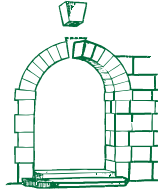


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### Keystone

The stone placed in the center of an arch which preserves the others in their places, and secures firmness and stability to the arch. As it was formerly the custom of Operative Masons to place a peculiar mark on each stone of a building to designate the workman by whom it had been adjusted, so the *Keystone* was most likely to receive the most prominent mark, that of the Superintendent of the structure. Such is related to have occurred to that Keystone which plays so important a part in the legend of the Royal Arch Degree. The objection has sometimes been made, that the arch was unknown in the time of Solomon. But this objection has been completely laid at rest by the researches of antiquaries and travelers. In fact, in the Solomonic era, the construction of the arch must have been known to the Dionysian Artificers, of whom, it is a freely received theory, many were present at the building of the Temple.

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THE DISTRICT  
GRAND LODGE OF INDIA  
SCOTTISH  
CONSTITUTION



THE  
INDIAN  
MASON

## Editorial

Freemasonry was not designed for the majority of men. It is, as is said, a peculiar institution. It is not a club or a cultural society, and nothing can be gained materially by joining its ranks. It is, however, a brotherhood of high ideals, which seeks to place before men higher and better things than can be gained in material life.

Therefore, not every man, regardless of his moral qualifications will necessarily benefit by becoming a Freemason. We must be very careful of those who insist upon recommending applicants, just to upkeep the strength of a Lodge, for the strength of any Lodge is not in the number of listed members. The true strength lies with those who really wish to be Freemasons, in the true sense: those who wish to understand the meaning and purpose of our great Craft.

It is therefore of the greatest importance, that all Masons understand the principles of Freemasonry, and that Lodges, wherever possible apportion time for proper study and instruction.

All Masonic candidates, after initiation, have to give proofs of their proficiency before they are passed to the Second Degree. Unfortunately, the responses are not proofs but repetitions of answers already prompted. Most of these answers are perhaps expected ones to the thoughtful Mason, but

some are not. The first of these is — “Where were you first prepared to be made a Freemason?” At this point, the Candidate learns that the first place of preparation is in his heart. It is doubtful that this would be the spontaneous reply, if the candidate were allowed the opportunity, for this is the first time that he understands that the secrets of the Craft, or life itself, can be investigated only if he is prepared in his heart.

Perhaps, there should be a further question — “With what do you wish to understand Freemasonry?”, the response being “With all my heart”. This should be the true attitude of every new entrant into the Craft.

The heart is the motivation of man, both physically and spiritually, and in the teachings of the Ancient Mysteries, was considered closely connected to the soul. The candidate should wish for understanding, and as he has done many times before with respect to material desires with all his heart and soul, for here is the first hint that something worthwhile underlies the outward Masonic ceremonies. He will find that this longing for understanding will lead to the love of his fellow men, for as told in the V.S.L. — “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”.

# The Legends of Freemasonry Anderson's Theory

by  
*W.Bro Jivanji Mody*

**T**he Legend of the Craft has served as a basis to several later writers on Freemasonry for their own hypotheses or theories. The chief among these writers were Anderson and Oliver. Anderson formulated his theory about the Original Freemasonry in a work entitled "The Book of Constitutions", published in 1723 and further developed in 1738.

**A**nderson's theory, or rather his version of the Legend of the Craft, has been long accepted as the true legendary history, because the manuscripts of the Legend of the Craft were not known then, and were published for the first time as late as the mid-1800's, with the Halliwell MS, the oldest, being published in 1840.

**A**nderson developed the Legend according to his own views, and the result is fascinating.

**A**dam was the first to have knowledge of Geometry, which is the foundation of Masonry and Architecture. He taught these arts to his sons. By means of these arts Cain built a city. Seth knew

these arts and taught them to his offspring, from whom they came to Noah, "who built the Ark by the principles of Geometry and the rules of Masonry". Noah's descendents practised the art in building the Tower of Babel, "but were confounded in the speech and dispersed into various countries, whereby the knowledge of Masonry was lost."

**I**t is interesting to note that according to Mackay, this part of the Legend has been preserved in the American rituals, where the candidate is said to come "from the lofty Tower of Babel, where language was confounded and Masonry lost", and to be proceeding to "the threshing floor of Ornen the Jebusite (the Temple of Solomon) where language was restored and Masonry found".

