

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

GRAND LODGE, A.F. & A.M., OF CANADA
IN THE PROVINCE OF ONTARIO

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EDITORIAL COMMENT

In the last issue the names of the Associate Editors were disclosed and their areas of responsibility were defined. As a result of a meeting of these brethren held during the 1986 Annual Communication of Grand Lodge, it is hoped that the Newsletter will move forward with even greater vigour than in previous years. The progress over the past six years has been steady and slow, but with the infusion of an energetic group of Associate Editors we look forward to our seventh year with a great deal of optimism and confidence. Certain changes have been or are in process of being made. Some are fairly minor, but others such as the computerization of the address list and the preparation of address labels will relieve the Editor of much tedious administrative work.

Once again the Editor sends out an appeal for articles. All contributions and comments should be forwarded direct to the Editor:

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HIRAM, KING OF TYRE

Masonic tradition tells us that our Craft has three original Grand Masters. First of these was Solomon, King of Israel, who figures prominently in our Masonic story, and is still known as a great personage thirty centuries after his time. The third is the centre and source of our deepest teaching, and to him all Masons are bound by a unique tie. But the second has only a passing reference in our Ritual, and outside a Masonic Lodge is known only to a few specialists in history.

Hiram of Tyre was a monarch who ruled over a powerful kingdom at the peak of its greatness. He, and his people, really deserve to be better known. The Kingdom of Tyre, or Phoenicia (today's Lebanon) as it is generally known, was located on the eastern shore of the Mediterranean, north of Palestine. Its principal city was the seaport of Tyre which, because of its geographical location, became a converging point of trading routes. Tyre became one of the foremost commercial centres of the ancient world, and grew rich and powerful.

Phoenicia has two claims to achievement. In the first place the Phoenicians were among the first sailors of the world. It is said that they were the first to navigate upon the open sea, and to chart their course by means of the stars. Thus to the men of Tyre goes the distinction of being the fathers of modern navigation. They must indeed have been an alert and venturesome race. It is known that Phoenician sailors travelled all over the Mediterranean, sailed through the Straits of Gibraltar, down the coast of Africa, up the coast of Spain, and even as far as England.

As the Phoenicians went about the Mediterranean they founded colonies, the most famous of which was Carthage, on the north coast of Africa. Carthage flourished as a parent, Tyre, began to decline. Carthage carried on the Phoenician tradition. It came into conflict with the rising power of Rome and, after years of furious struggles, Rome was triumphant and Carthage was destroyed. But Carthage almost prevailed. Her general, Hannibal, one of the greatest military commanders of all time, took an army across Africa, over the Alps and down to the gates of Rome, before being stopped.

In the second place the Phoenicians may lay claim to a high place in the history of mankind, because they were the inventors of the first known alphabet. Hiram's people were possessed of intellectual curiosity and skill to be able to formulate a way whereby the thoughts of man could be transmitted through other than oral means. The Phoenician alphabet influenced the Greeks and the Romans, and in reading these lines we are bearing a certain quiet testimony to

the genius of the people over whom our second Grand Master once ruled.

Solomon's name and fame are still remembered today -whilst that of his neighbour to the north has been almost forgotten. Solomon was fortunate in having adequate chroniclers, which Hiram lacked. Solomon did not equal Hiram in wealth and in worldly power, but he did surpass him in the greater and more important values -wisdom and spirit.

King Hiram of Tyre has been saved from complete oblivion in the dusty tombs of history, and is remembered by Freemasons because he gave so freely of his resources to help and assist a neighbour in a great and important undertaking. The terms of the original contract between the two kings are to be found in the Second Book of Chronicles, Chapter two.

'Solomon paid Hiram 20,000 measures of crushed wheat, 20,000 measures of wine, and 200,000 baths of oil each year.'

Although modern equivalents cannot be determined precisely, researchers have established that a bath was a liquid measure of 4.4 to 8.6 gallons and that ten baths equals a measure. Thus the contract provided for from 880,000 to 1,720,000 gallons of wine and oil, and the same number of bushels of wheat and barley. As time progressed the cost of King Solomon's building projects soared and Hiram loaned Solomon vast sums of money. In exchange Solomon gifted to Hiram twenty cities in the province of Galilee. This transaction has its note of irony for the Bible reflects that, when Hiram went to inspect his new possessions, he found them to be not at all what he expected and he wrote to Solomon saying plaintively 'What kind of cities are these which you have given me, my brother?' (I Kings 9-10,5). Perhaps he had a right to question the transaction. After all he had loaned Solomon 120 talents of gold, estimated at today's value over \$12,000,000.

Hiram's aid was not limited to huge sums of money for he provided great numbers of craftsmen to the Hebrew King. He also provided seamen to teach the ways of the sea; thus Tyrian mariners taught Jewish sailors how to bring gold from India.

The greatest talent of course was in the person of the other Hiram -Hiram Abif, the widow's son. Not only was this man the most skilful founder and worker in brass and bronze in those days, but also in the Masonic legend he came to occupy a position of leadership among the Temple Craftsmen, subordinate only to that of the two kings themselves. In this manner Hiram, King of Tyre, perpetuated his name and recorded for history the skills of his people.

The above is from the Grand Lodge of Scotland Year Book, and written by Bro. Albert Ludgate, and reprinted from the South Australian Freemason

TOOLS OF THE SECOND DEGREE

As Fellow crafts we have witnessed the presentation of the working tools to the candidate. Also as Fellow- crafts we have on former occasions witnessed the presentation of the tools to Entered Apprentices. We now know, or can assume, that each rank has its own set of tools pointing to the peculiar morals taught in the degree.

There are many concepts of Freemasonry: what it is, what it does, what it teaches, all of them true in part at least. There is not time now to enter into a long discussion of this idea, but we can all pretty well agree that Masonry is a symbolic journey, either through life, or as a search for truth. As a matter of fact these two thoughts are closely related, for we cannot say that a life is well spent unless at the finish we have learned something of truth. However, a journey or a search it must be, for Masonry is a progressive science, travelling from stage to stage in an ascending scale of being or of doing.

