

DATE OF CHARTER

NOV. 14. 1890.

Founders.

- A. THOMPSON
- W. WALDRON
- E. WOOD
- A. GREEN
- T. SPENCER
- C. SHOWELL
- G. B. BUTTERY
- H. MANLEY
- F. A. JONES
- C. MEIKLEJOHN
- J. P. HOMES
- J. ROUND
- J. WRIGHT
- W. H. PERRETT

Past Masters.

- 1891. A. Thompson
- 1892. W. Waldron
- 1893. E. Wood
- 1894. G. B. Buttery
- 1895. H. Manley
- 1896. J. Round
- 1897. W. H. Kendrick
- 1898. H. Richardson
- 1899. F. Richards
- 1900. W. T. DAVIES
- 1901. F. Richards
- 1902. T. Jones
- 1903. W. H. HAND
- 1905. J. P. MOORE
- 1906. A. Cooke
- 1907. T. H. Shipton
- 1908. J. H. SPENCER
- 1909. J. B. Pitt
- 1910. J. O. Amphlett
- 1911. J. Dallow
- 1912. W. F. VERNON
- 1913. S. O. STEPHENSON
- 1914. D. G. Line
- 1915. R. M. HADLEY
- 1916. A. G. Uglow
- 1917. H. N. Ellison
- 1918. F. W. ALLSOP
- 1919. F. Dawes
- 1920. H. E. HADLEY
- 1921. H. BARRIES
- 1922. H. H. PARRIES
- 1923. T. BARLOW
- 1924. A. M. HARPER
- 1925. J. SUTTON
- 1926. W. J. MACCORMACK
- 1927. W. F. Edwards
- 1928. W. Gale
- 1929. S. H. STILTON
- 1930. T. W. HILL
- 1931. R. FLETCHER
- 1932. T. A. Sadler
- 1933. L. T. DALLOW
- 1934. H. G. UGLOW
- 1935. J. W. HIGGS
- 1936. J. R. BARLOW
- 1937. A. BOLTON
- 1938. G. E. RUDD

"From Antient times no Master or Fellow could be absent from his Lodge, especially when warned to appear at it, without incurring severe censure, unless it appeared to the Master and Wardens that pure necessity hindered them." (Antient Charge.)

"Be very cautious whom you recommend as a Candidate for Initiation: one false step on this point may be fatal. If you introduce a disputatious person confusion will be produced, which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial." - Dr. Oliver

Godson Lodge,

No.

2385



BRO. C. H. CARDER, W.M.

24, DOG FENNEL LANE,
LANGLEY, BIRMINGHAM,

10th May, 1939.

Dear Sir and Brother,

I am desired by the W.M. to request your punctual attendance at your Lodge, at the Talbot Hotel, Oldbury, on Wednesday, the 24th May, 1939, at 6-0 p.m. unless prevented by sickness or urgent business engagement.

Yours fraternally,

F. W. ALLSOP P.P.A.G.P. (Staffs), P.P.G.D.

LABOUR OF THE LODGE.

- To open the Lodge at 7-15 p.m. promptly.
- To read, and approve, and sign the minutes of the last regular Lodge held on 26th April, 1939.
- Wor. Bro. C. T. Barlow, Chap., will give a short paper on "Items of Masonic Interest".
- To read correspondence.
- To receive Group Report.
- To receive Library and Museum Report.
- To receive report of the Lodge of Instruction.
- To receive Subscriptions.
- To transact any business that may arise for the good of Free Masonry in general or Godson Lodge No. 2385 in particular.
- To close the Lodge.

Dinner 7-30 p.m.

