

**THE CRAFT FREEMASONRY**  
**NEWSLETTER No.46 FEBRUARY 2013**

*TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH*



**MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL**

*In The Lord is All Our Trust*

**To All & Sundry**  
*To whose knowledge these presents shall come*  
Greetings

**COMMUNICATIONS**

*From the Craft Where Reigneth Peace and Silence*

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

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

**James Anderson, *In Golden Remain***

## THE TOMB OF HIRAM, KING OF TYRE

BY BRO. CHARLES B. SINDEN

1919

ANCIENT PHOENICIA or Tyre has bequeathed to the world many interesting relics of a civilization long buried beneath the dust of the ages, many of which are of special interest to our Masonic Fraternity.

Tyre and Joppa; two of her ancient cities, are names well known, while her tombs, architecture, metal castings and pillars hold for us more than a passing interest. The purpose of this writing is to call attention to the tomb in the vicinity of Tyre, which the natives call "Kabir-Hiram" or the Tomb of Hiram.

Hiram, King of Tyre, is a character familiar to all Masons. His identity is clearly established in Sacred History as also by the corroborative evidence of Josephus the Hebrew historian. Unlike some stories of the other Hiram, knowledge of him is placed beyond tradition.

The son of Abibal, he was contemporary with, and a friend of, both David and Solomon, Israelitish kings; the latter a very important figure in Masonic lore. Early in David's reign he supplied "cedar trees and carpenters and masons and they built David a house." 2 Sam. 5:11.

Forty years later Solomon applied to his father's old friend and received an equally courteous response for "Hiram sent to Solomon saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar and concerning timber of fir . . . and they two made a league together." 1 Kings 5. Josephus tells us that the correspondence regarding these matters was in his day, preserved in the archives of the Kingdom of Tyre.

The ancient Phoenicians seem to have been contented with tombs of a quiet character ordinarily constructed beneath the surface in a series of vaults without elaboration. They did, however, during some periods probably remote, erect monuments to stand as permanent memorials and at the same time to be attractive to the eye.

Well acquainted with Egypt they would be aware of her obelisks, pyramids and lofty tombs; of the tomb of Mausolus at Halicarnassus the famous Greek city of Asia Minor with its Ionic columns and pyramid, then one of the seven wonders of the world; and of the tomb of the Maccabees in Modin where "Simon also built a monument upon the sepulchre of his father and his brethren and raised it aloft to the sight, with hewn stone behind and before.

Moreover he set up seven pyramids, one against another, for his father and his mother and his four brethren. And in these he made cunning devices, about the which he set great pillars." 1 Macc. 13. It is not strange then, that we find such a tomb as Renan describes in his "Mission de Phenicie," viz., the Burdj-el-Bezzak, which was evidently constructed to resemble the pyramids.

It is situated near to Amrith the ancient Marathus, and is an edifice built of large blocks of stone and rising to a height of thirty-two feet above the plain. It is thought that originally the cubic mass was surmounted by a pyramidal roof, many stones from which were found scattered around. The height of the monument would thus be increased to about sixty-five feet.

The tomb, however, of most interest to Masons is that already mentioned and which Robinson in "Researches in Palestine" names as the "Tomb of Hiram." Renan says that the name is modern and no great importance can be attached to it, but Prof. Rawlinson in his "History of Phoenicia" declares the monument to be undoubtedly ancient, perhaps as ancient as any in Phoenicia, whilst Perrot and Chipiez in "Hist. de l'Art" conclude that "if the tomb does not actually belong to the time of Solomon's contemporary and ally, at any rate it is anterior to the Greco-Roman period."

*Crypt of Canterbury Cathedral (12<sup>th</sup> century)*

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Canterbury Cathedral (East Transept N)

York via Hospital

St Mary's Abbey

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Holyrood Abbey

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Lumley Castle

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Bolton Castle (12<sup>th</sup> century)

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Chapter House, Canterbury (1400)

York Minster Crypt (1190)

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York Minster (1200)

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St Leonard's Hospital, York, (1180)

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Fountains Abbey (1150)

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Fountains Abbey, Chapter House (1155)

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Richmond Castle (1146)

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Terravale Abbey, etc. (1160)

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Allahabad Fort, Arsenal &c (16<sup>th</sup> century, circa), India

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Carlisle Cathedral (12<sup>th</sup> century)

