

THE CRAFT FREEMASONRY
NEWSLETTER No.29 DECEMBER 2008

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL

In The Lord is All Our Trust

To All & Sundry

*To whose knowledge these presents shall come
Greetings*

COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

“The Light Shined in Darkness and the Darkness Comprehend It Not”

*“The man, whose mind on virtue bent,
Pursues some greatly good intent
With undiverted aim;
Serene, beholds the angry crowd,
Nor can their clamours, fierce and loud
His stubborn honour tame”.*

BLACKLOCK

Address from the Secretary General of the Masonic High Council

Dear Brethren All,

The year 2008 has been a wonderful year where most of us had the opportunity to attend one of the many international meetings of the Regular Craft. 2008 has been a year of consolidation and expansion of our views, dogma and doctrine of pure orthodoxy of the Craft, of which we all love in its pristine and time immemorial form and ritual.

I have included in this newsletter an article concerning the "Cubic Stone" which I hope some of you will translate into your national languages and forward the same to all Master Masons.

Concerning the understanding of the Craft and its Rituals and History, there is no better way to achieve this than by reading and studying the Ancient Documents and Rituals of the Craft. Much of this information is available on our web site www.rgle.org.uk and what you might not find there, such as the Rituals for example, you should ask us for a copy and it will be sent to your Grand Secretary, who incidentally should already have a copy of all the original Rituals of the Craft.

I am delighted to be able to inform you that our Fraternal International Chain is now in contact with Lodges in: Spain, Austria, Belgium, Germany, Malta, Czech Republic, Slovakian and Turkey.

Concerning the original Royal Arch Rituals, The Mother High Council of the World recommend that the Grand Royal Arch Chapters of the Supreme Order of the Holy Royal Arch under our International Federation make use the Original Rituals of the Holy Royal Arch Ceremonies such as the: Clermont Royal Arch Ritual of 1743 and the Sheffield Royal Arch Ritual of 1780

May I take this opportunity of wishing you a most fraternal and happy festive season and New Year
Sincerely and Fraternaly,
Dimitrij Klinar, MHC
Secretary General





Regular Grand Lodge of California

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 Phone (323) 420-8200, Web: www.rglca.com

- MW Antonio Villanueva, Grand Master
- MW Rigoberto Miranda, Deputy Grand Master
- MW El Karim Ali Bey, Deputy Grand Master
- RW Tandy Jones, Grand Senior Warden
- RW Marcellus A. Nunley, Grand Junior Warden
- RW Alfonso Anzures, Grand Secretary
- RW Roberto Figueroa, Grand Treasurer
- RW Luis Manuel Estrada, Grand Master of Ceremony

List of Regular Craft Lodges

Fénix Lodge No.1

3743 Bell Ave. Bell, California 90201
www.fenixmasonia.com

- W Rigoberto Miranda, Worshipful Master
- RW Antonio Moreno, Senior Warden
- RW Abraham Garay, Junior Warden

El KaluwM Lodge No.2

772 E Washington Blvd. Pasadena, California 91103

- W William Obea Moore Bey, Worshipful Master
- RW Tandy Jones, Senior Warden
- RW Marcellus A. Nunley, Junior Warden

Amin Ra Lodge No.3

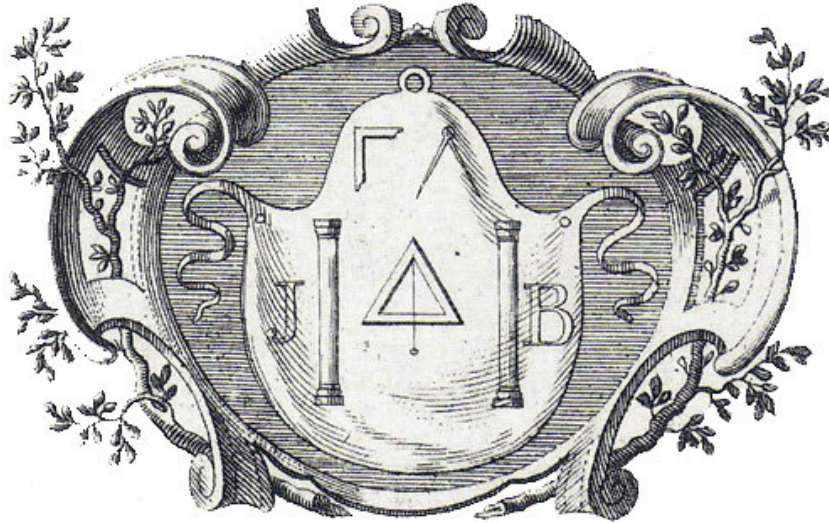
8399 Capwell Drive Suite #78, Oakland, California 94605

W Omar Bey, Worshipful Master
RW Lamar Kelly, Senior Warden
RW Cedric Dunn, Junior Warden

Pharaohs Lodge No.4 (U.D.)
3070 Florence Avenue Suite #1, Huntington Park, California 90255

W Victor Villanueva, Worshipful Master
RW Orville Jackson, Senior Warden
RW Daniel Hope Junior Warden

To the Glory of the Great Architect of Heaven and Earth



G.:O.:I.:F.:R.:

GRANDE ORIENTE ITALIANO FEDERALE REGOLARE

Federal Regular Grand Orient of Italy

Under the Auspices of the Masonic High Council the Mother High Council of the World

Zenith of Rome 21st day of the 7th month of the Anno Lucis 6008

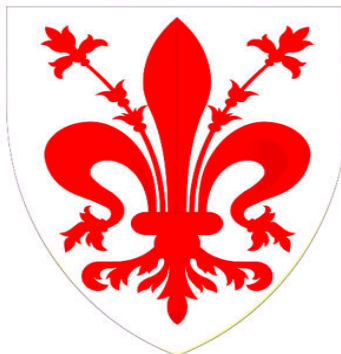
Dear Brethren,

On this, our sacred day of the Feast of Equinox of Autumn, I and all G.:O.:I.:F.:R, Italian Brethren send our warmest wishes to all Brethren of all partner Grand Lodges throughout the World that are working Under the Auspices of the MHC Mother High Council of the World.

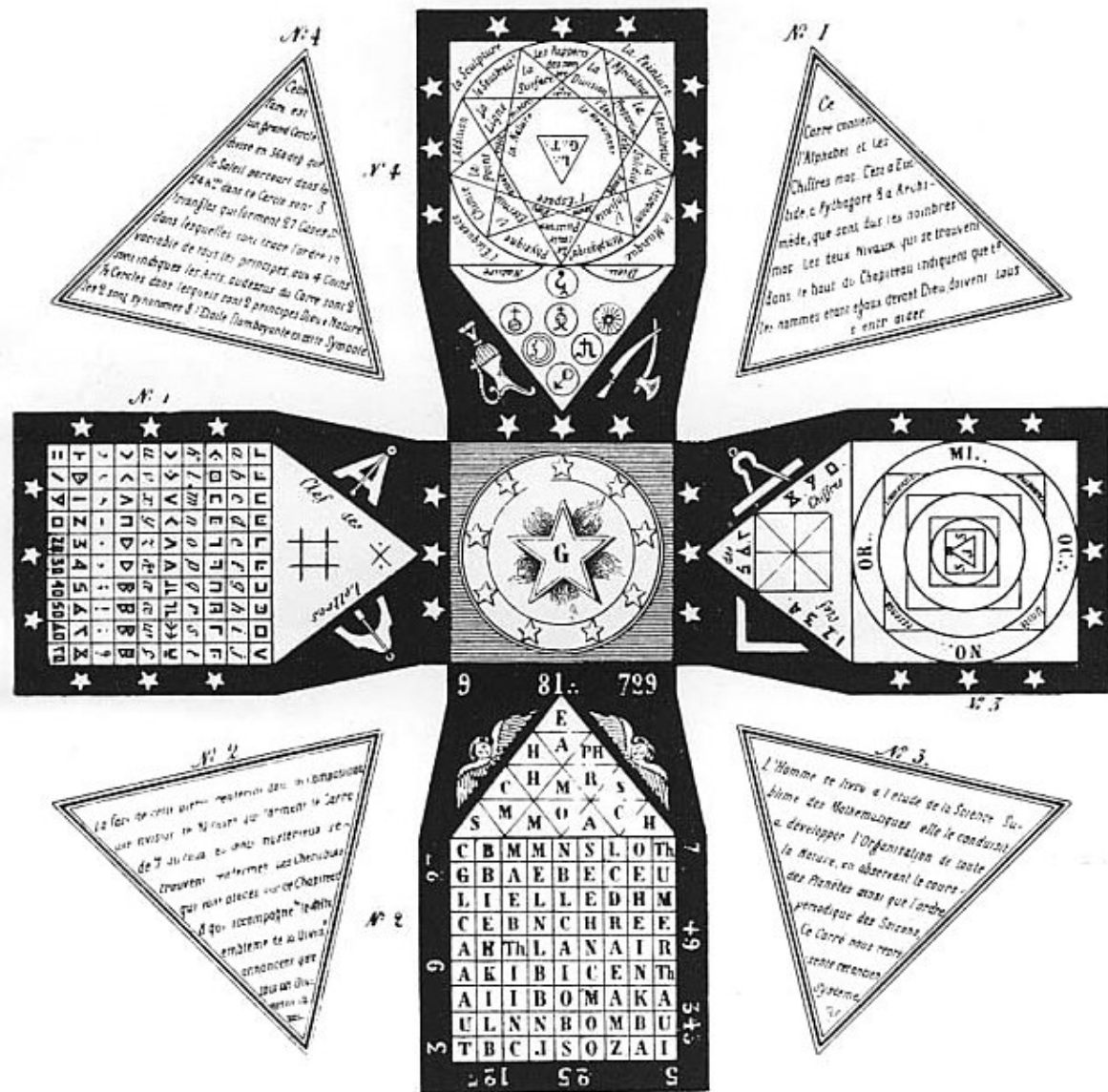
I pray that our Great Architect of the Universe instills and cements the real aims of Freedom, Happiness, Peace, Love, Justice and Equality forever in our hearts.

Sincerely and Fraternally

PASQUALE CEROFOLINI
GM of GOIF R ITALY
VP MHC Mother World



The Cubic Stone of Craft Freemasonry



THE CUBIC STONE

EXPLICATION DE LA PIERRE CUBIQUE

1806

Par le F.: CHEREAU

MM.: CC.: FF.:

Dans les hauts grades on doit donner le développement de la science maçonnique, dont les principes sont indiqués dans les trois grades symboliques: Mais cette première école ne s'expliquant pas suffisamment, nous allons entrer dans les plus grands détails, en parcourant les différents tracés qui sont sur la pierre, appelée cubique cette pierre angulaire est une des bases essentielles de l'art royal; elle n'est qu'ébauchée dans le 2e grade de la Maçonnerie bleue.

Il aurait fallu que cette pierre eut été tracée en caractères hiéroglyphiques, selon la rigueur des lois maçonniques: alors la nécessité de donner la clef de nos caractères selon l'exemple qui est tracé dans le chapiteau du côté gauche.

Dans le bas qui forme un carré, est une division de 100 cases: 26 contiennent les hiéroglyphes, 26 autres, les lettres italiques, 4 en hiéroglyphes composés, et 4 aussi en lettres composées: 12 en

punctuations hiéroglyphiques: 12 en caractères vulgaires et 16 remplies avec les chiffres depuis 1 jusqu'à 70.

Tel est le contenu du côté gauche de cette pierre. Il était donc essentiel pour l'art royal, qu'un ouvrier zélé voulut s'en occuper pour l'instruction de ses FF et pour leur apprendre à connaître les lettres, afin de pouvoir lire les mots mystérieux de notre art.

Les deux niveaux que vous voyez dans le haut du chapiteau vous annoncent que les connaissances rendent les hommes égaux: et que les talents élèvent l'homme d'une classe ordinaire au niveau des grands de la terre.

Maintenant que nous connaissons les caractères, nous allons apprendre à connaître la face de cette pierre: cette face est un chef-d'œuvre, puisqu'elle renferme dans sa composition une division de 81 cases qui forment le carré de 9, où tous les mots mystérieux se trouvent renfermés, depuis le premier grade jusqu'à celui-ci, en y ajoutant les 16 du chapiteau, qui contiennent un seul mot sacré composé de trois paroles.

Pour lire ce que contient ce carré, on commence par le T, qui est au bas sur la première ligne, à gauche, ensuite la lettre U, au dessus du T, dans la 1re case de la 2e ligne: ce qui forme la première syllabe du mot de passe d'Apprenti: puis vous prenez le B, de la 2e. case de la 1re ligne, après un A, dans la première case de la 3e ligne en montant, vous descendrez en biais jusqu'à la lettre L. qui forme la 2e syllabe du mot précité: ainsi du reste des mots que vous lirez en biaisant de gauche à droite, en descendant jusqu'à la dernière case en haut à droite, dans laquelle vous trouverez deux lettres TH, en opposition avec la lettre T, par laquelle vous avez commencé.

Les 16 cases triangulaires du chapiteau, forment ensemble un grand triangle, ou Delta, emblème de la Divinité selon les Égyptiens. C'est dans ces cases qu'est placé le mot sacré du présent grade, le Tetragammaton, la parole inominale du grand Jehova, qui était toujours tracée dans un Delta.

Les chérubins qui sont placés sur ce chapiteau, et qui accompagnent ce triangle, vous annoncent que tout est divin dans les cérémonies de ce grade : qu'il est l'annonce de la doctrine des Maçons: ils adorent un Dieu unique, et ne le perdent jamais de vue dans toutes leurs actions.

Maintenant que nous avons épuisé les deux faces de cette pierre nous allons entrer dans d'autres détails, qui tiennent aux sciences dont on vous a parlé dans les grade symboliques, et surtout à la Géométrie, laquelle vous conduit naturellement aux connaissances les plus abstraites: tels sont les systèmes du monde etc.

Les anciens initiés aux mystères du Sacerdoce nous ont transmis la science des calculs. Cette science conduit naturellement à la géométrie: dans le compagnonage on en parle souvent: cette science commence par la connaissance des chiffres, dont la clef nous vient des égyptiens. Elle est tracée dans le côté droit de la pierre.

Cette clef se compose d'un carré parfait coupé en 4 parties égales, par une ligne perpendiculaire et une horizontale, ensuite par deux autres lignes diagonales, d'angle en angle, qui divisent ce carré en 8 parties triangulaires : c'est dans ce tracé que vous trouverez les figures des 10 chiffres depuis 1 jusqu'à zéro.

Le 1 est une ligne perpendiculaire.

Le 2 est pris dans carré et forme un zede.

Le 3 se prend par la moitié du grand carré duquel vous tirez une ligne jusqu'au coin, ensuite une autre jusqu'au centre, puis en reculant jusqu'au coin d'en bas, et une horizontale jusqu'à la ligne perpendiculaire du milieu.

Le 4 se trace par une perpendiculaire à droite. On prend le milieu de cette ligne, on en tire une horizontale jusqu'au centre du grand carré, et on remonte par une diagonale, jusqu'à l'angle d'en haut à droite ce qui forme un 4 parfait.

Le 5 se fait par une ligne qui part de l'angle d'en haut à droite, en descendant par une diagonale jusqu'au centre: ensuite vous tirez une ligne horizontale, à droite jusqu'à moitié de cette perpendiculaire du côté droit: après, vous descendez jusqu'au bas, et retournez en arrière jusqu'à la perpendiculaire du milieu.

Le 6 se fait en traçant une ligne diagonale de l'angle droit d'en haut, à l'angle gauche d'en-bas: de là une horizontale en bas, jusqu'à celle du milieu que vous tracez en remontant jusqu'au point du centre.

Le 7 se prend depuis la ligne du milieu d'en haut en traçant une ligne horizontale jusqu'à l'angle à droite, puis vous descendez une diagonale jusqu'au coin opposé du grand carré à gauche en bas.

Le 8 se fait en traçant une croix de Saint-André, c'est-à-dire deux lignes croisées, fermées par une ligne horizontale en haut et en bas.

Le 9 se fait en partant du centre, en remontant la ligne perpendiculaire, puis une horizontale jusqu'à l'angle à droite, et descendant par une diagonale jusqu'à l'angle à gauche.

Le o est le carré.

Vous voyez que les anciens chiffres étaient tous angulaires. A mesure que les peuples se policèrent, ils donnèrent à leurs caractères des formes plus agréables, arrondirent les lignes de leurs premiers chiffres, qui sont ceux que nous avons actuellement et qu'improprement nous nommons chiffres arabes.

La connaissance de la géométrie, conduisit nos ancêtres à l'étude du monde habité, et bientôt ils surent approfondir ce dédale de l'immensité, et percer la voûte azurée, L'homme se livra à l'étude des mathématiques, science sublime, seulement connue des initiés dans les mystères du 2e ordre: cette science les conduisit à développer à peu près l'organisation de toute la nature en observant le cours du soleil et celui de la lune ainsi que l'ordre périodique des saisons. Le carré du côté droit de la pierre nous présente cet ancien système.

Les 4 cercles sont les 4 régions présumées autour de la terre, on découvrit par le cours du soleil les quatre points cardinaux, orient, occident, midi et nord: les quatre carrés servirent d'angles de division pour les saisons, en donnant le quart de l'année solaire de 91 jours environ, ce qui procurait pour l'année entière 364 jours, auxquels on ajoutait une ou deux journées de plus à la fin d'une période déterminée.

Les Mages considérèrent avec attention la nature entière. L'étude les porta à vouloir en connaître l'essence dans sa composition: l'immensité du fluide aérien rempli de ces feux, qu'ils prirent pour autant de petits soleils, qui furent par la suite nommés étoiles: la puissance de l'air sur toutes les substances, et l'unité d'accord des lois organiques: ce qui les porta à l'admiration des merveilles de la nature, et aiguillonna leur curiosité pour faire de plus grandes recherches, et pour parvenir à connaître le principe vivifiant, enfin l'âme de l'univers. Ils reconnurent par leur travail, la divinité seul principe de la conservation, et de l'organisation universelle: ils adorèrent l'être suprême dans toutes les productions de la terre, comme étant son ouvrage: ils cachèrent aux peuples les vérités qu'ils avaient découvertes, en donnant un sens différent aux emblèmes qu'ils exposaient aux regards du public. Ils décomposèrent l'air et la matière le sel, le soufre et le mercure leur parurent en être les principes constituants: de ces trois parties, ils formèrent un triangle, qui devint avec plus de raison encore un principe de culte, comme étant l'emblème du grand moteur des êtres animés qui fut nommé Dieu. Les Hébreux le nommèrent Jehova, ou la véritable âme de la nature: ils placèrent ce triangle au centre de divers cercles et carrés, pour indiquer le principe vivifiant qui étendait ses ramifications sur toutes choses.

Dans la dernière partie de la pierre nous nommerons ce triangle le grand tout.

Les instruments qui décorent ce chapiteau sont ceux que l'on emploie dans l'étude des mathématiques.

Par suite de plusieurs siècles, l'homme savant fit d'autres découvertes intéressantes dont les principales se trouvent indiquées dans la quatrième partie de cette pierre cubique.