**A**nderson goes on to say that many priests and Mathematicians called the Chaldees and the Magi, flourished in these parts afterwards, and the science and the art were transmitted to later ages and countries.

**M**itzraim, the second son of Ham, carried Masonry into Egypt. Masonry was introduced into the land of Cana by the descendents of the youngest son of Ham, and into Europe by the posterity of Japhet.

**T**he posterity of Shem also cultivated the art of Masonry, and Abraham, the head of one branch of that family, communicated that knowledge to the Egyptians, and transmitted it to his descendents the Israelites.

**A**fter the building of the Temple by Solomon, Hiram of Tyre and Hiram Abif, Masons and Masonry spread all over the known world. From Palestine it travelled into Greece, where it flourished most in the times of Thales of Miletus and his pupil Pythagoras, the author of the 47th Proposition of Euclid, which is the foundation of all Masonry.

**M**asonry then advanced into Asia Minor and into Egypt under Euclid. From here it spread

to Rome, and with the expansion of the Roman Empire it spread to every town occupied by a Roman garrison, coming to Britain when it was occupied by the Romans. On the decline of the Roman Empire, Roman garrisons were withdrawn from Britain, and Masonry declined. At this time the Angles and the Lower Saxons ruled Britain, and Masonry was still dormant. It was when the Anglo-Saxons regained their freedom, Masonry was revived, and at the desire of the Saxon kings, Charles Martel of France sent expert craftsmen to Britain.

**T**he Saxon kings encouraged architecture, but the Danish invasion delayed its improvement. Until William the Conqueror ruled Britain, and his son William Rufus built Westminster Abbey. From here on, despite the frequent internal wars, Masonry advanced till the rule of Edward III, who had a separate officer called the "King's Freemason" or "General Surveyor of his buildings".

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*"There will always be human beings and as long as there are,  
there will always be the idea of brotherhood"*  
**Arnold Wesker**

*"Behold, how good and how pleasant it is for brethren  
to dwell together in unity".*  
**Psalm 133**

*"With malice toward none, with charity for all,  
with firmness in the right, as God gives us to see the right"*  
**Abraham Lincoln**

*"I am the way, the truth, and the life"*  
**The Gospel**

## The N.E. Corner

**I**t is customary at the erection of all large buildings to place the foundation stone at the north-east corner of the intended structure. Actually, this foundation or cornerstone of the building is as important to that building as a keystone to an arch. Its ultimate task is to bind together at that point two walls of the building, and in due time it not only serves as a link or binding post, but also as a foundation and is built upon. The newly admitted E.A. is placed in the north-east corner of the Lodge figuratively to represent that stone, and in the years that come after he will have risen to a position of greater influence in the craft, and will be responsible for the future success of the Lodge. If he be weak, then the section that he forms in the edifice will be weak also.

**I**n by-gone times it was customary for human beings to be buried alive beneath the cornerstone and in the walls, as an offering or sacrifice to appease the gods. The soul of those who so sacrificed themselves was considered to derive rich reward in the hereafter. It was also regarded as a sacrifice to propitiate Mother Earth to induce her to bear the weight of the building, thereby

ensuring the stability of the structure.

**B**aring Gould wrote "When the primæval savage began to build he considered himself engaged on a serious undertaking. He was disturbing the face of Mother Earth, he was securing to himself in permanency a portion of that surface which had been given by her to all her children in common. Partly with the notion of offering a propitiatory sacrifice to the earth, and partly also with the idea of securing to himself a portion of soil by some sacramental act, the old pagan laid the foundation stone of his house and fortress in blood."

**A**s Speth wrote in the latter part of the last century, "Our fathers, ages ago, buried a living human sacrifice in the same place to ensure the stability of the structure; their sons substituted an animal; their sons again a mere effigy, or other symbol; and we, their children, still immure a substitute, coins bearing the effigy, impressed upon the noblest of metals, the pure red gold, of the one person to whom we are all most loyal, and whom we all most love, our Gracious Queen."

**T**hough connected directly with the building, but not with the corner-stone, it is of interest in passing to note that it was also often customary to have a completion sacrifice. A story or legend told of many sacred edifices recalls how the architect on completion of the work was killed by command of those who ordered it, or alternatively was deprived of his eye-sight—the architect being chosen as the victim so that he might become the guardian spirit of his own creation.