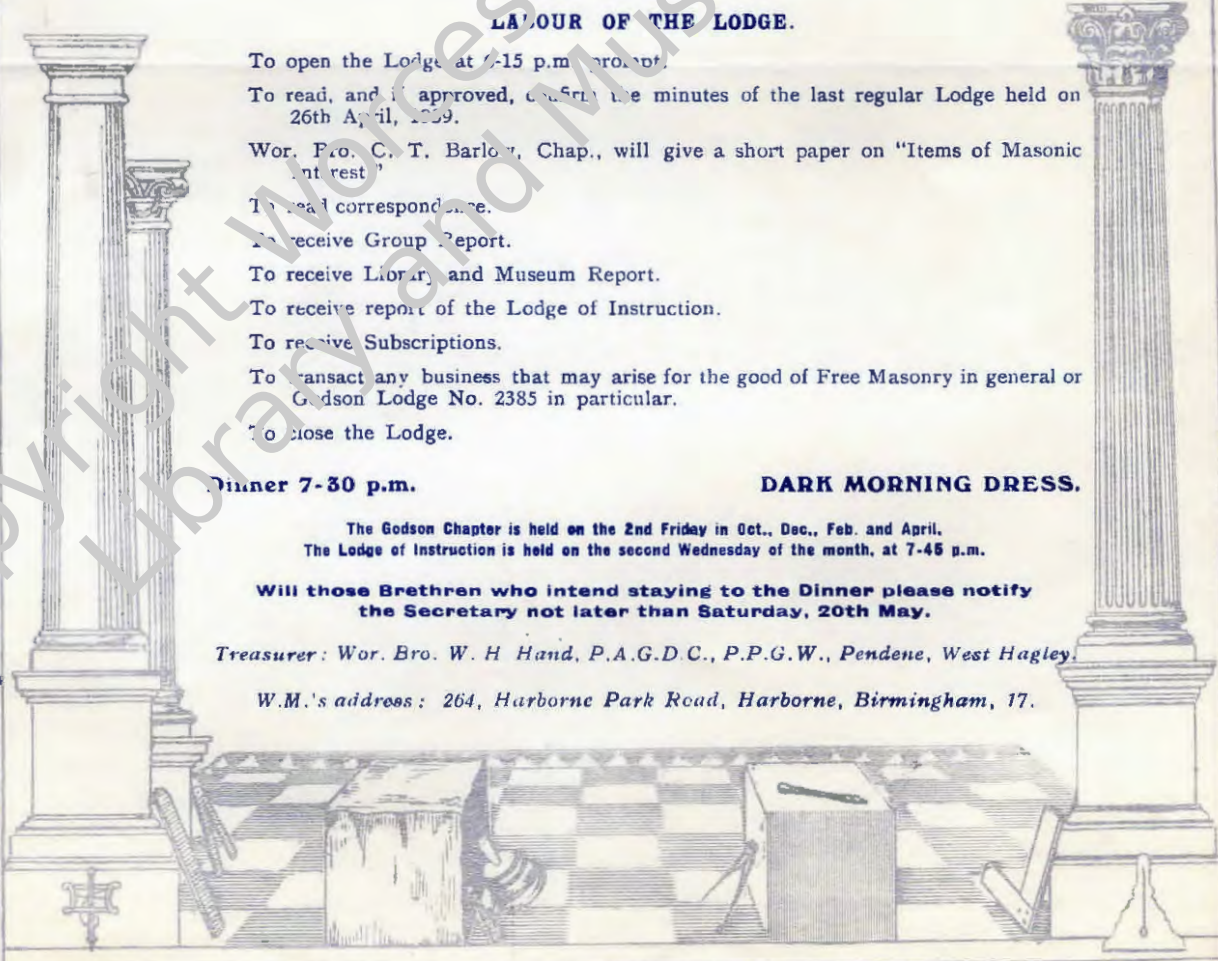
DARK MORNING DRESS.

The Godson Chapter is held on the 2nd Friday in Oct., Dec., Feb. and April.
The Lodge of Instruction is held on the second Wednesday of the month, at 7-45 p.m.

Will those Brethren who intend staying to the Dinner please notify the Secretary not later than Saturday, 20th May.

Treasurer: Wor. Bro. W. H. Hand, P.A.G.D.C., P.P.G.W., Pendene, West Hagley.

W.M.'s address: 264, Harborne Park Road, Harborne, Birmingham, 17.



Subscription due March 1939, £.....

24 May 1939.Draft - 12 May 1939.
British Tube Mills Limited.

Some items of masonic interest. 1.

In the 4th section of the 1st lecture, we get the following paragraph, and the same words are also to be found in the explanation of the first T.B. — — —

The Universe is the temple of the Deity
whom we serve; &c. &c.

In red - pp. 62-63.

This is only one item of symbolism, or perhaps I ought to say, a series of items, and it will not be out of place at this stage to remind ^{ourselves} of the question "What is freemasonry?"; and the reply, — — —.

We find in our legends, and in our ritual, many references to King Solomon's temple, and also to the earlier tabernacle, both of which were constructed in accordance with detailed plans previously revealed or made known. Sometimes we wonder why so much elaborate details have been recorded; and also why certain materials were to be employed; and why definite colors were to be introduced. Even the workmen were most carefully selected for their special skill; and the chosen people, the Israelites, were not the only workers, a selection being made from all the surrounding countries.

