

THE CRAFT FREEMASONRY

NEWSLETTER No.34 MARCH 2010

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



Presidential Address of the Masonic High Council

Dear Brethren All, Greetings!

This year, The MHC celebrates 5 years since its foundation on the 25th of January 2005. It is a joyful event to celebrate our 5th anniversary of the International Masonic Federation. Congratulations must go to all who have helped and assisted in forming and building the MHC during this period. With your dedication you have made the MHC what it is today—a global International Masonic Federation.

I particularly wish to congratulate you all for the work done in 2009 in the advancement of the Craft and instigation of our regular procedures of ritual and administration, which we have all sworn to adhere to. True Masonic Regularity can only be achieved and maintained if both the ritual employed and the practice thereof are performed in the correct and accepted method.

I also want to make it clear that everyone within the MHC has a voice and individual brethren are able to communicate any matter concerning the good and welfare of our craft 24 hours a day. We operate an electronic "open door" policy and welcome all of your suggestions and communications. This sets us apart from similar organisations calling themselves "Masonic".

My sincere and fraternal greetings to all of you.

Queridos hermanos todos, Saludos!

El MHC este año hace 5 años desde su fundación el 25 de Enero de 2005. Así que es motivo regocijo para celebrar este nuestro 5º aniversario de nuestra Federación Internacional Masónica. Bien hecho a todos los que ayudaron al MHC todos estos años, con su trabajo y dedicación en su crecimiento.

Quiero felicitar a todos por el trabajo realizado en 2009, en el progreso de los preceptos de la Masonería regular y procedimientos ordinarios que en todo momento deben ser observados y respetados tanto en el aspecto ritualístico y administrativo. La Regularidad Masónica sólo puede lograrse y mantenerse si tanto el ritual y la práctica de ceremonias rituales masónicas se realizan de forma correcta con los rituales de forma correcta, de la mano con la regularidad de la administración de la Orden en cada jurisdicción.

También quiero informar que el MHC esta siempre abierto a recibir la comunicación de cualquier miembro de nuestra Federación Internacional, tenemos una política de puertas abiertas y estamos a disposición de nuestros Hermanos de las 24 horas del día. Esto es lo que nos hace diferentes de todas las demás organización que puedan existir similar a la nuestra.

Sincerely and Fraternally,
Rui Alexander Gabirro
President of the MHC



**MASONIC HIGH COUNCIL
OF
THE MIDDLE EAST-LEBANON**
T.:T.:G.:O.:S.:A.:O.:T.:U.:

Dear Brethren all,

We are not sure how to begin our report. Suffice it to say that the Brethren in the Middle East are very dedicated Freemasons and always will be. Although we have been around for years in local Lodges we always dreamt of the kind of universal unity where we can join Brethren from all over the world.

We are very much in favour of all for one and one for all, bringing good men together through Freemasonry and making them better. You are all aware of our complicated circumstances in the Middle East and how it is risky to be Freemason but that didn't stop us. We have a belief in the Masonic dream. Once we had met our RW Bro Rui Alexander Gabirro and he had informed and taught us of all his new ideas and philosophy that would bring much positive change to Craft Freemasonry. He showed us a new and exiting path to take in the persuit of Freemasonry.

The new order of Freemasonry was being discussed by all brethren in the Middle East and in 2005, when the MHC began, we began to fulfil our hopes and aspirations together, under this new, vibrant banner! RW Bro Rui Gabirro, together with Joseph Burris, Uatau Brasil de Azevedo, Khaled Nachabee, Dimitrij Klinar, Carlos L. Pacchioni Valdez, Joseph Burris, Siegfried Tonje, Wagner Loor, M. Samad, S. Raad, Mouhammad E., Emiliano Lepe Caballero, Abdul R. A. and many others are to be eternally thanked for their foresight in helping us all to a better place Masonically. Our lives were changed forever and we could hardly wait until our next Masonic meetings. We became one big happy Masonic family, we created our new identity based on the foundations laid for us by the aforementioned brethren. We began a new era of true Freemasonry and that is one we wish to follow forever.

As President Roosevelt said: *"THE FUTURE BELONGS TO THOSE WHO BELIEVE IN THE BEAUTY OF THEIR DREAMS WE HAVE A BEAUTIFUL DREAM DON'T DISSAPOINT US"*

S.:& F.:,
Your Brethren in the Middle East



MASONIC HIGH COUNCIL OF THE MIDDLE EAST

KUWAIT

Dear Brethren, the Masonic High Council of the Middle East gives notice that a new Craft Lodge has been consecrated and established in Kuwait. We therefore wish to congratulate our Brethren in Kuwait in their humanitarian achievements.

Lodge Kuwait Caledonian No.1



MASONIC HIGH COUNCIL OF MEXICO

Es un honor el hacer de vuestro conocimiento que el pasado sábado 12 de diciembre, EL Alto Consejo Masónico Regular de México y la Gran Logia Regular York de México constituyeron en el puerto de Acapulco, Guerrero, la GRAN LOGIA REGULAR DEL ESTADO DE GUERRERO, la cual tendrá territorio en todo el Estado de Guerrero, y que inicia con tres Logias bajo su jurisdicción.

Sus Grandes Oficiales son:

Gr.:Maestre MRH Santos Godoy Galeana
Dip.:Gr.: Maestre Martel Alvarado Medina
Primer Gr.: Vigilante José Javier Ayvar Díaz
Segundo Gr.: Vigilante Agustín Eliseo Galeana Flores
Gr.: Secretario Carlo Xavier Valencia Ventura
Gr.:Tesorero Gustavo Isidoro Galeana Ramos
Dip.:Gr.: Maest.: de Distrito José Domingo Bernal Pérez
Primer Gr.: Diacono Pedro Ramírez Aguilar
Segundo Gr.: Diacono Carlos Uriostegui Rojas
Gr.: Capellán Hugo Antonio Soto García
Gr.: Orador Francisco Delgado García
Gr.: Maestro de Ceremonias Rafael Bautista Coria
Gr.: Historiador Miguel Ángel Sotelo Abarca
Gr.: Guarda Templo Miguel Rendón de los Ángeles

Logias Federadas

Logia General Hermenegildo Galeana 136 No.1
Trabaja en Tecpan de Galeana, Guerrero, Mexico

Logia Jose Maria Morelos y Pavon No.2
Trabaja en Tecpan de galeana, Guerrero, México

Logia Hermenegildo Galeana 290 No.3
Trabaja en Acapulco de Juarez, Guerrero, Mexico

It is a honour to inform you of the consecration on December 12th of the Masonic High Council of Mexico and the Regular York Grand Lodge of Mexico, in Acapulco Guerrero now known as THE REGULAR GRAND LODGE OF THE STATE OF GUERRERO, This Grand Lodge has full jurisdiction in the State of Guerrero. Initially it has three lodges under it's jurisdiction.

Their Grand Officer are:

Gr.:Maestre MRH Santos Godoy Galeana
Dip.:Gr.:Maestre Martel Alvarado Medina
Primer Gr.:Vigilante José Javier Ayvar Díaz
Segundo Gr.: Vigilante Agustín Eliseo Galeana Flores
Gr.: Secretario Carlo Xavier Valencia Ventura
Gr.: Tesorero Gustavo Isidoro Galeana Ramos
Dip.:Gr.:Maest.:de Distrito José Domingo Bernal Pérez
Primer Gr.: Diacono Pedro Ramírez Aguilar

Segundo Gr.: Diacono Carlos Uriostegui Rojas

Gr.: Capellán Hugo Antonio Soto García

Gr.: Orador Francisco Delgado García

Gr.: Maestro de Ceremonias Rafael Bautista Coria

Gr.: Historiador Miguel Ángel Sotelo Abarca

Gr.: Guarda Templo Miguel Rendón de los Ángeles

Craft Federated Lodges

Lodge General Hermenegildo Galeana 136 No.1
Working in Tecpan de Galeana, Guerrero, Mexico

Lodge Jose Maria Morelos y Pavon No.2
Working in Tecpan de Galeana, Guerrero, México

Lodge Hermenegildo Galeana 290 No.3
Working in Acapulco de Juarez, Guerrero, Mexico





Masonic High Council of France

Regular Grand Lodge of Free and Accepted Masons

Address by MW Bro J. SIEGFRIED TONJE

Grand Master of the Grand Lodge of Regular Free and Accepted Masons of France

President of the Masonic High Council of France

Dear Brethren,

more and more are we all are feeling the benefits of belonging to an International Federation of Grand Lodges and that expansion of our organisation is already a living reality.

This reality is confirmed by the number of Masonic meetings happening around the world, now within the member groups of our International Federation.

Our activities are growing satisfactorily on the European continent, the United States, Latin America and the Near and Middle East. These activities will soon expand into Asia and Africa, south of the Sahara, in view of ongoing contacts we have in these regions.

The Masonic High Council of France, continues to support Brethren from Belgium and has begun the implementation process of establishing an MHC in Belgium. We have been exceptionally well assisted by our RW Brother Dimitrij Klinar on the development of this project.

Our organisation has just marked its great seal by its presence in Latin America. We held our International Conference in Lima, Peru. This was a perfect illustration of how far we are developing.

Both the organisers of this event as well as those who attended the conference are entitled to our heartfelt thanks.

Special congratulations to all of those brethren who have been appointed and installed as Grand Officers to serve on our Masonic High Council the Mother High Council of the world.

During the first five years of our existence, we have experienced various situations reminding us of our duty of care in all circumstances, particularly in the choices and directions that we choose to select and follow.

Given the youth of our organisation, we must be particularly careful to avoid making the wrong decisions which might then undermine all the previously well laid work carried out on our new structures. We have to further be very careful when we must choose our candidates, that we agree to a well thought out policy and this is especially important when making appointments to high and responsible office.

While we constantly repeat that the admission into Freemasonry allows the man to become an honourable member of our universal brotherhood and of course the entire human society, the virtues and mutual assistance and brotherly love should never be confused with any other kind of material gain. Freemasonry always ends up discovering the truth by the grace of the G.A.O.T.U. and such individuals who use Freemasonry for their own advancement must be excluded from our ranks.

Our Craft Freemasonry is traditional in essence, in the sense that it refers primarily to ancient Craft Freemasonry before the existence of Grand Lodges, while adopting the fundamentals of regularity by the Constitutions of Anderson.

It is indeed a vision of our own, through which we follow a course of high Masonic spirituality, free from political or religious debates or society business.

Our aim is to grow in wisdom and to get to know ourselves better as individual beings and to be able to understand human condition which is the way we all live on this earth. This will help us to contribute to the happiness and advancement of mankind.

Our order has been created to revive the maxim that: "The world is a State in which every nation is a Family and each individual is its Children." Craft Freemasonry has been established to train men and make amiable men good citizens and good subjects.

The fact that the traditional Masonic order is capable to explain to the Entered Apprentices, moral virtues and charity, to the Fellow Craft heroic virtues and to the Master Masons those superhuman and divine virtues, this shows that we have not only the technical attributes as architectural heritage of our ancient masters, enabling us to build our temples of stone, but we are also requiring a high standard of enlightenment to help us edify and protect the temples of the Most High.

Although we only admit men to our society we must not underestimate the true value of women and we must also acknowledge the existence of Female Freemasonry.

Our role must be to encourage such organisations. However the basic principles of our traditional regularity and I would say more primitive which allusion was made above, prohibit to us any relationship in Masonic work with women's or mixed lodges. In like manner we must steer clear of lodges whose members reject the acknowledgement of a Supreme Being. The organisations that reject this form of faith under the pretext that this is kind of religious dogmatism can't work with us on the level as we are necessarily in conflict during the work.

Nevertheless we respect these organisations in their guidelines but we cannot interfere. It is a question of being tolerant.

According to a Masonic working in Ancient Craft Rite it is said that Freemasonry does not impose any religion on its members but would rather refer each individual to his own faith.

Because we are spiritual Masons the order requires to each of us the acceptance of all useful sciences as well as the liberal arts and holy morals.

We express a deep need in terms of knowledge without which all that we want to do is approximate. The need to develop our knowledge is a recurrent need whose satisfaction requires research. Each Grand Lodge in our international federation requires a lodge of research and we must strive to ensure this is the case. We must also strive very hard to create the financial foundation of our Masonic High Council the Mother High Council of the World requires for its future development.

In this regard certain proposals had already been made to most of us by myself and I am still awaiting suggestions from all of you as to the best way forward. Please do respond urgently to this plea.

In view of the intellectual and spiritual development of each of us to create our international lodge of research must be one of our priorities. This lodge of research composed with members representing all the grand lodges of our international federation will work hand by hand with all others lodges of research that currently exist or will exist in the future.

We must choose this way of research, our aim is to become real transmission channels of good Masonic knowledge to those who follow us.

During one of our next Grand Assemblies, lets work towards a very firm conviction that we will achieve these two important aims.

Members of the Grand Lodge of Regular Free and Accepted Masons, Masonic High Council of France inform you that the The Grand Master of the G.L.R.F.A.M. has appointed our brother Roger P. Martin as Dean of the MHC of France. Our Bro Roger P. Martin was also raised to the title of Most Worshipful Brother (M.W.) and appointed as the first Assistant Grand Master of the Grand Lodge of Regular Free and Accepted Masons of France, and it is also a Dean Member of the Masonic High Council of France.

Please receive warm fraternal greetings from all the members of the MHC of France, on behalf of The Traditional Craft Freemasonry since time immemorial.

Paris on the eleventh month of the year 6009

J. Siegfried TONJE, MHC
GM of the G.L.R.F.A.M. of France



Masonic High Council of San Marino

Craft Freemasonry in the Republic of San Marino

Records of Craft Freemasonry in San Marino go back at least to 1849 when the head of State Enrico M. Belzoppi, a Free Mason, gave hospitality to Giuseppe Garibaldi fleeing from the Austrian army.

All Free Masons of in the Republic of San Marino were members of Italian Masonic Lodges as there were not enough raised Master Mason Brothers to form a Lodge in the Republic of San Marino.

We members of the Masonic High Council of San Marino and the first Regular Grand Lodge of San Marino trace our membership from different Italian Lodges where we were originally initiated, and today we offer the opportunity to see the light of the Craft to all good citizens in our country.

