

# MERCIA LODGE

## No 3995

### WALSALL

#### Particulars of "Labour"

INCLUDING "TITLES" OF PAPERS  
FOR  
SESSION 1945-46.

*Worshipful Master* : W. Bro. J. S. HICKINBOTTOM,  
"Norbury," Wood Green, Wednesbury.

*Preamble to By-Laws.*—The Lodge being formed for the instruction and improvement of the brethren in Freemasonry, its members are expected to give special attention to this and to the study of the meaning and symbolism of the Craft. Regard should be paid to this in all proceedings and business of the Lodge, and in the election of every candidate, whether for initiation or as a joining member.

WOR. BRO. FRANK P.G.D., J.D.P.G.M., P.M.  
WOR. BRO. J. C. P.P.G.W., P.M.  
WOR. BRO. C. A. L.L.B., P.A.G.D.C., P.M.  
WOR. BRO. Date. P.G.Std.B., 1945  
WOR. BRO. Dec. 18th. P.P.G.P., P.M., 1946  
WOR. BRO. Feb. 26th. P.P.G.W., P.M.  
WOR. BRO. R. J. P.P.G.S.B.  
WOR. BRO. Emergency. Mar. 26th. P.M.  
WOR. BRO. Apr. 25th. P.P.G.W., P.M.  
WOR. BRO. M. E. P.P.G.D., P.M.  
WOR. BRO. G. B. P.P.A.G.D.C., P.M.  
WOR. BRO. May 28th. P.P.G., P.M.

<i>Ceremony.</i>	<i>Titles of Subjects to be dealt with.</i>
INITIATION ... .. <i>Candidate</i> Mr. J. E. H. TANSLEY.	"A Few More Thoughts for the Initiate." W. Bro. C. T. BARLOW, P.G.Std.B. (Worcs.).
PASSING (Past Masters) Bro. G. H. HAGGETT. (Second Tracing Board).	"The Second Tracing Board." W. Bro. F. J. C. POOLE, P.P.G.W. (Worcs.).
PASSING ... .. Bro. J. E. H. TANSLEY. (Second Tracing Board).	"The Hidden Mysteries of Nature and Science." W. Bro. LESLIE J. BIDDLE, L.L.B., Past District Grand Pursuivant (S. Africa C.D.).
RAISING ... .. Bro. G. H. HAGGETT.	"Day Dreams of a Master Mason." W. Bro. Dr. C. C. H. BINNS, M.A., P.P.S.G.W. (Leics. & Rutland), P.M. 1560; Editor of Transactions, No. 2429, Lodge of Research, Leicester.
RAISING ... .. Bro. J. E. H. TANSLEY.	"Some Observations on the Third Degree." W. Bro. Rev. Dr. A. COHEN, M.A., D.Ph., P.A.G.Chap., P.P.G.Chap. (Warws.).

V. WOR. BRO. R. A. T. P.P.G.Chap., 1339, 3695, P.M.  
BRO. H. BURN-HILL 539.  
WOR. BRO. C. L. H. P.P.G.D., P.M. 2000

*Issued under the Authority and by the Command of the Worshipful Master.*

BRO. T BELVIDERE ROAD,  
WALSALL.  
December, 1945.

W. Bro. H. J. PINSON,  
*Secretary.*

# Mercia Lodge,

No. 3995.

Held at the Masonic Hall, Walsall

**BRO. J. S. HICKINBOTTOM, S.W.**

*Worshipful Master.*



## Founders.

BRO. FRANK JAMES,  
D.P.G.M., P.M., 539.

BRO. J. CARVER,  
W., P.M., 2474.

BRO. C. A. LOXTON,  
D.C., P.M. 1520, 3995.

BRO. S. B. WHEWAY,  
W.B., P.M. 539.

BRO. THOS. JONES,  
P.M., 696, 3995.

BRO. E. J. PARKES,  
P.M. 539, 2474, 2948, 3995.

BRO. R. J. SMITH,  
W.B., P.M., 539.

BRO. H. J. NICKLIN,  
P.M. 539.

BRO. C. F. NIGHTINGALE,  
P.M. 539, 1520, 3995.

BRO. H. VILLIERS,  
W., P.M. 539.

BRO. M. G. JATLIFF,  
P.M. 1520.

BRO. G. B. NICHOLS,  
P.M. 1520, 3995.

BRO. J. H. HICKTON,  
W., P.M. 539.

BRO. A. T. S. TALBOT,  
P.P.G.Chap., P.P.G.W.,  
1520, 3995.

