

**The Architect
2006**



Published by

**The Grand Council of
The Allied Masonic Degrees of
Canada**

From the Editor

In addition to the various degrees which comprise The Allied Masonic Degrees of Canada and which are worked in Councils, **our purpose is in the area of research and education in order to make a daily advancement in Masonic education.**

Many of our members are active in their research and papers are regularly delivered at constituent Councils as well in members' Lodges and Chapters. As copies are forwarded to the Editor, the printing of *The Architect* permits them to be shared across Canada. This "sharing" is limited due to the number of copies of *The Architect* produced each year and Councils may wish to circulate one copy to their members. Not all Councils forward copies of members' papers: please ensure that they are forwarded so that the member who wrote the paper, his Council who received it, and other members of the AMD who were not at the meeting where it was presented, may all benefit from the efforts put forward.

The **Editor is responsible for the production** of *The Architect* and its distribution. Each **individual member** who submits a paper is **responsible for the content and the ideas expressed therein**. Anyone who wishes to pursue the contents of a particular paper should contact the author through the Secretary of his Council.

The **format for submissions** is on 3½ inch disks, CD ROM, or e-mail attachment, preferably in WordPerfect or MSWord for Windows. Hard-copy versions of papers can be scanned, but the electronic form is preferred.

In accordance with recent changes in the Constitution and Regulations, Council Secretaries are required to **provide two copies of each paper** delivered during the year when they submit their Annual Returns. One of these copies is for the Editor of *The Architect*. This improves the collection of papers and hopefully doesn't add significantly or unmanageably to the duties of the Grand Secretary whose assistance is very much appreciated. The **Editor requests that the copy for him be sent as soon as possible after the paper is delivered**, so that it may be considered for inclusion in the current year's edition of *The Architect*.

I would like to express my appreciation to Ven. Bro. David B. Wilde, for his editorial assistance in the preparation of this edition.

R. Ven. Bro. John W. Reynolds, KGC
B.Sc., M.Sc., Ph.D., LL.B., Dipl. Pol. Sci.
Editor, *The Architect* 2006



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Communication, are we sending the right message?

M. Ven. Bro. Peter D. Park, KGC, Sovereign Grand Master
York Council No. 133, Etobicoke, Ontario

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outside corners

Presented to *Scarboro-Willowdale Council No. 170* on September 10th, 2005.

Our Sovereign Master¹ discussed with me at the recent Grand Assembly held in Sarnia this past August, the presentation of a paper. He gave no indication of what he wanted to present. We could speak on the subject of communication as that is always an interesting topic. How do we really communicate? We can speak, we can write, but is what we project actually what we want others to understand?

Take the situation of a young married English woman whose husband is in the Forces. She hasn't seen him for some time and feels that she would like him home. If only for a short time. She goes to the local telegraph office and sends a telegram. You probably know what happens in the military. The telegram is received at the Base and when read by the Duty Officer, considers it a matter of importance. He immediately reports to the C.O. with the telegram to discuss its contents. Both feel it urgent enough to call the soldier to the office. They have him read the telegram which read, "Not getting any better, come home." The C.O. informed that because of the situation they would recommend that he get a compassionate leave. So the soldier being concerned, packs his bags and off he goes home. When he arrives at the train station, who should be there to meet him, but his wife. "What are you doing here?" he asked. "Why shouldn't I be here." She said. "Well this telegram was received at the Base and I'm on compassionate leave." She asked him to show the telegram then laughed. She points to the telegram and told him, "That's not what I sent. That fool in the Telegraph Office put the comma in the wrong place. It should read, 'Not getting any, better come home.'"

There are plenty of other examples of mixed messages. Just picture the family sitting around the dining table, all talking away. Little Johnny is chattering trying to keep up with the rest. Suddenly mother calls out, "Johnny, shut your mouth and eat your dinner." Then when Johnny climbs onto the roof of the garden shed mother looks out and calls, "Johnny, if you fall off that shed and break both your legs, don't come running to me."

We can have fun with the English language, but we have to be very careful that information is not misunderstood. I recently attended a banquet in Hamilton. The main course was described as "Half Roasted Chicken." I'll leave you to figure that one out.

There is a right and wrong way to get a message across. Following the Installation Ceremony at Grand Council, a Brother asked if I would take it upon myself as Grand Master to change the format of the proceedings. He was getting weary of the same routine. Change can be made, but there are ways to go about it. One way of course, is to give the matter some careful thought. Draft up a suggestion for change. Discuss it with someone else and if it looks good on paper, forward it to the Grand Secretary, who will see that it gets to the proper committee. Change takes time, yet it can be accomplished.

One particular item that was of concern and was brought to the attention of the Grand Council by the Chairman of the Committee on Long Range Planning. His report outlined the difficulty in starting a new Council. Under our present constitution and regulations, the Sovereign Grand Master may grant a dispensation to form a new council upon a petition bearing the signature of at least one member of the Allied Masonic Degrees. — together with four Royal Arch Masons. The problem being that a Royal Arch Mason, who is not a member, would have to travel to the nearest council to become a member. In addition, he still has to hold the grade of Knight Red Branch of Eri.² Then he has to deal with another problem, Article XVI, 16.1 reads, “Except by dispensation by the Sovereign Grand Master, no Brother shall be elected or installed in the Office of Sovereign Master of a Constituent Council unless he has served in the Office of Warden for at least one (1) full term in a Constituent Council.”³

A new Council was started in High River, Alberta (*Enoch Council No. 221*) and it appears that it was a most difficult proposition.

However, where there is a will, there is a way – and it also helps if you have had previous experience. In another Masonic organization which has Councils in the USA and Canada, a new constituent Council was formed in Rochester, Minnesota and in which a group from our own Council, went out to help. Closer to home, we were involved in the starting up of a new Council of the *Order of the High Priesthood*, which happens to meet in this Lodge room.

Starting any new branch of an organization is not an easy task, but it can be made easier with some planning. In our case, a letter has been sent to the Chairman of the Long Range Planning Committee outlining some proposals. Although the Sovereign Grand Master has fairly wide powers when it comes to granting dispensation to form a new Council, it is best to check out the proposed formula with the Committee on Constitution and Jurisprudence to test the waters.

What is being suggested is that a new committee be set up to co-ordinate any enquiries regarding the start of a new Council. We will call it the Expansion and Publicity Committee. This Committee will receive from the

Grand Secretary, all enquiries from any Royal Arch Mason who might want to have an AMD Council in his area. Alternatively, from any Brother in the AMD who becomes aware of such interest. The reasons for this is that Canada being such a large country, anyone asking for information in one area, is likely to receive a different response that received in another area. By employing an Expansion and Publicity Committee, as the source of information, everything will be co-ordinated and uniform. To get over the hurdle of the requirement that one of the signatures on the petition must be a member, it would be hoped that this could be resolved by an AMD member being the first to sign.

So what might happen if the petition for dispensation to start a new Council is approved? The Sovereign Grand Master, accompanied by a team of four, five, or more, comprised of Grand Officers and Sovereign Masters, would visit the new Council, open it with the dispensation, and initiate all the members present. Hopefully, under the guidance of the Committee, they have already worked as a Steering Committee, to plan all the items required to start a new Council, and have elected from amongst themselves, the designated Sovereign Master and the officers. The Grand Officers would then conduct the Ceremony of Installation.

We would anticipate that it might take one year for the Steering Committee to be in a position to present the petition. By that time they will have worked out all the important aspects, chosen their officers to be installed and invested. The Council would work for another year under dispensation, the Sovereign Master U.D. would then have a year of experience as would his Senior Warden. In the interim, there would be an opportunity for the Sovereign Master to attend Grand Council to obtain “Knight Red Brand of Eri.”

On completion of the year, the Sovereign Grand Master, with a team as previously specified, would visit to conduct the Ceremony of Consecration. It all seems so easy when read aloud. But, this way the onus is on the Steering Committee to do their work.

Many changes were made at Grand Council. The Constitution had Notices of Motion approved. One of these was to confirm that a new candidate on his initiation have the first steps of the Red Branch of Eri included in his membership. They are the *Man at Arms* and the *Esquire*. The fee for the Grade of *Knight Red Branch of Eri* had been raised to \$25.00, *Knight Commander* \$50.00 and *Knight Grand Cross* to \$100.00. These fees do not include regalia.

We now have a Meritorious Service Award for any eligible member of the AMD. It may be noted that the new Nomination Forms for both the Distinguished Service Award and the Meritorious Service Award have to be

signed by both the Sovereign Master and the Secretary. There were other changes made to clean up some discrepancies and duplications in the Constitution and in the Regulations. I feel quite certain that the Secretary will be bringing these to your attention.

When one takes on new responsibilities, there are sometimes, many anxious moments, particularly when prior to your assuming those responsibilities, you learn that some of the team are resigning. It means having to look for replacements. Not an easy task. Thankfully, as R. Ven. Bro. Bill Segui, who had been Grand Bung for many years, advised he would not be staying on, this meant looking for a replacement. A list had been made up of possible candidates, who were contacted. Many were reluctant to take on the job as it entailed traveling to Grand Council wherever it was being held. One stalwart from a neighbouring council said he would give it a go. Fortunately, one of the members of the team, who had been a member for some time agreed to take on the job, V. Ven. Bro. Herbert Workington is now the Grand Bung.

You are all aware that for some time R. Ven. Bro. Larry Halliday had been looking for someone to relieve him of his duties as Grand Secretary. This was something that was heavy on everyone's shoulders. Yet, for a long time, the Grand Secretary carried on with his work and even offered to continue during my year and until someone was found. At Grand Council someone was found. Ven. Bro. Leonard Harrison of *Kawaratha Council No. 143* in Peterborough, agreed to take on the position as Grand Secretary. R. Ven. Bro. Larry Halliday has turned in his resignation as of September 30th, 2005. We thank Larry for his patience, his dedicated service to this Grand Council and we wish him well for the future. Larry will continue to help in whatever way he can and will hold on to some of the chores he enjoys doing.

Another situation which we encountered was the resignation of the Grand Treasurer, R. Ven. Bro. Thomas Macdonald. Again, we were fortunate to have another Brother step in to fill this position. Bro. Harold Hubbell of *Kawartha Council No. 143* in Peterborough was appointed Treasurer to the Grand Council.

We are extremely grateful to those outgoing Grand Officers and to those who are taking on the new responsibilities. It only goes to show the quality of the Brethren who are so dedicated to the Allied Masonic Degrees of Canada and how lucky this Grand Council is to have them.

What about Scarboro-Willowdale Council? Well you have had ups and downs which were stabilized when the two councils amalgamated. You also

have dedicated members who pull their weight to keep things happening. Sitting in the corner, trying to look busy, is M. Ven. Bro. Raymond C. Purslow, who is now the immediate Past Sovereign Grand Master. Ray, it was wonderful to see you back to your former self. Even though you gave me a hard time as Chairman of the Executive Committee. You were on the agenda to welcome the members and guests. But, once you got started, you didn't want to let go. Never mind, during the past year you have come through a great deal, being in hospital as long as you were. I guess you were getting so used to the routine, you just didn't want to give it up. We all thank you for your contribution to the Allied Masonic Degrees of Canada.

Uppermost in everyone's thought is the devastation caused by the hurricanes in the southern States. It is just unbelievable that so much damage could be inflicted on these cities, short of an atom bomb. We pray for those who have lost everything they possessed, homes, personal effects, families and loved ones. If there is one time for the Masonic Fraternity to help, this is it.

Then there is yourself, Sovereign Master, you have been through the mill. It is good to see you and be with you on this my first visit to a Constituent Council since becoming the Sovereign Grand Master. I thank you for the invitation; for the warm welcome received and the hospitality shown. I have enjoyed being with you in the past, the present, and hopefully, the future.

Thank you.

¹ Ven. Bro. James Johnson.

² *Ed.* The correct Irish pronunciation from the time of Order is "ire", not "erie" as is most frequently heard.

³ Grand Council of Allied Masonic Degrees of Canada, Constitution 2001, Article XVI – Constituent Council Elections, p. 27.



Patriotism

Bro. Christo Pandelis
Victoria Council No. 213, Ladysmith, British Columbia

Presented to Victoria Council No. 213 on March 27th, 2004.

Patriotism is a word from the Greek language "patriosmós" which derives from the word "patris" [χώρα] which means Country, Home.

In the city of Athens, about 2500 years ago, an integrated person and model citizen who, according to Pythia's *Oracle* was "among wise men, the wisest" proclaimed the following; "Among parents and ancestors the most honourable and most sacred is Patris. Patris stands higher among all gods and all humans". Socrates, believed he had to compel the irascible and the desire and that an inner voice deterred and prohibited him from any non-right action. What he believed is that Patriotism serves major purposes as its aim is the ethnic unity in the form of devotion to valuable ethical ideals such as justice equality and ethnic pride.

Patriotism is the privilege and duty of all of us bound from a faith and devotion which is among the self-determined aims and manifestations of our country and home, our "Patris". Patriotism does not have to be confused with (integrative) Nationalism as the feelings of nationalists revoke the values which sustain the unity of a nation and substitute the essential oecumenical¹ values of justice and International law.

When Diogénis the Cynic (5th Century BC) was asked, "From where are you? He replied "cosmopolítis," citizen of the world. What Diogénis meant by cosmopolítis is that he refused to be defined on the basis of his local descent and participation in a certain social group of the classical Greeks. On the contrary, he defined himself as being associated with universal ambitions and matters. He believed that every one has to reside in essence in two communities — the local, where we have been born and or reside and the community of human "enterprising" and ambitions which is big and common. This does not mean what the later — on Stoic's proposed as a world-wide country, abandoning thus the local and national form of political organization. What they meant was that we have to belong in an ethical community formed by, human beings.

Therefore, the idea of the "oecumenical citizen" is the forefather and the source of Kant's idea about nation of purposes in his book *Foundations of the Metaphysics of Ethics*.² Everyone has always to behave in such a way as to face with same respect, the dignity of the logic, and the ethical choice of

each human being. In this way we can put a stop to the trend of Nationalism by making an appeal in the oecumenical ethical values, logic and justice.

We Canadians are citizens, not of a colony, but of a country in which we have been born or immigrated and reside. We are bound by faith, devotion and unity regardless of race, language, creed or opinion. We are bound by oath which summarizes the responsibilities of every citizen, of one who was born in Canada as well as of a New Canadian. This oath is the following:

"I swear that I will be faithful and bear true allegiance to Her Majesty the Queen Elizabeth the Second, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the Laws of Canada and fulfil my duties as a Canadian citizen."

With this oath you obtain the Canadian Nationality. By doing so, this does not mean that you betray the country of your origin. Religion, race, language cannot be considered as sure evidence of National Identity. The only infallible factor is the volition of a member to determine his future and the decision to which national family he desires to belong.

When we wished to become Masons we had to prove, among other things that we were free persons. In Jean-Paul Sartre's words: "Freedom can be acquired only when human takes a stand on every event of History."

When we were invested with the Master Mason's apron we were told that . . ."In the Character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren and to guard them against a breach of fidelity. To preserve the reputation of Freemasonry unsullied must be your constant care What your virtue, honour and reputation are concerned with are, supporting with dignity the character you now bear. Let no motive therefore make you swerve from your duty, violate your vows, or betray your trust.

When we were entrusted with the Office of the Chaplain we were told that as Chaplain you represent Spiritual Light. The doctrines of morality and virtue will form the appropriate lessons you are expected to communicate to the brethren of your Lodge and I trust you will discharge the duties of your Office with steadfastness and perseverance in well doing."

Many Degrees of the appendant Orders of Freemasonry include our obligation, under oath and determination to protect and safeguard the dignity, the reputation, the entirety, the glory and the honour of our country Canada and consequently, its national Symbols.

Symbol, is an emblem, a symbolic icon, a representation and therefore a figure or object regarded by general consent as a thing through which specific meanings, ensigns or facts are alluded. It derives from the verb *symvallo* [σέχομαι] which means "agree."

Our National flag, our National anthem, *O Canada*, and the Crown are symbols of honour and pride for all Canadians and respect our country and the Constitutional Head of State, Her Majesty the Queen of Canada, God bless Her and identify people belonging to one group. Therefore they should be treated with respect and displayed and or performed only in a manner befitting the National Emblems. They should not be subjected to indignity, used for entertainment which includes mockery or displayed and or performed in a position inferior to any other symbol of a foreign country.

The National flag of Canada, within the Canadian territory, land, air and seas always take precedence over all other national flags. The only exception is the personal Canadian Standards of members of our Royal Family and of Her Majesty's representatives in Canada.

National flags of foreign countries flown in Canada should always be flown together with our National flag and observe the rules of Flag Etiquette in Canada issued by the Canadian Heritage. Foreign Embassies in their compounds are exempted.

The National anthem of a foreign country should always be performed together with *O Canada*, one after the other and either at the beginning of a ceremony, in which case *O Canada* comes first or at the end of the ceremony in which case *O Canada* is last. Our Patrís is the beginning and the end. The alpha [Α,α] and the omega [Ω,ω].

At the end of 1996, I returned with my wife to Canada to stay permanently and have been affiliated to a Lodge in Victoria. During my stay, I have visited many Lodges in British Columbia. I remarked that on a few occasions, due to lack of complete knowledge, our National Symbols were treated in a manner not conforming to our protocol and etiquette. My view is that, this produces a false image in regard to the level of Patriotism and National Identity among the members of Freemasonry in British Columbia.