The founders of the Regular Grand Lodge of San Marino are true and dedicated Masons, some of us have contributed in erecting three Temples with the aim of giving men of good will the opportunity and the possibility of becoming even better good citizens of our country.

Two members of the Masonic High Council of San Marino have been ministers and three head of State in the past decades.

Our Republic although small, has always been famous for its love for liberty and giving refuge to those who fought for liberty or were trying to escape the horrors of war.

Any brother coming from any part of the world will always find a home in our hospitable nation.

The Republic of San Marino was founded 1700 years ago, and counts 30,000 inhabitants. As you can imagine the people of San Marino are very proud of their history, of their founders, and of their ancestors.

Today, thanks to the Masonic High Council the Mother High Council, we have finally found the true and right road for the development of Craft Freemasonry, and we are proud of being able to contribute to a greater MHC in all over the world.

Earth our planet is populated by thousands of millions of people but; Justice, Freedom and Good Will belong only to few individuals, who dedicate their lives to the improvement and progress of all Humanity.



La Francmasoneria en la República de San Marino

Documentos sobre la presencia de la Francmasoneria en la Republica de San Marino se remontan al menos al ano de 1849 cuando el Jefe de Estado Enrico M. Belzoppi, Masón, dio hospitalidad a Giuseppe Garibaldi huyendo del ejército Austriaco.

Todos los masones de la República de San Marino eran miembros de logias masónicas italianas, por no haber entonces suficientes Maestro Masón hermanos en San Marino para formar Logias en la República.

Nosotros, los miembros del Alto Consejo Masónico de San Marino y de la primera Gran Logia Regular de San Marino provenimos de origen de diferentes Logias Italianas donde nos hemos iniciado originalmente, y hoy ofrecemos la oportunidad de ver la luz de la Orden a todos los buenos ciudadanos de nuestro país.

Los fundadores de la Gran Logia Regular de San Marino, son verdaderos y dedicados masones, algunos de nosotros hemos contribuido en la construcción de tres Templos masonicos con el objetivo de dar a los hombres de buena voluntad, la oportunidad y la posibilidad de convertirse en mejores y buenos ciudadanos de nuestro país.

Dos de los miembros del Alto Consejo Masónico de San Marino han sido Ministros y tres Jefe de Estado de la Republica de San Marino en las últimas décadas.

Nuestra pequeña República, siempre ha sido famoso por su amor por la libertad y de dar refugio a aquellos que lucharon por la libertad o trataban de escapar de los horrores de las guerras.

Cualquier hermano procedentes de cualquier parte del mundo siempre encontrará un hogar en nuestro país hospitalario.

La República de San Marino fue fundada hace 1700 años, y cuenta hoy con 30.000 habitantes. Como se puede imaginar que el pueblo de San Marino son de veras orgullosos de su historia, de sus fundadores, y de sus antepasados.

Hoy, gracias al Alto Consejo Masónico, el Alto Consejo Masónico Madre del Mundo y por fin hemos encontrado el verdadero y correcto camino para el desarrollo de antigua Francmasonería, y estamos orgullosos de poder contribuir a una mayor presencia del Alto Consejo Masónico en todo el mundo.

Nuestro planeta está poblado por miles de millones de personas pero, la Justicia, Libertad y la Buena Voluntad pertenecen sólo a unos cuantos individuos, que dedican sus vidas a la mejora y al progreso de toda la Humanidad.



La Massoneria nella Repubblica di San Marino

Risale all'anno 1849 quando l'allora Capitano Reggente, Enrico M. Belzoppi, certamente Massone, diede ospitalità a Giuseppe Garibaldi inseguito dalla armata Austriaca.

Tutti i Liberi Muratori della nostra Repubblica furono membri di Logge Italiane perché non c'erano sufficienti Fratelli per formare una Loggia a San Marino.

Noi fondatori della prima Loggia Regolare di San Marino proveniamo da diverse Logge Italiane dove abbiamo avuto la nostra iniziazione ed oggi offriamo l'opportunità di conoscere la luce a buoni cittadini del nostro paese.

I membri della Gran Loggia Regolare sono veri e dedicati Massoni che hanno contribuito nella erezione di tre Templi con lo scopo di dare agli uomini di buona volontà la possibilità di divenire buoni cittadini del loro paese.

Due membri della libera Massoneria di San Marino sono stati ministri ed tre capi di Stato. La nostra Repubblica sebbene piccola è sempre stata famosa per il suo amore per la libertà e per aver dato rifugio a coloro che hanno combattuto per la libertà o fuggivano dagli orrori della guerra.

Qualunque fratello proveniente da qualsiasi parte del mondo troverà sempre una casa nel nostro ospitale paese.

La nostra Repubblica, fondata 1700 anni fa, conta soltanto 30.000 abitanti. Ma i sammarinesi sono molto orgogliosi della loro storia, del loro fondatore, dei loro avi.

Oggi, grazie alla MHC, abbiamo finalmente trovato la vera e giusta strada per lo sviluppo della Libera Massoneria e siamo orgogliosi di poter contribuire ad una piu' grande MHC in tutto il mondo.

Il nostro pianeta è popolato da migliaia di milioni di persone ma la giustizia, la libertà, la buona volontà fanno capo soltanto a pochi individui che dedicano le loro vite verso il miglioramento ed il progresso dell'Umanità.

SENIOR GRAND OFFICERS OF THE MHC OF SAN MARINO

MW Bro. Domenico Bruschi, MHC – San Marino
President

RW Bro. Fabio Pedini, MHC – San Marino
Secretary General

RW Bro. Romano Zanotti, MHC – San Marino
Treasurer



MASONIC HIGH COUNCIL OF SLOVENIA

MW Bro. Aleksander Klinar, MHC
President, MHC of Slovenia

MW Bro. Alojz Klavcic, MHC
VICE President, MHC of Slovenia

RW Bro. Dimitrij KLINAR, MHC
Secretary General, MHC of Slovenia



Masonic High Council of Serbia

We hereby give notice of the regular Lodges that form the Masonic High Council and Regular Grand Lodge of Serbia of Free and Accepted Masons.



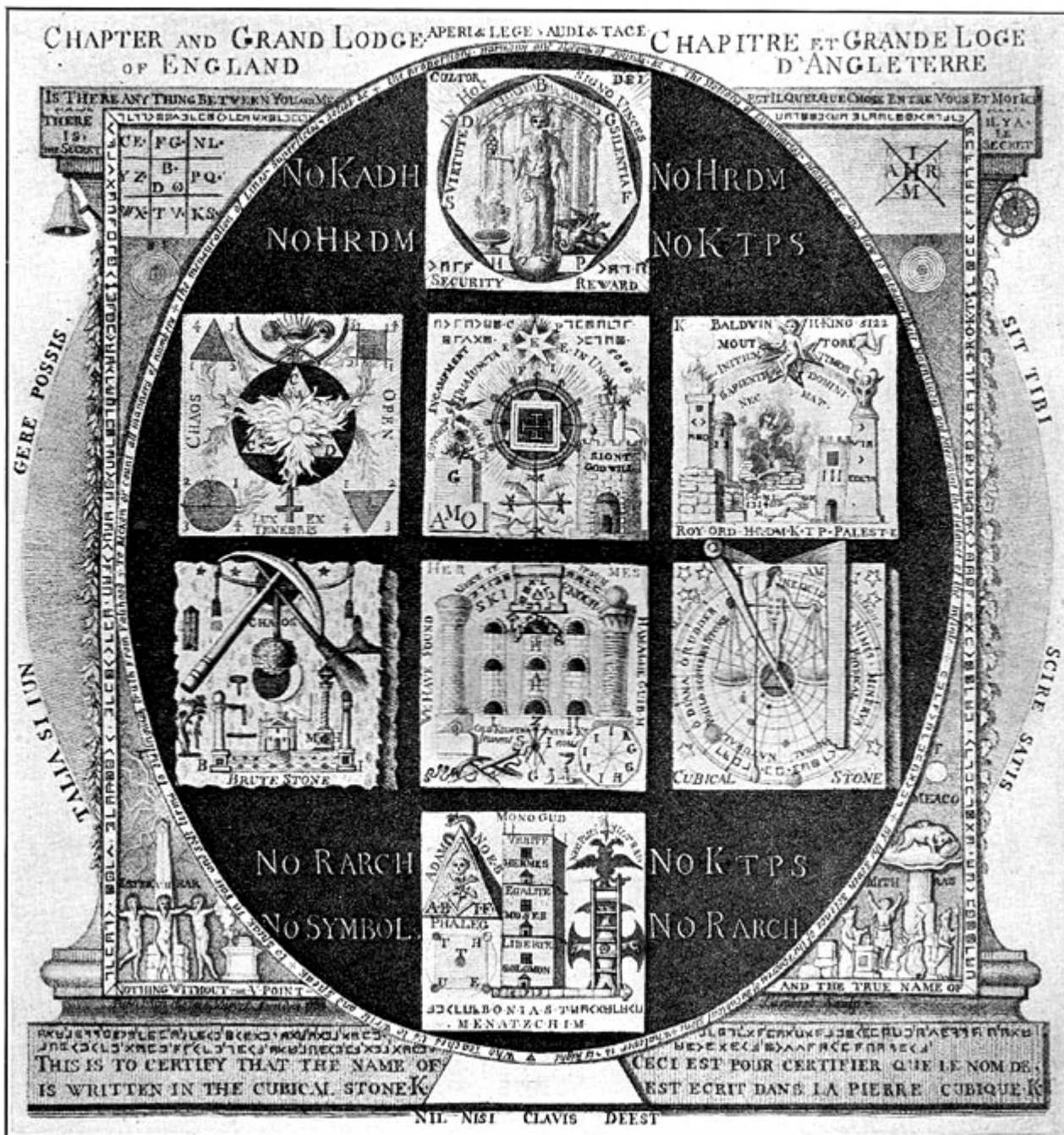
Loža Sveti Jovan No. 1
Orjent Sremska Mitrovica

Bela Loža No.2
Orjent Novi Sad

Loža Singidunum No.3
Orjent Beograd

MHC GERMANY

RW Bro Brian L. Malcolm is pleased to inform the International Federation by means of this Newsletter that the very first Masonic Triangle has been founded in Germany. Initially having not three but 5 members and meeting regularly in the town of Warstein. It is felt that this is a very important development in advancing the true Craft Masonry amongst the divided playing fields of German Freemasonry. The ultimate formation of the Masonic High Council of Germany will take place later in 2010.



THE EARLY MARK

The earliest written evidence we have of the Mark degree being worked is in the minutes of the Chapter of Friendship, in Portsmouth, England, dated September 1769. The entry reads:

“Thomas Dunckerley ... and, having lately received the Mark, he made the brethren Mark Masons and Mark Masters. And each choose his mark, viz ... He also told us of this manner of writing which is to be used in the degree which we may give to others so they be FC for Mark Masons and Master M for Mark Masters.”

There are several very interesting points raised in this entry. The first is that the degrees referred to had obviously been in existence for some time. We do not know just how long the degrees had been in existence - it may have several years, or it may have been much longer.

The second point is that two degrees were conferred that of Mark Mason and that of Mark Master. We also learn that the degree of Hark Mason could be conferred on Fellow Crafts, whilst the degree of Mark Master could only be conferred on Master Masons.

The third point is that each brother chose a mark, which was recorded in the minute book. There is nothing about not being able to alter the mark chosen at some later date, but as each of the six brethren named in the minute had his mark shown against his name, it may be assumed that each brother retained his mark permanently.

Whilst this minute is the earliest evidence of the actual working of the Mark degree, it is possible that the degree was being worked eleven years earlier in Lodge Done Kilwinning of Port Glasgow. By law number 12 of that lodge specifies a fee payable for being made a Mark Master. We have no knowledge of the ceremony involved at either Lodge Doric Kilwinning or Friendship Chapter - it may have consisted of selecting a mark and being instructed in some sign or secret. In addition, at Friendship Chapter, the brethren were instructed in some manner of writing, which may have had some resemblance to our present day Mark alphabet. But as we have no records, all this is purely guess work.

In 1770, Journeyman Lodge of Dumfries in Scotland issued a certificate stating '... we ... hereby certify ... that the said worshipful brother, after having been examined and found duly qualified as an Entered Apprentice, Fellow Craft, Master and Mark Master Mason ... ' Just where this brother had the Mark degree conferred, and when, is not stated, but it is quite obvious that the Mark degree was known and worked in Scotland; one year later in 1770.

As noted above, there were two complementary Ceremonies of Mark - one for Fellow Crafts, and one for Master Masons.

From the records, which are available today, it is quite evident that Mark masonry made great progress in England between 1780 and 1813. In that year, the two Grand Lodges which had existed in England from about 1750 onwards united to form the United Grand Lodge of England.

With the formation of this new Grand Lodge, a new Book of Constitution was needed, and this book stated that ancient pure Freemasonry consists of the three and no more. Thus leaving the Craft integral ceremonies of Mark masonry out in the cold, without any actual authority or authorisation other than that of old custom.

Being without any organised structure, Mark masonry fell into the doldrums. The degree continued to be worked in a few lodges. In September 1851, the Bon-Accord Lodge of Mark Masters was formed in London. This lodge was more successful than others, and by 1855, had more than 120 members.

The Mark ceremonies were reinstated on the 25th of January 2005 into the Craft by the Authority of the Masonic High Council the Mother High Council.

Turning now to the Schaw Statutes of 1598 stated: "No Master or fellow- of-Craft is to be received or admitted except in the presence of six Masters and two Entered Apprentices, the Warden of the Lodge being one of the six, the date thereof being orderly booked, and his name and mark insert in the said book." The Statutes also provided that the candidate had to prove his skill in the mason's craft by submitting a sample of his work.

In 1858, Lodge Journeymen of Edinburgh complained to the Grand Lodge of Scotland that the Supreme Grand Royal Arch Chapter of Scotland had unwarrantably attempted to take control of the Mark degree, so that it could only be worked in Royal Arch Chapters. The Grand Lodge of Scotland investigated, and then stated that certain lodges had worked the Mark degree since their foundation, which occurred before there was a Grand Lodge of Scotland, and continued to do so. Hence, any attempt by any other authority to take control of the Mark degree was an infringement of the rights and privileges of lodges under the jurisdiction of the Grand Lodge of Scotland.

