

# THE CRAFT FREEMASONRY NEWSLETTER No.33 JANUARY 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



## ***Address from the Secretary General of the Masonic High Council***

Dear Brethren all,

In this my first message of new year, I wish to take this opportunity to wish you a happy, prosperous and fulfilling 2010. I would also take this opportunity to congratulate all Brethren that directly and indirectly assisted and contributed to the growth of the MHC the Mother High Council during the 2009 masonic year.

Several Brethren have requested clarity concerning both Masonic Protocol and some Masonic Administration issues, of these the one that repetitively has surfaced is the issue of Masonic elections.

### **CONCERNING MASONIC ELECTIONS**

The tradition and the norm of elections in the Craft since time immemorial it has been that elections at all levels within the Craft is done and held every year, in other words all officers either in a Craft Lodge or in a Grand Lodge have to be elected by secret vote once every 12 months. The Officers or Grand Officers can be re-elected if the Brethren wish to re-elect them, but elections must be held at all levels in the Craft yearly.

Therefore I invite all Grand Lodges and National Masonic High Councils to pay attention to this important regular aspect of the usages and tradition of the Craft.

### **THE ANNUAL RETURN OF THE CRAFT**

I take this opportunity to also inform that during the present month of January 2010, I shall sending out to all Grand Secretaries the "Annual Return of the Craft" form, I therefore kindly ask that all Grand Secretaries assist in updating the records of the central archives of the Masonic High Council the Mother High Council.

### **THE 2010 ANNUAL GRAND ASSEMBLY**

In Lima, Peru during the 2009 Grand Assembly of the MHC the Mother High Council it was voted that Chile would host the 2010 event, to be held in the Capital City of Santiago de Chile.

The Grand Assembly will take place during the days 24, 25 & 26 of September 2010

### **GENERAL BOARD OF JURISPRUDENCE AND REGULARITY**

A proposal has been received to form in due form a General Board to dedicate itself to oversee the Masonic Jurisprudence and Regularity observance in our International Federation.

Sincerely and Fraternally,

Dimitrij Klinar, MHC  
Secretary General



Visit to the Congress of Peru by the Senior Officers of the MHC the Mother High Council of the World

## **English Craft Freemasonry Workings**

Or the difference between the Masonic High Council the Mother High Council of the World and other similar bodies.

The two main workings under the UGLE are Emulation and Stability. Both of these workings arrived in England via the Irish and Scottish Lodges that formed the Grand Lodge of the Antients and which practised Freemasonry as practised and taught in Ireland and Scotland, in a totally different manner and form from how masonry had been worked since time immemorial in England.

The English Lodges, which followed the union on the 27<sup>th</sup> of December 1813 were made to abandon their unique workings, and many old English Lodges had their traditional Craft workings which were far more beautiful, meaningful and symbolically correct taken from them and replaced with the basic and symbolically less accurate Irish and Scottish Masonic workings. It is indeed seen as almost a parody of the Craft history to know that pure Craft Freemasonry in the British Isles originated in England as clearly recorded and stated in the Regius Manuscript of 1390.

So we find that both the Stability and Emulation type of Workings or Rites are not proper English original Craft. And therefore are hybrids which the Masonic High Council the Mother High Council strongly discourages its practices and uses as they form an aberration foreign to the originality and symbolism accuracy found only on the originality of the English Craft as practised in England prior to 1813.

### **STABILITY**

The Stability workings come from the Stability Lodge of Instruction (sanctioned by the Lodge of

Stability now No.217 and formerly a "Antients" Lodge). A year after the Lodge of Reconciliation had finished its work it had among its 17 founders 16 brethren from the "Antients" body.

Three Members of that Lodge were among its founders, and are claimed to have taught the forms and ceremonies rehearsed in it. In all, 8 members of the Lodge of Reconciliation joined the Stability Lodge of Instruction at various times.

## EMULATION

The Emulation Lodge of Improvement was founded six years after Stability – that is, in 1823 – under the sanction of a London Lodge, an old "Antients" Lodge, now the Royal York Lodge of Perseverance, No.7; but in 1830 it passed to the sanction of the Lodge of the Unions, No. 256, formerly a "Moderns" Lodge, under which it still acts. Of the 21 founders, 10 were of the "Antients" body.

## IN REGARDS TO THE SO CALLED SCOTISH, YORK, EMULATION RITES

The Masonic High Council invites all Lodges if misleadingly using such erroneous workings both void of logic and of the proper own essence of the tradition of the Craft, to communicate to us via our e-mail address so in order for us to help and assist in guiding those concerned in the proper way to make sure that the original tradition of the Craft is practised.

## **Initiative in Lebanon**

### **Sports Versus Violence & Fight Terrorism**

Sport is the better way to fight violence and terrorism since it builds the human spirit and ethics. Support the construction of the facilities arena of HIKMA closed sport stadium through this project.

<http://www.globalgiving.co.uk/pr/4200/proj4108a.html>

There are currently about 10,000 athletes in the north-east of Lebanon that are eager to do sports, for they want to find a better way to express themselves in life, and the only way is the magic of ethics in the battles of sport. Far from any explicit violence and a long way far from terrorism, sport can be a way to peace, and can make the spaces between nations negligible, these athletes will give the true image of the human spirit that can do challenge in a peaceful and ethical way.

Our project will let sport invade the local society in enhancing competitions and making good rewards for athletes, making from sport a way to live in peace and progress, it will help and push towards superior ethical enlightenment.

#### Funding Information

Total Funding Goal: £40,921

#### Potential Long Term Impact

The results of the project are objectively clear that will give the opportunity to all interested athletes in the area to join us with sports and in a non-stop process that will help us reach our target in civilizing our public and society.

This will be a qualitative movement towards a better society free from violence and close to the higher senses of ethics, this closed sport stadium facilities arena will improve the players services

- Mrs. Hafiza Rifai, Director general of 'HIKMA' schools



## **Belgium**

The Masonic High Council of France has informed on the establishment of the first Masonic Lodge in Belgium.

### **Lodge Le Phenix No.1, Orient of Namur, Belgium**

We are pleased to give notice that, following the interest of establishing in due and regular form a Masonic High Council for Belgium, as the highest administrative body of Craft Freemasonry for said country. With the purpose and heart felt desire to work and practice ancient pure English Craft Freemasonry in Belgium, and to preserve this our ancient traditions, usages and costumes of the Craft which we so much love. We therefore invite all those interested and desirous in partake in preserving this delicate and beautiful Tradition to e-mail us at: [masoniccouncil@gmail.com](mailto:masoniccouncil@gmail.com)



## **Masonic High Council of Ecuador**

MW Bro. Wagner Loor Iglesias, MHCE  
President

RW Bro. José García Vera, MHCE  
Vice President

RW Bro. Jorge Pacheco Carreño, MHCE  
Secretary General

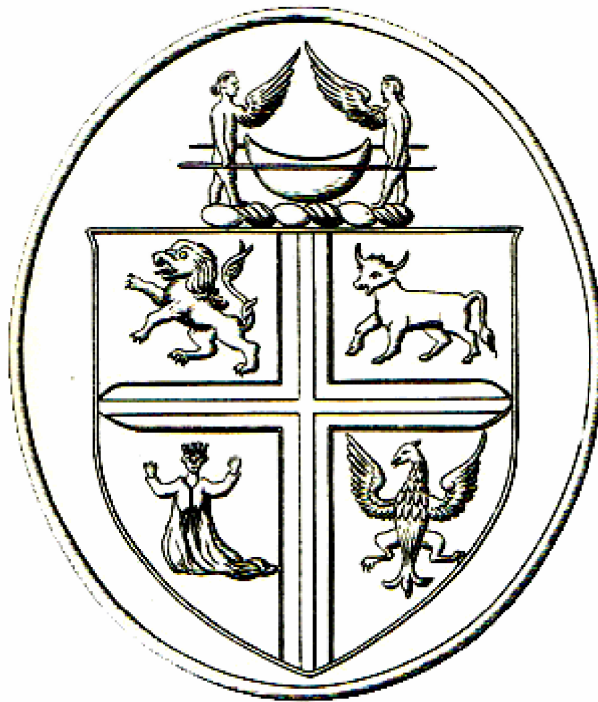
MW Bro. Difilo Vargas Pazzos, MHCE  
Chancellor



## Masonic High Council of Brazil

Dear Brethren, the MHC of Brazil kindly gives notice on the creation of a new masonic Triangle in the State of Rio Grande do Sul. We wish all our Brazilian Brethren a prosperous future in their new Lodge.

Triângulo Maçônico Cavaleiros do Oriente No.9, a Oriente de Palmares do Sul, Rio Grande do Sul.



## **GRAN CAPITULO DE SANTO ARCO REAL DE MEXICO**

GRANDES OFICIALES ELECTOS PARA EL CICLO MASONICO 2009 -2010

EN LA GRAN COMUNICACIÓN DEL DIA 19 DE JUNIO DEL 2009

MUY EXC. COMP. ALEJANDRO GOMEZ BARRERA, GRAN PRIMER PRINCIPAL

MUY EXC. COMP. JOSE ADAMS RUELAS, GRAN SEGUNDO PRINCIPAL

MUY EXC. COMP. JAIME BORBOLLA Y ROMERO, GRAN TERCER PRINCIPAL

EXC. COMP. RICHARD LAWRENCE SAUCEDO, GRAN ESCRIBA EZDRAS

EXC COMP. DAVID PIERRE MICHELLE ORNELAS, GRAN ESCRIBA NEHEMIAS

EXC. COMP. JESUS SALAYANDIA, GRAN PRIMER MORADOR

EXC COMP. ROBERTO ALLENDE MELGAR, GRAN SEGUNDO MORADOR

EXC. COMP. LUIS ALEJANDRO BARCENAS BAEZ, GRAN TERCER MORADOR

EXC. COMP. JOSE LUIS GORDILLO, GRAN PORTA ESPADA

COMP. OSCAR ANGEL BUSTAMANTE, GRAN GUARDA TEMPLO INT.

### **Capitulos Constituyentes**

Tenochtitlan 52, No.1, Ciudad de Mexico

Zorobabel No.2, Cuernavaca Morelos

Shalom No.3, Oaxaca

Jushim No.4, Ciudad Juarez



### **Gran Logia Regular Multiritualística del Paraguay**

Afiliada al Alto Consejo Masónico Madre del Mundo

SIT LUX ET LUX FUIT

Gran Cuadro de las Autoridades electas periodo 2009-2010

Gran Maestro: M.:R.: H.: Hermes Trismegisto

Vice Gran Maestro: R.: H.: Néstor Barreto

Gran Orador: R.: H.: Jorge Coronel

Primer Gran Vigilante: R.: H.: Sergio Buzó

Segundo Gran Vigilante: R.: H.: Víctor Gómez

Gran Tesorero: R.: H.: Paulino Villagra

Gran Secretario: R.: H.: Pablo Rodriguez

### **GRAN TEMPLO**

Ceremonia de Consagración del Gran Templo Masónico del Paraguay el 27 de Febrero de 2010, en la ciudad capital de Asunción, Paraguay.



Annual National Grand Assembly, August 2009  
**Grand Officers of the Masonic High Council of the USA**





**The Masonic High Council**

*The Mother High Council of the World*

**GRAND ORIENT ITALY FEDERAL REGULAR  
GOIF-R / MHCI-R**

***Zenith of Rome – Italy***

***25<sup>th</sup> 26<sup>th</sup> 27<sup>th</sup> day of 7<sup>th</sup> month of the True Light Year 6009***

**International Annual Masonic Grand Assembly  
Lima – Peru September 2009**

**The Grand Master of GOIF–R**

A great and warmest wishes to Most Worshipful Grand Officers and Right Brethren all, of the Grand Lodges and Masonic High Councils of all nations here today represented, and those who are not here today with us but are with their hearts and their souls.

I believed that all of us, we must be very happy of our wonderful international masonic work done in this last year.

In these days, here in such a wonderful country that hosts us, Peru; we again give the start to another year of fruitful Masonic Work.