My belief is that in Freemasonry we have but true patriots and therefore this false image has to be effaced. It is necessary to administer proper guidance to whoever is holding a gavel in order to make sure that nothing irregular may happen during the performance of their duties. It is a National Order, a National Command.

Brethren, Patriotism is a matter which concerns not only Freemasons of a Lodge or the members of the Grand Lodge of British Columbia. It

concerns all the Grand Lodges of Canada and not only Freemasons. It concerns 32,000,000 Canadians.

Worshipful Master, Brethren all. Before we close the Lodge let us all on the level, standing up, with National Pride and with our hands along the side of our body, sing together loud and clear, our National Anthem, *O CANADA*.

With your permission, I will change a word and instead of "O Canada our home and native land" to use the word "our home and Sacred land" as Canada is not my native land but with what I was brought up, Canada is my Sacred land.

Thank you.

¹ oecumenical, of or representing the whole Christian world or universal church, general, universal, catholic. [from Latin from Greek *oikoumenikos* from *hēoikoumenē* the inhabited (earth) from *οικεό* inhabit].

² Kant, Immanuel. 2002. *Grundlegung zur Metaphysik der Sitten: ein einführender Kommentar*. Paderborn: Schöningh, 212 pp. [ISBN: 3825222764]



The Modern World and Freemasonry

Ven. Bro. Terrance J. Alderson
Richmond Hill Council No. 168, Richmond Hill, Ontario

Presented to *Richmond Hill Council No. 168* on April 3rd, 2004.

"What is the point of Freemasonry in the modern world?"

This was the first question asked of John Bonomy OBE, the appointed Provincial Grand Master for East Kent, England, in an interview by famous Masonic author, Michael Baigent for the British magazine, *Freemasonry Today*.

Bonomy's replay was,

Freemasonry has certain standards which it expects its members to abide by. Probably one of the biggest tasks we have today is to keep the value of those standards high in the minds of the generations that are coming on. The problem is that the interpretation of things change as generations come and go; but Freemasonry offers a balance of serving the community, living a respectable life, and being loyal to your friends and country. These aims are as good today a

s they were 300 years ago, and that's the thing we should impress on men who show an interest in joining the fraternity. Sometimes the pursuit of new blood to buck up the declining membership takes priority, rather than ensuring that the individual knows what we stand for, what we offer him, and what is expected of him. In this rapidly changing world, men often come into Masonry just a bit too young. It is better if they are more mature before they come in – with stability in their jobs and families.¹

Freemasonry is not the only organization suffering from a drop in membership in today's society. Churches, service clubs, and charities are all losing members and volunteers. In Canada, Freemasonry reached its peak membership in the post Second World War period of the 1950s, but has been declining since then.

However, an issue of more importance is that the majority of Masons, shortly after receiving their first, second or third degree, rarely return to the lodge on a regular basis. Is this because they find the constant working of the degrees boring, and of little interest in the rest of the program? Do they have trouble identifying with the goals of the fraternity? Are their mentors providing them with enough opportunities for fellowship, service to others, and education about the Craft?

Masonry is more than social good fellowship, more than ritual, more than organized charity. It is a way of living; a philosophy of life. Once we have attracted a new Mason to the local Lodge, what are we doing to keep him interested? If you were enticed to join the fraternity by its stated goal, "To make a good man better," or by its definition, "A beautiful system of morality veiled in allegory and illustrated by symbols."² Then it was the responsibility of the Lodge, its officers and its mentors to educate you in these principles of morality and in the philosophy of Freemasonry. Through the enactment of the three degrees, the candidate is taught increasing wisdom in the art of upright living. It was also your responsibility to study independently Masonic history and the seven liberal arts and sciences. In the past, Masonry had enlightened its members by encouraging questions about the *status quo* in religion, politics, science, and nature. Although discussions of a political and religious nature are now frowned upon as being divisive within the Lodge room, education of the brethren in the art of being good upright citizens is probably more important now than at any time in the past. These days, when men are confronted with issues such as inappropriate corporate governance in the business world and licentious behaviours among adults and adolescents, it is incumbent upon the Lodge to be a bastion of learning and good caring fellowship.

When there are so many demands on a man's time, does he have the luxury, and incidentally, the patience to attend the Lodge for years before the

meaning of allegorical symbolism of the degree work sinks in? At every Lodge meeting, time should be devoted to educating the members, by having informative guest speakers on a wide variety of topics, not just those of a Masonic nature, followed by question and answer sessions. New brethren should be encouraged to do their own research on a topic, guided by their mentors and by the Lodge education chairman and librarian, and then encouraged to participate in the learning by preparing and presenting research papers at the regular meetings. This would challenge members to develop a deeper understanding and interest in the Masonic philosophy and history, and in other areas of common pursuit.

Freemasonry must also retain a sense of service, and of pride in our own locality, to improve the lot of fellow men. One of the factors affecting Freemasonry negatively today is the decline of this sense of civic fraternity. In the more rural areas of Ontario, Masonic Lodges are prominent in community outreach projects, such as pancake breakfasts and roast beef dinners in support of local charities or civic fund raising foundations. Many of the brethren are involved in other areas of the community, in the local service clubs, amateur athletic organizations, or even civic governments. However, this is all too rare in the urban areas of the province. While our first priority must be to support the Masonic charities, we must get a higher profile locally. We must support our Masonic charities, be they District or Provincial, because of the good work they are doing, and the need that is placed upon them. Once we've done that, we should get involved in our local causes and do what we can. Remember, it is from the local community and not the District as a whole, that we attract new applicants to the local lodge. Getting involved in local charitable works does not mean turning the fraternity into another service club. If each Lodge adopted a local project where the brethren could periodically work together with other members of the community towards a common goal, and if, at the same time each Mason wore an identifying item of clothing (such as a jacket, ball cap or sweatshirt with the Masonic square and compasses insignia), the profile of Freemasonry in the community would be ceremonially raised.

Good citizenship and a belief in God are requirements for the individual Mason. There must be many men in the community that would qualify to become, and remain, Freemasons.

¹ Baigent, M. 2003. Interview with John Bonomy. *Freemasonry Today*, No. 26, p. 18. (Autumn Issue)

² Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, p. 102.



Want a Piece of "Pi" (π) without Ice Cream

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For as long as mankind can remember the history and philosophy of "pi" has intrigued scholars and ordinary people. In mathematics, "pi" (plural: PIs) is a mystical or supernatural number, approximating 3.14159, and represented by the symbol π , that expresses the ratio of a circumference to the diameter of a circle. It is not clearly expressible as an integer, or as a root, or quotient of integers. Used as numbers it has an infinite series of decimals. An interesting side point here, is that the symbol π is the 16th letter of the Greek alphabet and, to them, evoked infinity. It appears as a constant in mathematical equations. The first to use this symbol to represent "pi" was William Jones of Wales in 1706, and was later adopted by Euler so that it quickly became a standard notation.

The first hint of "pi" is found in the early writings of both the Babylonians and Egyptians around 2000 BC with the former equating it to $3.125 = 3 + \frac{1}{8}$, and the later stating it as 3.16045. You will note the zero, which is somewhat unusual as one would think the mathematicians of Egypt would have stopped after the "0". The next place where the computation of "pi" arose is, naturally, in China about 1200 BC. The Chinese computed it to be 3, and did not go any further and did not add decimal points.

And so there "pi" languished when a little known verse of the Bible was noted to read: "And he made a molten sea, ten cubits from one brim to the other; it was round all about and his height was five cubits: and a line of thirty cubits did compass it about. (1 Kings 7: 23) The same verse can also be found in 2 Chronicles 4:2. It is estimated these verses were written in or around 550 BC. These estimates were, however, not very accurate since at the building of Solomon's Temple, "pi" was cited at 3.0. This is thought to be unusual, in that the Egyptians earlier had computed it at $25/8 = 3.125$ and, indeed, this figure has even been traced to earlier dates. In the case of Solomon's Temple, the need for accuracy did not seem all too important since the item described seems to have been a very large brass casting, wherein exact calculations did not seem to matter.

Archimedes of Syracuse (287-212 BC), around 250 BC, carried out the first scientifically accurate computations. He was aware that "pi" does not equal $22/7$, a calculation which many people today still believe to be valid. Even though he did not have the advantage of contemporary algebra or trigonometry,

and had to reach his conclusions by geometric methods, he came to a relatively accurate end result that "pi" equaled 3.1418. Around 150 AD, Ptolemy refined the calculation to 3.14166. Others joined the bandwagon and mathematicians kept calculating "pi" until today when someone has computed it to in excess of 200 billion decimal places and others are striving to go even further. At this point, however, does anyone even care?

Some interesting developments have arisen during the quest to calculate "pi" to its ultimate decimal point. For example, in 1873, a mathematician named Shanks determined 707 decimal places and noted there was a suspicious shortage of 7's. This conclusion intrigued others until 1945 when it was discovered that Shanks had erred in his computations and that many of his figures were in error. In 1949, a computer calculated it to over 2000 decimal places and found the number 7 does not differ significantly from any other digit.

Another curiosity is known as Buffon's needle experiment. In this experiment we have a uniform grid of parallel lines, unit distance apart. If one were to drop a needle on the grid, the probability that the needle falls across a line at a given point a number of times could then be calculated. In one instance, Lazzarine (1901) who claims to have made 34,080 tosses reached a conclusion that "pi" = 3.1315929. The Chinese mathematician Zu Chongzhi, later allegedly confirmed the number. In both cases, however, suspicion arose as to the methodology utilized and modern scientists have now concluded that one would reach a better conclusion by cutting out a circle of wood and using a tape measure to find its circumference and diameter.

At one time an unbelievable occurrence involving "pi" occurred when its definition was utilized for a racial attack on the German mathematician, Edmund Landau. Landau had calculated a value for "pi" between "x" and "1" and published his findings in a textbook. This prompted one of his peers, Bierbach, to demand his dismissal by explaining:

Thus the valiant rejection by the Gottingen student body which a great mathematician Emond Landau, has experienced is due in the final analysis to the fact that the un-German style of this man in his research and teaching is unbearable to German feelings. A people who have perceived how members of another race are working are unable to impose ideas foreign to its own must refuse teachers of an alien culture." Bierbach's proposal was immediately jumped on by G.H. Hardy who said: "Bierbach's reputation excluded such explanations of his utterances, and I find myself driven to the more uncharitable conclusion that he really believes them true."

However, not only Germany found problems with “pi”. In the world of science, two of its most outspoken critics have constantly been religions and governments. For example, in the State of Indiana in 1897 the value of “pi” provoke a most heated political debate. Consequently the House of Representatives proposed the following bill:

“Be it enacted by the Grand Assembly of the State of Indiana: It has been found that a circular area is to the square on a line equal to the quadrant of the circumference, as the area of an equilateral rectangle is to the square of one side.” Fortunately, the Senate of Indiana showed more sense and postponed indefinitely the passing of this ridiculous act.

And finally, Einstein and a couple of his cronies were driving through one of the southern states in the USA when they happened to stop for coffee and lunch at a small roadside diner. Once they ordered and were enjoying their coffee they, naturally, began holding a detailed conversation and invoking such terms as quadratic equations, calculus and, of course, one of them used the term “ πr^2 ”. The waitress who was lurking nearby approached their table and said “Excuse me gentlemen, but you obviously did not have the chance to go very far in school.” Incredulous, Einstein asked her why she reached such a conclusion. She replied, “Shucks, it’s easy, you guys don’t know nothing, because I heard this gentleman say, ‘pie are square’, well that’s wrong because as anybody around here knows Pie are round and Cake are square.”

So ends the story, at least as far as I have of “Pi” (π). Thanks for listening and I hope you all got something from this brief presentation.



The Trials of the Knights Templars, 1307-1314

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In 1119, Hugh de Payen and Geffroi St. Adhemer together with seven other knights founded the Knights Templar, also known as the Poor Soldiers of the Temple. About the same time Raymond du Pay organized the Poor Brethren of the Hospital of St. John. Both of these military and religious Orders dedicated themselves and their means to the defence of the Christian faith against attacks by the barbarian infidels and to provide protection and shelter for the Christian pilgrims as they journeyed to the holy cities in Palestine. Thus they opened a new career which was irresistibly attractive to the warlike ardour and the religious enthusiasm of the age.

At a Council of Prelates held at Troyes in France in 1128 a rule drawn up by St. Bernard was approved for the Order and the Knights Templar were given the right to wear a white mantle bearing the red cross of the Order. They adopted a standard Beausent half black and half white with the legend *Non Nobis Domine* (not unto us O Lord) which soon became a rallying point for Christian chivalry. Based upon the strict Cistercian Order, the order was extremely severe. The members were bound by three monastic vows- Obedience, Poverty, and Chastity which were enforced with the utmost rigour. An applicant for admission had to ask for permission to become a serf and slave of the house for ever and was warned that he would surrender his own will irrevocably. In return he was promised bread and water and the poor vestments of the House. He was also reminded that if after his death any gold or silver was found among his effects his body would be buried in unconsecrated ground. Chastity was prescribed in the same unsparing manner and even a kiss of a mother was forbidden. This strange combination of monasticism and chivalry corresponded so exactly to the ideal of Christian knighthood that they attracted Knights of the noblest blood. Dukes and Princes renounced the world to serve Christ and soon the ranks included some 300 Knights and hundreds of serving brethren.

As they grew in stature so did their possessions. Towns villages churches and manors were bestowed upon them. The revenues from these were sent to the Grand Master at Jerusalem together with the proceeds of collections garnered by agents in every corner of Christendom. It was not surprising that the Templars were able to purchase the Island of Cyprus from King Richard of England for 25000 Silver Marks. They sold it the next year to

the King of Jerusalem for the same price. It was inevitable that such actions would generate apprehension and hostility from the general population who did not live in the best of circumstances. In the political and social climate that existed in their time it could hardly be expected that the Templars, composed of ambitious and warlike Knights would continue to keep to a pure, untouched, austere, and self denying way of life. For example in 1152 the Grand Master Bernard de Tremelai, in his selfish eagerness to obtain the spoils of Ascalon nearly prevented the capture of the City. Then in 1172, the Grand Master at that time, Eudes de St. Arm, because of his savage ferocity, prevented the conversion of the King of the Assassins and his people thereby hastening the fall of Jerusalem.

The wealth of the Order continued to grow. Christian possessions in the East, however declined and many attributed this to the bitter rivalry between the Templars and the Hospitallers, which in fact, in 1243 broke out into open war in Palestine. In 1274, Pope Gregory X tried to remedy this by effecting a union of the two Orders with that of the Teutonic Knights but countervailing influences prevailed and the attempt failed. There is no doubt that quarrel between the Orders and to a great extent the general misconduct of the Latins did much to precipitate the downfall of Jerusalem. The real responsibility, however, lay with the Papacy by whose orders thousands of heretics were sent as crusaders in punishment. This fatally tarnished the glory of the service. It was publicly announced that the welfare of the *Holy See* was more important than the Christian Objectives and all money raised and vows made were to be diverted for the purpose of Papal power in Italy.

It soon became obvious to many that service near home in the quarrels of the church was a less rugged and safer path to heaven than service against the infidels in the Syrian Deserts. As a result, throughout the 13th Century the lack of money and recruits made it very difficult for the Templars to carry on their Crusade. The situation was further aggravated when the Papacy made the Holy Land a penal settlement to which was sent hoards of social and clerical miscreants and misfits, completely undermining the Christian strength of purpose. In 1291, the fall of Acre in Syria brought the demise of the Christians. At the siege of that city, the Hospitallers made a glorious stand but it was the Templars Grand Master Guillaume de Beaujeu, in charge of the defence, who fell bravely fighting for the Cross. Surrender and massacre followed and out of 500 Knights who fought to the end only 10 were led out by the Monk Gaudine and sailed for Cyprus.

In 1297, Jacques de Molay was elected Grand Master of the Templars. In 1306, Pope Clement V tried again to bring about the union of the Orders but the Hospitallers were preparing for the siege of Rhodes and the Templars made it clear that they had no intention of returning to the middle east.

Because the Teutonic Knights, after withdrawing from the East were carving out for themselves a kingdom in north eastern Europe, suspicions were naturally aroused that the Templars had similar aspirations nearer home. These were totally without foundation. The Order was in fact scattered over the whole extent of Europe and was unable to concentrate its forces for either aggression or defence. It was by no means as numerous and wealthy as had been popularly supposed. At the headquarters in Cyprus there were only 118 members of all ranks. Evidence suggests that there were only 1500 Knights in the whole Order. Their wealth was grossly exaggerated. Documents show that in 1244 the Templars had 9000 manors while the Hospitallers had 19000. Never-the-less, the wealth of the Order was considered more than sufficient to excite the desires of Royalty, and the powers and privileges granted to the Order were quite enough to arouse distrust in many. This included the King of France, Phillipe Le Bet, who accused the Templars of sending money to Rome in spite of his orders. This rift was healed when the Templars lent the King 500,000 Livres. The King issued an ordinance praising the merits of the Templars, confirming their privileges and granting them additional ones. The King had to seek safety in the Knights' temple in order to be defended against the assaults of his people rioting because of his blatant manipulation of the country's treasury, his questionable methods of procuring funds and his practices of confiscation to cater for his extravagances. Knowing that the Templars were the weaker of the Orders and that they were an object of popular suspicion because of the secrecy surrounding their ritual led the King to believe that he could confiscate their possessions. But he had overlooked the fact that were considered ecclesiastical property and as such were subject to the improper rights of the church. This did not deter King Phillipe as he was in desperate straits for money to replenish the treasury which he was continually draining.