BURR-HIGGS,  
539.

BRO. L. HODGKINSON,  
P.M. 3995.

BRO. HARRISON,  
539.

*Barr Court,*

TELEPHONE:  
OFFICE 3463  
HOME 4239

*Belvidere Road,*

*Walsall,*

*December 8th, 1945.*

*Dear Sir and Bro.,*

*By the desire of the Worshipful Master, you are hereby  
summoned to attend your duties at the Lodge to be held at  
the **MASONIC HALL, HIGH STREET, WALSALL, on  
TUESDAY, DECEMBER 18th, 1945, at 5-0 p.m. prompt.***

*Yours faithfully and fraternally,*

*H. J. PINSON, P.M., 539,*

*Secretary.*

Dark Morning Dress with White Collar, Black Tie and Shoes, or Uniform.

**PREAMBLE TO BY-LAWS.**—The Lodge being formed for the instruction and improvement of the brethren in Freemasonry, its members are expected to give special attention to this and to the study of the meaning and symbolism of the Craft. Regard should be paid to this in all proceedings and business of the Lodge, and in the election of every candidate, whether for initiation or as a joining member.

## Agenda.

1. To Open the Lodge at 5 o'clock precisely.
2. To read the Summons convening the Meeting.
3. To read, and if approved confirm, the Minutes of the last regular Meeting of the Lodge, held October 23rd, 1945.
4. To Invest—  
**Very Wor. Bro. Rev. Pres. A. T. S. TALENT**, P.G. Chaplain, as Chaplain; and  
**Bro. H. G. TALBOT** as J.D.
5. To Ballot for, and if elected Initiate—  
**Mr. JOHN EDWARD HOYES TANSLEY**, of 35, Lichfield Road, Walsall; Works Manager; aged 45 years  
Proposed in open Lodge on October 23rd, 1945, by Wor. Bro. A. Whitfield.  
Seconded by Wor. Bro. H. J. PINSOU.
6. To present Grand Lodge Certificate to—  
**Bro. Rev. A. R. ENNIS.**
7. Wor. Bro. C. T. Parlow, P.P.G. Std.B. (Wores.) will read a paper on "A few more thoughts on the Initiate."
8. To Collect Alms.
9. To receive Propositions.
10. To Close the Lodge.

All Brethren are invited to attend a PRACTICE MEETING  
on FRIDAY, DECEMBER 14th, at 6-0 p.m.

REGULAR MEETINGS IN 1946: February 26th, April 23rd, May 28th,  
October 22nd, December 17th.

N.B.—The Librarian has a few bound copies of Volume 2 of Lodge Proceedings and would be glad to hear of any Brother desiring one.

P.S.—Owing to the difficulties of catering, refreshments will be provided only for those who return postcard by the 14th inst. at the latest.

*A copy to him  
22/12/48*

19th December, 1945.

NOTES OF INTERPOLATIONS MADE IN A PAPER GIVEN AT  
MERCIA LODGE ON 18th DECEMBER, 1945.

## Mercia Lodge, No. 3995.

(SECRETARY'S ADDRESS: "BARR CROFT," BELVIDERE ROAD, WALSALL).  
PHONE 3463 (OFFICE) : 4239 (HOME).

Worshipful Master :

Bro. J. S. HICKINBOTTOM.

Treasurer :

Wor. Bro. D. A. TURNER.

Secretary :

Wor. Bro. H. J. PINSON, P.M. 539.

Charity Representative :

Wor. Bro. S. W. SMITH, P.M. 3995.

Librarian :

Wor. Bro. S. BOURNE JAGGER, P.M., 3995

Walsall,  
"Norbury"  
Wood Green,  
Wednesbury.  
14th Decr /45

Dear W. Bro. Barlow,

Mercia - 18th Decr /45  
-----

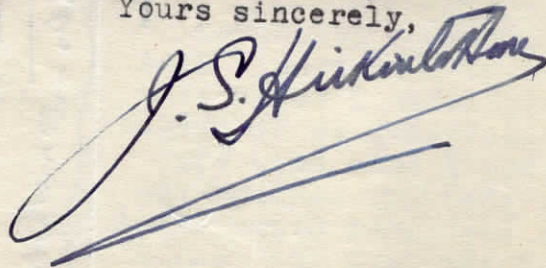
Just a line hoping that it will find you quite well, and to say that I am looking forward to meeting you on Tuesday next.

