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### THE LEGEND OF THE THIRD DEGREE

Paper read at Hawke's Bay Research Lodge by Wor. Bro. J. Christie, P.G.S., in the Masonic Temple, Havelock North, on 3rd. May, 1935.  
(Not previously circulated).

Worshipful Master and Brethren:

The subject we have for consideration this evening is one of the most important and interesting details of Craft Freemasonry. It is important because there is no doubt about the general agreement of Freemasons as to this being one of the most Ancient Landmarks, and it is interesting by reason of its own characteristics with which you are all familiar.

I have no need to mention (for you all remember) your impressions when first you heard this Legend. Probably most, if not all of you wondered whence Masons got their information in Holy Writ. In my own case I asked several Brethren with whom I came in touch with where it came from, but they could not tell me. Some of them were of the opinion that the old mystery came from Grand Lodge and that old Masons at the head of affairs had special sources of information but they were not sure and knew nothing precisely. Still it is possible to acquire some knowledge of it, more than lies on the surface, and my aim this evening will be to demonstrate to you, that, like other things in Freemasonry, this story must be regarded as pure allegory and not as literal history.

Having shown you what **"It Is Not"** then I hope to be able to show you what **"IT IS," upon what it is founded, and what lessons we may derive from it.**

Before we can understand anything about the legend, which you will remember deals particularly with King Solomon's Temple, we must have some, if only an elementary knowledge of the arrangement of that Temple.

With regard to King Solomon's Temple, you may hear or read about it in various works, but the final authority is always the Jewish Scriptures, and I am going to take the Jewish Scriptures as the basis for what I am about to say regarding the Temple.

We find information about our subject in Exodus, especially the 26th and 36th chapters, in the historical books of Kings and Chronicles, the 6th chapter of the first book of Kings and the 3rd chapter of the second book of Chronicles, and again in the Prophet Ezekiel, chapters 40 to 47. I take Exodus as an authority, not because it tells anything about King Solomon's Temple, but because it gives us some details about the Tabernacle, and it is popularly supposed that King Solomon's Temple was planned after the style of the Tabernacle in the Wilderness. Kings and Chronicles enter into very considerable detail with regard to the Temple, but they do not mention one detail which we get from Exodus, viz. that the entrance to the Temple was at the **East End**. Exodus does not tell us in so many words, but it describes the Tabernacle in such a way that the only possible inference is that its entrance, and therefore that of the Temple, was at the East. This is a moot point with some people and there are those who are prepared to dispute that statement, but for my purpose this evening, whatever may be my private opinions, I am going to adhere to the orthodox opinion that the entrance to the Temple was at the East.

The Prophet Ezekiel goes far beyond Kings or Chronicles in his description, not only of the Temple but of certain arrangements with regard to the Worship of the Temple, and therefore, he is very valuable, he specifically states that the entrance was at the East.

But I feel a certain diffidence in quoting these authorities, because their evidence is not as sound as I should like it to be.

I find, for instance in the Jewish Encyclopaedia (which you must remember is a work written by Jews for Jews, and of all people in the world the Jews are most closely attached to and reverence most what is known as King Solomon's Temple) that a writer states.

The question still remains as to whether or not the Tabernacle is to be treated as a pure invention of the later Priests, as is claimed by many exegetes.

In other words this writer suggests to us that Priests who lived long after the time King Solomon's Temple was supposed to exist invented and introduced into the Book of Exodus a description of the Tabernacle in the Wilderness so framed as to leave it easy to infer that King Solomon's Temple was built on that plan.

With regard to the Historical Books of Kings and Chronicles I find in one place reference to a statement in Chronicles which differs from Kings. The writer says "The Parallel Place in Chronicles mentions 120 (equals 200 feet) cubits, which is an impossibility, the text is hopelessly corrupt. When you hear that the text, even part of it, is hopelessly corrupt, it shakes your faith in the authority.

When you come to Ezekiel, you find something more strange still. In the 1st Chapter of Ezekiel and the first verse, it says "Now it came to pass in the 13th year, in the 4th month, in the 5th day of the month as I was among the captives by the river of Cheber, that the Heavens were opened, and I saw visions of God" which practically reduces the book of Ezekiel to a series of visions. The Encyclopaedia Biblica is rather rude about it, for it says, Ezekiel's Temple never got beyond the theoretical stage and remains always an imagination. Another commenator says—"We do not know what this Temple was that Ezekiel wrote about, whether it was a Temple of a time long past, whether it was King Solomon's Temple, whether it was a Temple which he hoped would be built and for which he was making out a description, or whether it was purely and simply an invention." All this is rather disturbing, but we have nothing else to go on, no more reliable authority than this and I shall be content with this authority.