For instance, the first degree is symbolic of birth and the start of the journey. Here we are taught the fundamental lessons of life, to put our trust in God, to practice brotherly love and charity to all men. In the second degree we progress onward. During life, as we journey on, we are to improve ourselves by education, by studying the liberal arts and sciences, to build our characters and better fit ourselves for useful lives.

The same progression is marked by the tools. As Entered Apprentices we receive the primary working tools, the gauge, the common gavel and the chisel, tools required to do the first rough work, the tools of labour and perseverance. But in the second degree we are given finer tools for finer work, the square, the level and the plumb rule, the tools of the finisher, the tools of the master craftsman, the tools to finish, polish, try and prove the rough work of the apprentice. But remember this, we do not jump from stage to stage in leaps. In our degree system we must of necessity feature only the highlights of the journey, but in actual fact, the progress is slow and steady. Do not forget that while the tools of the Fellowcraft are used to try and prove the work, it still requires the gauge, the gavel and the chisel of the apprentice in the skilled hands of the craftsman to bring the work to its perfect finish.

Let us therefore draw this moral, that we are called on to make a daily advancement, that by working diligently with the tools we have, by applying knowledge and understanding to our daily tasks, by learning new methods, we acquire in process of time, new and better and finer tools to do finer, more polished, more worth- while work.

Author Unknown

SEVEN STAR LODGE NO.285

On July 11th 1872, under dispensation of M. W. Bro. James Seymour, Grand Master of the Grand Lodge of Canada, Seven Star Lodge, Alliston, was constituted and numbered 285 on the register of the Grand Lodge. The lodge was assisted by Caledonia Lodge in the neighbouring Town of Angus.

After inaugural meetings in the building above a shed on the south-east corner of Victoria and Church Streets, the lodge rented quarters in the same building as that occupied by the Town Council. The rent was \$40.00 per year, half yearly in advance. Prior to renting these quarters in 1876, the lodge members had subscribed a sum of \$20.00 for the purchase of a parcel of land on Paris Street for the erection of a building. No action was taken and the subscriptions were refunded.

In 1891 the whole of central Alliston was destroyed in a sensational fire which resulted in firefighters responding from as far away as Collingwood by train. The lodge room above Hamilton's Bank on the north-west corner of Victoria and Centre Streets was also entirely gutted by the fire. However, some of the original working tools, some furniture and regalia was rescued.

W. Bro. N. Palmer made a set of Fellow craft working tools and presented them to the lodge in 1950. In February, 1953, Bro. D. K. Todd, on the staff of the Canadian Embassy at Ankara, Turkey, presented the lodge with an olivewood gavel from that country.

An early Seven Star member who made an important contribution to the history of Simcoe County was Bro. A. C. Osborne, who wrote a section of the Simcoe County Pioneer Papers. Bro. T. P. Loblaw, founder of Loblaw Groceries, and the originator of the super- market method of merchandising, first saw the light of masonry in Seven Star Lodge. Throughout this century Seven Star Lodge has grown in numbers and influence. From the horse and buggy days, through the age of railways, the horseless carriage, the airplane and

more recently, space exploration, through peace and war, depression and prosperity, Seven Star Lodge has continued to make good men better.

The above extracted from a brief history included in the programme for the 100th Anniversary Banquet held on October 13, 1972, in conjunction with Northern Light Lodge No.266.

DEVELOPMENTS IN EDUCATION

During the past year certain educational endeavours have been set in motion, some of which have come to fruition and some will be realized in this masonic year. These endeavours are part of our Grand Master's efforts during his term of office to initiate a programme called 'Igniting Masonic Pride -Our Challenge Today'.

It is a 'Five Point Programme' and, in the words of our Grand Master, the individual components are as follows: 'What is Freemasonry?' A pamphlet which has been distributed to our complete membership, tells the masonic story in a clear and simple manner. It is intended to make us better equipped to discuss principles of our fraternity with mason and non-mason alike.

By so doing, it will help to dispel the myths and misunderstandings built up over the years. There are many who want more information about Freemasonry prior to petitioning and before the 'Petitioners Hand- book' is distributed. When your current supply of this outstanding brochure is depleted, do not hesitate to requisition more from the Office of the Grand Secretary.

The 'Masonic Charity' pamphlet will be distributed to all lodges. The purpose of this brochure is to instil pride in, and an appreciation for, our various masonic charitable endeavours: benevolence, disaster relief and our Masonic Foundation of Ontario. Our annual or bi- annual yellow appeal envelope reminds the brethren to support the Foundation. Although the size of the average donation is commendable the number of masons contributing through this mailing rarely exceeds two per cent. It is hoped the Charity Pamphlet will create a new awareness of our needs to dispense charity and help masons to dig a little deeper and more frequently.

Mentorship Programme. You will be happy to learn that the mentorship programme which was initiated many months ago is now in its implementation stage. This project has created a great deal of excitement and caught the imagination of our brethren. It is a 'buddy' system which, when deployed

properly, will create life- long active masons, rather than card carrying members. It begins with the candidate after he has passed a successful ballot, but prior to his initiation, and helps to make him and his family more comfortable during this initial masonic phase. This programme does not, in any way, interfere with the Committee of Inquiry since the mentorship programme does not have any contact with the petitioner until after he has successfully passed the ballot.

It teaches the history, symbolism, philosophy and ideals of Freemasonry to the new member, while providing lodge fellowship and blending him comfortably into the lodge activity.

Lodge Team Management Concept. A W.M., to have an outstanding year instead of a good year, must plan his complete year at least 12 months prior to his installation. Since no Craft lodge programme is a one-man show, it is essential that the W.M. set in place an administrative team to plan, lead, develop and inspire his membership. In Freemasonry we have a great product to market. To provide a strong product stewardship, the three principal officers of the lodge are committed to exercising involvement, and this is meant to include dedicated participation. With this committee organized, lodge leadership can get on with the process of getting the job done. You will be happy to learn that the task force completed its work early this year, and after several reviews, the 'Lodge Team Management Concept' is now available from the Office of the Grand Secretary.

