

Telephone:
Northern 0721.

Why the Chapter?

"Homestead",

22, Hamstead Hill,

Handsworth,

Birmingham, 20.

At Christmas 1938, my younger son gave to me a book, "The magic of a name", dealing with a motor car. You will not need to make too gross a guess at the name of the car - Rolls Royce. It commenced with some intimate details of the life of Mr. Royce, and followed on with particulars of the production of engines and cars at Derby. The two names are known throughout the world, and stand for all that is best in engines and cars; and they stand also as descriptive of the highest quality, being applied in that way to other goods.

That gave us the idea that was wanting when our M.C. asked me to prepare a paper for our April convocation: and the next thought was as to a title for the paper.

"What's in a name" came easily to the mind: but it was borrowed from Shakespeare, was certainly secular, and perhaps in common use. As my intention was to deal with certain names known only to us, and very sacred at that, I dropped the thought.

Next came to my mind the even more commonly used "Our Father - - - Hallowed be Thy Name"; but it had a religious flavor - and why not, since we quote it in our own ritual. But that was dropped in favor of "Why the Chapter?" You will see, therefore, that names, their meanings, and their applications, will provide food for our thoughts this evening.

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Almost of necessity, I must refer to some of the patriarchs, as for instance to

Abram, who later was re-named ~~Abraham~~, meaning "Father of a great multitude." Please note the two first letters AB = father, and then carry your mind to the Hebrew characters, the Aleph and the Beth.

Jacob = Insidious - Successor The natural man.

You will remember his history; and will recall his return home after serving his uncle Laban, bringing with him his ^{two} wives, his family, and his great riches in cattle. Crossing a river with his caravan, etc., he returned to the ^{other} side again, and wrestled all night with an angel to obtain a final blessing.

When morning broke, he was asked his name, and replied "Jacob"; then to be told that henceforth it was to be "Israel", meaning "A prince of God".

He named the place Peniel or Penuel - "The face of God". Here is the spiritual man, developed from Jacob, the natural man.

Going a stage further, we have his son Judah, the celestial man.

A → Isaiah - chapter 62 - (see next sheet)

Let me deal with other names in due course.

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Odd notes.

Rajah.

Bel.

Baal.

A. Isaiah - chapter 62.

And thou shalt be called by a new name,
which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the
hand of the Lord, and a royal diadem
in the hand of thy God.

Thou shalt no more be termed Forsaken;
neither shall thy land any more be termed
Desolate: but thou shalt be called

Hephzibah (My delight is in her)

and thy land

Berulah (married),

for the Lord delighteth in thee, and
thy land shall be married.

At foot of page 1.

Romeo + Juliet - Act 2. Scene 2.

J. O Romeo, Romeo,
Wherefore art thou Romeo.
Deny thy father and refuse thy name
Or, if thou wilt not, be but sworn to love,
And I'll no longer be a Capulet.
'Tis but thy name that is mine enemy.
Thou art thyself though, not a Montague.
What's Montague? It is nor hand, nor foot,
Nor arm, nor face, nor any other part
Belonging to a man. O, be some other name.
What's in a name? that which we call a rose
By any other name would smell as sweet.
So Romeo would, were he not Romeo called,
Retain that dear perfection which he owes
Without that title: Romeo, doff thy name,
And for that name, which is no part of thee,
Take all myself!

R. I take thee at thy word:
Call me but love, and I'll be new baptiz'd:
Henceforth I never will be Romeo.

J. What man art thou, that thus bescreen'd by night,
Stumblest on my counsel?

R. By a name
I know not how to tell thee who I am:
My name, dear saint, is hateful to myself
Because it is an enemy to thee:
Had I it written, I would tear the word.

It may be thought that my approach to this subject is by a round-about way; but I have the hope that the by-way may lead to the highway, and that we may not find ourselves in a cul-de-sac - at a dead end. If here and there I may touch lightly upon a subject that is taboo, please have patience with me. There is neither desire nor intention to disturb your own line of thought or belief; nor is there the slightest wish to hurt the private feelings of a single member. Let us go back once more to the figure appearing upon our first T.B., the circle and centre, and regard for the moment the centre-point as representing the Deity, and the surrounding circle as representing the earth, the world, or the universe. Each one of us, each group of us, every city, nation, star, planet, and earth, must of necessity obtain a different view of that centre-point; but with all the immense variety of thought and opinion resulting from those many different views, that which is real, as the centre remains the same, unchanged. Man's ~~own~~ ^{infinite} infinity has been traced throughout the ages to find a name for that Deity represented by the centre-point; and according to his intelligence, his language, and his vision, he has used a name or a variety of names to express his thoughts and to satisfy his ideas. Is it any wonder that the names are countless? Finite man is trying to express the infinite - and that is impossible; but he must have something before him in his mind and before his eyes, and it must be something as complete as possible otherwise it will not satisfy.