If we are determined in the idea which stands on our side, I believe that we will certainly have the capacity to build a small piece of the wall of our great Temple of Beauty, Strength, Moral and Harmony!

For this, and to achieve this, we must work correctly inside our Temples, to let the inner value of our rituals turn into a natural and harmonious behaviour in our daily life!

We have to strive to allow everybody to gain the capability of a Cosmic Vision of life!

The Cosmic Vision that will allow us to achieve the ability to read and interpret whatever happens around us with the humble, generous approach of being an Initiate, proud of belonging to our Masonic Society.



The Cosmic Vision that will gift us the individual skill to read the true value of the symbol of our rituals, by letting us know:

The Taste of Color  
The Colour of Smell  
The Smell of Listening  
The Listening of Sight  
The Sight of Taste

If we will be able to understand the above, we will certainly be in the good road drawn by the Grand Architect of the Universe.

I do thank you all, for your attention to my simple but deeply felt thoughts, I remain sure that together we will succeed in building and operating for the good sake and advancement of the society conscience of our countries, by abiding the laws and practice human solidarity.

Sincerely and Fraternally,  
Pasquale Cerofolini  
GMF GOIF-R/MHCI-R  
VP MHC - MHC of W



### **Our Ritual: A Study In Its Development**

by Brother J. Mason Allan, I.S.O.

It may come as a surprise to many Brethren to learn that our Craft Ritual, in the form in which we know it to-day, does not date farther back than 1835 or thereabouts. That does not mean, of course, that the elements of which it is composed, or at least most of them, do not go back very far indeed, but it does mean that we have no evidence that these elements were combined before that date into the "peculiar system of morality veiled in allegory and illustrated by symbol" with which we are familiar to-day. It will be our present purpose to pass under review some early Masonic records and from them establish historical facts on which the foregoing conclusion is based, and at the same time to present some other considerations that may have a bearing upon the development of our Ritual.

Most craftsmen believe, and believe correctly, that the Freemasonry of to-day is, in a very real sense, the lineal descendant of the old Masons' Guild. In the Middle Ages many trades had their Guilds, but the Masons' Guild differed from all the others in two very important respects. In the first place, most tradesmen carried on their vocations in fixed localities where they were all well known to one another and to their employers. But the masons, because of the nature of their work, were necessarily mobile-settled for a time while engaged on the building of (say) a Cathedral or a Royal Palace, and when their work there was completed travelling, sometimes a considerable distance, to the site of the next building on which they would be employed. They were not so well known to one another or to employers of labour, and when one professing to be a mason presented himself at a building site seeking employment, it was necessary for the employer not only to prove, by a practical test, that the man was capable of skilled work, but also to be satisfied that he had been regularly received into the Guild, a necessary condition of employment in those days. Hence the need for such "test" questions as we find in the catechism part of the Edinburgh Register House MS. (1696): "Some Questions that Masons used to put to those who have the Word before they will acknowledge them."

In the second place, the masons alone had "charges" that were addressed to apprentices when they were indentured to their masters. These are commonly spoken of as "The Old Charges". The two oldest that have been preserved are "The Regius Poem" (it is written in rhyme) believed to date from 1390, and the "Cooke MS." about 1425. Another in the possession of the Grand Lodge of England is dated

1583, and some others were written in the seventeenth century. Brothers Pick and Knight, in their Pocket History of Freemasonry (page 28) say "Although parallels may be found here and there, no other medieval body, whether craft, religious or otherwise; is known to have possessed such documents." They also say (page 166): "It is remarkable that Scotland produced no traditional history such as England had from about 1400 in the Old Charges. The few copies associated with Scotland are obviously copied from England, indeed one or two naively require the Craftsman to be true to the King of England."

A short description of elements that are common to all or most of these Old Charges will be of interest and are relevant to our present purpose. They all open with a prayer which, as is to be expected at that period, is definitely Christian in character, including an invocation of the Holy Trinity.

Then follows a "traditional history" of the Craft, which is in many respects fantastic, but which contains some elements that are not unfamiliar to us to-day. They deal with the seven liberal Arts and Sciences- Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. These Arts and Sciences were written on two pillars of stone-"the one stone was called marble, that cannot burn with fire. The other was called Lateral (Le., brick or tile) that cannot drown with water." That detail, with a slight modification and transposition, will be familiar to many. And there are some students who believe that we have here the original legend of "Two Pillars", a later version of which finds embodiment in other Pillars that are alluded to in the Edinburgh Register House MS., in all the eighteenth century catechisms, and in our present-day Rituals.

At this point several versions of the Old Charges require the Apprentice to take an O.B. on the V.S.L. Then follow the "general" Charges, which relate not only to the craft and its secrets, but also to general conduct. The Apprentice is charged:-

1. To be true to God and Holy Church;
2. To be a true liegeman to the King and his Council;
3. To be true to one another, and to do to others as he would that others should do to him;
4. To keep the secrets of the craft;
5. Not to be a thief;
6. To be loyal to his master and to serve him for his profit and advantage;
7. To call masons fellows or brothers and no foul name, not to take a fellows' wife violently, nor his daughter ungodly, nor his servant in villany;
8. To pay his way honestly, wherever he may go; and
9. To do no villany in any house where he may be entertained.

Then follow some "particular" Charges for Masters and Fellows; but these relate entirely to the operative work of the craft.

These details are given here for three reasons: (1) because in them we can recognise much that is in the ethical instruction given in our modern Ritual; (2) because the method of giving such a "Charge" is continued in the Charges that are given to-day at the conclusion of the ceremonies of Entering, Passing and Raising and also in the Charges read to the Master of a Lodge at his installation; and (3) because failure to read these Old Charges was one of the unfounded allegations brought by the "Antients" against the "Moderns" which will be dealt with later. Thus it can be clearly seen that any study of the development of our Ritual must begin with the Old Charges and their contents.

In the days when masons followed the work from building site to building site, a "lodge" would be formed at each site. This was probably discontinued gradually as the erection of great buildings such as cathedrals, palaces or castles grew less, and masons became more settled in towns where they were employed in more ordinary building. Then they formed what Brother Douglas Knoop calls "territorial lodges." The Schaw Statutes (1599) make mention of Lodges at Edinburgh; Kilwinning and Stirling-and these three Lodges are still actively working. Knoop and Jones, in The Genesis of Freemasonry (page

52) state that "the only independent evidence of the ownership, or the use, of versions of the MS. Constitutions" (i.e., the Old Charges) "by operative masons relates to Lodges at Stirling, Melrose, Kilwinning, Aberdeen, Dumfries, Aitcheson's Haven, Alnwick and Swallowwell." Six of these eight Lodges were in Scotland; but it is interesting to note that the Lodge of Edinburgh is not included. The other two Lodges were in Northumberland, and both had a very close linkage, masonically, with Scotland. (See *The Genesis of Freemasonry*, pages 221 and 222). This list is given here to establish two points: (1) that Lodges at that time were localised or "territorial", and (2) that the Old Charges continued to be used after the Lodges were so localised. Pick and Knight, in their *Pocket History* (page 172) state that in England "the operative Lodge is almost unknown"-(presumably they mean in a "territoria" sense). When Elias Ashmole was admitted to the Lodge at Warrington in 1646, none but non-operative masons were present.

It was no doubt after the settling of Lodges at fixed centres that non-operative members began to be admitted. The earliest record of a non-operative being present at a meeting of an operative Lodge is to be found in the Minutes of the Lodge of Edinburgh for 8th June 1600, which were attested by all present, including James Boswell of Auchinleck, an ancestor of the biographer of Dr Johnson. Three others were admitted to the same Lodge in 1634 - twelve years before the admission of Elias Ashmole to the Lodge at Warrington.

The seventeenth century may be regarded as the period when the transition from "operative" to "speculative" got well under way. Influence in that direction no doubt came from men like Ashmole and Sir Robert Moray, one of the Founders of the Royal Society (who was admitted by the Lodge of Edinburgh at a meeting in Newcastle on 20th May 1641), and possibly, indirectly, from others of similar interests. Space does not permit of enlarging upon this matter; but one brief quotation (which may later be found to have considerable relevance to our present study) may be given from a well-known Masonic historian, Robert Freke Gould. In his *History of Freemasonry* (Vol. II, page 138) he expresses the opinion that "during the sixteenth and seventeenth centuries, Kabalism and Rosicrucianism profoundly influenced many secret societies in Europe; and Freemasonry received no slight tinge from the Kabalistic pursuits of some of its adherents at that time." Brother Gould, a doughty champion of the principles of the "Authentic School" of Masonic historians, was exceedingly cautious and careful in his scrutiny of evidence, and we may take it that he would not have ventured to make such a categorical statement unless he was satisfied that it was fully justified by the cumulative effect of all the available evidence-no doubt in great measure "circumstantial". Such a statement by such a man is worthy of the most serious consideration.

He is certainly supported in his statement by a still more learned student of Masonic and cognate matters, who, however, approaches the subject from a somewhat different angle, Brother A. E. Waite, who says: "It seems to me quite certain that Kabalism has transmitted elements to our secret societies, and it is not less certain that the men who elaborated our (Masonic) rituals had some personal knowledge of the secret doctrine of the Kabalah." He was, of course, referring to our modern Rituals.

Towards the end of the seventeenth century we come to the Edinburgh Register House MS., which is the first of a series of catechisms which continued to appear until well into the eighteenth century. Three of these-the Edinburgh Register House MS. (1696), the Graham MS. (1726), and *Masonry Dissected* (1730) were dealt with in detail in an article on "The Five Points of Fellowship" in the *Grand Lodge of Scotland Year Book* for 1959. Here it is proposed only to pick out one or two points that are relevant to our immediate purpose.

These catechisms are not "ritual" as we now understand that word. They consist of questions and answers which, however, refer back in specific terms to some ceremony that had taken place previously. Of these ceremonies themselves we know nothing except what may be inferred from the questions and answers. They were probably very short and simple, restricted to the formal introduction of new Apprentices and Fellows, and the communication of the Word and other Secrets. That there was possibly no set form for this may be gathered from the narrative portion of the Edinburgh Register House MS. There we read: "Then all the masons present whisper among themselves the word, beginning with the youngest, until it come to the master mason, who gives the word to the entered Apprentice." In this short quotation there are two expressions that call for comment as relevant to our present purpose: "the word" and "entered apprentice."

The earliest known reference to the Mason Word is in "The Muses' Threnodie", a metrical account of Perth and neighbourhood by Henry Adamson, published in Edinburgh in 1638, which contains these lines:

"For we be brethren of the Rosie Crosse,  
We have the Mason Word and second sight."

Brother Douglas Knoop, in *The Genesis of Freemasonry* (page 222) says that "there is no evidence to show that the Mason Word was ever used among English operative masons except possibly in the North." These last words would cover such Lodges as those at Alnwick and Swallowwell already mentioned. He also says (page 223) that "various entries in Lodge records in the seventeenth and eighteenth centuries refer to the Mason Word; those records, without exception, refer to Scottish Lodges." And, finally, he says (page 224): "The purpose of the Mason Word was to distinguish masons who were members of their trade organisation from others who were not. The need for some secret method of recognition arose from two conditions peculiar to Scotland, viz., the possibility of employment open to cowans, and the existence of an industrial grade without exact parallel in England, that of entered apprentice." Apprentices who were bound to their masters by indenture did not require any special mode of recognition. But when they had completed their indentured service, they became "entered" apprentices - "journeymen" they would be called to-day. The expression "entered apprentices" was not known in England until the publication of the first Book of Constitution in 1723, which was compiled by Rev. James Anderson, D.D. - a Scotsman!

In passing, it may be remarked that "Fellow of Craft" is also distinctively Scottish. It appears in the Schaw Statutes (1599), but in England it was not known until 1723; and there it is generally used without the "of" - i.e., "Fellow Craft."

Let us now revert to the Graham MS. (1726) which is of special importance for a study of the development of our Ritual. This MS. makes very clear reference to King Solomon and Hiram Abiff, and their respective parts in the building of the Temple:

"Four hundred and four score years after the Children of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, that Solomon began to build the House of the Lord.... Now we read in the 13th verse of the 7th chapter of the First Book of Kings that Solomon sent and fetched Hiram out of Tyre, he being a widow's son of the Tribe of Naphtali, and his father was a man of Tyre, a worker in brass.... And he came to King Solomon and wrought all his work for him."

