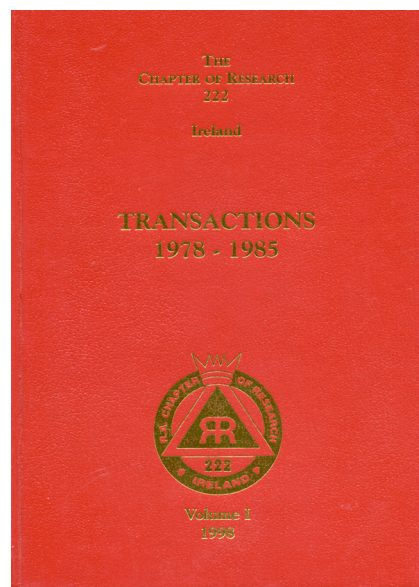




# **THE ROYAL ARCH JEWELS**

**BY**

**MOST EXCELLENT COMPANION W.J. O'BRIEN**



**THIS PAPER IS PUBLISHED IN VOLUME I OF  
THE CHAPTER OF RESEARCH No. 222  
TRANSACTIONS 1978-1985.**

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No. 222.**

# **The Royal Arch Jewels**

*by*

Most Excellent Companion W. J. O'Brien

*This Paper was read in Freemasons' Hall, Molesworth Street, Dublin on 6th October 9<sup>th</sup> June 1984 by the author.*

"There are many Jewels in Masonry today, but of them all I consider the Royal Arch Jewel is 'facile princeps' for it symbolises, in a condensed form, what Freemasonry teaches."

**S**o said the late Excellent Companion G. S. Shepherd-Jones, in 1951, and I gratefully quote him as I cannot imagine a more apt assessment.

I was, of course, referring specifically to the contemporary Royal Arch Jewel, the meaning and main pattern of which gradually developed from the design shown and authorised in the English Charter of Compact which in 1766 brought into existence the first Grand Chapter of Royal Arch Masons, not only in England but in the world. The earliest known of the new-design Jewel, made in 1766, the year it was authorised, belonged to Dr. John James Rouby of London, and is now in the Museum of Freemasons' Hall, London. It is this pattern of Jewel in its mature form that has completely superseded the many dissimilar and often very intricate and beautiful designs in use in these islands in times past.

Masonic Jewels, medals actually for the greater part, are simply badges of distinction and honour, although some of the earlier varieties were pieces of real jewellery, many of them heavily set with brilliants and other stones—even gems. Some of them, of differing designs, were beautiful in



*A design (date 1630) by the French engraver Callot, a possible prefigurement of the Royal Arch Jewel (Circa 1766).*

conception and workmanship, particularly the one-time very popular type depicting two columns supporting a broken arch through which a shaft of sunlight beamed down upon an altar on a chequered floor, which still survives on the obverse of the Scottish Royal Arch Jewel. Especially fine were those fashioned by fret-cutting, piercing and engraving, of which there are some very fine Irish examples. Jewels of this type were made by famous silversmiths notable among them being James Brush (senior and junior) of Dublin, and Thomas Harper and family of London, many of the latter's Jewels—now rare and valuable—are distinguished by the initial letters "T H".

Shepherd Jones, in his excellent work on the Jewel of the Order tells of the attempt made in the 18th century to substitute a different meaning for the Triple Tau. It was held not to be a union of three Taus, but a "T" over "H" referring to "Templum Hierosolyema"—King Solomon's Temple. This was widely adopted until some better-informed Masons made it clear that the initials "T H" merely referred to Thomas Harper, the maker of the Jewels; but that fanciful notion imposed on the credulous, like some other innovations, still lingers in some places even today, and dies hard. There is a mass of material relating to the older Royal Arch Jewels, but fascinating as the subject is I must leave it now and confine my observations to the officially approved patterns of today which have replaced them all.

The final paragraph of Law No. 27 of the Supreme Grand Royal Arch Chapter of Ireland stipulates:

*"The Jewel of the Order is to be worn on the left breast. The Three Principal Officers of, and all the Companions who have filled any of these offices in any Subordinate Chapter, shall wear them pendent from scarlet ribbons;*

*all other Companions shall wear them pendent from white ribbons."*

Literally, this reads as a clear positive instruction as relevant as that relating to the wearing of the Sash and the Apron. The Law clearly directs: "is to be worn" and goes on to instruct: "on the left breast" and later defines the ranks of those entitled to wear the Jewel pendent from scarlet ribbon, as distinct from white, applicable to Companions generally. How is that Law complied with? Inexplicably, in Ireland, it is rarely one observes a Companion wearing a Royal Arch Jewel (as distinct from a Past King Jewel) in obedience with this Law, which is thus honoured in the breach rather than the observance. Having drawn attention to this phenomenon—an apparent mass non-observance of a clearly stated Law—it is not my intention to dwell further on the peculiar situation which contrasts with that existing in the English and probably other jurisdictions where the Royal Arch Jewel is regarded as an essential part of the Regalia of every Companion and is presented to him at his Exaltation, in many Chapters prior to investment with sash and apron.