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Modern Mason's Marks

Truro Cathedral (late 19<sup>th</sup> century)

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Lodge of Melrose, Apprentices (1719-34)

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Lodge of Kelso (1705 &c)

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Lodge of Edinburgh (1599)

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Kilwinning Abbey

"Mother Kilwinning" Lodge (1642 &c)

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Worcester College, Hall & Cloisters

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Lodge of Aberdeen (1670)

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Lodge of Aberdeen (1680 &c)

Apprentices, Lodge of Aberdeen

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The tomb itself according to Renan, is composed of eight courses or layers of huge stones superimposed one upon another, some being twelve feet long and seven broad and three deep. The four lower courses are almost regularly one on top of the other while the fifth projects considerably beyond the fourth, and the three remaining courses slightly retreat as they rise after the style of a pyramid.

The effect is that of a stele or pillar, more than the usual type of pyramid, the width at the top being only a trifle smaller than at the base. The monument is a solid mass and a rectangular oblong or "oblong square" fourteen feet long by eight and a half feet wide.

A flight of steps cut in the rock which forms part of the base in the two lowest courses leads down to a sepulchral niche where possibly once reposed the body of our Grand Master. This monument has no inscription or figure of any kind engraved upon it which is of course no evidence that it is not the tomb of the one to whom tradition assigns it.

There may not be any especial advantage in seeking to prove this tomb to be the identical last resting place of Hiram but at the same time there is considerable interest and for a number of reasons tradition may be correct. First, because tradition is usually, possibly correct.

Eastern people preserved a great deal of history in this way which cannot be ignored because not written or printed as our modern records. Then its situation near to Tyre suggests unmistakably that it was erected to an important personage of that city. Taking that together with its undoubted age we have a substantial link in the chain of evidence.

The lack of figures of gods or goddesses on its surface supplied us with another point. Hiram coming into contact with Solomon and learning of the True God for whose Temple his workman and materials were furnished, would probably have become a worshipper of Jehovah and thus no figures of heathen deities would appear on his tomb as have been found on some others.

The "oblong square" may or may not be admitted as evidence but it is of distinct Masonic interest. The rugged grandeur of the tomb seems fitting to the character of this early king. Taking these things together they form a piece of cumulative circumstantial evidence in favour of assuming that the monument described is in reality that of Hiram, King of Tyre.

Montague  G. O. R.

Whereas a Petition has been presented to us and signed by several Brethren residing in and about the City of Exeter humbly praying that they may be Constituted into a regular Lodge.

These are therefore to Impower and Authorize our R<sup>d</sup> Worshipful and welbelov'd Brethren John Bury Esq<sup>r</sup> and M<sup>r</sup> Thomas Jeffreys or either of them to convene our Brethren at Exeter aforesaid who have signed the said Petitions and that the said John Bury Esq<sup>r</sup> or M<sup>r</sup> Thomas Jeffreys do in our place and stead constitute a regular Lodge in due form of they the said John Bury and M<sup>r</sup> Thomas Jeffreys taking special Care that they and every of them have been regularly made Masons) with like Priviledges as all other regular Lodges do enjoy and that they be required to conform themselves to all and every the Regulations contained in the printed Book of Constitutions and observe such other Rules and Instructions as shall from time to time be transmitted to them by us or Thomas Balson Esq<sup>r</sup> our Deputy Grand Master or the Grand Master or his Deputy for the time being. And that they do send to us or our Deputy a List of the Members of their Lodge together with the Rules agreed on to be by them observed, to the end they may be entered in the Grand Lodge Books. And upon the due Execution of this our Deputation the said John Bury Esq<sup>r</sup> or M<sup>r</sup> Thomas Jeffreys is hereby required to transmit to us or our said Deputy a Certificate under both or either of their Hands of the time and place of such Constitutions In order that it may be entered in the Book of regular Lodges GIVEN under our hand and Seal of Office this seventh day of July 1732. and in the Year of Masonry 5732.

Will Reid Sec<sup>ry</sup>

By the Grand Masters Command  
M<sup>r</sup> Geo. Rooker G<sup>W</sup> Warden  
Ja Smythe -

## THE RITE OF MEMPHIS

New York 1916

The Rite of Memphis is a branch of Masonry devoted to the study of Philosophy and Comparative Religion and the explanation of the ritual ceremonies and symbols of ancient Craft Masonry. As organized in the United States, it does not confer or work the three symbolic or fundamental degrees, but receives into fellowship only Master Masons in good standing. The organization has been in existence in the United States since 1857.