This is very familiar to us. But the MS. does not go on to give us the legend of our Third Degree which has Hiram as its central figure. Instead, it does give practically all the ingredients of that legend in a very different setting, with a "traditional history" of which Noah was the central figure-which may be taken as about 1,300 years before the building of King Solomon's Temple.

By the death of Noah some secret knowledge was lost. His three sons, Shem, Ham and Japheth, went to their father's grave "to try if they could find anything about him to lead them to the vertuable secrets which this famous preacher had." But before they went they "had already agreed that if they did not find the very thing itself, the first thing they found was to be to them as a secret..." There we have the earliest reference to "substituted secrets".

When they came to the grave they found "nothing but the dead body almost consumed away". Because of its condition their first efforts to raise it failed. But ultimately "they raised up the dead body, setting foot to foot, knee to knee, breast to breast, cheek to cheek, and hand to back". In this old Noah legend the MS. gives several other details that are almost identical with elements in our Hiram Legend. And also, incidentally, it contains some dramatic details with which our modern Mark Degree has made us familiar.

The first record of the Hiram Legend appears in Samuel Pritchard's *Masonry Dissected* which was published in 1730-four years after the date of the Graham MS. The appearance, at dates so close to one another, of two legends so similar in content but so vastly different in setting and in the periods to which they are assigned by their respective "traditional histories", is very striking indeed. In this connection Brothers Pick and Knight, in their *Pocket History of Freemasonry* (page 70) say: "It is probable that, before the Craft finally settled on the building of King Solomon's Temple, and the loss

and recovery of certain Knowledge, other prototypes were tried out, perhaps by small groups of Masons in isolated parts of the country." We may agree, broadly, with what is implied in this conjecture; but it raises two very interesting questions: (1) who, at this period, constituted "the Craft" which ultimately decided in favour of the Hiram version - or, more briefly, who made the decision; and (2) did they come to their decision deliberately after a consideration of the experiments made with various prototypes? We shall have occasion to revert to these questions at a later stage.



In 1717 the first Grand Lodge of England had been formed. Its jurisdiction was at first confined to London and Westminster, but it gradually spread throughout England, where many Lodges had long been functioning. There had also been many Lodges actively operating in Ireland and Scotland. The Grand Lodge of Ireland was formed in 1725 and the Grand Lodge of Scotland in 1736. These simple historical facts are stated to introduce the next phase of our study in the development of our Ritual.

According to Bernard Jones in *The Freemason's Guide and Compendium* (page 195) Freemasons from Ireland and Scotland "were drifting into England and bringing with them ideas which had grown up not on English soil, but which, nevertheless, were very precious to those who held them. Grand Lodge was probably very worried, somewhere about 1730, at the number of unaffiliated Masons coming apparently from nowhere and claiming admission to their Lodges." In order to make admission of such men to Lodges more difficult, Grand Lodge issued an order to make certain changes in the methods of "proving" or testing, including the transposition of the words of the First and Second Degrees; but not all Lodges obeyed this order. Many Lodges in England had an appreciable proportion of members of Irish origin, and no doubt many Scottish Masons also had migrated to England; and the influence of these would tend towards the maintenance of the older tradition and practice. In any case, the Lodges that were in opposition to Grand Lodge on this or other grounds-most of which had never come under the jurisdiction of Grand Lodge gradually grew together, and probably as early as 1739 a Committee had been formed to co-ordinate their activities, and the work of that Committee culminated in the formation of a rival Grand Lodge in 1751. Then ensued a long period of bitter rivalry between the two Grand Lodges until their union in 1813. The history of this period is not only intrinsically interesting to Masonic students, but it also provides much material that is relevant to our present study.

The new Grand Lodge took the title of "The Most Antient and Honourable Society of Free and Accepted Masons". They claimed that they had adhered to the Antient Landmarks of the Order, from which the others had departed, and on this account they became known as the "Antients", while the older Grand Lodge were dubbed the "Moderns"; and both these designations have been retained ever since.

Among the defections of which the "Antients" accused the "Moderns", the following may be noted as relevant to our present purpose:

1. That they had ceased to read the Old Charges at initiations, thus abandoning a Landmark.
2. That they had de-Christianised Freemasonry. The Old Charges had been, almost without exception, of a positively Christian character; but the first of the Regulations that were embodied in Anderson's Constitutions of 1723 stated that "'tis now thought more expedient only to oblige them (i.e., the Freemasons) to that Religion to which all men agree, leaving their particular opinions to themselves."
3. That they had transposed the modes of recognition of the First and Second Degrees-as already indicated above.
4. That they omitted the Deacons from their Office-bearers.
5. That they had abandoned the esoteric ceremony of Installed Master.
6. That they had curtailed the ceremonies, and in particular had neglected the " Lectures ", or catechisms, attached to each Degree.

The Grand Lodges of Ireland and Scotland had sympathised with those Lodges who had resisted the changes ordered by the original Grand Lodge, and they maintained very close and amicable relations with the new Grand Lodge when it was formed in 1751. It may be of interest to note how close that relationship was at the highest levels. In 1756 a former Grand Master of Ireland, the Earl of Blessington, was elected Grand Master of the "Antients". He was succeeded, in 1760, by the Earl of Kellie, who was Grand Master Mason of Scotland in 1763-65. The third Duke of Atholl was Grand Master of the "Antients" from 1771 to 1774 and Grand Master Mason of Scotland in 1773, so that he held both offices simultaneously for a period. The same is true of the fourth Duke of Atholl, who was Grand Master Mason of Scotland 1778-1779 and was Grand Master of the "Antients" from 1774 till 1781 and again from 1791 till 1813. And in the period between 1781 and 1791 the Grand Master of the Antients was the Marquis of Antrim, who was Grand Master of Ireland in 1773 and again in 1779. It may be of particular interest to Scottish Masons to know that the Antients were known as "Atholl Masons", and even the official Year Book of the United Grand Lodge of England refers to the "Atholl or Antient Grand Lodge ".

In 1813 the Duke of Atholl was succeeded by H.R.H. the Duke of Kent, son of George III. Though the rivalry between the two Grand Lodges in England was very acute, there were enlightened Brethren in both bodies who realised the wrongness of this division and worked to find a way towards union. Ultimately, on 26th October 1809, the "Modern" Grand Lodge issued a Charter or Warrant to the "Lodge of Promulgation", so named because it was formed "for the purpose of promulgating the ancient Land Marks of the Society, and instructing the Craft in all matters and forms as may be necessary to be known by them... " The work done by this Lodge represents the beginning of a process that culminated, nearly forty years later, in the final formulation of our modern Ritual as we know it today. The Lodge of Promulgation, when they had completed the work allotted to them, reported back to the "Moderns" Grand Lodge that they had "a confident persuasion of having derived the most authentic information from the purest sources... as henceforth to render all the Ceremonies of the Craft, in practice simple, in effect impressive, and in all respects conformable to ancient practice." What this amounted to in actual fact was that they accepted practically all the "Antient" practices in matters on which there had been differences between the two bodies with one notable exception, namely, that they tacitly accepted the position reflected in the first Article in the Regulations incorporated in Anderson's Constitutions of 1723, referred to above. The Lodge of Promulgation ceased to function in 1811.

On the side of the "Antients", their Grand Lodge appointed a Committee in 1810 to explore the prospects of achieving union, and their report led to that Grand Lodge deciding "that a Masonic Union,



on principles equal and honourable to both Grand Lodges, and preserving the Land Marks of the Antient Craft would, in the opinion of this Grand Lodge, be expedient and advantageous to both." The union of the two Grand Lodges was finally effected and ratified on 1st December 1813. At that time the Duke of Sussex was Grand Master of the "Moderns" and the Duke of Kent Grand Master of the "Antients". They were both brothers of the Prince Regent, afterwards King George IV. On the motion of H.R.H. the Duke of Kent, H.R.H. the Duke of Sussex was elected Grand Master of the United Grand Lodge, and he was installed as such on St John the Evangelist's Day, 27th December, 1813, and he continued to hold that office for thirty years.

On 7th December 1813, six days after the Union had been ratified, the "Lodge of Reconciliation" was warranted. This Lodge was composed of well-known Brethren from each Grand Lodge and its purpose was to "reconcile" the working of previous "Modern" Lodges and previous "Antient" Lodges so as to ensure uniformity of working in all the Lodges throughout England. They built on the foundation that had been laid by the Lodge of Promulgation, and their method of procedure was to give demonstrations at various centres which the Masters of Lodges were invited to attend. They continued to function till 1816 and held twenty-six meetings. There are detailed records of twenty meetings, and from these records, considered in the light of subsequent history, and even though the Minutes make no reference to "Lectures", it can be gathered that their demonstrations were not so much the actual working of the Degrees as a detailed description of the working given in the form of questions asked by the Master for the evening and answered by the Wardens for the evening-different Brethren occupied these chairs at each meeting. At nine of the twenty meetings referred to above the Master's chair was occupied by the Rev. Samuel Hemming, D.D., who later compiled the famous "Hemming Lectures" to which further reference will be made shortly. After the Lodge of Reconciliation ceased to function in 1816 their work was continued by "Lodges of Instruction", of which the most famous were the "Stability Lodge of Instruction", formed in 1817, and the "Emulation Lodge of Improvement", formed in 1823.

It will be relevant to our present purpose to give more details regarding this method of giving instruction by means of the "Lectures". This method corresponds exactly to the eighteenth century Catechisms which embody references back to previous ceremonies, of which we otherwise know nothing, but of the nature of which we can gather something from the questions and answers. Similarly the early nineteenth century Lectures "refer back" to the ceremonies of the three Degrees; and it may be assumed with confidence that as the Lectures were developed by the Lodge of Reconciliation, the actual ceremonies were being developed *pari passu* and gradually took more definite form. By 1816 Brother Hemming had compiled Lectures on all three Degrees, and these comprised 256 questions and answers on the First Degree, 145 on the Second Degree and 78 on the Third Degree. Ten years later a Minute of the Stability Lodge of Instruction, dated 21st April 1826, reads as follows: "The Rev. Dr Hemming was invited to preside, when the Lecture (First Degree) was ably worked by the Rev. Dr Samuel Hemming assisted by..." At the close, the grateful thanks of the Lodge were tendered to Brother Hemming for presiding and "for the advantage they enjoy in the possession of that Lecture which he has arranged with such skill and talent as to stand unparalleled in the Masonic World." According to the Minutes, also, the Lodge seems to have worked only the Lecture on the First Degree until 28th September 1827, when that on the Second Degree is mentioned for the first time; and that on the Third Degree is not mentioned until 7th November 1828.

As already indicated, the Emulation Lodge of Improvement was not formed until six years after the Stability Lodge of Instruction. Brother C. D. Rotch, in his short treatise on The Lodge of Reconciliation 1813-1816, and its Influence on Present-Day Ritual, says: "It is not easy to understand why the Stability and Emulation Lodges of Improvement preferred to work by Lectures only until after 1830." This may be difficult to understand, but we must accept the fact, noting that it applies to Emulation as well as to Stability.

In the early days of the Emulation Lodge of Improvement the dominating figure was Brother Peter Gilkes, who, however, did not join it until two years after its formation. Brother Gilkes was a very significant personality in English Masonic history of this period. Regarding him, Brother Hiram Hallett in his short history of The Lodges of Promulgation, Reconciliation, Stability and Emulation, says: "The Emulation Lodge of Improvement bases all its claims for pre-eminence on the assumption that they derive their Ritual from this famous Masonic instructor."

It may be relevant to give the following further quotation from Brother Hallett: "When the method of imparting Masonic Instruction by means of Lectures began it is impossible to say. About 1763 Lectures

by William Hutchinson were published; and in 1772 William Preston published his version. The ceremonies in those days were short and simple; the Lectures were long and verbose . . . these Lectures, however, containing all the essentials of the three degrees. It is not now possible to state when the rehearsals of the ceremonies supplanted them." The words "long and verbose" are no doubt true of Hutchinson and Preston, but are scarcely so applicable to the eighteenth-century Catechisms or the nineteenth century "Lectures".