I will now ask you to look for a few moments at this plan of King Solomon's Temple taken from the Encyclopaedia Biblica.

You here see an oblong building with two large chambers in the middle, "The Holy of Holies" (H.H.) and "The Holy Place" (H.P.) but in addition we have a number of Chambers all round the main chambers.

Only one entrance is found leading to the interior of the Temple; it is on the East and opens into the "Holy Place." There is no indication how the people got to the small chambers unless they went from one to another. An X is put here to represent the Winding Staircase leading to the small chambers. On the South side is the only entrance other than that on the East and it leads to the small chambers that surrounded the Temple on three sides. We have here the entrance to the Temple a number of steps leading to the Porchway, and in the Porchway the Two Great Pillars whose names you are all familiar with B. and J. while right in front is the Altar.

That gives you an idea of the arrangement of King Solomon's Temple so far as we need know anything about it this evening. Namely the Two Chambers, "The Holy of Holies" and "The Holy Place" divided by a partition which consisted largely of tapestry or veil with one opening at the East and no other opening into the body of the Temple. If we go a little further and see how the Temple was surrounded, we shall have a little more material for our description. Round the Temple was a Courtyard surrounded as far as we can gather by a wall, with three Gates, one on the North, one on the South, and one on the East. The North Gate led to the open country. The South Gate led to the land around King Solomon's Temple, his Home, Palace, etc. The East Gate leads as it indicates to the East.

Now we know something about the surroundings we want to know the procedure in the Temple. The Holy of Holies was only to be entered by the High Priest, and then only once a year. The Holy Place was open to all other Priests to perform their priestly functions, but nobody else was allowed to go within the walls of the Temple. (I am alluding to the main body of the Temple and not including the small rooms around it).

The Levites helped outside, they took care of the doors, they helped with the sacrifices, and there is reason to suppose there was singing of some kind, which singing was produced by the Levites.

The method of worship was totally different from anything we are accustomed to, and in the sense in which we generally use the word, it was hardly worth calling worship. It is perhaps best described in our Ritual where we say that H. A. retired "to pay his adoration to the Most High." From Ezekiel we learn that it was the practice for all who went to pay their adoration to the Most High to enter by the North or South Gate, but whatever gate they entered by, after paying their adoration at the door of the Temple by making some sort of **obeisance**, they proceeded to leave by the opposite gate, they must not go out by the same gate. Coming in by the South they must go out by the North. With regard to the East, this gate was a very important one in as much as nobody was allowed to use it except the Prince. (Ezekiel calls him the Prince). The word does not necessarily mean King Solomon. We do not know for whom the word is intended, but it is evidently meant for the ruler of the country for the time being, and therefore, in King Solomon's time, it is reasonable for us to suppose that it was specially and particularly used by the King himself, and then only upon special days for worship, and moreover when he came in by the East Gate he had to go out by the same gate. There was no proceeding to the West for there was no door on the West according to the plan.

With this little bit of information may I ask you to follow me as I examine the story in our Ritual.

We are told that when the Temple was nearing completion fifteen men conspired against H.A. and at the moment of carrying their conspiracy into execution, twelve of them recanted. The other three persisted in carrying out the conspiracy, for which purpose they planted themselves respectively at the three entrances of the Temple and we are told how H.A. having been to pay his adoration to the Most High attempted to return first by the South entrance, where he was attacked by the first ruffian, how he then proceeded to the North entrance and finally to the East entrance. We are told how the third attack, at the East entrance was so severe that he fell lifeless at the feet of his aggressor. "Lifeless it says." That may mean absolutely dead or it may mean apparently dead—he has fallen lifeless, he is without or almost without life.

I do not need to go any further, Brethern to show you what an enormous amount of matter is here which we can-not accept as literally true. I mentioned the recantation "at the moment" of carrying their conspiracy into execution, but one can hardly think that twelve conspirators kept together with the other three until the last moment and then retired. It is not a vital point however, and we need not dwell upon it.