Regional Workshops on Leadership Development. The position of W.M. in a Craft lodge is a position unique in masonry. The perpetuity of masonry is due in part to our age old structure in which we delegate responsibility coupled with autonomy in our lodges. The W.M. has far-reaching authority within his lodge.-If he is a good W.M., he will temper this with a sense of responsibility associated with a feeling of true affection for his brethren. Because the W.M. inherits such all- encompassing responsibility to discharge this newly- found obligation, he must learn to be a good administrator and provide inspirational leadership.

To help the three senior officers to each lodge, it is proposed that in the early part of this masonic year, regional workshops will be held to assist masons in the growth of their lodge. Through the implementation of innovative lodge programmes, it is also planned through this mode to increase the leadership ability of officers by providing them with good backup by developing officers from the membership.

These exciting programmes have been directed by the Grand Master and ably supported by the efforts of the Deputy Grand Master.

LESSER LIGHTS

When an initiate is first brought to light in a Masonic lodge, the radiance comes from the three lesser lights, which form a triangle about the altar. It seems, at first, rather odd that so great and important a symbol should receive such scant attention in the ritualistic body of Freemasonry. We are instructed that they are called lesser lights, that they are placed in a triangle, that by their light we may see other objects, that they represent the Sun and Moon and Worshipful Master, for certain reasons which are rather briefly explained, and that is all.

Later on we learn, more by example than by precept, more by custom than by law, that lesser lights are always lit when a lodge is opened. Even when their flames do not really burn, they are constructively burning. They are supposed to be lighted as soon as the lodge is opened and the altar arranged; to be extinguished when the lodge is closed and the great lights displaced. But nowhere in our ritual are we told much of anything as to why all these things are so; how the lesser lights came to be; what their hidden, covered, secret, symbolic meaning is.

And you shall search through many a Masonic volume and tome and find no more light on the lesser lights than the ritual gives. Mackey is unusually brief, and beyond drawing a parallel to the use of the seven branched candelabra as described in the great light, and stating that their use in Masonry is very old, they appearing in print in reference to Masonry in the seventeenth century, adds practically nothing to the ritual explanations.

And yet it could not be possible that so important a symbol could have no more soul than is given in the few words we devote to it. It seems obvious that it is one of the symbols in Freemasonry, of which there are so many, which the individual brother is supposed to examine and translate for himself, getting from it what he can, and enjoying what he gets in direct proportion to the amount of labour and thought he is willing to devote to the process of extracting the meaning from the outer covering.

Let us dig a bit together; labour in company is lightened always; a burden shared is a burden halved. Immediately after the lesser lights are named, our attention is directed to the fact that they are in a triangle about the altar. In some

jurisdictions they are closely about the altar; in others, one is placed at each of the stations of the three principal officers. In some lodges the three lesser lights form a right angle, in others an equilateral; in others an isosceles triangle. What is uniform throughout the Masonic world is the triangular formation about the altar; what is different is the size and shape of the triangle. Of course, it is not possible to place three lights to form anything else but a triangle; they cannot be made to form a square or a star. Which brings us to the first place in which to sink our Masonic shovel; why are there three lesser lights and not two or four or more?

There are a number of reasons. Any thinking brother has already discovered that three occurs throughout the whole system of the Ancient Craft Masonry; three degrees, three steps, three ancient Grand Masters, and so on. It will be no surprise to recall that three is the first of the great Sacred Numbers of the Ancient Mysteries, and that it is the numerical symbol of God. Not, if you please, because God was necessarily considered as triune. While many religions of many ages and peoples have conceived of Divinity as a trinity, the figure three as a symbol of God is far older than any trinitarian doctrine. It comes from the triangle, which is the first possible figure made up of straight lines, which is without beginning or ending. One line, or two lines, have ends. They start and finish. The triangle, like the square or the five or more sided figure, has no loose ends. And the triangle is the first of these which can be made; as God was always considered as First, and also as without either beginning or ending, the triangle itself soon became a symbol of Deity:

Sun worship was among the first of religions; let him who knows lay down the facts as to whether sun worship preceded fire worship or fire worship that of the sun. To us it does not matter. Sun worship is far, far older than any recorded history; it goes back, into the first dim mists which obscure the very first beginnings of intelligence. So it was only natural that the early worshippers should set a light beside their altar or holy place and name it for the sun.

Ancient peoples made much of sex. Their two greatest impulses were self-preservation and mating. Their third was protection of children. So enormously powerful were these impulses in primal man, that not all his civilization, his luxury, his complicated and involved life, have succeeded in removing these as the principal mainsprings of all human endeavour. It was natural for the savage worshipper of a shining god in the sky to think he, too, requires a mate; especially when that mate was so plainly in evidence; the moon became the sun's bride by a process of reasoning as plain as it was childlike.

Father, mother. There must be a child, of course. And that child was Mercury, the nearest planet to the sun, the one god kept closest to him. Here we

have the origin of the three lesser lights; in earliest recorded accounts of the Mysteries of Eleusis we find three lights about the holy place, representing the Sun, the Moon and Mercury.

Albert Pike says: 'They are still the three lights of a Masonic lodge, except that for Mercury, the Master of the lodge has been absurdly substituted'. Albert Pike was a very great and very learned man. To him Freemasonry owes a debt greater, perhaps than to any other who ever lived; he gave her study, he brought forth her poetry, he interpreted her symbols, he defines her truths, he made plain much that she had concealed. But Pike himself defended the right of all Masons to study and interpret the symbols of Freemasonry for themselves. So that it is with no thought of controversy with the immortal dead that many contend that there is no absurdity in Freemasonry taking the ancient lights which symbolize Sun and Moon and Mercury and making them stand for Sun and Moon and Worshipful Master of the lodge.

For sun and moon give light. While it is true that there is no real regularity with which the moon governs the night, since the night gets along just as well without the moon as with her, she does give light when she is present. There is no question that the sun governs and rules the day; without the sun there would be no day. The sun of course gives light and life as well.