This decision was conveyed to the Supreme Grand Royal Arch Chapter of Scotland, who rather reluctantly accepted it. Hence, since 1859, the Mark Master Mason Ceremony has been worked in Lodges under the Grand Lodge of Scotland, and in chapters under the S.G.R.A.C.S. In lodges under the Grand Lodge of Scotland, the Mark degree is held to be part of the Fellow Craft degree, but it may be conferred only on Master Masons. The secrets of the degree may be communicated only in the presence of those who have received the degree in either a lodge or a chapter.



THE PORPHYRY STONE

The Porphyry Stone is used in the Royal Ark Mariner Ceremony. It is placed on a triangular topped table standing in front of the W.C.N. and the DC. places a triangle upon it. The obligation is then taken on the stone and triangle, it is still used this way.

There are many legends concerning the stone. In some places it is called "The Stone of Foundation". Noah is said to have used it as a pillow when he was building the Ark. He carried it in the Ark during the Flood, to be used as an anchor if needed. One story says that he used it as an Altar for sacrifices while the Ark was afloat. When the Ark grounded, Noah is said to have stepped on it as he left the Ark, it was certainly used as an altar after the Flood.

Noah left it on Mount Ararat where Abraham found it and used it as an Altar of sacrifice. Jacob took it with him when he fled to his uncle Leban in Mesopotamia and it is said that he used it as a pillow on the night he had the vision of Jacob's Ladder.

Moses is said to have taken it from Egypt during the Exodus from where it finally reached Jerusalem.

Another story tells that the stone was taken from Jerusalem to Spain then to Ireland, then to Scotland where it was used as a seat on which Scottish kings were crowned Edward I. brought the stone to Westminster Abbey, where under the name of Jacob's Pillow (Stone of Scone) it still remains and is still used at a Royal Coronation. This story takes the stone away from Masonic associations and is therefore rejected as a Masonic legend.

A legend more acceptable to masons deals with Enoch. Enoch, under the inspiration of the Most High, and in obedience to instructions he had received in a vision, built a Temple underground on Mount Moriah and dedicated it to God. his son, Methuselah, constructed the building although he was not acquainted with his father's motives for the building. This temple consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.



Enoch then had a triangle of gold made, each side a cubit long and encrusted with jewels. On this he had inscribed the Tetragrammation, all of which was placed on a Stone in the nethermost chamber. This was covered by a stone door with an iron ring which itself was covered to prevent discovery. Enoch was allowed to enter it once a year; on the deaths of Enoch, Methuselah and Lamech and as a result of the Deluge, all knowledge of the vault was lost for ages until it was discovered by David when building the foundations of the first Temple. The stone on which the golden triangle was placed was the Stone of Foundation.

There is no unassailable proof that the Stone of Foundation and the Porphyry Stone are one and the same. All we can go by is legend.

The Old Charges

In a wonderful series of old MSS. known by the title of Old Charges we have, amongst other things, a kind of history of the craft or story of the gild which is commonly called the Legend of the Craft. These old documents, which date from about the end of the fourteenth century, so far as transcription is concerned, but are necessarily of a much older origin, have been described as the title deeds of our fraternity, furnishing the necessary proofs of our antiquity. I cannot do better than give you a modernised transcript of my own for this legend, merely premising that it has been compiled, not from one MS. only, but has been made to embody the essentials of the whole series. It runs something in the following manner:

Good Brethren and Fellows, our purpose is to tell you how and in what manner this worthy Craft of Masonry was first begun, and afterwards how it was mentioned and cherished by Kings and Princes and many other worshipful men; and to those that are here we shall declare the charges that every Freemason should keep. For the science of Masonry is a virtuous Craft, and well worthy to be kept, being one of the seven liberal arts and sciences, which are as follow.

- 1 - The first is Grammar, which teaches man to speak and write correctly.
- 2 - The second is Rhetoric, which teaches man to speak in subtle terms.
- 3- The third is Logic, which teaches man to discern truth from falsehood.
- 4 - The fourth is Arithmetic, which teaches man to reckon and count all numbers.
- 5 - The fifth is Geometry, which teaches man to mete and measure the earth and all manner of things and Masonry is of this science.
- 6 - The sixth is Music, which teaches man the craft of song and sweet sounds.
- 7 - The seventh is Astronomy, which teaches man to know the course of the sun, moon and stars.

Thus it may be proved that all the sciences of the world are grounded on the science of Geometry, for there is no trade or craft which does not work by mete or measure, nor does man buy or sell anything except by weight or measure, and especially do ploughmen and tillers of the soil work by the science of Geometry. None of the other sciences can enable man to carry on his trade or craft in such a way, wherefore we argue that Geometry is the worthiest of all sciences.

We shall now tell you how this science was begun. According to the fourth chapter of Genesis, before Noah's flood, there was a man called Lamech who had two wives, one called Ada and the other Zillah. The first wife Ada bore him two sons, Jabal and Jubal, and the second wife Zillah bore him a son and a daughter, Tubal-Cain and Naamah. These four children found the beginning of all the crafts in the world. Jabel, the eldest son, found the craft of Geometry, and he was the first person to divide lands and flocks of sheep and lambs, and he was also the first to build a house of wood and stone. Jubal found the craft of Music, Tubal-Cain the craft of the Smith and Naamah the craft of Weaving. Now these children knew that God would take vengeance upon the earth, either by fire or water, and in order that their discoveries might be preserved to future generations they wrote them upon two pillars of stone; one of marble, which would not burn in fire, and the other of lattress, which would not drown in water. After the destruction of the world by flood, Hermes, who has been called the Father of Wise Men, found one of the pillars and taught the sciences written thereon to other men.

At the building of the Tower of Babel, masonry was in great repute, and Nimrod, the King of Babylon, was himself a Mason and a lover of the craft, so that when Nineveh and other cities of the East were about to be built, he sent thither three score masons at the request of his cousin, the King of Nineveh, and when they went forth he gave them a Charge in this manner: That they should love each other truly, in order that no discredit should fall on him for sending them, and he also gave them a charge concerning their science. These were the first Masons who ever received any charge. At a later date when Abraham, with his wife Sarah, went into Egypt he taught the seven sciences to the Egyptians, and he had a worthy scholar called Euclid, who made profitable use of his instructions. In these times it happened that many Lords and other great men of the realm had so many sons, some by their wives and some by other ladies, for that is a hot country and plenteous of generation, that they had not sufficient means to maintain them.

So the King of the Country called a Council together and caused a parliament to be held to ascertain if any scheme could be devised to remove the difficulty. After full consideration they issued a proclamation that if anyone could inform them of any cunning art or science which would be of any avail he should be richly rewarded. Euclid, therefore, came before the King and his Council and offered, on condition of being appointed by commission to rule over them, to teach their sons the seven liberal sciences. The commission having been granted, Euclid took these Nobles' sons and instructed them in the science of Geometry and how to apply the knowledge to all manner of worthy works, such as the building of castles, churches, manors, towns and houses, and he gave them Charges similar to those which Nimrod had given in Babylon, with the addition of others which would take us too long to describe; and he made them swear a great oath, which men used at that time and gave them reasonable wages that they might live honestly. And he also arranged that they should assemble

annually in order that they might take counsel together and settle any points in dispute, and how best generally to advance the interest of the craft.

Long afterwards, when the Children of Israel were come into the Land of Behest, which we now call Canaan, King David began to build the Temple of the Lord, and he loved Masons well and gave them Charges as Euclid had done in Egypt. And after the death of David, his son Solomon completed the temple which his father had begun, and he sent for masons into divers towns and countries, and gathered together twenty-four thousand men, of whom one thousand were ordained to be governors of work. And there was a King of another country whose name was Hiram, and he loved King David well and gave him timber for his work, and he had a son name Aymon, who was a master of Geometry and chief of all Masons and of all graven and carved work belonging to the Temple, as related in the First Book of Kings.

Skilful craftsmen walked abroad in different countries, some to learn more science and others to spread the knowledge they had already gained, and it happened that there was a curious craftsman named Naymus Graecus who had been at the building of King Solomon's Temple, and he went into France and there taught the craft to Charles Martel, who afterwards became King of that country. Charles took upon himself the charges of a mason, and for the love he bore to masons he set many of them to work and gave them good wages and ordained for them an annual assembly as previously related for masons in Egypt.

England at that time stood void of any charge of Masonry, but when St. Amphibal came out of France he converted St. Alban to Christianity. The King of England at that time was a pagan, and he walled the town of Verulam, which is now called St. Albans, round about, and St. Alban, who was a worthy Knight, was chief steward to the King, and had the government of the realm and also the making of all walls, towers and other works, and he loved masons well and cherished them much and made their pay right good, considering the times, for he gave them thirty pence a week with three-pence a day for their noon-findings, for at that time a mason took but a penny a day and his meat, and he gave them charges which St. Amphibal had taught him and they differ but little from the charges in use at this day.

Soon after the death of St. Alban grievous wars disturbed the realm and the good order of Masonry was destroyed, until the time of King Athelstane, who brought the land to rest and peace and erected many abbeys, castles, and other buildings, and he had a son called Edwin, who loved Masons even more than his father did, and was a great practiser of Geometry and communed much with Masons, and he was afterwards made a Mason himself, and he obtained from the King, his father, a charter that they might hold every year an assembly wheresoever they wished within the realm, that they might correct any faults, errors, or trespasses concerning their craft. Edwin himself presided over a great assembly of Masons at York, and he there made Masons, and he ordered all who had any writing concerning masonry to produce them, when some were found to be in Latin, some in Greek, some in French and some in other languages; but the meanings were all one, and he caused a book to be made thereof telling how the craft was found, and he commanded that it should be read whenever any Mason should be made and that he should be given his charge.

Right worshipful masters and fellows who have been at divers assemblies from time to time since then have ordained and made other charges according to the necessities of the times, and these charges have been seen and perused by our late Sovereign Lord Henry VI and the Lords of the honourable Council who have approved them and agreed that they were good and reasonable. And the good rule of masonry obtains to this day, the charges being descended through the various channels described in the foregoing narrative.

The manner of taking the oath at the making of Masons:

Tunc unus ex senioribus teneat librum et ille vel illi ponant manus supra librum tunc praecepta deberunt legi. [then one of the elders shall hold out a book and he or they (who are to be made masons) shall place his or their hands upon it and the following precepts shall be read].

"Every man that is a Mason take heed right wisely to these Charges, if you find yourselves guilty of any trespasses amend your errors against God, for it is a great peril to forswear yourselves upon a book."

SOME DEEPER ASPECTS OF MASONIC SYMBOLISM

BY ARTHUR EDWARD WAITE

THE subject which I am about to approach is one having certain obvious difficulties, because it is outside the usual horizon of Masonic literature, and requires, therefore, to be put with considerable care, as well as with reasonable prudence. Moreover, it is not easy to do it full justice within the limits of a single lecture. I must ask my Brethren to make allowance beforehand for the fact that I am speaking in good faith, and where the evidence for what I shall affirm does not appear in its fullness, and sometimes scarcely at all, they must believe that I can produce it at need, should the opportunity occur. As a matter of fact, some part of it has appeared in my published writings.

I will introduce the question in hand by a citation which is familiar to us all, as it so happens that it forms a good point of departure:- "But as we are not all operative Masons, but rather Free and Accepted or speculative, we apply these tools to our morals." With certain variations, these words occur in each of the Craft Degrees, and their analogies are to be found in a few subsidiary Degrees which may be said to arise out of the Craft- as, for example, the Honourable Ceremony of Mark Master Mason. That which is applied more specially to the working implements of Masonry belongs to our entire building symbolism, whether it is concerned with the erection by the Candidate in his own personality of an edifice or "superstructure perfect in its parts and honorable to the builder," or, in the Mark Degree, with a house not made with hands, eternal in the heavens, or again with Solomon's Temple spiritualized in the Legend of the Master Degree.

A SYSTEM OF MORALITY

It comes about in this manner that Masonry is described elsewhere as "a peculiar system of morality, veiled in allegory and illustrated by symbols."

THE FIRST DEGREE

Let us look for a moment at the Degree of Entered Apprentice, and how things stand with the Candidate when he first comes within the precincts of the Lodge. He comes as one who is "worthy and well recommended," as if he contained within himself certain elements or materials which are adaptable to a specific purpose. He is described by his conductor as a person who is "properly prepared." The fitness implied by the recommendation has reference to something which is within him, but not of necessity obvious or visible on his surface personality. It is not that he is merely a deserving member of society at large. He is this, of course, by the fact that he is admitted; but he is very much more, because Masonry has an object in view respecting his personality- something that can be accomplished in him as a result of his fellowship in the Brotherhood, and by himself. As a matter of truth, it is by both. The "prepared" state is, however, only external, and all of us know in what precisely it consists.

Now the manner of his preparation for entrance into the Lodge typifies a state which is peculiar to his inward position as a person who has not been initiated. There are other particulars into which I need not enter, but it should be remarked that in respect of his preparation he learns only the meaning of the state of darkness, namely, that he has not yet received the light communicated in Masonry. The significance of those hindrances which place him at a disadvantage, impede his movements, and render him in fact helpless, is much deeper than this. They constitute together an image of coming out from some old condition by being unclothed therefrom- partially at least- and thereafter of entering into a condition that is new and different, in which another kind of light is communicated, and another vesture is to be assumed, and, ultimately, another life entered.

