

THE CRAFT FREEMASONRY NEWSLETTER No.41 SEPTEMBER 2011

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 end, the moral, and purpose of Freemasonry is,
to subdue our passions, not to do our own will;
to make a daily progress is a laudable art, and to promote morality,
charity, good fellowship, good nature, and humanity."

James Anderson, *In Golden Remain*

Address from the Grand Master of Venezuela



Gran Logia Regular Multiritualistica de Venezuela Alto Consejo Masónico de Venezuela

El Alto Consejo Masónico de Venezuela y la Gran Logia Regular Multiritualistica de Venezuela como Obediencia Masónica surgen un 12 de Octubre del año 2006, producto de la voluntad de un grupo de Francmasones regulares que se hallaban preocupados por el desarrollo que llevaba la Francmasonería en nuestro país, tomando como fundamento los más puros umbrales del Arte Real y procurando practicar nuestros trabajos de acuerdo con los principios que nos son propios para conseguir que todos sus miembros mejoren en los más diversos aspectos del desarrollo humano y puedan ser un referente en la sociedad en la que se desenvuelven.

Juntos, decidimos hacer algo acompañados por el Alto Consejo Masónico Madre, Antigua y Honorable Fraternidad de Masones Libres y Aceptados, seguidores de las Antiguas Constituciones; estando plenamente conscientes de la difícil tarea que significa emprender un verdadero proyecto donde juramos dignamente rescatar con honor nuestras Augustas Tradiciones.

Hoy continuamos trabajando hacia la meta de crear niveles de Conciencia Masónica en concordancia de nuestros oficios ritualísticos y actuaciones regulares para satisfacer la necesidad de recuperar por completo a nuestra honorable institución.

Asistimos a nuestros trabajos en traje de rigor con gran alegría y profundo amor fraternal hacia nuestros hermanos, observamos rigurosamente nuestros ritos y tradiciones al tiempo que usamos fielmente nuestros arreos y herramientas, nos exigimos al máximo para ser puntuales con el cumplimiento de nuestras obligaciones, nos esmeramos por construir una Masonería fuerte y reconocida por todos.

No es nuestro propósito disputar a ninguna organización similar, jurisdicción masónica ni territorio alguno, con mayor tolerancia, consideración y respeto esperemos que el tiempo sea nuestro justo arbitro en concedernos la razón.

El desvelo por la formación ha sido despejado, se evidencia en que los desaciertos que puedan haber influido negativamente en el pasado, y que han dejado tristes huellas, creando controversias y cismas, radican en la ausencia de una formación integral deontológica; que solo puede superarse con la constancia en la interpretación practica de los misterios y secretos milenarios en la leyenda de nuestra Orden y en el ejercicio indiscutible del verdadero Arte Real.

El Alto Consejo y la Gran Logia Regular Multiritualistica de Venezuela desarrollan sus trabajos en la más absoluta regularidad, siendo depositarios de la antigua tradición de los masones a través de los tiempos, del reconocimiento universal de todas las Grandes Logias Regulares del mundo y del legado histórico de nuestros antepasados.

Tiene entre sus principios inspiradores los de Fraternidad, rigiéndose internamente por su propia Constitución y por las normas que la desarrollan, y teniendo siempre presente que uno de los objetivos que nos impulsan es el de remediar las necesidades de nuestros semejantes mediante el ejercicio de la más pura caridad y beneficencia.

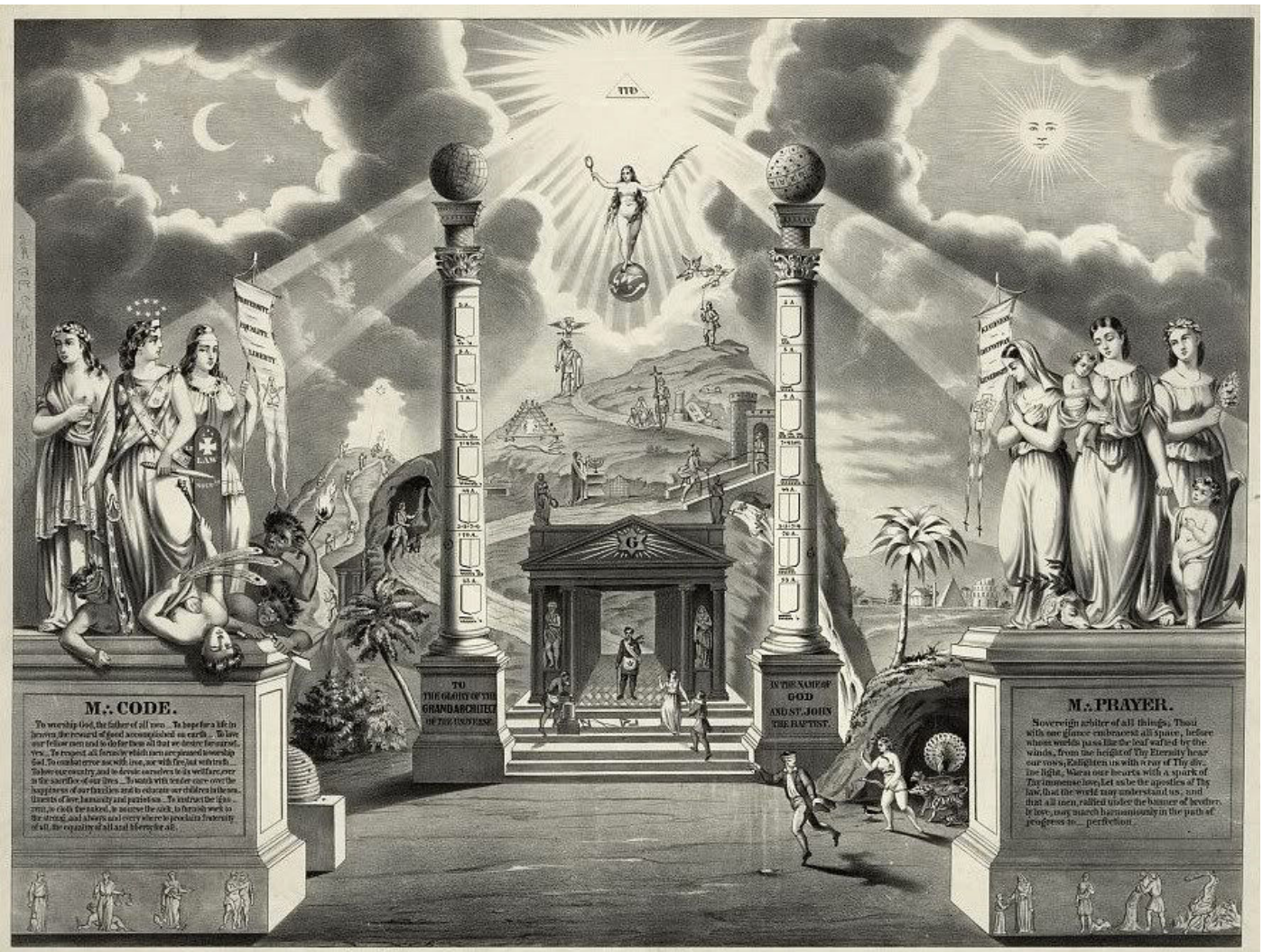
Nuestra Gran Logia mantiene sus puertas abiertas a cuantos Hermanos llamen a las mismas con el respeto y la fraternidad que caracteriza a todo buen masón; a los miembros de las Grandes Logias de todo el mundo, a las que desde el espíritu de la universalidad estamos unidos por inquebrantables lazos de amistad y fraternidad, y también a todos aquellos hombres libres y de buenas costumbres que busquen su propia perfección moral sobre la base de la integridad, la solidaridad y la superación personal, y a la vez estén dispuestos a combatir la ignorancia, el fanatismo y el vicio y a defender el conocimiento, la tolerancia y la virtud.