^{under one of his characters to ask}
 "Shakespeare says, 'What's in a name?' Let me give you, in brief, an outline of the occasion. There was a feud between the families of Montague and Capulet. In Rome Montague had fallen for Miss Juliet Capulet, or vice versa, or both. The gentleman had found his way into the garden of the lady's house somewhat late one evening; or at any rate it was dark, and he was sufficiently near to the lady's bedroom window to hear her sad soliloquy, which goes somewhat thus: -

See page 0.

New Church,
Wretham Road, Handsworth,
Birmingham.

Our help is in the name of the Lord (Jehovah)

Notes.

God = Power (originally)
used to signify divine truth (in V.S.)

Jehovah = do. divine love (do.)
= (Hebrew) He who is and who will be.

The God of Abraham
was El Shaddai = God Almighty - the Thunderer.
The power of God is truth -
The nature of God is love.

p. 55.
I will call upon God,
and the Lord (Jehovah) shall
save me.

The God of Abraham/Isaac/Jacob = Elohim
was El-elohe. # ~~WAWAWA~~

Isaiah Chap. 9. v. 6.
And his name shall be called
Wonderful, Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace.

Proverbs Chap. 30. v. 8 & 9.
Laid to be in grace of H.A.B.
Remove far from me vanity and lies:
Give me neither poverty nor riches:
Feed me with food convenient for me:
(of my allowance - Heb.)
Lest I be full, and deny thee, and say,
Who is the Lord? or lest I be poor,
and steal, and take the name of
my God in vain.

A.
(foot of page)

The True Christian Religion. pp. 356/7/8.

It is not in order to avoid a mere repetition
that this change in the name occurs; you will see
a divine propriety in it when you remember the
meaning of that two names. I will call upon God -
I will address myself to the divine Wisdom. I will look
for divine teaching and help. But it is Divine Love
that saves.

The names of some newspapers and periodicals are coined to indicate their uses and activities. as for examples, Daily News, Herald, Morning Post, Evening Mail, The Owl (night news), Nobby News, etc. We understand, by both sight and sound, what is meant by these names: but do you recall the difficulty of a foreign potentate visiting England to understand his introduction to the Queen, while King George V gave him the explanation by the word "mirror"?

Here we have a case of a man being much preferred to his name: but the reference to the rose is very useful for our purpose tonight. The flower having been known and loved as the rose for so very many years, even the name itself is delightful, and, ^{when mentioned,} immediately conjures in the mind both the sight and the scent of the flower. It is certain that if originally the flower had been given quite a different name, that name also would have had the same effect upon the mind. Actually, to know the name, signifies to know the quality. When we build a warship, we desire the man engaged upon her to have certain high ideals, and we name her accordingly, Dreadnaught, Vanguard, and so on. Air-rats and their engines must be named Eagle, Hawk, Gull, etc. (See children must bear names that convey hope, and ideals, and perhaps

we may look at a few examples:-
 Claribel - brightly fair.
 Dorothy - gift of God.
 Elizabeth - considered to God a worshipper of God.
 Phyllis - a well-bought.
 I can show to you in a word Chinese forms indicating a girl's name, which brought down to English may be expressed as Miss Kuo Gin Chiu. One part of that name (which part I do not know) means Mirror of Autumn. To a Chinese person, both form and sound convey this delightful meaning; but to you and to me neither form nor sound convey anything at all, unless perhaps in amusement. That is, you would appear to have had much justification for his question, "What's in a name?" There is everything in the name, if you know the full meaning of that name and all that it stands for; but otherwise, we might see, somewhat appropriately at this point, its just Chinese to me - and not even that unless we are informed accordingly.

Let's take another look at the question. How often have we said "That man will make a name for himself some day." What do we mean? It has a name, ^{already,} John Smith - partly through birth and partly by baptism (or registration). John Smith, in our opinion, is headed the right way for doing some good in the world, may be as doctor, ^{that} engineer, scientist, philosopher, etc., and then the name of John Smith is going to stand for something.

W
W
W

some of
 In the earliest historical records to which we have
 common access, we find Moses asking the question
 "What shall I say unto them?" You will remember that he was
 being instructed to call together the elders of the children
 of Israel, and he was going to say to them, "The God of your
 fathers hath sent me unto you." They would say to him,
 "What is his name?" And God said unto Moses, I am
 that I am: and he said, Thus shalt thou say unto the
 children of Israel, I am hath sent me unto you.

Capo.

Who alone could say, from the infinite past
 and to eternity, I am?