THE MEANING OF INITIATION

In the first Degree the Candidate's eyes are opened into the representation of a new world, for you must know, of course, that the Lodge itself is a symbol of the world, extending to the four corners, having the height of heaven above and the great depth beneath. The Candidate may think naturally that light has been taken away from him for the purpose of his initiation, has been thereafter restored automatically, when he has gone through a part of the ceremony, and that hence he is only returned to his previous position. Not so. In reality, the light is restored to him in another place; he has put aside old things, has come into things that are new; and he will never pass out of the Lodge as quite the same man that he entered. There is a very true sense in which the particulars of his initiation are

in analogy with the process of birth into the physical world. The imputed darkness of his previous existence, amidst the life of the uninitiated world, and the yoke which is placed about him is unquestionably in correspondence with the umbilical cord. You will remember the point at which he is released therefrom- in our English ritual, I mean. I do not wish to press this view, because it belongs of right, in the main, to another region of symbolism, and the procedure in the later Degrees confuses an issue which might be called clear otherwise in the Degree of Entered Apprentice. It is preferable to say that a new light- being that of Masonry- illuminates the world of the Lodge in the midst of which the Candidate is placed; he is penetrated by a fresh experience; and he sees things as they have never been presented to him before. When he retires subsequently for a period, this is like his restoration to light; in the literal sense he resumes that which he set aside, as he is restored to the old light; but in the symbolism it is another environment, a new body of motive, experience, and sphere of duty attached thereto. He assumes a new vocation in the world.

The question of certain things of a metallic kind, the absence of which plays an important part, is a little difficult from any point of view, though several, explanations have been given. The better way toward their understanding is to put aside what is conventional and arbitrary- as, for example, the poverty of spirit and, the denuded state of those who have not yet been enriched by the secret knowledge of the Royal and Holy Art. It goes deeper than this and represents the ordinary status of the world, when separated from any higher motive- the world-spirit, the extrinsic titles of recognition, the material standards. The Candidate is now to learn that there is another standard of values, and when he comes again into possession of the old tokens, he is to realize that their most important use is in the cause of others. You know under what striking circumstances this point is brought home to him.

ENTERED, PASSED, RAISED

The Candidate is, however, subjected to like personal experience in each of the Craft Degrees, and it calls to be understood thus. In the Entered Apprentice Degree it is because of

a new life which he is to lead henceforth. In the Fellowcraft, it is as if the mind were to be renewed, for the prosecution of research into the hidden mysteries of nature, science, and art. But in the sublime Degree of Master Mason it is in order that he may enter fully into the mystery of death and of that which follows thereafter, being the great mystery of the Raising. The three technical and official words corresponding to the successive experiences are Entered, Passed, and Raised, their Craft-equivalents being Apprentice, Craftsman and Master- or he who has undertaken to acquire the symbolical and spiritualized art of building the house of another life; he who has passed therein to a certain point of proficiency, and in fine, he who has attained the whole mystery. If I may use for a moment the imagery of Francis Bacon, Lord Verulam, he has learned how to effectuate in his own personality "a new birth in time," to wear a new body of desire, intention and purpose; he has fitted to that body a new mind, and other objects of research. In fine, he has been taught how to lay it aside, and yet again he has been taught how to take it up after a different manner, in the midst of a very strange symbolism.

THE THIRD DEGREE

I have said, and you know, that the Master Degree is one of death and resurrection of a certain kind, and among its remarkable characteristics there is a return to building symbolism, but this

time in the form of a legend. It is no longer an erection of the Candidate's own house- house of the body, house of the mind, and house of the moral law. We are taken to the Temple of Solomon and are told how the Master-Builder suffered martyrdom rather than betray the mysteries which had been placed in his keeping. Manifestly, the lesson which is drawn in the Degree is a veil of something much deeper, and about which there is no real intimation. It is assuredly an instruction for the Candidates that they must keep the secrets of the Masonic Order secretly, but such a covenant has reference only to the official and external side. The bare recitation of the legend would have been sufficient to enforce this; but observe that the Candidate assumes the part of the Master-Builder and suffers within or in him- as a testimony of personal faith and honor in respect to his engagements. But thereafter he rises, and it is this which gives a peculiar characteristic to the descriptive title of the Degree. It is one of raising and of reunion with companions- almost as if he had been released from earthly life and had entered into the true Land of the Living. The keynote is therefore not one of dying but one of resurrection; and yet it is not said in the legend that the Master rose. The point seems to me one of considerable importance, and yet I know not of a single place in our literature wherein it has received consideration. I will leave it, however, for the moment, but with the intention of returning to it.

THERE are two ways in which the Master Degree may be thought to lapse from perfection in respect of its symbolism, and I have not taken out a license to represent it as of absolute order in these or in any respects. This has been practically intimated already. Perhaps it is by the necessity of things that it has recourse always to the lesser meaning, for it is this, which is more readily understood. On the other hand, much must be credited to its subtlety, here and there, in the best sense of the term. There is something to be said for an allegory which he who runs may read, at least up to a certain point. But those who made the legend and the ritual could not have been unaware of that which the deeper side shows forth; they have left us also the Opening and Closing as of the great of all greatness- so it seems to me, my Brethren- in things of ceremony and ritual. Both are devoid of explanation, and it is for us to understand them as we can.

For myself it is obvious that something distinct from the express motives of Masonry has come to us in this idea of Raising. The Instituted Mysteries of all ages and countries were concerned in the figuration, by means of ritual and symbolism, of New Birth, a new life, a mystic death and resurrection, as so many successive experiences through which the Candidate passed on the way of his inward progress from earthly to spiritual life, or from darkness to light. The Ritual or Book of the Dead is a case in point. It has been for a long period regarded by scholarship as intimating the after- death experiences or adventures of the soul in the halls of judgment, and so forth; but there are traces already of the genesis of a new view, chiefly in the writing of Mr. W. Flinders Petrie, according to which some parts at least of this great text are really a rite of initiation and advancement, through which Candidates pass in this life.

THE BOOK OF THE DEAD

If I am putting this rather strongly as regards one important authority, it is at least true to say that he appears to discern the mystical side of the old Egyptian texts, while there are others, less illustrious than he, who have gone much further in this direction. It is very difficult for one like myself, although unversed in Egyptology, to study such a work as "Osiris and the Egyptian Resurrection," by E. Wallis Budge, without feeling very strongly that there is much to be said for this view, or without hoping that it will be carried further by those who are properly warranted.

So far as it is possible to speak of the Kabiric Mysteries, there was in those an episode of symbolical death, because Kasmillos, a technical name ascribed to the Candidate, was represented as slain by the gods. Some of the rites which prevailed within and around Greece in ancient times are concerned with the idea of a regeneration or new birth. The Mysteries of Bacchus depicted the death of this god and his restoration to light as Rhea. Osiris died and rose, and so also did Adonis. He was first lamented as dead and then his revivification was celebrated with great joy. There is no need, however, to multiply the recurrence of these events in the old Mysteries nor to restrict ourselves within their limits, for all religions have testified to the necessity of regeneration and have administered it's imputed processes. That which is most important- from my point of view - is the testimony belonging to Christian times and the secret tradition therein.

Of course, to speak of this it is necessary to trend on subjects which at the present are excluded, and very properly so, from discussion in a Craft Lodge, when they are presented from a religious and doctrinal angle. I shall not treat them from that standpoint, but rather as a sequence of symbolism in the form of dramatic mystery, alluding slightly, and from a philosophical point of view only, to the fact that in certain schools they are regarded as delineating momentous experiences in the history and life of man's soul. That new birth which conferred upon the Eleusinian mystae the title of Regenerated Children of the Moon- so that each one of them was henceforth symbolically a Son of the Queen of Heaven- born as a man originally and reborn in a divine manner- has its correspondence on a much higher plane of symbolism with the Divine Birth in Bethlehem, according to which a child was "born" and a son "given," who, in hypothesis at least, was the Son of God, but Son also of Mary- one of whose titles, according to Latin theology, is Queen of Heaven.

The hidden life in Egypt and Nazareth corresponds to the life of seclusion led by the mystae during their period of probation between the Lesser and Greater Mysteries. The three years of ministry are in analogy with the Temple-functions of the mystagogues. But lastly, in Egypt and elsewhere, there was the mystic experience of the Pastos, in which the initiate died symbolically; as Jesus died upon the Cross. The Christian "Symbolum" says:- *Descendit ad inferos*: that is, "He descended into hell"; and in the entranced condition of the Pastos, the soul of the Postulant was held or was caused to wander in certain spiritual realms. But in fine, it is said of Christ:- *Tertia die resurrexit*; "the third day he rose again from the dead." So also the Adept of the Greater Mysteries rose from the Pastos in the imputed glory of an inward illumination.

THE MYSTICAL FACT

There was a period not so long ago when these analogies were recognized and applied to place a fabulous construction upon the central doctrines of Christian religion, just as there was a period when the solar mythology was adapted in the same direction. We have no call to consider these aberrations of a partially digested learning; but they had their excuses in their period. The point on which I would insist is that in the symbolism of the old initiations, and in the pageant of the Christian mythos, there is held to be the accurate delineation of a mystical experience, the heads and sections of which correspond to the notions of mystic birth, life, death and resurrection. It is a particular formula which is illustrated frequently in the mystic literature of the western world. Long before symbolical Masonry had emerged above the horizon, several cryptic texts of alchemy, in my understanding, were bearing witness to this symbolism and to something real in experience which lay behind it. In more formal Christian mysticism, it was not until the 16th century and later that it entered into the fullest expression.

Now, that which is formulated as mystic birth is comparable to a dawn of spiritual consciousness. It is the turning of the whole life- motive in the divine direction, so that, at a given time-which is actually the point of turning- the personality stands symbolically between the East and the North, between the greatest zone of darkness and that zone which is the source of light, looking towards the light- source and realizing that the whole nature has to be renewed therein. Mystic life is a quest of divine knowledge in a world that is within. It is the life led in this light, progressing and developing therein, as if a Brother should read the Mysteries of Nature and Science with new eyes cast upon the record, which record is everywhere, but more especially in his own mind and heart. It is the complete surrender to the working of the divine, so that an hour comes when *proprium meum et tuum dies* in the mystical sense, because it is hidden in God. In this state, by the testimony of many literatures, there supervenes an experience which is described in a thousand ways yet remains ineffable. It has been enshrined in the imperishable books of Plato and Plotinus. It glimmers forth at every turn and corner of the remote roads and pathways of Eastern philosophies. It is in little books of unknown authorship, treasured in monasteries and most of which have not entered into knowledge, except within recent times.

THE PLACE OF DARKNESS

The experience is in a place of darkness, where, in other symbolism, the sun is said to shine at midnight. There is afterwards that further state, in which the soul of man returns to the normal physical estate, bringing the knowledge of another world, the quest ended for the time being at least. This is compared to resurrection, because in the aftermath of his experience the man is, as it were, a new being. I have found in most mythological legends that the period between divine death and resurrection was triadic and is spoken of roughly as three days, though there is an exception in the case of Osiris, whose dismemberment necessitated a long quest before the most important of his organs was left finally lost. The three days are usually foreshortened at both ends; the first is an evening, the second a complete day, while the third ends at sunrise. It is an allusion to the temporal brevity ascribed in all literatures to the culminating mystical experience. It is remarkable, in this connection, that during the mystic death of the Candidate in the Third Degree, the time of his interned condition is marked by three episodes, which are so many attempts to raise him, the last only being successful.

OPERATIVE MASONRY

Two things follow unquestionably from these considerations, so far as they have proceeded. The interest in Operative Masonry and its records, though historically it is of course important, has proceeded from the beginning on a misconception as to the aims and symbolism of Speculative Masonry. It was and it remains natural, and it has not been without its results, but it is a confusion of the chief issues. It should be recognized henceforward that the sole connection between the two Arts and Crafts rests on the fact that the one has undertaken to uplift the other from the material plane to that of morals on the surface and of spirituality in the real intention. Many things led up thereto, and a few of them were at work unconsciously within the limits of Operative Masonry. At a period when there was a tendency to symbolize everything roughly, so that it might receive a tincture of religion- I speak of the Middle Ages- the duty of Apprentice to Master, and of Master to pupil, had analogies with relations subsisting between man and God, and they were not lost sight of in those old Operative documents. Here was a rudiment capable of indefinite extension. The placing of the Lodges and of the Craft at large under notable patronage, and the subsequent custom of admitting persons of influence, offered another and quite distinct opportunity. These facts notwithstanding, my position is that the traces of symbolism which may in a sense be inherent in Operative Masonry did not produce, by a

natural development, the Speculative Art and Craft, though they helped undoubtedly to make a possible and partially prepared field for the great adventure and experiment.

THE OLD CHARGES

The second point is that we must take the highest intention of symbolism in the Third Degree to some extent apart from the setting. You will know that the literary history of our ritual is rather non-existent than obscure, or if this is putting the case a little too strongly, it remains that researches have so far left the matter in a dubious position. The reason is not for our seeking, for the kind of enquiry that is involved is one of exceeding difficulty. If I say that it is my personal aspiration to undertake it one of these days, I speak of what is perhaps a distant hope. That which is needed is a complete codification of all the old copies, in what language soever, which are scattered throughout the Lodges and libraries of the whole Masonic world, together with an approximate determination of their dates by expert evidence. In my opinion, the codices now in use have their roots in the 18th century, but were edited and re-edited at an even later date.

I have now brought before you in somewhat disjointed manner- as I cannot help feeling- several independent considerations, each of which, taken separately, institutes certain points of correspondence between Masonry and other systems of symbolism, but they do not at present enter into harmony. I will collect them as follows:

- (1) Masonry has for its object, under one aspect, the building of the Candidate as a house or temple of life. Degrees outside the Craft aspire to this building as a living stone in a spiritual temple, meet for God's service.
- (2) Masonry presents also a symbolical sequence, but in a somewhat crude manner, of Birth, Life, Death and Resurrection, which other systems indicate as a mystery of experience.
- (3) Masonry, in fine, represents the whole body of its Adepti as in search of something that has been lost, and it tells us how and with whom that loss came about.

These are separate and independent lines of symbolism, though, as indicated already, they are interlinked by the fact of their incorporation in Craft Masonry, considered as a unified system. But the truth is that between the spiritual building of the First Degree and the Legend of Solomon's Temple there is so little essential correspondence that the one was never intended to lead up to the other. The symbolism of the Entered Apprentice Degree is of the simplest and most obvious kind; it is also personal and individualistic. That of the Master Degree is complex and remote in its significance; it is, moreover, an universal mythos. I have met with some searchers of the mysteries who seem prepared to call it cosmic, but I must not carry you so far as this speculation would lead us, and I do not hold a brief for its defense. I am satisfied in my own mind that the Third Degree has been grafted on the others and does not belong to them. There has been no real attempt to weld them, but they have been drawn into some kind of working sequence by the Exhortation which the Worshipful Master recites prior to the dramatic scene in the last Master Degree. To these must be added some remarks to the Candidate immediately after the Raising. The Legend is reduced therein to the uttermost extent possible in respect of its meaning, though it is possible that this has been done of set purpose.