I had mentioned to one or two of the Brethren who have more recently come into Mercia that if they would like to ask any question that had passed through their minds since they had been initiated, we should like to hear from them, - relative of course to the first degree. I have this last day or so had a few sent on to me, (which I asked to be done) so that I could let you also see what was coming.

I have typed them out, and same are enclosed herewith. I have marked the name of the Brother by the question each one proposes asking.

My fraternal regards to you.

Yours sincerely,



W. Bro. Barlow  
"Homestead"  
22, Hamstead Hill

Bham.

form the subject of another paper.

Wards  
asonic why and wherefore  
answers to 101 questions

asons - ? 5 points of  
friendship

Ob. originally probably  
taken on a cubical stone -  
and contact was bare flesh  
to bare stone (probably naked)

now - wood to substitute -  
but still bare flesh.

note - gloves off to shake hands -  
contact usually more than  
physical - mentally  
mental, spiritual, etc.

Questions that Junior Brethren have signified  
their intention of asking:-

Bro. Corby. 1

Owing to the seriousness of the  
question asked regarding Charity, and the  
necessity of repeating the whole of the Cere-  
mony to that point if the Cand has not done  
what is required of him. - Why is this part of  
the Initiation Ceremony left so late. Would it  
not be more appropriate far earlier in the  
proceedings?

*By 1800 - now one of us with an  
obligation earlier - probably naked.*

Bro. Phillips. 2 1st:

Being a young Mason, I should like to  
ask Bro. Barlow: Why in the Ceremony of In-  
the Bre are called to take notice of the Cand  
in the following order. from the. N.E.S.&W  
It appears to the young Mason first rather  
discourteous to the W.M. the Rep of K.S. not  
to be mentioned first, or his position in the  
Lodge to be first. *Geographical position of Jerusalem.  
Brother from darkness to light.*  
2nd. Why when being enabled to discover the  
three L.r - L.s they are given, E.S.&W, but  
not in sequence in their meaning.

*C. stands there  
Proverbs N.E.S.W.*

Bro. Bateson. 3

1st: I am told that in different countries  
there are various methods of preparing a Cand  
for I.n, and being a young Mason I would like  
to know if it is really necessary to be prep.d  
by having my. R.A, L.B, and K made bare etc?  
2nd: During the Ceremony the W.M. informs the  
Cand that he has escaped two great d.grs, that  
of. S... and S... Now if the Cand did rashly  
rush forward, I would like to know if the Bro  
would stand firm and do his duty, and if they  
did what would be the consequences?

*Temperament*

Copyright  
Librarian

*Stone altar - not prepared only  
? preparation that to make contact  
Also note that*

Page 8  
Page 9

5

A few <sup>more</sup> thoughts for the intricate.

Paper N° 3.      October  
Date - ~~December~~ 1945.  
To page 3

Paper N° 5.      Commence with  
Top of page 7.

Where marked Z, leave  
a space, say one inch,  
and go back to page 6.

"After looking up our facts  
and figures - - - - -" is an  
additional item to page 6.

Page 8.      add B from p. 13  
but not any of p. 14.

Pages 9. 10. 11 to

19th December, 1945.

NOTES OF INTERPOLATIONS MADE IN A PAPER GIVEN AT  
MERCIA LODGE ON 18th DECEMBER, 1945.

Page 1.

A. I am very glad to have received a list of questions to be asked at a later opportunity this evening, because this has given me a chance to look up some of the points, although in all probability I shall remain in some doubt myself. Your pastmasters will be helpful to you, and doubtless will express their points of view.

Page 3.

B. The point may also be said to represent the deity, and although a large variety of names are given to the deity by the various peoples of the earth, there can be but one God by whatever name he may be called. It is this fact which helps to constitute a universal brotherhood, and each nation obtains its own view of the same deity from different parts of the circumference of the circle as it were, gives that deity an appropriate name to suit itself, but the same unchanging and unchangeable deity remains for each and every one of us.

Page 4.

C. The following are a few common uses to which the word "light" is applied, and where physical light is not intended to be meant.

In the light of all that has been said and done.

To stand in another's light (or in our own).

To come to light.

Old and new lights - old and new doctrines.

Thackeray - He did his best. He worked according to his light.

Page 6.

D. It might not be considered inappropriate to give you at this stage the first verse of a delightful hymn, namely:

This is the day of light:

Let there be light today:

O Dayspring, rise upon our night,

And chase its gloom away.

Page 7.

E. "What are his thoughts if he is not mentally repeating the words appropriate to the music frequently played during the perambulation? (Lead, kindly light).

Page 9.