The Worshipful Master rules and governs his lodge as truly as the sun and moon rule and govern day and night. There can be no lodge without a Worshipful Master; he is in a very real sense the lodge itself. There are some things he cannot do that the brethren, under him, can do. But without him the brethren can do nothing, while he, without the brethren's consent or even their assistance, can do much. It is one of the principal functions of the Worshipful Master to disseminate light, Masonic light, to his lodge. That the duty is often honoured by neglect as by performance, has nothing to do with the fact that it is a duty.

So that the inclusion of a symbol of the Worshipful Master, as a giver of light, is to most of us neither fanciful nor absurd, but a logical carrying out of that Masonic doctrine which makes a Master the Giver of Light to his brethren.

The ritual instructs candidates that they behold the great lights of Masonry by the illumination of the lesser lights. This is an actual fact, but it is also a symbol. The great light cannot be read without light; the square and compasses cannot be used in the dark, neither can be understood; nor can we make use of them for the noble and glorious purpose taught us in the Speculative Masonry, without we receive symbolic light, Masonic light, from the East; that is, from the Worshipful Master or those he delegates to bring that

'good and wholesome instruction' which is at once his duty and his happiness.

A lesson is taught in the references to regularity of the heavenly luminaries, as guides for the government of a lodge by the Worshipful Master. The fact that the Moon is not regular in her attendance upon the Sun, or the night and that she does not, in any such sense as does the sun, govern the period of darkness in which she appears, in no way detracts from the forces of these admonitions. For these phrases are very old, and go back to a time when men knew much less of astronomy than they do today; to a time when the moon in popular belief, had much greater powers than she actually possesses. We know the moon to have almost no effect upon the earth, as far as our lives are concerned, save as she makes the tides.

Our ancient brethren believed her light to be full of weird and wonderful powers; 'moon-struck' and 'lunatic' (from Luna, the moon) are symbol words of these ancient and now exploded beliefs. Less than two hundred years ago, many crimes, misdemeanors, beneficent influences and beautiful actions were ascribed to the moon, things evil had to be done 'in the dark of the moon'; witches were supposed to ride in moon-light, dogs bayed at the moon because by its light they could see what was hidden from mortal eyes, sheeted ghosts preferred moonlight to starlight and incantations were never properly recited unless in the moonlight; the moon gave or withheld crops, influenced the weather and when eclipsed, foretold disaster. With such a body of belief, it is not surprising that the moon was considered, even by the educated, to have 'governing' powers, whence probably, her inclusion with such abilities into our ritual.

That we know better is in no sense antagonistic to our use of the old, old phrases in our ceremonies. We know better about many things. The knowledge of the art of architecture as set forth in the Middle Chamber lecture, would get no one a job as office boy in a builders office today. Our penalties, never enforced by Masons are wholly symbolic. We have many other ways of transmitting intelligence today which are not included in a list of ways of writing and printing. But we love and repeat the old ritual because it is old; because it is a bond with those who have gone this way before us; because it is the time-tied and well trusted way of making Masons and we would not alter it. No, not for any modern phrases, no matter how deep in erudition they were steeped. So we continue to have our moon 'govern' the night, and do it 'regularly' too, finding in this bond with other men of other times something dear and precious, nonetheless that the words portray only a fancy.

Indeed the whole matter of the lesser lights is such a bond, and such a fancy. It would be far more accurate if we repeated 'The lesser lights represent

the sun, the earth and the moon. As the sun in its gravity, causes the earth to revolve around it in three-hundred and sixty- five and a fraction days, and the moon revolves about the earth in approximately twenty-eight days, so the earth is never without government and light, as all lodges should be.' But would you like that sort of ritual?

It should be noted that it is by the light of the lesser lights that the Entered Apprentice is led to see those objects which mean so much to a Mason, the great lights. The inestimable gift of God to man for the rule and guide of his faith; the tools dedicated to the Craft and to the Master and the Alpha and Omega of Freemasonry. Light alone is not enough, light must be used. Here too, is symbolism which is well to muse upon. Light from the East, illumination from the Master, is not enough. It is merely a help by which we can see the truth and use it. As the illumination from the lesser lights gives us opportunity to see, examine, understand and live by the great principles of fraternity and brotherhood.

Perhaps it is because this is so that the Master Is given the sun and moon as guides; an erratic Master, one whose light is not well governed, one whose illumination to his brethren is feeble and intermittent, does not make for a well-educated, well-instructed Craft. But the Master who takes the sun and moon for guides, whose light given to his brethren is brilliant and complete when they need it, soft and gentle when they are in the mood, who can be depended upon, whose conduct is in all ways 'regular', he is a Master to be cherished and revered, for he is truly 'worshipful' in the best sense of the old word, a veritable seventh jewel in the lodge.

As the lodge as a whole is a symbol of the world, so should a man's heart be to him always a symbol of the lodge. In it he should carry ever what he may remember of the great light, and with spiritual compasses layout his work; with spiritual square, square both work and actions toward all mankind, more especially a brother Mason. Therefore must he carry also in his heart three tiny Lesser Lights, by the light of which he uses his spiritual lodge furnishings. If he lights these from the torch of love and burns one for friendliness, one for helpfulness and one for godliness, he will be truly an Initiate in the real sense of that term and find when he stands in the physical temple, about the Altar of Freemasonry a new satisfaction in the new meaning which the three Lesser Lights or luminaries will, with a silent light and soft, imprint upon his heart.

An address by M.W. Bro. J. Hogg, P.G.M. of the Grand Lodge of British Columbia to the Victoria Lodge of Education and Research on April 15, 1980.

THE GRAND LODGE SOUTH OF THE RIVER TRENT

The members of the Lodge of Antiquity attended a service at St. Dunstan's Church in Fleet Street on December 27, 1777. At the end of this service the members walked a few yards in their regalia across the road to the lodge room at the Mitre Tavern. This displeased Bro. Noorthouck, the Treasurer, who wrote a strongly-worded letter of objection to the lodge, but which was mainly directed against Bro. William Preston. A reply was made by William Preston explaining the reason for the action, but this did not satisfy Bro. Noorthouck and his supporters, who petitioned Grand Lodge to settle the dispute.