Mucho queda por realizar; mirando el pasado como experiencia, estamos decididos a construir el futuro, en la seguridad de que con el compromiso y el esfuerzo de todos podremos ir concretando nuestros sueños.

Aprovecho esta ocasión para enviar un triple abrazo fraternal a todos francmasones esparcidos por el mundo y en especial a cada uno de los miembros del Alto Consejo Masónico Madre, a los que aliento a continuar en la búsqueda de la perfección constante de nuestra Institución.

Respetables Hermanos, nuestro corazón permanecerá descubierto y nuestros brazos estarán constantemente abiertos para continuar siempre unidos en la construcción de un mundo más justo y armonioso, con absoluta libertad y con un profundo amor hacia todos nuestros semejantes y hacia la naturaleza que nos rodea, ofreciendo eternamente nuestros trabajos A.L.G.D.G.A.D.U.

Fraternalmente,
Francisco José Rojas Carvajal, MHC, ACMV
Gran Maestro



THE CHARLES MARTEL LEGEND IN FREEMASONRY

BY BRO. O.D. STREET, ALABAMA

AS is well known to students of Masonic history, (though not to all Masons by any means), there is in existence a class of MSS. known as the "Old Charges" of Freemasons, but which would more appropriately be termed "Legendary Histories of the Craft of Masonry."

The known copies of these number about eighty and are to be found in the possession of Lodges, individuals, libraries and museums. Until a comparatively recent date they were unpublished, but now nearly all are obtainable in printed form. The earliest of them, the "Halliwell" or "Regius" MS., dates from about 1390 A.D.; the next oldest, the "Cooke," from about 1450 A.D.; while the others originated at irregular intervals extending down well into the last century. The extreme value of these documents in relation to the Craft is universally recognized.

One of the oldest traditions of Freemasonry recorded in these MSS. histories, is that which connects with the fraternity Charles Martel, who, at the battle of Tours, in A. D. 732, turned back the tide of Saracenic invasion of Europe. In its earliest form it read thus:

"And thus was that worthy Crafte of Massonrey Confirmed in the Countrey of Jerusalem And in many other Kyngdomes. "Curious Craftes men walked aboute full wyde in Dyu's Countries soome to Learne more Crafte and conning and some to teache them that had but litle conning and so yt befell that their was on' Curious Masson that height Naymus grecus that had byn at the making of Sollomon's Temple and he came into ffrance and there he taught the Science of Massonrey to men of ffrance And there was one of the Regall lyne of ffrance that height Charles Martell And he was A man that Loved well suche A Crafte and Drewe to this Naymus grecus and Learned of him the Crafte And to vpon him the Chardges and ye mann's.

And afterward by the grace of god he was elect to be Kyng of ffrance. And when he was in his Estate he tooke Massons and did help to make men Massons yt weare none and sett them A woork and gave them bothe the Chargs and mann's and good paye that he had learned of other Massons And confirmed them A Charter from yere to yere to holde their assembly wheare they woulde, And churrishe them right much And thus came the Crafte into ffrance." (1)

More than seventy later versions of the "Old Charges" repeat the story in much the same language. Three, the Cooke, the William Watson, and the Henery Heade MSS., (one older and two later than the Grand Lodge No. 1), denominate this legendary patron of the Craft "Carolus Secundus."

Not one mentions Charlemagne and yet in recent years the attempt has been made, with some success, to substitute Charlemagne for both Charles Martel and "Carolus Secundus" in this legend. The leading advocate of this theory is Bro. Edmund H. Dring, the distinguished head of Quaritch's famous book store in London, who in two papers read before the Quatuor Coronati Lodge, for which he is enargued powerfully in favor of this view. (2)

Since the publication of these papers in 1905 and 1906, Bro. Dring- -and others--have apparently assumed on occasion that he had indubitably proved his contention. Not only does no copy of the "Old Charges" connect Charlemagne with Freemasonry, but no other Masonic document or publication of early date does so. A result so surprising should certainly have something very tangible to support it. I, for one, do not think that Bro. Dring has by any means proved his contention. I do not think he has produced a single fragment of evidencce to sustain it. His argument throughout is, in my judgment, essentially fallacious. It rests entirely on two assumptions of which there is not the slightest proof.

He accounts for the introduction of the name Charles Martel into our written legends by supposing (not proving) two historical blunders, (1) that the author of the Cooke MS., misconstruing a passage in Matthew Paris' *Chronica Majora*, wrote "Carolus Secundus" where he should have written Charlemagne, and (2) that a later editor or copyist of the MS., "seeing a discrepancy and not being able to reconcile it with his own knowledge of history, boldly altered the word 'Secundus' to Martel."

This involves several other suppositions, that the Cooke MS. is the original of all others, a thing by no means agreed among Masonic scholars; that the author or compiler of the Cooke was familiar with Paris' work, of which there is no proof; that he committed an absurd mistake and that a later editor or copyist made a still more absurd correction.

Bro. Dring skillfully prepares the way for this kind of argument by citing other instances of similar alterations, not to say forgeries. By interesting facsimiles of portions of old documents he shows how easily an honest mistake of this sort might be made. That such things have been done through inadvertence and by design is not denied. Considerations like these force us to admit the possibility of Bro. Dring's theory, but are mere possibilities to outweigh the positive statements of documents of respectable age, to say the least, although it is not yet known precisely what degree of credit these documents are entitled to? That an error has been made in one case or in many cases, or that forgeries are committed does not prove or have any legitimate tendency to prove either in a court or in the domain of history that a particular case is an error or a forgery.

While it shows the possibility and hence prepares the way for less evidence to produce conviction than would otherwise be requisite, it does not dispense with the necessity of producing some evidence of a character having a legitimate and direct tendency to prove that in fact there was an error or a forgery.

Because the Cooke MS., (supposed to date from about A. D. 1150), says "Carolus Secundus," Bro. Dring holds it as entitled to more weight than the numerous later MSS. which have it "Charles Martel," and as therefore proving that Charles Martel could not have been the person referred to. If we knew (as Bro. Dring seems to assume) that all later versions of the "Old Charges" were derived from the Cooke, this would be a logical conclusion. But we do not know this; Masonic scholars are by no means agreed that this is a fact. On the contrary, it is just as likely that some, if not all, of our later versions are derived from a MS. or MSS. as old or older than the Cooke. But having used the Cooke MSS. to discredit the Charles Martel theory, Bro. Dring with strange inconsistency immediately proceeds to argue that the Cooke in saying "Carolus Secundus" is itself in error.

In fact, it was pointed out at the time by the Worshipful Master of the Lodge before which Bro. Dring's theory was advanced that a remarkable feature of his argument was that "Charles the Second was not

Charles the Second, that Charles Martel was not Charles Martel, that Naimus was not Naimus, and Grecus not Grecus."

The fact is the genealogies or origins of these MSS. have not been traced, if in truth they ever can be. But until this is done, it is folly to talk of their respective probative values. Bro. Robert F. Gould devised a classification by which he thought this might be determined, but a no less distinguished authority-- Bro. William J. Hughan--in a letter to the writer, pronounces Bro. Gould's scheme as "not workable" and "useless for practical purposes." In such a state, we can do no better than to regard the general consensus of the evidences afforded by these documents.