F. "corn," "wine," "oil." Those three words could usefully form the subject of another paper.

Municipal Buildings  
Works -  
Home -  
BRO 1303  
BRO 1671  
NOR 0721  
Councillor C. T. BARLOW, (Mayor).



City of  
Birmingham.

October 1945.

A FEW MORE THOUGHTS FOR THE INITIATE.

Your W.M. has asked me to put before you a simple paper, suitable for an E.A., and as the ceremony this evening was that of initiation, it seems to me to be most appropriate. Actually, I am glad not to have been asked to deal with something more advanced, because in that event I could have disappointed you more easily.

This night ought to be devoted to the initiate. He needs our helping hand. Having but just emerged from a state of darkness, he is not yet accustomed to the light which shines around. Consequently, my remarks in the main will be addressed to him, and I feel that you will not object.

Bro. initiate. This day you have joined not merely a lodge of freemasons, but a universal brotherhood. Details of the ancient ceremony will come back to you in the course of days, weeks, months, and even years; but it may be many years before you can appreciate to the full all the whys and wherefores.

If it will not tend to discourage you, consider the remarkably slow but sure and positive growth of stalactite and stalagmite until these unite and become one perfect pillar, ever increasing. The necessary materials are close at hand to complete the job, but the water (like truth) slowly works its way from above, carrying with it the essentials which in course of many years are deposited on the floor as stalagmite, and are gradually built up to meet the descending stalactite.



It is a wonderful example of here a little and there a little. You, on the ground floor of the earth, will receive the truth gradually, almost imperceptibly; and because it reaches you from above, and is ever descending, and you are in a receptive state, the time will arrive, either here or hereafter, when the perfect union will be accomplished.

Expressed in another way, you will be asking questions, searching for explanations, and may be obtaining apparently contradictory replies, which again will lead you to ask still further questions. The truth, and various shades of the truth, will be absorbed. How can it be otherwise if we remember that not two things in nature are exactly alike - not even two leaves on the same tree. Each one of us has a slightly different viewpoint, but being broad-minded, we can appreciate the other man's views also. In this connection, may I direct your attention to a plain design, a very ancient one, adopted by freemasons, and appearing upon our first T.B. ? It is a circle with a central point. Originally, probably in pre-historic days, the plain circle was made to represent both the sun and the deity. As you know, it is a line without beginning or end, and as such is an emblem of eternity; and was regarded as a type, form, or symbol of GOD, who is without beginning of days or end of years. Your reception tonight into our living circle is bound to make a lasting impression on your mind.

At a later date the central point was added; and the circle and point were said to represent the deity.

If we assume for the moment that the point represents truth, we can see that such truth can be viewed from every position along the circumference of the circle. Because our view is from the north, we may see something apparently different from our brother in the south; but the truth itself will always remain the same. In course of time, we may be able to traverse the circle, and thus obtain more complete knowledge and understanding of that which remains unchanging and unalterable. See notes.

There are both natural and symbolic reasons for your being h.w'd. Until you had answered certain questions, and until you had taken your obligation, it was both unwise and improper that you should see anything at all of our ancient rites or the layout of our lodge. Then again, as to your real inner self, you were to be re-born. Just as your natural birth was in nakedness and from darkness to light, so was your re-birth from nakedness of knowledge of freemasonry, and from the darkness of such ignorance, to the light and knowledge of our order.

Let me make brief reference to the use of the word, "LIGHT" in the V.S.L, and in a spiritual sense. a.m.

Very early in the book of Genesis, we read "Darkness was upon the face of the deep, and God said, 'Let there be light; and there was light.' Here was produced the first necessity for the use of all peoples throughout all ages.

Isaiah, Chapter 60.

1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

2. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.
3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.
19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.
20. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Next, I will refer you to the prayers, "Lighten our darkness," and "Send forth Thy light and Thy truth; let them lead me." Obviously, material light is not referred to here. Throughout all ages, light has been the symbol of learning, knowledge, and truth: just as today upon our roads is shewn a torch, the torch of learning, to indicate to us as motorists that we are approaching a school, and must be on the look-out for children.


In the light of all that has been said and done.

To stand in another's light (or in our own).

To come to light.

Old and new lights - old and new doctrines.

Thackeray - He did his best. He worked according to his light.



After looking up our facts and figures, and after obtaining new information, we pass these on to others and say that we are "throwing fresh light on the subject."