The secrecy surrounding the Templar's proceedings stimulated popular curiosity and suspicion. Rumour and gossip were rampant giving rise to repulsive and hideous accounts of their practices. In fact the public mind was ripe to believe anything. All that was needed was a spark to produce the conflagration. The King saw this as an opportunity to replenish the treasury. With the help of his ministers and agents they quietly gathered together a considerable number of men who had been expelled from the Order and a number of Apostates who had fled from the Order and were liable to be imprisoned if caught. All were placed in great secrecy in the charge of Hubert, a Dominican. From these the King was able to extract the necessary evidence to convict the Templars. Heresy was the major charge. The King apprised the Pope of his plans and expressed his fears that under Jaques de Molay, Preceptor in Paris, Raimbaud de Caron, Preceptor of Cyprus, Geffroi de

Goneville, Preceptor of Aquitaine, and Poitou, and Hugues de Peraud, Visitor of France, the Templars were a threat to the security of France.

After a meeting with the Preceptors Pope Clement V expressed his disbelief of the Charges and on 14th August 1306 he wrote to the King urging him to make peace with England and referred to the charges against the Templars as incredible and impossible. He asked the King to submit further details. This evidently was an attempt to shuffle the matter aside. King Phillipe was not to be deterred as he had all of the necessary machinery to pursue his ends, including his own Inquisitor, Guillaume de Paris, who was also his confessor and Papal Chaplain and upon whom he could entirely rely. Phillipe was confident that once the church was committed Pope Clement would not withdraw his support. Thus in spite of the Pope's reluctance at the time Inquisitor Guillaume was instructed by the King to proceed at once using the excuse that he was afraid the Templars would escape with their possessions.

On Sept 14th 1307 the King sent a letter to all of his representatives stating that under the authority of the Inquisitor Guillaume all Templars were to be arrested and their property sequestered on the 13th October. On the 20th September Guillaume addressed all inquisitors, Dominican Priors, subpriors and Lectors commissioning them to act. He also made them aware of the charges characterizing them as sufficient to move the earth and disturb the elements. He had, he said, examined the witnesses and summoned the King to lend his aid. He cunningly added that the Pope had been informed of the charges. The Templars were to be kept in solitary confinement and brought before the inquisitional commissioners one by one. *The Articles of Accusation* were to be read over to them. Then, strictly in accordance to inquisitional practices confessions were to wrung from them by torture, threats and promises. Nothing was to be spared. Then, if they did not confess they were to be put to death. Careful inventories of their sequestered property were to be made and all records of the outcomes were to be sent to the King. At daybreak on the 13th October, under the management of Guillaume de Nogeret, arrests took place throughout the land. The Templars had underrated the audacity of the King and very few escaped. Nogeret himself took charge in Paris and arrested 140 Templars with Jacques de Molay at the head. The vast treasure of the Order fell into the King's hands.

At the same time the King took steps to secure the support of the public. Royal letters were sent out to all the princes of Christendom informing them of the Templar's heresy and urging them to aid the king in the defence of the faith by following his example. From October 19th to November 24th the Inquisitor and his assistants were busy at work. Confessions were always made after removal from the torture chamber although the victims were required to swear that they were free and unconstrained. The rigour of the

process was marked by numerous deaths and suicides. Records show that in Paris alone 36 Knights perished under torture. The charges against the Templars were, in the Inquisitor's language, referred to as Errors, and these were essentially as follows:

1. That when a neophyte was received he was led behind the altar or the sacristy or other secret place by the preceptor who showed him the crucifix and made him thrice denounce the prophet and spit upon the Cross.
2. He was then stripped and the Preceptor kissed him twice upon the posterior, the navel, and the mouth.
3. He was then told that unnatural lust was lawful and it was commonly indulged in throughout the Order.
4. The cord which the Templars wore over their shin day and night as a symbol of chastity was consecrated by wrapping it around an idol in the form of a human head with a great beard and this was adorned in the chapter though only known by the Grand Master and the Elders.
5. The priests of the Order do not consecrate the host in celebrating mass.

Based on these charges, articles drawn up by King Phillip in August 1308 were sent throughout Europe. These contained lists of charges varying in number from 87 to 127 garnished from confessions. In the social climate of the time it did not take long to generate gross exaggerations and lascivious stories. Very few paused to analyse the facts and conditions which precipitated the demise of the Templars. Why would such a rich and ambitious body of men proceed along a path of certain destruction by secretly engaging in the dangerous task of laying the foundations for a new religion which would bring them no advantage? The evidence obtained by the inquisition came from an elaborate series of charges which required answers to each article in succession so that the so called confessions were suggested in advance. Had the charges been true there could have been little variation in the answers. In truth the answers were so variable and contradictory that they suggest that the witnesses were striving to invent stories that would satisfy their torturers. The validity of the evidence so obtained has been the object of research and scholarly discussion and the subject of many dissertations in recent times.

There was no doubt that Pope Clement was not happy with the way King Phillipe was acting. The Pope was extremely apprehensive that he would not receive his share of the spoils and in a letter dated 27th October 1307, the Pope reminded the King that the Templars were not under his jurisdiction, but under that of the *Holy See*, and that he had committed a grave act of disobedience in seizing their persons and property. Phillipe placated the Pope by saying that he had no intention of infringing on the rights of the church. He delivered the Templars to the Pope's Cardinals and said he would keep their

property separate from the crown. While the trials continued in Paris the Pope issued a bull on the 2nd November to all rulers in Europe describing what Phillippe had done and urging them to do likewise. All seized property was to be used for the recovery of the Holy Land. Phillippe had in fact forced the Pope's hand which generated an air of distrust in their relationship and in the winter of 1308 the Pope demanded a halt to the inquisitions activities. In France, he was adamant that an affair of this magnitude should be under the complete jurisdiction of the *Holy See*. Seventy-two Knights were examined by five Cardinals at Chinon between 28th June and 1st July 1309. Records show that the Cardinals were friendly to the King and put the Knights to torture to extract confessions. In the meantime after a great deal of skilful fencing, the Pope and King Phillippe came to an understanding and the proceedings were resumed with fresh energy. de Molay, de Caron, de Peraud, and the preceptor of Normandy were reexamined by three Cardinals who reported to King Phillippe that the Knights had confirmed their confessions and had humbly asked for retribution and reconciliation which had been duly given to them, and asked the King on the 20th of August to pardon them. It should be noted that five days before the examinations which commenced on the 17th August, a *Papal Bull dated 12th August* fully described the results of the examination. In fact de Molay recognising the threat to his life did nothing more than ask for time to consider the evidence. Numerous Papal Bulls were issued elaborately arranging for the prosecution of the Templars throughout Europe, and as far away as Sardinia, Corsica, and Achia, ordering the sequestering of their possessions, the payment of the Papal Commissioners and Inquisitors and directing all Princes of Christendom who had not as yet been arrested. Records show that the Inquisitors were virtually appointed by the King. In every diocese the bishops were soon busily at work.

The treatment of those who refused to confess varied with the temper of the bishops. Enough records of the trials are still in existence to enable us to realize the extent of man's inhumanity to man, the flagrant disregard of the truth in the pursuit of satisfying avarice and the complex machinations of the Pope, the King and their agents in fulfilling their aim. The experiences of the victims were well documented and show how testimony was obtained against the Order. Jean de Rompreye, a Husbandman, declared that he knew nothing but good of the Order, although he had confessed otherwise before the Bishop of New Orleans after being thrice tortured. Likewise Robert Vigier, a serving brother, confessed under torture after three of his comrades Gautier, Henri, and Chanteloup had died. Bernard de Vado, a priest of the Order had been tortured by fire applied to the soles of his feet causing his heel bones to fall out before he confessed. Nineteen Brethren from Perigond had confessed before the local Bishop after torture and starvation. One of them was kept for six months on bread and water without shoes or upper clothing. Guillaume d'Erre, when

brought before the Bishop of Saintes at first denied all charges, but after being put on bread and water and then threatened with torture, confessed. Thomas de Pamplona confessed under torture at St. Jean d'Angely. All of them later retracted. The general feeling among the victims was voiced by Aynon de Barbara who had been thrice tortured and kept on bread and water. He said that he had suffered in body and soul and he would not retract his confession as long as he was in prison. The mental state of the victims is well illustrated by Jean de Carmele, Preceptor of Moisson who when brought before the Inquisition Commission would not describe the torture he suffered during which he lost his four front teeth. His resolution had broken down, he was in no state to deny anything and confessed to a whole category of villainies. The whole episcopate of France was engaged in trials such as this from 1308 through 1310.

The fate of the Templar's possessions was another matter. It depended on the judgement rendered on the Order which was considered a corporate body.

The Pope arranged for a Commission to meet in November 1309 to enable the Templars to put in a defence. No Templars appeared before the Commission much to the chagrin of King Phillippe and he took control of the Commission and was successful in arranging for Jaques de Molay, Hugh de Peraud and other Brethren to appear before them. De Molay reminded the counsel that he was not wise nor learned enough to defend the Templars and requested advocates to assist in the defence. This of course was not permitted. Phillippe's agents carefully arranged for the Preceptors to be separated from the other Brethren who, when questioned in general, simply stated that they were Knights without horses, arms, or lands and knew not how and could not defend the Order. Satisfied that no real harm had been done to his aims Phillippe proceeded by ordering that all imprisoned Templars who wished to defend the Order were to be sent from Paris under sure guard on February 3rd, 1310. As a result the commission was embarrassed by an influx of 546 Templars and knew not how to cope with the situation. Finally on the 26th March 1310 the 546 were assembled at the episcopal palace in Paris where the commissioners suggested that they nominate six to ten representatives who would have access to them in the many prisons in order to reach an agreement on what defence they should offer. No other opportunity would be given to them and the commission would proceed on the 31st March 1310. Herein lay the greatest difficulties, not the least of which was that the Templars had many different dialects making intercommunication generally impossible and according to the rules they were reluctant to act without instructions from the Master. They begged to have learned men and experts to advise them and appear for them. A request that would not under any

circumstances be granted. In fact the Templars were being relentlessly exploited. A paper presented on April 4th 1310 by the Templars imprisoned in the house of the Abbot of Tiron, stated, "We are ready to defend the Order as well as we can as men who are fettered in prison and spend the night in dark dungeons and complains in detail about the lack of money." They received 12 Derniers per day but had to pay 230 Derniers for services such as removal and replacement of fetters and transportation to and from the commission. Eventually out of the chaos came order and on 7th of April 1310, nine representatives offered themselves to defend the Order in spite of the lack of advocates.

They also commented on the ghastly treatment by torture and the many miseries and tribulations inflicted on them. Many of whom had died already because of their conscience and their faith in Jesus Christ. They also asked for security because all who confessed were daily threatened with burning at the stake if they retracted. While stating that they were in no way responsible for the ill usage of the Templars, the commission promised to ensure that they would not be inhumanly treated. The Commission also informed them that the Grand Master had declined to defend the Order and was reserved for the Pope. Having given the Templars a nominal opportunity to defend themselves, the trial proceeded with carefully chosen witnesses giving testimony that was mostly adverse to the Order. This continued until the 9th of May. On Sunday the 10th May the proceedings were suddenly stopped by the Archbishop of Sens, acting under powers delegated by the Pope. His council at Sens proposed to prosecute all of the Templars who had offered to defend the Order, most of who had confessed, but had later taken their lives in their hands by asserting the purity of the Order, thus revoking their confessions. King Phillippe was determined to exterminate the Templars and the sudden rally of nearly 600 Templars was promising a struggle which he was going to crush with customary unscrupulous energy. He became master of the situation by obtaining the Archbishopric of Sens on the 5th April for Phillip de Marigny, a brother of one of his ministers. Now the King was able to call upon four councils, Sens to meet in Paris. Rheims to meet in Senlis, for Normandy at Ponte de l'Acche, and for Narbonne at Carcassonne. All of which removed any thought of opposition to the King's will. Canon Law prevailed and on 12th of April, fifty-four Templars were piled into wagons and in fields near the convent of St. Antione were slowly tortured to death with fire, refusing all offers of pardon for confession. The council continued to do its work and after burning four more to death ordered the bones of Jeanne de Tourne, former Treasurer of the Templars, to be exhumed and burnt. For some reason, probably because it suited the Royal policy at the moment, those who confessed and adhered to their confessions were liberated and reconciled with the church. Those who refused were condemned to perpetual prison. A few weeks later

the council at Rheims burned nine more; at Ponte de l'Arche three were burned, and a number at Carcassonne. The reaction of the Templars to this ferocious action is completely understandable. Many of them immediately withdrew their offer to defend the Order. As a result the council at Vienne was abandoned. Pope Clement postponed the next meeting to October 1311, but the inquisition needed more time to re-gather and did not resume its sessions until 17th December 1311. At that time two Templars were brought before them, Guillaume de Charbonette and Bertrand de Sartiges. Both said that they could not act for the Order without the aid of Renaud de Provins and Pierre de Boulogne. Neither were made available because they had been condemned to perpetual imprisonment (in fact, Pierre had broken out and fled). When de Charbonette and de Boulogne declared themselves unfitted for the task and withdrew, all pretence of offering the Order a chance to be heard was abandoned. The Commission, however, carried on and gathered a great deal of adverse testimony from carefully selected witnesses. Very few Templars who had refused to confess were allowed to appear before it. This *ex parte* action continued until 5th June 1312. Then the Commission closed and transmitted all of the adverse testimony to Pope Clement to guide the church at the council of Vienne.

Outside of France, in England, King Edward II, was very reluctant to act on the 16th October 1307 instructions he received from King Phillippe. Instead Edward wrote to the Kings of Portugal, Aragon, Castille and Naples, begging them to shut their ears and do nothing to molest an Order so distinguished for purity and honour. On the 10th December 1307 King Edward informed Pope Clement that the reputation of the Templars in England was such that without further proof he could not take any action. Unfortunately the *Papal Bull of the 22nd November 1307* was enough to force the hand of Edward. On the 15th December elaborate orders were sent out to all sheriffs in England to arrest all Templars not yet seized and gather them together in London, Lincoln, and York for examination for which the Bishops of the various Sees were strictly charged to be present throughout the proceedings. Similar orders were sent to Ireland and Scotland for delegates appointed by the Inquisition to do the same. Popular sympathy in all places made the job of the Sheriffs to seize the Templars difficult and twice the Bishop of York was reprimanded for allowing those in custody to wander abroad. On the 20th October 1309, the papal inquisitors and the Bishop of London sat in the Episcopal Palace to examine the Templars collected in London. One by one they asserted the innocence of the Order on all of the *Articles of Accusation*. Apart from a few who were negative about the secrecy of the Order, most witnesses brought from the outside declared their belief that the Templars were innocent. This upset the inquisitors who had come to a country where the Law did not recognize the use of torture and they were powerless to accomplish their objectives. In their

disgust on the 15th December 1309 they remonstrated to King Edward and obtained from him an order instructing the custodians of the prisoners to permit the Inquisitors and their Agents to do what they desired with the Templars under ecclesiastical law which at that time included the worst of abuses including torture from which the English secular Law shrank. Even then they faced some opposition from the jailors and Episcopal officials and the mandate had to be repeated on March 1st, 1310 and again on the 8th March. At first little evidence was obtained even though the examinations were prolonged through Winter and Spring. However on the 24th May 1310, three Templars were by torture and abuse made to confess and the Inquisitors used this to the utmost. Pope Clement was considerably annoyed at the general lack of results and sent a letter to Edward complaining about the lack of cooperation from him and his Bishops whom, he said, were impeding the proceedings. He offered the King remission of his sins if he would cooperate fully. Under this pressure the King again ordered that the bishops and the Inquisition be allowed to use ecclesiastical law including torture and repeated the order on this 6th and 23rd October, 29th November 1310 and the 28th April 1311. Explaining that he did this in reverence to the *Holy See*. Similar instructions were sent to the Sheriffs of York and York and Lincoln. Although the Papal Inquisition had found a foothold in England it was not completely successful because apparently, their methods were considered too repugnant. As a result the final disposition of the Templars in England was in fact a compromise, the Councils ordered them to be scattered among various monasteries to perform penance and await the decision of the *Holy See*. That they were not considered criminal was evident when they were assigned financial support. For example, William de La More, the Master of England, was assigned two shillings per day and on his death, it was given to Humbert Blanc, the Preceptor of Auvergne, who was fortunate enough to be in England at the time of the arrests. Records show that their conduct in the monasteries was beyond reproach and righteous in every respect. In Ireland and Scotland the Inquisition failed to produce any proof against the Order. In Lorraine, on receipt of the news of the seizures in France, the Preceptor of Villencourt ordered the brethren under him to shave and abandon their mantles. In effect releasing them from the Order. However, the Duke Thieboult obeyed King Phillippe's orders and a large number of Templars were burned and most of their property sequestered.