**S**peth, in his “Builders’ Rites and Ceremonies”, quotes eight instances of the builder or the architect himself being the “Completion Sacrifice”, or narrowly escaping that fate. These are the Castle of Henneburg, Remus at the Foundations of Rome, Manoli and his Masons, The Apprentice of Rosslin Castle, The Apprentice of the Abbey of St. Ouen, The Architect of St. Basi, Moscow, King Olaf and Eastern Snare and the Devil Builder Tales, and lastly Tolleshunt-Knights Church.

**I**n our ceremonies, E.A. is taught a symbolical lesson regarding the north-east corner of the Lodge, which is figuratively the north-east corner of the Lodge, which is figuratively representative of the

corner-stone. He can be considered to represent a building stone, to be used in uniting together the walls of the spiritual Temple which the members of Lodge endeavour to form to the glory of the G.A.O.T.U. and the benefit of all mankind. It can also be inferred that he exemplifies the need of divesting oneself of the tendency to yield to the temptations of mammon, in case greed and lust crush, down the finer and more æsthetic points of a man’s character.

**F**rom the earliest times men have erected stones to represent their gods, or as offerings to their gods. We find that this practice started from single unhewn stones, and progressed to hewn pillars, then these pillars were adorned with sculpture, and as the years went by particular parts of a building deemed of importance were given special names and we got Corner-stone, Key Stone, Cope Stone, etc.

**T**he Corner-stone which the E.A. represents is generally of cubical shape, its squareness depicting morality, its six sides facing in all directions represent Truth. Its situation in the north-east symbolically between the points of darkness and light, portrays that our newly admitted member has left behind him that period of

darkness caused by ignorance, and is passing into the “light” of a new aim and a new world which is now in process of being revealed to him.

**R**uskin said: “Fine art is that in which the hand, the head, and the heart go together,” and we in freemasonry makes extensive use for symbolic purposes of stones of simple but beautiful form, and deduce therefrom useful lessons in which the hand, the head and the heart are brought into unison to act together. We have our rough and perfect ashlar, our corner-stone. Our lodge in the form of an oblong square representing a cubic stone, in the Mark of a Keystone, and in the R.A. a double cube. Our E.A. learns the first lesson of Masonic line and rule while representing a corner -stone.

**O**ur E.A. standing in the north-east corner of the Lodge may be considered to be the corner-stone of Freemasonry; he is from

that time onwards a builder with his fellow members of the Order, but is in course of time his seniors will by the laws of nature “pass on”, he ultimately takes their place, becoming not only a builder but one who is subsequently built upon, an important unit contributing to the ultimate strength of the structure.

**T**o each and all in the Craft has been given the sacred task of guarding the bases, of seeing that those who we permit to follow are worthy apprentices of a Craft of world-wide good repute. Our future living corner-stones must be worthy of those who so ably laid the original foundations, otherwise the walls of Freemasonry will go down despite the living sacrifices that have been made.

**L**et the wonderful record that has been achieved serve as a reminder to all of us, therefore, to guard our portals with due care.

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#### *Going Up*

*“Everything is going up!” Well, the rain’s still coming down; there’s no tax on sunshine, or the red and gold and brown of autumn leaves, or on the snow that makes a mountain crown.*

*“Everything is going up!” But bird songs cost no more; no 20 per cent for luxury on the jasmine around the door; and moonlight in my garden’s inexpensive as before.*

*“Everything is going up!” But the price of joy’s the same; it costs no more to work or sing, or fan the ancient flame of love; and to a comrade’s smile we still may stake our claim.*

*“Everything is going up!” Come, come, what’s that you say? The things that really matter cost just the same today. The broad blue sea, the mountain tops, the trees, the rain, the sky; they’re tax exempt forever — oh lucky you and I.*

*From the Scottish Rite Torch.*

## Masonic Don'ts

**D**ON'T, if you are the Master of a Lodge, wear your Master's Collar and Jewel when visiting. Such a practice is contrary to the *Constitutions*.

**D**ON'T be slovenly with your Sns. Remember that all Sq....s, L....s, and P.rp....c....rs are true and proper Sns. to know a Mason by. Remember, too, that all Masonic Sns. should be given *silently*.