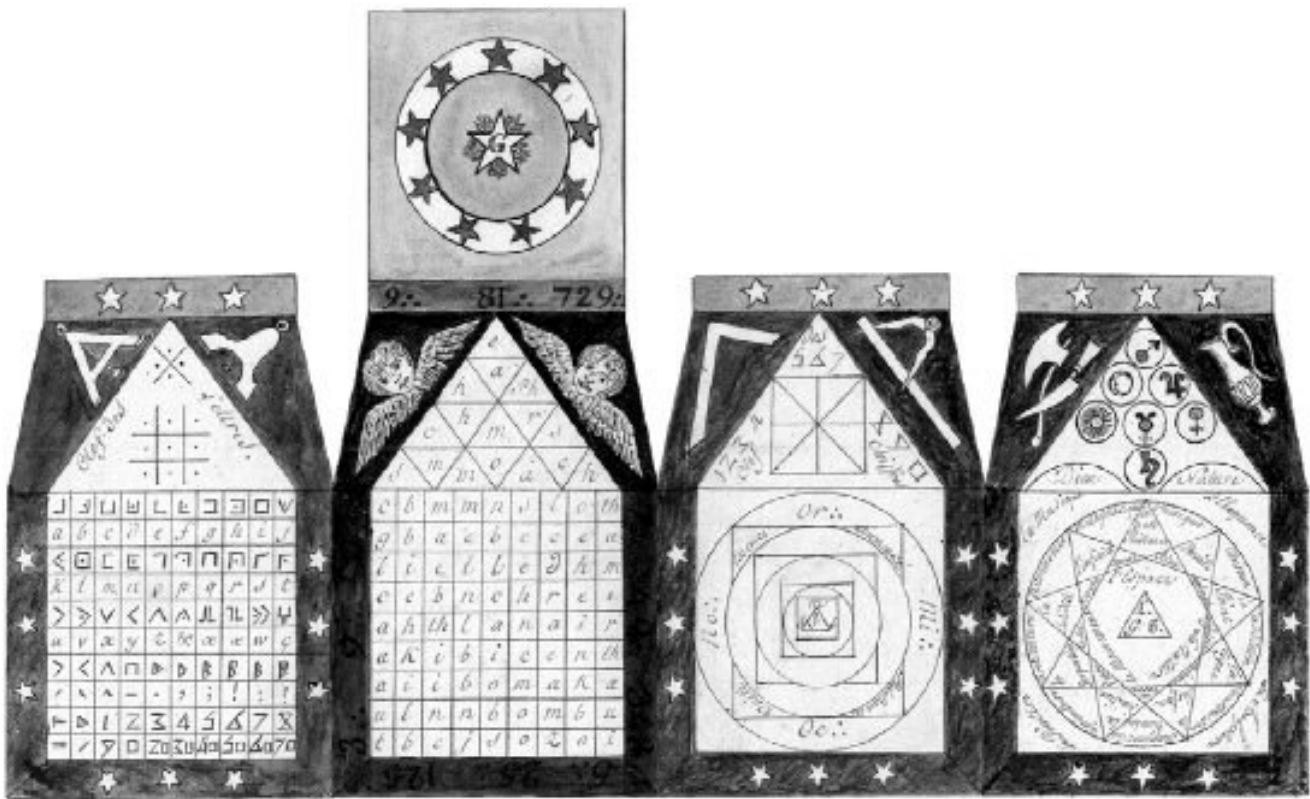
Cette face nous représente un grand cercle divisé en 360 degrés, que le soleil parcourt périodiquement dans les vingt-quatre heures.

Dans ce cercle vous distinguez trois triangles, qui forment 27 cases dans lesquelles est tracé l'ordre invariable de tous les principes connus.

Pour bien concevoir ce côté, il faut commencer par le triangle du centre, nommé le grand tout qui nous représente la divinité ou l'âme de la nature.

C'est de ce point central, que nous admirerons les merveilles qui nous entourent, et nous verrons l'homme placé, sur ce vaste univers, admirer avec étonnement l'espace infini de la voûte azurée, ce qui porta sa curiosité à vouloir étudier la nature dans toutes ses parties, et connaître le mouvement des corps célestes.

Il décomposa la lumière, il y trouva trois couleurs principales, le rouge, le jaune et le bleu. Les couleurs intermédiaires ne sont que des nuances formées par le mélange de deux couleurs réunies: par exemple, le rouge et le jaune donnent la couleur orange : jaune et bleu composent le vert : bleu et rouge procurent le violet: le blanc n'est pas une couleur c'est la lumière, comme le noir en est la négation.



Il fit d'autres découvertes qui lui procurèrent la connaissance des trois règnes l'animal, le végétal, le minéral.

Il crut remarquer que le globe était composé d'une matière appelée terre, mélangée d'eau et de sel. Ses recherches s'étendirent davantage, et il découvrit l'infinité de la nature, dans son renouvellement continu, et la toute puissance de la divinité dont le soleil a été longtemps un symbole : par l'influence qu'il a sur la végétation en général : les premiers peuples lui rendirent des hommages comme à un Dieu éternellement bienfaisant.

L'homme agrandissant le cercle de ses connaissances voulut mesurer une superficie, il s'aperçut de la nécessité de poser le point du départ, qui le menant à un autre lui donna la ligne, ce qui procura des angles, et il parvint à avoir exactement la surface, et le cube des différents corps.

Il eut la témérité de vouloir mesurer le temps, et il parvint à en faire la division. Il admira la perfection dans certains corps, et la difformité dans les autres, et il conçut l'idée de la proportion. Il vit que la matière était ou tendre ou dure et dès lors il se fit une idée de la solidité de l'une, et de la faiblesse de l'autre pour la construction.

Le besoin de se substantier porta l'homme à cultiver la terre, et l'agriculture s'établit : la nécessité de s'abriter des injures du temps, et de se soustraire à la voracité des animaux féroces, l'obligea à se bâtir des cabanes, et nous procura par la suite l'architecture que la vanité perfectionna.

La vue des corps célestes aiguillonna sa curiosité, qui le conduisit à étudier l'astronomie cette science mise en pratique par les mages, qui prédisaient l'arrivée des éclipses et des comètes, ajouta beaucoup aux mystères de la religion, et donna naissance à la métaphysique. Le vent, la grêle, le tonnerre, la foudre, le chaud, et le froid, portèrent l'homme à vouloir connaître la substance de l'air, ce qui le conduisit naturellement à la physique expérimentale, et lui prouva que le feu existait dans toutes les matières qui composent le globe.

Pénétré de ces vérités, il étudia la matière en général, il prit les végétaux et les minéraux, et chercha à en connaître les propriétés, il trouva moyen de les décomposer, et parvint à la chimie, qui servit à établir la médecine, dans laquelle il fallut admettre l'addition des doses bienfaisantes, et la soustraction de celles qui pouvaient être contraires. La superstition introduisit le rapport des nombres, combinés avec les mélanges, lequel était censé produire un grand bien, pour la guérison des maladies. Les mages pratiquaient la science d'Esculape, et acquéraient par, ce moyen encore une plus grande vénération de la part du peuple, qui les prenait souvent pour des demi-Dieux, et leur rendait des hommages.

Aux quatre coins sont indiqués les arts dont le principe est puisé dans la nature : la voix et le son sont nés avec l'homme, ainsi que dans les animaux : le chant des oiseaux, fournit à l'homme l'harmonie, que l'on nomma la musique, qui fut le premier des arts : il devint la base de l'harmonie qu'on mit dans les paroles, et l'éloquence se fit entendre par les poètes, qui l'employèrent à chanter la gloire des Dieux et des Héros.

L'homme trouva parmi les pierres que la nature, avait formé des ressemblances avec les êtres animés. Il en fit ses Dieux pénates : par la suite il imita ces objets avec de la terre et du bois, en cherchant à perfectionner ce que la nature et le hasard avaient laissé d'imparfait selon son idée : et la sculpture commença à paraître, ce qui conduisit naturellement à tracer des traits sur la pierre ou sur le bois pour en perfectionner les formes, et par la suite le dessin se forma, ce qui donna l'idée de colorer ces objets avec des terres différentes mêlées avec du charbon, et la peinture parut et flatta l'œil : cet art arriva le dernier et séduisit par son illusion : il fut ainsi que les autres arts, porté à un très haut degré de perfection.

Les 7 planètes qui décorent le chapiteau vous annoncent l'antiquité des grands personnages qui gouvernaient la terre, lesquels furent par la suite placés dans le ciel par ceux qui les avaient admirés. Le soleil représente Apollon, le Dieu de la lumière, des sciences et des arts : il indique au moral la première lueur de la lumière Céleste.

La lune représente la déesse Diane, sœur d'Apollon: elle était la lumière nocturne et ténébreuse de l'intelligence, ou lumière du 2e ordre.

Mars, dieu de la guerre et des combats présidait aux batailles.

Mercure est l'interprète de la lumière divine, son caducée celui de l'éloquence, et de la vérité.

Jupiter le maître des Dieux, emblème de l'intelligence et de la puissance divine: il semble nous annoncer qu'il a été un des plus grands gouvernants de la terre.

Vénus, la déesse du charme, mère de l'Amour qui conduit à la fécondité.

Saturne, le dieu du temps qui se détruit et se renouvelle chaque jour: les anciens nous le représentaient dévorant ses enfants (les jours qui fuient derrière nous).

Les attributs qui ornent le chapiteau vous annoncent les sacrifices et les oblations qui se pratiquaient dans les cultes de l'antiquité, et desquels nous conservons encore quelques usages.

Au-dessus du carré, sont tracés deux demi-cercles, dans lesquels sont indiqués deux principes: la divinité et la nature: pour le véritable Maçon, l'une et l'autre sont synonymes. Tout dans la nature étant soumis à une organisation, et à une marche périodique, nous annonce qu'il doit y avoir un grand moteur, qui attire à lui notre vénération, et nous oblige à penser que rien ne peut être au-dessus de lui. L'étoile flamboyante en est un symbole. Il est indiqué dans les trois premiers grades. Nous l'avons tracé sur cette pierre, dont le sommet nous annonce le ciel, séjour éternel de la divine providence, adorée par les Maçons sous le titre du Grand architecte de l'univers.

MASONIC CLOTHING

RW Brother Bernard E. Jones

By Masonic clothing is particularly meant the apron, collar and jewels, and gloves and gauntlets the 'regalia' all of which have a long Craft history. In old days the hat was part of Masonic clothing, and in a very few English lodges and in a great many American lodges it is so still.

Full Masonic clothing, or costume, to be worn with the Masonic regalia consists of evening dress, white tie, and white gloves. For undress' and out of door occasions dark clothes and black ties are usual.

The Apron

From ancient days the apron has been an emblem, a symbol, as well as part of a craftsman's working dress. It was worn by candidates in many ancient mysteries Egyptian, Persian, Jewish, Indian, etc. and there is an echo of such usage in the wearing of an apron by the Church dignitary and in the freemason's custom of wearing an apron at all times in lodge. Dr O. J. Kinnamon (one of the two survivors of the group of twenty two men who on January 3, 1924, opened the sarcophagus of King Tut ankh amen) relates that the unwrapping of the mummy of the King revealed an apron, but of course we have no ground for presuming that it was a Masonic apron.

To the speculative mason the apron is first and foremost a badge, and as he is taught in lodge the badge of innocence and the bond of friendship. It was used as a badge by the guilds from whom English freemasonry partly derived it. To indicate their trade and grade guild members and their

servants wore 'livery,' so called because the masters 'delivered' (from Old French *livree*) the clothing to their servants. The badge itself was more particularly a device worn on the sleeve.

'Badge' was a people's word in Shakespeare's day, and the idea of the badge was still quite familiar at the time when Anderson was preparing his first *Constitutions*. Shakespeare speaks of nobility's true badge, the badge of faith, the honourable badge of service, etc.

The mason's strong, long, thick leather apron was easily recognized as the badge of his calling, and, as adopted by the speculatives, it became, as H. L. Haywood puts it, "a symbol of a profound change in the attitude of society towards work, for the labour of hand and brain, once despised, is rapidly becoming the one badge of an honourable life." Sir Walter Besant, in his *London in the Eighteenth Century*, reminds us that up to about 1750 or so the craftsman's dress was often a kind of uniform by which his trade was known. "The carpenter," says Sir Walter,

wore a white apron looped up at the side there was a fashion in wearing aprons and a brown paper cap neatly folded in shape; the shoemaker wore a short leathern apron; the blacksmith a long leathern apron; ... the barber a white apron with pockets in front to hold the tackle. The butcher wore a blue coat and apron; the baker was all in white, including his cap; the waterman wore a sailor's kilt and petticoat, and a woollen jersey; the tapster was in short sleeves rolled up, with a white apron, the corner tucked into the waistband; the brewer's drayman wore a leather apron and a red cap; the printer, a stuff apron from head to foot; the shopmen, except those of the draper, all wore aprons. The apron, indeed, was the symbol of the servant and the craftsman; it belonged in varied form to every trade.

It is evident that the mason's apron was regarded at an early date as a badge and emblem of very great significance. At one time a Freemason's apron was thrown into his grave at his funeral. The visit of Thomas Farncombe, the Lord Mayor of London, to the Southwold Lodge of Fidelity in 1850 was made a great occasion, to which emphasis was lent by the Master of the lodge and the Lord Mayor exchanging aprons as gifts.

The mason's working apron is pictured in paintings at Thebes, Egypt, dating back to, say, 3000 B.C. In Britain the mason's apron was commonly a sheepskin, cured or tanned, reaching well down below the knees. It had a flap, bib, or fall held up by a leather thong passing round the neck, with two other thongs holding the apron round the waist just such an apron, in fact, as many workmen wear to day. The leather apron of the fourteenth century was the barm fell or barm skin, often made of bull hide.

As a rule the employer provided aprons; for example, York Minster in 1355 found its masons in tunics, aprons, gloves, and clogs, and a parish in Suffolk in 1430 provided each Freemason working on a job with a pair of white leather gloves and a white apron. In 1433 two setters were given, as part of their remuneration, two skins for aprons, and ten pairs of gloves. The provision of aprons was a part of the contract between master and apprentice. An indenture, dated 1685, of Symon. Bond, "an apprentice with John Cooke of Harbury in the said County of Warwick free Mason recites that the master will allow the apprentice "sufficient, wholesome and competent Meate drinke Lodging and Aprons (all the rest: his Apparrell being to be provided by his said parents ...)."

It was a practice in the Scottish operative lodges for each entered apprentice to 'clothe the lodge' in other words, to provide every member of it with a linen apron and probably a pair of gloves, or make a money payment in lieu. This was not by any means the end of his liability; he might have to pay one rix dollar to the officer (convener) of the lodge and also a mark piece for his mason mark.

This practice of 'clothing the lodge' was adopted by speculative masonry. Article 7 of the first *Constitutions* (1723) provides that "every new brother at his making is decently to cloath the lodge" that is, to give aprons and gloves to all brethren present, and to deposit something for the relief of the indigent and the decayed brethren. The rule has long been obsolete.

The curious way in which the word 'apron' has come down to us proves that not all aprons were of leather. The word comes actually from *napron*, itself derived from an old French word meaning 'cloth'; thus 'a napron' has become 'an apron.' (By a similar process, a word might either lose or gain an initial letter. Thus, 'St Audrey' gave us 'tawdry,' a rustic necklace bought at a fair on St Audrey's Day in the Middle Ages.)

But the stonemason's apron must invariably have been of heavy skin or leather, for otherwise a day's hard work would have destroyed it. In spite of this, however, the early Scots lodges of a

semi operative character adopted the linen apron, probably to emphasize that it was simply an emblem.

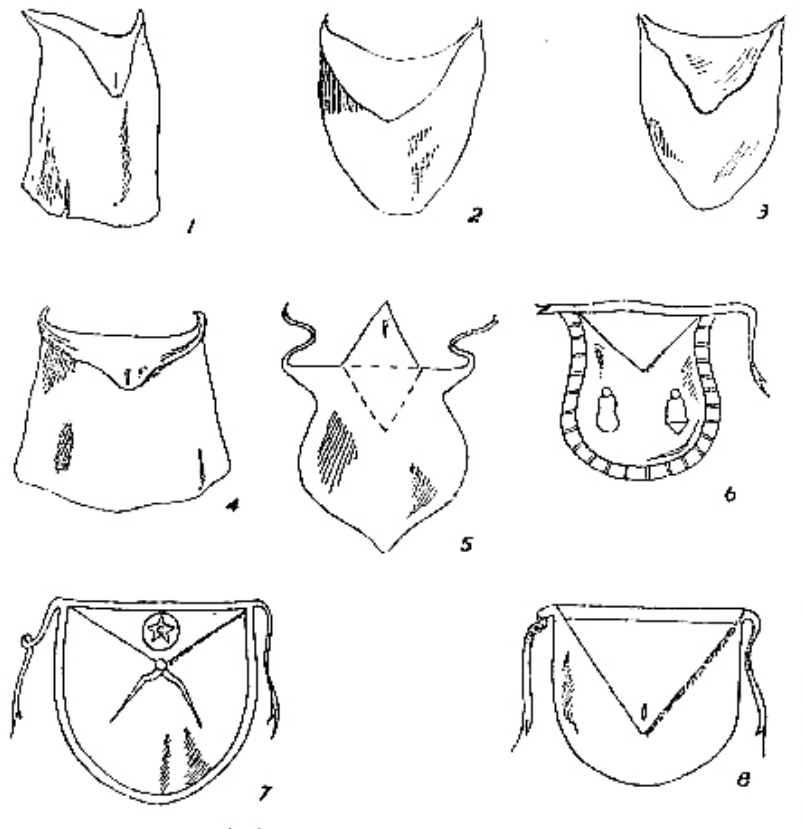
The Speculative's Apron

When first the English speculative mason wore the apron it was his one and only badge of masonry. It was of skin, but somewhat idealized, being a white lambskin, suitably dressed. Such, essentially, is the Freemason's apron of to day, but the amount of ornament sometimes obscures that fact. A perfectly plain white apron is the Initiate's apron in English lodges. That same plain white apron is worn by all masons, in many different degrees, throughout the American system, the only added ornament and this during the last generation or two being a very narrow edge of blue on aprons of the symbolic degree, and of red in the Royal Arch Degree.

A well known portrait of the first Grand Master, Anthony Sayer, shows him wearing a long, leather apron with a raised flap; this was typical of its day, and represented one remove from the operative's apron. Soon the apron became much shorter. Worn as a symbol only, there was no purpose served by making it of cumbersome size and heavy material.

The line illustrations showing groups of aprons clearly demonstration how the speculative's apron has developed from the old leather apron of the operative.

A GROUP OF EARLY APRONS



Nearly all have bibs, most of the latter with buttonholes for attachment to waistcoat.

1 and 2. English, 1738 and earlier.

3. French, 1747 and earlier.

4. English, 1754 and earlier.

5 and 6. French, 1780's and

7. French, the original being printed and hand coloured very elaborately; probably late eighteenth century.

8. English, plain, simple; date about 1811.

New made masons in the early days of the first Grand Lodge were very proud of their Masonic clothing; so much we may judge from a newspaper Of 1724 which, giving an account of a lodge

meeting at which the Grand Master and "other noblemen" were present, states that several persons of quality accepted as masons "went home in their leather aprons and gloves."

Some time about the middle of the eighteenth century a fashion arose in the lodges of the 'Moderns' of inverting the skin so as to have the point at the bottom, as illustrated in many old prints. This gave opportunity for a burlesque printed by Laurence Dermott of the 'Antients' in *Ahiman Rezon* (1764 edition), in which he accused young gentlemen in the 'Modern' lodges of being superior to working in an apron and of agreeing to continue the practice only if the apron were turned upside down "in order to avoid appearing mechanical." The bib and strings hung down, and the 'gentlemen' in traversing the lodge often trod upon the strings and fell down. This oft repeated but foolish story was, we hope, nothing more than an attempt by the 'Antients' to bring ridicule upon their opponents.

In Scots lodges in, say, the first half of the seventeenth century, speculatives were sitting side by side with operatives, who in their daily avocation wore a long leather apron; but, essentially, those operatives when they came to lodge were speculatives, too, and by adopting uniformly an apron of linen they demonstrated that their lodge apron was nothing more than a symbol. There is a case on record (1740 41) of a member of an English lodge being fined for wearing his working apron in lodge.

A typical regulation of lodges early in the eighteenth century was that any Brother appearing in lodge without gloves and apron should be fined, the fine varying from a few pence to one shilling. A minute of Lodge of Felicity, London, Of 1737, says that "no member shall sit unclothed in the Lodge, in Lodge hours, under the penalty of one shilling, except the Landlord if he be a member." (Food and drink were commonly served in the lodge room in those days and probably the landlord did the serving.)

From the 1766 accounts of the Old Lodge at Wakefield:

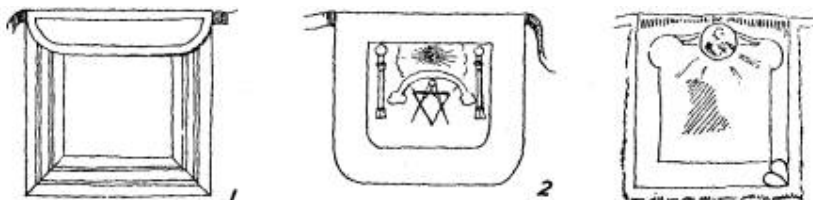
Bro Nevinson for sitting down uncloath'd.	0. 0. 3.
Kilvington for sitting down uncloathed.	0. 0. 3.
Sill for Do.	0. 0. 3.
Do for Do.	0. 1. 0.

Lined and Ornamented Aprons

English lodges of the eighteenth century commonly bought their aprons in quantity, and lent, gave, or sold them to the Brethren; thus, in the frontispiece of Anderson's *Constitutions* (1723) a Brother is shown bringing aprons and gloves into the lodge. Leather aprons then cost about one shilling each. In 1787 Canterbury Freemasons bought their leather aprons from a breeches maker at one or two shillings each. In 1812, £2 9S. was the cost of six dozen skins for making aprons for the Lodge of Relief, No. 42, Bury.