According to Excellent Companion Bernard E. Jones (Book of the Royal Arch—Revised Impression) what might appear to be a prefigurement of the Royal Arch Jewel was produced in 1630 (136 years earlier than the English Charter of Compact) when Jacob (Jacques) Callot, a famous French etcher, engraved his portrait of a well-known physician and made it the centre-piece of a Hexalpha. He inserted Greek letters on the arms of the geometrical device and surrounded it with a circle, actually, a serpent devouring its own tail. There is an irresistible if superficial resemblance between Callot's design and

that of the Royal Arch Jewel nearly 136 years later (see page 236). The earliest Royal Arch Jewel on record with the interlaced equilateral triangles (Hexalpha) within twin concentric circles design, foreshadowing the basic regulation patterns common to the three senior Grand Chapters now is the Rouby Jewel of 1766 already referred to. It has a plain reverse side (like Ireland's today). However, the modern Royal Arch Breast Jewels of the English, Scottish and Irish Constitutions of the basic pattern already described, do differ from each other in minor ornamentation, wording and symbols imposed thereon.

As stated earlier, the reverse of the Irish Jewel is devoid of design and left quite plain officially. However, unofficially, any or all of the following information may be engraved thereon: name and particulars of recipient, name of donor or donors, name (if any) and number of Chapter concerned, date of presentation.

In the case of a Past King Jewel, year served as First Principal with, perhaps, some reference to that service.

The first official Irish illustration of a Royal Arch Breast Jewel I have been able to trace so far appeared in the Laws and Regulations for 1901 described: "Jewel of a Past King" with immediately underneath: "Jewel of the Order" qualified in brackets below it — (Without crown). There were two shamrock leaves on it separated by the apex of the inverted triangle of the Hexalpha (see Figure 1).

**Note:**

- (a) The small circle enclosing a Triple Tau had not yet arrived.
- (b) Notice order of words within the concentric circles at this date.

*From 1901 Laws*

*JEWEL OF PAST KING.  
JEWEL OF THE ORDER  
(without Crown).*

Figure 1

In the 1910 edition of the Laws six shamrock leaves are depicted surrounding the Hexalpha, also, the small bottom circle enclosing a Triple Tau first appears and has continued since on the Past King Jewel illustrations. The descriptive footnote of 1901 remains unchanged covering both Royal Arch and Past King Jewels (see Figure 2).

Figure 2

*From 1910 Laws  
JEWEL OF PAST KING.  
JEWEL OF THE ORDER  
(without Crown).*



## **Lecture on Royal Arch Jewel**

In accordance with directions received at the Annual Convocation of the Grand Royal Arch Chapter of Instruction held on the 21st May 1925, a special Committee Meeting was held on 18th September 1925 in Freemasons' Hall, Dublin to consider: *"Whether a lecture on the Royal Arch Jewel should be included in the conferring of the Royal Arch Degree."* The Registrar mentioned that the question had been raised by Very Excellent Companion Captain R. Westropp George, Gd. CSV., who had written on 9th October, 1924, stating that in some parts of the North of Ireland, a lecture on the Royal Arch Jewel is given on a brass plate during the conferring of the Royal Arch Degree. He asked for a ruling on that practice.

V.E. Companion S. Wright stated that he was responsible for the origination of this lecture on the Royal Arch Jewel in the North of Ireland and that only he and another Companion at present gave the lecture. At the request of the Committee, V.E. Companion Wright recited the lecture which was as follows:

*"On the reverse side of the medal we have a double triangle which is called the Seal of King David, and the national emblem of the Hebrews. The triangle is a geometrical figure which every Freemason knows, and he must in particular study that triangle which has three equal sides and is called an equilateral triangle. The ancient Egyptian Priests expressed the origin of all things by the triangle, and when they afterwards wished to describe the Godhead in its various attributes they also adopted the triangle. The kind, good, and merciful God they delineated by the water triangle ▼, and the just and angry God by the fire triangle ▲. The triangle, considered as a geometrical figure, is composed of three things which, when united, form one whole; that is, of three particular points and angles by the union of which*



*the triangle is formed into one whole, a complete figure. It is for this reason it has been adopted as the symbol of the True God omniscient, omnipotent, omnipresent. If we unite a water triangle ▼ with a fire triangle ▲ we have a six-pointed star as a symbol of the perfect Godhead in all his attributes and work. Tradition describes it as the Seal of King Solomon when interlaced and within a circle. The inscription TALIA SI JUNGERE POSSIS SIT TIBI SCIRE SATIS meaning 'If thou canst unite such things thou knowest enough'. On the triangles is inscribed EPHKAMEN INVENIMUS CULTOR DEI CIVIS MUNDI meaning 'We have found the worship of God, O Citizen of the World'. On the reverse side of the circle 'DEO REGI FRATRIBUS HONOR FIDELI OS, BENEVOLENTIA' meaning 'For God, King and the Brethren — Honour, Fidelity and Benevolence' and on the reverse side of the triangles: Wisdom, Strength, Beauty, Peace, Concord, Truth. This then, Companions, is the Jewel of all Royal Arch Masons as fully described in the Laws and Regulations of the Supreme Grand Chapter, and which every Companion is entitled to wear on his Exaltation to the Degree of Royal Arch."*