**D**ON'T forget the Sp. before *any* Sn., with the *single exception* of the Sn. of R. Actually this is *not* a Masonic Sn. It would be more accurately described as the *attitude* of R.

**D**ON'T propose a Candidate for Initiation unless you feel *absolutely certain* that he is the right man, not only for Freemasonry, but also for membership of your particular Lodge. You will be wise to make it a rigid rule *never* to propose a Candidate unless he is an intimate friend whose character you know thoroughly.

**D**ON'T frame your Grand Lodge Certificate and publicly exhibit it on your business premises, even in your private office. Such a practice can only be interpreted as an endeavour to turn Freemasonry

to commercial advantage, and is emphatically deprecated by the Masonic authorities.

**D**ON'T talk to your immediate neighbours during the progress of a Ceremony in Lodge. The slightest whisper sometimes carries much further than the whisperer realises. Remember that the Master is concentrating on his task, and he may be nervy; the slightest interruption may throw him right out of his stride.

**D**ON'T ever laugh, or even smile, if there is an amusing hitch in the work during a Ceremony. We do hear and see some amusing happenings at times, but any hint of mirth may utterly destroy those solemn impressions which *should* be created in the Candidate's mind.

**D**ON'T loll and sprawl in your seat in Lodge even if you happen to feeling weary and, perchance, somewhat bored. You may have heard it all a hundred times, but it is the Candidate's first time; his interest will undoubtedly be stimulated if the Brethren are interested.

**D**ON'T be in too much of a hurry to join a number of Lodges,



or to enter the 'Side' Degrees. Pause to consider the financial aspect. Remember that Masonic expenditure should always be 'without detriment,' etc.

**D**ON'T hesitate to enter the Order of the Holy Royal Arch. This is *not* a 'Side' Degree, it is a part of 'pure Antient Masonry'.

**D**ON'T make the work of the Treasurer or Secretary harder by neglecting to reply promptly to their communications.

**D**ON'T forget that the Tyler is a 'Brother'. A handshake and a cheery word of greeting may mean much to him.

**D**ON'T presume upon your Masonic association with those in a higher social station than yourself.

**D**ON'T be stand-offish in your Masonic association with those in a *lower* social station than your own. We meet on the level, and part on the square.

**D**ON'T indulge in noisy behaviour at the banquet. You would not shout across the room at a private dinner-party. Why do it at a Masonic dinner?

**D**ON'T address the Master as 'Worshipful Sir' either at

Labour or Refreshment; it should *always* be 'Worshipful Master'. And DON'T ever be guilty of addressing the Master as 'W.M.' Abbreviations such as 'W.M.', 'S.W.', etc., are permissible in printing, but no Officer should ever be addressed orally by an abbreviated title.

**D**ON'T ever tell (or encourage) questionable anecdotes in a Masonic atmosphere.

**D**ON'T become a 'knife and fork' Mason; you had better go from labour to refreshment.

**D**ON'T criticise the Preceptor at your Lodge of Instruction even though you may consider him too autocratic, or perhaps incompetent. Remember that he is doing his best and that he is giving his time to try and assist his Brethren.

**D**ON'T, if you are an expert ritualist, be too ready to condemn the Brother who is not. Remember that we cannot *all* be 'stars.'

**D**ON'T condemn any practice as *wrong* because it happens to be contrary to the custom of your own Lodge, or because it differs from that which you have been taught in your Lodge of Instruction. Remember that *your* custom *may* be the wrong one.

**D**ON'T imagine that word-perfection of Ritual is the Alpha and Omega of Freemasonry. It is important, but there are other things far more important.

**D**ON'T forget the first of the Three Grand Principles upon which our Order is founded. Keep that Principle ever in mind and 'Profit and Pleasure' will be the result.

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## How to plant your Masonic Garden

Plant four rows of peas –  
Personality,  
Perseverance,  
Promptness and  
Preparation

Plant four rows of squash –  
Squash Gossip,  
Squash indifference,  
Squash criticism and  
Squash negative thinking

Plant four rows of lettuce –  
Let us obey the rules and regulations,  
Let us be true to our obligations,,  
Let us be faithful to our duty and  
Let us love one another

Plant four rows of turnips –  
Turn up for Lodge meetings,  
Turn up with a friendly smile,  
Turn up with new ideas and  
Turn up with determination

Cultivate well, perspire a little, and reap the benefits of an outstanding Lodge.