The Emulation Ritual of Scottish Origin

The Emulation Ritual was first published by "A. Lewis" in 1838, but it may be taken for granted that MS. copies were in circulation for some time before that. It may also be taken for granted that the Stability Ritual had been completed about the same time. Brother Rotch states that all the present-day Rituals, except those of Ireland, Scotland and Bristol, may be said to be derived from Stability and Emulation. As regards the Scottish Rituals, all those known to the present writer, with one notable exception in the West of Scotland, show extensive evidence of the influence of Emulation. For example, in the ceremony of opening the Lodge, many Scottish Lodges reproduce questions and answers in the Second Section of the First Degree Lecture; others retain the substance of these but alter the wording; and some introduce questions that are not in the Emulation Ritual but the substance of which is in the Emulation Lectures. Throughout the ceremonies-even in those Lodges where the Third Degree is most "dramatised" there are many passages in which the language of Emulation is exactly or approximately reproduced. In the Obligations the language is very similar to Emulation, though in some rituals additional details are introduced. And even in the "notable exception" referred to above, there are several phrases that are characteristic of Emulation. These details are given here in support of the view that, notwithstanding the variety of workings in Scotland, there is at least a "hard core" in them all that is clearly the result of the "development" which it has been our purpose to outline in this paper.

The time has come to summarise the result of our study so far, and to point to some conclusions that may be drawn there from. We have seen that the first complete Ritual was published in 1838. Before that, instruction was imparted by means of "Lectures" in the form of question and answer, and, in the Stability and Emulation Lodges at least, by that means only until 1830 or thereabouts. It may be inferred, therefore, that the Ritual probably received its final form between those dates-say about 1835. The Ritual of 1835, whether Stability, Emulation, or other, is, in respect of scope, structure and "Landmarks", essentially the same as our present-day rituals, notwithstanding the wide variety of workings that characterise Scottish Freemasonry. In these respects of scope, structure and Landmarks, it may be taken that all our Scottish Rituals derive ultimately from the 1835 Ritual, though in other

respects many of them contain features that are indigenous to and characteristic of Scotland. Conversely there are features in the 1835 Ritual that had their original sources in Scotland.

We have also seen that in all our present-day Rituals there are elements that are to be found in very early Masonic MSS. and other writings. Among these are the words B. and J. which we find in the Edinburgh Register House MS. and in practically every eighteenth century Catechism. We must also include here the Hiram Legend, which first appears in *Masonry Dissected* in 1730, but which appears to have been decided upon after a "try-out" of the same theme in a very different setting in the Noah legend as set forth in the Graham MS. (1726). But while the Noah legend was rejected for this purpose, there are many other elements in the Graham MS., including the idea of "substituted secrets", that still characterise present-day Masonry. And a perusal of other eighteenth-century Catechisms will reveal quite a number of significant details with which we are all familiar.

But there is also much in the 1835 Ritual that was entirely new. To take but one example—the definition of Freemasonry as "A peculiar system of morality, veiled in allegory and illustrated by symbol" appears in the First Section of the First Degree "Lecture" - for the first time so far as the present writer is aware. And many other similar examples could be given. But by far the most significant, and entirely new, feature of the 1835 Ritual, was the wonderful way in which all the material that had accumulated during the seventeenth and eighteenth centuries had been examined, and elements there from selectively chosen with insight and discrimination, and built up into a "peculiar system" that is simply amazing in its symmetry, self-consistency and completeness. The men who could compile such a "system" were truly learned and expert Brethren. Let us consider what evidence we can find in any modern Ritual that they were truly learned and expert.

1. They obviously had an intimate knowledge of the Hebrew Scriptures; but
2. in the Hiram Legend they departed, on a very essential point, from the Scriptural record in order to bring the legend into line with the central mythos of the Ancient Mystery cults - such as those of Osiris, Dionysus and others - in which the neophyte is identified with the tutelary hero. So it can be inferred that they had an intimate knowledge of these Ancient Mysteries.
3. It can also be assumed (though this is not explicitly indicated in the Legend itself, but may be inferred from other intimations in the Ritual and from various allusions in the eighteenth-century Catechisms) that they were familiar with the supreme presentation of the same theme in the identification of the Christian neophyte with Christ in His death and resurrection.
4. They were certainly deeply versed in the Hebrew Kaballah, though this can only be recognised by those who are conversant with the Kaballah. But it may be stated that points that can more reasonably be attributed to Kabalistic origin than to any other source are—the three Pillars on which a Lodge of Freemasons figuratively rests; the Path of the Candidate, in the course of his initiations, between two Pillars, one on the left and the other on the right; and, above all, the point from which a M.M. cannot err, which the present writer regards as the most significant symbol in Freemasonry with the exception of the T.G.L. If the Kabalistic association be adopted tentatively as a working hypothesis, a craftsman versed in the Kaballah would soon recognise not only that the whole framework of our system is Kabalistic, but also that a great many details that otherwise appear to have little or no particular point, acquire a very real significance.
5. A comparison of the T.G.L. as a composite symbol with corresponding symbols in other systems will suggest that these learned Brethren had an intimate knowledge of these other systems, or, more probably, had had a direct personal experience of the spiritual realities that these symbols represent.
6. A final point will be more easily recognised by all. The compilers of our system had an unparalleled knowledge of man's psychological and spiritual nature and needs, and they sought, both by explicit instruction and under a veil of symbolism, to show how these needs could be met.

It may be recognised that these qualities characterised those learned Brethren who finally formulated the 1835 Ritual from the accumulated mass of material they had at their disposal. But the question naturally arises—did they characterise them only, or also those Brethren who selected and preserved, during the preceding 150 years, the various elements that were incorporated into the 1835 Ritual? We have seen that B. and J. are found in Masonry since at least the end of the seventeenth century; and

also that of other details to be found at that time some (such as the F.P.O.F.) were retained but adapted to a different setting. We have seen, too, that the Noah legend appears to have been tried out, found to be inadequate, and rejected, while the Hiram Legend was adopted some time prior to 1730 and been retained ever since. It seems not unreasonable to assume that the was made deliberately and that the elements "tried out" were retained or rejected according to whether or not they were adequate for an ultimate purpose that the selectors had in view. Can we form any reasonable conjecture as to who these selectors might have been and who preserved and transmitted the "selected" elements?

There is a long-standing tradition that the Rosicrucians had a considerable if not a controlling influence in these matters, but this tradition has been consistently rejected by writers of the "Authentic" school on the grounds that there is no direct documentary evidence to support it. But it has to be borne in mind that members of the Rosicrucian Fraternity have never at any time publicly acknowledged such membership. This policy was at first adopted because it was a necessary precaution in view of the exigencies of the time; and in practice it has been perpetuated as an established tradition. There are, however, many historical facts which, in their cumulative effect, provide a considerable body of circumstantial evidence that suggests at least the possibility of such a Rosicrucian influence.

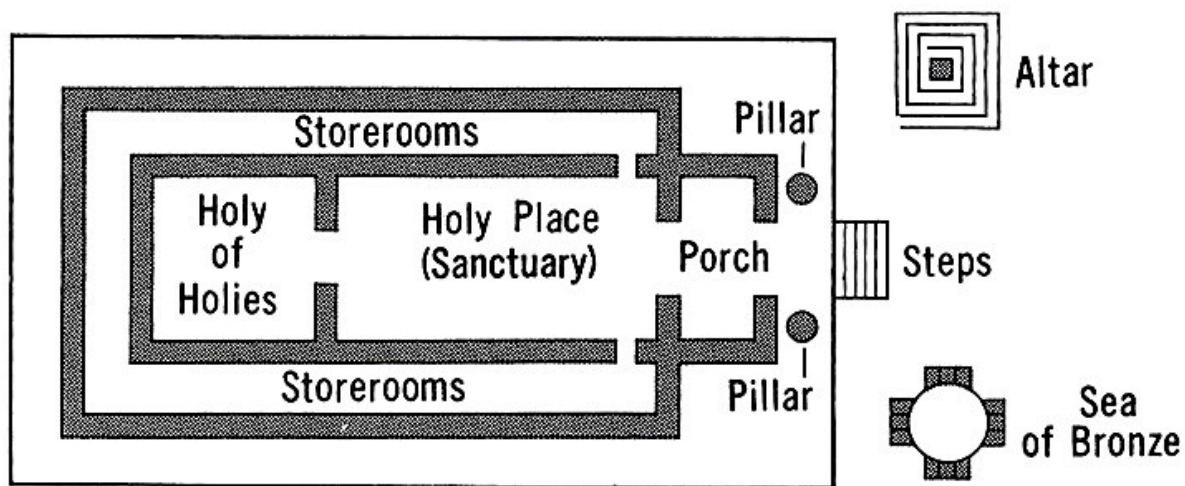
1. First there is their original manifesto, the *Fama Fraternitatis R.:C.:*, which was published in Cassel in 1614. This clearly shows that their aims and ideals were consonant with those of Freemasonry, that the Order was essentially Christian, and that the Kaballah had a basic place in their system of philosophy.

2. The *Fama* was widely studied in England and in Scotland during the seventeenth century. A manuscript translation, dated 1633, in the handwriting of Sir David Lindsay, who was created first Earl of Balcarres, is still in the library of the Earl of Crawford and Balcarres; and a small book by Archdeacon J. B. Craven, D.D., on *The Esoteric Studies of Robert Leighton, D. D.*, who was Bishop of Dunblane from 1661 till 1672, states that the libraries of various noble Houses in Scotland also contain books of that period pertaining to such esoteric studies.

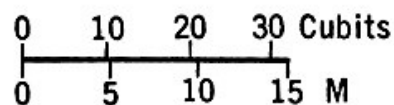
3. In 1652 there was published an English translation of the *Fama* by Thomas Vaughan who, though he "denies" that he was a member of the Rosicrucian Brotherhood, was nevertheless steeped in their teachings, as is evidenced by his many other writings. There is, however, no evidence that he was a Freemason, but he is known at least to have met Elias Ashmole.

4. The Order is known to have been active in Europe during the eighteenth century, and there is very good reason to believe that it was then also active in England. Godfrey Higgins, in his *Anacalypsis*, says that a College of the Fraternity was still working in London in 1830. The continuity of the Rosicrucian Brotherhood during that period suggests a possible channel by which the results of successive generations of those concerned in the "selection" of appropriate material could have been preserved and transmitted.

These facts and possible inferences there from do not "prove" any direct connection between Rosicrucianism and Freemasonry; but if they are taken all together, and if what is known of Rosicrucian teachings be correlated with what is stated in this paper about the development of our Ritual between 1696 and 1835, it must surely be agreed that such a connection was at least possible, and that Brother R. F. Gould could have had quite adequate grounds for his statement, already quoted, that "during the sixteenth and seventeenth centuries Kabalism and Rosicrucianism profoundly influenced many secret societies in Europe; and Freemasonry received no slight tinge from the Kaballistic pursuits of some of its adherents at that time." In any case, one might ask those who refuse to accept, even as a working hypothesis, the possibility of such a connection, what alternative hypothesis they can offer that could more adequately and reasonably account for the wonderful perfection of our "peculiar system" - the completeness, the self-consistency, the symmetry, not only of the broad framework, but also of all the details that are so skilfully wrought into that framework. In any case, we are surely justified in exclaiming "O, wonderful Masons! All Glory to the Most High!"



## Temple of Solomon



### King Solomon's Temple Biblical Account and Commentary

By Salim George Khalaf

"Is Solomon's Temple a copy of the Phoenician Temple at Melqart in Tyre, have the Phoenician builders used Tyre's Melqart Temple as a prototype for designing and building Solomon's Temple."

#### Preface

The Hebrews, nomadic branch of the Semites, were enslaved in Egypt for centuries till their exodus c.14th century BC guided by Moses. He, though an offspring of Hebrew slaves, was educated at the royal Pharaonic court under the patronage of an Egyptian princess. Biblical records, if to be trusted for historical references, indicate that he lead the Hebrews out of bondage in Egypt and through the Sinai desert on their way to southern Canaan/Phoenicia.