Apparently it was when this system of buying in quantity was not followed that the Brethren, individually buying their own aprons, began to introduce ornament, sometimes handsome, often elaborate, and occasionally fearsome.

PRINTED APRONS OF 1795 TO 1813 PERIOD



1. Form of simple apron as printed by William Newman (1795).
2. Apron of elaborate design (inclusive of arms of Masons' Company and Carpenters' Company) as printed by Sadthorpe (1811).
3. The Moira apron of 1813, the best known of all printed aprons.

The lining of aprons (at first, it is thought, with white linen or silk) was known in 1731, and probably much earlier. Grand Lodge in that year resolved that "Masters and Wardens of particular Lodges may line their white Leather aprons with white Silk, and may hang their Jewels at white Ribbons about their Necks, and the record of this resolution, in 1738, is the first reference to the apron in the

Constitutions. The lining of the white leather apron was possibly in some cases a matter of necessity, the dressed leather being liable to mark the clothing.

The Museum at Freemasons' Hall, London, as well as many other Masonic museums, contain remarkable specimens of highly ornate aprons. For the most part, of course, the ornamentation was individually produced, but one highly popular pattern showing the figures of Faith Hope, and Charity was printed from engraved plates.

A notable apron of the very early nineteenth century was the distinctive design said to have been copied from a painting by Hobday, and worn in the Moira Lodge of Honour (now No. 326, Bristol) from 1813 to 1815. A 'Moira' apron said to be 'designed by Bro. L. Hayes' is owned by the Loyal Lodge, No. 251, Barnstaple, Devon. It is painted on satin and has this inscription at the bottom:

If wisdom in council, eloquence in debate, valour in arms, steady patriotism and universal benevolence, be deserving of record in the pages of history and archives of Masonry, no subject in the British dominions possesses more genuine claims than the Right Honourable the

Earl of Moira A G.M.

of England whose memory this Masonic Badge is designed to perpetuate.

This apron was purchased in 1813 and then cost twelve shillings and sixpence. At the same time one on 'jean' (a cotton cloth) was bought at six shillings, and a print on paper at five shillings and sixpence.

There is history in many of the old aprons. Of about the period 1780-90 is a highly decorative apron of the 'Antients' carrying the symbols of six or seven degrees, all of which degrees were conferred under the one Craft warrant. An Irish apron of much about the same date is of lambskin edged with three silk ribbons, the outer one blue, the middle red, and the inner one black, the three colours indicating that the owner held the Craft degrees, and was a Royal Arch mason and Knight Templar.

Tassels, Rosettes, and Levels

The earliest aprons had no decoration of any kind, not even ribbons (thongs or tapes answered their purpose), and certainly no tassels, rosettes, or levels. It was the replacement of the strings by ribbons which is supposed to have suggested, more or less accidentally, the addition of the tassels in the relatively late period 1827-41. The ribbons passed under the bib, or flap, went round the body, and were tied in front where their decorated ends hung down, as clearly shown in old portraits, and in course of time led to the idea of permanent tassels.

It is not known how rosettes came to be added, but a likely suggestion is that they were adopted as a means of distinguishing the grades of Brethren. The love of ornamentation was possibly another factor. Contrary to what has been freely written on the subject, it is difficult to see how any symbolical meaning could originally have attached to them.

Perhaps the earliest reference to apron levels is in an order of the United Grand Lodge, 1814, describing how the levels are to be placed on the aprons. The levels were to be of half inch ribbon, disposed in 9 'perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles.' (This wording is still retained.) These levels were each two and a half inches wide by one inch high. The earliest aprons with rosettes in the Museum at Freemasons' Hall are of about the period 1815, and with levels about 1800.

A lambskin, or white leather, Apron

"Pure and unadorned, which has been, since time immemorial, the curious badge of a mason, more ancient, more honourable...."

The apron, like our gloves, are a further link in the evolutionary chain, demonstrating our intimate association with the ancient operatives of the Craft. The aprons of the operatives consisted of skins of considerable size, tied around the waist by a leather strip or thong from each side, the apron end of which was split into strips and reached down to the ankles.

All had a turnover, flap or bib at the top, the position of which disclosed the status of the worker. For example, the Apprentice wore his flap turned up, possibly tied around his neck by the Fellow of the Craft wore his turned down inside, while the Master wore his turned down outside.

The earliest representation of a Masonic apron we can definitely claim as in the speculative sense occurs on a portrait of the MW Bro. Anthony Sayer, first Grand Master of Speculative Craft Freemasonry in 1717.

With regard to the white leather used, a very practical point soon made itself felt, which led to the refinement and adornment of the simple leather apron. Undyed white leather was very apt to leave white marks on the clothing of the brethren and this led to the provision of a lining.

In the Minutes of 17th March 1731, Grand Lodge agreed the following: "...that all those who have served in the Grand Offices shall wear their white leather aprons lined with blue silk. ...and the Master and Wardens of Lodges shall wear their aprons lined with white silk" .

This is the earliest mention of the colour blue in connection with Masonic clothing, but we do not get any indication of the shade of blue until 1734, when on the authority of the Deputy Grand Master an order was given for Masonic clothing.

This was described as, "Two Grand Master's aprons lined with Garter blue silk and turned over two inches, with white strings; two deputy Grand Master aprons turned over one inch and a half, ditto," Here we arrive at a definite shade of blue, the Garter blue, and there is no possibility of doubt about the appearance on the fronts of the aprons, which from the modest turnover binding the edges has developed into the borders on the aprons which we now have.

It must be noted that the Garter blue used was not the colour, which we recognise, by that name today. In Stuart times the Garter ribbons were light sky-blue, similar to that on Craft aprons today. This was the original Grand Officers colour.

It was not until about 1745 that King George II altered the shade of Garter blue to the darker colour we are now accustomed. This was in order to distinguish his Garter Knights from those supporters of King James II and his heirs who had been created Knights of the Garter by the exiled family, and were not recognised by the Hanoverians.

When this alteration to the darker shade of blue of the Garter took place the aprons of the Grand Officers followed suit and so still remain garter blue. The light blue was left available for the Craft in general and in time was adopted at the Union in 1813.

The first mention of gold fringes were in 1787 and are found on the bill received for the apron of the Prince of Wales and the Duke of York. Both aprons cost £1-1s-0d. Prior to any kind of uniformity, aprons came to be of all sorts of sizes, colours and materials.

Those of the 'Antients' (Scottish Craft) were larger and longer than those of the 'Moderns' (English Craft). Brethren began to adorn them with beautiful Masonic designs, either embroidered, embossed or painted the more elaborate the better. This practice finally reached a situation where aprons became too costly for ordinary men in ordinary Lodges.

The strings of the aprons, which had received the embellishment of, decorated ends, were passed around the waist and tied under the fall of the flap so the tasselled ends would hang down on the front of the apron.

The metal tassels on our Craft aprons today were adopted as a permanent decoration in 1813 and although somewhat doubtful symbolism has been attached to them, they represent the tasselled ends of the apron strings.



Royal Arch Apron

The addition to this, rosettes and levels or taus, which indicate the rank of the wearer, were added as a regulation pattern again in 1813 along with the size which is generally 14-16 inches wide and 12-14 inches deep.

The Rosettes are set in the form of a triangle with the apex upwards, symbolical of the Divine Life attainable by complete knowledge after the resurrection.

In older times the apron was made from lambskin and before it is made the life of an animal must be taken. That animal, the lamb, has ever been regarded as the symbol of innocence and therefore the apron is regarded as symbolic of peace and innocence.

HISTORY OF THE MASONIC APRON

By Bro. F.R. Worts

The apron and its symbolism

There can be no doubt that the Masonic apron has been developed from the apron worn by operative masons in the middle ages. The few examples surviving show that the operative apron was fashioned from the skin of an animal, most probably a sheep. It was large enough to cover the wearer from chest to ankles, and its fall was held by a leathern thong which passed round the neck. From each side a thong, firmly stitched, enabled the mason to tie the apron round his waist, and the tied bow tended to fall as end-strings. The use of this rough apron continued for many centuries; the woven apron used by modern masons is comparatively late; it came into use in the eighteenth century.

The earliest representations of the Freemason's Apron are seen on the engraved portrait of Antony Sayer, the first G.M. of the modern Craft. (1717), and on the frontispiece illustration of Anderson's first Book of Constitutions (1723). In the former, unfortunately, only the upper part of the apron is visible, and what appears to be the bib or flap is raised. In the second example a Tyler is bringing into the hall a number of aprons; these have long tie-strings which seem to be of leather. They are also large, well capable of covering a man from chest to: ankles. The method of tying-on the apron was that of

operative masons, with the bow and strings in front; this method was continued later, even when silk or linen strings were used.

The leather apron died hard. Despite the use of softer materials from possibly 1740 onwards, it survived in use until at least 1811. The evidence of this is the first official reference to the apron found in the G.L. minutes of 17th March, 1731:

Masters and Wardens of particular Lodges may line their white leather Aprons with white silk, and may hang their Jewels at white Ribbons about their Necks." (A.Q.C., x, p. 146.)

This regulation was repeated in the 1738 and in subsequent editions of the Constitutions up to and including Noorthouck's edition (1784), which was the last edition before 1815.

Crowe contended that by 1738 linen had supplanted leather, but Rylands disagreed; both scholars, however, thought it possible that in the 1730's some masons were experimenting with fabrics other than leather for their aprons.

We do not know when the very long aprons went out of use. Only four of Rylands' plates (Nos. 2, 8, 10, 23), depicting non-operative aprons, show the apron to be long. The most interesting of these is No. 23, dated 1754. It shows a group of six Masons and only one of them is certainly wearing a long apron. He is, presumably, the S.W. ; he wears a level as Collar-jewel, and his apron-flap is down. The sixth figure, probably the Tyler, with drawn sword and no Collar-Jewel, wears his flap up.

The early fashion of wearing the bib or flap up soon fell into disfavour. The flap was either cut off or worn down as a fall. Rylands' illustrations offer only two or three examples of the raised flap (Nos. 1, 1717; 23, 1754; 42, 1784). Of his pictures Nos. 1 to 38, no less than nine, it seems, have no flap; in the remainder the flaps are down.

It is evident from surviving aprons and illustrations of the early period that they were designed to be worn with the flap up and fastened, by means of a button-hole, to a button on the coat or waistcoat. Many of these old aprons have a button-hole in the flap, but there seems to have been a tendency amongst Master Masons to wear the flap down or to dispense with it altogether. 4 (See Illustrations c and g.)

From 1731 onwards the apron began to assume a more convenient shape, usually kneelength. Leather gave way to softer fabrics, silk, satin, velvet, linen, and chamois-leather. The flap, when retained, was either cut to a triangular form or in a semi-circular line. The latter was increasingly adopted-by M.M.'s, presumably to mark their distinctive rank. The lower part of the apron was sometimes squared off, but generally the corners were trimmed to give a semi-circular line, and the leather thongs were displaced by ribbons or strings.

According to Dermott (Ahiman Rezon, 1764, pp. 24-3 1), some "Modern" Masons, objecting to the working apron of the operatives, introduced a new mode of wearing their aprons upside down; what was formerly the lowest part was now fastened round the abdomen and the bib and strings hung downwards, dangling in such a manner as might convince spectators that there was not a working mason amongst them. Blackham states that this "subterfuge" was introduced between 1730 and 1740, but it was short-lived.

Before 1760, elaborately-painted or embroidered aprons came into fashion and continued to be favoured until the Union (1813). Many of these aprons were home-made, often artistically finished and adorned with symbolic designs. From 1760 onwards the printed and engraved aprons appeared, many of them being subsequently coloured by hand. (See Illustration n.)

The tendency to decorate Masonic aprons with symbolic designs began in the 1730's, and between 1740 and 1790 this practice became widespread. These efforts were mostly crude, but many surviving examples reveal skill and taste. Indian ink, paint and embroidery were commonly used for this ornamentation. The most popular designs usually included the All-Seeing Eye, the Columns, and the Square and Compasses, all evidence of the advance of Speculative Masonry in the second half of the eighteenth century. (See Illustrations o, p, q.)

Rylands sums up the matter thus:

". . . by 1784 the apron was greatly reduced in size . . . for a long time there had been considerable laxity . . . and no definition laid down as to uniformity. So long as the material was white the face might be decorated with any number of Masonic symbols or other symbols without infringing the law, provided always that it did not interfere with the privileges of the Grand Officers, who used a purple edging to their aprons . . . The size had grown smaller and smaller. (See Illustrations a, b, l.)
. . . it was quite within the power of each mason to invent for himself almost any apron he pleased."

In the Library of the Province of Yorkshire (West Riding) is an apron dated about 1820. It is small, hand-made, of white linen edged with narrow light blue ribbon, and there is no other adornment. The strings are very long and of the same blue ribbon. The flap is down; it is cut to a semi-circular line; but

it is also cut into two halves, each half forming a semi-circle, and the two parts being neatly edged with the blue ribbon.

Among the "Antients" it became a common practice to draw or paint on their aprons the coat of arms of their own Grand Lodge, but in the main the Atholl Masons adopted the fashions of the "Moderns" ; indeed., they indulged their fancy even more freely than their rivals in the choice and use of embellishments. On 2nd September, 1772, the Atholl G.L. passed the following resolution: —

"It having been represented to the G.L. that several Brethren have lately appeared in public, with gold lace and fringe, together with many devices on their aprons, &c., which was thought inconsistent with the dignity, propriety and ancient custom of the Craft, Resolved and Ordered That for the future, no Brethren, Grand Officers excepted, shall appear with gold lace, gold fringe, gold embroidery, or anything resembling gold, on their Masonic clothing or ornaments." (Ahiman Rezon, 1807, pp. 90-91.)

This was simply a ban on gold decoration ; there was still no attempt to prescribe uniformity of design.

BLUE RIBBONS AND BLUE SILK

The resolution of the Grand Lodge on March 17th, 1721, ordained that:

"None but the Grand Master, his Deputy and Wardens shall wear their Jewels in Gold or gilt pendant to Blue Ribbons about their Necks, and White Leather aprons with Blue Silk ; which Sort of Aprons may also be worn by former Grand Officers."

This was the first official mention of Blue Silk as a trimming for aprons, and it is clear that the Blue was originally reserved for Grand Officers. The Rawlinson MS., c. 1740, mentions: " Two Grand Masters aprons Lined with Garter blue silk and turned over two inches with white silk strings."

By 1745-50 Grand Officers were beginning to edge their aprons with purple ribbon. The light blue, gradually given up by the Grand Officers, was soon adopted by Master Masons, and since there was no official ruling on the subject (until 1815), blue-edged aprons became fairly common with the rank and file of the Craft from about 1745 onwards.

Uniformity and regularity in the material, design, form and decorations of the apron were not officially insisted upon by the United Grand Lodge until 2nd March, 1814. The pattern was submitted and agreed to on the 2nd May; then the order for a general uniformity was issued. The Constitutions (1815), p. 123, prescribed:

APRONS

Entered Apprentice,— A plain white lamb skin 14 to 16 inches wide, 12 to 14 inches deep, square at bottom, and without ornament; white strings.

Fellow Craft,— A plain white lamb skin, similar to the, entered apprentice, with the addition only of two sky-blue rosettes at the bottom.

Master Mason,— The same, with sky-blue lining and edging, 1 1/2 inch deep, and an additional rosette on the fall or flap.-No other colour or ornament shall be allowed except to officers and past officers of the lodges, who, may have the emblems of their offices in silver or white in the centre of the apron.

It will be seen that little modification of the 1815 text has been necessary in the past century-and-a-half. Today it is ruled that the apron of the E.A. must have a "flap" ; that the two rosettes of the F.C. must be attached "to the lower corners" of the apron; and that the aprons of Master Masons are to be edged with ribbon of "not more than two inches in width", that "silver tassels" must hang over the face and that the strings must be "light blue" ; it is also provided that the "emblems" of "offices . . . in the centre of the apron" may be "surrounded by a double circle in which may be inserted the name and number of the Lodge".

TASSELS

The tassels, in rudimentary form, must have appeared at a very early date as a natural development of the waist-strings being tied at the front and hanging down over the apron. There are, indeed, several surviving examples of eighteenth century aprons with broad ribbon ties, the ends of the ties being edged, usually with gold fringe, so that when tied at the front the fringed ends have the appearance of a pair of tassels. (See Illustrations g, j, m.),

It is impossible to say when the silver tassels made their first appearance as standard decoration for the M.M.'s apron. They were probably in use some time before 1841, and they were officially prescribed for the first time in the 1841 Book of Constitutions.

Neither Crowe nor Rylands was able to date the introduction of the metal tassels, and they are not used in all Masonic jurisdictions. Crowe wrote:

When they were introduced I cannot tell, but excepting the Australian and Canadian Grand Lodges, which naturally copy us, the Grand Lodges of Great Britain are, so far as my researches have gone, the only Bodies which wear them, and in the case of Ireland they are omitted from the aprons of Grand Officers." (Op. cit., p. 30.)

ROSETTES

The origin of rosettes on the F.C. and M.M. aprons is also unknown. In England they were a comparatively late introduction, and were not prescribed officially until 1815, when they were specifically designed to differentiate the three grades. It is probable, however, that their original purpose was purely ornamental. There is a German Masonic medal or jewel, dated 1744 (or possibly 1755), which shows an apron with three rosettes. (See Illustrations h and k.) Unfortunately, there is no trace of a Grand Lodge at that period, either English or European, which prescribed the use of rosettes, and in the circumstances we are compelled to assume that they were purely decorative. This does not exclude the possibility, however, that they may have had a more practical significance in the Lodges in which they were worn.

SQUARES OR LEVELS

There appears to be no official name for the squares or levels which decorate the apron of a Master or Past Master. The 1815 Constitutions described them as "perpendicular lines upon horizontal lines, thereby forming three several sets of (two) right angles", and originally they were to be of inch-wide ribbon. The same definition appears in the present Constitutions, though nowadays the emblems are usually of silver or white metal. They were designed only for purpose of distinction. (See Illustration m.)

SPECULATIVE CONCEPTIONS OF THE APRON

To all students, both young and old, a caveat must be given before this phase of our subject is considered. The modern Craft is essentially speculative, and every Mason must necessarily be to some extent speculative in his attitude to its tenets ; but there is a widespread tendency to extend the limits of true speculative research and to exaggerate symbolical values. This tendency had already developed strongly towards the end of the eighteenth century, and in modern times it has become both harmful to the Craft and to a proper understanding of its moral demands and teachings.

Unfortunately, this incredibly exaggerated symbolism has been taught for nearly two centuries by many sincere and famous Freemasons, such as Oliver, Paton, Fort Newton and Wilmshurst, who exercised much influence in their time.

Students should, therefore, be on their guard and bear in mind that, in the opinion of modern Masonic scholars, such extremes of speculative interpretation are unacceptable.

Teaching by symbols is age-old practice, and Freemasonry shares with all the important organisations of civilised life, e.g., the State, the Churches, the Armed Forces, etc., the possession of appropriate symbols, all of which have an acceptable interpretation.

The best known and most widely accepted definition of Masonry is that it is "A peculiar system of morality . . . illustrated by symbols", and the Craft deals in its own way, a plain and simple way, with the symbols in the W.TIs., the Tg. Bds. and the Lectures.

Although Grand Lodge has never authorised any system of interpreting Masonic symbols, it, published, in 1929, a statement of Basic Principles, in which it claimed to have

. . . sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft and Master Mason) . . . (Basic Principles for Grand Lodge Recognition, September 4th, 1929, cl. 5 ; pub. in the Masonic Year Book.)

Before looking at the apron in the light of the above, it is prudent to make a clear differentiation between the terms of Symbol, Emblem and Badge.

Symbol is an idea, sign, device or object which has within itself something else — an idea, or fact, even a proposition — which it guards from facile scrutiny, but which it may yield, if it be studied. Some symbols are simple, others very complex. In Freemasonry, certain symbols denote somewhat vaguely certain "virtues" or "facts", while others are capable of a wide interpretation.

Emblem is also a symbolic device, but its meaning does not have to be discovered; its meaning is obvious, known and accepted by common agreement: e.g., a crown means royalty, white means purity.

Badge is a mark or sign by which a person or object is distinguished ; it is a device used to make known membership of any corporate body ; it really serves its owner to establish his identity, as indeed his own name does.

Masonry uses all three, symbol, emblem and badge, and in some cases symbol and emblem seem to be the same.

During the exhortation delivered by the investing officer and the address by the Master, after investment, in both the First and the Third Degrees, the candidate is informed:

That the apron is the badge; it marks his membership of the Fraternity; he must always wear it in Lodge.

That it is the "bond of friendship". This may reveal the apron as a symbol (if one be desired) of the fraternal virtues.