*Contributed by  
Bro. K. N. Wadia  
P.M., Lodge Rising Star of W. India, No. 342(S.C.)*

## “Dramatis Personae Of The Royal Arch”

*A Paper by*

*Ex. Comp. Shums Merchant, Dist. Grand D. of C. (E.C.)*

*PZ, Chapter Friendship & Harmony, No. 1270 E. C.*

**C**ompanions, you will recall that in the final address given in the Ceremony of Exaltation, there is a line which says “.... You may perhaps imagine that you have this day received a Fourth Degree in Freemasonry. Such, however, is not the case. It is the M. Ms. degree completed ....”. In fact the teachings of the Royal Arch have been described by various authorities as being “an extension of the spiritual teachings of the Third Degree, designed for brethren who enjoy their Masonry and are eager to explore further.”

**T**he spiritual aspects of the Royal Arch are beyond the scope of this paper. We will only explore, very briefly, the origins of the Royal Arch itself, and the people involved in our ceremonies.

**T**he first indication of the existence of the degree of the Royal Arch is given in a treatise written in 1744 about Irish Masonry, which describes the Royal Arch as “... an organis’d body of men who have passed the chair.” But it seems Master Masons also managed to become Royal Arch Masons, because twelve years

later, in 1756, the Grand Secretary of the Antient’s Grand Lodge wrote in their Book of Constitutions of those “... who think themselves Royal Arch Masons without passing the Chair in regular form...”.

**I**n England, the Union of the two Grand Lodges brought about the Charter of Compact in 1766, under which the Grand and Royal Arch Chapter was constituted.

**T**he earliest texts describing the ritual as practised in England are from the mid-1780’s, and according to various sources, many of its symbols and legends came from Ireland as well as from France. One of the more interesting versions of the origin of the Royal Arch ritual is that it is the result of a combination of inputs from two very different sources. The portion upto the building of the Temple is based on material from the Old Testament, while the discovery of the Vault, the Altar and the Sacred Word dates to the writings of historians of the early Christian Church. In fact, the legend of the Vault is supposed to have been derived from actual

incidents that had taken place during the reign of Emperor Julian, c AD 378.

**T**he *Ceremony of Exaltation* is a very interesting one, involving as it does so many colourful characters. But because of their unfamiliarity with the Old Testament, few R. A. Masons in India know much about the Grand Originals, excepting of course their names.

**T**his paper is therefore an attempt to take Companions *behind* the names. Obviously, the subject is too vast for this paper. But it is hoped that this brief paper will stimulate Companions to do some reading, and find out for themselves more about why we pay so great a tribute to the Grand Originals.

**C**ompanions, you will remember that the Historical lecture given after Exaltation refers to the three great epochs in the history of Freemasonry.

**T**he first great epoch was the opening of the First or Holy Lodge in BC 1485 by Moses, Aholiab and Bezaleel, at the foot of Mount Horeb in the wilderness of Sinai.

**T**he name *MOSES* is derived from the Egyptian word

*'Mesu', meaning "a son"*. In Coptic, it also means "saved from the water". Moses was born at Goshen, in Egypt, in BC 1571. His story is too well known to recount here. What is important to us as Freemasons is that after the Lord had issued His Commandments to Moses, He also gave strict instructions on how the Ark should be built, and even the Tabernacle. Moses was also instructed to employ Aholiab, of the family of Dan, to work on the Tabernacle, while Bezaleel, of the Tribe of Judah, would work on the gold, silver and brass that was required for the Ark.

**A**HOLIAB was the son of Ahismach, of the tribe of Dan. He was an embroiderer, and had been commanded by God to weave the curtains for the Tabernacle in blue, purple, scarlet and in fine linen. Aholiab also made curtains which had gold entwined in them, and even curtains of goats hair.

**B**EZALE EL, meaning "In the shadow of God", was the son of Uri of the tribe of Judah. He was appointed by the Lord to devise "... cunning works in silver and in brass and in timber." Bezaleel's greatest work was in designing, making and adorning the Ark of the Covenant.