In Germany our knowledge of what took place is somewhat fragmentary because of the existence of the Teutonic Order the Templars were not as numerous as they were in France. For the most part the action taken depended upon the Princely Prelates who presided over the great Archbishoprics. In May 1308, Burchard III of Magdeburg who was already hostile to the Templars was the first to act by seizing the four houses and the Templars who were in his Province. In most other Provinces of Germany very

little action was taken and little progress made. The Grand Preceptor was reserved for Papal judgement. Hostility broke out between the Archbishops and the Pope became involved in a war. It was not until 1310 that the Archbishops reformed the Council and at the insistence of Pope Clement some trials took place which resulted in the burning of some Templars who refused to confess or retracted their confessions. At Treves, an inquest was held in which 17 witnesses including three Templars were heard and resulted in their acquittal. At Mainz, the Archbishop Peter was forced to call a Council on the 11th of May 1310 to deal with the Templar's property. Although uninvited Hugo of Salm, Commander of Grumbock, with 20 fully armed Knights entered the Council. In fear of violence the Archbishop listened while Hugo asserted the innocence of the Order reminding them that those who had been burned had denied the charges against them. He also referred to the popularly believed miracle that the crosses on the Knight's mantles remained unburnt which had much influence upon public opinion. To avoid a tumult the Archbishop admitted to the protest, but Pope Clement interceded and ordered the Council to do its work. He was obeyed. The Wildgraf Frederick of Salm the brother of Hugo and Master of the Rhine Province offered to undergo the red hot iron ordeal, but this was unnecessary. The Council examined 49 witnesses, of whom 37 were Templars. All swore to the innocence of the Order. The other twelve were people of distinction who also swore in favour of the Templars. One of these the Archpriest John testified that in a time of scarcity the Commandary at Mostaire fed 1000 persons a day. The verdict was acquittal. This displeased the Pope who ordered Burchard of Magdeburg to bring the matter to a more satisfactory conclusion. We know for sure that Archbishop Peter was forced to hand over the Templar's property to the Hospitallers. There is no record of what happened to the Templars.

In Italy, the Templars were not so numerous and the Pope had better control over the machinery for their destruction. A *Papal Bull of 21 November 1307* addressed to Robert the Duke of Calabria ordered all Provinces under the Neapolitan Crown to arrest the Templars and sequester their property. Phillip the Duke of Achaia and Romania carried out the Pope's instructions in the Levant. On the 3rd January 1308 officials in Provence and Forcalquier were instructed to make the seizure on the 23rd January. However, most of the Knights had fled and only 48 were arrested, who were said to have been tried and executed. But a document of 1318 shows that Albert de Blacas the Preceptor of Aix and St. Maurice was still enjoying the Commandery at St. Maurice with the consent of the Hospitallers. The Templar's movable assets were taken by the King and the Pope, while their land was handed over to the Hospitallers.

In the Kingdom of Naples, a Papal Commission went to work in 1310 against the Grand Preceptor of Apulia using the customary methods of the Inquisitors to obtain the desired evidence as had also happened in Sicily in 1304 when Frederick of Aragon admitted the Inquisitors. Fuller accounts of the Trials are available in the States of the Church and there is no doubt that Pope Clement's *Bull of 22nd November 1307* was strictly obeyed and all Members of the Order were seized and appropriate means were used to secure the confessions. When the Papal Commission was sent to Paris ostensibly to allow the Order to prepare similar commissions were sent all over the Country armed with inquisitorial powers, commencing in Rome in October 1309 where they summoned Members of the Order and any other people who wished to testify. No one appeared. In December 1309, they went to Viterbo where five Templars were imprisoned and declined to appear to defend the Order. In January 1310 at Spoleto, they failed to find Templars or any other witnesses. In February 1310 they moved to Assisi and March 1310 to Gubbio both with negative results. In April 1310 at Aquila, they tried to determine whether the Templars had churches in the Abruzzie. Even the Preceptors of the Hospitallers could not give them any information, neither could they get the Franciscans in the area to testify against the Templars. A few days later at Penna they invited all Templars to appear before them. Here two Templars were found who, although repeatedly summoned refused to appear, but by the usual means they made one confess to idol worship and other crimes. In May 1310 at Chieti, they succeeded in getting hold of another Templar who confessed to the same things. On the 23rd of May back in Rome the Inquisition failed to get any results. The following week in Viterbo, five Templars who were summoned five times declined to appear. The Inquisition were not to be balked. Over twelve days in June, four of the Templars were forced to give depositions, renouncing Christ, spitting on the Cross, *etc.* All of which was recorded as free and spontaneous. On the 3rd of July at Albino the Commission tried again but by the 8th of July they could find no Templars and a session at Velletri on the 16th of July was similarly fruitless. On the next day, eight ecclesiastics who were summoned by the Commission had nothing to tell. At Segni, five witnesses gave nothing. At Castel, Fajola and Tivoli sessions were equally barren. But on the 27th of July at Palombara, Walta of Naples was brought before them from Penna (there was originally some doubt as to his membership in the Order). Their persistence in this case led to him confessing to numerous heresies. Here for this region the records end. In nine months the Inquisition had found eight Templars and obtained seven incriminating depositions. In the rest of Italy there was a general reluctance to obey the *Papal Bulls*. On the 16th, 1311 seven Knights were tried before a Council who, in spite of the opposition of two Dominican Inquisitors, would not permit torture. Instead the Knights and five other Brethren were ordered to purge themselves

before the Bishop of Bologna. Pope Clement was very dissatisfied with this outcome and ordered punishment and burnings. There are no records of any compliance with these instructions. In fact, the Council in appointing delegates to Vienne instructed them that the Order should not be abolished unless it was found to be thoroughly corrupted. Further Papal letters instructed that the Templar's property was to be administered by the Archbishops of Bologna and Pisa. The land was in fact farmed out and the proceeds admitted to Pope Clement. He also appointed Giovanni, Archbishop of Pisa, Antonio, Bishop of Florence, and Pietro Giudici of Rome as special Inquisitors for councils in Lombardy and Tuscany, with special instructions to hold one inquest on the Brethren individually, and one on the Order and, as we shall see there was no hesitation in using torture to obtain the desired testimony. On the other hand, at Venice there was a more kindly approach to the uprooting of the Order which took place with no unnecessary hardship.

Cyprus was the headquarters of the Order where the Governing Body and Marshall Ayme d'Osiliers were in command in the absence of the Grand Master. They received the *Papal Bull* in May 1308 which came as no surprise as they were already aware of their demise in France. The Templars had many enemies because they had taken part in local politics and it was by their aid that Amaury of Tyre had been placed in power as Regent. The latter acted with some reluctance, but bowing to pressure, he eventually hastened to obey the Papal commands. At first the Knights resisted, but in a few weeks they submitted and their property was sequestered and they were held in honourable confinement for two years when in April 1310, two Papal Inquisitors under the guidance of the Bishops of Limisso and Famagusta arrived to enquire against them individually and the Order in general. Records show that the majority of witnesses, friends and enemies, could speak no ill of the Templars but praised their charitable and religious fervour. In fact no evil had been attributed to the Order until the *Papal Bulls* had so unqualifiedly expressed its guilt. In August 1311, the Pope, angry at the outcome, dispatched urgent orders to have the Templars tortured to procure confessions. There is no record of compliance to this order.

In Aragon, the King ran into some problems when his letter to the Regent Jayme 2nd did not produce the desired results. He sent the letter on the 16th of October 1307 in the hands of a Dominican who stated that he had been present at the confessions of Jacques de Molay on the 17th of November 1307 and refused to arrest them without proof of absolute guilt or orders from the Pope. On December 1st, 1307 he received the *Papal Bull dated 22nd November 1307* forcing him to take action and an inquisition led by the Inquisitor General of Aragon was instructed by the Pope to root out the heresy. In anticipation of resistance royal letters were sent out on the 3rd of December

for the immediate arrest of the Members and the sequestration of their property and they were summoned by the inquisitor to answer for their faith. Some Templars disguised themselves and escaped. Some tried to escape by sea with a quantity of treasure but were frustrated by storms and eventually seized. The majority retreated to their castles where they defended themselves bravely. Ramon Sa Guardia, Preceptor of Mas Deu in Roussillon was acting as lieutenant for the commander at Aragon and fortified himself in Miravet while others occupied the strongholds of Ascon, Montco, Cantavieja, Vilell, Castelot, and Chalamera. When the Templars refused to appear before the Council on 20th of January 1308, Jayme II promised to use the utmost force to subjugate them. Public sympathy was with the Templars and many joined them in the defence of the strongholds. Eventually Castellot surrendered in November 1308. After considerable negotiation the Preceptor of Aragon, who had previously rejected royal compromises, agreed to surrender at discretion reminding the Pope that it was his duty to defend them. Within the next two months all but Montco and Chalamera had surrendered, the latter holding out until July 1309. Jayme prevented the Pope from obtaining the Templar's property and he needed it to pay for the siege, but he issued orders for the delivery of the Templars to the Inquisitors when required. In 1310, Clement sent special Papal Inquisitors to Aragon but they met some difficulty because, as in England, in Aragon torture was not permitted by law. The situation was further aggravated by the issuance of different instructions by King Phillippe, the Regent Jayme, the Pope and other agencies on how the Templars were to be treated. On the 20th October orders were issued that they should be let free in the confines of their Castles. For Pope Clement this was not the way to get the desired evidence, so on the 18th March 1311 he ordered them to be tortured and requested Jayme to lend his hand to it. After considerable pressure Jayme consented and the Inquisition went to work with the aid of some Papal Judges. Records show that they were unsparing in the use of torture. After the dissolution of the order the fate of the Templars was left to the local Councils. One of these at Tarragona on October 8th 1312 ended with an unqualified acquittal from all charges. The Pope had already dissolved the Order but they were allowed to reside at and receive support from their properties which were now in the hands of the Hospitallers. Although considered a burden records show that in 1319 the Templars were well provided for and received what was due to them from the Hospitallers. In Majorca, Jayme was in no position to resist the pressure applied by King Phillippe and the Pope. His tiny Kingdom consisted of the Balearic Isles, the counties of Roussillon and Cerdagne and a few other scattered possessions at the mercy of powerful neighbours, so Jayme II promptly obeyed the *Papal Bull* and by the end of the month had arrested all of the Templars in his dominion. In Roussillon the only preceptory was that of Mas Due and there 25 Templars were arrested and confined

including the Preceptor Raymond Sa Guardia who was the gallant defender of Miravet and had willingly joined his comrades after the surrender.

On the 5th of May 1309, the Archbishop of Narbonne sent the *Articles of Accusation* with the *Papal Bull* to the Bishop of Elne (Roussillon was his Diocese) ordering an inquest. After delaying any action until January 1310 and summoned two Franciscans, two Dominicans who with the assistance of the Cathedral Cannons proceeded with the interrogation of the prisoners. No torture was employed and under prolonged examination the Templars asserted the purity and piety of the Order, and though so informed, refused to believe that their Grand Master and other chiefs of the Order had confessed to the truth of the charges stating that had they done so they were lying in their throats and were demons in human skin.

The voluminous testimony was not forwarded to the Pope until 31st of August 1310, under a simple certificate of accuracy signed by the Bishop of Fine. Again the Pope was not satisfied and in March 1311, he ordered confessions to be procured by torture and appointed Jean de Bourgogne as the Inquisitor for the Templars in Aragon, Navarre, and Majorca so that the same methods were used in all the Kingdoms.

A rather curious scenario reveals that there was controversy between the Archbishops of Tarragona and Narbonne on the subject. The former was one of the custodians of the Templar's property in Aragon, Majorca, and Navarre and he assumed that he held jurisdiction over all of the Templars in Roussillon so on the 15th of October 1313 he declared Ramon Sa Guardia absolved and innocent and directed him to live with his brethren at Mas Deu with a pension of 350 Livres, and the use of the gardens and orchards. The other brethren were also granted pensions. The Archbishop of Narbonne summoned a Council in 1315 and ordered all Templars imprisoned in His diocese to be brought before it. But the son of King Jayme I, intervened and stated that they were not to be surrendered without Papal consent. The Papacy at that time was vacant. As a result the Templars were left undisturbed. A statement of pensions paid in 1319 shows that of the 25 that were examined at Mas Due in 1310, ten had died and the remainder were drawing pensions amounting to 950 Livres a year. On the island of Majorca there were nine whose pensions were 362 Livres and 10 sols. By 1329 there were still nine receiving pensions at Mas Due, but Raymon Sa Guardia's name had disappeared. One by one they dropped off until 1350 when there was but one survivor, the Knight Berenger Dez Coll.

In Castille, obeying a *Papal Bull* dated 12th August 1308, Fernando IV ordered the Templars to be arrested and their lands placed in the hands of the Bishops. After considerable delay, and in the presence of a Dominican

Inquisitor, Emeric de Navas, the Archbishop Gonzalo of Toledo ordered the Master of Castile and his Brethren to appear before him at Toledo. For other Provinces including Portugal another council was held at Medina del Campo where 30 Templars and three other witnesses were heard. All testified in favour of the Order including a priest who swore that he had heard the deathbed confessions of many Templars including those who had been mortally wounded by the infidels. The Inquisitors had no better success at Medina, Cali, and Orense in the presence of the Bishop of Lisbon. The cruel orders for torture were ignored and the Templars unanimously acquitted. After the Order was dissolved the Templars for the most part continued to live exemplary lives. Many retiring to the mountains to end their days as anchorites where they were treated as saints and martyrs.

In Portugal the fate of the Templars was extremely fortunate. The Bishop of Lisbon found no grounds for the charges. King Diniz founded a new order that of Jesus Christ or De Avis and being grateful for their services permitted the Templars to transfer their lands to the new order. Many of the Preceptors retained their Rank and the new order became an extension of the old. So it was that beyond the boundaries of France, Pope Clement had failed to produce any evidence of weight against the Templars. The Pope may, at first, have been King Phillippe's unwilling accomplice, but he had gone too far to retract. Whether he was sharing the spoils or not was of little importance for he had committed himself personally in his *Bull of 22nd November 1307* where he asserted the Templar's guilt. In subsequent Bulls he repeated himself emphatically and offered no retraction or explanation. He was thus also on trial by Christendom and became an antagonist forced by the instinct of self preservation to destroy the Templars by any means at his disposal. As the time for the council at Vienne approached his anxiety increased and he frantically searched for means to secure proof of the heresy of the Order. His bulls had already resulted in the introduction of torture in countries where it was illegal (e.g. England and Aragon). Now again he ordered Princes and Prelates to obtain confessions by torture. His canons required that those who refused to confess must be submitted to a religious torturer and the truth forced from them. He commanded the legate in Rhodes to see that this was done and to send the results to him as soon as possible. The full extent of human agony that these inhuman orders caused will never be known. Not only those who had been spared the rack were now subjected to it but those who had already undergone the torture were again subjected to it with increased severity to obtain more impressive admissions of guilt. At Florence for example 13 Templars had been inquisitioned in 1310, some had confessed. In Sept 1311, the inquisitors put them through the torture again, six confessed, seven did not. Any witnesses who were willing to give damning evidence were readily heard. Pope Clement had selected the Archbishop of Pisa as the head of the

Inquisition and there is no doubt that he satisfied the Pope's request for results. In the Chateau de Alais, the Bishop of Nimes, held 33 Templars all of whom had already been examined and confessions exhorted from some of them, most of which were later retracted. Under Clement's orders 29 were brought out in August 1311 (four had already died in prison) and although they had been tortured three years before, they were made to suffer again to get the desired confessions. Because the work had not been completed by 1310, the Pope deferred the opening of the Council and it is interesting to note that all records of Councils proceedings vanished from the Papal archives. However, sufficient information based on the Council's deliberations and directives dealing with the fate of the Templars became available in the Papal Bulls and Decrees. Eight Bulls were issued between 20th March 1312 and 1st January 1313 and these together with three out of 38 lengthy decrees had significant effect. Their object was to Justify:

- (a) Clement's demand to have the Order condemned without a hearing.
- (b) Disposal of the Templar's possessions.
- (c) The actions taken against the Templars themselves.

To this end Clement under tremendous pressure from King Phillippe IV manipulated the Council by appointing hand picked convocations, one of which consisted of Prelates from Spain, France, England, Germany, Hungary, Ireland, and Scotland to meet with him and his Cardinals. On a day in November 1311 when they were together listening to the reports of the Inquisition they were suddenly confronted by seven Templars who offered to defend the Order in the name of some 1500 to 2000 Brethren who were wandering in the mountains of the Lyonnais. They were immediately cast into prison and were followed by two other Knights who attempted to do the same thing a few days later. When the matter came to a vote only one Italian Bishop and three French Archbishops who had burned many Templars were in favour of condemning the Order unheard. This in spite of the fact that provincial Councils in Germany, Italy, Spain, and England found little evidence to convict. In France alone had there been any evidence of guilt. Even if some individuals had been found guilty there was no warrant for destroying such a great and noble Order without a proper hearing. The Pope tried in vain to win the council over, all he could do was to prolong the discussions until the middle of February 1312. Meanwhile King Phillippe perused his objectives, wielded his power over the Papacy and forced the council to abolish the Order without a trial. Without a conviction the Order was effectively abolished on 3rd of April 1312.