That name, I am, was used, and still is
 used; but in addition, the people of Israel had another
 name, which I understand could not be expressed in
 spoken language. It was ^{was they} ~~was they~~ with consonants only,
 and no vowels, in its original form, and consequently
 could not be pronounced. To express it in modern
 English, we should have to use the letters, ^{YHWH} ~~YHWH~~, or ^{YHYHWH} ~~YHYHWH~~,
 and from those you will appreciate the impossibility of
 making sound; and the ultimate development of the
 name used in many places today, JEHOVAH, and the
 shorter name, given in the book of Psalms, JAH. (X)

Capo.

(X)
 ADONAI
 (the ineffable name)
 Another should pass
 to go in here.

Does it strike you that the people of old should desire
 to find a name for their God? All other tribes and nations
 had names for their God. And was not a name given to
 every person? The name given to each person had a distinct
 reference to something, some incident, attaching to that person;
 and how often we read in the V.S.L., "and thou shalt
 call his name _____ for _____". And also, "his
 father called him _____ because _____". "John Baptist -
 his name is John".

(X) I understand that the ineffable name
 is actually expressed today in the Hebrew
 V.S.L. in such a manner that it cannot
 be and is not pronounced. In its place
 the word Adonai is used, the plain
 meaning of which is Lord.

To descend from that link of thought, ~~on~~ to
 come down to more modern times, and to get a little
 nearer home; what names did we sometimes invent
 and use in our courting days? Have we maintained
 the use of those same names since; or have we found
 others? Is it necessary to think hard to discover
 why we used up all the superlatives?
 our children, we may not always act so wisely as the

(X) A friend of mine suggests that these names were used to indicate
 hopes, and he adds "Also for human hopes: the Lord said the better".

ancients; but, as a rule, there is a reason for the naming of at least some children. Most of us have heard why it is that some black-country people are blessed (or otherwise) with most unusual biblical names. You know the process for discovering a name.

It is not difficult to understand why a single name, set aside to signify the ~~Divine~~, should be forbidden common usage. Many names are in daily use - and in daily misuse, and that is not good. How wise therefore of the ancients who took every care to make the name unutterable, and to guard it so very thoroughly. They had in mind the ~~10th~~^{3rd} commandment, and set out to obey it literally. We are not placed exactly on the same footing; but very nearly: and it is our common duty to guard a certain name, not because of the letters it contains, but because of what it stands for. In some respects it is man-made; but we nevertheless find that the names attributed to the ~~Divine~~ reflect somewhat the thoughts, ideas, and characteristics of the people who introduced or who subsequently used those names. The word "Father" has its equivalent in all tongues: and as we are but children, and in little children, in every respect in relation to our God, it cannot be surprising to find that the word "Father" and for its equivalent in other tongues is to be found in general use, so no people of high degree may use the equivalent of Lord, King, Master, ^{the mighty One, the Wonderful One,} ~~to signify the Divine~~ ^{Judge,} Counsellor, Wisdom, &c. Another class will use the word ^{Judge,} "I am", which best expresses the Infinite, but we proceed to reduce that to such finite terms as Alpha and Omega (no more than A and Z, but more poetical, and Greek in place of English), the First and the Last, the Beginning and the Ending; and then we try to get back to the Infinite with Who is and Who was and Who is to come, the Almighty. In other words, throughout the ages there has been the continuous attempt to add to the simple "I am".

The earliest reference to the Deity in the V.S.L is the one plain word God, and its meaning there seems to me to indicate Power, and to signify ^{because the Power of God is Truth.} Truth. This is in the first account of the creation. As you will remember the book of the Genesis contains a second account of the creation, and in it the Deity is named the Lord God (meaning Jehovah God). It is supposed that this second account is a later translation than the first account, hence the fact that the writer translates with more up-to-date knowledge or ideas of the Deity. He has discovered the goodness of God, and that its nature is love — the Divine Love or Goodness. Although the translation of the Hebrew Jehovah or Jahveh is "He who is and who will be," it also signifies Divine Love.

Perhaps you will accept some other proof of this same thought. In the book of the Exodus you will find these words addressed to Moses; "I said I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, (El Shaddai) but by my name Jehovah was I not known to them." It was the children of Israel ^{on} whom the love of God was lavished.

I will give you one more illustration of the point from Psalm 55. "I will call upon God, and the Lord (Jehovah) shall save me." It is not in order to avoid a mere repetition that this change in the name occurs: you will see a divine providence in it when you remember the meaning of these two names. "I will call upon God — I will address myself to the Divine Wisdom: I will look for divine teaching and help. But it is divine love that saves."

As a matter of general interest, and because it touches upon the subject of our talk, let me quote Proverbs, chapter 30, verses 8 and 9, said to be the grace of H.A.B.:-

(See back of page 1, marked A)

You may say that it is now time for me to get a little nearer to the title of my paper, and I will try to do so.