**I**ncidentally Companions, there is a very interesting legend about Bezaleel, which has been referred to in the Graham MS of 1726. It seems that Bezaleel had become so famous because of his work that two younger brothers of a certain King Alboyn desired to be instructed by him in his noble science. Bezaleel agreed, provided "... They were not to discover it without another to themselves to make a trible voice...".

**R**eferred to the period after Bezaleel's death, the legend goes on to say that "..... the secrets of Masonry had been totally lost, for none knew the secrets thereof save these two princes.... . But these two had sworn not to discover it without another to make a trible voice."

**C**ould this have been a possible Origin of the legend of H. A.?

**C**ompanions, the second great Epoch was the opening of the Second or Sacred Lodge by Soloman, King of Israel; Hiram, King of Tyre; and Hiram Abiff, in BC 1008. The story of these three Grand Masters is the corner-stone of Freemasonry, and is too well - known to be recounted here. We will therefore move on to the next great epoch.

**T**he Third or Grand and Royal Lodge was opened in BC 536, and is the one that most concern us in Royal Arch Masonry. Most Masons know about the lives of the other Grand Masters in fairly great detail. Not much is known about those great men whose names our principal officers bear.

So let us now get to know them.

**I**n BC 597, Nebuchadnezzar, the Babylonish General who had captured Jerusalem from the Egyptians in BC 605, placed the 21 year old Zedikiah, meaning "Justice of Jehovah" on the throne of Jerusalem. For 8 years Zedikiah obeyed the Assyrians. But in BC 588 he rebelled. Nebuchadnezzar immediately retaliated, and the great siege of Jerusalem began. For 16 months the siege continued, and the city was reduced to its last extremity. Finally the great walls protecting the city were breached.

**Z**edikiah and his wives fled towards Jordan, but were captured. Zedikiah was blinded, put in chains and taken to Babylon. Jerusalem was completely destroyed, the Temple razed and all the fabulous ornaments and vessels taken to Babylon, along with multitudes of people. This year, BC 586, is called the beginning of the Great Captivity.

**I**ncidentally, this part of history is the subject of one of the Cryptic degrees in Scottish Royal Arch, and is called the Super Excellent Master's Degree. In fact, all the major events from this point onwards till the re-construction of the Temple by Zerubbabel are the subjects of various degrees in Scottish Royal Arch.

**I**n BC 538, Babylon was captured by the Persians under Cyrus, and the fortunes of the exiles changed dramatically.

**O**ne of the leaders of the Jews in Babylon was **ZERUBBABEL**, meaning "Born at Babylon", of the tribe of Judah and a direct descendant of David. Zerubbabel won a contest of wits against three of King Cyrus' captains, a deed which highly impressed Cyrus. The two soon became friends. In due course of time, Zerubbabel persuaded Cyrus to issue a decree permitting the Jews to return to Jerusalem and rebuild the Holy Temple.

**5**0,000 exiles returned to Jerusalem in BC 536, under the leadership of Sesh-bazzar, described as "Prince of Judah and Governor of Jerusalem", and Zerubbabel. Significantly, this return, called the First Return, is exactly 70 years after the First Captivity in BC 606.

**T**he first task of the returned exiles was to bring back into prosperity a land which had suffered much ever since the destruction of Jerusalem 50 years previously. The work on the Temple also did not go as expected because of the opposition of the Assyrian Governor of Judah. Zerubbabel went back to Babylon to complain to the King. More decrees were issued and permissions given. On his return to Jerusalem, Zerubbabel brought the prophet Haggai back with him.

**H**AGGAI, meaning "a festival", was already an old man, and was reputed to have been witness to the destruction of the First Temple by Nebuchadnezzar.

**Z**erubbabel and Haggai were both keen that the Temple be re-built at the earliest. In this they were supported by the High Priest, Jeshua.

**J**ESHUA, or Joshua, meaning "Jehovah is salvation", was the son of Jozadak the High Priest. He was one of the first group of returned exiles, and was generally presumed to be the religious leader of the Jerusalem community. He shared with Zerubbabel the responsibility of rebuilding the Temple, aroused and spurred on by the visions of the prophets Haggai and Zechariah.

**I**n the year BC 536, Jerusalem was in ruins. Blight and drought had led to poor harvests and impoverished the land. Pagan cults had established themselves side with the worship of Yahweh. The morale of those left behind after the destruction of Jerusalem was low. The devastation caused by the Babylonish conquest was felt even more because of the continual raids by the armies of the petty kingdoms surrounding Judah.