#### **Egyptian Stand on Race**

As a people, the Egyptians had a very racist and antagonistic stand vis-à-vis all other races. They considered Semitic Hebrews, Canaanites, Libyans, Black Nubians (even though Nubian Pharaohs ruled Egypt for 100 years), Ethiopians and other non-Egyptians as sub-human. Hence, they treated the aforesaid Hebrew nomads with disdain. It is, therefore, safe to say that most Hebrews in Egypt were not permitted to rise as a people and they suffered in ignorance and poverty.

#### **Forty Years in the Desert**

On their way out of Egypt, the Hebrews spent 40 years wandering in the desert of Sinai. During this time all who left Egypt died, including Moses himself who saw the "promised" land but did not live long enough to enter it. Consequently, the Hebrews arrived in Canaan/Phoenicia uncivilized nomads with very little skills or knowledge which civilized people of the area had. By the time they captured Jerusalem c. 1000 BC they have had very little newly acquired capabilities other than fighting wars with the Canaanites/Phoenicians, the Philistines, the Ammonites, the Moabites, the Aramaeans, the Ammonites, the Amalekites and the Edomites.

#### **Lack of knowledge by the Hebrew of Building Techniques**

The Hebrews never had the enough opportunity to master the art and science of building in Egypt. They were hardened in the desert and in battle but lacked the know-how to build palaces worthy of kings or a Temple worthy of God, the Ark of the Covenant, the Tablets of the Law and the Pentateuch of Moses. These important items of the Hebrew religion were treasured in a tabernacle (tent) up till this point in time.

## **Phoenicians/Canaanites Help Kings David and Solomon**

When David was chosen king and, thereafter, Solomon; they were in need of artisans, architects, craftsmen, builders and building material especially wood and precious metals to build a temple and palace. The best known and most gifted people to fulfill the kings' needs were the Phoenicians. Hence, both kings sought and received Phoenician know-how and materials.

### **The Temple of Melqart of Tyre**

The Phoenicians had a proven record of their building skills in their Temple of Melqart in Tyre. Historians refer to it as one of unmatched magnificence in the Eastern Mediterranean. It was said to have two great columns one of gold and the other covered with precious stones. Herodotus sang its praises when he visited Tyre. Its name was changed to the Temple of Heracles when he visited -- much like the name of the Columns of Melqart at Gibraltar were changed to the Columns of Heracles/Hercules.

### **Solomon's Temple Copy of Melqart's Temple**

After studying records about Solomon's Temple and Melqart's Temple, one finds a lot in common between the two. It would not be a far-fetched suggestion to say that Solomon's Temple of Jerusalem was a copy of Melqart's Temple of Tyre. Because of the splendor it occupied in their mind, it is understandable that the Phoenician builders must have used Melqart's Temple as a prototype for designing and building Solomon's Temple.

Construction of palaces and temple for Kings David and Solomon of Judah-Israel by the Phoenician King Hiram of Tyre

The Phoenician king Hiram of Tyre was born in 989 BC. He ruled from 970-936 BC. He established friendly relations with David and his son Solomon, kings of the combined kingdoms of Judah and Israel. Hiram built a palace for David and two palaces and a temple for Solomon. A vast amount of information is given in the Bible about these.

### **David's Palace**

King Hiram of Tyre sent a trade mission to David; he provided him with cedar logs and with stonemasons and carpenters to build a palace. (1 Chronicles 14:1)

Hiram's move is much more significant than this short passage indicates. It was necessary for a king to have a palace for his kingship to be recognized as legitimate. In the Phoenician sagas from Ugarit, after Yam becomes king, skilled craftsmen build:

... a mansion for Yam... a palace for Judge Nahar ... they are building a mansion for Prince Yam they are constructing a palace for Judge Nahar, a house like...

When Baal conquers Yam, El installs him as king:

At that moment verily the bull El his father, the god who installed him as king, cried out, Athirat and her sons, Ellat and the company of her kinsfolk cried out: Now there isn't a house for Baal like El nor a court like the sons of Athirat...

Baal complains to his sister Anat and asks her to petition El for permission to build a palace:

And now, no house has Baal like the gods, nor court like the children of Asherah. The dwelling of El is the shelter of his son, the dwelling of Lady Asherah of the Sea.

El agrees that Baal can build a palace to consolidate his position, and it will be magnificent. Anat takes Baal the good news from El:

I have brought you good news.

A house will be built for you like your brothers and a court like your relatives.

Call a caravan into your house a convoy into your palace; the rocks will yield you much silver, the mountains the choicest of gold, and a mansion of silver and gold will be built, a mansion of brilliant stones, even sapphires.

The victor Baal did rejoice, he did call a caravan into his mansion, a convoy within his palace, that the rocks might yield him much silver and the mountains the choicest of gold, that they might yield him the noblest of gems...

Yam and Baal gained their kingship through victory in battle yet still were not considered established as kings until they had their own palaces. David wasn't in as strong a position. His need to establish legitimacy was greater because he had usurped the thrones of both Judah and Israel from the existing royal line of Saul without the benefit of conquest.

The Hebrews originally had "judges" not kings. They instituted kings while they were trying to conquer southern Phoenicia because they saw that the Phoenicians and Philistines (Palestinians) were more effective in battle as they had kings who provided strong central leadership.

Saul was the first Hebrew king and was king of Judah, the territory of the tribe of Judah, which ran from south of Jerusalem up to and including Hebron. Saul was killed in battle along with three of his sons but legitimate heirs to the throne survived. First in line was Ishbaal, another of Saul's sons.

(The Bible calls Ishbaal Ishbosheth as the Hebrews later changed Hebrew names that included the Phoenician god Baal so that it looked as if the Hebrews had never worshipped the Phoenician gods.).

When David took over as king of Judah, the commander of Saul's army, Abner, made Ishbaal king of Israel. David ruled as king of Judah for seven and a half years, from his capital city, Hebron. Ishbaal ruled as king over the Hebrews' northern kingdom, Israel, which covered the Samaria hill country.

Ishbaal was assassinated by two of his army officers but there was still a legitimate heir to the throne, Jonathan's son Mephibaal, Saul's grandson, who was crippled in both feet (2 Samuel 9:13).

(The Bible calls him Mephibosheth for the same reason it calls Ishbaal Ishbosheth).

Although Mephibaal was the heir to the throne, it's unlikely that he could ever have reigned because it seems the Hebrews, new to king-making, had adopted the Phoenician rule that kings had to be without blemish. For example, a later king of Judah, Uzziah, was not allowed to continue ruling when he contracted leprosy: The Lord struck Uzziah with a dreaded skin disease that stayed with him the rest of his life. He lived in a house on his own, relieved of all duties, while his son Jotham governed the country. (2 Kings 15:5). So it's improbable that the people would have accepted a physically handicapped king

After Ishbaal's murder David became king over Judah and Israel and nobody made a claim on behalf of Mephibaal. However, Mephibaal had sons, who could have challenged David and/or his successors in the future. So David still needed to consolidate his position.

At this point, Hiram offered to build him a palace. This meant Hiram, the most powerful, richest monarch in the region at the time, recognised David's legitimacy as king of Judah and Israel. His recognition would have had the same force as a country recognising another country today by establishing diplomatic relations and an embassy.

David was wise enough to forestall future palace coup attempts by taking Mephibaal into his own home and treating him like one of his own sons.

David was 30 years old when he became king, and he ruled for 40 years. He ruled in Hebron over Judah for seven and a half years, and in Jerusalem over all Israel and Judah for 33 years. (2 Samuel 5:4-5)

Hebron was now too far south to be an effective administrative base so David decided to make the more central Jerusalem his capital. Jerusalem was a Phoenician city, inhabited by a Phoenician people called the Jebusites. David attacked the city and managed to occupy part of the eastern hillside outside the walls. This surprisingly tiny area is still called David's City today and is still outside the city walls. The Phoenicians still lived in the city proper within the walls and much later when David wanted a site to build the temple on, he had to buy land from the Jebusite Araunah at a cost of 50 pieces of silver.

### **Solomon's Temple**

David was not to build the temple. After his death, Hiram continued to maintain friendly relations with David's son, Solomon, who explained:

You know that because of the constant wars my father David had to fight against the enemy countries all round him, he could not build a temple for the worship of the Lord his God until the Lord had given him victory over all his enemies. But now the Lord my God has given me peace on all my borders. I have no enemies, and there is no danger of attack. The Lord promised my father David, 'Your son, whom I will make king after you, will build a temple for me' and I have now decided to build that temple for the worship of the Lord my God. (1 Kings 5:3)

Solomon's temple follows the traditional Phoenician design: an outer hallway or ulam, a central open courtyard or heikal, and an inner holy of holies or debir. There were two pillars outside the front entrance and rooms for temple staff in an annex.

Not much archaeological excavation on Phoenician temples has been carried out. The reason for this seems to be that archaeologists and historians are generally more interested in Greek, Roman and Hebrew history than in Phoenician. Why? All European civilisation is believed to have stemmed from ancient Greece and Rome. Monotheism is believed to have originated from the Hebrews. At any rate, once researchers reach the Greek, Roman or Hebrew layers, they tend not to look further down. For example, it is known that there are much older Phoenician temples under the Roman ones at Baalbek but only one deep ditch has been dug to tell us anything about them. However, excavation of the 13th century BC Phoenician temple at Hazor and the 9th century one at Tell Tainat shows that Solomon's temple follows exactly the time-honoured Phoenician pattern.

There was a magnificent temple to Melqart/Baal right in the centre of Tyre. All Phoenician temples incorporated two pillars: originally a wooden one for Astarte and a stone one for Baal. According to the ancient historian Herodotus, the Tyrian temple had one emerald pillar and one of gold. The emerald one may have been green Phoenician glass though given the wealth of Tyre may well have actually been emerald. It had a candle inside so that it shone at night: the green obviously symbolises a tree so the emerald pillar must have represented Astarte's wooden column. The gold one symbolised the wealth given by the earth, gold being then the most precious metal to come out of stone, just as it is now.

There is some material evidence of the pillars, too. Clay models of Phoenician temples from the beginning of the first millennium (the time of Hiram, David and Solomon) show the two columns at the temple entrance. Moreover, temples in Cyprus, Samaria, Megiddo, Hazor and Ramat Rahel all had Phoenician-style capitals for their pillars.

The Old Testament description of Solomon's temple gives an idea of what the Tyrian temples must have been like. Probably they were even more magnificent - Hiram would hardly have built something better for Solomon than he had built for himself.

Solomon's temple was built by Phoenician master craftsmen alongside Hebrew workmen and 30,000 unskilled navvies pressed by Solomon into forced labour. In an attempt to establish that the land was Hebrew not Phoenician, the Bible calls these people foreigners. But they were not foreign; they were the Phoenician residents of Judah and Israel. In a move reminiscent of the way the Hebrews had been treated in Egypt, Solomon made them work as slaves for a month on and two months off in shifts of 10,000 at a time.

At the end of every war, at the beginning of periods of peace, the Phoenician sagas say:

I have a tale and I will tell it,  
a word and I will repeat it,  
a tale of wood and a whisper of stone,  
a tale that mankind may know  
and that the multitudes of the earth may understand...

This is what happened with Solomon. David's wars were over, peace reigned, and Solomon's story is not about slingshots, spears, bows and swords but about wood and stone - and metal.

### **Wood**

When he was ready to build the temple, Solomon wrote to Hiram:



So send your men to Lebanon to cut down cedars for me. My men will work with them, and I will pay your men whatever you decided. As you well know, my men don't know how to cut down trees as well as yours do. (1 Kings 5:6)

Then Hiram sent Solomon the following message: "I have received your message and I am ready to do what you ask. I will provide the cedars and the pine trees. My men will bring the logs down from Lebanon to the sea, and will tie them together in rafts to float them down the coast to the place you choose. There my men will untie them and your men will take charge of them. On your part, I would like you to supply the food for my men." (1 Kings 5:8-10).