Sacred and profane history can be referred to on most of these points; and I suggest that there is an endless series of symbolism, ^{relative to the design, materials, construction, and use of the temple,} that

will continue to occupy our minds and the
 minds of many generations that may come after
 us. There is divine inspiration behind the
 whole structure and in every detail of it. Our job
 is to search, to look around, to examine, and
 to study, so that we may profit by the beautiful
 work planned and accomplished by our ancient
 brethren. They have transmitted to us the allegories
 and the symbols. We have to discover the key.
 Having found the key, we can try it; and step by
 step we shall find our way to the light, to life,
 to the hidden mystery ^{of nature and existence,} and through the veil to
 the glorious beyond. You will remember something
 of this step by step progress: at first, the careful ones
 maintained contact with another earth, and the best
 that can be said for them is that they shuffled
 forward like a blind man. Still, it was a
 progressive move on their part in more than one
 sense. Theoretically, the next progressive movement
 was ^{forward,} ~~upward,~~ and around, without losing touch
 with the center to which our attention was directed
 in the first T.B. Our ascent was to give us a
 wider, broader view of the world around; and
 surely that was also to typify the ^{uplifting and} expansion of our
 mind and ^{from a higher plane} our outlook on life. Finally, there was
 the triumph over ^{the} ~~our~~ finite selves; and the bold,
^{triumphant,} straightforward steps to the beyond. You can
 see in this a wealth of symbolism, and it
 should not be difficult to apply it in a
 variety of ways.

Let us go back and ~~look~~ ^{look at} this learning, study, and progress in another way. The newly born child gropes about for its food, but quickly finds the way to it in a very few days. Later on, in the "spoon" stage, it has a wish to feed itself; and how we enjoy watching the ^{child's} attempts at finding the mouth with the spoon. We have even handed a piece of chocolate to an infant so as to note the mess that is usually made. Now what sort of mess do we make when we set out to learn to do something new? Our fingers are all thumbs, we have two left-hands, ^{we fall over our own feet;} and generally speaking we feel ourselves to be quite as awkward as the youngsters to whom reference has just been made. But, in due course, by continuous application, by proper diligence and study, we become proficient in our work and in our play. In the process ^{of studying,} of learning, and working on a problem, we say that we are going to hammer at it until it is right — we are going to lick it into shape and so on. We are thus working in the quarry, like the men of Gebel, the Giblinites or stone-quarriers. That is when we are seeking the truth, or truths; for stone in the V. S. L. corresponds to truth. The same line of reasoning will apply when we say that we are working in timber, brass, silver, and gold; for you will remember that all these materials were used in the construction of the temple. Each has a symbolism or correspondence. Each is necessary in the work of construction; and each corresponds to a human attribute, as we have seen on previous occasions. Gold, for example, is representative of love; and every day we use words

and phrases carrying this sense, perhaps without noticing that we are doing so. Sometimes (maybe not very often) we refer to a child as "good as gold," or to an individual as having "a heart of gold." That person's heart is like yours and mine - flesh and blood - but it is always understood that we are referring to the person's ^{kind disposition} ~~good works~~, and character. Brass, on the other hand, something harder than gold, looking like gold when burnished, when kept at work, indicates the more common every day good works of a necessary character if the world (our world) is to run smoothly, happily, and satisfactorily. It is much more common than gold, and so are the ~~the~~ characteristics corresponding to the two metals.

Stone, however, must be our item of special interest on this occasion, and it may not be out of place to study it, its uses, and what it stands for or corresponds to.

The formation of rock and stone anti-dates all known history. It varies considerably both in the material of which it consists and the method of formation. Layers upon layers of certain substances, under ~~heat~~ ~~and~~ pressure, have become slates, coals, chalk, etc. etc. Other substances have become granite, etc. etc. under immense heat. The final state of this stone or rock depends upon the original substances and methods of formation, but speaking generally, fire, ~~heat~~ water, and air were and still are the great forming agencies in collecting and ~~to~~ making the various types of stone or rock as known to us today. We must not forget that the list includes not only chalk, slate, coal, sandstone, granite, marble, etc., but crystals, iron, lead, silver, gold, ^{platinum,} diamonds, rubies, emeralds, and many other precious stones and metals.

As to the uses to which these materials may be put, the list is very lengthy, as we can well imagine; and perhaps at this stage we may remind ourselves of the facts that formation has been and still is continuous, just as uses were found many ages ago and are still

being discovered, or as we say, brought to light. In other words, stone (to give the various forms a general name) has existed in a variety of forms from time immemorial, and so has truth. Just as uses have been found for this stone, and a large variety of such uses, so fresh truths have been brought to light, are still coming to light, and are being used. We use the word rock or stone in a large variety of ways. "The Lord is my Rock" is a quotation from the Psalms of David. "Rock of ages, cleft for us," was a hymn inspired in the poetic mind of a man visiting the Cheddar district. Mention of "the rock" carries one in mind to Gibraltar. Stonehenge is a monument, the origin of which is still wrapped in obscurity. Stone circles are fairly common, but their origin and use are probably not more than guessed at. Places of burial, and ancient places of outdoor worship and sacrifice, are still marked by stones. Man's first weapons and tools, are probably flint stones, and specimens are frequently found, together with the wonderful work done by such tools.