In a letter of apology to the Committee for absence Very Excellent Companion Erskine West stated as follows:

*"I have been looking into this matter of the explanation of the Royal Arch Jewel and studying the English Royal Arch Ritual where the explanation is given at great length, and am of the opinion that we might possibly adopt a shortened form of explanation of our own drafting. The form our Companion recited to us at our May meeting was almost word for word the same as the English Ritual gives. Possibly it might be as well to take a little longer to consider the matter".*

Reference was made to the Jewel illustrated on page 103 (1923 edition) of the Grand Royal Arch Chapter Laws, and the members of the Committee stated that they would be inclined to recommend that a short

explanation be given of the Jewel. Eventually it was unanimously agreed that:

*"we adjourn this meeting to the 5th proximo, and V.E. Companion W. E. Thrift be asked to attend for the further consideration of this matter so that a condensed explanation of the Royal Arch Jewel can be drawn up for approval".*

It was also agreed that Companion P. Crossle, who has access to books and records in the library bearing on this subject, be asked to consult them beforehand and attend at the Committee Meeting on the 15th proximo to give additional information if possible.

The members of the "Lecture" Committee met again on the 15th October, 1925, to discuss further and decide whether

*"a lecture on the Royal Arch Jewel should be included in the conferring of the Royal Arch Degree".*

The written Report on the matter submitted by V.E. Companion Thrift (who was present) was eventually adopted and agreed to as follows:

*"The Committee has considered carefully the question referred to them, that is, whether an explanation of the Royal Arch Jewel should be given with the Lecture to the Candidate on Exaltation. The Committee recommends that this introduction shall not be made as it is inadvisable to lengthen the lecture, or modify it in any way, unless such modification be shown necessary. The Committee, however, does not disapprove of Companion Wright's desire to explain the Jewel or, in general, of his explanation, and recommends that some such short explanation of its significance be printed in the Book of the Laws and Regulations of the Supreme Grand Royal Arch Chapter of Ireland."*

These recommendations were subsequently approved by The Grand Royal Arch Chapter of Instruction and later confirmed by Supreme Grand Chapter.

Accordingly, the 1929 Edition of the Laws included separate illustrations for Royal Arch and Past King Jewels. On the former appeared — all within the inner circle — two pairs of shamrocks, one pair on top of the Hexalpha, the other pair underneath it; while in the remaining spaces in the middle — one on each side of the Hexalpha — still within the circle—are a pair of Triple Taus. Enclosed within the Hexalpha is a Mark Keystone. The inscriptions are precisely similar, but unexplained is the transposition of the first two words — “SI TALIA” replacing the “TALIA SI” on all former illustrations of the Jewel. For the first time a brief explanatory note on the Royal Arch Jewel accompanies the illustration in the Book of the Laws and Regulations (see Figure 3).

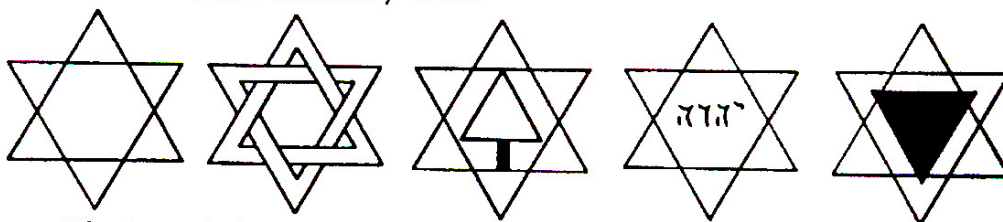
This is an appropriate point to give the official explanation of the Seal of Solomon/Shield of David as sanctioned by the Grand Royal Arch Chapter of Instruction, also for the Tripe Tau.

### **Seal of Solomon**

One of the important emblems of the Royal Arch Degree is the figure formed by two interlaced equilateral triangles, which has been known from ancient times as the Seal of Solomon which is still used as a national emblem by the Jews.

The origin of this emblem has been lost in antiquity, but it is known to have been used by the Ancients to symbolise the universality of the Supreme Being.