A worse idea is the killing of H.A. within the precincts of the Temple. If there be one thing about which the Jews are most particular it is the question of pollution, and they would go to any length rather than have their Holy Place polluted by killing a body within its walls. But there is even worse. H.A. could hardly be able to pay his adoration to the Most High in King Solomon's Temple, because the Temple was not finished nor consecrated, and therefore no worship would take place there. And further he would not have been allowed in even if worship had been going on, for only Priests were allowed to go inside, but the worst condition of the lot is: There were not three doors, there was only one. How could they lie in wait at the North door and at the South door when there was neither? It is rather troublesome, but it may be suggested to solve the difficulty that instead of the attack being made in the Temple, the three entrances to the Temple were really referring to the three entrants to the courtyard around the Temple.

Let us follow the story from this point of view. Fifteen men met, where we do not know, very near the Temple; twelve retired and left three to secret themselves near to these three entrances. H.A. paid his adoration to the Most High at the door of the Temple in the orthodox manner, then he attempted to retire by the South Gate where he was met and attacked by the ruffian, he made his way to the North Gate, was attacked again, more severely, and we are told, "he staggered faint and bleeding" to the East entrance. Probably because he was so faint and bleeding that he forgot the East entrance would be closed. We suggest that he did; but obviously the ruffians had been prepared for something of this kind. However, he came

towards the East Gate, was duly attacked and struck lifeless to the ground, and then—What. Not a word to tell us. He simply disappeared and the three villains disappeared. We are not told what became of them.

We are asked to believe that at the height of day, 12 o'clock noon, it was possible for a man to come here (and since the Temple was not quite completed a lot of workmen would certainly be about) to be attacked at the Gate, then at another, and finally knocked down at the third Gate bleeding, and no one was the wiser. We should have expected blood to be found on the ground, and yet the three villains covered up their tracks and made away with the body without leaving the slightest trace or indication of what had happened, Brethern. It is putting a very great strain on our credulity, to say the least of it; but disregarding all these difficulties, the story goes on very blithely, with, we left off at that part of our History and so on, and tells that the loss of Hiram was first discovered, not by the absence of his person, but by the lack of those plans which had been hitherto supplied to the workmen. Had these four men, H.A. and the three villains, had they no homes, had they no wife nor child nor friends who must wonder in the evening why they did not come home? Were there no workmen who would remark to one another that they had not seen the Master? Was it possible for three men to remove the corpse and take it away without anybody having the slightest idea of what had happened in broad daylight? That is what we are asked to believe and that is what is a little bit difficult to believe. The absence of plans was the first indication that something had happened, and we find that the Prefects reported the case to King Solomon. Now King Solomon was a wise man we are told, and although he did not follow the policy which might have been followed. What he did proved very effectual. He had all the workmen paraded before him and thus found out the three missing villains. He then selected fifteen men whom he could trust and ordered them to make diligent search after our Master, and he sent them off in three F.C. Lodges through the three entrances. Why should they go through the three entrances of the Temple? It suggests at first that probably one went South, one went East, (through a gate that was never opened) and one went North. No one went West: Yet you remember, one class pursued their researches in the direction of Joppa, which was West: whether they went out North or South and then turned West in pursuit of their researches we do not know.

Well, they went, having had a stated day fixed for their return. Why should King Solomon say, "You must be back by such a day"? We do not as a rule limit searches like that to a few days. They went and came back without having made any discovery of importance, but the second party, as you remember, were more fortunate and they had found the body of H.A. He ordered them to return and "raise our Master to such a Sepulchre as became his rank, etc., at the same time informing them that by his untimely death the Secrets of a Master Mason were lost.

If three men knew the secrets, how could the death of one man cause the secrets to be lost? It is not quite what you would expect in literal history. He told them to be "particularly careful in observing whatever casual signs might occur, etc. And off they went on their errand.

The third party came along and they not only had succeeded in finding the three villains but they had got them with them: which was good. Curious progression--(a) The party that had brought nothing, (b) the party that had made a discovery and reported it? and (c) the party that had not only discovered something but brought back what they had discovered. And then we are told in a few words that the culprits were "sentenced" and etc., but no fuss was made in connection with the affair. We are simply told that they were sentenced to death after their crime was amply merited, whatever that death was—and we hear nothing more about them.