The disposition of the Templar's property became the subject of long and bitter debate. This terminated when the property of the Order was assumed by the *Holy See* except for that in the kingdoms of Castille, Aragon, Portugal, and Majorca. Elsewhere anyone with Templar's property no matter

what their rank or station was required under pain of excommunication to hand it over within one month. The Bull was sent to all Princes and Prelates who were instructed to vigorously enforce it. The disposal of the Templars themselves was next on the agenda. The chiefs of the order were reserved to the *Holy See*. The remainder were shuffled off by referring them to their provincial councils for judgment. All fugitives were ordered to appear within a year before their Bishops for examination. Failure to do so would incur excommunication and conviction for heresy. General instructions were issued that all of the impenitent or resisters were to be dealt with by the utmost penalties of the law. Those who denied all knowledge of error even under torture were referred to the Provincial Councils for disposal. Those who confessed were to be placed in monasteries or in former houses of the Order and decently maintained by funds from their property. Most Councils took no action because they were unable to touch the property. Many of the Templars rotted in dungeons, some were burned, some became wandering vagabonds, some maintained themselves by manual labour. However, in Naples under Pope John XXII in 1318, a number were cared for by the Franciscans and the Dominicans. This Pope also permitted some to enter other Orders especially in Germany where the Hospitallers welcomed them under a resolution from a conference held at Frankfurt in 1317. The Last Preceptor at Brandenburg, Frederick of Alvesleben was one of these. In order to alleviate the financial burden on the Hospitallers the pope also ordered that they should be given only a living and garments suitable for a spiritual person.

It appears that Pope Clement had forgotten about Jacques De Molay and the other chiefs and it was not until the 22nd of December 1313 that he appointed a Commission of three Cardinals to investigate the proceedings against them and inflict appropriate punishment. There was considerable delay and it was not until March 18th 1314 that Jacques de Molay Grand Master, Geoffroi de Charney Master of Normandy, Hugues de Peraud Visitor of France, and Geffroi de Gonneville Master of Aqutane, all of whom had been in jail for seven years, were brought forth to receive their sentence agreed upon by the Cardinals and the Archbishop of Sens and other Prelates which was that of perpetual imprisonment. This was supposed to have ended the matter but to the dismay of the Prelates and the wonderment of the crowd de Charney and de Molay arose and stated that they had been guilty not of the charges laid against them but of falsely betraying their Order to save their own lives. They said that the Order was pure and holy, and that all charges and confessions were fictitious and false. They were immediately delivered to the Prevot of Paris. King Phillippe was furious and instructed a hastily formed council that relapsed heretics were to be burned without a hearing, no formal judgement by a Papal Commission was necessary. That same day by sunset a pile was erected on a small island in the Seine, the Isle de Javiaux, near the palace.

Here de Charney and de Molay were slowly burned to death neither accepting offers of pardon for retraction which won for them the reputation of Martyrs among the people. de Peraud and de Gonneville accepted the penance and rotted in jail. Since their demise the downfall of the Templars has been a subject of constant debate. But more and more popular opinion has leaned towards the innocence of the Knights and the conviction that their downfall was attributable to the craving for their wealth. Be this as it may, King Phillippe obtained the object of his desires. After 1307 his financial embarrassments visibly decreased. He was released from a debt of 500,000 Livres which he had borrowed from the Order. He collected all debts due to the Order. Vast collections of treasure and valuables fell into his hands and was never accounted for. He also took over the extensive banking business that the Templars had established between the East and the West. Despite the pretence of surrendering their landed estates to the Pope he retained possession of them until his death and enjoyed their revenues. He also obtained revenues from some properties belonging to the English Crown until protests by King Edward to the Pope forced the latter to prevail upon Phillippe to desist. The great Paris Temple an architectural wonder of the age was also kept by Phillippe until his death.

Pope Clement suffered a painful death one month after de Molay was burned at the stake. Phillippe died in a hunting accident eight months later, at the age of 46 years which gave rise to the popular belief that a bearded Templar, while burning at the stake, summoned both to the judgment seat of God within a year.

N.B. In the year 2003, an announcement from the Vatican in Rome declared that the Knights Templar were innocent.

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*Papal Bulls:

(I) *Pastoralis Praeemententae*, 22nd November 1307.

Finally, in 1306-07 King Philip the Fair saw that his time was come. There was a French Pope, who was strongly under the influence of the King. As Philip moved in and had the Templars arrested on November 13th, 1307, the Pope issued the bull *Pastoralis Praeemententiae* on November 22nd. In this bull he ordered all Christian rulers to arrest Templars in their domains and to hand over all their property to the Holy See. He also formed ecclesiastical courts to handle the trial of the Templars. By 1308 the pope had become wary of Philip's motives, and he halted the trial in progress, stating that the final decision would be made at a council in Vienna in 1310. He did this by issuing four bulls: *Regnans in Coelis* invited all relevant parties to the Council in Vienna, *Faciens Misericordiam* appointed commissions to take account of all Templar property, *Deus ultionum Dominus* appointed the Church as administrator of all Templar property, and finally, *Ad omnium fere notitiam* recalled all Templar property already confiscated by others to the Church.

(ii) *Vox in Excelso*, 22nd March 1312.

The Bull *Vox in Excelso* was the orders given by Clement V to disband the order of the Temple. This historical document outlines the reasons for his decision based on false accusations against the order and a long drawn out trial.

(iii) *Ad providam*, 2nd May 1312.

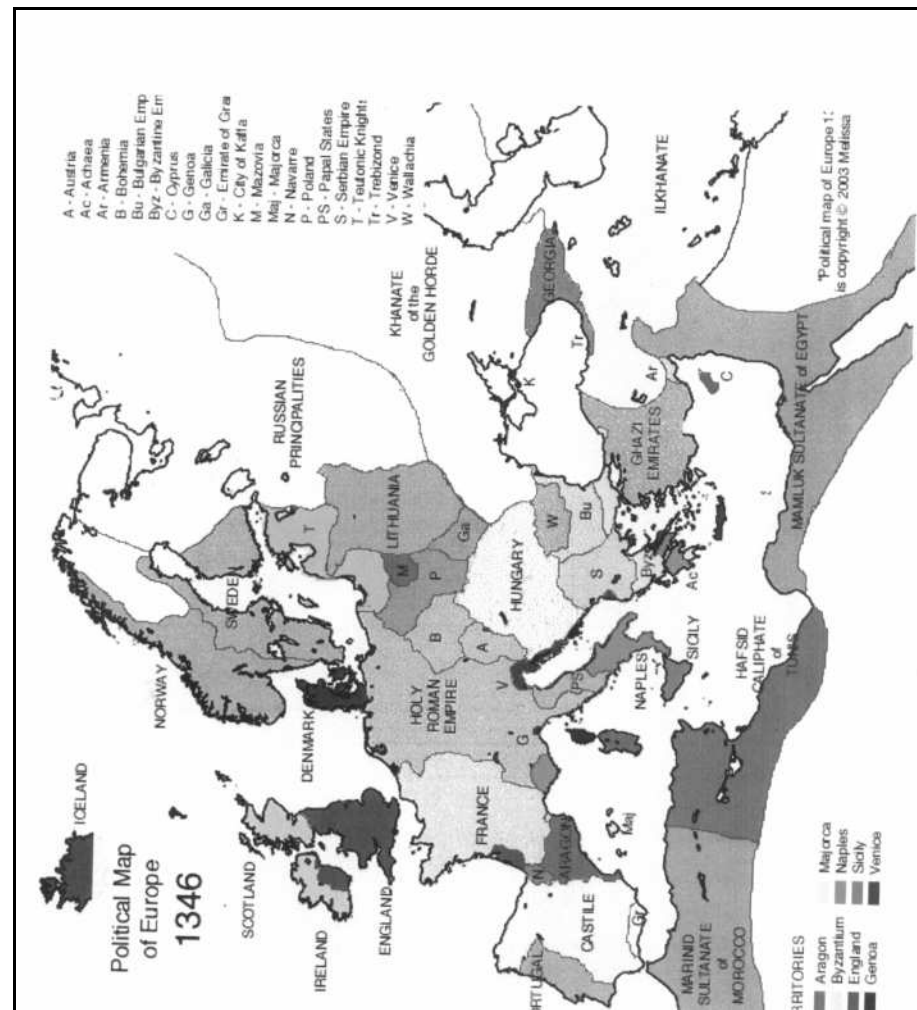
The Bull *Ad Providam* was the orders given by Clement V to turn over the assets and properties of the Knights Templar to the Hospitallers. By the end of the trials in 1314, due to the huge costs of the trials, there was very little left to turn over to the rival order.

(iv) *Nuper in concilio*, 16th May 1312.

To all the administrators and guardians of the property of the former house and order of the Knights Templar, delegated by apostolic and any other authority. Recently we held, as the Lord so disposed, a general council at Vienne. There we gave long and careful consideration to the disposal of the former house and order of the Knights Templar. We thought it more acceptable to the most High, more honourable to those who worship in the true faith, and more useful for the aid of the holy Land, to grant this property to the order of the Hospital of Saint John of Jerusalem, rather than to give it or even attach it to a new order to be created. There were some, however, who asserted that it would be better to confer the property on an order to be newly created than to attach it to the order of the Hospital, and so we were unable to obtain the result we hoped for. At last, however, by God's favour, on 2 May of this present month, with the approval of the sacred council, we judged that the property should be granted and attached and even united to the said Hospital or order. We made an exception, for certain reasons, of the Templars' property in the kingdoms and lands of our beloved sons in Christ, the illustrious kings . . . of Castile, of Aragon, of Portugal, and of Majorca', outside the kingdom of France. We reserved this property for our disposition and that of the apostolic see, until some other arrangement be made by us and the apostolic see for its use to aid the Holy Land.

* can be found on the Pope's Page on the Internet. [www.templarhistory.com]

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Obligation

Bro. George Robbins, Senior Warden
Kawartha Council No. 143, Peterborough, Ontario

Presented to *Kawartha Council No. 143* on May 12th, 2005.

In every degree a candidate is required to make certain promises to which he must agree before continuing with the remainder of the degree. The solemn promise made by a Mason on his admission into any degree is called his obligation. In a legal sense, an obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word *obligatio*¹ literally signifies “a tying or binding,” the obligation is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation he is bound or tied to his Order. Before that ceremony, there is no tie that binds the candidate to the Order so as to make him part of it. After the ceremony, the tie has been completed, and the candidate at once becomes a member of the Order, entitled to all the rights and privileges and subject to all the duties and responsibilities of the particular degree.

The jurists have divided obligations into perfect and imperfect, or natural and civil.² In Masonry, there is no such distinction, as all Masonic obligations are moral ones, unenforceable in courts of law; yet, binding on the persons who make them in conscience and according to moral justice.

The obligation varies in each degree, but in each it is perfect. The different clauses in which different duties are prescribed are called its points, which are affirmative or negative. The affirmative points are those which require certain acts to be performed. The negative points are those which forbid certain acts to be done. The whole of which is preceded by a general point of secrecy, common to all degrees and this point is called the tie.

To most of us the repeating of our obligation was just a small part of the degree, but everyone is invited to go back over each obligation that he has taken to see whether it was something that had to be said at that particular time, or whether it was something that was repeated in all sincerity, by which we, by living up to our promises, would become better men as well as better members of our Order. Each one of you is asked to reflect on his obligation to see if he is living up to all his promises.

¹ *obligatio* – a legal bond which obliges the performance of something in accordance with the law of the land. It corresponds nearly to our word contract. [*Black’s Law Dictionary*, 4th edition, St. Paul, MN: West Publ. Co., p. 1223]

² These are the main general divisions, but according to *Black’s Law Dictionary* there are 25 divisions of obligation, viz. *Oblati actio*, *obligatio civilis*, *obligatio ex contractu*, *obligatio ex delicto* (or, *obligatio ex maleficio*), *obligatio naturalis*, *obligatio prætorlæ*, absolute obligation, conjunctive or alternative obligation, contractual obligation,

determinable or indeterminable obligation, express or implied obligation, joint or several obligation, moral obligation, natural or civil obligation, obedient obligation, perfect or imperfect obligation, personal or heritable obligation, personal or real obligation, primary obligation, primitive or secondary obligation, principal or accessory obligation, pure obligation simple or conditional obligation, single or penal obligation, solidary obligation, *obligationes ex variis causarum figuris* and *obligationes quasi ex contractu*. [*Black’s Law Dictionary*, 4th ed., pp. 1222-1226].



The Relevance of The Mark and Royal Arch Degrees to The Craft ¹

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Read to *Kawartha Council No. 143* on May 12th, 2005.

The preamble to the Constitution of the Grand Lodge of England says, “Pure Ancient Masonry consists of the three degrees and no more, namely those of the Entered Apprentice, Fellowcraft, and Master Mason including the Supreme Order of the Holy Royal Arch.” So, in England, at least, the Royal Arch is considered an integral part of Craft Masonry being the completion of the Master Mason Degree. The situation is slightly different in Scotland. The Constitution of the Grand Lodge of Scotland defines the three degrees of Masonry as those of the Entered Apprentice, Fellowcraft (including the Mark), and the Master Mason. In Scotland it is the Mark Degree that is considered as an essential part of Craft Masonry, it being the second part of the Fellowcraft Degree.

This reflects the actual position that existed in Freemasonry in England during the 18th Century. The Ancients Grand Lodge recognized the Mark and Royal Arch as integral parts of Ancient Freemasonry and their Warrants authorized the daughter lodges to work the Mark and Royal Arch Degrees in Craft Lodges. The position was similar in Scotland and Ireland where Craft Lodges regularly worked the Mark and Royal Arch although these degrees were not formally recognized by the Grand Lodges. It was only the Modern’s Grand Lodge that had reservations about the Royal Arch and the other side degrees, but the records show that Modern’s Lodges unofficially worked them and many Modern’s Masters were exalted into the Royal Arch and advanced to the Mark Degree.

The significance of this is that at an important phase in the history of Freemasonry when operative Masonry was undergoing transformation to speculative Masonry; when the Hiramic Degrees like the Master Mason Degree, the Installation Ceremony, the Royal Arch and the Mark Degrees, were developed and incorporated into the body of Freemasonry; when our symbols and philosophy were being embedded into the rituals; when the transition from a mainly lecture type of working to the modern ritual type working was taking place, the Mark and the Royal Arch were an integral part of the Craft System. These degrees evolved and developed together and there arose narrative, thematic and symbolic links between them and the Craft Degrees.

However at the beginning of the 19th Century, for various political and historic reasons, which I do not want to go into, the three Grand Lodges in England decided to restrict Craft Masonry to the three Degrees. The Mark and the Royal Arch were removed to separate Grand Bodies. In Scotland and Ireland the Mark and Royal Arch came under the jurisdiction of Supreme Grand Chapters. In England at the time of Union, although the Royal Arch was accommodated in Grand Chapter, the Mark was ignored and it was only in 1856 that the Grand Lodge of Mark Master Masons was formed to control this degree.

This resulted in the Mark and Royal Arch being viewed as separate and distinct degrees. The Mark was now deemed the 4th Degree in Masonry, and was conferred only on Master Masons. Even when the Grand Lodge of Scotland resumed jurisdiction over the Mark Degree in 1860, there was an agreement with the Supreme Grand Chapter of Scotland, that the Mark Degree will only be conferred on Master Masons. However, since the Mark and the Royal Arch were part of the Craft system during the formative period, the many narrative, symbolic, and thematic links between them survived the separation. There are parts of the Craft Degrees that can only be understood if one has knowledge of the Mark and the Royal Arch Degrees. It is this aspect that I now wish to elaborate.

Let us first of all take the link between the Craft and the Royal Arch Degree. The narrative link between them is the secrets lost in the Third Degree were recovered in the Royal Arch. Therefore, the Royal Arch is, in a sense, the completion of the Master Mason Degree. However, there are other thematic, or symbolic, links between the third degree and the Royal Arch. Let us take an example. When the Worshipful Master raises the Candidate from the grave he tells him, "it is thus all Master Masons are raised from a figurative death to a reunion with the former Companions of their toils." If the raising is as per the narrative given in the Traditional History, the Worshipful Master should be raising the dead body of our Master Hiram from the temporary grave to be re-interred near the *sanctum sanctorum*.

If this is the case, then the words of the Worshipful Master have no meaning or significance. Therefore, the raising must be symbolic. To understand the symbolic significance of the raising one must look at the larger symbolism of the Third Degree. The theme of the degree is old age and death.

The First Degree deals with infancy and youth, the Second with growing into adulthood and acquiring skills and knowledge, and the Third deals with old age and death. That is the reasons when the candidate enters the Lodge in the Third Degree it is in darkness and this darkness represents the darkness of death. In the darkened lodge he is instructed to take seven steps, "the first three as if stepping over a grave and the other four ordinary walking steps." These steps are symbolic. The first part represents the passing through the death experience, going from this world to the next. After passing through the death experience the candidate is told to take four normal walking steps. The only time that the candidate takes normal walking steps in any of the degrees in the Craft is after going through the death experience. This is to teach him that one attains one's true self, one's real self not in this world but in the next. After taking the steps, the Candidate is shown the Three Great Lights and he finds that both points of the Compasses that represents the soul or the spirit are now liberated from the S~ which represents the body. This symbolizes the liberation of the soul from the body on death and gives us a clue to the symbolical meaning of the Worshipful Master's action when he raises the Candidate from the grave — he is raising the eternal soul from the dead body. When we perceive the raising in this light, the words that the Worshipful Master speaks assume significance.

