

more than forty thousand Masons whom "he loved and cherished well." The Old Records tell us that he gave these Masons charges and they say that "this was the first time that ever any Mason had any charge of his craft." Nevertheless, Nimrod has no place in our modern Masonry. The tower of Babel is made, it is true, the foundation of a very singular degree adopted into the series of the Scottish rite, and is even referred to in the ritual of the primitive degrees, as the starting point of Masonry, but nowhere do we meet, in modern symbolism, with the name of Nimrod as a great patron of the Craft. The legend is altogether obsolete.

The legend of Enoch has this peculiarity about it, that it cannot, like most of the other obsolete legends, be traced to the Old Records of the Operative Masons. In none of them, except in the Krause or Stonehouse Manuscript, whose authenticity is very doubtful, is there any allusion to the patriarch. The legend seems to have been, at first, of an oral character, and was probably, not known to the Operative Masons, but was subsequently concocted from the fables of the Jewish Rabbis and from other oriental sources. Enoch, whose very name, signifying one that has been *initiated* or *consecrated*, bears a mystical import, has played an important part in the allegories of the imaginative cast. Anderson, whose first edition of the "Constitutions" was compiled from the Old Records, many of which have, since his time, been lost, makes no allusion (except in a brief note which says nothing of the secret vault,) to the legend of Enoch. The legend is therefore unknown to Ancient Craft Masonry. But we find it in the high degrees which were invented on the continent of Europe, and which gave rise to so many new Rites. It forms the basis of the Royal Arch of the Scottish and French Rites, and is the substratum on which the ritual of the Arch degree of the York and American Rites was formed. Being, at the same time, wholly unknown to the symbolic degrees of the primitive Masonic organization, as it existed at the time of the revival, the presumption is almost logical that it owes its invention to the authors of the continental high degrees, most probably to Ramsay. The fact that Anderson makes such slight mention of it in his edition of 1723, but refers to it as a legend of the "Old Masons," in his edition of 1738, when he had become acquainted with these constitutional innovations, adds great strength to the presumption. The legend, with all its details of the two pillars, the vault excavated in Mount Moriah, and the Ineffable Word will be found in its entire completeness in Oliver's "Historical Landmarks," and in Mackey's "Encyclopædia of Freemasonry."

The legend of Noah, although obsolete in pure Craft Masonry, is not altogether lost to the Masons of the present day, since the word "Noachidæ" as signifying a Freemason, because he is supposed to be a descendant of Noah, was made familiar to the "Moderns" and to the "Ancients" of the last century by both Anderson and Dermott.

The Old Records make but very little direct allusion to Noah. In them the work of Masonry is principally attributed to Hermes the son of Cush, who was the grandson of Noah. But Anderson in his first edition calls Noah and his three sons "all Masons true," and in his second edition he estimates that these "four Grand officers" had communicated a knowledge of the arts and sciences to the Noachidæ or the descendants of Noah, which was, he says, the "first name of Masons according to some old traditions." It was thus that the idea of the legend of Noah as a founder of Masonry became familiar to the Freemasons of the eighteenth century. It is not therefore surprising that Dr. Oliver, whose intellectual tendencies were towards legend making, should have attempted in his writings to perpetuate the story by framing a theory of an ante-deluvian Masonry, which was transmitted by Noah to the new world after the flood.

But although the Masonic legend of Noah has faded away from the Symbolic Masonry of the present day, in whose ritual no trace of it is to be found, yet it has not become altogether obsolete in the high degrees. In the Royal Arch the names of his three sons have been adopted as significant words, and there is a symbolic reference to the ark; a degree was instituted in England in the last century, the ritual of which is based entirely on the deluge, and in the Scottish Rite there is a degree which distributes the Craft into two classes, the Noachites or the descendants of the Masons of Noah, and the Hiramites or the descendants of those of Solomon.

The fact is, that the legend of Noah was not primarily a Masonic legend, no reference to it being made in the "Legend of the Craft," as it is called, which is found in all the old records of the Operative Masons. It was an afterthought incorporated by those who sought to identify Speculative Masonry with the religious mysteries of antiquity. There was no myth so universally spread among the religions of the old world as that of a deluge. It is astonishing how much of the ancient religious symbolism refers to this catastrophe. The mundane egg, which, being brooded over by the Divine spirit, brought forth a new world, was a type of the ark, from whose recesses the family that had been saved, issued to replenish the earth. Faber, who finds traces of the deluge