Ill feeling continued between the two factions in the lodge and the Grand Lodge became more heavily involved in the dispute. A motion was made to expel Bro. Noorthouck and his supporters, which was to be voted on at the next meeting. This was not done but, at a lodge meeting on May 20, 1778, the lodge declared that Bros. Noothouck, Bottomley and Brearley be legally expelled; and, in June, 1778, John Wilson was re-elected the W.M. and William Rigge was elected Treasurer to replace Bro. Noorthouck.

The result of this long quarrel was that Bro. Preston and certain friends in the Lodge of Antiquity obtained the consent of the York Grand Lodge to constitute themselves as the Grand Lodge of England South of the River Trent. Negotiations had been proceeding for about nine months before formal agreement was reached and a signed and sealed Warrant of Constitution was delivered to the Lodge of Antiquity in April 1779.

It was an inglorious affair. The Lodge of Antiquity split into two lodges bearing the same name, but usually referred to as Preston's Lodge and Noorthouck's Lodge. This occurred because the Mother Grand Lodge had ordered the reinstatement of the expelled members but, as the lodge refused to do this, declared that the officers of the Lodge of Antiquity disassociate themselves from Grand Lodge and be prohibited, therefore, from having contact with any of the members of the Grand Lodge of 1717.

The first meeting of The Grand Lodge South of the River Trent was advertised in the Morning Post of June 21, 1779 and the installation of the Grand Master and his officers took place on June 24, 1779 with 15 members and 19 visitors present. William Preston was appointed a Grand Steward. Two lodges: Perfect Observance No. 1 and the Lodge of Perseverance and Triumph No.2, applied for Warrants of Constitution. The lodge ranked No.2 was

constituted on August 9, 1779 at the Queen's Head Tavern in Holborn with William Preston as the Master. The lodge ranked No.1 was constituted on November 15, 1779 at the Mitre Tavern in Fleet Street. There was another installation of a Grand Master in June 1780 but unfortunately records of its proceedings after this date are very scarce. The story continues when we learn of a Quarterly Communication being held on December 29, 1788 when the serious plight of the two lodges constituted in 1779 was discussed.

The Lodge of Antiquity (Preston's Lodge) had fallen on hard times. William Preston ceased to attend in 1780 and actually resigned in October, 1781. Other members resigned and attendance declined to a handful. In October, 1786 Preston rejoined the lodge and was elected Master in December, 1787. Soon after, requests were made to Grand Lodge to return to the fold and, in May, 1789, after a further petition, William Preston and seven other members were restored to full privileges. In November, 1790 the two sections of the Lodge of Antiquity met in London and united in one lodge once more. This definitely brought to an end the life of The Grand Lodge South of the River Trent, though the last meeting of which there is any trace took place on March 20. 1789.

The Editor

SYMBOLS OF THE FIRST DEGREE

The symbols, emblems and allegorical ceremonies of the First Degree each have a meaning, together these comprise the teaching of the Degree. Our time is too brief to give you complete explanations, but we believe it will be profitable to you to have a few suggestions, especially as they will show that every detail of the Ritual is filled with a definite significance which each Mason can learn if he applied himself.

The Hoodwink represents the darkness in which an uninitiated man stands as regards to Masonic life. It is removed at the moment of enlightenment, suggesting that we do not make the great things of existence, such as goodness, truth and beauty, but find them. They are always there; it is our blindness that conceals them from us.

The Cable Tow is a symbol of all those external restraints by which a man is controlled by others, or by forces outside himself. If a man does not keep the law of his own free will he must be compelled to keep it. The removal of the

Cable Tow signifies that when a man becomes master of himself, he will keep the law instinctively, by his own character.

The Lodge is a symbol of the world, more properly of the world of Masonry. Initiation means birth, an entrance into the world. In its scope and extent, Freemasonry is as broad as human nature and as wide as mankind; as a spirit and ideal it permeates the whole life of every true Mason, outside the Lodge as well as in.

The Ceremony of Entrance, by which is meant all that happens at the West Gate, signifies birth or initiation and symbolizes the fact that a candidate is entering the world of Masonry, there to live a new kind of life.

The Reception typifies the one real penalty for violations of the obligations, the destructive consequence to a man's nature of being faithless to his vows, untrue to his word, disloyal to his obedience.

The Rite of Circumambulation is Masonry's name for the ceremony of walking around the lodge-room, an allegorical act rich with many meanings. One of these is that the Masonic life is a progressive journey, from station to station of attainment, and that a Mason will always search for more light.

An equally significant ceremony is that of Approaching the East. The East is the source of light, that station in the heavens in which the sun appears to dispel the darkness. Masons are sons of light, therefore we face the East.

The Altar is a symbol of that place which the worship of God holds in Masonry -the centre around which all else revolves.

The obligations have a literal meaning and as such are the foundations of our disciplinary law. Above this they signify the nature and place of obligation in human life. An obligation is a tie, a contract, a pledge, a promise, a vow, a duty that is owed; in addition to the obligations we voluntarily assume, there are many in which we stand naturally -obligations to God, to our families, to employers and employees, to friends and neighbours. A Mason can be depended upon to fulfill his obligations to the best of his ability.

The Great Lights in Masonry are the Holy Bible, Square and Compasses. As a Great Light the Holy Bible represents the will of God as man understands it; the Square is an emblem of virtue; the Compasses signify the moral and spiritual life. If a man acts in obedience to the will of God, according to the dictates of his conscience, he will be living in the illumination of the Great Lights and cannot go astray.

The Lesser Lights represent the Sun, Moon, and Master of the Lodge. The Sun is a symbol of that which is feminine, receptive, gentle, non-resisting; when these two types of human action are maintained in balance, mastership is the result.

The Word and Grip are our means of recognition by which among strangers we are able to prove others or ourselves regular Masons in order to enter into fraternal intercourse.