That it is the "badge of innocence". This is difficult ; the conception probably arises from the white colour of the lamb-skin ; but there are aprons which have a different colour.

That it testifies or witnesses the honourable age of the Craft. The historical claims made at an initiate's investment must often astonish him ; but they are uncompromisingly made, and must be accepted. That the apron is a symbol of age cannot be argued, except in the general sense that Masons have always worn aprons. At the least it seems that the apron is an emblem of historical institutional age. That, in the Third Degree, it is a badge of preceptorial authority, which justifies the M.M. in instructing masons who have not reached his rank in the Craft.

The apron appears to have on it symbols or emblems as decorative features, e.g., the blue edged ribbon, the rosettes, the seven-chained tassels. Are these symbols or emblems? Have they any worth apart from artistic forms or embellishments?

The extremists teach that they are symbols: indeed, they go much further and state that the actual form of the apron, and the form of its flap, and the position of the flap, are important in their symbolic content. Little, if any, credence need be given to such opinions or judgments. At the best the decorations on the apron are possibly emblematic, but what the emblems mean it is impossible to state accurately; e.g., it is said that the blue ribbon edging symbolises charity. It may, but charity is a common virtue of the Craft, and many aprons have different coloured edging. The three rosettes are said to represent the Three Degrees, but no scholar knows yet what their origin was. The symbolic origins of the tassels and their seven chains are also shrouded in mystery. It is far better to accept the probability that regalia-makers from 1830 onwards contrived a symmetrical design for the apron by placing the tassels with their ornamental chains on either side of the apron. Finally, the extremists will even make the "hook" (the circle) and the "clasp" (the serpent) symbols of tremendous and mystical ideas; no better example of "wishful thinking" could be given. That these humble devices, so commonly used throughout the world to serve needs of fastening attire, should be tortured to yield such meanings is unjustified; indeed, it may be described as fatuous.

The Master's exhortation to the newly-initiated brother must be recalled. It warns him "never to put on . . ." The apron is, therefore, in its final value not only an official badge of membership of the ancient and honourable Society ", but a monition that a brother must ever understand and conform to the ethic of the Craft, so that in the Lodge, at least, a righteous, enjoyable and fruitful peace shall prevail. The symbolical explanations which are virtually standardized in the modern rituals are clear, simple and wholly satisfying. It is the unchallenged right of every Mason to seek further afield for the interpretations that will fulfil his spiritual needs. But he should remember Tennyson's line on " The falsehood of extremes ", and be slow to accept the "wider explanations" until he can do so with full conviction.

Royal Arch Apron used by the Holy Royal Arch Companions, of the MHC Confederation.

This proposal was rejected by the oldest Members, who declared that the aprons were all the signs of Masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed , that as they were resolved to wear aprons they should be turned upside down, in order to avoid appearing mechanical.

This proposal took place, and answered the design, for that which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards, dangling in such manner as might convince spectators that there was not a working mason amongst them.

Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in traversing the lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so it was thought necessary to invent several methods of walking, in order to avoid treading upon the strings.

After many years' observation on these ingenious methods of walking, I conceive that the first was invented by a man grievously afflicted with the sciatica. The second by a sailor, much accustomed to the rolling of a ship. And the third by a man who, for recreation or through excess of strong liquor, was wont to dance the drunken peasant."

In bringing this short thesis to a close, every Freemason will recall those words spoken to him by the Senior Warden on the night of his initiation, ".....more ancient than the Golden Fleece or the Roman Eagle and more honourable than the Garter...." These names were highly respected contemporary civil Orders.

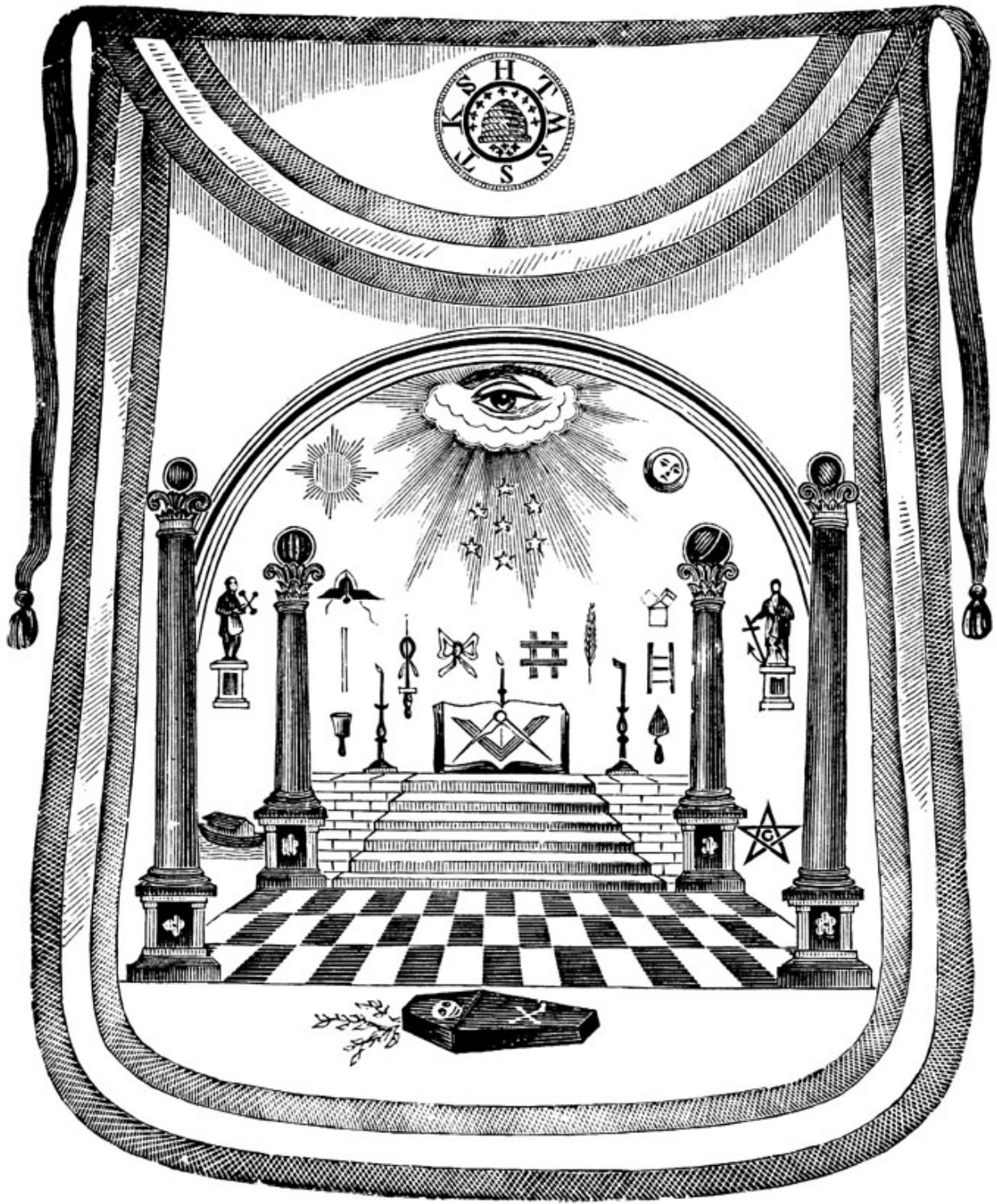
Philip, Duke of Normandy founded the Order of the Golden Fleece in 1429. As wool was the predominate product of the lower European countries the fleece was chosen as the emblem. It is considered as the highest of all civil Orders in Europe.

In 1701, Frederick I of Prussia founded the Order of the Black Eagle. The number of knights was limited to thirty, exclusive of the Princes of royal blood. The revisers of our rituals probably selected the reference to the Roman Eagle as it was the highest emblem of dignity, honour and power that famous empire could bestow.

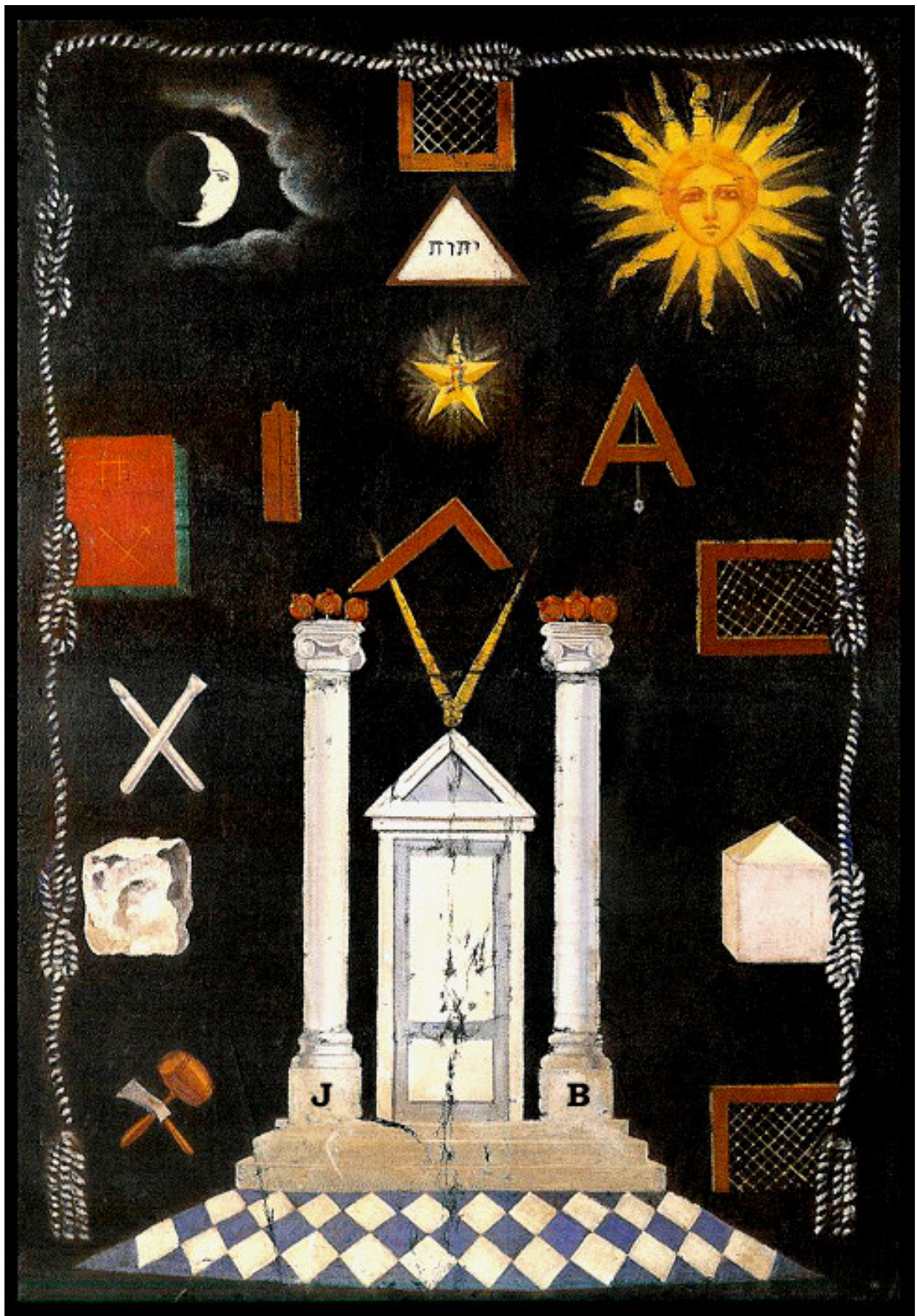
According to tradition 1343, Edward III was dancing with the Countess of Salisbury when he picked up a garter that had slipped from her leg and placed it about his own. As at this time the King had been successful in his campaigns, he instituted an Order for rewarding his army favourites. After a series of changes by ensuing monarchs the Order became known as The Most Noble Order of the Garter. Therefore, as you cast your mind back to the night of your own initiation remember this! Your plain white leather apron is more ancient than the Order of the Golden Fleece, founded in 1429, and the Roman Eagle, referring to the Order of the Black Eagle, founded in 1701 and can be traced back to the antediluvian period where mans longevity was greatly prolonged or rather, time immemorial.

More honourable than the Most Noble Order of the Garter, because it has been earned by your own industry alone. It is the badge of innocence because it is the skin of the lamb, the age old symbol of innocence and it is the bond of friendship, referring the fraternal bond of Freemasonry and the first of the three grand principles on which the Order was founded - Brotherly Love.

Decorating Masonic aprons began in the 1730's and between 1740 - 1790 this became a widespread practice.



Apron that the Marquis de Lafayette presented to President George Washington.



THE Enter'd 'PRENTICES SONG

By our late BROTHER Mr. MATTHEW B IRKHEAD

1723

To be sung when all grave Business is over, and with the MASTER'S Leave.

I

COME, let us prepare,
We Brothers that are
Assembled on merry occasion;
Let's drink, laugh, and sing;
Our Wine has a Spring:
Here's a health to an Accepted MASON

II

The World is in pain
Our Secrets to gain,
And still let them wonder and gaze on;
They ne'er can divine
The Word or the Sign
Of a Free and an Accepted MASON.

III

'Tis This, and 'tis That,
They cannot tell What,
Why so many GREAT MEN of the Nation
Should Aprons put on,
To make themselves one,
With a Free and an Accepted MASON

IV

Great KINGS, DUKES, and LORDS,
Have laid by their Swords,
Our Myst'ry to put a good Grace on,
And ne'er been ashamed
To hear themselves nam'd
With a Free and an Accepted MASON.

V

Antiquity's Pride,
We have on our side,
And it maketh men just in their Station:
There's nought but what's good
To be understood
By a Free and an Accepted MASON.

VI

Then join Hand in Hand,
T'each other firm stand,
Let's be merry, and put a bright Face on:
What Mortal can boast
So NOBLE a TOAST,
As a Free and an Accepted MASON?

THE FIRST RECORDED INITIATION IN ENGLAND

BY BRO. DUDLEY WRIGHT, ENGLAND

1921

"At Neucastell the 20th day off May, 1641. The quilk day ane serten number off Mester and others being lafule conveyned, doeth admit Mr the Right Honerabell Mr Robert Moray, General quarter Mr to the Armie of Scotlan, and the same bing aproven be the hell Mester off the Mesone of the Log off Edenroth, quherto they heaue set to ther handes or markes. A. Hamilton, R. Moray, Johnne Mylln. James Hamilton."

THUS RUNS the entry of the first ascertained recorded Masonic initiation on English soil into Speculative Freemasonry. It is the record of the initiation of one of the most remarkable men of his time. His name, by writers other than himself - for he always signed his name in bold characters as "R. Moray" - is spelt variously as Moray, Murray, and Murrey, and a singular mistake occurs in the standard edition of Evelyn's Diary, where the entries occur as "Murray," while in the Correspondence, the only letter that appears from Moray is, of course, signed in the correct manner, with the result that both forms appear in the General Index. In Chester's Registers of Westminster he is described as a son of Sir Robert Moray of Craigie, by a daughter of George Haket, of Pitferran, but Burke's History of the Landed Gentry and other authoritative works of reference state that he was a son of Sir Mungo Murray, and this undoubtedly is correct.

Sir Robert Moray was a descendant of an ancient and noble Highland family. He was educated partly at the University of St. Andrew's and partly in France, in which country he secured military employment under Louis XIII. He gained very high favour with Cardinal Richelieu, to such a degree that French historians have remarked that few foreigners were so highly esteemed by that great minister as was he. It was possibly through the influence of the all-powerful Cardinal-statesman that Moray was raised to the rank of Colonel in the French army. When, however, the difficulties of Charles I increased, Moray returned to Scotland and was appointed General of Ordnance when the Presbyterians first set up and maintained their government. He was in charge of the Scottish army at Newcastle at the time of his initiation, which took place two months before that city was evacuated by the soldiers. Moray was knighted at Oxford on 10th of January, 1643, by Charles I.

Moray was also on good terms with Mazarin and fought with his regiment in Germany, and, in 1645, he was made a prisoner of war in Bavaria. About the same time he was appointed Colonel of the Scotch regiment in succession to James Campbell, Earl of Irvine, and he was nominated by the Scots as a secret envoy to negotiate a treaty between France and Scotland, by which it was proposed to attempt the restoration of Charles I. His release in Bavaria was therefore obtained and he returned to England. In December, 1646, when Charles was with the Scottish army in Newcastle, Moray prepared a scheme for the escape of the king. One, William Moray, afterwards Earl of Dysert, provided a vessel at Tynemouth, onto which Sir Robert Moray was to conduct the king, who was to assume a disguise. The king put on the disguise and even went down the back stairs with Sir Robert, but fearing that it would scarcely be possible successfully to pass all the guards without being discovered "and judging it highly indecent," says Burnet, "to be taken in such a condition, he changed his resolution and went back".

After the accession of Charles II to the throne of Scotland, Moray, in May, 1651, was appointed Justice-clerk, an office which had been vacant since the deprivation of Sir John Hamilton, in 1649. A few days afterwards, he was sworn as a privy councillor, and, in the following month, was nominated a lord of session, though he never officiated as a judge. His various appointments were, however, merely nominal, in order to secure his support to the government, particularly if it be true, as Wood asserts, that "he was presbyterianly affected." His uncle, the Rev. John Moray, was a great opponent of the bishops and suffered imprisonment for his opinions.

However, at the Restoration, Sir Robert Moray was re-appointed justice-clerk and a lord of session, in addition to being made one of the lords auditors of the exchequer.

The Royal Society may be said to have been founded by Moray: it was certainly the outcome of suggestions made by him, and Bishop Burnet says that "while he lived he was the life and soul of the Royal Society."

A quibble has frequently been raised over the statement made by writers that Moray was the first president of the Royal Society, since the name of Viscount Brouncker appears in that capacity on the Charter. Moray was the sole president of the Society from its first formal meeting on 28th November, 1660, until its incorporation on 15th July, 1662, with the exception of one month from 14th May to 11th June, 1662, during which short period Dr. Wilkins occupied that honourable position, though in a Latin letter addressed to M. de Montmor, president of the Academy at Paris, dated 22nd July, 1661, he styled

himself "Societatis ad Tempe Praeses."

Nor is too much to say that it was through his influence the charter of incorporation was obtained. He was the bearer of the message from Charles II to the effect that his Majesty Approved the objects of the Society and was willing to encourage it and, generally he was the organ of communication between the king and the Society. Moray was also the prime mover in the framing of the statutes and regulations.

Wood, the well-known Oxford historian, states that he was "a single man and an abhorrer of woman," but here he is in error, for he married the Hon.

Sophia Lindsay, elder daughter of the first Earl of Balcarres, who died, without issue, at Edinburgh, and was buried at Balcarres on 11th January, 1653. If the daughter inherited the tastes and pursuits of her father, the marriage must, indeed, have been a felicitous one, since it is recorded that Sir David Lindsay, the first Earl of Balcarres, "chose a private life without ambition, was learned, and had the best collection of books in his time and was a laborious chymist. There is in the library of Balcarres ten volumes written by his own hand upon the then fashionable subject of the philosopher's stone." He was raised to the peerage when Charles I visited Scotland in June 1633.

After the death of his wife, which apparently affected him greatly, Moray lived, apart from his philosophical meetings, a hermit-like existence. In a letter dated 23rd February 1658, he wrote to a friend who had accused him of being in love:

"If you think no more of a mistress not take more pains to look after one than I do, I know not why one may not think that you may lead apes among your fellow virgins when you dy. You never maet with such a cold wooer as I: since ever I came to this place I never visited male nor female but two or three cousins, and they never three times. The truth is I never go out of doors but to the church except I have some glasses to make, and then I go to the glass house. Nor do I receive visits from anybody once in two months, except it be the commander, so that I am here a very hermit." In his correspondence with Kincardin during that year (1658), he describes how he was making chemical experiments on a large scale. At one period, when he was at Maestricht, he had two rooms with a kitchen and cellar.

One of the first he converted into a laboratory and there he spent his days in perfect content. "You never saw such a shop as my laboratory," he wrote, "so there's a braw name for you, though means matters." He constantly speaks of his chemical labours in the language of an enthusiast. "It is somewhat considerable that I afford you such volumes in the amount of my chemical operations. I have had seven stills going these two days with one fire, most upon juniper berries, some with water, some with sack, and some dry."

Moray was naturally of a retiring disposition. During a portion of his life he was called upon to take up a prominent position, but he never cared to be "in the limelight" in politics and he did his best to keep out of the political arena altogether. His books, his chemical furnaces and retorts, his music, his medical and mechanical investigations, and his philosophical friends were more to him than "such stuff," as he once impatiently caged politics.