The first part — "it is thus all Master Mason's are raised from a figurative death," indicates that death is "figurative"; only the physical body has perished but the "vital and immortal principle", the eternal soul or spirit is now liberated from the body on death. The second part — "to a reunion with the former companions of their toils". The use of the word 'companion' here is very significant. It is a nomenclature used in the Royal Arch for members and its use in the Craft indicates that the soul on liberation from the body will now start on a journey into the Royal Arch where it will reunite with other souls of predeceased brethren. It is significant to note that the Candidate on admission to the Royal Arch continues to take normal walking steps that he first took in the Third Degree. These steps link the Craft and the Royal Arch. The Royal Arch depicts the journey of the soul liberated from the body on death as narrated in the Third Degree. Therefore, the Royal Arch can be seen as the completion of the Master Masons' experience.

Let us now consider the links between the Craft and the Mark Degrees. The Mark Degree was once considered as a second part of the Fellow Craft and, therefore, was a qualifying degree for the Master Masons. To understand

many parts of the Master Mason's Degree requires some knowledge of the Mark Degree. Let us take an example. It is commonly believed that it was Fellowcrafts, who conspired to extort the secrets from Hiram Abif. This is not correct. It was not the Fellowcrafts, but a different category. Our ritual states — "Fifteen Fellowcrafts of that superior class appointed to preside over the rest, finding that the work was nearly completed, but that they were not in possession of the secrets of the third degree, conspired, etc. etc" So it is "fifteen Fellowcrafts of that superior class appointed to preside over the rest" who conspired to extort the secrets.

Therefore, we see that a new class of supervisors is being created to preside over the Fellowcrafts. The ritual goes on to give their names, "the Menatschins or Prefects or more familiarly speaking the Overseers." This category of supervisors were called Menatschins or Overseers. Besides this, no further information is available in the Craft about the role or function of this category of supervisors. To know about the different category of workers employed at the building of King Solomon's Temple, one must look to the Mark Degree that deals in great detail of how the work was organized. Let me now quote from the Mark Lecture. "At the building of King Solomon's Temple . . . there were 80,000 operatives employed, part of whom were hewers in the quarries of Zaradatha, and part [were] builders of the Temple besides these there was a levy of 30,000 in the forests of Lebanon." There were 110,000 workers employed every day at the building of the Temple. It was an immense undertaking.

In order to ensure an efficient administration and to prevent confusion and waste, Hiram Abif divided this immense number into 1100 lodges of Entered Apprentices and Fellowcrafts. The Fellowcrafts were the skilled artisans and Entered Apprentices the helpers. Over each Lodge he appointed three supervisors called Menatschins. Overseers or Mark Masters. So there were 3300 of these Menatschins, Overseers, or Mark Masters. They had their own organization. They were divided 100 lodges with 33 in each. It was this category of Supervisors — Menatschins, Overseers or Mark Masters that interacted with the top Management — with King Solomon and Hiram Abif, the Chief architect. The Mark Lectures states, "once every sixth working day it was the custom for the Mark Masters to wait on the acting Grand Master Hiram Abif to receive the working plans, as well as the instructions for carrying on the work." This indicates that there were weekly meetings between the chief architect and the supervisors, where the progress of the project would be reviewed and the necessary instructions and plans for the next week's work given out. The supervisors would pass on these instructions and plans to the workmen under their charge in the Lodges and set them to work. They would supervise the work and check the quality of the job. It should be noted that it

was from this category of Menatschins, Overseers or Mark Masters that promotion to the rank of Master or Master Mason was given. And it was some disgruntled elements of this category that conspired to extort the secrets from Hiram Abif, which resulted in his death.

It is significant to note that when the absence of Hiram is reported to King Solomon, he "*selected fifteen trusty Fellowcrafts and ordered them to make a diligent search after the person of our Master*". He "*selected fifteen trusty Fellowcrafts*". He did not select any one from the category of supervisors because he not sure how many of them were involved in the conspiracy to extort of secrets; to what extent the conspiracy had pervaded the category of superiors. He therefore selected a different category of workers, the Fellowcrafts to search for the body of our Master and apprehend the culprits.

Let us take a final example. When the three ruffians demanded the secrets of a Master Mason from Hiram Abif, he told them "those secrets were known but to three in the world and without the consent and cooperation of the other two, he neither could nor would divulge them." When the death of Hiram Abif is reported to King Solomon he says, "by his untimely death the genuine secrets of a Master Mason are lost." A question now arises; if the secrets were known to three how does the death of one cause the loss of the secrets. I am sure this is a doubt that would have crossed the minds of many brethren at one time or the other. No answer to this is found in the Master Mason Degree or in the Craft. One must look to the Mark Degree for an answer.

The Mark Degree deals with the building of an underground secret vault and the Key Stone of the Arch of the vault. In this secret vault Hiram Abif secreted or concealed the genuine secrets. Only the three Grand Masters knew the access to this secret vault. They individually did not have the access, but had to act jointly or "co-operate" with each other, as the ritual says, in order to find the access. It was like the safe in some banks that have two keys — one with the Manager and the other with the cashier. Both will have to use their individual keys before the safe can be opened. Similarly the three GMs had to coordinate and co-operate with each other to get the access to the secret vault. So the death of one will cause the loss of access to the secret vault and thereby the secrets.

It is significant that when the substituted secrets are given we are told "*they should designate all Master Masons throughout the universe until time or circumstances should restore the genuine*." This implies that the genuine secrets are not permanently or irrevocably lost. They are only temporarily lost. They exist in the secret vault, but the access to it is lost. If in future, someone by chance or luck is able to find the secret vault, then the secrets will be recovered. This is precisely what happens in the Royal Arch. Three

Sojourners or workmen employed to dig the foundations of the second temple accidentally find the secret vault. They break into the vault by removing the keystone, which plays an important role in the Mark Degree, and recover the secrets.

The secret vault and the Key Stone link the Mark to the Royal Arch. Thus the Craft, Mark and Royal Arch are all linked together to form one comprehensive whole. Unless one has knowledge of all these degrees one can neither fully understand the principles, philosophy, or the teachings of Masonry nor perceive the effulgent beauty that resides in Freemasonry.


¹ The author of this paper, W Bro. T. T. Kuruvilla, P.G.I.G., P.A.R.G.M. is a Past Master of *Lodge Kottayam No. 245* and a prominent citizen of Kottayam, besides being an erudite Masonic Scholar. He has delivered several lectures on Freemasonry and is held in great veneration. This lecture here was delivered at the half-yearly meeting of the Regional Grand Lodge held at Salem on 4th September 2004 in the immediate distinguished presence of the Most Worshipful Grand Master of the Grand Lodge of India and a packed hall with more than 850 brethren in attendance. The lecture was well received. The author was kind enough to permit me to present this paper to *Kawartha Council No. 143*, Peterborough, Ontario of The Grand Council of the Allied Degrees of Canada at this time.



Symbols and Allegory

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Presented to *Richmond Hill Council No. 168* on June 4th, 2005.

 One of the questions put to the Entered Apprentice before the ceremony of his passing to the Fellowcraft Degree is, "What is Freemasonry?" The *candidate's rehearsed* response is, "A beautiful system of morality, veiled in allegory, and illustrated by symbols, Worshipful Sir." ¹ Doesn't this conversation seem rather extraordinary?

The question is being put to a Mason whose only experience in the Craft can be measured in weeks, and his knowledge of our fraternity is probably restricted to what took place during his initiation ceremony and, if he is lucky, to what his mentors may have taught him

If the next question put to him were, "What is meant by being 'veiled in allegory and illustrated by symbols'?" would the candidate have a ready answer? Could you, as an experience Master Mason, guide him?

While allegory and symbolism play a prominent role in Freemasonry, they are by no means restricted to it. To make a study of the subject will enable Brethren to have a clear idea of how these devices work. It will, then, be possible to find a deeper understanding of how Masonry operates and what it means. We should begin with the phrase *Illustrated by symbols*.

A *symbol* is defined in *Webster's Dictionary* as "something that stands for, represents, or suggests another thing, especially, an object used to represent something abstract". For example, the simple act of driving a car depends upon the use of symbols in order to arrive safely at the intended destination. The numbers on the speedometer are symbols, various designs on the highway signs are symbols, and the knobs on the dashboard all hold different symbols. They are there, instead of words, to ensure an effective means of communication and an accurate understanding, regardless of the language, education or intellect of the driver. Other common symbols in use are computer icons, monetary signs, numerals and scientific formulae.

Another type of symbol is one that represents something that is abstract, or hard to visualize in terms of something that can be seen. In this form, peace is symbolized by the dove and olive branch; purity by the colour white; poison by the skull and cross-bones; Canada by the maple leaf; Christianity by the Cross [†]; Judaism by the Star of David [☆]; and Islam by the Crescent [☾].

In Freemasonry, every concrete and abstract character and figure has a moral teaching and serves to teach the practice of virtue. The twenty-four inch gauge, the gavel and the chisel stand for accuracy, labour and perseverance; the four tassels represent the Cardinal Virtues; the square represents morality, the level equality and the plum-rule justness and uprightness.

However, in Masonry, the symbols used are not always consistent in their meaning: the square, for example, stands for morality, but it also stands for the Master of the Lodge. In the first Degree, darkness in the lodge room is the symbol of ignorance, while in the Third Degree darkness stands for death. The letter 'G' in the middle of the Lodge Room — does it stand for 'God', or does it stand for 'Geometry', or for 'Grand Geometrician'?

The symbols of the Craft are not always explained to us. Why does the ear of corn (which stands for grain) near a fall of water, symbolize plenty? Every Mason is encouraged to work out his own symbolism and when he has done this to his satisfaction, his symbolism is valid, perhaps for him alone.

And now, on to the phrase 'veiled in Allegory'. An *allegory* is defined as 'a story in which people, things, and all happenings have a hidden or symbolic meaning. Allegories are used for teaching or explaining ideas or

moral principles. In Masonry, the Candidate may believe that the ritual being enacted is a true story being told. As the information unfolds it gradually dawns upon him that his understanding about something is quite different from the normal meaning of the words being spoken. He is being taught something.

To give you an example of veiled allegory, recall the book, or the movie, *Animal Farm* by George Orwell.² When Orwell published his book in 1945, after the Second World War, but before the 'Cold War', a popular belief among most people was that the Soviet Union was an honourable nation and ally. Orwell hoped to write a novel that exposed what he believed was the murderous truth of the Soviet System; he employed allegory to show a truth that remained unclear to many.

As an allegory on early 20th Century Russia, *Animal Farm* introduced its audience to a wide array of characters — each serving as a symbol. In the novel we have:

Farmer Jones: The farmer stands for Russian Czar Nicholas II who was forced to abdicate after the successful February Revolution. In addition, Farmer Jones symbolizes the evils of capitalism, and the moral decline of men under this dog-eat-dog type of society.

Napoleon Pig: Napoleon is seen as cruel, selfish and corrupt. Napoleon is most clearly representative of Joseph Stalin, who, like Napoleon Bonaparte, ruled with an iron fist and killed all those who opposed him. On a deeper level, he represents the human weaknesses, which eventually undermine even the best political intentions. In much the same way that Napoleon Pig used the vicious dogs to control the other animals, Stalin used the KGB and cleverly worded propaganda to control his people.

The rest of the pigs: Orwell has chosen the pigs to represent the Communist Party loyalists. In the early years of the Revolution they were concerned with the welfare of the common workers; as time passed, however, they began to take advantage of their role as leaders. By the end of the book, the ideals of the Revolution had been sacrificed, and the pigs are indistinguishable from the farm's original master, Farmer Jones.

In Freemasonry, the three degrees of the Craft are themselves allegorical and can be viewed as representing the course of human existence. The First Degree can be seen as birth; the Second Degree as maturity; and the third Degree as meeting death. In like manner the building of King Solomon's Temple reminds us of the erection of our own moral edifice. Of course, the traditional history of the Third Degree is of cardinal importance. The message is 'the triumph of good over evil'. Because it is allegorical, the message is not supported by factual history. The story of Hiram Abiff cannot be confirmed in the *Bible*. In fact, some theologians believe that much of the *Bible* is a

collection of allegorical narratives, rather than true history, including the existence of Jesus. The success of the books *The Da Vinci Code* by author, Dan Brown,³ and *The Pagan Christ*, by Toronto Star writer, Tom Harpur,⁴ has spurred renewed interest, and controversy, in theological allegory, versus proven historical facts.

The words, "Veiled in allegory" imply that some of the truths of Masonry are concealed from the uninitiated, but they can be discovered by one who is privileged enough to join the fraternity. It takes practice, an open mind and sensitivity to learn how to recognise and appreciate symbol and allegory. This is what can be justly called an advancement in Masonic knowledge. However, to the question, "**Why** does Freemasonry 'veil in allegory' and conceal in a story or in an object, a meaning that is quite different from the every-day, or every-man, interpretation of the words or object," often, the simplest answer is, "It is done to arouse a Mason's curiosity to know more about the meaning of his existence."

A more philosophical answer is, "Man has a three-part nature." You will recall that the study of nature is one of the objectives of the Fellowcraft Degree. First, he has a body and senses, which bring him into contact with the physical world around him of earth, air, fire and water. Second, he has a mind by which he reasons and understands. Third, he has his Soul, often called his Spirit or his imagination. It is something that is allied to, rather than part of, his power to reason. The Soul comprehends a language that the brain does not understand. When we hear music that brings tears to our eyes and grief or joy to our hearts, then our body is responding to a language that the brain does not understand or explain. It is not with the brain that one loves a mother, a child, or a wife; it is with "Something Beyond" something quite indefinable that cannot be spoken.

What we do have in Freemasonry that can be set down in words on the page of a book frequently omits the Spirit of our Order. Freemasonry expresses truths, which are universal, and expresses them in a universal language, universally understood by all men without words. The language is the language of the symbol and the symbol is universally understood because it is the means of communication between like-minded Souls. Thus, allegory does not, and has never meant, a literal translation of historical events. There are meanings in the symbols and the allegorical stories that are there for Masons to ponder upon and to discover for themselves.

¹ Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, p. 102.

² Orwell, George. 1987. *Animal Farm: a fairy story*. New York: Penguin Books, viii + 94 pp.

³ Brown, Dan. 2003. *The Da Vinci Code, a novel*. Toronto: Doubleday, 454 pp.

⁴ Harpur, Tom. 2004. *The Pagan Christ: recovering the lost light*. Toronto: Thomas Allen, 244 pp.



Where's the Fleet?

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Presented to *London Council No. 68* on September 24th, 2005.

Between 1108-1114, the Order of Templar Knights, or Knights Templar as we now call them, was founded. They began to mass a lot of wealth, lands, and properties of all kinds. While the most familiar part of the organization was certainly to be the knights on horse back, with the familiar red cross on a white mantle; the size of the organization and its purpose of getting the army to the field of battle in the Holy Lands, required many sections of organized elements. Primarily organized to do battle in many off shore lands, the land campaign has to be supported by water, a navy; thus a fleet of water craft and the personnel to employ the fleet. The Knight Templar is primarily recognized only as the knight on horseback wearing a white mantle and red cross. The seafaring section is nearly forgotten, yet an integral part of the success of the whole. A part that has little documentation discovered. And, if it still exists, would it be recognized for what it would be:— history of the Knights Templar Fleet and its contributions?

A general headquarters governed the administration of the army, the treasury, the record keeping, the supplies of food, housing, the training, builders, transportation by land, and of course the transportation of all men and materials by water. Each division in turn would have an organizational structure of its own. The Navy became one of the most essential elements of the organization as a whole during campaigns as well as commercial operations to raise funds for the coffers.

The easiest and most efficient way of transporting large and heavy cargos was certainly by water. Much of the civilization of the day was situated either at or near a coast or on a waterway access or having road access to a waterway.

By 1130 onward there was a necessity for ships. Thus the equivalent of a navy began to emerge. Among the holdings of the Knights Templar organization, they owned sea ports, ship yards, and a fleet of commercial and military ships. They were known to be among the first to use magnetic compasses. As we have seen from every other enterprise the ventured into, they would have had within their ranks the most experienced and knowledgeable in the business. The possession of existing maps would be at their disposal. Knowledgeable and experienced navigators and map makers, the best available in their day, as in their other ventures would also be part of the organization.

The Knights Templar Navy would have played a vital part in the dissemination of the communications network across the whole domain; as well as the transportation of personnel and goods. The fleet would have had a wide variety of vessels. Galleys, cargo ships, personnel transports, large and small vessels that would traverse every type and size of waterway would be included in its inventory. A command structure similar to that of modern day navy organizations would be necessary to have this arm of the Knights Templar organization function in harmony with the needs of the Templars.

The Templar organization used their, now growing fleet of waterway transportation for further commercial enterprises for amassing more wealth to their cause in addition to transporting goods people and pilgrims to and from the Holy Land. They were exempt from taxes levied on the normal commercial enterprises. They even used their own ships to transport their own commodities such as wool. They used their commercial fleet throughout the known world, for commercial enterprises for which they were hired by others, since their ships with people and cargo were accompanied by galleys for protection. On the water as on the land, they would have had the power to pretty much control the seas.

Some writers have argued that the Order established commercial contact with the Americas as early as 1269, and derived much of it's wealth from Mexican silver. The people of South America, at the time of the first historical record of European sailors, have a blond haired, white skinned man from a far away land in their folklore, who was held in great esteem, reported to have great knowledge and leadership skills; and was said to have travelled extensively through the region. Folklore, incidentally reported him to say that he/they would return someday. This was long prior to Columbus' time. Columbus was said to have gotten a lot of his "round world" ideas from stories and maps that came to his attention from sailors. Columbus' father-in-law was a prominent Knight Templar and would have potentially been in a position to hear of the tales of the seafarers of the fleet and possibly maps made by the ships travelling the outer seas.