The Rite of Salutation, in which the candidate salutes each station in turn, is his recognition of the authority of the principal officers. It is also a symbol of a Mason's respect for and obedience to all just and duly constituted authorities. The Old Charges state this in a single sentence; 'A Mason is a peaceable subject to the Civil Powers wherever he resides or works.'

The Worshipful Master is a symbol as well as the executive officer of the Lodge. As the sun rules the day, he rules and governs his Lodge; his title, 'Worshipful', means that he is worthy of reverence, respect and obedience.

The Apron is at once the emblem of purity and the badge of a Mason. By purity is meant blamelessness, a loyal obedience to the laws of the Craft and sincere good will to the Brethren; the badge of a Mason signifies that Masons are workers and builders, not drones and destructionists.

The symbolism of the Rule of Destitution reverts to those ancient times when men believed that the planets determined human fate and controlled human passions, and that there was a metal by which each planet was itself controlled. In ancient initiations, candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While with us this symbolism no longer has its astrological character, the old point about keeping out disturbing influences remains; the candidate is not to bring into the lodge-room his passions or prejudices lest that harmony, which it is one of the chief concerns of Masonry to sustain, be destroyed.

The Northeast Corner, half way between the North, place of darkness, and East, source of light, is traditionally the place where the cornerstone of a building is laid. The Apprentice stands there because he is a cornerstone of the future Craft. What Apprentices are today Masonry will become in the future.

The Working Tools represent those moral and spiritual virtues, habits and forces by which a man reshapes the crude and often stubborn materials of his nature to adjust himself to the requirements of human society. To become a

Mason, a man who has lived plan-lessly, carelessly, without aim or ideal, must learn to systematize his life, as signified by the Twentyfour Inch Gauge, If he has traits of temper, habits of speech, or defects of character that disturb or injure others, and interfere with his proper place in the Brotherhood, as 'corners of rough stones' interfere with putting them into their allotted places in the building, he must rid himself of them with the Common Gavel.

The Entered Apprentice is himself a symbol, one of the noblest in the emblematic system of the Craft. He represents youth, typified by the rising sun; trained youth, youth willing to submit itself to discipline and to seek knowledge in order to learn the great Art of Life, the real Royal Art, represented and interpreted by all the mysteries of Masonry.

It is by such voices and arts as all these, that our magnificent First Degree gave its teaching to you as a man and an Entered Apprentice Mason. We sincerely hope that these suggestions as to the meaning of these symbols and emblems will lead you to seek further for more light, not only that you may become a well-trained Mason, but also for the value to your life outside the lodge-room.

Extracted from the fourth edition July, 1985 of *Tried and Proven: A Lodge System of Masonic Instruction* by the Masonic Service Association, Maryland, U.S.A.

THE ANCIENT MYSTERIES

Each of the Pagan gods had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called 'Initiation'. This secret worship was termed the 'Mysteries'. And it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and they were sometimes celebrated publicly, and sometimes in mysterious privacy. There were mysteries in Egypt, Persia, Syria, Greece and many other lands. The first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt.

In all the mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine, as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funeral in their character. They

celebrated the death and resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of degrees was instituted, and the candidate was subjected to probations varying in their character and severity; the rites were practised in the darkness of night, and often in the gloom of impenetrable forests or subterranean caverns; and the full flowering of knowledge, for which so much labour was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

These mysteries undoubtedly owed their origin to the desire to establish an esoteric philosophy, which would withhold from popular approach those sublime truths, which it was supposed could only be entrusted to those who had been previously prepared for its reception. Whence these doctrines were originally derived it would be impossible to say; but it is thought that from an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, a religious, physical, and historical knowledge was derived under the veil of symbols. By this confinement of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed.

The esoteric character of the mysteries was preserved by the most powerful sanctions. An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrilegious crime, the prescribed punishment for which was immediate death. On the subject of their relation to the rites of Freemasonry to which they bear, in many respects, so remarkable a resemblance that some connection seems necessarily implied, there are five principal theories. However, we will deal with one only.

Perhaps the truest theory is that which would discard all successive links in a supposed chain of descent from the mysteries to Freemasonry, and would attribute their close resemblance to a natural coincidence of human thought. The legend of the third degree, and the legend of the Egyptian mysteries, are similar in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and, substantially, the same scenic representation. And this is not because the Masonic rites are a lineal succession from the ancient mysteries, but because there has been at all times an aptness of the human heart to nourish this belief in a future life, and the proneness of the human mind to clothe this belief in a symbolic dress. And if there is any other more direct connection between them it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons of the early ages, and who, as the contemporaries of the

mysteries, were, we may well suppose, imbued with something of their organization.

Author Unknown

LOCK UP OUR SECRETS

After the lodge is closed, a Past Master recites a short closing statement which contains an admonition to lock up our secrets in our hearts. What are these secrets?

The secrets of Freemasonry are concerned with its traditional modes of recognition, also, the Constitution of Grand Lodge states that no brother shall violate the secrecy of the ballot by stating how he voted or intended to vote, or by endeavouring to ascertain how a brother voted, or by revealing a brother's vote. We must also be mindful of the fact that, like many other societies or organizations, it regards some of its internal affairs as private matters for its members only.

Is Masonry a secret society? Masonry is not a secret society, since all its members are free to acknowledge their membership and will do so in response to enquiries. Its constitutions and rules are available to the public. There is no secret about its aims and principles.

It is estimated that there have been in excess of 25,000 publications printed and released in many languages that comprehensively cover the great principles of Freemasonry of Brotherly Love, Relief and Truth, plus the many other aspects showing the way of achieving and maintaining higher standards in life; many of which have been and still are available to the public.

Do we lock up our Masonry on leaving the lodge? We lock up in a cupboard those material things that are used in the lodge for safe keeping. We lock up those secrets mentioned in the opening paragraphs in our hearts. We do not lock up our principles and the fact that we are Masons in the daily routines of life. A Mason, as an individual is most likely very proud of being a member of the world's oldest secular fraternal society, however, it is how other people in the community see him that really counts: his way of life, his moral and spiritual values, how he conducts himself in the presence of others. He will show tolerance and respect for the opinions of others and behave with kindness and understanding to his fellow creatures. He will practise charity and care not only for his own but those of the community, by charitable donations, voluntary

labour and communal participation. He will show respect for the laws of the country in which he works and lives. He should make every effort to fulfill his public and private responsibilities.