The V.S.L. sets the seal on the "correspondence" or symbolism that exists, by the words, "Send forth Thy light and Thy truth: let them lead me." As in the natural world, life without light is impossible, so in the spiritual world, spiritual life without truth could not exist. If people deny the truth by not wishing to see it: or by inability to acknowledge the truth cannot see it; they still receive the benefit of it. In other words, we can deny the truth of the words, "The Lord is my Shepherd"; or we might be unable to see the truth in those words: but that does not mean that we are not guarded, guided and cared for by the Good Shepherd. And so we pray, "Send forth Thy light and Thy truth; let them lead me."

Then let me call to mind the command "Let your light so shine before men." Clearly no physical flame or light is here intended; but you will remember that the point was illustrated by reference to a lighted candle, which no man put under a bushel, but in a candlestick that it might give light to all.

Matthew, Chapter 5.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.
15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

And finally, may I remind you of the statement,  
"That was the true Light which lighteth every man that  
cometh into the world."

At this point, I wish to quote from an old friend  
who has joined the great majority, and who, although not  
of our order, held the fraternity in great respect:-

As in nature the sun is the universal source  
of light: so in religion, "the Lord God is a  
sun." As the Spiritual Sun, God is the light  
of the world, and he not only gives light to us  
today, but he gave it to man in the remotest ages  
of antiquity. It is also a fact, that God not  
only gives light to us in the Christian Church,  
but he is the source of light to all nations  
scattered over the entire globe. All nations  
see as they are able. In some cases they see  
very little, and in other cases much: but whether  
they enjoy the full truth of the Gospel, or only  
see in the obscurity of Mohammedanism, yet the  
light descends from one and the same centre.

Of course, you will expect me to say something  
about Masonic light. There is much to be said: and perhaps  
we ought to put ourselves in the position of the candidate.  
His knowledge of our order is practically nil. A little  
glimmering ray of light may have filtered through to him:  
but for all practical purposes he is in a state of complete

ignorance. How proper, therefore, that he should be in a state of physical blindness, representative of the darkness of ignorance, when he makes his call upon our door. Again, I would ask you to observe that he comes to us at the N.W. corner (the darkest part of our L. and always the darkest part of the earth); and after satisfactorily answering certain questions, he progresses along the N. side, then E. S. and W, always on the outside edge or fringe, and having the barest possible touch with us through the medium of his conductor. (Out of darkness to dawn and sunrise; through the full day; pausing at noon - high twelve - and back towards sunset). What are his thoughts if he is not mentally repeating the words appropriate to the music played during the perambulation? *Lead, kindly light -*

The H.W. may have been applied for various good and proper natural reasons, both in this country and abroad, and these we can easily imagine: but it is equally certain that our masonic ancestors knew a great deal about symbolism and correspondences. In Egypt and elsewhere, the candidate spent considerable time in dark chambers where no light could possibly penetrate; and he was allowed to progress very slowly indeed towards his desired end. The general plan or scheme was much the same as now, but time in ancient days was not so precious as with us, so that the lesson was longer and more impressive. Man ever was and still is the child of ignorance and error; but let us remember that God said, "Let there be light"; and there was light.

And so with our candidate. He is invited to ask for the blessing of light, which is restored to him, physically at first; and almost immediately, he obtains his first view of the three great lights in masonry - next, the three lesser lights - and then perhaps that which he most desires as a human being, the light of the countenance of his friends and brethren.

I want you, please, to notice this transition of the candidate from darkness to light.

1. His natural eyes are opened, and he becomes conscious of material light.

2. ~~His~~ <sup>His</sup> first sight is of material things; just plain paper and metal, but representative or symbolical of our three great lights - the W.S.L, the S. and the C; and their light is made to shine by an explanation of the symbolism. We must make actual use of these materials, study them, learn how to handle them, before we can appreciate them, and before we can make our light to shine before men in the full sense intended. The sun is good for our bodies, but that good will not reach us unless we lay ourselves out to receive it and enjoy it. It is just the same with our three great lights, which we must study and put to use if these are not to become mere ornaments or adornments in our lodge.

3. The animate three lesser lights, our lodge rulers, claim his next attention, and they are to be his teachers to light his masonic paths, and this they each in turn proceed to do.

And that, to my mind, is how the candidate is admitted to the light of our order. Natural birth is from darkness to light. Figuratively, in masonry, there is re-birth for us; and spiritually also, we are re-born from the darkness of ignorance to the light of the truth. We become apprentices, and as such our predecessors were remunerated by corn, wine and oil.

? Another paper.

aaa

Copyright Worcestershire Masonic Library and Museum Trust