### **Solomon wrote:**

I know how skillful your woodmen are, so send me cedar, cypress, and juniper logs from Lebanon. I am ready to send my men to assist yours in preparing large quantities of timber, because this temple I intend to build will be large and magnificent. As provisions for your workmen, I will send you two thousand tonnes of wheat, two thousand tonnes of barley, four hundred thousand litres of wine, and four hundred thousand litres of olive oil. (2 Chronicles 2:8-10)

### **And Hiram replied:**

In the mountains of Lebanon we will cut down all the cedars you need, bind them together in rafts, and float them by sea as far as Joppa. From there you can take them to Jerusalem. (2 Chronicles 2:16)

The cedars used for the temple were taken from Barouk in the Chouf Mountain area, as oral tradition in Lebanon still maintains. Apart from cutting down the trees and trimming them, it must have been an enormous task transporting them from Barouk down the mountains to the coast.

The carpenters and woodcarvers worked hard too. The whole interior of the temple was panelled in cedar, the roofs were cedar, the floors were pine. Everything was carved with gourds, flowers, fruit, palm trees and cherubim.

He put in a ceiling made of beams and boards of cedar. The three-storied annexe, each storey 2.2 metres high, was built against the outside walls of the temple, and was joined to them by cedar beams. (1 Kings 6:9)

The inside walls were covered with cedar panels from the floor to the ceiling, and the floor was made of pine. An inner room, called the Holy of Holies, was built in the rear of the temple. It was 9 metres long and was partitioned off by cedar boards reaching from the floor to the ceiling. (1 Kings 6:15-16)

The cedar panels were decorated with carvings of gourds and flowers; the whole interior was covered with cedar, so that the stones of the walls could not be seen. (1 Kings 6:18)

The altar was covered with cedar panels. (1 Kings 6:20)

Tyre was famous for its purple dye and Sidon for its embroidered cloth. Embroidered linen dyed with Phoenician purple was used in the Holy of Holies:

A curtain for the Holy of Holies was made of linen and of other material, which was dyed blue, purple, and red, with designs of the winged creatures worked into it. (2 Chronicles 3:14)

## **Stone**

The temple was built of stone quarried and prepared by masons from the Phoenician cities of Tyre and Jbail (Byblos). The stones were cut in the quarry: the Bible tells us not a hammer was heard on the building site as the stones had been shaped so perfectly that they slotted together without being banged into place. The Phoenicians always used huge stones for foundations because the Levant is located on the Great Rift Valley - the big stones helped make buildings earthquake-proof.

The master mason was the architect, too, and had to know geometry. Masons' knowledge was kept secret, known at any given time only to three people.

The modern Freemasons' Society developed from the Phoenician Masons, which is why their rituals are kept secret. The Freemasons' name the chief mason working on the temple as Hiram Abiff, son of a

Tyrian widow, presumably the same person as Hiram the widow's son who did the metalwork. One of the Freemasons' rituals is a re-enactment of the mugging and murder of Hiram in the temple by Israelite workmen who wanted to extract the secrets of architectural design and construction from him. The ritual drama has his assailants attacking Hiram at each corner of the temple with builders' tools before they finally kill him because he won't hand over the secret knowledge.

At King Solomon's command they quarried fine large stones for the foundation of the temple. Solomon's and Hiram's workmen and men from the city of Byblos prepared the stones and the timber to build the temple. (1 Kings 5:17-18)

The temple was quite small but none the less impressive:

Inside it was 27 metres long, 9 metres wide, and 13.5 metres high. The entrance room was 4.5 metres deep and 9 metres wide, as wide as the sanctuary itself. The walls of the temple had openings in them, narrower on the outside than on the inside. Against the outside walls, on the sides and the back of the temple, a three-storied annexe was built, each storey 2.2 metres high. Each room in the lowest storey was 2.2 metres wide, in the middle storey 2.7 metres wide, and in the top storey 3.1 metres wide. The temple wall on each floor was thinner than on the floor below so that the rooms could rest on the wall without having their beams built into it. The stones with which the temple was built had been prepared at the quarry, so that there was no noise made by hammers, axes, or any other iron tools as the temple was being built. The entrance to the lowest storey of the annexe was on the south side of the temple, with stairs leading up to the second and third storeys. So King Solomon finished building the temple. (1 Kings 6:2-9)

An inner court was built in front of the temple, enclosed with walls which had one layer of cedar beams for every three layers of stone. (1 Kings 6:36)

### **Metal**

The inner sanctuary and altar of Solomon's temple were overlaid with gold. The doors were olive and pine wood, also carved and covered in gold.

In the rear of the temple an inner room was built, where the Lord's Covenant Box was to be placed. This inner room was 9 metres long, 9 metres wide, and 9 metres high, all covered with pure gold. (1 Kings 6:19)

The inside of the temple was covered with gold, and gold chains were placed across the entrance of the inner room, which was also covered with gold. The whole interior of the temple was covered with gold, as well as the altar in the Holy of Holies. (1 Kings 6:21-22)

Even the floor was covered with gold. (1 Kings 6:30)

### **A metalworker called Hiram from Tyre did the bronze work:**

King Solomon sent for a man named Hiram, a craftsman living in the city of Tyre, who was skilled in bronze work. His father, who was no longer living, was from Tyre, and had also been a skilled bronze craftsman; his mother was from the tribe of Naphtali. Hiram was an intelligent and experienced craftsman. He accepted King Solomon's invitation to be in charge of all the bronze work. (1 Kings 7:13-14)

### **Solomon wrote to Hiram of Tyre:**

Now send me a man with skill in engraving, in working gold, silver, bronze, and iron, and in making blue, purple and red cloth. He will work with the craftsmen of Judah and Jerusalem whom my father David selected. (2 Chronicles 2:7)

### **Hiram replied:**

I am sending you a wise and skillful master craftsman named Hiram. His mother was a member of the tribe of Dan and his father was a native of Tyre. He knows how to make things out of gold, silver, bronze, iron, stone and wood. He can work with blue, purple, and red cloth, and with linen. He can do all sorts of engraving and can follow any design suggested to him. Let him work with your skilled

workers and with those who worked for your father, King David. So now send us the wheat, barley, wine and olive oil that you promised. (2 Chronicles 2: 13-15)

Huram cast two bronze columns, each one 8 metres tall and 5.3 metres in circumference, and placed them at the entrance of the temple. He also made two bronze capitals, each one 2.2 metres tall, to be placed on top of the columns. The top of each column was decorated with a design of interwoven chains, and two rows of bronze pomegranates. The capitals were shaped like lilies, 1.8 metres tall, and were placed on a rounded section which was above the chain design. There were 200 bronze pomegranates in two rows round each capital. Hiram placed these two bronze columns in front of the entrance of the Temple: the one on the south side was named Jachin (he establishes), and the one on the north was named Boaz (by his strength). The lily-shaped bronze capitals were on top of the columns. And so the work on the columns was completed. (1 Kings 7:15-22)

Hiram made a round tank of bronze, 2.2 metres deep, 4.4 metres in diameter, and 13.2 metres in circumference. All round the outer edge of the rim of the tank were two rows of bronze gourds, which had been cast all in one piece with the rest of the tank. The tank rested on the backs of twelve bronze bulls that faced outwards, three facing in each direction. The sides of the tank were 75 millimetres thick. Its rim was like the rim of a cup, curving outwards like the petals of a lily. The tank held about 40,000 litres. (1 Kings 7:23-26)

Hiram also made ten bronze carts; each was 1.8 metres long, 1.8 metres wide and 1.3 metres high. They were made of square panels which were set in frames, with the figures of lions, bulls, and winged creatures on the panels; and on the frames, above and underneath the lions and bulls, there were spiral figures in relief. Each cart had four bronze wheels with bronze axles. At the four corners were bronze supports for a basin; the supports were decorated with spiral figures in relief. There was a circular frame on top for the basin. It projected upwards 45 centimetres from the top of the cart and 18 centimetres down into it. It had carvings round it.

The wheels were 66 centimetres high; they were under the panels, and the axles were of one piece with the carts. The wheels were like chariot wheels; their axles, rims, spokes, and hubs were all of bronze. There were four supports at the bottom corners of each cart, which were of one piece with the cart. There was a 22 centimetre band round the top of each cart; its supports and the panels were of one piece with the cart. The supports and panels were decorated with figures of winged creatures, lions, and palm trees, wherever there was space for them, with spiral figures all round. This, then, is how the carts were made; they were all alike, having the same size and shape. (1 Kings 7 27-37)

Hiram also made ten basins, one for each cart. Each basin was 1.8 metres in diameter, and held about 800 litres. He placed five of the carts on the south side of the temple, and the other five on the north side; the tank he placed at the south-east corner. (1 Kings 7:38-39)

Hiram also made pots, shovels, and bowls. He completed all this work for King Solomon for the Lord's temple. This is what he made:

The two columns

The two bowl-shaped capitals on top of the columns

The design of interwoven chains on each capital

The 400 bronze pomegranates, in two rows of a hundred each round the design on each capital

The ten carts

The ten basins

The tank

The twelve bulls supporting the tank

The pots, shovels and bowls

All this equipment for the temple, which Hiram made for King Solomon, was of polished bronze. The king had it all made in the foundry between Sukkoth and Zarethan, in the Jordan Valley. (1 Kings 7:40-46)

### **The pots, shovels and bowls: the Bible details as:**

30 gold basins, 1000 silver basins, 30 golden bowls, 40 silver bowls, and 1029 other vessels. He covered the altar in gold and manufactured gold flowers, lamps, snuffers, tongs, cups, incense dishes, pans to hold burning charcoal, and hinges for the inner and outer doors.

Solomon also had gold furnishings made for the temple; the altar, the table for the bread offered to God, the ten lamp-stands that stood in front of the Holy of Holies, five on the south side and five on the north; the flowers, lamps, and tongs; the cups, lamp snuffers, bowls, dishes for incense, and the pans used for carrying live coals; and the hinges for the doors of the Holy of Holies and of the outer doors of the temple. All these furnishings were made of gold. (1 Kings 7 48-50)

The temple which King Solomon built was 27 metres long and 9 metres wide. The entrance room was the full width of the temple, 9 metres, and was 54 metres high. The inside of the room was overlaid with pure gold. The main room was panelled with cedar and overlaid with fine gold, in which were worked designs of palm trees and chain patterns. The king decorated the temple with beautiful precious stones and with gold imported from the land of Parvaim. He used the gold to overlay the temple walls, the rafters, the thresholds, and the doors. On the walls the workers carved designs of winged creatures. The inner room, called the Holy of Holies, was 9 metres long and 9 metres wide, which was the full width of the temple. Over 20 tonnes of gold were used to cover the walls of the Holy of Holies. 570 grammes of gold were used for making nails, and the walls of the upper rooms were also covered in gold. The king also ordered his workers to make two winged creatures out of metal, cover them with gold, and place them in the Holy of Holies, where they stood side by side facing the entrance. Each had two wings, each wing 2.2 metres long, which were spread out so that they touched each other in the centre of the room and reached the wall on either side of the room, stretching across the full width of about 9 metres. (2 Chronicles 3:3-13)

The king made two columns, each one 15.5 metres tall, and placed them in front of the temple. Each one had a capital 2.2 metres tall. The tops of the columns were decorated with a design of interwoven chains and one hundred bronze pomegranates. The columns were set at the sides of the temple entrance: the one on the south side was named Jachin, and the one on the north side was named Boaz. (2 Chronicles 3:15-17)

King Solomon had a bronze altar made, which was 9 metres square and 4.5 metres high. He also made a round tank of bronze, 2.2 metres deep, 4.4 metres in diameter, and 13.2 metres in circumference. All round the outer edge of the rim of the tank were two rows of decorations, one above the other. The decorations were in the shape of bulls, which had been cast all in one piece with the rest of the tank. The tank rested on the backs of twelve bronze bulls that faced outwards, three facing in each direction. The sides of the tank were 75 millimetres thick. Its rim was like the rim of a cup, curving outwards like the petals of a flower. The tank held about 60,000 litres.