**A**lthough rebuilding the Temple was not the most urgent priority of the people, the triumvirate managed to convince the people that it was necessary to commence work immediately. And so, towards the end of BC 536, the foundation of the Second Temple was laid on the ruins of the First Temple.

**T**he work still did not go smoothly. The city of Samaria comprised of people from many countries and tribes, who worshipped a variety of gods. However, Jewish priests had taught them to fear the One God, and they now considered themselves equal to the Children of Israel, although they still worshipped their old gods also. Now they too wanted to participate in the great and glorious work of rebuilding the Temple. But

Zerubbabel refused their assistance. The Samaritans felt insulted, and open enmity arose between the two groups.

**T**he Chief Scribe of Jerusalem at that time was Shimshai, who finding his power waning, was also against Zerubbabel. Shimshai was persuaded to write a letter to Artaxerxes, who now ruled Persia, complaining about Zerubbabel. Artaxerxes ordered the re-construction to be stopped. 16 years later, in BC 519, Darius Hystaspes succeeded to the throne of Persia, and on being reminded of 'Cyrus' edict, permitted the re-construction to continue.

**T**o Haggai this showed Divine intervention, suggesting that the time had come for the restoration of the Kingdom of Judah, and the rehabilitation of the House of the Lord. He appealed to Zerubbabel and Joshua to rally the people round to participate in the rebuilding of the Temple. He accused the people of living comfortably, yet neglecting the Temple, and argued that the severe drought and consequent economic difficulties were God's punishment for their impious neglect of His House. The prophet's words had an immediate effect on the people, and work on the Temple commenced.

**A** month later Haggai had to appeal to the people again. It seems that the builders felt that their Temple could not compare with the First Temple in richness, and they had lost heart. Haggai's encouragement dispelled their fears. Work re-commenced. Within four years the re-constructed was ready. It was dedicated in BC 516, exactly 70 years after the destruction of the First Temple and the beginning of the Great Captivity.

**T**hese then are the Grand Originals whose names the three Principals bear.

We now come to the Scribes.

**I**n Jerusalem, after the return of the exiles; a scribe, which is a word derived from "saphar", was a man who copied, taught and explained the law. It was during this post-exile period that the Scribes, or Sopherim, emerged as an influential class of teachers and interpreters of the law.

**E**ZRA, meaning "Help", was one of the great scribes of this period. He has often been described as a "scribe skilled in the law of Moses". Ezra lived in Babylon, and in BC 458, in the seventh year of the reign of Artaxerxes Longimanus of Persia, received

permission to return to Jerusalem. A number of Jews returned with him, and he also brought back a large portion of this silver and gold Temple vessels which had been taken away by Nebuchadnezzar almost 150 years previously, his function as Scribe was of a priestly and ecclesiastical character, and his greatest work in Jerusalem seems to have been to effect a religious reformation among the Palestine Jews.

**N**EHEMIAH, meaning "Jehovah hath consoled", lived in Shushan, the winter capital of Artaxerxes Longimanus, in whose court he held the high office of 'Cup Bearer of the King'. In BC 445, numerous Jews arrived in Shushan to complain about the deplorable state of the Holy City. Nehemiah obtained the King's permission to return to Jerusalem and try to improve conditions. In fact, he was also appointed Governor.

**N**ehemiah saw that the walls surrounding the City, which had been destroyed by Nebuchadnezzar in BC 586, had still not been rebuilt. He decided to make the safety of the city his most immediate concern. Thus, within a very short time, new walls emerged from the heaps of burnt rubbish, to encircle the city as it



had in the old days. It soon became apparent that Nehemiah was indeed a wise and farsighted man. Sanbalat, a Samaritan commander who held high office in Jerusalem prior to Nehemiah's arrival, and Tobiah, an Ammonite slave who had become a civic leader, were both jealous of Nehemiah's power, and led a sort of armed rebellion against Nehemiah and his followers to stop the re-building of the city and its walls. The rebels, however, were defeated because of the vigilance and prudence of Nehemiah.