His duty as a citizen must always prevail over any obligation to other Freemasons and he must not try to protect another Freemason, or any individual, who has acted dishonourably or unlawfully. He must have a belief in a Supreme Being and be an active member of the church of his choice. This does not mean that a Mason is expected to be so concerned with routine that he becomes 'up tight'. What a boring world this would be if everybody did everything there was to do in the expected way. No surprises, no sudden reversals, no risks, no challenge.

Life is not like that, fortunately, and people are constantly coming up with new ways to stake their claim as individuals: doing things their way, when they are ready, and on their own terms, however, Masons will at all times let their conscience and tenets be their guide.

Masonry abounds with beautiful precepts, and Counsel from a rich experience. It teaches those essentials necessary to attain success and honour among men, with practical lessons gleaned from examples of history in peace and conflict. The results should reflect the elevation and happiness of the home circle, leading to higher and nobler lives. This is fact, not fiction, and this is not secret.

Submitted by W. Bro. A.R.P. Golding of Royal Arthur Lodge, No.523.

THE QUEEN OF SHEBA

The Queen of Sheba has long captured men's imagination and her name conjures up in our minds a woman of mystery, of great wealth and great beauty. Indeed, she has been the subject of works of art by such old masters as Holbein, Tintoretto, and Rubens. She is remembered in poetry and great classical music, but in truth there is very little evidence for her existence. In some legends she is an alluring temptress, in others an evil sorceress, but in this account she is a lady of great charm who stirred a monarch's passions.

In the ceremony of Installation, the Worshipful Master elect, after taking a solemn obligation at the altar, is instructed in the secrets restricted to the Master's chair. In the presentation of these secrets reference is made to the Queen of Sheba somewhat as follows:

'When the Holy Temple at Jerusalem was completed...the monarchs of surrounding nations sent ambassadors to congratulate the King; but there was one -the Queen of Sheba -who, not content with sending an embassy, herself journeyed thither...'

This section of our Masonic ritual is based on the scriptures located in the tenth chapter of the First Book of Kings:

'The Queen of Sheba heard of Solomon's fame, and she travelled to Jerusalem to test him with difficult questions. She brought with her a large group of attendants, as well as camels loaded with spices, jewels and a large amount of gold. When she and Solomon met, she asked him all the questions she could think of. He answered them all; there was nothing too difficult for him to explain. The Queen of Sheba heard Solomon's wisdom and saw the palace he had built. She saw food that was served at his table, the living quarters for his officials, and the sacrifices he offered in the Temple. It left her breathless and amazed. She said to King Solomon, 'What I heard in my own country about you and your wisdom is true! But I couldn't believe it until had come and seen it all for myself. But I didn't hear even half of it; your wisdom and your wealth are much greater than what I was told. How fortunate are your wives. Praise the Lord your God! He has shown how pleased he is with you by making you King of Israel. Because his love for Israel is eternal, he has made you their king so that you can maintain law and justice.'

'She presented to King Solomon the gifts she had brought: gold, spices and jewels. King Solomon gave the Queen of Sheba everything she asked for, besides all the other customary gifts that he had generously given her. Then she and her attendants returned to the land of Sheba.'

Unfortunately the scriptures do not reveal further details, the name of the Queen, nor the location of her kingdom. Other sources, such as the Koran, reveal that the Queen's name was 'Balkis' and, in Ethiopian legend, she was known as Makeda. Scholars have reason to believe that the Kingdom of Sheba was located in southwest Arabia, the present country of Yemen, less than 30 miles across the south tip of the Red Sea from Ethiopia. There is some evidence that the Kingdom of Sheba may have been adjacent to, or part of, the land of Ophir from which Hiram's fleet brought gold, jewels, and juniper wood which Solomon used in the building of the Temple and his royal palace and to make harps and lyres for his musicians.

Our story of the mystic Queen is closely tied to some interesting history

of Ethiopia, a country which has been much in the news of late, particularly because of the severe famine that ravishes the land, but also because of a group of Ethiopians known as Falashas who practise a form of Judaism and who claim descent from the Queen of Sheba. Until recently their request to emigrate to Israel had been denied, but now a favourable ruling has been given to the Falashas, and their Jewish background recognized.

The story of the link between the Ethiopian Jews (the Falashas) and the Queen of Sheba is an interesting one. Solomon entertained the Queen of Sheba to a lavish banquet and, although the Book of Kings does not indicate this, the two of them must have got on well together for there is a strong tradition that Solomon and the Queen of Sheba conceived a son.

The Queen named the son Ibn-al-Hakim meaning 'son of the wise man'. In later life Ibn-al-Hakim was known as Menelik and became ruler over the Ethiopian people. It is even possible that he visited his famous father and brought back from Jerusalem elements of the Jewish faith which would form the basis for conversion of the Ethiopians to Judaism. Today, only a small remnant of that faith remains and is still practised by the Falashas.

In 1889, Menelik II became ruler in Ethiopia, and in fact laid the foundations for what might be termed 'modern' Ethiopia. In 1916, the daughter of Menelik II became co-ruler with her cousin Ras Tafari. Zauditu (Menelik's daughter) died in 1930 and her cousin proclaimed himself Emperor and adopted the name 'Haile, Selassie' which means 'Power of the Trinity'. Haile Selassie, styled also as the 'Lion of Judah', in revising the Ethiopian Constitution in 1955 stated that the Ethiopian royal line 'descends without interruption from the dynasty of Menelik I, son of the Queen of Ethiopia, the Queen of Sheba, and King Solomon of Jerusalem'.

Despite the fact that Haile Selassie introduced modern concepts into Ethiopia and did much for his country, he was deposed in 1974 by the military whose leaders pledged to make Ethiopia a Socialist state. Thus, after nearly 3,000 years the Ethiopian royal line, the legendary descendants of the great King Solomon, came to an end.