The fact of the matter is that the treatment meted out to the villains has nothing whatever to do with the raising of H.A. But now we are told how the second party were sent back to His grave—presumably they must have taken a lot of people with them—and reached the place marked by the sprig of Acacia. They then re-opened the grave and then the Brethern—I will not say all—all that need be mentioned, struck one of two attitudes. Why should they all adhere to those two different attitudes unless they were gestures commonly used? If so, we can understand, but there is no mention of that and I submit that it is a very curious thing for a number of men all to agree on one of two positions, because the "sign of horror" is hardly the kind of thing one would make at such a moment, and the "sign of sympathy" is one of the most curious signs of sympathy I have met. But there must have been some reason for it. Then one of the Brethern, entering the grave and using the E.A. grip, tried to raise our Master. Brethern what man in his right mind would attempt to lift a corpse by the right hand only? Another man came forward and tried the F.C. grip and failed: and then we

find the third, the leader, came forward and with the assistance of his two brethren, raised our Master on the Five Points of Fellowship.

Brethren, do you want me to describe what that meant? At the very least this body must have been buried three days, in a hot country. Picture the condition of the flesh of that body and above anything what it would be like to clasp it in the close embrace of a Master Mason. Obviously this was never intended to be taken as literally happening. After that description of the raising we do not hear any more about the story. At the time of raising we are told that some brethren exclaimed simultaneously certain words, which words, mean the death of the builder, or the builder is smitten. Curious Exclamations? So curious that I cannot accept them but will say something about this later on.

The remainder of the account in the ritual is hardly worth mentioning. It is a clumsy addendum serving to join on to the Third Degree Tracing Board. It goes on, not to tell us of a fine funeral pageant that was given this highly honourable man, but simply to tell us that he was buried "As near the Sanctum Sanctorum as the Israelitish Law would permit." If it had said that he was buried "As far away from the Sanctum Sanctorum as ever they could get" it would be more in keeping with the feelings of the Israelites. The mention of burial in a holy temple is obviously modern. In our Christian communities we commonly honour the departed by burying them within the four walls of the Church, but not so with the Jews. A dead body must be kept away. The writer of that part goes on to say that, "In the Holy of Holies nothing unclean was allowed to enter" and then he tells us the Fifteen trusted Fellowcrafts were ordered to attend the funeral, "Clothed in white aprons and gloves" — a glaring anachronism. They might have had aprons, as aprons were used in very ancient times. We are told that Adam and Eve wore aprons, but it is surely absurd to suggest that workmen wore gloves in the time of King Solomon. I believe it is considered that in those days gloves were possessed by persons in high position such as Emperors, but that gloves were worn by ordinary members of the working classes is beyond belief. However, it has nothing to do with H.A. We finish really with the act of raising and if I have made myself clear you will, I am sure, agree that this story of H.A. cannot be literally true and was never intended to be regarded as Literal History. It is not even a coherent and continuous narrative of fiction.

What is it then? It must be something, and this is what it is. It is perhaps rather imperfectly stated, but it is.

The Libretto of a Religious Drama,—Nothing more and nothing less.

Pageants and Dramas have been used from time immemorial, long before the time of King Solomon, in order to inculcate something of a religious teaching of the day, or to impress the populace with the mystical might of the Priests. We have known of them as Mystery Plays, or Miracle Plays, right down at least to the 14th century. Some of you have no doubt seen recent reproductions of these plays. One of these Plays was produced in Manchester a few years ago, "EVERYMAN."

It was common practice, for there was no other means, unless it was by lecture, of teaching the populace. Now these dramas when presented as dramas, took place under very simple conditions and with very simple surroundings, after enough they were performed in the open glade, often enough on a platform or stage; but in most early days the conditions were practically uniform. There was no scenery: they might have had draperies but there was no scenery and there was very little in the way of properties. To enable the audience to understand what scene was being depicted, either a notice was put up, to say "This is London," a "forest" or something else, (but as very few would be able to read) it was more often an official would step forward before the Play began and announce "this is so and so." For a few moments I will present to you this legend of H.A. as enacted on one of these simple Theatrical Stages. And you will readily see how the difficulties I have been showing you will disappear when the story is put in Dramatic Form.

Imagine yourselves facing a theatrical stage, hidden from you for a few moments by a curtain. Presently the curtain is drawn and a man comes on and says, "King Solomon's Temple." He does not go into details, such as to say "Exterior of the Temple" or "Interior of the Temple." He merely says "King Solomon's Temple" and retires.