Sanbalat and Tobiah tried various other strategies to remove Nehemiah from office. They finally succeeded in misinforming King Artaxerxes Longimanus of the true situation in Jerusalem. The King ordered that all building activity be stopped, and that Nehemiah return to Shushan. A few years later, Nehemiah, who had managed to find favour with Artaxerxes once more, was permitted to return to Jerusalem and complete the repairing of the city and the Temple, and dedicating the walls.

Nehemiah's work as scribe is also hailed for the many laws he promulgated which benefited the oppressed Jews.

Companions, the third set of characters important in a Royal Arch Chapter are the **SOJOURNERS**. A Sojourner is literally a person living in a community or place not his own. The original Hebrew word is "Ger", which means "Stranger, or alien, or sojourner." A sojourner not being among his own people therefore lacked the protection and benefits provided by his place of birth and his family. His status and privileges derived from a bond of hospitality in which the guest is inviolate. But he in turn was duty-bound to carry out faithfully whatever honest and lawful work his host assigned to him.

In a manner of speaking, even Haggai and Joshua were sojourners in Babylon, while Zerubbabel was a sojourner in Jerusalem.

Only one last group now remains to be introduced - that body which governed Jerusalem, the **GRAND SANHEDRIN**, which was the Supreme Council of the Jewish people. Interestingly, the word Sanhedrin is from a Greek word meaning "Council Chamber."

According to various sources, the first Grand Sanhedrin was formed by Moses, when he selected

70 elders to assist him in the governing of the Israelites. Since then, the Sanhedrin has comprised of chief priests, the heads of the 24 classes of priests, elders, men of age and experience, scribes and those learned in civil laws as well as Jewish laws. The Sanhedrin met on the inner court of the Temple, sitting in a semi-circle. The President sat at the head of the semi-circle, with a vice-president on either side of him. The two chief scribes sat opposite each other at the end of each arc, facing the presiding authorities.

**T**he Sanhedrin had various functions. It was a judicial body, and had the power to try civil cases as well as those involving religious issues. It was also the administrative body of Jerusalem.

**T**his then, Companions, is a brief explanation of the lives of the Grand Originals whose precepts we are expected to follow. You will have seen from this paper that there are some contradictory statements made in our rituals. For instance, the Principals and Scribes are shown as being part of one scenario, when actually the Scribes came almost 70 years after the Principals. However, despite all these contradictions, what is ultimately important is that the Grand Originals, by the manner in which they led their lives, have placed before us a shining example that we will do well to emulate. Only then will the story told in our rituals have any meaning.

*Presented in Chapter St. George, No. 549 E. C. on 1st April 1997.*

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#### **A Prayer**

*O Lord God, in whom we live and move and have our being, hear now in heaven, Thy dwelling place, the supplication of Thy servant. Remove far from me vanity and lies, give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain (Prov. xxx. 9) Blessed be the name of the Lord for ever!*

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*Website of the District Grand Lodge of India (S.C.) is now ready and Brethren wishing to visit the same may do so [htt p://go-to/dgli](http://go-to/dgli).*

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*Masters and/or Secretaries of Scottish Lodges (especially Lodges outside Mumbai) are requested to print their e-mail addresses if they have, along with their telephone numbers on the Summons.*

## Freemason's March

(Author Unknown)

Come, let us prepare,  
We brothers that are  
Met together on merry Occasion;  
Let us drink, laugh and sing,  
Our Wine has a Spring,  
'Tis a Health to an Accepted Mason.

The World is in Pain  
Our Secret to gain,  
But still let them wonder and gaze on;  
Till they're shewn the Light  
They'll ne'er know the right  
Word or Sign of an Accepted Mason.

'Tis This and 'tis That,  
They cannot tell what,  
Why so many great Men in the Nation  
Should Aprons put on,  
To make themselves one  
With a Free or an Accepted Mason.

Great Kings, Dukes and Lords,  
Have laid by their Swords,  
This our Myst'ry to put a good Grace on,  
And ne'er been asham'd  
To hear themselves nam'd  
With a Free or an Accepted Mason.

Antiquity's Pride  
We have on our side,  
It makes a Man Just in his Station;  
There's nought but what's Good  
To be understood  
By a Free or an Accepted Mason.

Then Join Hand in Hand  
T'each other firm stand,  
Let's be merry, and put a bright Face on;  
What Mortal can boast  
So noble a Toast,  
As a Free or an Accepted Mason.

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