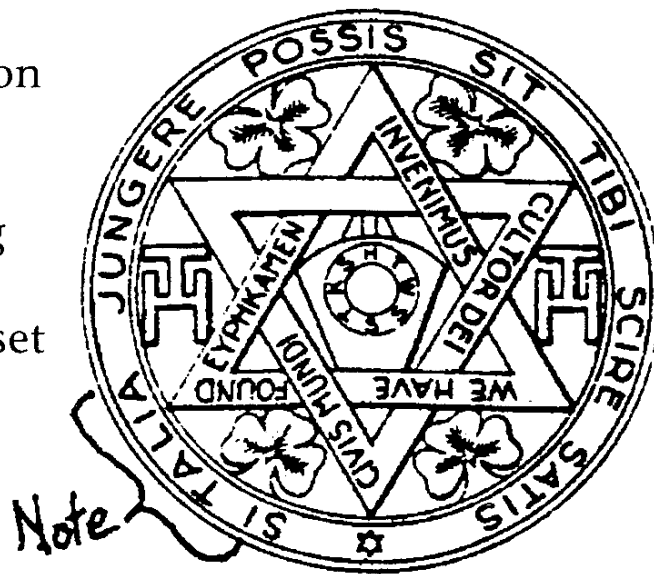
Its six points represent the four cardinal directions, North, South, East and West, and the upward and downward directions; and



*The Hexalpha (Six-pointed Star) and a few of its variations*

## Laws 1929 ROYAL ARCH JEWEL

The design of the Jewel of the R.A. Mason is as follows:- Two interlaced equilateral triangles, constituting the symbol known as the Seal of Solomon, set within a circle (the emblem of Eternity). Round the circle run the words "SI TALIA JUNGERE POSSIS SIT TIBI SCIRE SATIS"

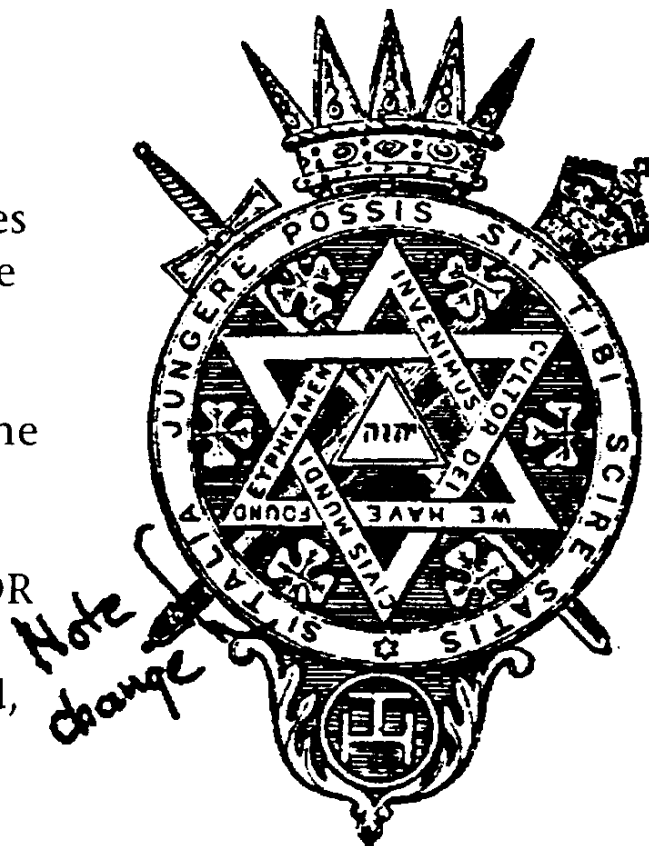


## ROYAL ARCH JEWEL

*(If thou canst unite such things thou knowest enough.)*

## Laws 1929

On five of the sides of the two triangles are inscribed in three languages — Greek, Latin and English — the words "ΕΥΦΗΚΑΜΕΝ, INVENIMUS, "WE HAVE FOUND, CULTOR DEI, CIVIS MUNDI." (O, Worshipper of God, Citizen of the World.) The sixth side is left blank.



In the centre of the Jewel, within the intersection of the two triangles, is set the Keystone of the

## **PAST KING**

**(1929 Note in Laws.) M:.M:.M:.**

*Figure 3.*

as there is an equilateral triangle—a figure emblematical of the Deity—formed at each of these points, it expresses the idea that the Creator reigns above in all the realms of existence.

## **Triple Tau**

The Tau is an emblem which is known to be the sign alluded to in the Book of Ezekiel, Chapter 9 Verse 4, where we read:

*“and the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof,”*

whereby those so marked were saved from among the rest who perished by the wrathful displeasure of the Lord. It was also placed on the foreheads of those who were acquitted by their Judges, and of soldiers who returned uninjured from the field of battle. For these and other reasons it was used by the Ancients as the hieroglyph denoting Life. It has always been recognized that a symbol when used in a three-fold form possesses infinitely increased significance. We Royal Arch Masons use the Tau in its threefold form as a symbol of Eternal Life, and to distinguish those who have been taught the Triune name of God from those who are still ignorant of that sublime mystery. Part of the design of the Royal Arch Jewels now current in these islands are

two concentric circles. The inner one symbolises the Deity and his Omnipresence, and the outer one Eternity. Between these circles appear the same eight Latin words in each jurisdiction, differing only in the order of progression in each for which varying translations have been given of practically similar meaning. Here follows those either official or mostly given:

ENGLISH: "SI TALIA JUNGERE POSSIS SIT TIBI SCIRE SATIS" (If thou canst understand what follows thou knowest enough)

IRISH: \* "SIT TIBI SCIRE SATIS SI TALIA JUNGERE POSSIS" (If thou canst unite such things thou knowest enough)

\*This arrangement on the Irish Jewel is according to the 1949 Laws and Regulations. In 1901 it had been: TALIA SI JUNGERE POSSIS SIT TIBI SCIRE SATIS. In 1929 Laws it appeared slightly modified as: SI TALIA JUNGERE POSSIS SIT TIBI SCIRE SATIS (similar to the English order of the words.) Between 1929 and 1949 another change was made, for in the Laws and Regulations for the latter year the words appear: "SIT TIBI SCIRI SATIS SI TALIA JUNGERE POSSIS"—the same order as on the Jewel of the Scottish Constitution save that the words TALIA SI on it are transposed to SI TALIA on the Irish one.

## Laws 1949 ROYAL ARCH JEWEL

The design of the Jewel of the R.A. Mason is as follows:- Two interlaced equilateral triangles, constituting the symbol known as the Seal of Solomon, set within a circle (the emblem of Eternity). Round the circle run the words "SIT TIBI SCIRE SATIS SI TALIA JUNGERE POSSIS" (If thou canst unite such things thou knowest enough.)



## Laws 1949 PAST KING

On five of the sides of the two triangles are inscribed in three languages — Greek, Latin and English — the words "EYPHKAMEN, INVENIMUS. WE HAVE FOUND, CULTOR DEI, CIVIS MUNDI." (O, Worshipper of God, Citizen of the World.) The sixth side is left blank.



Note  
change.

In the centre of the Jewel, within the intersection of the two triangles, is set the Keystone of the M.M.M. (From Laws 1949).

SCOTTISH: "SIT TIBI SCIRE SATIS TALIA SI  
JUNGERE POSSIS"" (If thou  
comprehendest these things thou  
knowest enough)

In ancient Italy there was an Oracle who, when consulted, inscribed her words on separate leaves and left them before the entrance to her cave. If one could get hold of them in time they could be fitted together quickly to make sense easily. More usually, however, the breeze scattered them, and it was difficult to reconstruct the correct original order. I mention this because the word "jungere" is used, and in Virgil, jungere is the word he uses to describe the fitting together of the prophetic words. I suspect the sentence may be a quotation from a Latin poet, possibly referring to the same oracle. This would explain the rather odd words in this context — talia jungere — meaning to fit such things together. The words, if taken in the Irish official version, are a metrical hexameter verse: "Sit Tibi Scire Satis; Si Talia Jungere Possis". The sense is not changed in any way by re-arranging the words which are quite free of any flaw from the point of view of language. Any translation of one version will apply equally to all three. The Latin words are the same in all.

Let us now look more closely at the interlaced equilateral triangles within the concentric circles forming a hexagram known as the Hexalpha—an emblem of the absolute—referred to in the Irish Laws and Regulations up to 1949 at least on the explanatory notes accompanying the illustrations of the Royal Arch and Past King Jewels as the "Seal of Solomon" until changed by the ruling of the Grand Royal Arch Chapter of Instruction dated 20th May 1954:



*"That the device of the interlaced equilateral triangles in future be described as the 'Shield of David' and not as the Seal of Solomon."*

Approved subsequently by Supreme Grand Chapter, the change was given effect in the note with the Royal Arch Jewel illustration in the 1964 edition of the Book of the Laws and Regulations (see Figure 5).

This correction came about following an informed observation made by then Companion R. D. Seligman, M.A., LL.B., of Corinthian Royal Arch Chapter No. 179, Dublin, in 1952, during a demonstration of the Royal Arch Degree at an Open Convocation of the Grand Royal Arch Chapter of Instruction by a group of Companions from his own Chapter in which he took the office of the Superintendent of the Tabernacle.

#### **As in Laws 1964 ROYAL ARCH JEWEL**

The design of the Jewel of the Royal Arch Mason is as follows:—Two interlaced equilateral triangles, constituting the symbol known as the Shield of David, set within a circle (the emblem of Eternity).

Round the circle run the words "SIT TIBI SCIRE SATIS SI TALIA JUNGERE POSSIS" (If thou canst unite such things thou knowest enough).

On five of the sides of the two triangles are inscribed in three languages —Greek, Latin and



*Figure 5*

English—the words “EYPHKAMEN, INVENIMUS, WE HAVE FOUND, CULTOR DEI, CIVIS MUNDI.” (O, Worshipper of God, Citizen of the World.) The sixth side is left blank.