RECURRING to the Legend of the Third

Degree, the pivot upon which it revolves is the existence of a building secret, represented as a Master-Word, which the Builder died to preserve. Owing to his untimely death, the Word was lost, and it has always been recognized in Masonry that the Temple, unfinished at the moment of the untoward event, remained with its operations suspended and was completed later on by those who obviously did not possess the Word or key. The tradition has descended to us and, as I have said, we are still on the quest.

Now what does all this mean? We have no concern at the present day, except in archaeology and history, with King Solomon's Temple. What is meant by this Temple and what is the Lost Word? These things have a meaning, or our system is stultified. Well, here are burning questions, and the only direction in which we can look for an answer is that which is their source. As to this, we must remember that the Legend of the Master Degree is a Legend of Israel, under the aegis of the Old Covenant, and though it has no warrants in the Holy Writ, which constitutes the Old Testament, it is not antecedently improbable that something to our purpose may be found elsewhere in the literature of Jewry.

THE KABALAH

I do not of course mean that we shall meet with the Legend itself; it would be interesting if we did but not per se helpful, apart from explanation. I believe in my heart that I have found what is much more important, and this is the root-matter of that which is shadowed forth in the Legend, as regards the meaning of the Temple and the search for the Lost Word. There are certain great texts that are known to scholars under the generic name of Kabbalah, a Hebrew word meaning reception, or doctrinal teaching passed on from one to another by verbal communication. According

to its own hypothesis, it entered into written records during the Christian era, but hostile criticism has been disposed to represent it as invented at the period when it was written. The question does not signify for our purpose, as the closing of the 13th century is the latest date that the most drastic view- now generally abandoned- has proposed for the most important text.

We find therein after what manner, according to mystic Israel, Solomon's Temple was spiritualized; we find deep meanings attached to the two pillars J. and B.; we find how the word was lost and under what circumstances the chosen people were to look for its recovery. It is an expectation for Jewish theosophy, as it is for the Craft Mason. It was lost owing to an untoward event, and although the time and circumstances of its recovery have been calculated in certain texts of the Kabbalah, there has been something wrong with the methods. The keepers of the tradition died with their faces toward Jerusalem, looking for that time; but for Jewry at large the question has passed from the field of view, much as the quest is continued by us in virtue of a ceremonial formula but cannot be said to mean anything for those who undertake and pursue it. It was lost owing to the unworthiness of Israel, and the destruction of the First Temple was one consequence thereof. By the waters of Babylon, in their exile, the Jews are said to have remembered Zion, but the word did not come back into their hearts; and when Divine Providence inspired Cyrus to bring about the building of the Second Temple and the return of Israel into their own land, they went back empty of all, recollection in this respect.

THE DIVINE NAME

I am putting things in a summary fashion that are scattered up and down the vast text with which I am dealing- that is to say, Sepher Ha Zohar, The Book of Splendor. The word to which reference is made is the Divine Name out of the consonants of which, He, Vau, He, Yod, we have formed Jehovah, or more accurately Yahve. When Israel fell into a state, which is termed impenitence it is said in the Zoharic Symbolism that the Vau and the He final were separated. The name was dismembered, and this is the first sense of loss, which is registered concerning it. The second is that it has no proper vowel points, those of the Name Elohim being substituted, or alternatively the Name Adonai. It is said, for example: "My Name is written YHVH and read Adonai." The epoch of restoration and completion is called, almost indifferently, that of resurrection, the world to come, and the advent of the Messiah. In such day the present imperfect separation between the letters will be put an end to, once and forever. If it be asked: What is the connection between the loss and dismemberment which befell the Divine Name Jehovah and the Lost Word in Masonry, I cannot answer too plainly; but every Royal Arch Mason knows that which is communicated to him in that Supreme Degree, and in the light of the present explanation he will see that the "great" and "incomprehensible" thing so imparted comes to him from the Secret Tradition of Israel.

It is also to this Kabbalistic source, rather than to the variant accounts in the first book of Kings and in Chronicles, that we must have recourse for the important Masonic Symbolism concerning the Pillars J. and B. There is very little in Holy Scripture, which would justify a choice of these objects as particular representatives of our art of building spiritualized. But in later Kabbalism, in the texts called "The Garden of Pomegranates" and in "The Gates of Light," there is a very full and complicated explanation of the strength which is attributed to B., the left-hand Pillar, and of that which is established in and by the right-hand Pillar, called J. (Has seen from the East).

THE TEMPLE

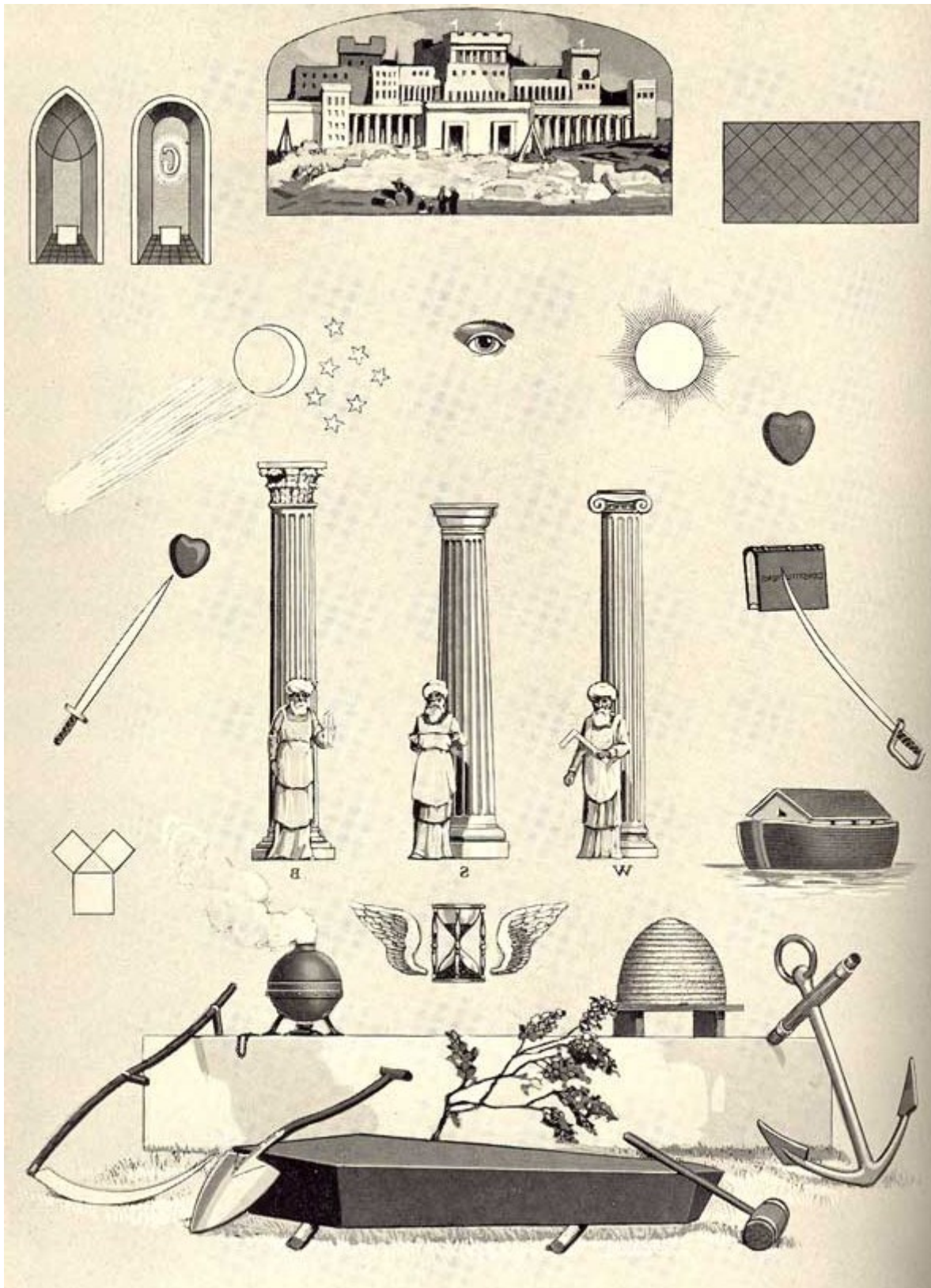
As regards the Temple itself, I have explained at length elsewhere after what manner it is spiritualized in various Kabbalistic and semi- Kabbalistic texts, so that it appears ever as "the proportion of the height, the proportion of the depth, and the lateral proportions" of the created universe, and again as a part of the transcendental mystery of law which is at the root of the secret tradition in Israel. This is outside our subject, not indeed by its nature but owing to limitations of opportunity. I will say only that it offers another aspect of a fatal loss in Israel and the world - which is commented on in the tradition. That which the Temple symbolized above all things was, however, a House of Doctrine, and as on the one hand the Zohar shows us how a loss and substitution were perpetuated through centuries, owing

to the idolatry of Israel at the foot of Mount Horeb in the wilderness of Sinai, and illustrated by the breaking of the Tables of Stone on which the Law was inscribed; so does Speculative Masonry intimate that the Holy House, which was planned and begun after one manner, was completed after another and a word of death was substituted for a word of life.

THE BUILDER

I shall not need to tell you that beneath such veils of allegory and amidst such illustrations of symbolism, the Master-Builder signifies a principle and not a person, historical or otherwise. He signifies indeed more than a single principle, for in the world of mystic intimations through which we are now moving, the question, "Who is the Master?" would be answered by many voices. But generically, he is the imputed life of the Secret-Doctrine which lay beyond the letter of the Written Law, which "the stiff-necked and disobedient" of the patriarchal, sacerdotal and prophetic dispensations contrived to destroy. According to the Secret Tradition of Israel, the whole creation was established for the manifestation of this life, which became manifested actually in its dual aspect when the spiritual Eve was drawn from the side of the spiritual Adam and placed over against him, in the condition of face to face. The intent of creation was made void in the event which is called the Fall of Man, though the particular expression is unknown in Scripture. By the hypothesis, the "fatal consequences" which followed would have reached their time on Mount Sinai, but the Israelites, when left to themselves in the wilderness, "sat down to eat and rose up to play." That which is concealed in the evasion of the last words corresponds to the state of Eve in Paradise, when, she had become infected by the serpent.

To sum up as regards the sources, the Lost Word in Masonry is derived from a Kabalistic thesis of imperfection in the Divine Name Jehovah, by which the true pronunciation- that is to say, the true meaning- is lost. It was the life of the House of Doctrine, represented by the Temple planned of old in Israel. The Master-Builder is the Spirit, Secret or Life of the Doctrine; and it is the quest of this that every Mason takes upon himself in the ceremony of the Third Degree, so that the House, which in the words of another Masonic Degree, is now, for want of territory, built only in the heart, "a superstructure perfect in its parts and honorable to the builder."



THE V.S.L. IN MASONIC LITERATURE AND IN THE LODGE

When Did The Lodges Take On A Formal Setting?

Q. When did the word 'Bible' first appear in Masonic literature? When did the Bible first appear in a Masonic lodge; the name and location of the said lodge?

When did Masonic lodges first take on a formal setting, as distinct from informal gatherings or assemblies of masons?

A. If you insist on the word 'Bible', its first appearance in a Masonic context seems to be in the later 1600s.

No part of the Bible was printed in English until 1525, and the first complete Bible in English was not printed until 1535. At this date, therefore, one would hardly expect to find the Bible in general use any-where outside a Church or Monastery, or in a really wealthy household, and this may well explain the absence of early references to the Bible in our oldest Masonic documents.

Many versions of the MS. Constitutions or Old Charges contain instructions, usually in Latin, prescribing the form of administering the oath. The earliest of these instructions appears in the Grand Lodge No. 1 MS., dated 1583. It begins:

Tune unus ex Senioribus tenerit librurn ..., and the passage may be translated: Then one of the elders holds out a book and he or they (that are to be sworn) shall place their hands upon it and the following precepts shall be read.

Here the book might mean the 'Book of Charges' (i.e., the copy of the Constitutions), but the word 'book' is ambiguous, and a doubt remains.

In many of the later cases the reference to the book may safely be assumed to refer to the V.S.L., e.g., the Harleian MS. No.1942, which is another version of the Old Charges belonging to the second half of the seventeenth century. It contains a form of the masons' oath of secrecy, in which the final words show clearly that the Holy Book was used for this purpose: '... soe helpe me god and the holy contents of this booke'.

Possibly the first clear reference to the Bible in this connection appears in the Colne No.1 MS., dated c. 1685:

Heare followeth the worthy and godly Oath of Masons. One of the eldest taking the Bible shall hold it forth that he or the(y) which are to bee maid Masones, may Impoase and lay thear Right hand upon it and then the Charge shall bee read.

(Hughan, Old Charges, 1895, p. 72.)

The oldest Lodge Minutes in Scotland begin in 1598; they belonged to the now-dormant Lodge of Aitchison's Haven. Those of the Lodge of Edinburgh (Mary's Chapel), No. 1, begin in 1599; Lodge Mother Kilwinning, No.0, in 1642, etc. All these ancient Lodge records, and many others, have been published, but a careful check of the earlier minutes reveals no hint of a Bible as part of the Lodge equipment. The same applies to the oldest English Lodge records (Alnwick, 1701, and Swalwell, 1725).

Yet, having regard to the deeply religious character of those days, it is probable that from the time when printed copies became readily available, the Bible was amongst the most constant items of Lodge equipment. At Lodge Mother Kilwinning, the minutes in 1646 record that Fellows were 'sworne to ye standart of ye said lodge ad vitam', and the Deacon swore his oath 'de fidelij administratione'.