He was happier, far more satisfied to be President of the Royal Society than Deputy Secretary for Scotland, Lord of Commission, or Privy Councillor.

There are few characters in history, particularly among those who have undertaken peculiarly difficult, and even dangerous, diplomatic tasks, so generally revered as was Sir Robert Moray. Birch, one of the historians of the Royal Society, describes him as being "universally loved and esteemed and eminent for his piety, spending many hours a day in devotion in the midst of armies and courts. He had an equality of temper in him that nothing could alter, and was in practice a stoic, with a tincture of one of the principles of that sect, the persuasion of absolute decrees. He had a most diffused love to mankind and delighted in every occasion of doing good, which he managed with great zeal and discretion. His comprehension was superior to that of most men. He was considerably skilled in mathematics and remarkably so in the history of nature."

Nor is Birch a solitary appreciator of his character. Bishop Burnet, a historian of higher rank, styled him the "wisest and worthiest man of his age"; and, on another occasion, he wrote: "I have every joy that next to my father I owe more to him than to any other man." To Evelyn he was a "deare and excellent friend"; Sheldon, the Archbishop of Canterbury, was absolutely won by his charm of manner; Pepys speaks of him as "a most excellent man of reason and learning, and understands the doctrine of music and everything else I could discourse of very finely"; while his sovereign and personal friend, King Charles II, tersely gave expression to his independence of character by the statement that he (Moray) was "head of his own church." A writer in the *Scottish Review* for January 1885, said: "To the beautiful and remarkable character of Robert Moray justice has yet to be done. Few men of so

strong and decided a personality have left behind them so little trace upon the public documents of their time: except in a few Privy council letters his signature does not appear at all." A writer in the Biographica Britannica says that "his general character was excellent in the highest degree. He was beloved and esteemed by men of every party and station."

But these expressions of opinion found some exception. Was ever man placed in a position of responsibility and influence who did not encounter enemies? From 1660 to 1670 the influence of Moray affected the whole course of the Scottish government, and he guided, controlled, and supported Lauderdale against the cabals that were formed to oust him.

Thus it was that Sharp, Alexander Burnet, and other apostles of repression came to look upon him as an enemy to be dreaded, and one, Lord Glencairn, made an attempt to break and ruin him. A letter was pretended to be found at Antwerp, as written by him to one William Murray, formerly whipping-boy to Charles I. This letter gave an account of a bargain alleged to have been made by Moray with another man for murdering the king, the plan to be put into execution by William Murray. Sir Robert was questioned and put under arrest, and the rumour got abroad that he had intended to kill the king, but, says Burnet, the historian, "upon this occasion Sir Robert practised in a very eminent manner his true Christian philosophy without showing so much as a cloud in his whole behaviour."

It was in the society of such men as Andrew Marvell, John Evelyn, and Robert Moray that Charles II loved to linger; his delight was not, as some have asserted, in consorting with less noble types of humanity. Wood is of opinion that the degree of intimacy existing between Charles II and Sir Robert Moray was probably more upon a philosophical than a political basis "for he was employed by Charles II in his chemical processes and was indeed the conductor of his laboratory." Birch says that it was Moray who first interested the sovereign in philosophical pursuits. Charles II was a frequent visitor to the laboratory in Whitehall, which, though nominally Moray's workshop, is said to have been conducted by him for and on behalf of the king, and there may be truth in the opinion more than once expressed that Charles II was also a royal initiate of the ancient and honourable order known as Freemasons. In any case, assuming, which is very unlikely and improbable, that Sir Robert Moray was the first nonoperative to be initiated into the mysteries of the Craft in England, Freemasonry has no reason to be ashamed when it looks to the rock whence it was hewn.

Moray was the friend and benefactor of the well-known mystic, Thomas Vaughan, who, says Wood, settled in "London under the protection and patronage of that noted chymist, Sir Robert Murray, or Moray, Knight, Secretary of State for the kingdom of Scotland." At the time of the plague, Vaughan accompanied Moray to Oxford and the latter was with Vaughan when he died there. Vaughan was buried in the church of Aldbury, or Oldbury, about eight miles from the university city, "by care and charge of the said Sir Robert Moray." This was in 1673, shortly before Moray's own death and but a few hours after he had informed Wood of the passing of Vaughan.

Moray's life came to an end in a very sudden manner. It occurred on 4th July, 1673, and Burnet, recording the event, wrote: "How much I lost in so critical a conjuncture, being bereft of the truest and faithfullest friend I had ever known: and so I say I was in danger of committing great errors for want of so kind a monitor."

Under date of 6th July, 1673, Evelyn wrote in his Diary: "This evening I went to the funeral of my dear and excellent friend, that good man and accomplished gentleman, Sir Robert Murray, Secretary of Scotland. He was buried by order of his Majesty in Westminster Abbey," and then he added in a footnote: "He delighted in every occasion of doing good. He had a superiority of genius and comprehension." Moray was not only buried in the Abbey by the King's express command, but also at the King's personal expense. His grave is by the Vestry, door, close to the grave of Sir William Davenant, sometime laureate to Charles II; the name appearing in the register as "Sir Robert Murray."

His memory remained green with John Evelyn, for six years afterwards – on 11th July 1679 - writing to Dr. Beale, he said, referring to the Royal Society: "You know what pillars we have lost, Palmer [Dudley Palmer, d. 1666, one of the first council, with Moray, of the Royal Society], Moray, Chester [Dr. John Wilkins, Bishop of Chester], Oldenburg, etc."

Evelyn made frequent mention of Moray in his Diary, as will be seen from the following excerpts:

"9th March, 1661. I went with that excellent person and philosopher, Sir Robert Murray, to visit Mr. Boyle at Chelsea, and saw divers effects of the coliple for weighing air."

"9th May, 1661. At Sir Robert Murray's, where I met Dr. Wallis, Professor of Geometry at Oxford, where was discourse of several mathematical subjects."

"22nd August, 1662 (the day after Evelyn was sworn one of the Council of the Royal Society), I dined with my Lord Brouncker and Sir Robert Murray."

"25th January, 1665. This night being at Whitehall his Majesty came to me standing in the withdrawing room, and gave me thanks for publishing The Mystery of Jesuitism, which he said he had carried two

days in his pocket, read it, and encouraged me; at which I did not a little wonder; I suppose Sir Robert Murray had given it to him."

"19th July, 1670. I accompanied my worthy friend, that excellent man, Sir Robert Murray, with Mr. Slingsby, Master of the Mint, to see the latter's seat and estate at Barrow-Green in Cambridgeshire."

Wood, recording the demise of Moray, wrote: "He had the king's ear as much as any other person and was indefatigable in his undertakings. . . .

He was most renowned chymist, a great patron of the Rosi-Crucians, and an excellent mathematician. His several relations and matters of experiment, which are in the Philosophical Transactions (of the Royal Society, many of which referred to the phenomena of the tides) show him to be a man well vers'd in experimental philosophy."

After his initiation into the Craft there is only one other record of his attendance at a meeting of the Lodge of Edinburgh, which was on 27th July, 1647, on the occasion of the admission of "William Maxwell, doctor off Fisick ordinate to his Maj'stie hines," when he signed the minute of the meeting. In his correspondence, however, he frequently made use of his Masonic mark (a five-pointed star), particularly in his correspondence with Lauderdale, and this has been reproduced in the Lauderdale Papers without comment, beyond the mere statement that Moray frequently made use of his Mason mark when he referred to himself or had anything of importance to communicate. If this had been an unusual occurrence in correspondence at that day one would think that more notice would have been taken of such an incident.

An interesting story might be woven around "Moray and his Circle," for the men who composed that circle bore names which are familiar to every student of the history of the Craft. Such men as Wren, Ashmole, Brouncker, and others, all of whom are accredited with having been initiated into Freemasonry. Moray's name, together with that of Christopher Wren, is to be met with on almost every page of the early volumes of the Journal of the Society.

It is also of interest - may it not even be said, of significance - to compare the constitutions of the Royal Society with those of the Masonic Order.

Sprat, the earliest historian of the Royal Society, says that they freely admitted men of different religions, countries, and professions. "This they were obliged to do, or else they would come far short of the largeness of their own declarations. For they openly profess not to lay the foundation of an English, Scotch, Irish, Popish, or Protestant Philosophy, but a Philosophy of Mankind." Members were elected by ballot, being proposed at one meeting and balloted for at another. The duties of the President were to call and dissolve the meetings, to propose the subjects for discussion or experiment, to regulate the proceedings, to change the enquiry from one thing to another, to admit the members elected. The President, on his installation, took an oath as follows: "I ... do promise to deal faithfully and honestly in all things belonging to the Trust committed to me, as President of the Royal Society of London for improving Natural Knowledge. So help me God."

Whatever, however, may be the deductions on this ground, it will unhesitatingly be admitted that none could more have sought the study of the liberal arts and sciences that came within the compass of his attainment than did Brother Sir Robert Moray, the first known initiate into the Craft of Freemasonry on English soil.

WHENCE CAME THE ROYAL ARCH?

BY RW Bro. BERNARD E. JONES

THERE has been long argument on how Royal Arch masonry came into existence. Was it present in some slight form in the earliest fabric of speculative masonry or was it, frankly, just an innovation in the first half of the eighteenth century? Those accepting the first possibility believe that long before the earliest recorded dates of Craft masonry the Acception in the London Company of Freemasons in 1621 and the 'making' of Elias Ashmole in 1646 there was a legend or a series of legends from which was developed (a) the Hiram Degree which was working in a few lodges certainly as early as the 1720's; (b) the Royal Arch Degree known to be working by the 1740's and 1750's; and (c) some additional degrees. All three were thought to have come from one common source and, although developed on very different lines, to have running through them a recognizable thread. Students of the calibre of J. E. S. Tuckett and Count Goblet d'Alviella were prominent in advancing such a possibility. They felt that the legends relating to Hiram and to the Royal Arch were the surviving portions of a Craft lore that originally contained other and similar legends, the Count holding that freemasonry sprang from "a fruitful union between the professional Guild of Medieval Masons and a secret group of philosophical adepts." The Guild furnished the form and the philosophers the spirit.

Many students have thought that the Royal Arch was torn from the Hiram Degree and that the 1813 Act of Union between the 'Antients' and the 'Moderns' (For explanation of these terms see the author's Freemasons' Guide and Compendium, chapter 12) did scant justice in pronouncing "that pure Ancient Masonry consists of Three Degrees and no more, namely those of the Entered Apprentice, the Fellow Craft and the Master Mason including the Supreme Order of the Holy Royal Arch." We know that the Hiram Degree was developing into a practicable ritual in the years following 1717, in which year the Premier Grand Lodge was founded, and that the Royal Arch Degree was going through a similar experience two or three decades later; this sequence in time is held to favour the idea that from the store of tradition came first the Hiram story of the First Temple and secondly the Sojourner story of the Second Temple.

Although Count Goblet d'Alviella suggests a union between medieval masons and the philosophers, most students (the present writer among them) cannot see even a slight possibility that the Royal Arch has developed from operative masonry. The Count probably had in mind the association between the slight speculative masonry of the seventeenth century possibly centred in the London Company of Freemasons and the learned mystics practising Rosicrucian and alchemical arts. Many of the learned men who came into masonry in those early days were scholars well acquainted with classical and medieval literature, who brought with them a curious and special knowledge and, so far as can be judged, grafted some of that knowledge upon the short and simple ceremonies which then constituted speculative masonry. There is a good case for assuming that much of the symbolism of masonry was brought in by those mystics, and there can be no doubt whatsoever that some of the best known symbols of Royal Arch masonry bear a close resemblance to those of alchemy; this point will be developed later; for the moment we must accept the likelihood that Royal Arch masonry borrowed directly from the alchemical store of symbolism. But this or any similar statement does not imply that Craft and Royal Arch masonry came from one common source, for while, on the one hand, there are suggestions in Biblical and medieval literature on which a sort of Hiram Degree could be based and, on the other hand, traditions which almost certainly supplied the basis of the Royal Arch story, we do not know of any traditions containing fundamentals common to both an ignorance on our part that is far from proof that such a source never existed! With this slight introduction let us now inquire more closely into the problems that arise.

Did the Royal Arch develop from the Hiram Degree?

At times it has been strongly and widely held that the original Third Degree of the Craft was 'mutilated' to provide material for the Royal Arch ceremonial. Dr Mackey, the well-known American writer, stated that, "until the year 1740, the essential element of the R.A. constituted a part of the Master's degree and was, of course, its concluding portion." Both the Rev. A. F. A. Woodford and the Rev. Dr Oliver asserted that the Royal Arch was the second part of the Old Master's Degree; Dr Oliver maintained that "the difference between the 'Antient' and the 'Modern' systems consisted solely in the mutilation of the Third Degree," and that "the R.A. was concocted by the 'Antients' to widen the breach and make the line of distinction between them and the Premier Grand Lodge broader and more indelible." It has been said that the 'Moderns, resenting taunts on their having transposed the words and signs of the First and Second Degrees, were merely retaliating when they accused the 'Antients' of mutilating the Third Degree.

It so happens that the reverend gentlemen, A.F.A. Woodford and George Oliver, are seldom reliable when dealing with any matter relating to the great division in eighteenth century masonry (a division which is explained in the author's earlier book'). Both of them, forming their opinions somewhat lightly, wrote in a day lacking the new information which research has brought us in this matter. Dr Oliver professed to have a Third Degree ritual of 1740 in which some of the esoteric knowledge now associated with the R.A. is mixed up with similar knowledge now associated with the Third Degree, but it is doubtful if such a document exists. The modern student would require to see the document and give close attention to its provenance that is, its origin and true date.

W. Redfern Kelly believed that a Mason Word, recognized under the ancient operative system and included in the First and Second Degrees round about IM, was transferred to the Third Degree in the 1750's (apparently by the Premier Grand Lodge), and that later, perhaps about the year 1739, the Third Degree was seriously mutilated to provide a fourth degree, it being an easy matter, once again, to transfer both the Word and some of the legendary matter to the new creation. But, frankly, few students nowadays accept these beliefs or look kindly upon the term 'mutilation' when used to describe the process by which the Third Degree is assumed to have yielded to the R.A. some of its choice content. To the present writer 'mutilation' seems to be quite beside the mark.

Who is supposed to have been responsible for this process, whatever it was? The 'Moderns' are alleged to have taunted the 'Antients' with being the offenders, but the suggestion is ridiculous and for the very good reason that the R.A. was being worked as a separate degree before the 'Antients' got into their stride! How could there be any obvious 'mutilation' in view of the fact that the Craft ceremonies as worked by the 'Antients' more or less agreed with those worked by the Irish and Scottish masons? It is certain that the Irish and the Scottish Grand Lodges, which were in the closest association with the 'Antients,' did not mutilate the Third Degree to provide a Royal Arch Degree, nor did they countenance others doing so, for, officially, they were just as hostile to the Royal Arch as the 'Moderns' were, and took a long, long time to modify their attitude. At a particular date, it is known, says Hughan, that there was no essential difference between the first three degrees in the French working and those in the English, proof that no violent alterations had been made in the Third Degree for the sake of an English Royal Arch rite. If the 'Antients' did not 'mutilate' the Craft degrees it is inconceivable that the 'Freemasons' Guide and Compendium (Harrap, 1950).

'Moderns' did so; it would be quite ridiculous to suggest that officially they 'mutilated' a Craft degree to produce something, which they then repudiated or treated with frigid indifference. This point will be returned to.

No; it can be taken for granted that the most enlightened students agree that there was no extraction from or transfer of any large part of the Third Degree. There does not seem to be any evidence to support the statement that the Royal Arch was originally a part of any Craft degree.

A point of real importance is that the Hiram Degree itself had only been more or less generally worked in England from some time late in the 1720's, and that if the argument that it was 'mutilated' has anything in it we should have to believe that a newly worked degree was itself pulled to bits to provide another one. Douglas Knoop, a professional historian of marked ability, stated definitely that there is no evidence that our Third Degree legend and our R.A. legend were ever combined in one ceremony.

But let it be freely admitted that, while, on the available evidence, there were no 'mutilations,' it is likely indeed, certain that there were borrowings. We know, for example, that mention of any stone turning in the Craft ritual of the 1730's known to John Coustos (see p. 44) did not remain in the Craft working, but that the motif, amplified and drastically developed, does find a place in the R.A. working. Certain French tracingboards of the 1740's depict ideas which are not now in the Third Degree but are present in the R.A., but tracing boards are seldom convincing evidence in such a matter as this, because in the early days Craft and Royal Arch ceremonies were worked in the same lodges, and inevitably an artist introduced into a tracing board emblems from all the degrees known to him. Similarly, early jewels commonly depict both Craft and Royal Arch emblems, but by the time such jewels became popular the lines of the then early Royal Arch ceremony had been fairly well defined. These early jewels often include the emblems not only of the Craft and Royal Arch, but of one or two or more added degrees.

A lodge that would be working Craft degrees on one Wednesday, let us say, and the Royal Arch the next Wednesday, in the same inn room and to a large extent with the same Brethren present, would be likely, given time enough, to arrive at some admixture of detail; all the more likely would this be in the absence of printed rituals and any close control from superior authority. Given time enough, it is not difficult to see that in such conditions a feature could pass from one degree to another without causing much disturbance. This process of borrowing, in a day in which communication was slow, may have led to some of the variation in working occurring between one district and another. Hughan thought that a particular test given in one of the sections of the Third Degree had found its way into a prominent position in the Royal Arch Degree; the "test" he had in mind is apparently the Word, and the statement is made that this word is still recognized in some Master Masons' lodges on the Continent. Hughan's allusion is probably to a Craft ritual given in an irregular print of the year 1725: "Yet for all this I want the primitive Word. I answer it was God in six terminations, to wit I am and Jehovah is the answer to it." A telling argument against the suggestion that the Royal Arch was a ceremony largely taken from the Third Degree has already been referred to.

It arises from the question: If such 'mutilation' took place, how could the official 'Moderns' have denied the authenticity of the Royal Arch? They would obviously have known the treatment to which the Third Degree had been subjected; they would have been aware that a new ceremony had been made by partly unmaking another one, but they could hardly have questioned its essentials if originally these had been part of their own rite! Still more obviously, how vastly different the Third Degree of the 'Moderns' would have been from that of the 'Antients'! We know, of course, that there were detail

differences between them, but the two ceremonies were recognizably and essentially the same. Until proof is produced that the 'Moderns' practised a Third Degree vastly different from that of the 'Antients' a degree retaining cardinal features which the other side knew only in the Royal Arch until then we have no option but to conclude that the Third Degree certainly was not 'mutilated' to provide a separate degree.

A strange version of the 'mutilation' idea put forward by W. Redfern Kelly is that, to assist in bringing about the complete reconciliation of the two rival bodies at the Craft Union of 1813, some section of the Third Degree may have been transferred to the Royal Arch! Surely the idea is quite hopeless! Where, in the rituals of the 1850's, which are reasonably well known to us, should we look for the transposed "section"? Officially, the 'Antients' would not have allowed any serious alteration of a degree which to them was certainly "more august, sublime and important than those [degrees] which precede it and is the summit and perfection of Antient Masonry" (Laws and Regulations, 1807). The 'Moderns' would certainly not have robbed a Craft ceremony for the purpose of strengthening a rite whose status as a fourth degree they were trying (officially) to belittle and disparage.

Was the Royal Arch 'devised' or 'invented'?

We cannot hide the fact that there is a considerable body of opinion in favour of the theory that Royal Arch masonry was a creation, a 'fabrication,' of French origin, brought to England round about 1730. The French had taken their freemasonry from England, and in their eyes it must have lacked the qualities of colour and drama, or so we must conclude from the fact that the ceremonies that came back from France had become dramatically effective. The sword had found a place in the Initiation ceremony, as one example. Something different from the original rather colourless English rite had been brought into existence, and in the light of this innovation many students have come to regard the Royal Arch as a degree deliberately contrived by the imaginative Frenchman to appeal to the English Master Mason, to whom it might have been presented quite naturally as a fourth degree.

Chevalier Ramsay (to whom we return on a later page) has often been credited with having brought a number of new degrees from France to England, among them the Royal Arch. The Rev. Dr Oliver, already mentioned, was quite definite in his statements to this effect, but there is not a scrap of real evidence in support of an idea, which seems to depend solely upon a few words in an address by Ramsay composed in the year 1737 (see p. 42). But, if not Ramsay, it is possible that some other Continental (almost certainly French) framer of degrees might have evolved the Royal Arch ceremonial with a foreseeing eye on what he thought to be the needs of the English mason. Such an innovation might, in the process of time, have been amplified and embellished and ultimately become moulded into the degree that is now such an important part of the Masonic system. W. Redfern Kelly thought that the R.A. was created in or about the year 1738 or 1739, and might have been taken by an English reviser from a newly fabricated Continental degree. Indeed, the general idea among those who believe that the Royal Arch was an innovation is that an English editor in the late 1730's availed himself of a framework provided by one of the new French degrees. Through so many of these ran the idea of the secret vault and the Ineffable Name. These are the selfsame degrees that some students believe to have provided the basis for the Rite of Perfection of twenty-five degrees.