Boundaries, bridges, and fences of wood or iron, mark the boundaries of fields and estates: but in ancient times, stones were set up as landmarks. These being more or less easy to move, there was a law given by Moses - "Thou shalt not remove thy neighbor's landmark." The places of great historical events were marked by great stones: and we may recall Jacob's resting place on his outward journey from his home to the place of his uncle Laban. To commemorate his dream or vision, when there was conveyed to him the great promise of his future greatness, he set up a stone, and called the name of the place Bethel. ^(The house of God) When Israel crossed the Jordan to enter the promised land of Canaan, twelve stones were placed in the river bed, by instructions of ^{Joshua, to} ~~Moses~~ ^{mark the place where} ~~as there stood~~ the feet of the priests bearing the Ark of the Covenant had actually been: and twelve stones were taken from the river bed and set up as a memorial that the waters of Jordan were cut off to allow the passage of the people dry foot. From these few records,

and there are many more, it will be noted that stones were used to signify or indicate great facts or truths; so that we may see why to this day in the V. S. L. stones correspond to truths.

We have seen from ~~the~~ ^a brief quotation of ~~the~~ ^{the} ~~1st edition~~ of our ~~lecture~~ that symbolically "The Universe is the Temple of the Deity". Frequently we have been taught ~~that~~ the truth that King Solomon, is typical of the man who desires to make of himself ^a temple fit and worthy of the living God. Solomon himself built a Temple, of which we have a wealth of details in the two books of Kings and the two books of Chronicles — but all those details would prove to be "dry" reading matter unless we were to appreciate and try to understand the hidden meanings and symbolisms. My purpose now is to deal only with one small portion of the account, and to try to ^{disclose} ~~discover~~ the symbolic meaning.

In the first book of Kings, chapter ~~7~~ ⁶ and at verse 7 we read:—

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

Solomon, in his humility, asked for wisdom. Not only was that granted to him in very full measure so that the wisdom of Solomon is a proverb even unto this day, but riches, ^{honor,} and long life were additional blessings granted to him because of his meekness and humility. His wisdom shewed him the desirability, the necessity, for drawing his prepared stones from the quarry, so that these stones might be placed in position without

alteration, chipping or changing. We have even that stones signify truths when the word is used in the V.S.L. While it is true that Solomon built a wonderful temple, the whole story of it is recorded as a Divine ^{type of} temple, and is simply full of the same ^{type of} symbolisms that we now find in our ritual and lectures. This present paper actually starts with such an example from one of our lectures.

In the V.S.L. we are taught that the ten fundamental commandments, ^{the ten originally} were ~~written~~ ^{written} on ^{ten} tablets of stone, and were placed in the Ark of the Covenant for safety. These same commandments, those truths, are applicable to us today just as they were to the Israelites of old; and also in the V.S.L. there are to be found for our good many other important truths and examples of sound characters for us to follow and upon which we shall do well to found, establish, and build up like characters in ourselves. If we can recognize, receive, and apply these great and small truths, these stones taken from the Divine Quarry (the V.S.L.), and use them, just as they are, there will be no sound of hammer or axe or tool of viron in the process of building. We shall be upright men, working on the level, and acting on the square. Our friends and neighbors will get from us a square deal: we shall have a heart of gold, and shall not be hard-hearted: our voice will be soft ^{and clear} ~~at~~, as from a silver trumpet: and ours will be wisdom, good health, ^{honors,} and riches of every kind.

But, if we find it desirable to make large or small modifications in the truths and commandments, ~~as~~ to adjust these to our own very special circumstances (and human weakness inclines us this way) we are lifting up the tools

of iron, the hammer and the anvil, which may be said to represent or correspond to self-derived intelligence - not true knowledge, understanding, and wisdom - and our character must suffer accordingly; the corners and edges will have been removed, and the shape will have been changed.

What says Shakespeare:-
 There's a divinity that shapes our ends
 Rough hew them how we will.

That surely is an inspired passage, and is helpful to us. The plan is given to us, the truth, the shape, is provided, but if we profane it with our tools of iron the whole end is spoilt.

We are all borrowers and lenders, in a large or small way, of both material and other things; although Shakespeare warns us to be neither. When, however, we are in search of knowledge and truth, perhaps we are justified in asking permission to make good use of the words of another. I have asked for and obtained permission to read to you the following phrases written and delivered by our non-masonic friend, the Rev. S. J. C. Goldsack; and nothing of my own will be added to mar or spoil what he has to say on this interesting subject.

(p.p. 4 and 5 - as marked)