In the centre of the Jewel, within the intersection of the two triangles, is set the Keystone of the M.M.M.

Many years later—27th October 1982 to be precise—Excellent Companion Seligman came over from Nassau (where he now resides) to read his specially-written and extremely interesting Paper on the same subject, appropriately titled: “The Shield of David and the Seal of Solomon” to the Lodge of Research, CC, Dublin, (Transactions No. 18), dealing exhaustively with it. Some extracts from this Paper will not be out of place here:

*“The Shield of David is a hexagram in the form of a double triangle consisting of two interlaced triangles which is known worldwide as a distinctive Jewish symbol and particularly so as being emblazoned on the flag of the State of Israel.”*

Its importance in Freemasonry, where it is sometimes known as the Seal of Solomon arises from the fact that it is one of the prominent features of the Official Jewel of Royal Arch Masonry. However, there is a strong probability that its adoption as a Masonic symbol of Royal Arch Masonry in the eighteenth century was due to the fact that at that time the hexagram did not have the predominantly Jewish significance which it has today but that on the contrary it then primarily had a Christian significance to the founders of Royal Arch Masonry.

Having drawn attention to the extreme importance of the Shield of David at the present time as a Jewish symbol it may be surprising to learn that only in the

last hundred years or so has the Shield of David (or Magen David as it is called in Hebrew) been widely accepted and used by Jews as symbolic of their faith in the sense of the Cross and Crescent of Christianity and Mohammedanism.

Neither the Shield of David or Seal of Solomon is mentioned at all in the Volume of the Sacred Law or, for that matter, in the Rabbinic literature which succeeded the Volume of the Sacred Law for about 2,000 years. Between 1,300 and 1,700 the two terms "Shield of David" and "Seal of Solomon" were used indiscriminately in magical texts, but slowly the term "Shield of David" gained ascendancy. In 1822 it was used on the Rothschild coat of arms when they were raised to the nobility by the Austrian Emperor and when Herzl founded the Zionist movement in 1897 he adopted it as the emblem of Zionism. When the State of Israel came into being in 1948 it did not adopt the Shield of David as its emblem but a much older Jewish Symbol, the Menorah; but the State of Israel did maintain the Shield of David on its national flag (which formerly had been the Zionist flag) and the symbol is now widely used in Jewish life.

Excellent Companion Seligman referred to the following comment by Excellent Companion C. N. Batham in *Ars Quator Coronatorum*, Vol. 92, 1979 on "The Royal Arch Jewel" at p. 225 ... "in a Royal Arch ritual, probably worked before 1800,... appears the following:

*"The two interlacing triangles denote Prayer and Remission; Petition and Blessing might be argued that no specific reference to Christianity is made therein—however, E. Companion Seligman also referred to the lecture on the Royal Arch Jewel compiled by E.*

*Companion Shepherd-Jones where he points out that 'at the beginning of the nineteenth century, Freemasonry was essentially Christian both in character and in ritual, the Royal Arch especially so,' and he goes on to say 'that it is not without interest that the interlaced triangles was an emblem adopted by the early Christians for One who was perfect man and perfect divine, and that the former Christian nature of the Royal Arch Degree is also apparent from the great number of "threes" in the Chapter, some of them having had reference to the Trinity'."*

Companion Seligman is a Past Grand Standard Bearer of Supreme Grand Chapter, Royal Arch Masonry, England and has Overseas Mark Grand Rank. In 1983 he became District Grand Master (English Constitution) of the District of the Bahamas and Turks Islands, and also an Honorary Past Grand Deacon of the Grand Lodge of Ireland.

The symbolism of the interlaced triangles is explained to all Royal Arch Masons at their Exaltation Ceremony, and there has developed in relation to the Royal Arch Jewel embodying that device some highly developed symbolism.

The interlaced triangles portray the duality of Masonry and its comprehensive teaching, covering the twofold nature of man, spiritual and material. Within these triangles (peculiar to the Irish Royal Arch Jewel) is a Mark Master Mason Keystone indicating the connection of the Mark and Royal Arch Degrees in Ireland.

Now comes the crux of the Jewel and to explain it fully I lean on Shepherd-Jones again somewhat. On the interlaced triangles is inscribed a double Triad, but that on the second triangle is not yet complete. The triangle pointing upwards is the Spiritual one and the inscription on its base is: "We have found"

which is repeated in Greek (Eyphkamen) and again in Latin (Invenimus) on the sides of this triangle.

On the Material Triangle—the one with the apex pointing downwards, the base is left blank and on the two sides in Latin are: “Cultor Dei” (O worshipper of God) and “Civis Mundi” (Citizen of the World). When the recipient Companion’s name has been engraved in the blank space left for that purpose on the base of the triangle (as it should), then the Triad on that Triangle will be completed also and will read: “A... B...., Cultor Dei, Civis Mundi.” By that endorsement the holder of the Jewel acknowledges that he is a worshipper or reverencer of God, a citizen of the world and at the same time he accepts the wording on the Spiritual Triangle: “We have found” (it) indicating he has found that which was lost.