As masons, ^{omit} we ~~have~~ lived through the equivalent of the 40 years of wandering or journeying from Egypt towards the promised land, as represented by our apprenticeship, craftsmanship, and masonry. We ^{we} have been told about the G.A.O.T.U., the G.G., and the M.H., and we have ^{we} been taught much about our duty to God, ^{our} neighbor, and ^{to} ourselves, but until we reached the H.R.A. we were in no better case than Moses when he put forward the question that would be asked of him by the riders of Israel. We were still in the darkness of Egypt; ~~and~~ ^{but then} we were given the light at an appropriate time, and ^{that} light our masonic ~~teaching~~ education was ^{plac}ed ⁱⁿ ^{our} ^{hands}, and we became more satisfied. Of course, the ceremony itself and the lectures accompanying it ^{promised} ^{with} us much food for thought, and I trust that our further education and understanding will continue.

We have been given a word, a name, hallowed and revered by thousands, ay, millions, over the ages, not merely because it consists of certain letters of the English alphabet; nor because it is represented by certain ~~set~~ ^{set} or other hieroglyphics; nor because of the sounds produced by expressing or attempting to express those letters or signs: but just because of all that is represented and understood by the word or name. Simplicity is followed by completeness and even by complexity in certain details. Nothing of our earlier masonic instruction is discarded: but much that is now is given to us to study and ^{to} moralise upon: indeed we shall find fresh light opening up additional avenues for thought and reflection each time we take up our ritual and each time we attend a convocation. And that answers the question "Why the Chapter?"

I am still somewhat uncertain why, possibly, King Solomon (though probably not King Solomon — rather a person or some persons less ancient) coined a word culled from many languages. The combination of languages ~~or~~ of the peoples represented can be understood and appreciated. Abram came from Chaldaea. He founded the Hebrew nation. Assyria was the ^{country} home of the captivity, as was Egypt at an earlier date. Solomon married an Egyptian princess. Hiram was King of Tyre. H.A.B. was the son of a man of Tyre and a woman of Israel. Doubtless there were many other connections with the neighboring countries, royal and common, religious and commercial. Was the compounding a concession or a compliment to as many as possible, while still retaining the distinctly Hebrew name within the holy circle and upon the four-square altar top? If we find that ~~it~~ ^{the H.R.A.} is comparatively modern in its present form, it has a very ancient foundation, probably ante-dating even King Solomon; but that notwithstanding, it is good for us, it is very helpful to us, and it must increase our reverence for our Maker when thoughtfully studied.

"B"

Abram knew God as "Almighty God," (El Shaddai), the All Powerful, the Thunderer, who demanded his son Isaac as a sacrificer. Isaac would never forget that he was at one time the destined sacrificer: the impressions of his youth would remain. Jacob was a fugitive, ^{from the wrath of his brother;} a wanderer for many years; a man disappointed in the death of his first wife; a hard bargainer always with his relatives; and, ^{also,} ~~ultimately~~ a bargainer with his God. Not one of those three grand men of old could get a complete grip of the fact that their God was Jehovah God, the God of both Truth and Love, Wisdom and Goodness. They knew and appreciated his Wisdom and Truth, but not his Goodness and Love, which, notwithstanding their own ignorance was ever at work for them and their posterity. Put bluntly and perhaps brutally, to the savage and untutored, he is a God of ^{power,} anger, revenge, &c., but to the civilized and cultured man, he is a God of love. Actually, as we saw at the very commencement of our paper, God, represented by the centre point, ^{remains} unchanged and unchangeable. We first know that he

exists, that is, the realisation of truth comes first: but the knowledge and realisation of his love comes to us later.

New Church Hymn N^o 327.

Lord of all being! throned afar,
Thy glory flames from curve to star:
Centre and soul of every sphere,
Yet to each loving heart how near!

Sun of our life! Thy quickening ray
Sheds on our path the glow of day;
Star of our hope! Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn,
Our noontide is Thy gracious dawn;
Our rainbow-arch Thy mercy's sign:
All, save the clouds of sin, are Thine.

Lord of all life, below, above,
Whose light is truth, whose warmth is love!
Before Thy ever-blazing throne
We ask no lustre of our own.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Fill all Thy loving altars clean
One holy light, one heavenly flame.

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If you feel any fascination for names,
please refer to Isaiah, chapter 9, verse 6, and
enjoy once again the delightful music of this:-

For unto us a child is born, unto us a
son is given: and the government shall be
upon his shoulder: and his name shall be
called Wonderful, Counsellor, the mighty God,
the everlasting Father, the Prince of Peace.

And perhaps your mind may return to your
Chapter when next you hear the invocation

Praise ye the Lord,
and you reply

The Lord's name be praised.