They also made ten basins, five to be placed on the south side of the temple and five on the north side. They were to be used to rinse the parts of the animals that were burnt as sacrifices. The water in the large tank was for the priests to use for washing.

They made ten gold lampstands according to the usual pattern, and ten tables, and placed them in the main room of the temple, five lamp-stands and five tables on each side.

They also made a hundred gold bowls.

They made an inner courtyard for the priests, and also an outer courtyard. The doors in the gates between the courtyards were covered with bronze. The tank was placed near the south-east corner of the temple.

Huram also made pots, shovels, and bowls. He completed all the objects that he had promised King Solomon he would make for the temple:

The two columns

The two bowl-shaped capitals on top of the columns

The design of interwoven chains on each capital

The 400 bronze pomegranates arranged in two rows round the design of each capital

The ten carts

The ten basins

The tank

The twelve bulls supporting the tank

The pots, shovels and forks

Hiram the master craftsman made all these objects out of polished bronze, as King Solomon had commanded, for use in the temple of the Lord. The king had them all made in the foundry between Sukkoth and Zeredah in the Jordan Valley. (2 Chronicles 4:1-17)

King Solomon also had gold furnishings made for the temple: the altar and the tables for the bread offered to God; the lampstands and the lamps of fine gold that were to burn in front of the Holy of Holies, according to plan; the flower decorations, the lamps, and the tongs; the lamp snuffers, the bowls, the dishes for incense, and the pans used for carrying live coals. All these objects were made of pure gold. The outer doors of the temple and the doors to the Holy of Holies were overlaid with gold. (2 Chronicles 4:19-22)

Two winged creatures were made of olive wood and placed in the Holy of Holies, each one 4.4 metres tall. Both were of the same size and shape. Each had two wings, each wing 2.2 metres long, so that the distance from one wing tip to the other was 4.4 metres. They were placed side by side in the Holy of Holies, so that two of their outstretched wings touched each other in the middle of the room, and the other two wings touched the walls. The two winged creatures were covered with gold. The walls of the main room and of the inner room were all decorated with carved figures of winged creatures, palm trees, and flowers... A double door made of olive wood was set in place at the entrance of the Holy of Holies; the top of the doorway was a pointed arch. The doors were decorated with carved figures of winged creatures, palm trees, and flowers. The doors, the winged creatures, and the palm trees were covered with gold. For the entrance to the main room a rectangular door-frame of olive wood was made. There were two folding doors made of pine and decorated with carved figures of winged creatures, palm trees, and flowers, which were evenly covered with gold. (1 Kings 6: 23-35)

### **King Hiram seems to have been given a bit of a raw deal by Solomon:**

King Hiram of Tyre had provided him with all the cedar and pine and with all the gold he wanted for this work. After it was finished, King Solomon gave Hiram twenty cities in the region of Galilee. Hiram went to see them, and he did not like them. So he said to Solomon, "So these, my brother, are the towns you have given me!" For this reason the area is still called Cabul (worthless). (1 Kings 8:10-13)

The temple was finished in 960 BC, having taken seven years to build. Though Solomon at this time thought enough of his god Yahweh to build this magnificent temple in his honour, in later life he worshipped the Phoenician gods instead.

All the contents of the temple were taken off as loot when Judah was conquered by the Babylonians in the 6th century BC. The Persians, whose empire succeeded that of the Babylonians, restored some of the treasures:

Cyrus gave them back the bowls and cups that King Nebuchadnezzar had taken from the temple in Jerusalem and had put in the temple of his gods. He handed them over to Mithredath, chief of the royal treasury, who made an inventory of them for Sheshbazzar, the governor of Judah, as follows:

gold bowls for offerings 30  
silver bowls for offerings 1,000  
other bowls 29  
small gold bowls 30  
small silver bowls 410  
other utensils 1,000

In all there were 5,400 gold and silver bowls and other articles which Sheshbazzar took with him when he and the other exiles went from Babylon to Jerusalem. (Ezra 1:7-11)

### **Solomon's Palace and his Egyptian Wife's Palace**

#### **Solomon's two palaces took much longer to complete than the temple:**

Solomon also built a palace for himself, and it took him thirteen years. The Hall of the Forest of Lebanon was 44 metres long, 22 metres wide, and 13.5 metres high. It had three rows of cedar pillars, fifteen in each row, with cedar beams resting on them. The ceiling was of cedar, extending over store-rooms, which were supported by the pillars. In each of the two side walls there were three rows of windows.

The doorways and windows had rectangular frames, and the three rows of windows in each wall faced the opposite rows. The Hall of Columns was 22 metres long and 13.5 metres wide. It had a covered porch, supported by columns. The Throne Room, also called the Hall of Judgement, where Solomon decided cases, had cedar panels from the floor to the rafters. Solomon's own quarters, in another court behind the Hall of Judgement, were made like the other buildings. He also built the same kind of house for his wife, the daughter of the king of Egypt. (1 Kings 7:1-8)

All these buildings and the great court were made of fine stones from the foundations to the eaves. The stones were prepared at the quarry and cut to measure, with their inner and outer sides trimmed with saws. The foundations were made of large stones prepared at the quarry, some of them 3.5 metres long and others 4 metres long. On top of them were other stones, cut to measure, and cedar beams. The palace court, the inner court of the temple, and the entrance room of the temple had walls with one layer of cedar beams for every three layers of cut stone. (1 Kings 7:9-12)

### **The Second Temple**

Solomon's temple was completely destroyed in 587 BC by the Babylonians when they captured Jerusalem. When the Persian Empire took over from the Babylonian Empire, King Cyrus allowed the Hebrews to return to Jerusalem and build a second temple on the site of the first. King Herod the Great, who ruled from 37-4 BC, restored the second temple. This is why he restored the temple treasures.

One of the main activities of tourists throughout the ages has always been looking at and admiring ancient buildings. On the other hand, locals all over the Middle East generally find their old buildings embarrassing - signs of an old-fashioned past they'd prefer to forget. They like to look at and admire new, modern buildings, which they regard as signs of progress. Jesus' disciples, therefore, during their last visit to Jerusalem with Jesus, admired Herod's recently renovated second temple:

Jesus left and was going away from the temple when his disciples came to him to call his attention to its buildings. "Yes," he said, "you may well look at all these. I tell you this: not a single stone here will be left in its place; every one of them will be thrown down." (Matthew 24:1-2)

As Jesus was leaving the temple, one of his disciples said, "Look, teacher! What wonderful stones and buildings!" Jesus answered, "You see these great buildings? Not a single stone here will be left in its place; every one of them will be thrown down." (Mark 13:1-2)

Some of the disciples were talking about the temple, how beautiful it looked with its fine stones and the gifts offered to God. Jesus said: "All that you see - the time will come when not a single stone here will be left in its place, every one will be thrown down." (Luke 21:5-6)

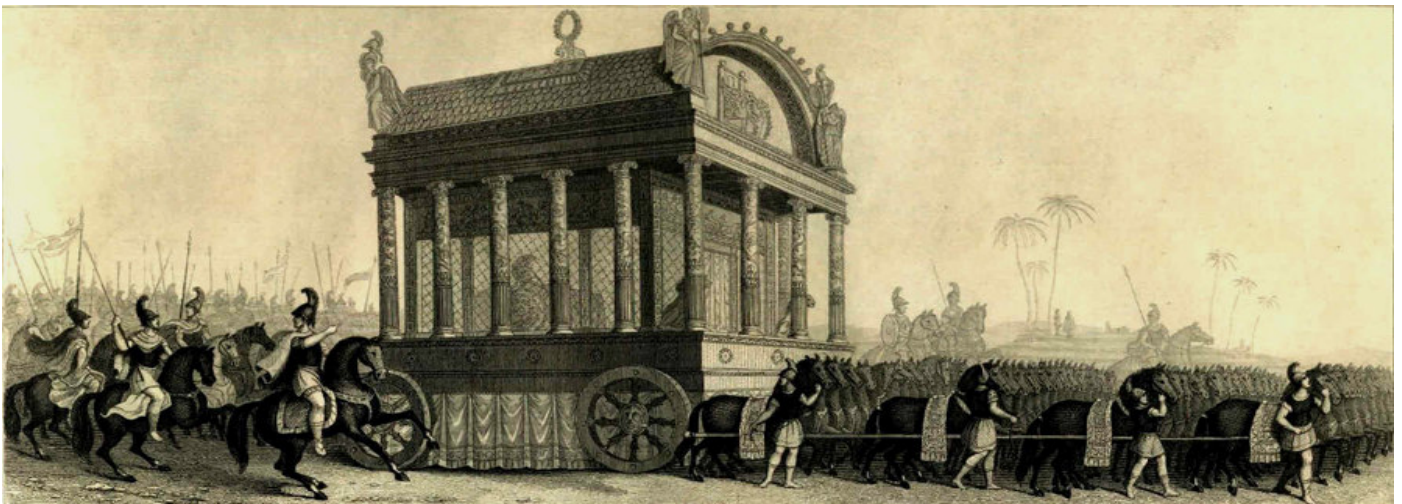
As He predicted, the second temple was razed to the ground. It was completely destroyed by the Romans in 70 AD and has never been rebuilt. All that remains is the foundation of the west wall. Jews go there to lament the second temple's destruction so it is now known as the wailing wall. The blocks of stone are huge, following the Phoenician model.

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### **The Final Three Wishes of Greek King of Macedon Alexander The Great**

The Three Final Wishes of Alexander the Great Alexander was a great Greek king. As a military commander, he was undefeated and the most successful throughout history. On his way home from conquering many countries, he came down with an illness. At that moment, his captured territories, powerful army, sharp swords, and wealth all had no meaning to him. He realized that death would soon arrive and he would be unable to return to his homeland. He told his officers: "I will soon leave this world. I have three final wishes. You need to carry out what I tell you." His generals, in tears, agreed.



Alexander's funeral carriage

"My first wish is to have my physician bring my coffin home alone. After a gasping for air, Alexander continued: "My second wish is scatter the gold, silver, and gems from my treasure-house along the path to the tomb when you ship my coffin to the grave." After wrapping in a woollen blanket and resting for a while, he said: "My final wish it to put my hands outside the coffin." People surrounding him all were very curious, but no one dare to ask the reason.

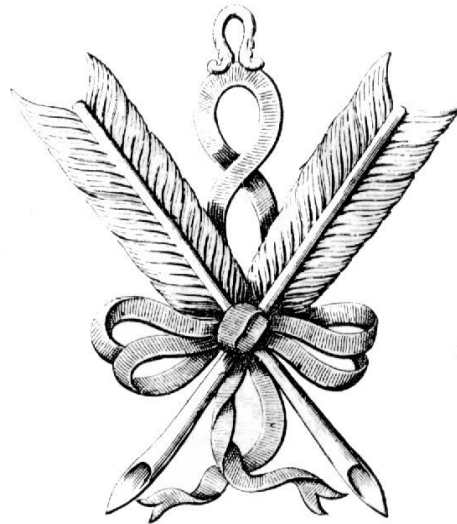
Alexander's most favoured general kissed his hand and asked:

"My Majesty, We will follow your instruction. But can you tell us why you want us to do it this way?"

After taking a deep breath, Alexander said:

"I want everyone to understand the three lessons I have learned. To let my physician carry my coffin alone is to let people realize that a physician cannot really cure people's illness. Especially when they face death, the physicians are powerless. I hope people will learn to treasure their lives. My second wish is to tell people not to be like me in pursuing wealth.

I spent my whole life pursuing wealth, but I was wasting my time most of the time. My third wish to let people understand that I came to this world in empty hands and I will leave this world also in empty hands." he closed his eyes after finished talking and stopped breathing.