But it is certainly worth noting that Royal Arch masonry has never at any time flourished in France and, further, that the statement that there were Irish Royal Arch chapters in France in 1730, which, if true, would have greatly strengthened the suggestion of a French origin, is simply and finally repudiated by Hughan as a mere typographical error. There were not Royal Arch lodges in France at that early date, and very few at any later date, either.

Students who support the theory that the Royal Arch came from the same stock of lore as the Hiramic Degree argue against the suggestion of a Continental origin by pointing out that the historical setting of the English.

R.A. is not to be found in any Continental setting. Against this, however, we must admit the possibility that a clever deviser assuming for a moment that the R.A. was an innovation might, in drawing his foundation story from ancient classic legends, have done his best to produce his new degree not for Continental consumption, but for export to England, where, let it never be forgotten, speculative masonry had its birth and its richest development. Then, too, as already suggested, the R.A. idea might have been French, although the development was English.

There are those who hold that, as the Royal Arch is believed to have first gained popularity with the 'Antients,' who must have regarded it as having time immemorial sanction, it follows that it was much

more likely to have grown from an original Masonic lore than to be a mere innovation. But what is the argument worth? While the 'Antients' glibly dubbed their opponents 'innovators,' they themselves were more often the real innovators, for by the time their Grand Lodge was established, at about the middle of the eighteenth century, they had been led to introduce or adopt more than one ceremony which certainly had no place in the Masonic rite when the first Grand Lodge was formed.

A Compromise Theory probably the Truest

We may fairly be expected to offer a statement of our own belief in these matters. We do not believe that the Royal Arch developed from the same source as the Hiram Degree, and we have found no trace of any connexion with operative masonry. But neither do we believe that the Royal Arch Degree was an out and out fabrication. We feel that some masons and some lodges were early acquainted with element now associated with the Royal Arch ceremonial, in which respect we have been greatly influenced by the reference to stone turning and the finding of the Sacred Name made by John Coustos in his evidence when in the hands of the Inquisition (see p. 44). And we cannot disregard Gould's suggestion that the much talked of and little known Scots degrees, worked in the early eighteenth century, were cryptic in character and might well have provided ideas that developed on the Royal Arch pattern. We cannot ignore certain of the early allusions to the Royal Arch idea or motif given in the next section of this book, and we are realizing that such words as 'created' and 'fabricated' do not apply in their acknowledged and accepted meanings to the manner in which the Royal Arch was brought into the world of Masonic observance. The arranger or editor might well have been French, but could as easily have been English; there is not a scrap of evidence on the point.

In the main the theme of the Royal Arch story is provided by versions of an ancient crypt legend with which many learned men would have been quite familiar. The arranger might first have gone to one or more of these versions (as in our opinion he undoubtedly did) and then incorporated an idea or ideas present in the Craft ceremonials in use by some few lodges. The arranger with the material of the old crypt legends, the references in the Craft ritual, and the Old Testament story of the Jewish exile was able to erect what was actually a new degree or rite containing the features of the vault, the discoveries and the reiterated belief in the 'Word.' The restoration of the Christian content and of the 'true secrets,' together with a story attractive and even dramatic in itself, assured the popularity of the new degree. The essential elements known to us today were in the early ceremonies the essential elements but, as the ritual took half a century to develop and was heavily revised and rearranged in the 1830's, it is quite obvious that the early ceremony was little more than the primitive form of today's.

With the opinion as above expressed in this difficult and controversial matter J. Heron Lepper, whose knowledge of Royal Arch history, both English and Irish, was unrivalled, might well be held as being in agreement. In an address (1933) to Supreme Grand Chapter (unfortunately not suitable for extensive quotation in this place) he takes certain of Dassigny's statements (see p. 45), relates them to significant references to a tripartite word in an irregular print of the year 1725 (see p. 38), and concludes that "various essential portions of the degree of R.A. were known to our forerunners in England as early as the Craft Degrees themselves. Definite traces of the stepping stones from the Craft to the R.A. still exist in our ritual." He feels that such proof of the real antiquity of the degree justifies "the traditions and good faith of our predecessors of 1813" (the Brethren who, in recognizing the Union, declared that pure Ancient Masonry consisted of three degrees, including the Royal Arch). Well, it is said that the heart makes the theologian. Perhaps it sometimes makes the historian also. Heron Lepper's was a kind heart, and in it a great love for the Royal Arch, and maybe this took him farther along the road leading back through the centuries than many far lesser students, the present author among them, would care to go. But it is good to know that such a scholar as Heron Lepper believed the Royal Arch to be far from the mere innovation that many a critic has lightly dubbed it.

A 'Completion Degree'

The reflection that the Royal Arch provides something that is missing from the Third Degree provokes a few comments. Although there may possibly be those who agree with Alexander Lawrie, who in his History of Freemasonry (1859) held that the Craft degrees were complete in themselves and that the "lost word" can only be found "behind the veil of time," the great majority of masons feel that the Third Degree is not complete and may not have been intended to be. Dr W. J. Chetwode Crawley, a learned student, was firmly convinced that the Royal Arch Degree was the completing part of the Masonic legend, and that if it fell into desuetude the coperstone of freemasonry would be removed and the building left obviously incomplete. But the full import of this belief carries with it the implication that both the Hiram and the Royal Arch Degrees had but one single origin, and were simply the developments of the first and second parts of one and the same legend all very simple and satisfying to those who can accept it; but few students can. There is small doubt, though, that this is the way in

which the 'Antients' regarded the matter. To them the R.A. 'completed' the Hiram Degree; in it was regained something which in the Third Degree was declared to be lost; to them the two degrees were parts of the same time immemorial fabric of Masonic tradition and legend. And the 'Moderns' also were quick to accept all this unofficially, but on the part of their Grand Lodge there was a frigid lack of recognition which continued to the end of the eighteenth century, all the more baffling because quite a large proportion of the 'Moderns' Grand Lodge officers became in the normal course R.A. masons.

Tracing-board displaying a Royal Arch

Some of the old chapters had, and probably may still have, tracing-boards, the idea of which came straight from Craft usage. In the old Irish chapters were boards depicting the symbols not only of the Royal Arch, but of the Craft and a number of additional degrees.

It is thought that the oldest Irish floor-cloth (and the floor-cloth was in effect a tracing-board) is owned by Lurgan Lodge, then No. 394, Irish Constitution, and its chief feature is an arch.

An engraved plate dated 1755 represents a very early instance of a tracing-board displaying a Royal Arch idea. It is a curious illustration showing an arch in three stages and an indented border on a tracing-board which is in course of use by the architect.

In the Chapter of Fortitude, Edgbaston, No. 43, is a painted floor-cloth, not thought to be older than 1840, showing the signs of the zodiac, while in the Chapter of Sincerity, Taunton, No. 261, is a tracing-board, originally a cloth, dating back to the early 1800's, and displaying as one of its emblems the mariner's compass. This last board, illustrated in a full-page plate in the author's earlier volume, is quite outstanding; within an indented border it includes a main arch supported by two great pillars, and inside that is seen a succession of three arches, with the Sojourners at work.

A Third-degree tracing-board belonging to the Britannia Lodge, No. 139, Sheffield (started as an 'Antients' Lodge in 1761), presumably dating back to not earlier than the 1840's, displays the clearest possible evidence of association with the Royal Arch. Within an outline of a coffin (surmounted by a sprig of acacia) are a few bold Craft emblems and three pentalphas, those last probably an indication of the survival of the 'Antients' feeling originally in the lodge.

On old Craft tracing-boards, banners, jewels, etc., a hand holding a plumb-line is a symbol often indicating a Royal Arch connexion. It comes from the 'Antients' ceremony of Installation, and dates back to the time when the Past Master's 'Degree' was considered an essential step to the Royal Arch. It is a matter for conjecture whether anything was contributed to this particular symbolism as a result of Galileo Galilee's investigation of the properties of the pendulum, but it is impossible to contemplate the well-known statue of the great physicist holding a line with pendulum bob without instantly calling to mind the hand-and-plumb-line symbol to be seen on numberless tracing-boards and jewels of other days. An excellent example of a design in which the same symbol occurs is on a Royal Arch banner (1780-1800) in the Masonic museum at Canterbury. The anchor, a device common on old tracing-boards and jewels, was (and still is) a Christian emblem of eternal life, particularly so when combined with the cross.

The group of seven stars so commonly seen on old tracing-boards, jewels, and the like is inspired by the texts in Revelations i, 16; ii, i; and iii, i, these speaking of the seven stars in the hand of Christ.

EXCERPTS OF EARLY ROYAL ARCH RITUALS

Manuscript "Initiation to the Royal Arch according to Sir. A Commins, c.1795"

OPENING

Z. In the beginning...

H. was the Word...

J. and the word was with God.

Z. Omnipotent.

H. Omniscient.

J. Omnipresent.

All. Rept - God.

Z. Before whom we 3 do meet and agree, in love and unity, the Sacred.

Word. to keep, and never to reveal to any in the world, unless it be when 3 or more than 3 such as we do meet. They now bow the 3d. time which done they advance to their places, and standing upon the footsteps of their chairs.

Z. I declare this G.R.C. open in the name of God. Then each. Laying his right hand upon his heart, they severally pronounce hkt3 Eli (this is my Gd.). Bow and sit down.

FORM OF DEGREE

1st Section:

The Council. duly opened. All seated. The Scribes with desks, and books open. Z. Addressing himself to E the P. Seri., says hkt4.

Z Is there any thing of which we are not acquainted that requires our present care and attention?

E Looking on his minutes, answers only our constant duties and the public welfare; except (pointing to the 3 Soj[ourn]ers) those strangers.

Z Addressing himself to the strangers. Pray, Sirs, what is your request?

1" SojrWe 1st beg leave to soj[our]n amongst you, and hearing you are about to build a T[emple] to the Lord, we beg your acceptance of our best services to forward that glorious work.

Z Pray what branch of the business would you wish to engage in?

Sojis We deem the lowest service in the Lord's work an honor, and therefore only beg employ.

Z Your humility bespeaks your merits and we doubt not, but you are qualified for much superior offices; but those being full, and as you are furnished with Tools for the purpose; we at present must appoint you to prepare for the foundation, and must give you this caution, that sho[ul]d you meet with any thing appertaining to the O[ld] T[emple] you will immediately give us information thereof. The Soj[ourner]" bow and withdraw. Having (namely the Sojrs) waited some short time they give the signal, and N[ehemiah?], going to the door signify their having made a discovery, which they beg leave to communicate to their Grand and Royal Council. He (namely N.) shuts the door and acquaints the C.5 who receives orders to admit them. This done.

Z We are told you have made a Discovery which you want to inform us of.

Sojrs We have being at work early this morning in pursuance of your Orders, our Comp. breaking up the ground with his Pick ax, we judged from the sound it was hollow. When calling our other Companion with his Shove] to clear away the loose earth and rubbish, we discovered the perfect crown of an A[rch] but not being able to find any way into, I loosened 2 k[ey] stones with my Crow, which having drawn forth and discovered the cavity; it excited our desire to know what it contained.

But being apprehensive of danger from damp, or other unknown causes, we cast lots who should go down. The chance fell upon me. Having agreed on proper signals, I was let down by my Companions by the help of my C[abl]e Tow. Being got to the bottom, and meeting no obstruction, I found somewhat wrought into due and regular form, and also a Roll of a C.; but the Sun only just now peeping from the portions of the East, and darting his beams parallel to the plane of the Horizon, I co[ul]d not discern what it contained, but giving the signal before agreed on namely 3 gentle pulls, on my right hand C[able] Tow, I was drawn up by my loving Comp[anions]. On approaching the light we found the contained part of the Holy Law. This gave us much joy and made us resolve on a further search; for which reason, we drew forth a 3rd keystone, and I was let down a 2 time. The sun was approaching nearer to his meridian, darted his beams on the front of a Pedestal whereon was inscribed the names of the 3 most Excellent Grand Masters who presided at the building of 1st glorious Temple. On the top was a plate of gold, whereon was inscribed in the form of a O that great mysterious name vuvh, and within that in the figure a Delta what we suppose to be the Sacred word itself. Having made this discovery we again closed up the Arch, with care as in duty bound, and come to make our report...

John Knight, "Sub. Deg. Of R.A. Mas." 1791?

"In the beginning.... Om/Om/Om").

Z From whence came Joshua?

J From Babylon.

Z Where going?

J To Jerusalem.

Z What sho[ul]d induce him to leave Babylon and go to Jerusalem?

J To assist in clearing away the Rubish from the Building of the First Temple in hopes of finding the S. W. of Mcspnry.

Z Was the S.W. lptst?

J It was.

Z How came it to be lost?

J By the D of our G Dm r HAB.

Z Let us then Search and use our best endeavours to find the S

W....

"I will bring him by a way that he knows not"....etc. He kneels a first arch but finds nothing. Kneels at second arch and finds Law which he takes to Jeshua.

Kneels at third arch and finds S.W. of God. Two prayers and Obligation including the words: "so that I will not in any wise aiding or assisting at the Exaltation of a MERAM except it be in a regularly constituted Chapter under Warrant or Sanction of His Royal Highness the Duke of Cumberland Deceased of his Successor."

Anon Manuscript, "Arundel Chapter index", c. 1808

Penalty "as the High Priest" shorthand indicates: "may my right arm be withered and changed to a state of Leprosy and left arm struck by a Serpent and the contaminated matter circulate through every vein of my body that this corrupt frame of mine is totally"

Com. G. Claret, "The Ceremonies, Etc. of The Holy Royal Arch also Passing the Vails", pub. London 1845 (first published H.R.A. Ritual)

"On the front of the Pedestal are graven the names of the three Grand Masters, who presided at the building of the former Temple, viz. Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, and are meant to perpetuate their names, as well as to commemorate the proceedings during the erection of the former temple; there is likewise a Triple Tau, or letter T, a mark or character affixed to the summonses of R.A. Masons, when summoned on other than usual occasions. The triple Tau or letter T is translated from the Hebrew, a mark or sign, spoken of by Ezekiel, when he said to the man with the inhorn: "go thy way thro' the midst of the city of Jerusalem, and set a mark on all those who sigh and lament for the abomination thereof", by which mark they were saved from among those who were slain for their idolatry, by the wrathful displeasure of the Most High. In ancient times this mark was placed on the forehead of all those who were acquitted by their judges, as proof of their innocence; and military commanders caused a T to be placed on all those who had escaped unhurt from the field of battle, denoting that they were in perfect life, it has ever been considered the mark of life. The union of the three Ts, allude to the grand tri-union of the Deity by whom the horrific, gloomy and unshapen chaos was changed into form and existence. The Word you observe on the triangle is the sacred word, which you have promised and sworn never to divulge unless with the assistance of two or more R.A. Masons, lawfully congregated, constituted and dedicated, which as Principal of this Chapter, I am authorized to pronounce.

It is in itself a compound word, and its combination forms the word J.B.O. J. the Chaldean name of God, signifying His essence of majesty incomprehensible, it is also a Hebrew word, signifying I AM, and shall eternal existence of the Most High. B. is an Assyrian word, signifying Lord or powerful. It is also a compound word; from the preposition Beth; which signifies in, or in heaven, or on high, therefore this word means Lord in heaven, or on high. O. is an Egyptian word, signifying father of all, it is also an Hebrew word implying strength, power, and expressive of the omnipotence of the father of all.

Taking each together will read thus: I AM and shall be, Lord in heaven, father of all in every age, in every clime adored by saint, by savage and by sage, Jehovah Jove or Lord. The word on the circle is the grand, awful, tremendous and incomprehensible name of the Most High, signifying I AM the beginning and the ending, which was and is to come, the actual future, and all sufficient God, who alone has His being in, and of himself, and gives to all others their being, so that He was, what he is, is what he was, and shall be both what he was, and what he is, from everlasting to everlasting, all the creation being dependant on His mighty will. The Circle also typifies the Omnipotent and Almighty author of the universe, having neither beginning nor ending; it also calls to our remembrance the grand and awful hereafter, or futurity, where we hope to enjoy endless bliss, and everlasting life. The characters which are placed on each angle of the triangle are Hebrew, and particularly worthy of your attention, the Aleph answering to our A. the Beth to our B. and the Lamed to our L. Take the Aleph and the Beth, they form the word Ab, meaning father. The Aleph and Lamed the word Al, which means word. Take the Lamed the Aleph and the Beth, they form the word Lab, meaning Spirit. Take the Beth, Aleph and Lamed, the word Bul, meaning Lord. Take each angle of the triangle, they will form the following sentence, Father Lord, Word Lord, Spirit Lord.

"The triangle; was in the days of Phygoras (sic!) esteemed as the most sacred of all emblems, and when any oath of more than usual import was to be administered it as given on the triangle, and when

so administered, none were even known to have violated it, the ancient Egyptians called it the sacred number three, or number of perfection, and was an object of worship amongst the ancients as the grand principle of animated existence, and they gave it the name of God, representing the animal vegetable and mineral creation, it was also called Avolet, that is to say the soul of nature. The sacred Delta is usually placed in the midst of squares and circles, indicating the vivifying principle, extending its ramifications, throughout all created matter, it is therefore denominated the great all, or summum bonum.

A SHORT HISTORY OF THE FREEMASONRY IN HUNGARY

By Yasef Yoaf

This "Short History of Hungarian Freemasonry" was written in the year 1988 when Hungary was still ruled by a communist regime. I have been able to prepare this article on basis of documents in custody of Br. George Shiller from the GALILEO Lodge who transmitted them to me in spite of the danger he could incur. This article has been published in MIMAR SINAN, the official publication of the Turkish Grand Lodge as a tribute to our Brethren of the Galileo Lodge still alive.

When we consider Hungary we have to remember that it is an error to consider its actual boundaries. In the 14th century Hungary was in addition of its actual territory in possession of Transylvania, part of Czechoslovakia and the northern part of Yugoslavia. People living in those areas are still speaking Hungarian as most of them consider themselves Hungarian. The country has been occupied by the Ottomans and then integrated to the Austro-Hungarian Empire before the First World War. In 1918 separated from Austria, Hungary is ruled by a republic for a short time followed by the leftist rule of Bela Kun which also has not lasted. In 1920 with the Trianon agreement a monarchy is installed and the country has been ruled by the vice king, Amiral Horthy. After the Second World war some of its territory is distributed to his neighbours and a Socialist People Republic under the Russian tutelage started to rule the country.

It is known that at the 15th century operative mason lodges existed in Hungary on basis of inscriptions and symbols on tombs at the Mihaly and Elisabeth churches in Kassa (Kosovo). Same symbols are also found on tombstones at Brashov, which suppose some relations between the two Lodges.

The first Lodges for speculative Freemasonry are founded by Brethren from Germany and Poland. The first Lodge is founded in Bratislava in 1740 by an Austrian Mother Lodge in Vienna. The Freemasonry starts to expand from there and Hungarian aristocrats begun to enter Lodges.

On 1749 the Brashov Senator Seuler establishes a Lodge in Brashov with the name "Zu den drei Seulen" (The three columns). On 1767 foundation of the Lodge "Sankt Andreas zu der drei Seeblattern" (St Andrea in the three water lily petals) and on April 24th, 1784 a District Grand Lodge under the auspices of the Austrian Grand Lodge is implemented by Kont Gyorgy Banffy. The Grand Master elected is Kont Farkas Kemeny. At the year 1785 the number of Brethren on its matricule is 125.

Lodges continue to proliferate during the reign of Joseph II who tolerate freemasonry. However after his death during the reign of Leopold II (1790-17912) the District Grand Lodge and Lodges in Transylvania are forced to cease operation.

During the year 1760 A number of Croatian officers who fell prisoner to the Prussian Army at Brazovican (actual Czechoslovakia) establish a Lodge named "Hadibaratmag" (Friends of war) . Three Lodges which have been established on the same time a Grand Lodge is established on October 22d, 1775. The elected Grand Master is Janos Draskovitch. On 1769 Lodges are formed in the Northern part of the Country under the jurisdiction of the Wrshov Grand Lodge.