It is almost certain that a Bible would have been used, yet the earliest record of the purchase of a Bible was in 1766, when the Lodge ordered 'two song books' as well! (Carr, Lodge Mother Kilwinning No. 0, pp. 35, 257.)

An inventory of equipment of the Lodge of Peebles in 1726 shows: 'One Bible, the Constitutions of the Laws of the Haill Lodges in London', etc. (Lyon, Hist. L. of Edinburgh, p.83.)

A schedule of property of the Old Dundee Lodge, Wapping, London, in December 1744, records: 'A Bible ... [valued at] 15.0'. Another was presented to the Lodge in 1749. (Heiron, The Old Dundee Lodge, p. 23.)

The Minutes of the Lodge of Antiquity, No.2, for November, 1759, report that one of the members 'could not provide a proper Bible for ye Use of this Lodge . . . for less than 40/-, and ye Lodge ordered him to provide one and not to exceed that sum'. (W.H. Rylands, Records of the Lodge of Antiquity, vol. i, p. 203.)

But, of course, these random notes only appear in those cases where the lodge Clerks or Secretaries thought fit to record them, and very little early evidence has survived.

For the most interesting descriptions of the use of the Bible amongst Masons we have to go outside the normal lodge records, examining instead the early aides-memoire and exposures which claim to describe the admission-procedures of their times, and in these sources there is ample material:

Edinburgh Register House MS., 1696.

The Forme of Giveing the Mason Word

Imprimis you are to take the person to take the word upon his knees, and after a great many ceremonies to frighten him you make him take up the bible and laying his right hand on it you are to conjure him to sec(r)ecie . . . (Knoop, Jones & Hamer, *The Early Masonic Catechisms*, p.33.)

The Chetwode Crawley MS., c. 1700.

Impr. you are to put the person, who is to get the word, upon his knees; And, after a great many Ceremonies, to frighten him, yow make him take up the Bible; and, laying his right hand upon it . . . (Ibid., p. 35.)

A Mason's Confession, 1755-6, describing Scots procedure in c. 1727.

[From the candidate's preparation for the Obligation.]

... and his bare elbow on the Bible with his hand lifted up . . . (Ibid., p. 94.)

The Mystery of Freemasonry, 1730.

Q. What was you doing while the Oath was tendering?

A. I was kneeling bare-knee'd betwixt the Bible and the Square, taking the solemn Oath of a Mason. (Ibid., p. 106.)

Masonry Dissected, 1730, by Samuel Prichard.

[From the preparation for the Obligation.]

... my naked Right Hand on the Holy Bible; there I took the Obligation (or Oath) of a Mason. (Ibid., p. 111.)

Most difficult of all the questions is that relating to the Lodges adopting a 'formal setting', because, in the early days especially, so much of our knowledge is based upon inference. For example, among the earliest lodge minutes still in existence is a brief note, dated 27th November 1599, in the minutes of the Lodge of Edinburgh, ordaining that all Wardens (equivalent to the Masters of Lodges) were to be chosen on St. John's Day. This implies a high degree of formality, because it not merely prescribed the chief meeting-day for the Scottish Lodges, but also the principal item of business that was to be transacted.

The records of admission of members of the 'London Masons' Company', and others, into the Acception (which was a Mason Lodge that had evolved as a kind of off-shoot or branch of a masonic trade or organization) may be cited here. The early notes relating to the Acception in 1621, 1631, 1650, etc., are void of any evidence of 'formal setting'. Yet, when we consider the parentage of the Acception, i.e., an ancient Lively Company that had existed since 1375, it is fairly certain that some real degree of formality was already embodied in their procedure.

The early Clerks, or Lodge Secretaries, in writing up their minutes, tended to give only the bare facts of the work done, without descriptive detail or elaboration, and that is our main difficulty. Yet, even in the bare records that survive, we can discern the beginnings of 'formality'. Perhaps the best early example, for our purpose, is in the Minutes of Lodge Mother Kilwinning, which reveal the pattern of the meetings :

- (1) 'Court lawfully affirmed' (i.e., the Lodge constituted and opened).
- (2) Roll-call. Absentees fined.
- (3) Admission of Entered Apprentices or Fellows of Craft.
- (4) Election of Officers (at the Annual Meetings).
- (5) Collection of fees, fines.
- (6) The Lodge in judgment (as a Court) against offenders.
- (7) Money-lending to members (upon security).

This pattern of procedure repeats itself fairly regularly from the 1640s onwards. The routine, furnishings and equipment may have been very rough-and-ready, but it was from ancient Lodges like this one that the old traditions stemmed, and when they began to acquire their special character, with richer symbolism and furnishings, these were the Lodges that laid the pattern of 'work' which later spread all over the world.

The Ritual of the Royal Arch

Source, Bernard E. Jones's book, "Freemasons Book of the Royal Arch", in particular Section 14.

"In the Beginning..."

The earliest reference to a Royal Arch Ritual appears in a French manuscript currently held in the library at Freemasons' Hall. It is dated about 1760 and contains a collection of short synopses of the thirty-five degrees in use at that period. The section concerning the Royal Arch refers to an underground room supported by nine arches with nine steps leading down to it and opened and closed by nine knocks. This scenario will be familiar to members of another order. In a lecture on the tracing board which depicts the room, arches and steps, we are told of the nine brethren who were led by the true light, the sun, to discover great secrets. Also depicted on the tracing board are a stone with a ring closing the chamber and a triangular plate of gold bearing the Sacred Name. The stone and ring suggest that the ritual was Irish in origin as that ritual, even today, has it as a feature. The ritual represents a date only 16 years after the first mention of the Royal Arch in 1744 and bears a close relationship to the ritual as it would be if the legend and lectures were removed.

The next reference occurs in a ceremonial from 1766 wherein are found the two mottoes: "We have found" and "In the beginning was the Word". The latter of these will be revisited when dealing with the late 18th century ritual and the 1835 revisions. For the moment it is only necessary to remark that, at that time, these were the first words on the scroll found by the Sojourners.

In 1769 shortly after the founding of the first Grand Chapter in 1766 there is a minute from the Lodge of Unanimity, a 'Moderns' Lodge, meeting in Wakefield. The minute dated February 22nd 1769 relates to a special "night" when the Royal Arch was practised. These special nights which very often took place on a Sunday were a common custom in those days. After listing the names of the seven members present it lists thirteen "Toasts" or "Sentiments". The following nine are those from the list which relate directly to the Royal Arch plus comments as to what they may refer:

- All tha's gone thro' t'seven

This possibly refers to the seven sets of pillars found by the Sojourners or to the steps taken when approaching the vault which number of steps could of course also refer to the pillars.

- To him that grop'd in t'Dark
The Principal Sojourner when first lowered in to the vault.

- The first Man that enter'd th'Arch
Again the Principal Sojourner.

- To him that first shak'd his Cable
A reference to the Principal Sojourner and his life line.

- To the Memory of him that first move his stones in the Dark
A reference to the Sojourners opening the vault.

- Harmony among all those who have rec'd the Cord of Love.

There appears to be a link here with the Irish Royal Arch as there strong emphasis was placed on the Cord of Amity and the Cord of Love. In a letter written on Christmas day 1776 by the Rev. Jo: Armitage to Richard Linnecar, one of the seven listed as present on the 22nd February 1769, he says "I must content myself with wishing you & the Lodge all the Happiness you can possibly enjoy, & treat myself with a Glass extraordinary to all your Healths, which I shall drink with peculiar Pleasure to all those Wanderers in the Wilderness who have had the honour of sitting in the Chair of Amity & of being presented with the Cord of Love". This suggests that, during the ceremony, the Candidate was seated in a particular chair and had a cord presented to him. This is supported by the fact that, at a chapter meeting some thirty years later in 1809, Companion Wice presented the First Principal with "a very handsome silken Cord of Amity which was received most thankfully as a token of friendship".

- To the happy Messengers that carried the News to King Cyrus

A strange allusion here, as today the news is carried by the Sojourners to King Zerubbabel. But it is possible that in those days the ceremony required the news to be related to Cyrus.

- The Royal Arch Word

Implying that there was only one word then as now since the second one was removed in the 1987 revision.

- May the true beam of Intelligence Enlighten Ever Royal Arch Mason

Referring to the rays of the sun which according to the tracing board mentioned above led the Sojourners to their discoveries.

As an aside, on 5th January 1810, the Minerva Chapter No. 35 of Hull has a minute that: "A material change and alteration took place in the Chapter this evening, namely the introduction of the Arch with 'Holiness to the Lord' painted in gold letters thereon, in front of the three M.E.'s Grands. The Pedestal and Master's Level, with appropriate inscriptions in brass letters thereon, and the Burning Bush within and under the said Arch, being the first introduction of these essential requisites in any Lodge in this part of the United Kingdom from time immemorial". This type of arch with removable stones is in use today in Sackville Chapter, No. 1619 in the Province of Sussex and may indeed be used elsewhere as there is certainly such an Arch in the temple at Nutfield in Surrey. The burning bush no longer figures in the English ritual but plays an important part in the Scottish ceremony of Passing the Veils.

The Late 18th Century

There is in existence a small manuscript book of some 90 pages, 79 of which are filled with faded writing. This manuscript appears to have been at some time in the possession of Alexander Dalziel from the North of England. It appears to have been written in the late 18th century but does bear a note "revised 1830". Although it is said to be of North of England origin, it corresponds in its essentials with at least two held by the Library at Freemasons' Hall, one which belonged to Captain Thomas Lincolne Barker, RN which is believed to relate to the ritual used in the Chapter of Prudence No. 41 of

Ipswich and the other from William Banks of Deptford. It could therefore be considered as representing the ritual in general use at that time.

To form a Chapter, the Three Grand Chiefs or Principals were placed in the East to represent the Keystone and two adjoining stones of the Arch; the three Sojourners were in the West; Scribe N. was in the North and Scribe E. in the South. An Arch of square or triangular form was in the centre with the Grand Pedestal below. Another pedestal was placed in the East with the Three Great Lights on it.

The Most Excellent Grand Chiefs or Principals, wearing their robes and carrying their sceptres withdrew with the Companions into an adjoining room where the Scribes took post on either side of the open door "which is now tyled". The rest of the Companions formed a double column two by two and then opened to the right and left to allow the Principals to pass between them into the Chapter room where they worked a short threefold ceremony and took their places in front of their respective chairs. The First Principal gave a signal to the organist who, "being ready in his robes" entered and played a solemn march whilst the rest of the Companions "entered in due form". The First Principal then invited them to assist in opening this Grand and Royal Arch Chapter, and in an address said: "This degree is of so sublime a nature that none can be admitted but men of the best character and first respectability; open, liberal, and generous in their sentiments; totally devoid of all heresy, bigotry, and false persuasion".

The opening ceremony consisted largely of a series of questions asked by the First Principal and answered by the Principal Sojourner. It was the Principal Sojourner's duty to see that the Chapter was properly tyled which he did by five knocks. When asked how many officers compose a Royal Arch Chapter, he replied: "nine . . . the three Grand Chiefs, two Scribes, three Sojourners and a Janitor". He said that his situation was "in the West and his duty to introduce all Sojourners from the Babylonish captivity and such as are able to do the Lord's work at this grand offering of peace; to report all discoveries that may come to his present knowledge". Scribe N. said that his place was "in the North and his duty to receive all those Western reports from the Principal Sojourner; communicate them, and see that none approach from the West to disturb the symmetry and harmony of this sublime building". Scribe E. said that his place was "in the South and his duty to receive all those Western reports from Companion N. and communicate the same to the three Grand Chiefs; to register all records, acts, laws, and transactions for the general good of the Chapter; and to see that none approach from the East to disturb the symmetry and harmony of this sublime building". The Three Grand Chiefs were said to be placed "in the East to confer with each other, trace the outlines of their work, and to complete the intended building". J. said that his duty was "to assist in carrying on the Lord's work"; H. said that his duty was "to assist in completing that work". J. said that he "comes from Babylon"; H. that he "is going to Jerusalem"; their purpose "is to assist in rebuilding the Temple and endeavouring to obtain the Sacred Word". H. said that "the hour is that of a perfect mason". The First Principal said "Then, Companions, it is time for us to commence our labours by endeavouring to celebrate this grand design". The three Principals again worked a threefold rite. The Principal Sojourner said that "the next duty is to respect the decrees of the Most High, render homage to the Great Architect of the Universe, and bend the knee to Him from Whom we received our existence". The First Principal then offers a prayer to "the Great and Grand Architect of the Universe . . . at Whose words the Pillars of the Sky were raised and its beauteous arches formed, Whose breath kindled the stars, adorned the moon with its silver rays, and gave the sun its resplendent lustre . . . ". Notice here the references to T.G.A.O.T.U and not T.T.A.L.G.M.H.

The Chapter having thus been opened, the minutes "are read for confirmation" and the Junior Sojourner was sent to prepare and introduce the Candidate. He then announced the Candidate as "Brother A.B., a Geometric Master Mason, passed the chair in due course and now wishes to complete his knowledge in masonry by being exalted to the Sublime degree of a Royal Arch Mason". The Candidate was admitted on the Word of a Past Master of Arts and Sciences. Thus only brethren who were Past Masters could become Royal Arch Masons. A situation which continued although not continuously until the 1835 revision of the ritual when only the three Principals had to be Past Masters.

The three Sojourners from the Babylonish captivity who had heard the proclamation of Cyrus, King of Persia, offered their services in the rebuilding of the Holy Temple. They claimed to be of the Principals' own kindred and people and descended from Abraham, Issac and Jacob with the words: "We are not of the lineage of that race of traitors who fell away during the siege, who went over to the enemy and

basely betrayed their country when their city and country had most need of their assistance, nor of the lower class of people left behind to cultivate the soil . . . but the offspring of those Princes and Nobles carried into captivity with Zedekiah". Note here the different King, Zedekiah instead of Jehoiachin. 2 Kings 24:8 to 25:7 tells the story of these two Kings. Jehoiachin who succeeded his father Jehoiakim was taken into captivity with his household by Nebuchadnezzar. His uncle Zedekiah, formerly called Mattaniah, was installed as King in his stead. He in turn, after rebelling against Nebuchadnezzar, fled, was captured, blinded and taken in chains to Babylon.