### **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.**

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

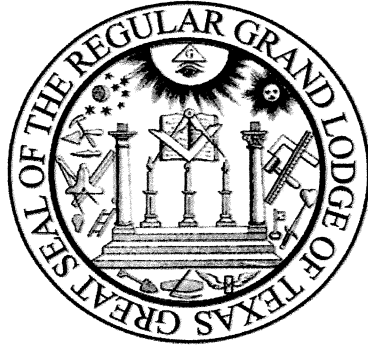
**Secretary General  
Masonic High Council**

**e-mail: [masoniccouncil@gmail.com](mailto: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."



T. G. A. O. T. U.



## REGULAR GRAND LODGE OF TEXAS

Ancient and Honourable Fraternity of Free and Accepted Masons

TO ALL OUR BRETHREN AND REGULAR GRAND LODGES AFFILIATED WITH THE  
MHCUSA AND THE MASONIC HIGH COUNCIL OF THE WORLD

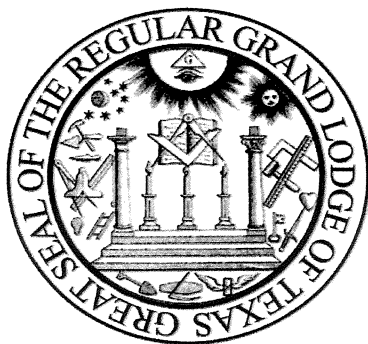
M.W. Brother Weston Jarvis, Grand Master of Masons for the Regular Grand Lodge of Texas, is gladly inviting all Brethren and Regular Grand Lodges affiliated with Masonic High Council of the United States of America and the Masonic High Council of the World, to our celebration and Grand Annually Convention 2009 that will be held in the city of Houston, Texas from: November 13<sup>th</sup> to November 15, 2009.

LOCATION: Embassy Suites  
Houston – Energy Corridor  
11730 Katy Fwy.  
Houston, Texas 77079

TELEPHONE: (281) 596-6458

We are looking forward to having you all in our Grand Annually Convention and we appreciate your participation.

Fraternally,  
Grand Secretary



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



**GRANDE ORIENTE ITALIANO FEDERALE REGOLARE**

**GOIF-R / MHCI-R**

*Sotto gli Auspici dell' Alto Consiglio Massonico Madre del Mondo  
Under the Auspices of the MHC Mother of the World*

**BALAUSTRATA N. 0003 / 6009 Anno Lucis**

**EQUINOZIO di AUTUNNO 2009 DELL'E.:V.:**

**ZENIT DI ROMA ..... 21° giorno del 7° mese dell ' Anno Lucis 6009**

## **Massoneria: Generosità e Orgoglio**

Il valore esoterico simbolico dell'astronomia Equinoziale d'Autunno, nell'essenza individuale interiore di, Equilibrio, Saggezza, Tolleranza, Armonia, Umiltà, *quale TUTTO nell'UNO* della **Generosità** nell'essere e dell'**Orgoglio** nell'appartenenza, è e sarà la

*Pietra Angolare*

del nostro possibile lavoro massonico del *Se personale* con il *Se collettivo* che protetto dal periodo di quiete e di silenzio, vorrà dare e preparare i suoi migliori frutti surrettizi al prossimo *momento magico* massonico del Solstizio d'Inverno !

Nell'Equinozio d'Autunno deve verificarsi nella mente umana ciò che si verifica in natura, il seme nella terra umida e buia , protetto dal caldo ricevuto dalla stessa fino all'apoteosi del Solstizio d'Estate, affronterà e si proteggerà dai ghiacci invernali, potendo "*marcire volutamente e positivamente*" per rinascere a nuova vita *ri-generante* di nuovi frutti(nuovi concetti e nuove speculazioni)!

Rinascita di una *mente* che elaborerà propri pensieri segreti impossibili a trasmettere con semplici parole, ma concettualmente scambievoli nella *conoscenza rituale e simbolica*! Conoscenza rituale e simbolica che ne trasmetterà l'essenza concettuale nella massima libertà dell'accettazione individuale e personale, lasciando ognuno di noi libero dalla influenza cattiva che ci vorrebbe nostro malgrado "datori di verità" anziché portatori di "proprie , vere ed individuali verità" , dono mercuriale che solo l'istituzione massonica è in grado spietatamente di offrire, nella sua capacità iniziatica dell'investire ognuno di noi alla ricerca della propria "visione cosmica" del *TUTTO nell'UNO*!

“Visione cosmica” che piacevolmente assale il neofita nell’iniziazione rituale quando liberato dalla benda del meraviglioso *buio costruttore*, ancora prima di essere accettato massone, pur non avendo la cultura massonica della *conoscenza* simbolica, viene aggredito comunque dalla sensazione e percezione di qualcosa di *nuovo e affascinante* che al di là dei suoi propri limiti( se ne avrà ! ), sente che varrà la pena scoprire, nella propria incosciente tranquillità, ciò che giustificherà la *scelta* di quella “*sua nuova vita*” con forza e determinazione voluta!

**L’Equinozio di Autunno**, momento di ripresa dei nostri lavori è astrologicamente associato alla Bilancia ( “*io bilancio*” ) dell’elemento primordiale ARIA come l’Acquario( “*io so*” ) e i Gemelli( “*io penso*” ), e come tale rappresenta *equilibrio, armonia e giustizia*. Elemento primordiale di associazione l’ARIA, che in linguaggio iniziatico comunica spiritualità e rappresenta gli ideali umanitari, la fratellanza, la libertà e la “**visione cosmica**”/la *possibile speculazione nella capacità armonica ed equilibrata dell’uso contemporaneo* dei due emisferi del proprio cervello umano di *destra/visivo emozionale* e di *sinistra/logico matematico*!

“**Visione cosmica**”, la lettura interiore del *simbolo* e del *rituale* che permette al massone di conoscere:

*il sapore del colore,  
il colore dell’odore,  
l’odore dell’ascolto,  
l’ascolto del vedere,  
il vedere del sapore!*

**Abbeverarsi e Dissetarsi** alla fonte di tutto quanto sopra, cercando di vivere *nel voluto e cercato giardino della Massoneria* è buona volontà di applicazione alla lettura del simbolo, è buona volontà di conoscere l’essenza e la storia massonica iniziatica nella sua costruzione *mitica e del comunicare* del rituale, è correttezza, è bontà d’animo, è altruismo, è comportamento dentro e fuori il tempio, è sorvegliare contemporaneamente come copritore interno ed esterno:

*è sicuramente **Generosità** nell’essere!*

**Abbeverarsi e Dissetarsi** alla fonte di tutto quanto sopra, cercando di vivere *nel voluto e cercato giardino della Massoneria* è spogliarsi delle proprie vesti profane(*vizi*) ed indossare il grembiule ed i guanti bianchi previsti dal rituale, è sentirsi bene in un mondo importante tra *fratelli uguali* nell’Officina distinti solo dai propri gradi interiori di maturazione *voluta/raggiunta* e comunicabile liberamente nella tolleranza simbolica del rituale, è volere vivere nella ricerca e nella bellezza dei nostri pensieri sapendo di appartenere ad una *società iniziatica* forte e saggia:

*è sicuramente **Orgoglio** nell’appartenenza!*

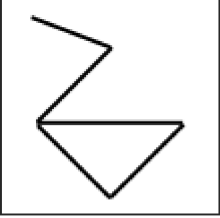
Vi voglio bene, un TFA, vostro fratello,

**Pasquale Cerofolini, GMF**

*GOIF R/Grande Oriente Italiano Federale Regolare*

*VP of the MHC MW/Masonic High Council Mother of the World*

## Masons Mark #1



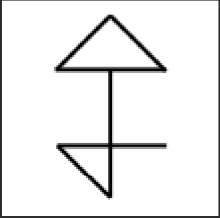
**Workshop:** unknown  
**Period:** 12<sup>th</sup> - 15<sup>th</sup> century

### Findings

**Object:** Dogi palace (Venice, Italy)

**Location:** Worked square-stone above the column - part of the vaulted corridor

## Masons mark #2



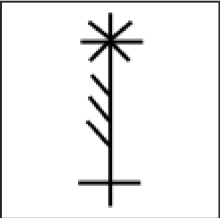
**Workshop:** unknown  
**Period:** 12<sup>th</sup> - 15<sup>th</sup> century

### Findings

**Object:** Dogi palace (Venice, Italy)

**Location:** Worked square-stone above the column - part of the vaulted corridor

## Masons mark #3



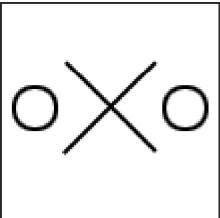
**Workshop:** unknown  
**Period:** 12<sup>th</sup> - 15<sup>th</sup> century

### Findings

**Object:** Dogi palace (Venice, Italy)

**Location:** Worked square-stone above the column - part of the vaulted corridor

## Masons mark #4



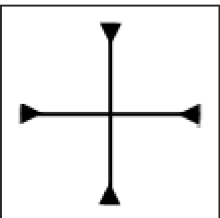
**Workshop:** unknown  
**Period:** 12<sup>th</sup> - 15<sup>th</sup> century

### Findings

**Object:** Dogi palace (Venice, Italy)

**Location:** Worked square-stone above the column - part of the vaulted corridor

## Masons mark #5



**Workshop:** unknown  
**Period:** 12<sup>th</sup> - 15<sup>th</sup> century

### Findings

**Object:** Dogi palace (Venice, Italy)

**Location:** Worked square-stone above the column - part of the vaulted corridor

### Masons mark #6



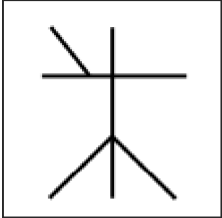
**Workshop:** unknown  
**Period:** 12<sup>th</sup> - 15<sup>th</sup> century

### Findings

**Object:** Dogi palace (Venice, Italy)

**Location:** Worked square-stone above the column - part of the vaulted corridor

### Masons mark #7



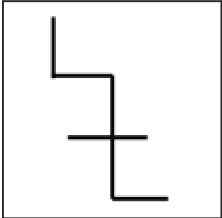
**Workshop:** unknown  
**Period:** 12<sup>th</sup> - 15<sup>th</sup> century

### Findings

**Object:** Dogi palace (Venice, Italy)

**Location:** Worked square-stone above the column - part of the vaulted corridor

### Masons mark #8



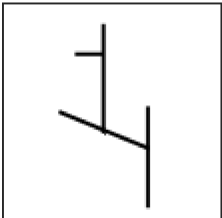
**Workshop:** unknown  
**Period:** 13<sup>th</sup> century

### Findings

**Object:** Cathedral of St.Bartolomej (Plzeň, Czech Republic)

**Location:** Square-stone in entrance hallway

### Masons mark #9



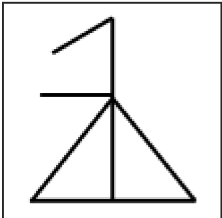
**Workshop:** unknown  
**Period:** 13<sup>th</sup> century

### Findings

**Object:** Cathedral of St.Bartolomej (Plzeň, Czech Republic)

**Location:** Square-stone in entrance hallway

### Masons mark #10



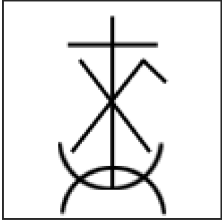
**Workshop:** unknown  
**Period:** 15<sup>th</sup> century  
**Remarks:**

### Findings

**Object:** Točnik castle (Točnik, Czech Republic)

**Location:** Part of the portal

### Masons mark #11



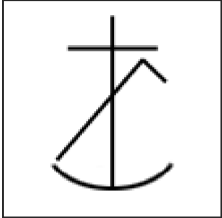
**Workshop:** unknown  
**Period:** 15<sup>th</sup> century

### Findings

**Object:** Hunyad castle (Hunedoara, Romania)

**Location:** Many different stones in loggia

### Masons mark #12



**Workshop:** unknown  
**Period:** 15<sup>th</sup> century

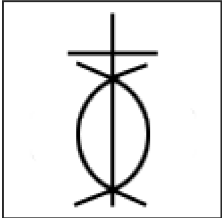
**Remarks:** Compare with mark #11; possibly the same workshop but different master

### Findings

**Object:** Hunyad castle (Hunedoara, Romania)

**Location:** Square stone somewhere near loggia

### Masons mark #13



**Workshop:** unknown  
**Period:** 15<sup>th</sup> century

### Findings

**Object:** Hunyad castle (Hunedoara, Romania)

**Location:** Square stone - unverified location