The story of the Queen's liaison with Solomon is fanciful, and although not historically substantiated has a reasonable degree of probability. We can say at least that once again Masonry is linked to the historical past revealed through the scriptures and I expect that the next time you hear the secrets in a Board of Installed Masters you will be a little more knowledgeable concerning the fabled Queen of Sheba. And when you read of the Ethiopians who are now returning to Israel you will have some background information concerning their claim to be

members of the Judaic Faith.

From a paper submitted by W. Bro. A.E. Bridgeman of Phoenix Lodge No.535.

PERSONAL

A Newsletter called Masonic Review started in District 5 has come to my attention. The Editor is W. Bro. Zolton A. Lazar and the copy that is in our hands is the second of volume one. It seems that it is directed more towards education and therefore contains many interesting articles, e.g. The Book of Ruth, the Gavel and Jerusalem- The Eternal City of Peace. There is also information about events in and the people of the district. Altogether a useful booklet.

QUESTIONS AND ANSWERS

The following is the result of a request from a subscriber that an explanation of the manner in which the Grand Master and the Deputy Grand Master are elected be included in one of the Newsletters. We cannot do better than quote from the Constitution of the Grand Lodge:

Sec. 44 (a)

The Grand Master, the Deputy Grand Master, ...shall be elected for two years.

Sec. 46

The Grand Master and Deputy Grand Master shall be elected by ballot without nomination.

Sec. 47

Any brother who has served as an elected member of the Board of General Purposes shall be entitled to have his name published as a candidate for the office of Deputy Grand Master if he signifies his intention in writing to the Grand Secretary on or before the 1st day of April prior to the annual meeting of Grand Lodge at which a Deputy Grand Master is to be elected. The announcement of his candidature for that office shall be made at the same time as the nominations for other Grand Lodge offices are published, but such announcement shall not be construed as a nomination for the office of Deputy Grand Master and shall not preclude the candidature of other similarly qualified brethren for

the office, up to and including the time of voting for that office.

Sec. 53

The ballot papers shall be printed under the direction of the Grand Secretary, and shall contain:

(b) properly defined spaces into which may be written the names of the brethren to be voted for as Grand Master and Deputy Grand Master...

It is as well to read also Sections 56, 57, 58 and 59. At the Annual Communication of Grand Lodge in July, 1984 certain amendments were made to the Constitution of Grand Lodge. These were given in detail in Vol. 4 No.2, but the change affecting this question is that voting for the Grand Master and Deputy Grand Master now takes place at the time and place of registration. The vote is counted immediately and if a second ballot is required, voting is in the District meetings. If there are more than two candidates only, those placing first and second on the original ballot will be eligible for the second ballot.

A second question concerned the duties of the Grand Registrar. Once again reference is made to the Constitution.

Sec. 114

The Grand Registrar may, at the pleasure and direction of the Grand Master, take charge of any district for which there is not a Deputy Grand Master.

Question 1: What is the full title of our Lodge?

Answer: The Grand Lodge of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario.

Question 2: Were the Pillars of Solomon's Temple made of brass or bronze?

Answer: The Hebrew word which appears in connection with the story of the Temple Pillars in 1 Kings, Chap. 7, is 'nehoshet' and it is translated 'brass' in the Geneva Bible, and in the Authorized Version. Brass is an alloy consisting mainly of if not exclusively copper and zinc; in its older use the term was applied rather to alloys of copper and tin, now known as bronze.

The brass of the Bible was probably bronze, and so also was much of the brass of later times, until the distinction between zinc and tin became clearly recognized.

The use of bronze is believed to date back before 2000 B.C., in Egypt and the Near East, and it seems probable, therefore, that, despite the use of the word brass in the biblical account, the Pillars were made of bronze.

Question 3: What is meant by 'regular step'?

Answer: Regular, in this case, means recognized or correct. The word implies that it must be made in the manner in which the candidate has been instructed. Indeed, the step is actually a part of the mode of recognition that follows it; hence the emphasis on the word 'regular'.

The answer to the first question is taken from the Book of Constitution. Questions number two and three were answered by the late W. Bro. H. Carr of Quatuor Coronati Lodge No.2076 E.R.

BOOK REVIEWS

THE CRAFT: A HISTORY OF ENGLISH FREEMASONRY

by John Hamill

Aquarian Press 1986 obtainable through Quatuor Coronati Lodge No.2076, England. 192 pp.

This is an introduction to English Freemasonry and contains chapters on the origins of Freemasonry, the development of the lodge and one that discusses attacks on the Craft and possible means of combating them. The book puts forward its viewpoint in very simple and clear language. It is written in such a manner as to bring masonic history into a delightful series of insights into various subjects; two examples are masonic charity and the social side of the Craft. For anyone, either mason or non-mason, the book is interesting and informative providing facts in a comprehensive and straightforward manner.

The Editor

ILLUSTRATIONS OF MASONRY:

by William Preston.

Second Edition. London: 1775. Facsimile published Bloomington, Illinois: Masonic Book Club (Publications, volume four), 1973, reprinted 1975. \$10.00

William Preston (1742- 1818), probably more than any other man, was responsible for the nature of our modern speculative ritual. Up to his time, what ritual there was consisted of rather shallow questions and answers used at convivial gatherings. Preston was convinced that something more thoughtful and challenging was needed. His book, **Illustrations of Masonry**, first published in 1772, is the second most important Masonic book ever published. The word **Illustration** in the title is used in the old sense of 'Enlightenments'. It is, if you like, 'More Light on Masonry'. Many of the phrases and paragraphs now used in our Work appear for the first time here. Pages 151-165 are supposed to be taken from an old document on Masonry written by King Henry VI (1422- 1461) and discovered by the philosopher John Locke in 1696; we now know that it is really a later forgery (see **A.Q.C.**, volume 15, 1937, page 128). Certainly a book worth looking at.

The above review was by R. W. Bro. W.E. McLeod of Mizpah Lodge No.572.