There is an entrance on the right of the stage, one on the left and one in the middle of the back. We have nothing to do with North or South or East or West when dealing with a stage. It is "**right; left; or centre.**" On to the stage fifteen men come and immediately begin to discuss their procedure, but twelve of them

retire. Literally "at the moment" of carrying their conspiracy into effect. What is difficult to accept in a story becomes simplicity when we put it on a stage. They retire. The three men hide as well as they can on a stage and then H.A. comes forward, makes his way to the front of the stage and bows as if in adoration to the Most High. He then turns to leave by one of the entrances where he is attacked by the first villain: he tries a second entrance but is attacked there also. He goes to the third entrance and is knocked down: and the curtains are drawn. There is no need to carry him off; there is no difficulty about removing the body: The curtain hides everything. Presently the curtains are drawn apart again. The former actors have disappeared. The official again announces, "King Solomon's Temple," and presently King Solomon comes in accompanied by his suite. He seats himself on some sort of chair for a throne, and calls for the reports of his chief men. They come forward and present their reports and in particular they report the absence of H.A. At the same time these twelve men who had joined in the conspiracy come forward and tell him what they know. Then he orders all the workmen of the Temple to be paraded before him. This is a fine opportunity for a pageant. Such a parade was very popular and when-ever an opportunity presented itself the actors were always ready to seize it. So we have a great procession filing across the stage before King Solomon. The Prefects lead them company by company, and it is noticed that three men are missing. Then the Fifteen F.C. are selected and told what to do in the way of searching for their absent Master. They form themselves into three F.C. Lodges and depart, "Right," "Left" and "Centre" not to indicate the direction in which they are going to proceed but to suggest they are going to search in every possible direction, and the curtain is drawn once more.

Now we come to the third Act and the curtains are opened again, the official again announcing "King Solomon's Temple." It is the day for the return of the three parties, and King Solomon sits in state as they make their way to him and announce their success or non-success. We have the first party reporting nothing of importance: The second party comes in and reports the finding of the body of H.A. and they are sent back with special directions. A lot of men accompany them and they are told to take particular notice of various things, and are told of the loss of the Secrets. The third party comes along bringing the culprits with them. The culprits are sentenced to death and are taken away: They have no further part in the Drama and no one wants to view the killing.

The second Scene of the Third Act is afterwards rung up. You have still the same stage, but the Official announces that it is a district in the country and you see something on the platform with a Sprig of Acacia at one end of it. On come the five Fellowcrafts and their attendants, the leader pointing out the place. It is a Drama: there is no chance or accident about the posing; the supers are well drilled, they knew their part and without hesitation take their places on the Right and Left, and behind the object on the ground—a cloth or something of the kind lying in the middle of the stage. Some men come forward and make movements as if they were digging up the earth, then one comes forward and tries to raise our Master (who is lying down) with the E.A. grip, and as I believe, just as we do in our own Lodges. The Brethern, before this has taken place, being well drilled assume one of two signs. Half of them the sign of "Horror and the other half the sign of Sympathy" in good order and regularity. The first man fails with the E.A. grip, another tries the F.C. and fails. Then the Leader with the assistance of the other two raise him On the Five Points of Fellowship, whilst the Brethern exclaim—not I believe that the Master is Smitten—but I suggest some such phrase as Hail Master or the Master is Risen, because the raising of H.A. was the climax of the whole play.

We are told that he was raised, he was not a corpse, and if he did anything after releasing himself from the Five Point of Fellowship it would be to make his obeisance along with the others as the curtain came down.

Now Brethern, I have depicted what might have been and what I believe has been enacted in the presentation of the Legend of H.A. not of necessity in Masonic Circles only, but in many various societies long years ago.

They did not arrange the Dramas purely for fun, there was a seriousness about them as there is in all Dramas and Mystery or Miracle Plays.

The foundation is to be found in Astronomical Phenomena. King Solomon's Temple regarded allegorically stood for the Heavens, the Sky above us, with all its brilliants of Sun, Moon, Planets and fixed Stars. H.A. was the Sun and he built King Solomon's Temple through the twelve months of the year as he progressed through the twelve signs of the ZODIAC. Completing the year (finishing the Temple) with abundance of vegetable and animal life for our sustenance.