The fact stands out that three of them say "Carolus Secundus," more than seventy say "Charles Martel," not one says "Charlemagne." It is to say the least a remarkable result when from the MSS. themselves the conclusion is deduced that Charlemagne is meant. If such an error as Bro. Dring supposes could produce such an abundant crop of "Martels," is it not remarkable, yea incredible, that not a single example of the correct reading has been preserved ?

Another line of argument advanced by Bro. Dring is to show that Charlemagne was a patron of architecture and building. I do not question that he was as much so as Charles Martel; doubtless he was more so. But it could be shown that many monarchs, both before and after Charlemagne, were likewise patrons of this art. That all of them were such is no proof that Charles Martel was not.

When Brother Dring first propounded his theory of the identity of the "Carolus Secundus" and "Charles Martel" of our MSS. with Charlemagne so eminent authority as Bro. W. Begemann, of Germany, promptly and powerfully dissented, (3) insisting that the evidence was stronger that the personage meant was the Emperor Charles II, surnamed the Bald, who was certainly one of the earliest Royal patrons of architecture and building in Germany. (4)

Summarizing, we learn from about sixty copies of the "Old Charges" accessible to us that Charles Martel (or Secundus (5)) was of the regular, (6) regal, (7) or royal (8) line of France; or that he was of the King's blood royal, (9) or of the King's lineage, (10) or that he was a worthy King, (11) (or merely a King (12)) of France, or that he was a worthy Knight, (13) or simply that he was a man in (14) or of (15) France. At the same time we are assured that he was no Frenchman. (16) We learn also that he was a Mason before he was King; (17) that he loved well the Craft, (18) learned it of Naymus Grecus, (19) took uhimself the charges and manners (20) of Masons, became one of the Fraternity; (21) that afterwards he was elected King of France but whether by the Grace (22) or Providence (23) of God, or by lineage, (24) or by fortune only seems to have been a disputed question. (25) It was even denied that he was of the blood royal.

After he became king he cherished the Masons, confirmed them a charter to hold their assemblies from year to year, set them to work on great works, and ordained for them good pay.

Thus we see that the Charles referred to was one of whose royal blood there was question but who was nevertheless in fact of the regal line of France; that he was elected King of France, but that there was dispute whether his election was due to his royal blood or to the fortune he had achieved for himself; finally that he was no Frenchman.

This accurately describes Charles Martel, certainly as much so as it does Charlemagne. Charles Martel was the illegitimate son of Pepin d'Heristal, Duke of Austrasia and Mayor of the Palace of the King of France, and was upon the death of his father excluded from any share in the government and thrown into prison. The Austrasians, however, despising the rule of a woman and a child, to whom Pepin had left the government, revolted; Charles made his escape, was elected Duke of the Austrasians and soon made himself master of Neustria also.

We have here narrated just such a condition of affairs as would beget the doubt and uncertainty which seem to have troubled our Masonic chroniclers.

On the other hand, Charlemagne's title to his kingdom partly by descent from his father Pepin, the Short, A. D. 768, and partly by death of his brother Karloman, A. D. 771, was never doubted, and while Charlemagne too was born out of wedlock, he was fully recognized and legitimated by the subsequent marriage of his mother and father. There was never the least question as to his ancestry or as to his being of the royal family.

The objection made by Bro. Dring to the Charles Martel theory (26) that he was not in fact of the royal or regal line of France is more specious than sound. It is true that neither he nor his father was ever formally crowned king, but his son, Pepin the Short, father of Charlemagne, was. It is true that Charles Martel never assumed the title of King; during his entire reign his official title continued to be "Mayor of the Palace." The nominal kings of the French had, however, at this period long ceased to be king in fact; they are known to us as the "puppet kings," to the French as "les rois faineants" (the lazy kings).

The real ruler had long been the Mayor of the Palace, an official who began as a sort of confidential servant, or, as we might now say, Private Secretary to the great old Clovis, but who ended with usurping all the kingly authority and finally in deposing the king and confining him in a monastery. This shadowy line of royalty came to an end with the death of Thierry IV in A. D. 737; Charles neglected to place another on the throne and from then until his own death in 741, though retaining the old title of Mayor of the Palace, Charles Martel wielded an authority which even in theory was unshared with any other.

The transparent fiction of governing in the name of a king who had no existence should certainly deceive no one of this day; doubtless most of his own generation recognized in him the real king. In the annals of the year A. D. 717 it is written "Carolus regnare coepit." So very obvious is this that at least two recent encyclopaedic works of high authority denominate him "King of the Franks." (27)

I do not mean to imply that these works are technically accurate in denominating him "King"; but admitting that the encyclopedic writers in question are uncritical, I ask might not the same facts that lead uncritical writers of the XXth Century to call Martel "King of the Franks" have led the same class of writers, (such as the compilers of our "Old Charges" undoubtedly were), to do the same thing, say, in the Xth, or XIth, or XIIth, or XVIth Century? The mere fact that the personage (whoever he be) that is referred to in our manuscripts, is called "King of the Franks" does not prove that Martel is not that personage, because forsooth while practically, he was never technically their king.

In a very real sense Charles Martel was of the "Regal" or "Royal" line of France, though his illegitimacy and apparent repudiation by his father would naturally give rise to the charge by the adherents of his stepmother and nephew, (to whom Pepin had left the Kingdom), that he was not of the royal blood at all, thus rationally accounting for just such discrepancies all contradictions as we find in our Masonic MSS.

Accrediting Charles Martel with doings of Charlemagne is quite unlikely for two reasons, it is a tendency of the human mind to ascribe an act (1) to a later rather than an earlier hero and (2) to the more noted rather than the less noted individual. In every age since his day, Charlemagne has been a better known personage than Charles Martel. We should, therefore, rather expect deeds of Charles Martel to be attributed to Charlemagne than the converse. And are not those who advocate Bro. Dring's theory doing this very thing ?

It has never been satisfactorily shown, so far as I am aware, whence or how Charles acquired his cognomen of Martel (the hammer). Our legends say he was a Mason before he was King, a thing which, owing to his early precarious fortunes, was far more likely with him than with Charlemagne. As a Mason he would, of course, wield the hammer; when he was become king some reminiscence of his old Craft would naturally cling to him; history affords many such instances.

The idea that his name was given him because he beat the Saracens so unmercifully, as with a hammer, sounds quite apocryphal; more likely it was but a new application of a name by which he had been previously known.



Charles Martel was first a man of or in France, though not a Frenchman; he was elected King of the French, if not by a regular show of hands, by the silent suffrage of his people; his elevation he achieved by his own fortune, powerfully aided, no doubt, by the fact that he was a son (though only natural) of Pepin d'Heristal; hence, of the lineage of the real king; so that it may then have well been, as it is now, a matter of doubt which contributed the more to his success.

These well authenticated historical facts fulfill every requirement of our MS. traditions, except that Charles Martel was a Mason before he was king. But on this point history is not so silent in his case as in that of Charlemagne. On the other hand, his name, Martel, lends, as we have seen, some corroboration, which is wholly lacking in the name of Charlemagne. While it must be confessed that the evidence outside of our MSS. is meager, yet what there is and all that there is tends to support the Martel theory.

Nor is there anything inherently improbable in it; it is a mistake to suppose that architecture was unknown during and before Charles Martel's day. Omitting all consideration of the classic architecture of Greece and Rome, for nearly two centuries prior to his birth, the Magistri Comacini, the famous brotherhood or guild of Masons, having their center at Como, in Northern Italy, (and hence not remote from France) had under the patronage of the Lombard Kings (and even before their time) been engaged in the erection of splendid churches and palaces, remains of which exhibit a high degree of skill.