The fact that the initial word is in the plural is of no significance in the declaration of the wearer that he deems himself one of those who can with joy call out “Eureka” (I have found it).

Notably, such a one was Frederick Augustus Fitzgerald, 3rd Duke of Leinster, who wore a gold Royal Arch Jewel made by Thomas Harper of London (mentioned earlier), suspended from a tricolour ribbon — Dark Blue\* Red and Light Blue. The inscription on the Jewel reads: “The (third) Duke of Leinster: CMS MUNDI (Citizen of the World): CULTOR DEI (Worshipper of God) A.L. 5814.” His Grace acquired the Jewel about the time he was installed Grand Master of the Grand Lodge of Ireland—an office he served from 1813 until his death in 1874.

This clear example, together with other Jewels similarly completed on record, exposes the

\* Purple is the true Royal Arch colour but in England, by established usage, dark blue takes its place in regalia.

widespread error being made in attempting to connect "Invenimus" on the Spiritual Triangle of the Jewel with "Cultor Dei, Civis Mundi" on the Material Triangle, and to translate the sentence thus formed as "We have found the worship of God, O citizen of the world" Linguistically this is absolutely incorrect. Cultor is nominative but in that translation it is treated as accusative. Latin dictionaries do not give "worship" as the meaning of "Cultor". Invariably the meaning given is: "Worshipper" and also "Reverencer". The latter word is less familiar but particularly appropriate. Again, even if the word had been "cultorum" instead of "cultor", the translation certainly would not have accounted for the vacant space on the base of the Material Triangle, provided for the recipient's name, in line with that other space provided on his Grand Chapter certificate for his signature.

To quote Shepherd-Jones again: "The teaching of Masonry is today like the Keystone under the rubbish, for during the last two centuries almost, so-called improvers of the Ritual have made such alterations that the clues to the great allegory of the search for the Word have been nearly obliterated.

No longer is the Volume of the Sacred Law opened in our Lodges at the Prologue to the Gospel according to St. John, as was the invariable custom in former times. The phrase: 'In the beginning was the Word' is now rarely heard although there is hardly any old Masonic manuscript in which it does not occur. Likewise the phrase: "And the Light shineth in darkness and the darkness comprehendeth it not." One feels tempted to say today: "And the Light shineth in darkness and the Brethren comprehend it not"

The Companion who has found the Word should certainly have his name inserted on his Jewel in the vacant space on the triangle — that is if he has had one presented to him and it is not already on it. He should also be able to appreciate the meaning of the inscription between the concentric circles: “If thou canst unite such things thou knowest enough” for the WORD, the will of God, comprises all the tenets, precepts and principles of Freemasonry, everything that Masonry teaches.

### **The English Royal Arch Jewel**

The English Royal Arch Mason is presented with a Royal Arch Jewel at his Exaltation basically similar to the Irish Jewel in main outline and wording, with some additional features as regards the obverse, and he is expected to wear it on his left breast (Not on sash or collar) whenever attending his own or any other Royal Arch Chapter, and he may also wear it in his Craft Lodge if so disposed, which latter is a practice not permitted in either Irish or Scottish Lodges.

If his name is not already engraved on the base of the inverted triangle of the Hexalpha on the obverse of his Jewel when he receives it he should have this done, so completing the statement as intended. The obverse design consists of twin concentric circles enclosing, completely, two interlacing equilateral triangles forming a hexagram called the Hexalpha, which in turn encloses a small equilateral triangular plate (symbolising the Deity) in the centre of which is an irradiated Sun from which is suspended a pair of compasses straddling a globe representing the Earth.

This applies to the reverse of the Jewel also. Underneath the Circles is another very much smaller single circle (again an emblem of Eternity) enclosing a Triple Tau, with a scroll enveloping it bearing the words: "NIL NISI CLAVIS DEEST" which can be translated: "Nothing is wanting but the key". Surmounting the whole is a small ring with a decorative short ribbon threaded through it. The abbreviations A.L. and A.D. between the concentric circles at the bottom leave spaces for the Masonic date (Anno Lucis) and the common era (Anno Domini) date. On the reverse, between the concentric circles, is a double triad in Latin: "DEO, REGI, FRATRIBUS, HONOR, FIDELITAS, BENEVOLENTIA". These two triads are read conjointly and a literal translation is: DEO HONOR = To God honour; REGI FIDELITAS = To the King fidelity; FRATRIBUS BENEVOLENTIA = To the Brethren love.