The first Lodge in Pest and Buda is probably a military Lodge with the name "Nagyszivusag" (Charity). As the Grand Master is living in Pest a second Lodge is established in Buda and existing Lodges merged. Pavlov the First, son of the Russian Tsar is a member of that Lodge.

On 1781, Grand Master Draskovitch decides to merge the Austrian and Hungarian Lodges under the jurisdiction of a single Grand Lodge. But until 1786 only 6 Lodges are established. During this period Brethren of Hungarian origin start to use more and more the Hungarian language and a national freemasonry and culture start spreading.

The first magazines in Hungarian language and the translation into Hungarian of theatre and scientific works and also the establishment of the Hungarian Academy of Sciences are all the work of Hungarian Freemasonry.

As some criticism is uttered at the emperor Franz II in some Lodges, the meeting of Lodges are ordered to be less frequent and on 1795 Lodges are obliged to stop operating. Some Brethren who are involved in the uprising against Austria are executed and freemasonry entirely forbidden. This period last half a century. In the meantime a Hungarian Lodge named "Zur Wahrheit und Freundschaft" (Veracity and Brotherhood) is established in Germany. The Metternich era pass without any change in the situation.

On May 26th, 1848 during the uprising against the Empire a Lodge named "Kossuth Lajos a Dicso Feny Hynalhoz" (Kossuth Lajos when the Saint Light is rising) is established. Thus the insurrection kahraman name has been given to a Lodge. The Lodge Worshipful master is held for a short time by Kossuth Lajos without being a freemason and the name of Kossuth Lajos is eliminated from the Lodge name. Russian intervention put an end to the uprising and the establishment of a Grand Lodge cannot be realized.

When on 1861 a partial autonomy and the establishment of a parliament is granted to Hungary 12 Brethren meet and establish a Lodge called "Szant Isvan" and to obtain some help for the Lodge Br. Lewis Lajos is sent to Hamburg. The Germans then put their conditions for regularity as a priority.

- Permit of the government to establish Lodges,
- To avoid discussions on religion and politics,
- The german language in the Lodge.

As the Lodge insist for the Hungarian language the negotiations fell. As those negotiations continue the Emperor dissolve the Parliament and freemasonry is again forbidden.

On 1867 the political situation improve and Hungary became a kingdom with self-rule on only the internal matters. Hungary has a proper parliament and government besides the Central one. The prime minister is Br. Gyula Andrassy who is a Freemason. Thus freemasonry start once more to organized freely. In order to explain what is freemasonry the Br. Gyula Lewis gives 12 conferences and on October 1869 the Freemasons regulations are accepted by the government. The Lodge "Einigkeit in Vaterland" (in the Motherland) is established and become recognized as regular by the British Grand Lodge. Lodges in Sopron, Temesvar, Bratislava, Buda and Pest follows.

On 1780 seven Lodges getting a Patent from the Grand Lodge of Bavaria install a Grand Lodge. Immediately the Frankfurt Grand Lodge and other Grand Lodges recognize that one. With the proliferation of Lodges the Rite become a matter of controversy between Lodges. Some Brethren who have been living abroad were willing to use the Rite to which they were used. The used Rite is the rite "Saint Jean".

The religion and some governmental restrictions resulted in a loss of interest for the Freemasonry, except for the Brethren of the old generation. The increase of membership became more and more difficult.

Some Lodges cease to operate for lack of Brethren and more Brethren without any qualification are initiated. The existence of two Rites result is a matter of harsh discussions between Lodges. Then on 1871 agreement has been reached that the two Rites can be used in Lodges belonging to the same Grand Loge. However the implementation of the decision concerning the Rite necessitated fifteen years. It was on 1886 that the government agreed to the implementation of a Grand Lodge of Hungary which Grand Master became Franz Pulsky. 1831 Brethren are members of Lodges which are part of this Grand Lodge with 26 Loges operating on the "Saint Jean" Rite.

Since the year 1871 67 Lodges are established but only 39 Lodges have been able to continue their existence. One of the most famous, the "Galileo" Lodge established in the year 1871 has continued its existence till freemasonry was forbidden by governmental decision on 1945.

THE PERIOD OF THE HUNGARIAN GRAND LODGE

With the establishment of an Hungarian Grand Lodge, freemasonry starts to evolve. A Temple is built and on 1896 it is consecrated with an important ceremony in which the Grand Loges of Portugal, Egypt, Java, New York, North Carolina, New Hampshire and Belgium attended.

In order to be involved in charity some of the Loges establish adequate Societies. Among them the Mathyas Corvin Lodge establishes a Society called "Society for the United Education of the People", the Humbolt Lodge a society called "Society for the Brotherhood of Youth", the Regi Hivec Lodge a Society called "Helping the Poor and one Meal per Day", the Haladas Lodge a Society called "Holiday for the Children" etc.... Some of those Societies are still active.

Same time the Lodges publish a daily newspaper called "Vilag" (The World) and some periodicals.

On the year 1900 The Grand Lodge establish a social working program to be executed by all the Lodges. The main subjects are:

- How the national laws are effectively applied,
- What are the principles of Socialism,
- The law regulating the workforce,
- How to combat the duels and ways of forbidding them,
- A reform for religious operatives,
- Ways of applying a secret and free vote system,
- Free education for all people without religious discrimination,
- Women rights,
- Agricultural reforms.

At the beginning the Lodges "Laszlo Kiraly", "Mathyas Corvin", "Galileo" and "Eotvos" meet and start working together to establish the guide lines. Follow other Lodges who join them. In the mean time the freemasonry spreads and new Lodges are established in other cities than Budapest.

At the end of the First World War 50 Lodges operate in Pest, 2 in Buda and 51 in other cities with a total Brotherhood of 6000. Three newspaper "Kelet" (Est), "Deli" (South) and "Vilag" (World) are edited by the Lodges and at the end of the war the influence of freemasonry is such that the Government ask the Lodges to became partner of the negotiation in order to obtain better terms for Hungary.

On March 21, 1919 a counter revolution and subsequent Romanian occupation modify completely the political balance and the freemasonry is forbidden. Loges cease their activity and on May 14th 1920 the army ransacked the Grand Lodge building. Archives are destroyed. Some documents and books wish have been saved are deposited to the National Museum. However a majority of those documents have been restituted to the Grand Lodge during the years 1945-46. During the year 1920 and the following year a vast anti masonry campaign is held with a strict interdiction of freemasonry. Protests from several foreign Grand Lodges and also of the New York Grand Lodge are not effective at all. In the meantime freemasonry continues to operate in clandestinely. The Grand Master and some Brethren visit Grand Lodges in foreign countries explaining the deplorable situation of freemasonry in Hungary. An organized visit abroad of about hundred Brethren and their family result in new anti masonry measures.

During those years of 1920 to 1938 when freemasonry is dormant in Hungary several Hungarian Loges have been established in Czechoslovakia and in Vienna in which Hungarian Brethren were active.

The period of sleep last to the end of the Second World War in 1945.

Brother Rezso Mazei require the restitution of the Grand Lodge building and on February 23, 1945 his demand is accepted. Hungary is then governed by the Workers Party which declares to have good relations with freemasonry.

The Grand Lodge start operating and its building is reinstited on December 15,1945. Repair work goes on till 1947. In the mean time new elections for the Grand Lodge are held as the previous grand officers were dead in the meantime. The Br. Geza Supka is elected Grand Master.

The New York Grand Lodge run for help and 16 Loges are consecrated.

However the Loges start to enlist among other leftist militants and communists who are active. Loges start to become political forums for the left and politics enter freemasonry. Ancient Brethren could not accept such an issue and declare that communism and far left ideas are not compatible with freemasonry and the necessity to eradicate them from the Craft. At last the leftist government intervenes and declares that Hungarian freemasonry cannot operate along rules in conformity to the

ones in use in western countries. And on June 12th, 1950 freemasonry is once more forbidden. The last Grand Master was Marcel Benedek.

Since then freemasonry has ceased to operate in Hungary and is forbidden to held meetings.

The official opinion of the communist government ruling the country is that the socialist revolution having achieved the goals of freemasonry there is no need for such an organization to exist any more. The government believe that young people are enough educated to believe in Beauty, Equality and Brotherhood and thus no need to teach once more such ideals.

Actually the building belonging previously to the Grand Lodge ha been confiscated by the Ministry of the Interior as offices for foreigners living in Hungary. The only traces of freemasonry in Hungary are one or two sets of regalia and aprons in a display window at the Workers Museum, which belonged to some freedom fighters. As more that 35 years have elapsed since freemasonry was obliterated, youngsters visiting the Museum and strolling in front of the display windows just look at them without having any idea for what they represent.

PROPOSAL

Masonic High Council for the Republic of Peru

INTRODUCTION

With the purpose of achieving a greater integration between the brothers that make up the Grand Lodges and the MHC's of the World, the Masonic High Council of Peru, integrated by the Regular Grand Lodges: Grand Lodge of Northern Peru, Grand Austral Lodge of Peru, Grand Lodge of Southern Peru, Grand Lodge of the Centre of Peru and the Grand Occidental Lodge of Peru.

The above agree to propose the following to the Grand Assembly of MHC, Slovenia:

- 1.The implementation of a WORLD MASONRY PASSPORT that permits the integration of all masons that work in a GL or MHC of the Concert of Regular Grand Lodges of the World. The Masonry Passport will be valid and accepted by all Regular Grand Lodges of the World as a means to establish a link of unity of all Brethren of Regular Masonry.
- 2.To analyse the possibility of creating a world organization that specializes in charitable work in Regular Masonry, in order to magnify our charitable efforts to a much larger scale.
- 3.To support the formation of the Independent and Sovereign Feminine Masonry in compliance with existing legislation in each country, in order to avoid any taint of segregationalism. This being a topic that has not received enough attention and clarity and uniformity is required.

SUGGESTIONS TO ESTABLISH A REFERENCE FRAMEWORK TO MAINTAIN THE UNITY OF REGULAR MASONRY IN THE WORLD

To encourage the fraternal relations and strengthen communication between all members of the Craft. To achieve greater participation from members of the Craft in all activities being carried out by the MHC.
To establish a programme of General Assemblies of MHC and/or Regional Assemblies on occasions that a Grand Lodge celebrates an important anniversary or milestone, enabling support from other Grand Lodges in the region by sending its representatives.

RECOMMENDED ACCIONS

Unify the Masonic Laws and Rituals
Clarify recognition of Grand Bodies, eliminating any disagreements.
Opening of Masonic frontiers.
Allowing all intervisitation and multiple membership.
Recognition of the Levels of Symbolism in all fields of MHC Matrix and free affiliation.
The right of each Grand Jurisdiction to allow brethren to work, irrespective of their situations within other Grand Bodies.

We request the venue of the next General Assembly of MHC to be in Peru.

Mason High Council for the Republic of Peru

Lima – Peru, 24th of September 2008 ev.

Nikolaus Ehrenfried,
President, MHC
Dimitrij Klinar
General Secretary, MHC

In the name of the Mason High Council of Peru, we raise our praises to the Great Architect of the Universe for the success of the General Regular Assembly of Masonry to be held in Slovenia between the 26th and 28th of September 2008.

The Grand Lodges that make up the MHC Peru, although not physically present are most certainly present with you in spirit and are represented by our honorary member Bro Rui Alexander Gabirro.

Bro Rui Gabirro and has accepted our request to represent Peruvian Masonry from Bro Francisco Espinoza Orrego, Grand Master of the Grand Lodge of Northern Peru, Regis Llerena Paredes Grand Master of the Grand Lodge Austral of Peru, Juan Manuel Velásquez Calderón Grand Master of the Grand Lodge of Southern Peru, Walter Tiburcio Deputy Grand Master of the Grand Lodge of the Centre of Peru and Carlos L. Pacchioni Valdez Grand Master of the Grand Lodge Occidental of Peru.

Bro Rui will be charged to represent our Grand Lodges in such a manner that cements our support of everything the Regular Grand Lodges of the World stand for.

Brethren, we hope that our proposals put to the assembly will find your cooperation and support. we sincerely hope to put certain strategies in place which will enable our world-wide organisation to come to terms with the tasks ahead, particularly those of membership numbers and Masonic education.

Brethren, we hope that the Great Architect of The Universe blesses us all with the strength needed to achieve the work to be done in this Great Assembly.

Sincerely and Fraternaly,
Carlos L. Pacchioni Valdez
President of MHC of Peru

General Conclusions of the Grand Assembly of the Masonic High Council of the World that could be used for the issuing of the Slovenian Letter to the Regular Masonry of the World.

Slovenia 26, 27 and 28th of September 2008

MODEL

The Representatives of the Regular Grand Lodges and the Masonic High Councils of the World who gathered between the 26th and 28th of September 2008 in Slovenia, after a wide reaching debate, hereby propose to the leadership of the Mother High Council the following recommendations:

The General Assembly of MHC recommends that:

1. The leaders of all Regular Masonry in the World should mobilise their energies in order to interest all people but particularly the young in the principles of our Order and what we stand for. This should be done by organising special courses, even on University Campus and by inviting people to properly organised Information Evenings enabling the young to get know our systems of principles and values and hopefully become members.
2. The leaders of Regular Masonry should write about the history of the Regular Masonry giving emphasis on those historical figures, world leaders in politics and intellect who are or have been members of our fraternity.
3. The leaders of Regular Masonry are to encourage members to utilise the premises we hold our meetings in to host a variety of intellectual and general interest discussion forums. Particular importance to be attached to how Masonic principles, properly applied, can do a great deal of good for society and mankind.

4. The leaders of Regular Masonry acknowledge that whilst committing ritual to memory is not necessarily a bad thing, it must not prevent brethren from learning the meaning of the said ritual and that a ritual with meaning, properly read and understood is better than a bad rendition given from memory. The recommendation is that more value is to be placed on ensuring brethren understand the principles than making the ritual a kind of competition.

Conclusion

The leaders of Regular Masonry acknowledge that only those who are properly qualified in Freemasonry through years of active membership and experience are able to teach our new younger brethren. With this in mind we recommend the setting up of a World Commission for Masonic Education. This Commission will regularly publish papers and give guidelines and tips on how to teach Masonic principles and aims to all brethren. The major priorities in all Masonic education will remain Brotherly Love, Relief and Truth. It shall operate in the English language. Lodges will be sent a policy paper giving more detail about this in due course. Initially there will be a more detailed "working paper" circulated which will invite comment from all jurisdictions prior to adopting a final paper at a future Assembly Meeting.

The above is a summary presented to the Assembly on September 28th 2008, attended by members of all Regular Grand Lodges and Masonic High Councils. The general recommendations were approved unanimously at that Assembly and published in this Newsletter for further comment and analysis.

Please ensure that any comments, suggestions or ideas should be sent to the Secretary General.

MASONIC HIGH COUNCIL OF PERU



Gran Logia del Norte del Perú GRAN CUADRO DE DD.:Y OO.:

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PAST GRANDES MAESTROS

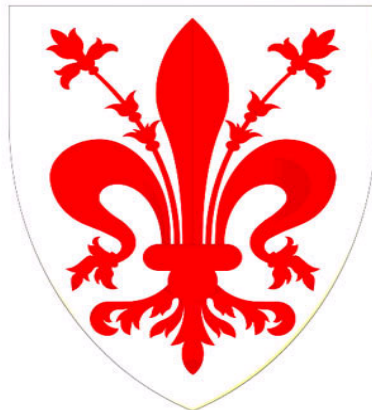
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A.:G.:D.:G.:A.:D.:U.:

GRANDE ORIENTE ITALIANO FEDERALE REGOLARE®

GRAND ORIENT OF ITALY FEDERAL REGULAR ®

Under the Auspices of the MHC High Council Mother of the World

Zenith of Rome on 21st day of the 10th month of the True Light Year 6008

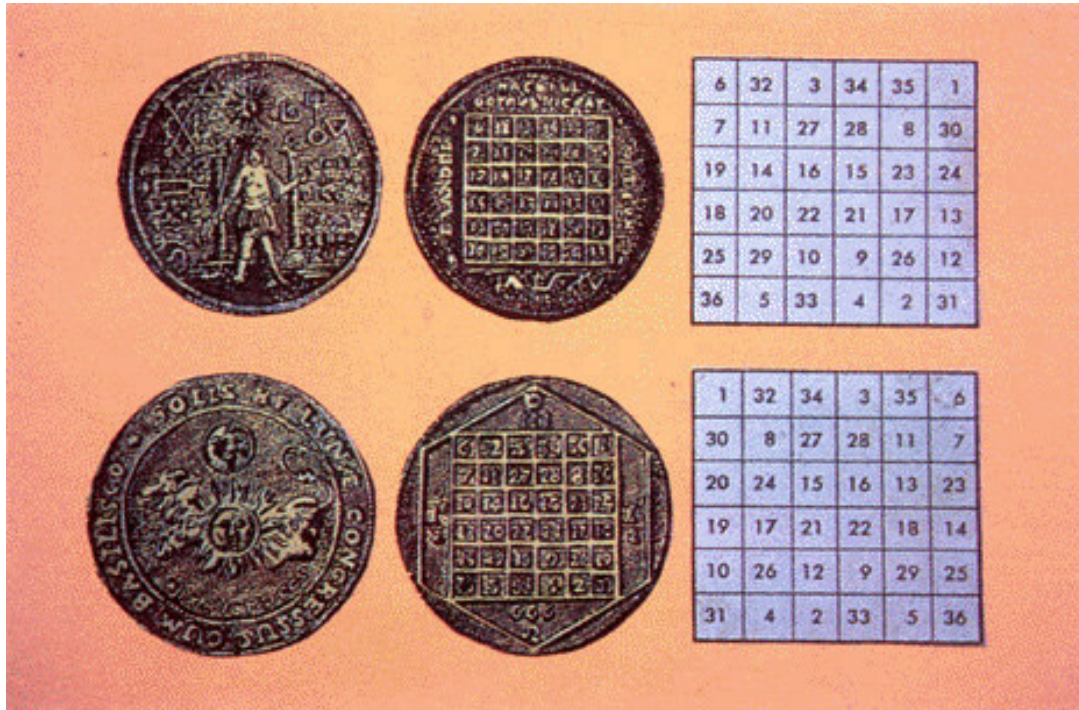
Dear Brethren,

In this our most sacred day on the Feast of Saint John the Evangelist and Apostle, I and all of us GOIF-R Italian Brethren send our Warmest Wishes to all of you Brethren of our Masonic World Federation

and to their MW Grand Masters that are working Under the Auspices of the MHC MOTHER of the world and I pray our Great Architect of the Universe for this our real dream of Freedom, Happiness, Peace, Love, Justice, Equality, Tolerance because it remains always in our minds.

Sure that the Grand Architect of the Universe will bless you, your families and your countries.

Sincerely and Fraternally,
 PASQUALE CEROFOLINI
 GM of GOIF-R of Italy / MHCI-R
 VP MHC High C. Mother of World



In 133 B.C. the Babylonian solar cult was bequeathed to Rome by Attalus III. There its symbols and forms were incorporated into the cult of Caesar.

Please note that numbers add up to 111 for each row, with a total of $6 \times 111 = 666$ for each table. Numbers also add up to 111 for each column with a total again of $6 \times 111 = 666$ for each table, even the diagonals add up to 111.

MORTE RINASCITA - CULTO SOLARE - FESTA DEL SOLE

Pasquale Cerofolini

BALAUSTRÀ:

Il Solstizio di Inverno come il Solstizio di Estate ripropone sempre alle menti speculative la problematica dell'Attesa, in quanto Stazione del Sole in Uno dei due momenti importanti del suo cammino annuale che contiene un'interrogazione apparente di regresso, di morte, che poi felicemente scioglie nella ripresa del cammino Suo ascensionale di Astro vivificante.

Importante per Noi è prendere atto dei contenuti umani, religiosi, storici e simbolici, di questa tappa Solare. I pensatori della nostra Tradizione esoterica credo abbiano ritenuto importante entrambi i due Giovanni simboli dei solstizi (.. l'Evangelista d'inverno ed il Battista d'estate ..), ritenendoli a ragione, grande momento di forza speculativa, emblema del pensiero massonico che deve contemporaneamente guardare indietro per meglio costruire avanti nella preparazione all'umanità delle Vie del progresso futuro (Janus bifronte).

La Massoneria infatti che è sempre stata molto attenta alle osservazioni di tutto ciò che ci circonda, vuoi in alto come in basso - microcosmo e macrocosmo, da sempre fonda la sua capacità d'insegnamento speculativo delle menti che gli si avvicinano, sulle dottrine delle antiche speculazioni

iniziatiche vuoi religiose monoteiste, pagane o laiche filosofiche, avendo come obbiettivo fondamentale lo studio ed il culto della natura e delle sue leggi siano esse vuoi terrestri che astronomiche.