Evidences are not wanting of the very early introduction of Comacine architecture into France. Bro. Gould says that at the present day splendid ruins dating long before the invasion of the barbarians still testify to the opulence of the French people. History vol. 1, p. 179.

Having by the battle of Tours in A. D. 732, freed Europe from the threatened inundation of the Saracens and thus become the recognized defender of Christianity against the Infidel, nothing is more natural than that Charles Martel should have evidenced his piety and gratitude by the erection of churches. It was a common custom from the days of the earliest Christian kings thus to give expression to their religious enthusiasm and it should excite no surprise if Charles Martel followed their example.

All the probabilities are on the side of the conclusion that he, like so many of his predecessors and successors, was a church builder. Indeed, it need cause no wonder if Martel, as our MSS. declare, himself became a member of and practiced the Craft, an example which finds imitation in Peter the Great becoming a ship-wright.

If, as therefore appears probable, Charles Martel was either a member or a patron of the Craft of Masonry, he might reasonably be expected to grant them privileges not conferred upon the other crafts generally. Our MSS. say that he did; likewise in France, according to Boileau's Code of the usages and customs of the Masons, the Stone Masons, the Plasterers, and the Mortarers, compiled about A. D. 1260, "All Stone Masons are free of watch duty since the time of Charles Martel, as the wardens have heard tell from father to son." Commenting upon this, Bro. Gould, in his History of Freemasonry (vol. I, p. 200) says "The Prud'hommes (wardens) inform Boileau that it has been traditional from father to son that they (stone masons) have been exempt ever since the time of Charles Martel.

We thus see that as early as the thirteenth century, a tradition was current in France that Charles Martel had conferred special favors upon the stonemasons, and that this tradition was sufficiently well established to ensure very valuable privileges to the craftsmen claiming under it. With but one (28) exception, all the Old Charges of British Freemasons also pointedly allude to the same distinguished soldier as a great patron and protector of Masonry."

This "community of tradition," as Bro. Gould calls it, "which pervaded the minds of the medieval Masons in Gaul and Britain," and which is one of the greatest obstacles in the way of the Charlemagne theory, Bro. Dring does not so much as allude to, much less attempt to reconcile. It is thus indisputably proved that the Charles Martel tradition was thoroughly established in France certainly a hundred and fifty years before the Cooke MS. had any existence and hence before its author could have made his supposed mistake, and a much longer period before Bro. Dring's supposed editor or copyist could have made his supposed correction, or mis-correction, if the term may be allowed.

By Bro. Dring's rule that, when a document does not accord with one's theory, one has only to suppose that its author or editor had mistakenly or deliberately made it read differently from the way it should read, anything can be either proved or disproved. If two documents stand in the way, it is only necessary to suppose that the writer of one had the other before him, and thus any number of authorities may be gotten rid of. In this manner, Bro. Dring has brushed aside more than seventy documents.

The name of Charles Martel first appears in our known MSS. in Grand Lodge No. 1, of A. D. 1583, or as we have seen, more than three hundred years after a similar tradition concerning him was current among the French Stonemasons. Those who would overthrow this consensus of Masonic tradition both in France and England and would dethrone Charles Martel from the proud position he occupies in our legendary history and put in his place the greater Charles, must produce evidence more convincing than any yet brought forward. Until stronger evidence is adduced, Charles Martel is quite good enough a hero for us.

(1) Quoted from the Grand Lodge MS. No. 1 of the "old charges." This MS. bears date A.D. 1583 and is printed in Hughan's "Old Charges" (1872), p. 41, Sadler's "Masonic Facts and Fictions" (1887), p. 199; Quatuor Coronati Antigrapha, Vol.

(2) A.Q.C. vol. XVIII, p. 179; Ib. vol. XIX, p. 45.

(3) A.Q.C. vol. XIX, p. 55.

(4) Bryce Holy Roman Empire; A.Q.C. vol. III, p. 166.

(5) Cooke, William Watson, Henery Heade MSS. The Stanley MS. says he was named "Charles" simply.

(6) Cama MS. Levander-York MS. says "regulator of France."

(7) Grand Lodge No. 1, Phillipps No. 1, Phillipps No. 2, Bain, Dowland, Col. Clerke, Wood, Melrose, York No. 6, Dumfries-Kilwinning No. 1, Dumfries-Kilwinning No. 4 MSS., Papworth MS. says a "regalion of France." John T. Thorp MS. says "reall Lyne of France." The Stanley MS. says "of Regalme in ffrance."

(8) Edinburgh-Kilwinning, Lansdowne, Antiquity, York No. 1, York No. 2, York No. 4, York No. 5, Harris No. 2, Probity, Hope, Alnwick, Wren, Waistell, John Strachan, New Castle College, Scarborough MSS. Dumfries-Kilwinning No. 3 calls him "a prince of the Royal line of France."

(9) Cooke, William Watson, Henery Heade, Carmick MSS.

(10) Acheson-Haven, Thos. W. Tew MSS.

(11) Cooke, Henery Heade MSS.

(12) Grand Lodge No. 2, Harleian No. 1942, Rawlinson, John Macnab MSS.

- (13) William Watson MS.
- (14) Buchanon, H. F. Beaumont MSS.
- (15) Phillips No. 3, Sloane No. 3848; Sloane No. 3323 "men." Lechmere Briscoe MSS.
- (16) Dumfries-Kilwinning No. 4 MS.
- (17) Cooke, William Watson, Dumfries-Kilwinning No. 3, Henery Heade MSS.
- (18) Grand Lodge No. 1, Col. Clerke, Edinburgh-Kilwinning, Probity, Phillips No. 1, Dumfries-Kilwinning No. 1 and No. 3, New Castle College, Phillips No. 2, Cama, Carmick, Bain, Lansdowne, H. F. Beaumont, Antiquity, Thos. W. Tew, York No. 1 York No. 2, York No. 5, Wood, Melrose No. 2, Harris No. 2, Alnwick, Wren, John T. Thorp, John Strachan, Scarborough, Grand Lodge No. 2, Harleian No. 1942, John Macnab, Buchanan, Acheson-Haven, York No. 6, Papworth, Phillipps No. 3, Dowland, Levander-York, Sloane No. 3848, Sloane No. 3323, Harleian No. 2054, Lechmere, Briscoe MSS. Stanley MS. "he says loved well such advice."
- (19) Grand Lodge No. 1, Edinburgh-Kilwinning, Phillips No. 1, Thos. W. Tew, Phillipps No. 2, Cama, Carmick. Bain, York No. 1, York No. 2, York No. 5, Stanley, Wood, Alnwick, John T. Thorp, H. F. Beaumont, John Strachan, Col. Clerke, Scarborough, Grand Lodge No. 2, Harleian No. 1942, Rawlinson, John Macnab, Dumfries-Kilwinning No. 1 and No. 3, Lechmere, Briscoe, Sloane No. 3323, New Castle College, Harleian No. 2054, Levander-York, Sloane No. 3848, Buchanan Acheson-Haven, York No. 6, Papworth, Phillipps No. 3, Dowland MSS.
- (20) Grand Lodge No. 1, Dumfries-Kilwinning No. 1 and No. 3 Edinburgh-Kilwinning, Thos. W. Tew, Phillipps No. 1, Phillips No. 2, Waistell, Cama, Col. Clerke, Bain, Lansdowne, Probity, Antiquity, York No. 1, York No. 2, York No. 5, Wood, H. F. Beaumont, Melrose No. 2, New Castle College, Harris No. 2, Hope, Alnwick, Wren, John Strachan, John T. Thorp, Scarborough, Dumfries-Kilwinning, Buchanan, Acheson-Haven, York No. 6, Papworth, Phillipps No. 3, Dowland, Levander-York, Sloane No. 3848, Sloane No. 3323, Harleian No. 2054, Lechmere MSS.
- (21) Grand Lodge No. 2, Harleian No. 1942, Rawlinson, John Macnab MSS.
- (22) Grand Lodge No. 1, Edinburgh-Kilwinning, Phillipps No. 1, Col. Clerke, Phillipps No. 2, Waistell, Cama, Bain, Lansdowne, Antiquity, Thos. W. Tew, Wood, Melrose No. 2, Stanley, Harris No. 2, Hope, Probity, Alnwick, Wren, H. F. Beaumont, Acheson-Haven, York No. 4, York No. 6, Phillipps No. 3, Dumfries-Kilwinning No. 1 and No. 3, Dowland, Levander-York, Sloane No. 3848, Sloane No. 3323, Harleian No. 2054, Lechmere, John T. Thorp, John Strachan, Scarborough, Cooke, William Watson, Henery Heade, Buchanan MSS.
- (23) York No. 1, York No. 2, York No. 5, New Castle College MSS.
- (24) Cooke, William Watson, Henery Heade MSS.
- (25) Cooke, William Watson, Henery Heade MSS.
- (26) A.Q.C. vol. XVIII p. 179.
- (27) Universal Encyclopaedia; Encyclopaedia Americana; The Encyclopaedia Britannica (11th ed.) with a nicer discrimination denominates him a "Frankish Ruler," between which and "King of the Franks" it must be admitted there is little difference.
- (28) Cooke MS. Two others have since been discovered, William Watson and Henery Heade MSS.