The Sojourners were provided with the tools necessary to carrying out their task and instructed in their use. The drama of the discoveries was performed in the Chapter in full view of the Companions. The work on the keystones took place at the Arch in the centre of the room. The rubbish was cleared away revealing a keystone which was removed by the help of a crow. The suspicion that below it lay a hollow space was thus confirmed and the Principal Sojourner reported accordingly to the First Principal, presumably via the two Scribes as their declared duties state. The First Principal ordered that the Sojourners be "well bound", provided with life-lines and supplied "with proper refreshment to assist them in their labours". The Sojourners each had a glass of wine and were then instructed in the use of the life-lines. They then proceeded to "pass the Arches which have been formed in the usual way". Probably a reference to the Veils.

When the second keystone was removed they discovered the roll of parchment containing the text from the Holy Law which, as remarked above, was "In the beginning was the Word . . .", the first words of the Gospel of St. John and not as today those of the Book of Genesis. This of course creates a major anachronism as there is no way that words not written until at least 33 years into the present era could have found their way into a vault constructed by King Solomon! This anomaly was removed at the 1835 revision of the ritual.

After removing the third keystone they found a pedestal on top of which was a plate of gold in the figure not of a circle but of a letter 'G' and within that a triangle containing "characters beyond their comprehension". They reported to "the Three Grand Chiefs" and their discovery was verified by Companion N. and apparently by him alone. The Sojourners restored their "personal comforts" and again reported. The First Principal gave an emblematical explanation of the work done and the discoveries made by them.

Up to this point no Obligation had been entered into by the Candidate. This now followed. To prepare the Sojourners for the revelation of things still hidden from them, the First Principal offered a prayer very similar to that in today's ritual on behalf of the Candidate. After the Candidate had affirmed his trust "in God", again you will notice not in T.T.A.L.G.M.H., the Sojourners advanced to the altar where the Candidate took his Obligation, referred to as "drawing forth the keystones". This Obligation had a strong likeness to the Craft Obligation and contained a penalty clause. This was followed by an oration alluding to "the sprig of cassia which blossomed on the grave of him who was truly the most Excellent of all Super-excellent masons, and who parted with his life because he would not part with his honour". It also contained references to "the Rose of Sharon" and "the Lily of the Valley". Two overtly Christian references again familiar to those in another degree and which were removed in the 1835 revision; also to "death, the grand leveller of all human greatness, drawing his sable curtain round us. And when the last arrow of this, our mortal enemy, hath been despatched and the bow of this mighty conqueror broken by the iron arm of time; and the Angel of the Lord declares that time shall be no more . . . then shall we receive the reward of our virtue . . .". There then followed a further lecture of Biblical history relating to the return of the Jews from exile.

It is not clear whether the Candidate had been blindfolded for the whole of the ceremony thus far or had only donned the hoodwink before he returned to take his obligation. He had however by this point been restored to light and was invited to attend to "a description of the pedestal and its glorious contents". It was "of white marble in the form of the altar of incense, a double cube, and from its figure and colour a most perfect emblem of innocence and purity". On the base was the letter 'G', signifying "a common name for all masons who are Masters of their business". This double cube was said to be "most highly finished, and the work of the great Hiram himself". On the front were inscribed the names of the three M.E. Grand Masters and below these was the character which we know as the "triple Tau" but which in the late 18th century was explained as 'T' over 'H' signifying "Templum Hierosolymae". The explanation and derivation of this emblem itself could provide enough material for

several further papers. The description concluded with: "Hence we find that what was there concealed was the Sacred Name or Word itself. On the top was a covering of white satin. The emblem of innocence and purity, fringed with crimson, denoting virtue, constancy, and power; tasselled with gold . . . the most perfect of all metals as it resists the chemist's art and the power of fire, being the more pure the more it is tried, and therefore the highest emblem of truth, stability and perfection. . . . On the top was likewise a plate of Gold wherein was inscribed [etc][etc] . . . ". An explanation of the tripartite name; the initials of the Three Grand Masters; and a reference to the triple Tau completed the description.

The ceremony ended with a long charge leading up to a closing reference to the lost word and the circumstances under which it was found - a word "now reserved for those only who profess themselves students of this Sublime Degree and may we my Brothers Companions preserve its margins pure and undefiled till time shall be no more".

After any remaining business had been concluded, the Chapter was closed in a ceremony which largely repeated that of the opening.

The Early 19th Century

By the beginning of the 19th century the order of events had altered, the Obligation was now taken earlier in the ceremony and the ceremony of passing the veils was included.

The Chapter was composed of three Principal Officers, Z. as Prince, H. as Prophet and Je. or Jo. as High Priest. These three formed the keystones of the Arch in the East. The three Sojourners formed the base and were known in some Chapters as the Principal, Senior and Junior Sojourners; the two Scribes were in their present positions E. in the North and N. in the South. The rest of the Companions were seated in the North and South so as to form the two columns supporting the Arch, the whole being viewed in plan.

The opening ceremony was still similar to the Craft opening where each Officer was subjected to questions as to their situation and duties. Each answered for himself, a practice still observed in some Craft Lodges today. The Junior Sojourner's duty was to "guard the first veil and allow none to enter but those who were properly qualified". The Senior Sojourner's duty was to guard the second veil and the Principal Sojourner's to guard the third. In some Chapters these duties were performed by designated Officers known as Captains of the Host or Captains of the Veils. In Scotland, where the Veils ceremony is worked as the Excellent Master Degree, fitting between the Mark degree and the Royal Arch, there are four veils and four Captains of the Veils. The opening then proceeded as in our present Chapters except that for the sharing of the word, the Principals withdrew into an adjoining room.

The exaltation ceremony, up to the end of the Obligation was very similar to our own. The First Principal then delivered an oration very similar to that described earlier with the same references to the "sprig of cassia", "Rose of Sharon" and "Lily of the Valley". The Ceremony of the Veils now followed. The Candidate was conducted by Scribe N. to the First Veil guarded by the Junior Sojourner where after giving a password, he was made acquainted with the miracle of the Burning Bush and given a password to enable him to pass the Second Veil. After giving that password at the Second Veil he learned of Aaron's rod, was given a further password and proceeded to the Third Veil where was exemplified the miracle of the leprous hand. He was now given the passwords admitting him to the Sanctum Sanctorum where he saw the emblems of the Ark of the Covenant, the Tablets of Stone, the Pot of Manna, the Table of Shew Bread, the Burning Incense and the Seven Branched Candlestick. Now qualified to take his part as a Sojourner, the Candidate proceeded to make the discoveries in a ceremony very similar to that of today. There were as yet no Principals' lectures.

In many Chapters a newly exalted Companion would at a future meeting be examined in the details of the ceremony by means of a catechism in five parts in the same manner as he would have been in the Craft. This method of examination is still used in some American Lodges for Candidates to qualify themselves for the next degree. The only remnants in England are the two sets of questions and answers before the second and the third degrees.

At this time two methods of closing a Chapter were being worked, one as already described by catechism and the other close to our present day closing.

The 1835 modification

The two rival Grand Lodges re-united in 1813 when the now famous or maybe infamous clause acknowledging the Royal Arch to be included in "Pure Antient Masonry" was placed in the declaration of union but it was not until some 21 years later in 1834 that the standardisation of the ritual to be used for the Royal Arch was considered. By this time many variations and divergent practices had developed. In 1823 Grand Chapter Regulations made every Office open to any Royal Arch Mason including the three Principals Chairs. Three years later in 1826 the rules which are still current were introduced which restricted the Principals' Chairs to Installed Masters. This however presented a major difficulty to some Chapters, particularly those attached to 'Moderns' Lodges as until 1813 they had in the main no form of Craft Installation. The Master Elect simply took the chair from his predecessor without the communication of any sign or word. A custom still practised in certain American States where the Installation of a new Master is often not even a tyled meeting, wives and non-masons being present. This is a far cry from the earliest days when in order to become a Royal Arch Mason at all a Candidate had to be an Installed Master. The origin of this lies with the origin of the Royal Arch degree itself which was acknowledged by and worked in 'Antients' Lodges but not by the 'Moderns'. In order to enable Master Masons who were not Past Masters to become Royal Arch Companions, a device, (Jones calls it a subterfuge or evasion) was devised known as the 'Passing the Chair'. It took the form of installing the Master Mason into the Master's chair by the normal ceremony and then facilitating his leaving the chair after a very few minutes. Thus he was in possession of the necessary secrets to be exalted but had never ruled a lodge. This practice ceased in 1813 with the adoption of the new Craft ritual but there were still many Past Masters from 'Moderns' lodges who had never been properly installed.

In February 1834 a committee of nine senior members of the Royal Arch was constituted to take into consideration the ceremonies for the Installation of Principals as well as the various other ceremonies of the Order. The committee consisted of the three Grand Principals, the Duke of Sussex, Lord Dundas and John Ramsbottom together with six other distinguished Companions including the Rev. George A. Browne, a Fellow of Trinity College, Cambridge and Grand Superintendent for Suffolk and Cambridge. The committee reported back to the Grand Chapter in November 1834 when it was resolved that "members of the Grand Chapter be summoned in classes to consider separately such portions of the ceremonies as their qualifications and advancement in the Order and Craft entitle them to participate". The first of these classes met in a special convocation on November 21st 1834 and, after having read to it the report duly signed by the First Grand Principal together with some explanation, gave its entire and unanimous approval to the revised ceremonies. A further class was held four days later and after a few amendments, Grand Chapter unanimously approved and confirmed the new ritual.

On February 4th 1835 a special Chapter of Promulgation was warranted to exist for six months to work as a Chapter of Instruction and to ensure uniformity of practice throughout the Order. There were 27 members of this Chapter including the original nine committee members. It worked every Tuesday from May to August, performing the exaltation ceremony and Installation ceremonies on alternate weeks. Grand Chapter considered this instruction to be so important that the Grand Principals were prepared to suspend any Chapter, which failed in its duty to teach its members the accepted ritual. This ritual was known as the 'Sussex' ritual, not from the county but from the then Grand Master, the Duke of Sussex. It was almost identical to that in use in our Chapters up to 1987 when the next set of amendments were made. It is today considered to represent what is called the 'Perfect' ritual, versions of which are known as 'Complete', 'Aldersgate', 'Standard', 'Domestic', etc.

The main changes were:

- The catechisms used in the opening and closing were dropped but the practice of only allowing the three Principals to be present at the opening ceremony continued in some Chapters until May 7th 1902 when Grand Chapter resolved that "It is expedient that all Royal Arch Masons be permitted to be present at the Opening Ceremony in Private Chapters".
- The Ceremony of Veils was dropped throughout England although it was revived in Bristol in the late 19th or early 20th century where it is still worked.

- The Christian elements of the ceremony were removed or replaced. In particular, the words on the Sojourner's scroll were changed from "In the beginning was the Word . . ." to "In the beginning God created the Heavens and the Earth . . .". All references to the "Rose of Sharon" and "Lily of the Valley" were dropped.
- The Principals' Lectures were introduced.

The Chapter of Promulgation was successful in London and the immediate surrounding areas but was far less successful with regard to more distant Chapters. Some Chapters, as in the case of the Chapter of Concord in Bolton, now No. 37, deputed a Past First Principal to travel to London to obtain the necessary instruction. His trip was funded by his own and other local Chapters. It is also known that Rev. G.A. Browne by now Grand Superintendent of Suffolk, held a Chapter of Principals for instruction in Bury St. Edmunds and, on the following day, one for the instruction of Companions in General. One can assume that what he did in one centre, he and others did elsewhere. In general however many country Chapters were soon in trouble. Because the rule that only Installed Masters could occupy the Principals' Chairs had been enforced by the new Regulations, something which since 1826 had often been disregarded, some country chapters found it totally impossible to find enough qualified members to be Installed. In fact as late as 1839 there were some Taunton Chapters where the chairs had never been conferred in an esoteric manner. Some zealous Somerset Principals obtained the necessary instruction in the Chapter of Promulgation and from it chapters in Bath, Tiverton, Yeovil and Taunton benefited but in 1835 they still had not a single duly Installed Principal. These instances were typical of many.

Although the catechisms in the opening and closings were dropped, there is still a remnant but it does not occur during the convocation of the Chapter but after the festive board during the dialogue between the First Principal and the Principal Sojourner. This table ritual concludes with a toast which continues an old Craft custom. In Browne's "Master Key" of 1798 there is a First Degree toast "To the pious memory of the two Saint Johns, those two great parallels in Masonry" from which practice we may well have taken our toast to the "Grand Originals".

ANCIENT SYMBOLISM

We concentrate on the word 'initiation' as being the great step taken by a man to become Freemason. What about the great step to become a Royal Arch Mason? Isn't that another kind of initiation, or perhaps we can give it a better word -a *rebirth* -so that we can look at each level of advancement in Masonic adeptness as a *re-birth* into a greater vault of existence?

The word initiation can conjure differing visualisations to many people. The fundamental definition likewise may mean different things to different people. But there is only one basis for defining initiation. Initiation is probably best defined as some unique or unusual experience befalling someone, which makes an impact on a person's spiritual sensibility -in other words, that person experiencing something best expressed as soul-shaking. Unfortunately, common usage of a word tends to obscure its meaningful import.

The ceremony of initiation is meaningless unless it is conducted in an appropriate architectural setting. By reason or its own insistence on secrecy, Masonic understanding becomes difficult to acquire because one has to search quite diligently to find it, and most of us cannot be bothered to do that in view of the laborious forays required to enter into the vaults of Masonic learning, only to find that we are not competent to understand the symbolical specifications of our beautiful orders.

There is little doubt that our Western civilisation emanated a few thousand years ago in the riverine complex of Mesopotamia, what is today known as Iraq. It is known that up to about 4,500 B.C., humanity in that region and other centres with developing cultures such as Jericho (7,000 B.C.), Crete (4,500 B.C.) and in the regions later to be known as the Ugarite and Hittite enclaves of S.E. Turkey, and, of course, the dwellers of the Nile. It now seems that also living across and over the Caucasus, into the steppes of Central Asia, lived the Aryans, who, around 4,500 B.C., started raiding the Sumerians of upper Iraq and by around 4,300 conquered them.