Osservazione e studio quindi che non poteva rimanere indifferente al presentarsi di fenomeni quali gli equinozi ed i solstizi, dove il sole e la sua luce vivificante, hanno da sempre determinato miti, credenze, odio e amore !

Nel Solstizio d'Inverno il Sole, il suo culto, la sua osservazione, la sua forza mediatica speculativa subliminale, giunge nella sua apparente fase più debole, ... pare precipitare nella parte più oscura della caverna mitologica di Platone nella sordità al richiamo di portarsi verso il bagliore conoscitivo dell'uscita ... , riuscendo però nell'intelligenza, forza e bellezza , a ritornare vitale ed invincibile sulle stesse pericolosità delle Tenebre !

Il valore simbolico iniziatico di cui sopra, è nell'approfondimento della nostra capacità intellettuale di riportare Ordine nel proprio Caos interiore , nell'avvicendamento continuo della propria personale morte e rinascita, cercata , voluta e capita, nella chiarezza della propria capacità maieutico – socratica di parlarsi continuamente per meglio migliorarsi e vivere da migliori nel naturale condizionamento consequenziale del prossimo a noi vicino !

.... MORTE DEL VECCHIO PER IL NUOVO, MORTE DEL VECCHIO E USURATO DIO SOLE PER LA VITALITA' DEL SOLE FANCIULLO, MORTE DEL SEME NEL GREMBO DELLA MADRE TERRA CHE SI APRE AD ACCOGLIERLO, (cit. anonimo egizio).

Culto Solare o festa del Sole quindi, dai profondi messaggi Iniziatici ed Esoterici legati al risveglio Interiore. Che passa dallo stadio alchemico della NIGREDO per raggiungere l'oro filosofico, questo è l'inizio della fase SOLVE ET COAGULA, morte e rinascita, purificazione ed elevazione !

Il Solstizio d'Inverno, per gli Iniziati non può che essere un Ingresso Simbolico ad uno stato superiore di Consapevolezza !

Un invito rivolgo a me stesso , nella speranza di essere ascoltato e capito, per il corretto lavoro che aiuta a vedere la LUCE emergere dalla PIETRA del conosciuto VITRIOL per autonoma capacità di escavazione onde essere in grado di ripetere in un continuo DIVENIRE e nella propria concretizzazione iniziatica il dettato di una saggezza Tradizionale ed Antica : NON VIVERE PER TE SOLO, MA PER L'ETERNO(cit. da La Luce sul sentiero ...) .

Che il GADU prepari un futuro di forza e bellezza per tutti noi, nella sua benedizione a voi tutti ed alle vostre famiglie !

MASONIC HIGH COUNCIL OF THE MIDDLE EAST

G.:T.:T .:S.: A.:O.: H.: A.: E.:

It is from Darkness that the True Light comes; it is from ignorance that Wisdom comes; it is from our true and eternal thirst for enlightenment and guidance came this visit to our Most Worshipful and Right Worshipful Brother Khaled Nachabe. It was a true encounter between children and their travelling father; their idol; their power and weakness; their bright star of guidance and their illumination.

Three loud knocks at that door separated us from a totally new universe that was owned and controlled by our Brother Khaled. It was fear that we first felt; fear of what was not expected; fear of a drastic change or damage that might have occurred; fear of our weakness and our inability to understand the bright source of Light and illumination behind that door.

Out of that room, the favourite number for our MW Brother Khaled (No.7), out came a lady full of light and wisdom. Wisdom that aided her in understanding what was going on and how life goes, the Mother. But what we were not aware of was the Man; the entity; the perfect universe who was inside room 7.

There lied an Orobis that was eating itself all the time for the survival and eternity of the whole Craft, a dragon that was guarding the micro-universe that we were living in; burning its own flesh and blood for the growth of his Brethren, One for All.

But as we met with our Beloved Brother, we knew that all our fears were just hallucinations that we were afraid to face. He was the Phoenix that was waiting inside its own ashes to fly back again into its flaming fires; fire of wisdom and illumination that will shine again over all of us, to guide us again to the true path; the path of enlightenment; the true path of our Sacred Craft.

The Aql Knights
RGL of the Middle East

GRAN LOGIA REGULAR DE BOLIVIA

Masonic High Council of Bolivia

Desde aquí Santa Cruz, Bolivia, el corazón Sur América, te hacemos llegar un saludo fraterno y comentarte que estamos trabajando, y haciendo crecer los talleres con apoyo de todos los hermanos.

Hoy nos estamos reuniendo todos los talleres del Valle, para festejar el Solsticio, como uno de los últimos actos del año, esperamos el próximo arrancar con mayor fuerza.

Recientemente, para ser mas exacto la anterior semana se ha procedido a elegir la nueva oficialidad de los talleres, y vamos a proceder a su instalación el 20 de enero del próximo año.

Esperamos poder participar en esta nueva gestión en algún evento internacional, para poder relacionar a nuestra Logia con otras similares y especial conocer personalmente al Gran Maestro de nuestra Gran Logia.

Lamentamos mucho, que no hubiera podido llegar a visitarnos cuando estuviste en el Brasil, pero esperamos que tengamos otra oportunidad para que puedas hacerlo.

Recibe un saludo muy especial de todos los hermanos de Bolivia y nuestro deseo que pases una feliz navidad y un prospero año nuevo en compañía de toda su familia.

Oswaldo Ulloa, MHC
Gran Maestro

MASONIC HIGH COUNCIL OF PERU



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 Cuadro de DD.: Y OO.: De las Venerables Cámaras de VV.:MM.:II.:

Cuadro de DD.: Y OO.: de la V.:C.: de VV.:MM.:II.: "ANTONIO ROGELIO VASQUEZ PITA" del vall.: de Trujillo

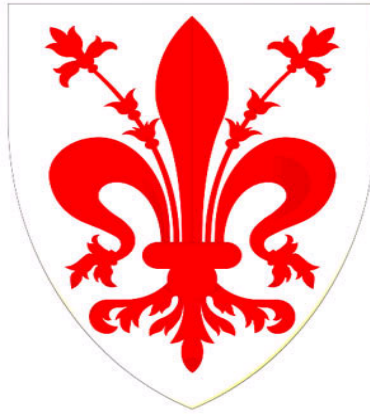
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Cuadro de DD.: Y OO.: De la Venerable Cámara de VV.:MM.:II.: "JULIO LACA ORMEÑO" del valle de Lambayeque

Cuadro de DD.: Y OO.: De la Venerable Cámara de VV.:MM.:II.: " del valle de Huarás

Consejo del Simbolismo del Rito Antiguo y Aceptado "B.:R.:H.: Jorge Saito Calderón"

Cuadro Directivo del Consejo del Simbolismo



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GRANDE ORIENTE ITALIANO FEDERALE REGOLARE®
GRAND ORIENT OF ITALY FEDERAL REGULAR ®
Under the Auspices of the MHC High Council Mother of the World

Zenith of Rome on 21st day of the 10th month of the True Light Year 6008

Dear Brethren,

In this our most sacred day on the Feast of Saint John the Evangelist and Apostle, I and all of us GOIF-R Italian Brethren send our Warmest Wishes to all of you Brethren of our Masonic World Federation and to their MW Grand Masters that are working Under the Auspices of the MHC the mother High Council of the world and I pray to Grand Architect of Heaven and Earth for this our real dream of Freedom, Happiness, Peace, Love, Justice, Equality, Tolerance because it remains always in our minds.

Sure that the Grand Architect of the Universe will bless you, your families and your countries.

Sincerely and Fraternally,
PASQUALE CEROFOLINI, MHC
GM of GOIF-R of Italy
VP MHC High C. Mother of World



A la Gloria del Gran Arquitecto del Universo

El MHC no realiza ninguna actividad relacionada con la política. Mas sus miembros son plenamente libres de tener las ideas políticas que más acomoden a cada uno de ellos; siendo el común denominador la defensa de la democracia y la libertad, lo que lógicamente está indisolublemente unido a la condena de cualquier tipo de dictadura, entendiéndose como tal todo gobierno que no nazca de la voluntad de los ciudadanos libre y democráticamente expresada. Voluntad necesariamente expresada en un sistema político legítimamente constituido, que no limite en forma alguna las libertades individuales o colectivas, sean de pensamiento, expresión, asociación, reunión, desplazamiento, fijación de domicilio, emigración, etcétera.

El Pueblo cubano lleva 46 años sometido a una dictadura comunista. La Masonería no intervine institucionalmente en política y, por ello, en cumplimiento de las propias leyes de la Masonería, la Gran Logia de Cuba se abstiene de toda actividad política. Pero muchos de sus miembros – como el pueblo del que surgen y al que pertenecen – han sufrido la represión a la que la imperante dictadura somete a cuantos se atreven a pensar de forma distinta a la establecida por el omnipresente partido comunista, único “legal” en Cuba. Represión que sufren cuantos se atreven a defender la democracia y la libertad, sea cual sea su afiliación o militancia. A causa de dicha represión y de la absoluta falta de libertades que sufre el pueblo, son muchos los masones cubanos que han tenido que abandonar sus casas y a sus familias para, las más de las veces jugándose la vida, marchar al exilio. Los masones somos hombres libres, librepensadores amantes de la libertad, en su consecuencia y por nuestra acción personal en el ámbito social en el que cada uno de nosotros nos movemos, defendemos las libertades, la democracia, el derecho a expresar libremente el pensamiento, el derecho de libre asociación y reunión, el derecho a participar en la vida política del país en el que hemos nacido, expresando con plena libertad nuestras ideas políticas, así como el de asociarnos en partidos políticos con quienes las compartan, el derecho a defender nuestros intereses laborales mediante la pertenencia a sindicatos libres bajo el solo control de los trabajadores a él afiliados. Ninguna de las mencionadas libertades existe en Cuba. Ninguno de los inalienables derechos civiles, políticos y sindicales de los que disfrutamos los ciudadanos europeos existe en Cuba.

A consecuencia del aumento de la represión política desencadenado en Cuba en la primavera de 2003, decenas de cubanos fueron encarcelados. Entre ellos se cuentan 12 masones cubanos, 12 masones culpables de atreverse a pensar, 12 masones culpables de defender la libertad y la democracia para el pueblo al que pertenecen. 12 masones cubanos culpables de querer para el pueblo cubano las mismas libertades políticas, el mismo nivel de democracia y libertad del que disfrutamos los ciudadanos europeos. No intentaron subvertir por la fuerza el orden comunista establecido en Cuba. Sus únicas armas fueron la pluma y la palabra. No predicaban la revolución ni la subversión, no instaban a la violencia ni al sabotaje, no pedían ni organizaban huelgas ni manifestaciones, no desarrollaban actividad alguna encaminada a alterar el orden público. Simplemente se limitaban a pedir en sus escritos, en sus conversaciones, en sus poesías, en sus canciones, la evolución pacífica del régimen comunista hacia una democracia homologable con la de cualquier país europeo. Por tan grave delito, así se considera en Cuba, fueron detenidos y encarcelados a la vez que privados de cualquier garantía sobre su integridad física, sobre su vida:

1. Blas Giraldo Reyes, 48 años de edad, Maestro Masón miembro de la Respetable Logia Simbólica Sancti-Spíritus, en la ciudad del mismo nombre. Miembro del Comité Ciudadano Gestor del Proyecto Varela en Sancti-Spíritu. Director de la Biblioteca Independiente 20 de mayo. Pertenece al Movimiento Jóvenes para la Democracia. Está casado con Isel de las Mercedes Acosta Obregón. Condenado a 25 años de prisión que cumple en la cárcel de Boniato, en Santiago de Cuba, a 513 kilómetros de Sancti-Spíritus, donde reside con su familia en Calle 26 de Julio, nº 30, entre 3ra del Oeste y Ferrocarril, Reparto Colón, Sancti-Spíritus.

2. Fidel Suárez Cruz, 34 años de edad, Maestro Masón miembro de la Respetable Logia Simbólica Julio Bager, en Las Martínas, Pinar del Río. Casado con Aniley Puente Varela. Es trabajador agrícola y miembro del Partido pro Derechos Humanos en Pinar del Río. Es también director de la biblioteca independiente San Pablo y activista del movimiento 20 de mayo. Condenado a 20 años de prisión que cumple en la cárcel de Agüica, en Matanzas, a 264 kilómetros de su domicilio en la Finca "La Irene" S/N, Cooperativa Carlos M. de Céspedes, Manuel Lazo, Sandino, Pinar del Río.

3. Alfredo Manuel Pulido López, Maestro Masón miembro de la R.:L.:S.:La Voz del Maestro, en Camaguey; condenado a 14 años de prisión.

4. Héctor Maceda Gutiérrez, Maestro Masón, miembro de la R.:L.:S.:Hijos de la Viuda, en La Habana. Es periodista independiente de la Agencia de Prensa Grupo Decoro. Casado con Laura Inés Pollán Toledo. Su domicilio es Neptuno 963 Bajos, entre Aramburu y Hospital, Centro Habana. Condenado a 20 años de prisión que cumple recluido en la prisión "La Pendiente", en Villa Clara.

5. Nelson Aguilar Ramírez, de 57 años, Maestro Masón, miembro de la R.:L.:S.:Amor Fraternal, en La Habana. Es el presidente del Partido Ortodoxo de Cuba y miembro de la Asamblea para Promover la Sociedad Civil en La Habana. Electricista de profesión. Casado con Dolia Leal Francisco. Condenado a 13 años de prisión que cumple en la prisión de Boniato, en Santiago de Cuba, a 860 kilómetros al este de La Habana, donde reside con su familia en 28 n° 157, apartamento 15, entre 17 y 19, Vedado Plaza, La Habana.

6. Eduardo Días Fleitas, de 51 años, Maestro Masón miembro de la R.:L.:S.:Roberto S. Reinhart, en Consolación del Sur, Pinar del Río. Es un pequeño agricultor nacido en Consolación del Sur, provincia de Pinar del Río. Está casado con Margarita Deulofeu Almirola. Activista del Movimiento 5 de Agosto. Condenado a 21 años de prisión que cumple en la cárcel Kilo 8, en la ciudad de Camagüey, a 698 kilómetros de su domicilio en Calle 20 n° 1903 A, Entronque de Herradura, Km 1,500 Carretera de San Andrés, Consolación del Sur, Pinar del Río.

7. Víctor Rolando Arroyo Carmona, de 52 años, Maestro Masón miembro de la R.:L.:S.: Paz y Concordia, en Pinar del Río. Es periodista, miembro de la Unión de Periodistas y Escritores Cubanos Independientes (UPECI) en Pinar del Río y Director de la Biblioteca Independiente Reyes Magos. Preside la Asociación Foro por la Reforma. Casado con Elsa González Padrón. Fue detenido el día 18 de marzo de 2003 y sometido a Juicio Sumarísimo el día 3 de abril del mismo año y condenado a 26 años de prisión que cumple en celda de castigo en el Combinado de Guantánamo, a 910 kilómetros de La Habana. Su domicilio es: Adela Ascuy n° 10, entre 1° de Mayo y Gerardo Medina, Pinar del Río.

8. Antonio Díaz Sánchez, de 41 años, Maestro Masón miembro de la R.:L.:S.:Libertad y Civismo, en Playa, La Habana. Electricista de profesión. Es miembro del Movimiento Cristiano de Liberación y del CCGPV en La Habana.

Condenado a 20 años de prisión que cumple en el Centro Penitenciario Provincial de Holguín, a 730 kilómetros al este de La Habana, donde tiene su domicilio en Calle 122 n° 2903 entre 29 y 31, Reparto Zamora, Marianao, La Habana.

9. Pedro Pablo Álvarez Ramos, de 55 años, Maestro Masón, miembro de la R.:L.:S.: Luz de Oriente, en La Habana. ES el presidente del Consejo Unitario de Trabajadores (afilada a la Central Latinoamericana de Trabajadores CLAT) y a la Confederación Mundial de Trabajadores. Es Miembro del Comité de Relatoría de "Todos Unidos" y del ejecutivo del CCGPV en La Habana. Está casado con Elisabeth Pruneda Balmaseda.

Constantemente hostigado por sus actividades sindicales, de octubre de 2000 a enero de 2001 estuvo preso en la cárcel.

El día 19 de marzo de 2003 su vivienda fue allanada y entre otras pertenencias le fueron confiscados los libros de la Biblioteca Sindical Emilio Máspero.

Condenado a 25 años de prisión que cumple en la prisión provincial de Ciego de Ávila, conocida como "Canaleta", en Ciego de Ávila, a 423 kilómetros de La Habana, su domicilio, en Carlos III n° 809, 2° piso, apartamento 10, entre Retoro y Placencia, Centro Habana, La Habana.

10. Luis Enrique Ferrer García, de 29 años de edad, Maestro Masón miembro de la R.:L.:S.:Dos Ríos, de Palma Soriano, Santiago de Cuba. Miembro del Movimiento Cristiano Liberación, en Puerto Padre. está casado con Milka María Peña Rodríguez y tiene una hija nacida el 15 de junio de 2003, estando ya el padre en prisión; la pusieron el nombre de María Libertad.

Condenado a 28 años de prisión que cumple recluido en Combinado del Este, La Habana, a 657 kilómetros de su familia, que reside en calle Circuito Norte n° 88 C, entre Camilo Cienfuegos y Calle 32, Puerto Padre, Las Tunas.

11. José Daniel Ferrer García, de 34 años de edad, miembro de la R.:L.:S.:Dos Ríos, de Palma Soriano, Santiago de Cuba. Coordinador del Movimiento Cristiano Liberación y miembro del CCGPV en Santiago de Cuba. Está casado con Belkis Ferrer, tiene dos hijos de corta edad.

Condenado a 20 años de prisión que cumple en la cárcel Kilo 5½, en Pinar del Río, a 1024 Kilómetros de su familia, que reside en Calle 7 Final n° 318, Loma Blanca, Palmarito de Cauto, Santiago de Cuba.

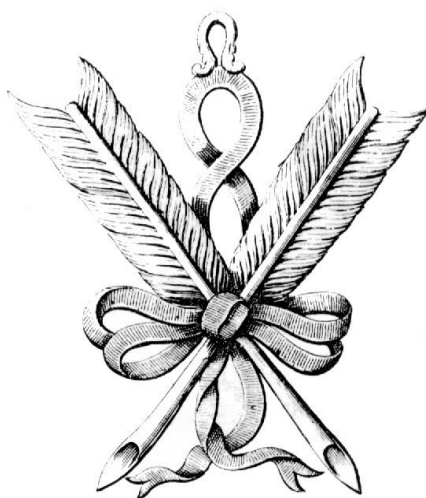
12. Jorge Olivera Castillo, de 42 años de edad, Compañero Masón miembro de la R.:L.:S.: Llansó, de Arroyo de Naranjo, La Habana. Director de la Agencia de Prensa Independiente Habana Press, en La Habana. Casado con Nancy Alfalla y con domicilio en San José nº 408, apartamento 43, 4º piso, Centro Habana, La Habana.

Condenado a 18 años de prisión que ha estado cumpliendo en el Combinado de Guantánamo, a 910 kilómetros de La Habana. Ha sido excarcelado recientemente.

¡No os olvidamos Hermanos, ni a vosotros ni a vuestras familias! Para que el mundo no os olvide mientras que os pudrís en las mazmorras de la dictadura, nace esta página, que no habla de política ¡Sí de libertad!

Sírvenos al caso el pensamiento de José Martí, padre de la patria cubana e insigne masón:
"Solo la opresión debe temer al pleno ejercicio de la libertad. Libertad es el derecho que todo hombre tiene a ser honrado, y a pensar y a hablar sin hipocresía. Un hombre que oculta lo que piensa, o no se atreve a decir lo que piensa, no es un hombre honrado. Un hombre que obedece a un mal gobierno, sin trabajar para que el gobierno sea bueno, no es un hombre honrado."

Miguel Angel de Foruria y Franco



Important News

Dear Brethren,

Our Grand Secretary's staff are working hard to ensure that this newsletter is prepared and sent out to all of you on a regular basis. We urge you all to send in all items, which you may, feel are of interest to the thousands of brethren who receive this newsletter. Although we cannot always guarantee publication we can certainly promise not to if you do not send it! We will not publish your name if you do not wish us to, please enclose your details to prove authenticity

We look forward to receiving your articles and other input.

From the staff of the Office of the Grand Secretary, Regular Grand Lodge of England

All enquiries, submissions and articles should be sent to the attention of the:

**Secretary General
Masonic High Council**

e-mail: masoniccouncil@gmail.com

"We are unable to return material submitted by individual brethren. Any submissions which are not signed will not be considered for publication."