This is to Certify
 that _____ whose
 signature appears upon the margin in
 his own handwriting has been regularly
 admitted as an Entered Apprentice
 raised to the Degree of Fellow Craft and
 raised to the Sublime Degree of Master Mason
 and that he is now a Member of
 located at _____
 and we recommend him to such Brethren
 and Fellow's who are entitled upon the Bible

Dated at _____ this _____ day of _____ AD _____ AE

Gr. Secy

This is to Certify
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 raised to the Degree of Fellow Craft and
 raised to the Sublime Degree of Master Mason
 and that he is now a Member of
 located at _____
 and we recommend him to such Brethren
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DATED THIS
 Day of
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INITIATED
 AS AN
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 A.D. 18
 A.L. 58

PASSED
 TO THE DEGREE OF
 FELLOW
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CALLED FROM LABOR
 TO REFRESHMENT
 A.D. 18
 A.L. 58

DATED THIS
 Day of
 A.D. A.L.

THE FOUR HIRAMS OF TYRE
 BY BRO. A.S. MACBRIDE, SCOTLAND

INTRODUCTION

It will, no doubt, surprise many Masons, as well as non-Masons, to be told that there are four Hiram of Tyre mentioned in the scripture narrative of the building of King Solomon's Temple of Jerusalem. Recently the Revd. Br. Morris Rosenbaum, P. P. G. Chaplain, Northumberland; Hollier-Hebrew Scholar, University of London; called the attention of the Masonic fraternity to the views of Meir Lob Malbim, the famous Rabbi of Kempen, as shown in his Commentary on the books of Kings and Chronicles.

The learned Rabbi maintains, that these books refer to two Hiram who were employed at the building of the Temple, and that many passages in these books are only reconcilable on that supposition. While considering this proposition and searching for information regarding it, some interesting indications became apparent, leading to the conclusion, that there are two Kings of Tyre, as well as two Artisans of Tyre, mentioned in the sacred narrative; and all called by the name of Hiram. Following up these indications and reviewing the whole subject, at full length, this article on "The Four Hiram of Tyre" is the result.

Let us then consider the two propositions indicated, viz : First, that in the narration of the building of King Solomon's Temple at Jerusalem, as given in the books of Kings and of Chronicles, two kings of Tyre, called Hiram, are mentioned. Second, that in the narration above referred to, two artisans of Tyre, called Hiram, are also mentioned.

I. THE TWO KINGS CALLED HIRAM

The first mention in the Bible of the name of Hiram is in II Samuel V. 2, where we read: "And Hiram of Tyre sent messengers to David, and cedar trees, and carpenters, and masons, and they built David an house." Referring to the same circumstance, we read in I Chronicles XIV. 1: "Now, Hiram king of Tyre sent messengers to David, and timber of cedars, and masons, and carpenters, to build him an house." In I Kings V. 1 we are informed: "And Hiram king of Tyre sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram was ever a lover of David." In II Chronicles 11. 3, it is recorded: "And Solomon sent to Hiram the king of Tyre, saying, as thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me."

After the Temple had been built, as we learn from I Kings IX. 10: "It came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the King's house, . . . that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said: What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day." (This word "Cabul" expresses contempt. According to Josephus, it means, "that which does not please.")

Let us try to arrange the circumstances here mentioned in chronological order. From II Samuel V. 5, and I Kings II. 11, we learn that David reigned thirtythree years in Jerusalem. It was in the early years of his reign there, that David received from Hiram, cedar trees, masons and carpenters to build his house. This was, in all probability, thirty years before the death of David and the crowning of Solomon. In the fourth year of Solomon's reign the building of the Temple was begun and Hiram, king of Tyre, sent his servants to assist in the work.

Twenty years afterwards, Solomon gave Hiram, twenty cities in the land of Galilee. Such is an outline of the events connected with Hiram king of Tyre, as related in the Hebrew scriptures, and if we closely examine them the question will naturally arise: was the Hiram who sent cedar-trees, and masons and carpenters to David the Hiram of the twenty cities? If so, then when Solomon gave him the twenty cities, he must have reigned in Tyre for fifty-four or more, years; an almost incredulous length of reign in those days in the east. (This figure is arrived at as follows: from the building of King David's house to the crowning of King Solomon, 30 years: from the latter event to the beginning of the building of the Temple, 4 years: from the beginning of the Temple to the giving of the twenty cities, 20 years: In all 54 years.)

Considering the conditions of royal government prevalent in the eastern world in the days of Solomon and David, we are surely entitled to assume that Hiram would be at least twenty years of age when he sent his carpenters and masons to build a house for David his friend. If this is right, Hiram must have been at least seventy-four years old when he "came out from Tyre to see the cities which Solomon had

given him." For an aged eastern monarch to undertake a journey through a rough and barren country, such as Galilee, seems not at all natural. One can hardly suppose, also, that after his long intimacy with David and Solomon he would be without a fairly accurate knowledge of the cities adjacent to his own kingdom, and that he would have needed to undergo the toil of such a journey in order to know what they were like.

This journey indicates more the curiosity of an active, young, monarch, than the careful action of one approaching, if not actually the octogenarian stage. The phrase, also, in Kings V. I: "for Hiram was ever a lover of David," scarcely accords with the idea of an old friend. It seems more to indicate a youthful admirer whose father, or near relative, had long been a friend of David.

The only known source of information on this subject, outside of the Hebrew scriptures, are the two Hellenistic historians: Menander of Ephesus, and Diodorus; the latter being largely dependent on the former. The statements of these historians have been preserved by the Jewish writer Josephus, and from these we learn that Hiram I, son of Abi-baal, reigned in Tyre from 970 to 936 B. C. and that the building of Solomon's Temple dates from the eleventh year of Hiram.