By 1291 this fleet had to be large enough to evacuate the knights from their retreat in various events as well as at Acre to Cyprus and maintain the body on the island with materials and goods.

In 1306 Philippe IV and Pope Clement began to conceive the plan for the roundup of the Knights Templar in France to obtain their vast treasure and holdings. Friday 13th, 1307, was the day that the plan was executed by king Philippe against the Templars. The Templars in France had sufficient advance warning of the attack upon them to make at least some provisions. During the beginning days, it is reported that Knights, as did a number of high-ranking dignitaries, with treasure, many of whom were of the Treasury, were transported from Paris to the coast to the Order's Naval Base at La Rochelle. The treasure was loaded into 18 galleys; and, never heard of again. The whole Templar's fleet escaped the king's clutches. The treasury ships were said to have vanished. This was five years before the Order was officially dissolved.

In France (only) at the time of Philippe's attack, according to existent charters, there were, at the minimum, 556 full Templar preceptories in France and countless smaller holdings as well. The Order's numerical strength in the country was at least 3200 Templars of whom an estimated 350 were Knights and 930 Sergeants — a total of 31 280 fighting men. About 620 Templars were arrested, and about 250 would have been fighting men. This leaves a minimum of 31,120 active military members of the Order who were never arrested, never caught, never found. Almost 1500 refugee Templars. What of all the other countries and outports where Templars were? The Templars of all the other locations would certainly aid and support those fleeing from France.

It must be remembered, that although writers focus on the Templar organization as it was in France they ignore the world beyond those borders. The Templars had the rest of its organization spread over the European world, the East, North Africa, the British Isles, and; . . . since records were lost or destroyed because of the persecution, it is not really known where they were actually spread out to! The reports of them being along the east coast of America during this time seem to be proving true. We must keep in mind that what we learn as history in the school books was written from sources influenced by the politics, religion and personal beliefs of the writers, and the material they had available to them at the time they were writing- under the scrutiny of the major influences (religious and royal) in France, England, Spain, *etc.* Many recent scientific discoveries have proven the former 'history' as we were taught, is proving erroneous.

The researchers believe that Templars, and thus their fleet of ships went into hiding from the spreading persecution of the Catholic Pope and king Philippe. The fighting knights and soldiers went to other countries by land and

Templar ships by sea; and were entered into kin and friendly Orders such as the Hospitallers, the Order of St. John and the Tutor Knights. When the Templars were dissolving (in France only?) and going to other countries, the fleet would of course would have done a similar escape. For example, those who went to Portugal changed their name to "The Knights of Christ". They were devoted to maritime activity. They sailed under the familiar Templar's 'Red Pattee' (Red Maltese Cross) emblem.

Within the Templar holdings were their houses, castles, ports, *etc.* built in kindred with stone masons deployed and employed, belonging to the Templar organizations and dispersed throughout the world expanding civilization. All would have been safe havens for brethren of the organization. There are degrees portraying and exemplifying the manner of recognition of a travelling, unknown stranger, identifying themselves as brethren of trust and worthy of hospitality and support.

Supposedly dissolved by the Pope, they were obviously still very active when, in 1310 provisions, horses, armour, together with supplies were thought to be coming from the continent to support Robert the Bruce in Scotland against the English king. The English king had issued an order that no one was to transport these things to aid Bruce and the Scottish rebellion.

The west coast of Ireland and up into the Scotia Islands was still open and safe seaways to the Templar fleet. There were Templar lands and holdings in rather unknown parts of Ireland. There were at least seven on the north-west coast of Ireland. Researchers in different areas, as well as elsewhere in the British Isles have discovered that there were ruins of preceptories and installations being sited on the coast or on navigable rivers during this period of persecution and later.

Following the Friday the thirteenth, 1307, for two centuries, the Templars extracted their revenge on the church. Much of this revenge was levied against the sea lane transportation of the countries who backed the inquisition and the seizure of their lands and holdings. Thus, they became known as 'pirates' by those writing the history at the time — for engaging in their colour of right action of regaining what was wrongfully taken from them!

By the mid 13th Century, the Templar fleet had not become only necessary, but a major asset, for the Templars and their kindred Order, the Knights of St. John. It was much cheaper to transport men, horses and material to the Holy Land by ships than to hire vessels from local merchants. The fleet could be used to transport other personnel and equipment, as well as pilgrims, and this proved to be a lucrative source of revenue. At one point, the Templars were carrying 6000 pilgrims a year to Palestine from their ports in Spain, France and Italy. Their ships were preferred because they travelled with

an escort of armed galleys. The Templar ships were exempt from customs dues and so carried such commodities as fabrics, spices, dyes, porcelain and glass; and of course their own wool.

So active was the Templar trade that the civilian shipowners of Marseilles, as early as 1234, sought to ban the Order from their port. From that time on, both the Templars and Hospitallers were restricted to one ship each, which could make only two voyages a year.

Although the fleet was geared to operations in the Mediterranean keeping the Holy Land supplied with men and materials, while importing commodities from the Middle East into Europe; at the same time they operated in the Atlantic. Extensive trade was conducted with the British Isles and with the Baltic cities of the Hanseatic League.

Templar preceptories were generally located on the coast or on navigable waters. The primary Atlantic seaport for the Templars was LaRochelle, which also had good overland communications with Mediterranean ports.

The Order is also known to maintain a fleet of smaller ships on the Seine, where there were a number of preceptories and houses.

But where, having put out to sea from France, could the fleet have gone? It must be remembered that no records of any kind survive — which in its own right is important. Had Philippe captured, or impounded Templar ships there would certainly have been some recorded public knowledge which would have given up the knowledge even if official records had been censored. Spain and Portugal would have welcomed them, but their landing would still have not gone unnoticed and unrecorded.

Some writers believe that there would have been only three possible destinations for the Templar fleet. In the Islamic world, in the Mediterranean or the Atlantic coast of North Africa. However, Muslim records would have recorded the events had they gone to Muslim territory. Scandinavia is another suggested place of refuge — Denmark, Sweden, or Norway — there were scarce populations and no preceptories there.

The most reasonable place would have been the west coast of Ireland and Scotland where the political environment was warm to them. They had preceptories here. They had open access to the Atlantic and the New World, where many stories relate to the ships flying the “Jolly Roger”. In Ireland for instance Limerick and Galloway were thriving ports in the middle ages, and the political situation was against the English and French.

The route to the west of Ireland and up to Scotland was not covered by the English navy. The route was well established and well used in the trade

waters of the time. There were many preceptories along the west coast of Ireland and on either side of Scotland. Both Ireland and Scotland were anti-England and the pope at the time. This would make an ideal haven for the Templars, and the fleet. It is also in this area where evidence is found that Templars existed for some years after the inquisition, and even supported the Scottish (*i.e.* Robert the Bruce) against the English with knights, weaponry, men and material. You will also find that there are Scottish clans that bear Templar history in their family crests and coats-of-arms.

Nothing is ever said about the west of Ireland and what was the back-water, isolated areas from the major populations of the day. This is also where researchers have more recently found that there were preceptories and holdings that belonged to the Templars, that were not documented or known about earlier. It was a vast area where Templars could gather at, train, move virtually anywhere by water with men and materials and support an entire fleet of ships and supporting personnel without the knowledge of their enemies.

Templar influence is readily visible in the Masonic Order even today. Many members may not relate what they hear to the Templar period. Masonic bodies such as Royal Arc Mariner are not well known to the general Mason and thus are wanting of the knowledge that influence that the Knight Templar fleet had on Masonic history, and world development as a whole.

Symbolism was as important in Templar days as it is today. Patriotism to a land or group for instance; was of much importance to a person to have a country that they could say they belonged to. To be deprived of a homeland, was an major insult. Each penalty imposed on an offender against another was usually marked on the persons body in some manner. Actually, there are still cultures that even today will cut off a man’s hand to indicate that he was caught stealing - marking him as a thief. Body markings or amputations were common throughout the era, and are referenced in the Order’s history.

Templar influence is met with as we join Masonry today. We are all familiar with the “traditional penalty” in the first degree on Masonry. If you are not from a coastal area, and actually familiar with costal definitions, especially as they were used in language of years gone by . . . well. I had one elderly and otherwise learned Mason tell me that it was a “white lie”, because it could not be done. He lived his life on the shores of Lake Erie and had never seen a tidal area. He even believed the photos I showed him and his friend of similar mind, of tides in and out (the same shot or the same place six hours apart), were altered somehow! The whole piece is made from nautical terminologies, meanings and period importance placed on the actions: and is indeed possible to perform! It also alludes to the importance that seafaring had to the Order in

its early days. An import into Masonry that could only have come from nautical association.

Some Masonic researchers have noted that some groups of Masons put more importance on characters of the bible than the main stream does. Some refer to men like Moses and Noah, when referencing biblical tales. The Order of the Royal Arc Mariner is the logical way for seafarers to hold Lodge; and to emulate the characters familiar with their own situation, to employ their actions and morals in their daily lives.

Ships at sea, then, as well as now used flags to communicate between ships, and ships and shore. The flag of a skull and crossbones became known to writers as the "Jolly Roger," the flag of a pirate. The Skull and Cross-bones was a mark of a Master Mason, 'from time immemorial'. The familiar use of white on black, and the skull and crossbones was a way to identify another Mason at sea:— we are familiar with other methods of one-on-one person-to-person methods, which we are made aware of in our various rituals. The Templars were a persecuted group. They had to have a sign of communicating that they were (a Master Mason) part of the 'brotherhood'; ship to ship, while at sea.

Where did the Templars take their treasure (even just the 18 galleys full, from France):— There is a lot of speculation and a lot of treasure hunters have been looking for years. One such recent example is a writing called, *The Lost Treasure of the Knights Templar, New Light on the Oak Island Mystery* by Steven Sora:¹

A small island off the fog-shrouded coast of Nova Scotia may conceal the world's greatest treasure, that of the order of the Knights Templar. Missing since the 14th Century, the treasure of the Templars is reputed to contain massive amounts of gold and silver bullion, the crown jewels of royal European families, religious artifacts sacred to both Judaism and Christianity and documents that may be as explosive now as when they were buried. The current owner of what has been dubbed "the Money Pit" estimates the value of the potential treasure to be over one billion dollars.

The history of the Oak Island excavation begins in 1795 when three young men with time on their hands decided to search for Captain Kidd's booty.

Robert Bruce was from a Norman family that had been part of the 1066 invasion. So were the Sinclairs of Rosslyn. The Sinclairs and their French relatives the St. Clairs were instrumental in creating the Knights Templar. In a time where families were often as powerful as nominal kings, both French and Scottish St. Clairs wielded great power. The Scotland branch would soon command a navy as great as any in

fourteenth-century Europe and their ancestral home became Templar headquarters in hiding.

In 1398, almost a century before Columbus, Henry Sinclair of Rosslyn would lead an expedition to lands in eastern Canada and New England that had been visited by the Norse for centuries. His pilot was Antonio Zeno who kept detailed records and maps of the voyage. Landing in Nova Scotia on the second day of June in 1398, Sinclair sent a small army to explore. He would send his Italian navigator home and he would remain for at least one winter. From a base in Canada, Sinclair led a small army south. In Westford, Massachusetts, a skirmish with the native residents culminated in the death of Sir James Gunn. The Scottish force would leave a detailed carving in stone with the Clan Gunn coat of arms, which is still visible today. Another knight, unidentified, died or was killed on the route south, his skeleton and suit of armour to be discovered in Fall River in colonial times. The most remarkable monument to their expedition was the construction of an octagonal Templar chapel in Newport, Rhode Island. Modelled after the Church of the Holy Sepulchre in Jerusalem, Templars would erect such structures in various places in Europe. The only other such temple in Scotland was in Orkney where the Sinclair family ruled. The "Newport Tower" would later become a matter of great debate, although the earliest European explorer to view the Rhode Island coast was Verrazano who recorded it on his map. Evidence of the pre-Columbian expedition would be brought home as well.

-and- another recent writing;²

But we have never heard of the voyages of Henry Sinclair, from Rosslyn Chapel, because Sinclair was a Knight Templar, and his story has been suppressed because the Templars were anathema to Rome. But to understand Sinclair, we have to go back to the Zeno brothers from Venice.

Venice had long been a significant maritime power in the Mediterranean, controlled by the Doge and the Council of Ten. They withstood the power of Rome, the threat of the Austrian-Hungarian Empire and the ambitions of Napoleon. Now the Venetian coat of arms bears the Cross-Pattee of the Knights Templar, and the connection would appear to be with the two navigator brothers, Nicolo and Antonio Zeno. They logged their travels with Henry Sinclair, and they were only discovered recently among the family archives. They travelled with Sinclair between the years of 1390 to 1404. Their map was most accurate, identifying two cities in Nova Scotia. This map appears to have been based on a much older chart drawn by the Knights Templar in the Middle East, and secretly carried by them for safekeeping in Rosslyn Castle.

Sinclair was born in 1345 and raised at Rosslyn Castle. He carried many titles, including Prince of Orkney, Lord Admiral of Scotland and Premier Earl of Norway. At the age of 35, he built a fleet larger than Norway's navy, and hired the navigators, Nicolo and Antonio Zeno. In 1398, after many delays, he departed for the New World with 12 ships, up to 600 men, Knights Templar and Cistercian and farming monks. He sailed across the Atlantic to Newfoundland and Nova Scotia to claim the territory for Queen Margaret of Norway. Five ships were lost in the crossing, and the local Indians, the Micmacs, were anxious to defend their fishing rights. Sinclair wintered there, and explored Massachusetts. The Zeno's and some of the fleet were sent back to the Orkneys, while the shore party began to colonize the new land. They included knights, soldiers, carpenters, armourers, and shipwrights, along with Cistercian monks with farming skills.

An old Micmac legend records that Sinclair built himself an island, and planted trees on it — which is a reference to the boat that Sinclair constructed in 1399. In this, he travelled further down the East Coast. In 1400, Sinclair returned to the Orkneys, and was murdered by an English raiding party commanded by Sir Robert Logan.

Sinclair was known as Glooscap by the Micmac Indians, and while there is no written record, their legend talked about Sinclair arriving and wintering in Nova Scotia, and then travelling south to Massachusetts. He taught them the art of net fishing. Glooscap is still celebrated by the natives each year, and their ballads sing about "the first and greatest to come into our land, into Nova Scotia." And there are several relics, claimed to be proof of Sinclair's visit, which is probably dated around 1398.

[Some other sites listed]:—

WESTFORD KNIGHT:

On a hillside in Westford, Massachusetts, there is a ledge carrying the carved outline of a medieval Knight. The Knight holds a broken sword, and his shield bears the arms of the Gunn family from Caithness, who were related to the Sinclairs, along with the picture of a ship, a comet, a star and the sun. The carving is claimed to represent the cousin of Sinclair, Sir James Gunn, who died climbing nearby Prospect Hill with a party to investigate rising smoke seen in the distance. A punched-hole effigy outline shows Gunn's cloak of the Knights Templar, and his sword is dated around 1360.

NEWPORT TOWER, RHODE ISLAND:

This is an octagon tower, similar to churches built in the Orkneys, with eight arches within a round tower.

CASTLE AT THE CROSS:

This is now in ruins, on the top of a hill, 17 miles [27.3 km] from Chester, Nova Scotia. It is believed to have been built by 14th Century Norsemen and Scots, based on designs in the rubble masonry. Items discovered there include a pin, part of a sword blade, wooden cones, and bits of iron tools. The castle is thought to have been a guard tower, a main gate with pillars, and a dome. It may have been a settlement for Sinclair.

CANNONS:

Cannons were first used at the Battle of Crecy in 1346. The Zeno's used cannons in 1381 to win the battle of Chioggia. The Zeno brothers knew how to make these early types of cannons, and in 1849, one of these cannons was found on the coast of Cape Breton Island, with eight rings around the barrel and a detachable breech with a handle. It would appear to have been part of Sinclair's fleet. Similar cannons are found in the Venice Naval Museum, and they were obsolete by the end of the 14th Century. Later cannons were made as a single piece with no barrel rings.

OAK ISLAND:

This is one of two islands in a group of 350 where oak trees grow, and it is believed to have been a navigational aid to find the Castle at the Cross.

MYSTERIOUS MONEY PIT:

There is a deep hole at the centre of Oak Island. It was discovered by two boys in 1795. Two feet [0.6 m] down is a layer of stones. At 10 feet [3.04 m], the first of many oak platforms was found at 10 foot [3.04 m] intervals. In 1802, more log feet were discovered. In 1849, a company drilled augur holes. At 154 feet [46.9 m], the drill went through a 5 inch [12.7 cm] oak platform, then 22 inches [55.8 cm] of metal scrap, including an ancient watch chain. Further down were other metal fragments. At 171 feet [52.1 m], an iron plate appeared. Since then, many treasure hunters have investigated this hole. Did Sinclair hide Templar treasures in this pit? Was the Holy Grail deposited in it?