The remaining inscription on the reverse is on the interlaced triangles and is again a double triad. On the first or upward triangle is "CONCORD" "TRUTH" "PEACE" and on the second inverted triangle is: "WISDOM" "STRENGTH" "BEAUTY". The second triad alludes not to the wisdom of King Solomon, the strength of King Hiram and the beautifying hand of Hiram Abif, but to the "Omniscience, Omnipotence and Omnipresence of the Deity". Below the concentric circles again appears the small circle enclosing a Triple Tau, here symbolising the completion of the Candidate's spiritual journey in Masonry. The scroll around it bears the word "Exalted" on the left side and a space is left available on the right side for the date of Exaltation.

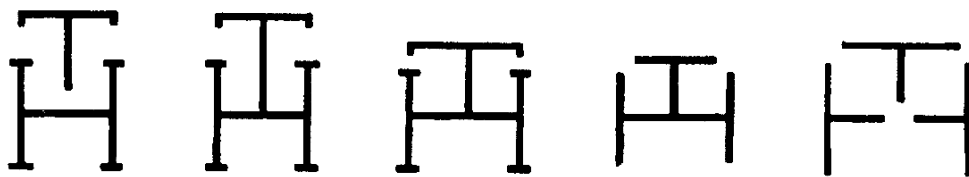


The wording on the interlaced triangles on the obverse is exactly similar to that on the Irish Jewel, with explanation likewise as given earlier in the section dealing with that Jewel.

### **The Scottish Royal Arch Jewel**

When researching information for this Paper I came on an interesting entry in the Minutes of the Lodge of Research CC, Dublin, dated 22nd April 1938 by which the Secretary was directed to convey the thanks of the Lodge to a Brother George L. Draffen of Dundee for photographs received of the Masonic relics of James Jack in possession of Union Royal Arch Chapter No. 6, Dundee. The Minute went on with a very detailed description of Brother Jack's Knight Templar Apron and Sash; a Certificate (also described in great detail) dated 5th September 1817 and issued to him by Encampment No. 31 Edinburgh (holding of the Early Grand Encampment of Ireland) signed by Alexander Duchar; and, most interesting of all, in the present context, because of the description of the obverse and extent of inscription on the reverse suggesting absence of any design, ornamentation or official wording on latter, especially as none such is referred to on that side in the Lodge CC Minute which runs:

*"Obverse: An Arch with Altar in the Vault inscribed: 'Sit tibi scire satis talia talia si jungere possis'. On the pavement: 'We have found it'. At bottom a  $\tau$  and the motto: 'Nil nis clavis dees' "*



*The T - over - H and the Triple Tau*

Reverse: Initiated 28th Nov. 1808. No. 1. Presented by the Edinburgh Royal Arch Chapter No. 1 to their Companion Brother James Jack, Scr. E. of the Enoch R.A.C. Montrose. In Testimony of the sense they entertain of his Exertions for the HONOR of the Edinr. Chapter. 16th April, 1818." Colophon: made by "A. Duchar, Edinburgh."

The chief difference in the Scottish as compared with the English and Irish Royal Arch Jewels remains today the retention of the Arch-type design on its obverse which depicts two pillars joined on top by an Arch, standing on a chequered floor, in the centre of which is an Altar with the Volume of the Sacred Law and Square and Compasses resting on it. The Keystone of the Arch is missing allowing the rays of the sun to shine down through the gap on to the Altar.

Also, differing from the English and Irish Jewels, there is an additional exterior concentric frame circle, and evenly distributed within and around the extra space thus made available between it and the twin circles within are signs of the Zodiac. No space is provided at the bottom within the concentric circles (as in the English obverse) for the insertion of the A.L. and A.D. dates, but the scroll below the encircled Triple Tau bearing the words: NIL NISI CLAVIS DEEST (Nothing is wanting but the Key) does appear. On top is a small ring and an ornamental representation of a bow-tied ribbon. The Arch-type design was used formerly both in England and in Ireland and also on the continent where it often appeared in a triangular frame.

The main outline pattern of the reverse of the present official Scottish Jewel is similar to the English design—the Hexalpha within twin concentric circles—but again on the Scottish (as on its obverse)

is the extra outer circle with the signs of the Zodiac within. Enclosed within the Hexalpha is a small equilateral triangular plate on which is depicted an All-seeing Eye. Just immediately below are extended compasses straddling the Earth. The words and their meaning within the twin inner circles are identical with those on the reverse of the English Jewel. The words on the upright triangle are similar also and identical in arrangement with those on the obverse of both English and Irish Jewels, with ~\_ actual addition of the final word "It" on the base inscription. The words on the inverted triangle — "Truth" — "Peace" — "Concord" — are similar to those on the upright triangle on the reverse of the English Jewel, but in different order. On the bottom scroll of the Scottish Jewel appear the words: "Wisdom" — "Strength" — "Beauty" which, on the English Jewel are accommodated on the inverted triangle on the reverse. Finally, the words of the Latin inscription between the inner twin concentric circles on the Scottish obverse are in the same order as on the Irish Jewel save that the fifth and sixth words on the latter—SI TALIA—are transposed to—TALIA SI—on the Scottish Jewel.

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