If this is correct, he could not be the Hiram who sent masons and carpenters to build an house to David, according to the sacred narrative, at least thirty-four years before the building of the Temple. If Hiram, son of Abi-baal, was the first of the name, then who was the Hiram of David's house referred to in II Samuel, V. 2? This difficulty is explained by some writers, by suggesting that Abi-baal was a distinctive, or honorary name; and that his proper name was Hiram: and this, according to Kitto's Cyclopaedia, "is rendered probable by the fact that other persons of the name of Hiram occur in the series of kings of Tyre." On the whole, taking everything into account, the natural and probable conclusion seems unavoidable, viz: that the Hiram of the building of David's house and the Hiram of the twenty cities were two distinct persons. If we assume that they were one and the same, we are faced with the following improbabilities.

(1) That David must have built his house shortly before his death, after reigning in Jerusalem for about thirty years; which does not agree with the sacred narrative.

(2) That his intrigue with Bethsheba, the mother of Solomon, must also have occurred in his old age, which is not quite likely.

(3) That the various campaigns, detailed in the narrative, after the building of his house, must also have taken place in his advanced years, viz: the Philistine war at Baal-perazim, and the war in the valley of Rephaim; the conquests of Moab, of Zobah, of Syria, of Edom and of Ammon; the revolt of Absalom, various insurrections, another Philistine war, in which David waxed faint in battle; and the battles of Gob and Gath, et cetera.

(4) That Solomon must have been a child when he was crowned king of Israel, and when he began to build the Temple; also, when he married Pharaoh's daughter, and gave his famous judgment in the case of the two women who claimed each to be the mother of the same child; and further, when he had established a fame for wisdom and learning that had spread over many lands; all of which is very improbable.

Reading the Hebrew scriptures in a common sense way, there seems no reasonable doubt that none of these improbabilities occurred. David built his house previous to the Bethsheba incident, and the various wars referred to. Wars were protracted and trying in his day, and we can scarcely imagine those mentioned as being carried on by an old monarch of seventy years, nor in less than twelve to fifteen years. Add to this the intervals of peace, in which the Ark was taken to Zion, and in which preparations were made for the building of the Temple, the three years of famine, and other things mentioned in the sacred narrative; and we may safely say that, at least, thirty years intervened between the building of David's house and his death.

In contrast to this contradictory and unsatisfactory theory, that there is only one Hiram, king of Tyre referred to, in the sacred history of the building of the Temple; the assumption that two kings of Tyre, called Hiram are therein mentioned, at once solves our doubts and difficulties, and makes the narrative plain and natural.

The course of events seems to have been as follows: David of Israel and Hiram of Tyre were great friends and, probably, about the same age. After David captured Jerusalem, his friend in Tyre sent him

masons and carpenters to build an house for him. War had for years devastated Judea, causing the arts and manufactures to be neglected.

The peaceful occupations of the builder and the artist had been abandoned for that of the warrior, and hence David had to obtain those from Tyre; which was then famous all the world over for its arts and manufactures. Time passed and age began to steal over the hardy shepherd, warrior and poet king. Twenty-six years after the building of his house his friend Hiram dies, and is succeeded by his son Hiram; and, seven years afterwards, David himself is gathered to his fathers and Solomon, then thirty years of age, ascended the throne.

In the fourth year of his reign Solomon began to build the Temple, with the assistance of Hiram, king of Tyre, the successor of Hiram the friend of David. In furtherance of this view of the subject we find in the letter sent by Hiram to Solomon, agreeing to the request for assistance in the building of the Temple, the following words: "And now I have sent a cunning man, endued with understanding of Hiram my fathers." Here we have, surely in the light of common sense, a clear indication that the predecessor of Hiram on the Tyrian throne was also called Hiram.

Reviewing all the circumstances as related in the sacred narrative, and taking into account the testimony of Menander that the building of the Temple was begun in the eleventh year of the reign of Hiram; there appears only one conclusion open to us, viz: that the Hiram who sent masons and carpenters to build a house for David, and the Hiram who, fifty-four years after that event, refused the twenty cities offered to him by king Solomon; were not the same but were both kings of Tyre; of the same name, and, probably, father and son.

II. THE TWO *ARTISANS CALLED HIRAM

IN the traditions of Masonry connected with the M. M. degree, the central figure is that of "Hiram Abif." A martyr to fidelity and honour, his memory has been held sacred by the Craft. Yet, historically, there is very little known of him. By many, if not by the most, of those who troubled themselves to think on the subject, the traditions regarding him, until recently, were considered to be mythological legends similar to those on which the ancient mysteries were formed, and altogether devoid of truth.

The fact that in the Biblical accounts of the building of King Solomon's Temple there is no mention, nor apparently the smallest hint, of his death, has been accepted as a proof that he did not die, during the building of that structure. Dr. Oliver, the well known Masonic writer, evidently considered the tradition of his death as mythical, for in the "Freemason's Treasury," Lecture XLV, he says: "It is well known that the celebrated artist was living at Tyre many years after the Temple was completed."

But let us examine the Biblical narrative a little more closely than we have hitherto done. Assuming for the time being as correct, the generally accepted belief that only one artisan of the name of Hiram, or Hiram, is mentioned in that historical account of the building of the Temple; we are immediately confronted with three contradictions demanding attention. These are:

- (1) in the descriptions of his parentage;
- (2) in the descriptions of his qualifications;
- (3) in the periods named of his arrival at the Temple.

In the first place then, let us look at

THE DESCRIPTIONS OF HIRAM'S PARENTAGE

In 2 Chron. H. 14, Hiram is said to be: "the son of a woman of the daughters of Dan." In I Kings VII. 14, he is described as: "the Son of a widow woman of the tribe of Naphtali." Now, no man can have two mothers, and no mother can belong to two tribes. On what supposition then, can these two differing descriptions be reconciled? Is it some mistake as to the tribe to which the mother belonged? With writers unacquainted with the tribes of Israel, or of the peculiarities of Hebrew history, that might be. But the writers of the books of Kings and Chronicles had an intimate knowledge of all these things, and we can scarcely suppose for a moment any such mistake.

The tribe of Dan occupied the hilly country in the immediate neighborhood of the Philistines and Samson the celebrated warrior and patriot was of that tribe.

* The word "Artisan" is here used in its proper sense as one skilled in Art; a master of Arts.

Unable to subdue the Philistines the Danites, after the death of Samson, migrated to the plains of the upper Jordan around the city of Laish, which was then the granary of Sidon. Their proximity to Tyre, no doubt, resulted in intermarriages with the Tyrians; and hence, there would be nothing very remarkable in "the Son of a woman of the daughters of Dan," being a famous artisan of Tyre.

The tribe of Naphtali were located in the mountains on the northern border of Palestine; and from their nearness to Tyre and the necessities of trade from the sea-coast, they had regular intercourse with the Tyrians, and intermarriage would, consequently, more or less result. Thus there seems nothing extraordinary in the recorded fact, that a Tyrian artisan was "the son of a widow woman of the tribe of Naphtali."

There is little likelihood that, in either of these two cases, the writer of the book of Kings, or the writer of the book of Chronicles, would make any mistake in the matter of lineage; for on this point the Hebrew writers seem to have been very particular. The fact that in both instances the father is not mentioned, adds weight to the correctness of the description of the mother; and, if there was only one artisan of the name of Hiram at the building of the Temple, we have before us the insuperable difficulty of believing that he had two mothers.