The late Brother John Yarker was its Sovereign Grand Commander in England. The ritual work in this country was at one time co-ordinated with the Scottish Rite of 33 degrees, but was later restored to its original ninety-five degrees.

Perhaps you will admit the following statement of its spirit and aims by Brother Yarker:

"1st. The Rite of Memphis is open to all regular Master Masons of any constitutional Grand Lodge; is unsectarian in its teaching and exacts no other qualification from its candidates but probity and honour.

"2d. The fees which it exacts are of moderate amount, and it is governed by elective assemblies, after the manner of the Craft. Thus the Masters of each series by election become members of the Mystic Temple, and those of the Supreme Body or Sovereign Sanctuary.

"3rd. The ceremonies, from the 4th to the 90th, are based upon those of the Craft universal. They explain its symbols, develop its mystic philosophy, exemplify its morality, examine its legends, tracing them to their primitive source, and deal fairly and truthfully with the historical features of Symbolic Masonry.

"4th. As a system it opens up the study of the immense lore of the ancient Jews, Egyptians, Persians, Hindoos, Babylonians, and other ancient races, and may claim kindred relations to the learned societies of all countries. Many of its degrees and lectures deal with these abstruse subjects, and that in an impartial manner, offering valuable suggestions to the advanced student.

"5th. It proposes to instruct the neophytes by degrees, and at intervals, with all known Masonic Science and a knowledge of the various Rites which have sprung up in the past from the learned speculations of Masonic students. In this relation it transmits and concentrates the knowledge and wisdom of the mysterious fraternities of the middle ages.

"6th. Possibly the only High Grade Rite which has been chartered by a Grand Lodge of Symbolic Masonry, it is absolutely the most perfect and thorough development of the Craft System, the most comprehensive, accurate, and valuable of all Rites, and the most complete in its ceremonies, through which it seeks to extend Masonic Knowledge, Justice, Charity, Morality, and fraternity, and to enforce all those great qualities which distinguish the Masons of all time."

Yours fraternally,  
Ellis B. Guild





## **Important News**

Dear Brethren,

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

We look forward to receiving input.

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

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

**Secretary General  
Masonic High Council**

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





**International Masonic Assembly**

**27 & 28 April 2013**

**Caracas, Venezuela, South America**

# Cuban Lodges

A Visit by George Thelwell



R.W. Bro. William Bain and I travelled to Varadero Cuba from January 10, 2008 to January 20, 2008. I had only ever taken the escorted bus tours. This time we rented a car and did some exploring. We stayed at the Corallio Resort about halfway along the peninsula.

After we had been at the resort for a few days, one of the bartenders found out that we were masons. He was happy to find out as he had been accepted as a candidate for a lodge in his home town. We told him that we would be interested in seeing a Cuban Lodge Room and he

introduced us to Luis, one of the gardeners at the resort. Luis was a member of a small lodge in Matanzas a town of about 500,000 approximately 50 kilometers from Varadero.



Luis guided us to Matanzas and took us to his lodge. (The one pictured top left) This was the smallest lodge room I have ever seen. We were shown around by the master, secretary and several other brethren who had been playing dominoes when we arrived.

I wasn't sure when we entered how one could actually do any work in this lodge room because of its size, but I was assured that the 50 or so members managed quite well. There was no banquet room but the courtyard was where the members gathered to have a few drinks and light

refreshments after lodge. These refreshments were provided by the members or the newly admitted candidates. There was a kitchen at one end of the courtyard and the washrooms. In the foreground of the picture at the right is the ante room and area for the secretary and “domino players.”



Their regalia is a little different as you can see from the floral border and the lack of tassels or buttons.



From this lodge the master took us to see another lodge, Lodge Sol, just a few kilometers away. This was a much larger lodge room and it was quite impressive. The first thing that I noticed when I entered this lodge room was the



steps. There are five steps to the SW chair and seven steps to the WM chair. These steps were made from marble and on the riser for each step was a word. Anyone who has ever had to memorize the SW lecture in the second would have had no trouble in identifying the five orders of architecture and the seven liberal arts and sciences. These steps would have made that lecture a piece of cake and would have truly added meaning to “The rest in the West.”