The two important points of his progress were the Equinoxes; these were the important points of the Sun's progress on the 21st March or thereabouts, and the 21st of September or thereabouts. They were and are the most Important periods of the year. We show our regard for them today by having our Great Church Festivals, the Passover amongst the Jews, and the Easter of the Christians. At the time of the Vernal Equinox.

Different people counted their years, some from the Spring and some from the Autumn Equinox. If you consider the Jews of today, you will find that their New Year is in September, and although they conform with the general practice of beginning the Civil Year on the 1st January, their religious year always begins in September.

Now what is September? It is the time when the old year is ended and a new year begins, in the eyes of the Jews, the Sun has just about finished his work of building the Temple, and after "paying his adoration to the Most High" by production of the necessary and beautiful things of the world, he proceeds onwards in his route and is immediately met by the Villain "Chill October" who strikes him and reduces his vitality somewhat, although not much, making him less effective in his work of warming and nourishing the earth because he has lost heat giving power and has fewer hours in which to shine: but he sails on. Then the mists and cold of November deal him a further and heavier blow and he is reduced in vitality again. He still goes on until the "darkness and frosts of December" lay him so low that it seems almost impossible for him to revive. H.A. has been laid "Apparently Lifeless" at the feet of the villains. But he is not without friends: December does not last for ever: January comes along and although January is rather feeble and can only give him the E.A. grip, he does his best. He is followed by February who is no more successful but then comes rough, blustering but cheerful and hearty March (that is the third man with the combined assistance of the other two) raise our Master the Sun, until he can give at least 12 hours daylight out of the 24; and having reached that point he does not go back for he is raised on the "Five points of Fellowship," April, May, June, July and August: hence he retains his raised position, he retains his new vigour, he retains his heat giving powers, reviving both the animal and the vegetable kingdoms of the Earth, so that they reproduce and bring forth abundantly. H.A. is raised effectively to vigorous life.

He goes through the same process again and again and no matter what kind of winter he has to pass through he never fails to raise again in summer. That is the Astronomical Foundation for the Legend of H.A.

Let me now for a short time and in conclusion, inquire into its use in Freemasonry. It has two uses.—(1) It serves as a basis on which to fabricate a ceremony, and (2) It conveys a beautiful and inspiring lesson for all mankind. Remember I am speaking of the Legend, not of the ceremony, the ceremony is not the Legend. The ceremony introduces us to the contemplation of death and the grave and suggests the resurrection of the body, but although its language possesses a decided beauty of its own, its teachings are very vague, as if affected by the artificial gloom of the Lodge. But the Legend of H.A. introduces us to brighter and more encouraging thoughts. In the death of H.A. it is not real, it is only apparent, and his raising is a triumph accomplished by the aid of his loyal Brethern. The course of the Sun, down in the depths at one time and up to the heights at another time of the year. It is a very graphical illustration of the experiences of all mankind. Death? Why Brethern there are lots of things worse than physical death. Physical death is but the gateway of life: it opens a door for us to higher, brighter and happier state. But there are worse things than physical death,—worse experiences and deeper depths. Have you never known a man who was crushed by bereavement of his nearest and dearest, or bowed with grief at the action of a wayward child, or an erring spouse, or afflicted and incapacitated by fell disease, or brought to the dust by overwhelming losses in business, or pierced to the heart by the treachery of someone whom he trusted before all the world.

These Brethern, and the likes are experiences that we may well compare to the attack on H.A. These are the times when our Master is lying apparently lifeless: These are the times for the exhibition of the glorious Five Points of Fellowship of Freemasonry. These are the times when the hand of loving sympathy is wanted, when the foot should hasten, strong and true, to give practical support. When our prayers should go up to heaven on behalf of our friend, when our breasts should be ready for him to confide in us his secret trouble and derive the comfort that comes with fellow feeling, when our strong right arm should be ready to protect and defend him. By such means, Brethern we can "raise H.A." and fulfil the teachings conveyed by the Legend of H.A. and I do not hesitate to say that the brother who thus discharges his duty as a Mason may

await with patience the arrival of his dying throb, for he has reached the summit of his profession by the exercise of a comprehensive charity in the highest sense of the word, and has earned the right of entry into and an honoured place within the Grand Lodge above, where at some future period we shall all meet in happiness.

So Mote It Be.

J. CHRISTIE, P.G.S.,  
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