Let us now pass on to consider, in the second place;

THE DESCRIPTIONS OF HIRAM'S QUALIFICATIONS

In 2nd. Chronicles II. 14, Hiram is described as: "Skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; and also to grave any manner of graving, and to find out every device." In 1st Kings VII. 14, he is called: "A worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass." Now, just think for a little on these two descriptions. The one is skillful to work metals--gold, silver, brass and iron; also stone and timber. In weaving and in dyeing, in engraving and in every device, he is an expert. He is an all around architect--a marvel, a genius, a man of large experience and, no doubt, of ripe years, whose fame would be sure to go down the ages.

The other is merely a worker in brass--no doubt a man of good parts, but limited in experience and knowledge--probably young in years, and, according to the description, as yet only a worker in brass. This statement that his craftsmanship is confined to brass is most carefully noted by the historian, for it is reiterated in the description. He says: "A worker in brass filled with wisdom and understanding, and cunning to work all works in brass," He repeats the words "in brass," as if he was afraid that the individual he was describing might be mistaken for some other person of the same name, also celebrated as an artisan and a worker, at the building of the Temple.

Considering these two descriptions, is it reasonable to believe that they refer to the same individual? They are not loose, nor in any way vague. On the contrary, they are very precise and detailed, and no one reading them, without prejudice, would imagine them to refer to the same artisan.

We now come to our third point, viz:

THE PERIODS NAMED OF HIRAM'S ARRIVAL AT THE TEMPLE

In 2nd Chronicles II. 13, before the work of the Temple was begun, Hiram king of Tyre in his letter to Solomon says: "And now I have sent a cunning man endued with understanding," etc. In I Kings VII. 13, after the house of the Lord and the house of Solomon had been built, we are informed: "King Solomon sent and fetched Hiram out of Tyre." In the one statement we are told that before the house was built a skillful man was sent to King Solomon by Hiram King of Tyre; in the other that after the house was built Solomon "sent and fetched" Hiram out of Tyre. These periods were twenty years apart; for the house of the Lord took seven years, and the house of Solomon and the courts of the Temple other thirteen years in building.

To understand the biblical narrative properly one has to keep in view that there are several "finishes" mentioned, and that these refer only to certain parts of the work at the building of the Temple. The first "finish" is mentioned in I. Kings VI. 9: " So he built the house and finished it"--that is the mason-work, or shell of the building.

Then comes the second part of the work, consisting of the carpenter-work of the roof, and of the chambers around about, as stated in verses 9 and 10; and in verse 14, the narrative goes on to say: "So Solomon built the house and finished it." The third part of the work described, consists of the decorations--the gold plating and gilding. Verse 22 says: "And the whole house he overlaid with gold, until he had finished all the house." The fourth part of the work is stated to have been the internal fittings and carvings of the house, and the building of the inner court, and the whole is summed up in verse 38, as follows: "And in the eleventh year, in the month of Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."

So far as we have followed the narrative, the house itself, in its plan and embellishments, has been finished; but the Temple is still far from being completed. The outer courts and the houses of the king, with all their magnificence and ornamentation; the pillars of the porch, and the altars and utensils of the inner court, have not yet been begun.

These were to take other thirteen years to construct and finish. In the meantime, let us go on. The house of the forest of Lebanon, the porch of judgment, Solomon's Palace, the palace for Pharaoh's daughter, and the great court; had all just been built when the sacred narrative is abruptly interrupted by the statement: "And king Solomon sent and fetched Hiram out of Tyre." All the work of building proper had been completed, but many things had yet to be done before the sacrifices and magnificent services of the Hebrew religion could be begun and maintained at the Temple.

But, if Hiram was sent by the king of Tyre before the work was begun, why did Solomon, at this particular stage, need to send and "fetch" him out of Tyre ? Had he gone back to Tyre after some years of laborious work, and was he again needed to complete the building? There are one or two objections to the idea. If he did return to Tyre, we would naturally expect the historian to give us some indication of his having done so. But, search as we may, there is not the smallest hint, or indication of that. All writers on the subject, differing as they do on many points, agree that Hiram had the superintendence of the work at the building of the Temple.

Is it likely then, that he could have gone back, while the work was unfinished? The time necessary for such a journey in those days would have so interfered with the progress of the building operations that we are scarcely entitled to assume such a thing, unless on something approaching substantial grounds. The custom then, and for many centuries afterwards, with artisans such as Hiram, was to make their home for the time being wherever their work was. Building operations in connection with temples were necessarily of long duration. In the present case they had probably already stretched over fifteen years.

The building of the holy house had occupied seven years, and the royal houses and the courts were finished, so far as mason and carpenter work were concerned; and, as they occupied thirteen years to complete, we may safely estimate that at least eight of these thirteen years had already passed when "Solomon sent and fetched Hiram out of Tyre." In all probability then, Hiram had already spent thirteen years in Jerusalem and, if alive, was still there.

If that was so, why and wherefore did Solomon need to send and fetch him out of Tyre? So far as all the records go, the periods named of Hiram's arrival at the Temple are not consistent with the course of events, and are contradictory to each other; so long as we assume there was only one Hiram engaged at the work of the Temple.

These three contradictions as to the Parentage, Qualifications, and Period of arrival at the Temple, which we have now been considering, must apparently remain inexplicable, unless on the natural and, at present, the only reasonable explanation that there were two artisans of the same name, engaged at the work of that famous structure. This hypothesis reconciles those contradictions, makes clear the biblical narrative, explains certain hitherto unintelligible statements, and lends corroborative testimony to the truth, in its substance, of the Masonic tradition of the death of Hiram Abif. In the light of this hypothesis let us now review the whole circumstances mentioned in the sacred narrative.

The first Hiram is "the son of a woman of the daughters of Dan," and arrives at the beginning of the building of the Temple. He is an all around artisan, skillful to work in stone, timber, gold, iron, etc. He superintends the building operations. It is a task of no common difficulty. A great Temple has to be built on the top of a rugged hill, almost entirely surrounded by sharp precipices.

Immense walls, the lowest of which is to be 450 feet high, have to be reared up in the valley out from the precipices, and the intervening space has to be filled up with earth in order to make room for the Temple with all its courts and palaces on the top. This work has to be done under the peculiar conditions that neither hammer, nor axe, nor any tool of iron is to be heard in the main structure, that is the sanctuary; while it is being built. All this would require great skill, knowledge and experience.

Stonework, timber-work, and metal-work of various kinds have to be executed. The Sanctuary has to be covered inside and outside with gold. Great curtains, with cherubims and other devices, have to be manufactured.

Carvings on stone, and on timber; engravings on gold and silver; have to be done, and done in the highest and most skillful manner possible. The work is not only stupendous in its nature; it is also magnificent in its character. Well, the years pass on and, at the seventh, the house of the Lord and the inner court have been built. Then began the work of the outer courts and the royal palaces. These, while parts of the Temple scheme, were not considered as parts of the sanctuary, and hence, sacred silence was no longer a necessary condition. All was now bustle.

The sounds of hammer and chisel, and the stir of toil filled the air, while the great courts and palaces were gradually erected. Other eight years passed in this work, and Hiram the first, with his wonderful genius and skill, built a structure whose fame has been echoed down through the long corridors of Time.

Now it is at this stage that Hiram the first disappeared and Hiram the second, "the son of a widow woman of the tribe of Naphtali" came into view. Everything, except the molten brass-work, has been done. Why did Hiram the first not do it? That he was perfectly capable, there can be no reasonable doubt. Why then, did Solomon need to send for Hiram the second to do it? It is evident that Hiram the first was no longer available. Why? Neither scripture narrative nor profane history, so far as we can trace, give any answer to this question. But the traditions of Masonry supply a very clear and natural answer. Hiram the first was dead, and hence Solomon sent and fetched Hiram (the second) out of Tyre, to finish the work.