The most impressive part of this lodge was the candidates preparation area. The candidate is placed in the area with the bunk and desk and told to write the predominant wish of his heart and why he wants to become a mason. He is then lead past the adjoining room where he is prepared to be taken upstairs to the lodge to be initiated. I can tell you that had I been given that start to the initiation, I’m not sure I would have continued. The desk holds a candle and a human skull and is illuminated by no more than a 10 watt bulb. The open grave is

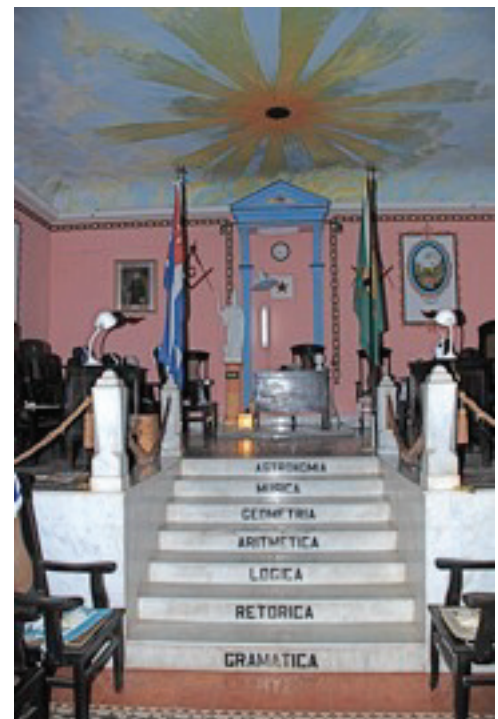


littered with human bones and the wall contains what look like 6 tombs.

When we returned to the resort, the other bartender, Alberto, had questioned whether we were masons. He told us that he wasn’t, but a friend of his was. He then invited us to his house to meet him and to share in a lobster dinner.



The next night we went to Cardenas, about 20 kilometers east of Varadero and had dinner with Alberto Serrano, his family and Jose Luis Trujillo a past master of Logia Masonica Cardenas. Jose, being a





past master of a lodge, was understandably concerned that we might be cowans. I showed him my tattoo and we went through a board of trial. The board of trial was more difficult than it is here in Ontario, since neither Bill or I speak Spanish and Jose spoke no English. We managed however to come to a meeting of minds through demonstration of some signs tokens and words that are, thankfully, universal.



marble steps to the WM and SW chairs. The pictures on the walls were hand done frescos and done to perfection. Jose also showed us another building further south in Cardenas which was a concordant body.



After a terrific meal we went to visit his lodge and it was a second floor lodge room with marble steps from the ground floor entrance. The room was spacious and it had the same lettering on the





I have seen similar artwork done as prints in some American Lodges and a few Canadian Lodges, but never done so large and painted by hand. Some brethren may recognize the similarities between the ceiling in Cardenas Lodge and that of the Annette Street temple that we call home.

The floor of this lodge was fully tiled in black and white and from the east one looks past the altar then between two great pillars towards the WM chair. In Cardenas there is a space in the altar that would hold mortal remains. The Great Light, square and compasses are left on the altar. At the base of one of the pillars rest a perfect ashlar in the shape of a pyramid and at the base of the other, a set of wooden working tools.

Masonry is alive indeed in Cuba and all of the brethren that we met were enthusiastic about their

lodges and the place masonry held in their lives.

I had always thought that Masonry was practiced well here in Canada, but to visit lodges in other parts of the world certainly broadens ones horizons. Every mason and applicant for Masonry we met greeted us warmly and offered whatever he could to make our visits enjoyable. There was a



genuine warmth that transcended polite hospitality. Alberto ensured that we got exemplary service throughout our stay and went out of his way to provide an introduction to Luis. Luis not only guided us through his city and lodges, but opened his home to us for coffee after our tour. Alberto provided us the opportunity to have a true Cuban feast of lobster with his family and friend. He left the room so that Jose could conduct a board of



trial before dinner. Jose invited us to attend lodge with him and his brethren and was genuinely disappointed when he was told we had to leave the day before his lodge was meeting.

If you get the chance, Visit Cuban Lodges and revel in the beauty and grandeur that is Masonry in Cuba.