

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 two guesses 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 me the idea that was wanting when our M.E. 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 flavour - and why not, since we quote it in our own ritual. But that was dropped in favour of "Why the Chapter?" You will see, therefore, that names, their meanings and their applications, will provide food for <sup>our</sup> thoughts this evening.

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

Abram, who later was renamed Abraham, meaning "Father of a great multitude". Please note the two first letters AB = father, and

B.

then carry your mind to the Hebrew characters, the Alpha 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. <sup>After</sup> Crossing a river with his caravan. etc., he returned to the far 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.

Isaiah, chapter 62 :-

And thou shalt be called 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

Beulah (Married).

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

Let me deal with other names in due course.

## WHY THE CHAPTER ?

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 tribe, 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 really at the centre remains the same, unchanged. Man's ingenuity has been taxed 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 in his mind and before his eyes, and it must be something as complete as possible, otherwise it will not satisfy.

Shakespeare makes one of his characters to ask "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. Mr. Romeo 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:-

Romeo and 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 my 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,  
So 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.

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 men engaged upon her to have certain high ideals, and we name her accordingly. Dreadnought, Vanguard, and so on. Aircraft and their engines must be named Eagle, Hawk, Gull, etc. Our children must bear names that convey hopes, and ideals, and perhaps we may look at a few examples:-

Clairibel	.....	brightly fair.
Barthea	.....	gift of God.
Elizabeth	.....	consecrated to God or worshipper of God.
Phyllis	.....	a green bough.

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), Weekly 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, until King George V gave him the explanation by the word "missis".

I can shew to you the weird 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 mild amusement.

Shakespeare 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 say somewhat appropriately at this point, it's just Chinese to me --- and no 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? He 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 a doctor, engineer, scientist, philosopher, etc., and then the name of that John Smith is going to stand for something.

In some of the earliest historical records to which we have 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 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.

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 written 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 I H U H or J H V H or Y H V H, and from those you will appreciate the impossibility of making sound; and you will visualise also the ultimate development of the name used in many

places today, JEHOVAH, and the shorter name given in the book of Psalms, JAH.

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.

Is it strange 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"*)

To descend from that line of thought, 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 name names since; or have we found others? Is it necessary to think hard to discover why we used up all the superlatives? A friend of mine suggests that these names seem to indicate hopes, and he adds "Alas for human hopes; the less said the better." In naming our children we may not always act so wisely as the 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 Deity, 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 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 cannot matter what that name actually is, seeing that it is man-made; but we nevertheless find that the names attributed to the Deity 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 even little children, in every respect in relation to our God, it cannot be surprising to find that the word "Father" and / or its equivalent in other tongues is to be found in general use, *to signify the Deity.*

"B"

Abram knew God as "Almighty God," (El Shaddai), the All Powerful, the Thunderer, who demanded his son Isaac as a sacrifice. Isaac would never forget that he was at one time the destined sacrifice: 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 matter of his first wife: a hard bargainer always with his relatives: and also 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, etc., 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.

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Some peoples of high degree may use the equivalent of Lord, King, Master, the Mighty One, the Powerful One, etc., Another class will use the word Judge, Counsellor, Wisdom, etc., Moses was given the simple "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.B. is the one plain word God, and its meaning, there seems to me to indicate Power, and to signify Truth, because the Power of God is 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 his 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: "And 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.~~ "D"

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 propriety 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.:-

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.

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, we 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 mastership. We were told about the G.A.O.T.U., the G.G., and the M.H., and we were taught much about our duty to God, to our neighbor and to ourself: 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 Elders of Israel. We were still in the darkness of Egypt; but then we were given the light at an appropriate time, and by that light our masonic education was exalted, and we became more satisfied. Of course, the ceremony itself and the lectures accompanying it provided us with 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, aye, millions, over the ages, not merely because it consists of certain letters of the English alphabet, nor because it is represented by certain Hebrew 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 new 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 of the peoples represented can be understood and appreciated. Abram came from Chaldea. He founded the Hebrew nation. Assyria was the country 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 retaining the distinctly Hebrew name within the holy circle and upon the four-square altar top? // If we find that the H.P.A. is comparatively modern in its present form, it has a very ancient foundation, probably ante-dating even King Solomon: but notwithstanding, it is good for us, it is very helpful to us, and it must increase our reverence for our Maker when thoughtfully studied.

I submitted a draft of <sup>this</sup> the paper, with certain safeguards and reservations, to my non-masonic friend and pastor, The Rev. S. J. C. Goldsack, who is known to many of my brethren as the author of five papers of great masonic interest, and he was good enough to reply on 25th February 1939 as follows :-

As a point of further interest, may I read to you one short paragraph taken from a paper dated 4th March 1939 written by a colleague of Mr. Goldsack, and headed "In His Name" :-

What is the meaning of a Name? A name is given to a thing so that it may be known again, or recognised. In logical language it denotes an object. But it does more; the names man, woman, or child, do much more than denote certain beings which exist as objects; they tell us too that these objects are possessed of certain manly, womanly, or childlike qualities which constitute

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manhood, womanhood and childhood; or in logical parlance they connote qualities. Many names are given and used quite arbitrarily, and without reference to the qualities possessed by the object to which it is applied - especially Christian and surnames; for many men and women totally lack the qualities which their names imply. Every Mary is not sorrowful; every John is not merciful; every Phoebe is not pure; every Mark is not polite. We give names carelessly and indifferently, and few of us live up to the meaning of our own. But anciently names were given for a purpose, they expressed the qualities, the nature, or the office of the man. Especially in Scripture are names thus applied, Abram's name is turned into Abraham; Jacob's to Israel for a purpose. And Samson is so named; and John the Baptist is thus identified because their work requires such a designation. But when we come to the names of the Lord this is doubly true. He is called Jehovah, Schaddai, and the Holy One of Israel for a definite reason; He IS the infinite One; the One who is present also in temptation, and the Holiest of All. "

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 your ~~reply~~

The Lord's name be praised.

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C O P Y.

WHY THE CHAPTER ?

There is nothing that I can correct; nothing that I can blue pencil - I found the paper most interesting, even though the latter part was a little obscure TO ME, not being a mason.

Two points might be considered and perhaps introduced -

1. The Infinite reveals Himself - His Name was made known to Moses, e.g. He adorns His Love, Wisdom and Power to the capacities of men; they are not left for men to discover for themselves. Religion is of Divine origination and institution.
2. Abram and Sarai had their names changed to Abraham and Sarah - letter "H" added - significance of letter "H" - a breathing - most important. Jacob's name was changed to Israel - a most instructive incident.  
Men's characters are changed by the Infinite when they serve Him.

S. J. C. G.

25th February 1939.