Everything had been completed except the brass-work. and Hiram the second is described specially as "a worker in brass." Five more years passed and the final finish of the Temple came. The mighty brass pillars--the casting of which was a wonderful achievement--the various altars and utensils, the golden candlesticks etc., were all made and put in their places and, with full pomp and sacrifice, Solomon dedicated and consecrated the house of the Lord.

In this way, on the assumption that there were two Hirams engaged at the work of the Temple the sacred narrative is clear and coherent; and the seeming inconsistencies and contradictions we have referred to, disappear.

But there still remain one or two passages in the narrative which puzzle us. In I. Kings VII. 45, we read: "And the pots and the shovels and the basins, and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass." In II. Chronicles IV. 16, after ascribing as in the book of Kings, the various things made by Hiram--the pillars, the bases, the layers, and the sea with twelve oxen under it--we read: "And the pots also, and the shovels, and the flesh-hooks and all their instruments, did Hiram, his father make to king Solomon, for the house of the Lord, of bright brass." Here we have evidently a parenthetical remark interjected by the writer of the narrative with the object of making plain to the reader some fact which would be otherwise obscure.

The words "of bright brass" arrest our attention. What do they mean? They evidently want to emphasize that the pots, shovels, and all the work of brass done by "Hiram, his father" were of bright brass that is, malleable brass; while the pillars, the bases, the layers, as mentioned in the context were of cast brass. This distinction is associated with the words "his father." Whose father could it be, but the father of the person whose work is being described? In verse II of the last mentioned chapter in Chronicles, we read: "And Hiram made the pots and the shovels and the basins.

And Hiram finished the work that he was to make for King Solomon for the house of God." Now, according to Hebrew scholars the words here translated "Hiram" in both instances, are distinct, and different in the original. In I. Kings VII. 40, our translation should read: "And Chirom made the layers and the shovels and the basins. So Chiram made an end of doing all the work, etc.": and in II. Chronicles IV. 11, it should read: "And Chiram finished the work that he was to make for king Solomon" etc.

In view of the distinction in the names, and of the apparent parenthetical character of the 45th verse in I. Kings VII. and of the 16th verse in II. Chronicles IV., the reading of the sacred narrative appears to be as follows, beginning at I. Kings VII. 40:

"But Chirom made the lavers and the shovels and the basins, and Chiram made an end of the work that Chirom was to have made king Solomon for the house of the Lord: the two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two net-works, to cover the two bowls of the chapiters which were upon the top of the pillars; and four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that were upon the pillars; and the ten bases, and ten lavers on the bases; and one sea, and twelve oxen under the sea:--but the pots and the shovels, and the basins; and all those vessels which Chirom made to king Solomon for the house of the Lord were of bright brass."

In the same way beginning at II. Chronicles IV. 11, we would read: "But Churam made the pots, and the shovels, and the basins; and Chiram finished the work which Churam was to have made for king Solomon for the house of God--to-wit: the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were upon the pillars. He made also bases, and lavers made he upon the bases: One sea and twelve oxen under it; But the pots, and the shovels and the flesh-hooks, and all the instruments which Churam, his father, did make to king Solomon for the house of the Lord were of bright brass."

This reading of the narrative, seems to us, the only one that gives any appearance of consistency and plain sense. The repetition of the name "Hiram" in I. Kings VII. 40, and its use in verse 45; the repetition of "Hiram" in II. Chronicles IV. 11, and the words "Hiram his father" are all inexplicable and confusing, as they stand. The explanation that makes everything plain and clear is that Hiram the son made the pillars, the lavers, etc., of cast-brass, and that Hiram his father made the pots, basins, etc., of bright or malleable brass. In this view the words "his father" (in the original "Abif") is rendered quite natural and intelligible, and accords with Masonic tradition.

In all the variations of the Masonic traditions, the Hiram whose death occurred immediately preceding the completion of the Temple is named "Hiram Abif." This designation becomes significant only in view of the fact that another Hiram, his son, also superintended at the building of the Temple and finished the work which his father would no doubt have finished had he lived a few years longer. Why should the designation "Abif" have been given if there was no other Hiram engaged at the Temple? It surely indicates not only another Hiram, but also that the other was the son of the Hiram so named.

The Hiram whom Solomon "fetched out of Tyre" is described as the son of a widow. This description accords exactly with the theory now advanced. If Hiram Abif was dead and his wife alive, his son Hiram would naturally be the son of a widow.

The expression "sent and fetched" is peculiar and is also perhaps very significant. It seems to indicate in all probability that the King Solomon sent an escort for Hiram. Our Rev. Brother Rosenbaum thinks this was to protect him from his father's enemies. With this we can scarcely agree. These enemies were all too insignificant to demand for him a royal escort. Ordinary guards as was usual for travelers, would have been sufficient so far as safety was concerned. A royal escort was, and is a mark of honour and it seems much more probable that this respect was shown to the son, in honour of the fame and memory of the father.

This theory of the two Hiram-Artisans at the building of the Temple also harmonizes with the statement made by Dr. Oliver to which reference has already been made, viz: "It is well known that the celebrated artist was living in Tyre many years after the Temple was completed." This statement has been used as an argument against the truth of the Masonic tradition regarding the death of Hiram. But if there were two Hiram's the statement of Dr. Oliver and the tradition of Hiram's death may both be true. Hiram the son may very probably have returned to Tyre and lived, let us fondly believe, many years the worthy son of a noble father.



Important News

Dear Brethren,

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

We look forward to receiving input.

From the staff of the Office of the Secretary General, Masonic High Council

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."

THE CRAFT FREEMASONRY

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Masonic High Council of the Mother High Council of the World

Lima 15 May 2011

MM:. RR:. BB:.

Great Masters and Past Great Masters

RR:.BB:. y DD:..BB:.

Great Secretaries

RR:. BB:. MM:. WW:.; Past and Ex MM:. WW:.

DD:. BB:.

Dear brethrens;

Let me share a sense of deep joy and repeated my faith in our Masonic tenets and principles, who tuned to my senses and my spirit, and which in perfect harmony, transmitted to us our Representatives from the Occidental Grand Lodge of Peru, with its board of dignitaries and officials.

Our Great Assembly started last night, convened by our Grand Master, M:. W:..B:. Carlos Shimomura, to elect the new Great Board of DD:.. and OO:.. for the period 2011-2013, with the solemnity of the ritual in which the Great Lodge works are taken, kicked off the election in which every proposal were approved unanimously, thereby having elected our fourth Grand Master R:.B:. Eulogio Homero Díaz Haro and his Great Board, as in the three previous occasions, unanimously.

The hard, shiny and fraternal work that our actual Grand Master has to do, once again, is crowned with the success that we are accustomed.

Through this, I would get ahead of the official invitation that our Grand Master and Grand Master elected will make soon, for the installation of the Great Board of the Occidental Grand Lodge, the one that will be held on Tuesday

May 31st, hour 6:00 PM at the Brotherhood Temple on Calle Teatro # 240 in Callao.

We will have the honor of sharing the installation of our Grand Master and his Great Board, I ratify myself as yours addict Brother:.

Best Regards,

A handwritten signature in black ink, appearing to read "Pacchioni V.", with a large, sweeping flourish that loops back under the name.

Carlos L. Pacchioni Valdez
President