The important change in culture involved a change of religion of the Sumerians from a mother goddess religion to a patriarchal religion. Some archaeologists, anthropologists and theologians

are now beginning to believe that with the arrival of the patriarchal religions, came the gods of war and conquest, replacing the placid cultural environment of the Sumerians. It is surmised on very good evidence that hence was born the planetary pantheon of the ancient Babylonian cultures, based on AWE and FEAR and the revenge of the gods.

Imbued in this planetary pantheonic culture came the myths of creation, which became enmeshed with the cultures of the peoples of that region. And with the influence of symbolism's associated with astronomical and geographical phenomena, early man envisaged a system of attempting to control these, but of course he could not, and hence through his inability to control natural phenomena, the basis of religion was established. Of course, this happened during the Neolithic era going back to at least 15,000 B.C., and probably much earlier, although the latter is a guess.

With the establishment of the patriarchally-based religion, our attention diverts to the symbolism of a place where priests were to seek divine inspiration - a secluded place from the profane. The oldest such structure, which, by the way were called ziggurats, is believed to date back to 6,000 B.C.

The priest-astrologers carried out their own rites of initiation and religious worship, so it is believed, in these ziggurats. Architecturally, ziggurats were aligned along the cardinal points of East-West. This of course has an astronomical origin connected with the Sun. Some of these were quite large structures of about 80m x 60m, and 25m high. At the top was to be found accommodation, a data-chamber (recording of observations) and of course, the temple itself - situated above ground to be nearer to God. We all know about the most famous ziggurat of all - The Tower of Babel. We first come across the word ziggurat from Sayce's translations of the cuneiform tablets of the Babylonians dated about 1,800 B.C., or better expressed, 3,800 B.C.E (before the current epoch). The gods were believed to have seats on what they called "the mountain of the east", or, the mountain of the world. In the Epic of Gilgamesh describing the Flood, Sisuthrus leaves the ark to build his altar on the ziggurat *sadi*, or, peak of the mountain. Hence the association of the Ziggurat with the proximity of God.

The symbolism of a Masonic temple has symbolical connections with ancient symbolism, which can be traced through the architecture of the church, the cathedral, the synagogue, the Zoroastrian cavern, right back to the ziggurat. The floor for worship is sited above ground. The building should be aligned along the East-West cardinal points, facing East, and certain parts of the temple symbolised mystical connections with the earliest architecture for the place of worship, or consecrated ground. How did this concept of a temple arise, and how far back can we trace the symbolism?

The Temple itself constituted a large platform base above the surface floor of the ziggurat, exactly seven steps higher (symbolising the then 7 known members of the solar system). The steps led up to the surface floor of the altar, which was rectangular in outline. The priest-astrologer stood at the altar so that he faced the east from the centre of the west wall, but probably pronounced his enchantments from a position at the altar facing west. Any adept (advanced) priest would occupy his position accordingly, as only an adept would be qualified to adopt such a locus within the temple. Surrounding the altar was a circle, circumscribed from the centre of the altar. At the eastern end of the temple stood two pillars, representing the gate at the east, while a similar gate was erected in the west. The wall along the north was enclosed, the south open. The roof of the temple was believed to be supported by four columns, only three of which were visible, the fourth, symbolically incorporated into the architecture of the north wall being invisible. The seven steps leading to the altar were made of different materials.

The circle drawn around the altar represented the circle of the heavens, the Circle of *Pidnu Sha Shame* (*Pidnoo Shah Shamay*), the oldest name for the zodiac recorded in the history of mankind. It dates to at least 3,800 B.C., by virtue of an extant fragment dated to that period. Whether it is older than that, is a matter of speculation, but if we consider that Ziggurats extending back to 6,000 B.C. have been uncovered, then there are grounds that such speculation would be permissible. However, nothing more than that should attach to such a conjecture. Another important symbol of the circle was that it symbolised a graphical representation or the limit of the universe, a finite view, something parallel to a modern view of a finite universe. How they conceived the vault of the stars we have no record, except that they viewed the Milky Way as the River of the Great Serpent, with later differences.

The circle in itself became symbolic as the first of all numeric systems, representing the first symbol, illustrating the omnipotence of God on the one hand, and chaos on the other. This combined symbolism then illustrates the idea of the incomprehensibility of the Universe! This is how it came to be regarded as the symbol of an inconceivable and unidentifiable Eternity, the Great Mystery -as above, so below! Hence the glyph or sign represented the Sun.

Here we see demonstrated the first of all symbolism's, relating to the origin of creation, and the origin of all species. It also came to be regarded as the symbol of Universal Energy. This symbol came to dominate many aspects of human existence and capability -religion, architecture, esoterics, science, the arts, in fact, in practically every human enterprise! The Point Within the Circle symbolising Infinity, Eternity and Perfection (cf: the three worlds). thus assumed a great importance for the development of astronomical symbolism's which played a very significant symbolic usage role towards the development of Western ethics! Thus, the Point within the Circle became to be regarded as the second second numerical point.

Hence the symbolic importance of circular symbols in Lodge paraphernalia and architecture. Furthermore it should be realised that this inference, includes architecture of churches, guildhalls and the like.

Archaeologists and theologians as well as historians tend to consider original symbolism's repeated successively by later cultures as serving as archetypes. A few examples of this will suffice to explain the imagery of the archetype. Froom believes that many symbols contain more than a singular meaning, unaware of their originating in repeated instances which can be connected with the one and same natural phenomenon. Froom calls this the forgotten language, intellectually spoken by any civilisation competent enough to symbolise it. This is how he explains how separate civilisations seem to develop parallel symbolism's for similar ideas.

The two most important archetypes are that of the mountain and the temple. A mountain regarded as a sacred symbol can be interpreted to as the meeting place between heaven and earth This archetype can be found in the symbologies of almost every group of peoples. In Babylon ziggurats were called the Mount of the House, House of the Mount of All Lands, and some Babylonian terms included Bond of Heaven and Earth (Nippur, Sippara), House of the Base of Heaven and Earth.

The basis of early Babylonian cosmography concerning the meaning of the mountain, symbolising the earth, involved the viewing of the universe as three specific components. The first of these was the universe of spirit inscribed by the compasses of creation. This has been beautifully illustrated by William Blake's inspiring painting of The Ancient of Days. While the circle symbolised the omnipotence of the creator, it also served as the symbol for the divine cosmos. .It was thus that the compasses were needed to draw circles they became symbols of the spirit or soul of Man, generated by the Creator!. The symbol of the compasses also expressed that quality of being an essential implement for the determining of good omens under the benevolent guidance from the heavens. Hence its co-similar symbolism in astrology to which is ascribed the aspects of good tidings blessings. In astrological terms the compasses symbolise the omens of good tidings, which astrologers call to this day sextiles and trines etc, all angular components comprising the base of 30 -150 , in bundles of 30 . With regard to the angle of 90 being identified with a square, however, astrologers use this geometrical figure to symbolise tidings of difficulties and even dangers. Astrologers regarded the retrograde movements of planets as tidings of ill-omens.

The Legend of the Craft and the History of Noah

The Regius MS, dated about 1390, mentions Noah. The Cooke MS, dated about 1410, also mentions Noah, but has more to say about his family. The story told, which appears with minor variations in all subsequent copies of the Old Charges, as these manuscripts are known collectively, is substantially as follows:

Lamech had two wives, Adah and Zillah, and four children. These four children were the founders of all the crafts in the world. The first son, Jabal, was the founder of the craft of geometry, was a keeper of flocks and herds, and built the first house of stone and timber. The second son, Jubal, was the first musician, and played the harp, the organ and the trumpet. The third son, Tubal, was the first blacksmith and worker in brass, copper, silver and gold. The daughter, Naamah, was the founder of the craft of weaving.

Knowing that God would destroy the world by fire or flood because of the sins of the people, and being desirous of preserving their knowledge for future generations, these four erected a pillar of marble and a pillar of brick. On these pillars, they inscribed the knowledge of the crafts and sciences that they had founded.

After the world was destroyed by the Flood, which Noah survived because of the Ark which he had built, the pillars were found by a great grand son of Noah, and the knowledge inscribed thereon was imparted to mankind.

Genesis 4:18-24 gives the Biblical story of Lamech, his two wives and four children. It is interesting to note that the Tubal mentioned in the Old Charges is given in the Bible as Tubal-Cain, well known to every Freemason.

Lamech also appears in Genesis 5:25-31, where he is given as the father of Noah. Some scholars have suggested that the Lamech of Genesis 4 and the Lamech of Genesis 5 are in fact the same person, but this is open to doubt. Suffice it to say that to the writers of the Old Charges, there were two separate persons named Lamech.

The earliest Old Charge containing the story of Lamech is, the Cooke MS of about 1410. There is a gap of about 100 years before we come to the next oldest of the Old Charges still in existence. By comparing phrases used, the story told, the spelling, the sequence of the events mentioned, the layout of the document generally and so on, scholars are unanimous in stating that this copy of the Old Charges (and all subsequent copies of the Old Charges) are copies - through an unknown number of intermediate copies of the Cooke MS. Thus we have undeniable proof of Noah and his family having been connected with Freemasonry ever since the Regius MS was written in about 1390. But of course, the Regius MS had an unknown source, as did the Cooke MS, so the connection goes further back still.

The first Grand Lodge was formed in 1717, and in 1723, there appeared the first Book of Constitution for the premier Grand Lodge. This book was written by James Anderson, and contains the rules, regulations and an account of the history of Freemasonry, written by Anderson. In writing this history, Anderson drew freely on the Old Charges, but did not hesitate to alter or invent when it suited him to do so. It is worth quoting several passages from Anderson's history:

'Until at length Noah, the ninth from Seth, was commanded and directed of God to build the great Ark, which tho' of wood, was certainly fabricated by Geometry and according to the rules of Masonry. Noah and his three sons, Ham, Shem and Japhet, all Masons true...' ...yet their skill in Masonry ...And tho' it was afterwards lost in most parts of the Earth, it was specially preserved in Shinar and Assyria, where Nimrod, the founder of that Monarchy, after the Dispersion, built many splendid cities...."

We find that Noah and his sons were Masons, as was Nimrod, who was a great grandson of Noah (Genesis: 8-10). Anderson repeated this story in the next Book of Constitutions, which he wrote. Anderson's second B. of C. was printed in 1738.

Another connection of Noah and Freemasonry is to be found in one of the Old Charges - the Graham MS - dated 1726, and brought to light in 1936. In this MS is described a raising, such as we see in our present day Third Degree. But the body raised is not that of H A B - it is the body of Noah. And the persons doing the raising are not three craftsmen, but the three sons of Noah - Ham, Shem and Japhet. Put into modern language, the story told is as follows:

We have it by tradition and some Scripture reference that Shem, Ham and Japhet went to their Father's grave to try to find his valuable secret. They had previously agreed that if they could not find his secret, the first thing they found would serve instead, for they firmly believed that God would make this thing as valuable as the secret itself. So they came to the grave, finding nothing but a dead body almost rotted away. They took a grip on a finger, but it came away, as did the hand at the wrist and

the arm at the elbow. So they reared up the dead body and supported it, foot to foot, knee to knee, breast to breast, cheek to cheek and hand to back and cried out "Help, O Father" meaning "O Father of heaven, help us now, for our earthly father cannot." So they laid the body down again, not knowing what to do.

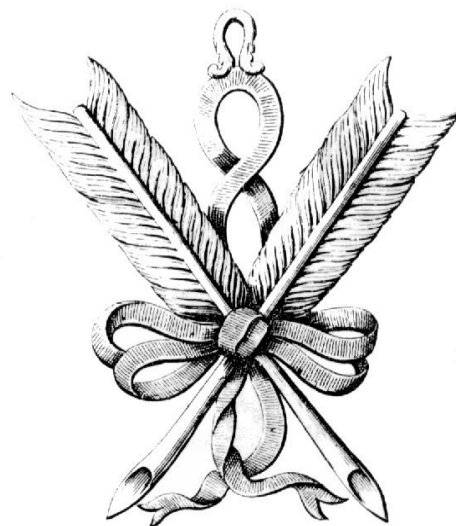
One said "Here is yet marrow in this bone" and the second said "But a dry bone" and the third said "It stinketh." So they agreed to give it a name, which is known to Freemasonry to this day. Yet it is believed that the virtue did not proceed from what they found, but from faith and prayer.

There have been numerous versions of the word of a Master Mason, and some of them have been something that sounds very much like "marrow in the bone." It is quite obvious, then what is meant by the sentence "So they agreed to give it a name, which is known to Freemasonry to this day." Masonic scholars who studied the matter are unanimous in stating the Graham MS reflects the actual working of a lodge, perhaps a number of lodges. It has been stated that the Graham MS of 1726 is the earliest known description of a Masonic raising. The first reference to H A B being raised occurs in Prichard's "Masonry Dissected" of 1730 — four years after the Graham MS was written.

We find references to Noah in Masonic jewels, especially jewels from about 1750 onwards.

Jewels had been worn long before this - one of the first official references to them is in an instruction from Grand Lodge dated. 24th June 1727. But jewels from about 1750 on have a number of interesting features. They were basically of two types - stamped out, as is a coin, or with designs cut out with a tiny fret saw or other tool, and then engraved or incised. These pierced jewels typically included numerous Masonic emblems crowded onto the jewel. Among the emblems found are the flaming sword, the crossed quills, a coffin, the five-pointed star, the all Seeing Eye, the Mason's pick, Noah's Ark, the tessellated pavement, a pedestal, and numerous others. The same sort of thing is found on the decorated aprons of the same period.

It was normal for Masons to put on their aprons various symbols to Indicate the degrees through which the wearer had passed, so that the Inclusion of Noah's Ark on the jewel or on the apron would normally indicate that the wearer had taken a degree in which either Noah or the Ark played a central part. Although we lack the rituals (none were printed for any degree in those days), the titles of the degrees indicate that there were several degrees to which this could apply.



Important News

Dear Brethren,

Our Secretary General's staff is 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 input.

From the staff of the Office of the Secretary General.

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."