NORUMBEGA TOWER:

Sinclair's mission was to explore and establish settlements. There were some rubblework ruins along the Charles River in Newton, Massachusetts, from which the Norumbega Tower was reconstructed. While local tradition dates this structure to the Viking Age, it may be Sinclair's.

BOAT STONE — in Westford Massachusetts's library: This is an oval stone, about 2 feet [0.6 m] in diameter, on which is carved a 14th Century ship.

To summarise all this then — the theory is that because of the persecution of the Templars in France, a large fleet left La Rochelle and found refuge in Scotland among the Sinclairs at Rosslyn Castle. From there, they traveled across the Atlantic to Nova Scotia and Massachusetts and left their marks there. And all this long before Columbus discovered the West Indies.

But there is even more. In recent years, there have been some expeditions in Argentina to try to follow through the theory that the Holy Grail, and the Knights Templar, may have travelled as far south as Patagonia, and settled there in the Gulf of San Matias, which is on the latitude of 41 degrees south — or about as far south as we are here.

Some ancient maps, one dated 1846, and another one dated 1865, show the gulf of St Mathias, with a fort identified in the gulf — the later map indicated that the fort was in ruins and abandoned.

The other local Patagonian reference is to the Templar Stone discovered near the Gulf. About 60 miles [96.5 km] away from the Fort, a block of dark granite or basalt was discovered with engravings on one of its faces, showing a bass-relief of a cross with equal arms. This is an accepted Templar sign, and there were other scratches on the stone that cannot be deciphered.

I will summarize by saying that the Knights Templar Fleet played a large part in the history of the Templars, to the present day Masonic Craft.

The “New World” was wide open to the Jolly Roger flying ships all during the period when the Templars were not readily reported being where the Inquisition and the English, French and Italian reporters would be making records of their whereabouts in their local historical records.

Interesting also are 99 the names associated with many of the so-called pirates sailing the South Seas and northward:— “Black Beard”, “Red Beard”, “Yellow Beard,” may just be a further reference to the time while Templars were allowed to cut their hair, but not their beards!

It is also interesting that potential candidates for Masonry in southern states are cautioned that they would be associating with the descendants of pirates! It is quite possible that the Templar fleet melted into the landscape of the Americas. From the outset of the persecution by Philippe and the Pope, they would have believed that one day they would be proven innocent of the original charges and resume their place in the world.

Templar history is still in the unveiling stage. There is still a lot to be researched and discovered. Their records, if they exist may lie somewhere to be found yet. The treasure, well much of it may lie somewhere yet to be

discovered. Much has been lost by time and the elements of the sea. Much has been discovered, by chance as well as investigation.

We know that The Knights Templar carried and carries on, but . . . where is the fleet’s final port, . . . and its cargo?

The Knights Templar has always been associated to the Holy Grail. Was its cargo at times in its history, the Holy Grail?

¹ Sora, Steven. 1999. *The Lost Treasure of the Knights Templar, New Light on the Oak Island Mystery*. Rochester, VT: Destiny Books, x + 293 pp. [ISBN 0892817100]

² Burton, Brian. n.d.. *Discoveries of Knights Templar*. [R. W. Bro. Rev. Brian Burton Past Assistant Grand Master, Grand Chaplain of UGL of NSW, AU, PM The Research Lodge of New South Wales # 971, see www.freemasons-freemasonry.com/burtonfr.html].



Symbols in Freemasonry

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What are Symbols ? Why and How do we use them?

The *Encyclopaedia Britannica* states that Symbolism, is the art and doctrine of symbols, knowledge of the treatment of Symbols, and the deciphering of the occult intent of signs and symbols – especially in reference to things spiritual, invisible, or unable to be pictured, as an idea or quality.

The *Britannica* also informs us that “The origin of symbolism is traceable to the hieroglyphics or pictorial writings of the ancient Egyptians and was transmitted from them to other nations by the Jews.

Although usually thought of as a recognizable sign or emblem of some sort, (such as – The Square and Compass), Symbols come in many different forms and functions.

The nature of Symbols and Symbolism are as follows:

1. Indicative Symbol

Sometimes called arbitrary or Conventional symbol. It is designed arbitrarily to have an agreed upon meaning, e.g. National Flag (Unity of a people), Shaking Hands (Friendship), Raising of a hat (Respect to a lady).

2. Emblem

Sometimes called Intrinsic or Natural Symbol. This Symbol resembles the subject through some natural way, e.g. Crown (Royalty), Whiteness (Purity), Ring (Eternity), Emblems of Mortality (Death)

3. Badge

Distinguishes Association, e.g. Masonic Apron (Membership in the Craft), A Police Badge or Rotarians Lapel Badge.

4. Sign

A Mark or action by which a thing or condition may be recognized. Like an Emblem, it suggests what it represents, e.g. Blush (Shame or other Emotion), The Penal Sign (The Action which suggests the penalty of the obligation)

5. Token

A voluntary expression of an attitude, understanding or intent., e.g. kiss (love), a gift (affection or regard), a deposit of money (intention to purchase).

6. Device

A symbolic figure, representing to the mind, an idea, e.g. a painting or drawing, A painting or sculpture suggesting something other than what is depicted, or a Trademark [®, ™].

7. Parable or Allegory

Both are spoken symbols and tell a story, fictional or otherwise, to illustrate a moral principal, which is left to the listener to discover. A *Parable* is usually brief, and shows the moral principle in a familiar setting. An *Allegory* is often long and elaborate.

The United Grand Lodge of England in its 1929 public statement of basic principles refers to the Craft degrees as the “symbolic degrees”. Albert Pike, and very prolific Masonic Writer in America once said. That, “Symbolism is the soul of Masonry, with every symbol the mute teacher of morality”.

Symbolism has been in existence for well over 5000 years. Masonry however has only a history of about six centuries. Even in this amount of time, Symbolism has only been used in Masonry for about 250 years.

The *Regius Poem*¹ of 1390 and the *Cook Manuscript*² of about 1410 are the oldest Masonic documents available to use today. They do contain many moral instructions, but curiously no symbolism at all.

Historical evidence suggests that Symbolism was introduced into Freemasonry in the 18th Century. Knoop and Jones in the *Genesis of Freemasonry* stated, “It was almost certainly not until the later half of the 18th Century that Freemasonry had been so modified in character that it could justly be considered a peculiar system of morality, veiled in allegory, and illustrated by symbols.”³

The first suggestion of the symbolic use of the working tools is contained in the instruction for the constituting a new Lodge in *Anderson's Constitutions* of 1723.⁴ Presented to the new master are “The instruments of his office, not all together, but one after another, and after each of them, the grand Master, or his deputy, shall rehearse the short and pithy charge that is suitable for the thing being presented.”

Other early Masonic documents from the 18th Century contained such information as the height of the Temple, the number of pillars *etc.* . . . but there was never any mention of moralizing on these items for purposes of moral reflection at this time.

The latter part of the 18th Century saw many innovations in Freemasonry, and many symbols were adopted. Upon the Union of the two Grand Lodges of England, many symbols were dropped on the grounds that they were unnecessary, or that their true meaning was not fully understood to warrant their existence.

The following were some of the Symbols and meanings that are no longer used:

- *The Beehive* — Representing Industry and co-operation.
- *Book of Constitution guarded by the Tylers Sword* — Silence and Circumspection.
- *Broken Column* — Untimely Death.
- *Chalk, Charcoal and Clay* — Freedom, Fervency and Zeal.
- *High Hills and low Vales* — requirement for secrecy.
- *Key* — Tongue, and hence discretion in speech.
- *Hour Glass and Scythe* — Life and Time.
- *Lion's Paw* — Strength.
- *Pot of Incense* — Pure Heart.
- *Trowel* — Generous heart, which spreads the cement of brotherly love.
- *Broached Thumel* — Possibly the predecessor of the perfect Ashlar.
- *Bone Box or Worry box* — Mouth and teeth that holds the tongue, which could be loose in utterance.
- *Pyramid* — Immortality.
- *Clasped Hands* — Fidelity and Trust.

The original purpose behind Masonic Symbolism is and was to teach pure and simple truths. Comprehension of the abstract is made easier when applied to physical items one can see, hold, and touch. For example a perpendicular line teaches moral rectitude, a circle drawn by a compass reminds us to keep our desires within due bounds, and the Gavel the need to remove excesses.

We must be wary however of the temptation of looking too deeply into a symbols hidden meaning, or lack thereof. In the pursuit of truth, many often find meanings irrelevant to Freemasonry. Bro. Harry Carr of *Quatuor Coronati Lodge*, London wrote "To find your own interpretation of our symbols is the very best Masonic exercise." The only danger is that it may lead you too far from the simple explanations that were intended. Many of us have seen extraordinary and far fetched examples that have no relationship to Freemasonry, and which could never have been in the minds of those who compiled and approved the actual words and procedures that are in use today.

Acacia

There is another symbol in Masonry however that does not seem to garnish very much attention, although packed full of meaning.⁵

We see the sprig of Acacia⁶ depicted on the 3rd Degree Tracing Board. We hear the story of Hiram Abiff, and how a sprig of acacia was placed near where he was most indecently interred. We also witness and take part in Masonic Funerals where the "symbolic", Acacia is used in the service.⁵

Why Acacia ? What is the significance ?

I personally love to read about, Old and New Testament Theology and Biblical Research. When I was raised and became a Master Mason, the acacia connection (as well as others) meant a lot more to me than a mere grave marker for Hiram Abiff.

The Symbolic meaning is profound, as you will discover with the following.



"And let them make me a sanctuary; that I may dwell among them." (*Exodus* 25:8)

This is one of the first instructions which the Lord God gave to Moses on top of Mount Sinai was a command that the children of Israel build the Ark of the Covenant — and the tabernacle they would carry with them as a constant reminder of his Holy Presence. The Ark of the Covenant was where Gods justice and judgment toward sin was satisfied. It is referred to almost 200 times in the *Old Testament*.

The *Bible* records that very specific instructions were given for the construction of this sanctuary. Indeed, three full chapters of the book of *Exodus* (25, 26, 27) detail the precise building materials, dimensions and type of construction to be used for this very first tabernacle of monotheism.

For the most part, The Ark of the Covenant was garnished with gold, precious stones, fine lines, and other costly materials. But its basic construction material was common acacia wood ("*And they shall make an ark of shittim acacia wood*" *Exodus* 25:10) Not only was The Ark made of Acacia, but so were the Boards of the temple, 'The Golden Altar of Incense,' *The Table of Showbread*, and *The poles to carry it*. Shittim, the Hebrew name of the acacia, grows in nearly all the arid regions of the Holy Land and because of this, it was key to the success of the Exodus. Without this tree, Moses would have needed quite a few more miracles in order to get the children of Israel across the desert

and into the Promised Land.

The acacia is one of the most remarkable plants of the desert. Its long taproot can penetrate deeply into the earth — sometimes up to a hundred feet (about 30 metres) — and due to this it can survive decades of drought by tapping subterranean reservoirs which other plants cannot reach.

The acacia is useful in several respects. In many places, it is the only shade which a traveller can find in an otherwise bright and blistering desert. Its tiny green leaves are extremely nutritious, more so than any cultivated fodders such as grass (*Bromus*, *Dactylis*, *Poa*, etc.), hays (*Avena*, *Hordeum*, *Triticum*, etc.) or alfalfa (*Medicago*), and so all the goats and sheep which Moses insisted upon taking with him likely dined very well as they crossed the Sinai and Negev Deserts.

Across vast regions of these deserts, the acacia provides the only quality cooking fuel, and it is most probable that the children of Israel cooked most of their meals on a fire of acacia wood. It's also probable that they huddled around these fires when in many parts of these deserts the temperature can dip to near freezing. The sap which oozes from the bark of this important tree is known as "gum Arabic" and is a useful ingredient in desert cookery.

The wood of the acacia is very hard, and an excellent building material: whether one is building something as important as a tabernacle or as common as a camel saddle — acacia is a durable choice.

There are five species of acacia growing in the Holy Land, but only two are common along the route of the Exodus. *Acacia raddiana* grows from a single, upright trunk from which spreads a dense, flat-topped crown, similar to the well-known "T"-shaped acacias of East Africa. It usually grows to a height of about 20 feet (about 7 metres) although occasional specimens reach nearly 40 feet (about 13 metres). Both types are festooned with very sharp thorns.

There is no way of telling which type was used in construction of the Ark of the Covenant, although *Acacia raddiana* seems to be the most likely choice. They are still quite common in Israel's Negev Desert, where they are protected by law — and by vigilant nature wardens.

Moses instructed that one such tree be cut down and sectioned off into a length of two and a half cubits. A cubit was an imprecise measurement of antiquity, which was as portable as a man's arm. Indeed that's how it was measured - the length of nearly all adult men's forearms, from elbow to fingertips, is just about 18 inches (or 45 centimetres). And with this information, you can calculate the dimensions of the Ark of the Covenant (it stood about 45 inches or 112 centimetres high). Knowing the length of a cubit can also help

one determine the length of Noah's Ark. Solomon's Temple, The Two Great Pillars and many other structures which the *Bible* describes by their ancient measurements.

The acacia remains a vital element of the Holy Land's natural ecology. Their leaves and seedpods are important food sources for gazelles and ibex which, so many centuries ago, inspired psalms from a young shepherd boy named David. Their strong trunks and flat crowns still support the nests of great eagles, while the thorn-studded vegetation is an excellent refuge for small songbirds. The acacia tree survives as a living link to the *Bible* which is vital for the survival of many other creatures we read of in the *Books of Job, Samuel, Isaiah, Psalms*, and others.

¹ also known as the *Halliwel Manuscript*; the earliest of the old Constitutions. It is in poetic form, and was probably transcribed in 1390 from an earlier copy. It was originally catalogued as *A Poem of Moral Duties*, and not determined to be a Masonic poem until 1840.

² This old document commonly known among Masonic scholars as *Matthew Cooke's Manuscript* because it was first given to the public by that distinguished Brother. It was published by the *Quatuor Coronati Lodge No. 2076* in London in 1890.

³ *The Work*, p. 102.

⁴ The Rev. James Anderson, D.D. published the 1st edition of the *Constitutions* appeared in 1723.

⁵ also see, Wolfe, A.G. 2001. Acacia - an important symbol in Freemasonry. *The Architect 2001*, pp. 28-31.

⁶ from the Greek ΑΚΑΑΚΙΑ [ακακία].

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The Old Testament.



The Ashlars¹

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Presented to *Mariners Council No. 214* on October 22nd, 2005.

In the Lodge there are two ashlar, which are part of the immoveable jewels. We are told in the Junior Wardens Lecture that the rough Ashlar is for the entered apprentice to work, mark and indent on. And the Perfect Ashlar is for the more expert workman to try and adjust his jewels on. They are part of the immovable jewels² because they lay open in the Lodge for the Brethren to moralize on. In most cases we only think of them when a candidate is being instructed.

What is an ashlar? By definition they are Dressed stonework of any type, where the blocks have squared sides, carefully squared corners, and are laid in regular courses, usually with fine joints. The faces of the stones, called ashlar, are generally smooth and polished. The labour involved in building ashlar was referred to as plain work. Ashlar blocks are usually 13 or 15 inches [33-38 cm] deep, blocks of 11 inches or less [< 28 cm] are sometimes referred to as "small ashlar."

This doesn't seem like much to moralize on or of great importance. But like the keystone in the Arch, is of greater importance than anyone suspects. When a man was made an apprentice he was nothing but raw material with only his mind and his hands. He had no tools and as the phrase goes was 'green as grass.' The Master who employed him would place him in the hands of a more expert workman who usually used the new apprentice as a gofer. This usually proved the metal of the man for laziness became apparent quite quickly.

When the apprentice was due for advancement his first task was to make his tools as he had none, and in those days one did not buy ones tools but you made your own. His first tool would have been a heavy setting maul. This would have been made quite simply, he would have taken a slice off a log then bored a hole through the axis and drove a handle through the hole. The next tool was a chisel this was his first precision implement and his most important. When the Sphinx was built by the ancient Egyptians it was a piece of statuary rather than a stone structure built of ashlar like the pyramids and the chisels use by those masons were made of copper and is well known as a

very soft metal. But the Egyptians did not have the ability to forge iron to make harder tools. Thus the apprentice was continually sharpening his tool and the rough ashlar was where he tested or tried it to prove it ready to do the work necessary. By the time Solomon was building his temple, metallurgy was better but the principle was the same, the mason used those rough ashlar to perfect their tools.

As the workman advanced he would build other tools not the least of which were his measuring tools. The square the level and the plumb rule are all tried (or tested) against the perfect ashlar. But where, and why the perfect ashlar. The where, would have been the most prominent place in the master's office or headquarters, and the why would have been because it would have been his greatest achievement. You may wonder why it is regarded as his greatest achievement, but that is obvious from the days of his apprenticeship he would have worked to perfect that stone for all the instruments used by his workmen would now be calibrated or tried against this stone and as the structure rose its squareness and strength would depend on his perfect ashlar.

Therefore brethren when you sit in the Lodge and notice those ashlar you can now moralize on them and the fact that they represent the place where the entered apprentice builds and tests his first tools and continues to check them through his career. With these tools he builds this perfect ashlar by which all others try and test their tools against. If the Master Mason has done his work well he will as is said in the lecture live respected and die regretted.

¹ Presented by the Deputy Grand Master R. Ven. Bro. Arthur D. Payne, KGC on his first visit to his home council.

² In other Masonic jurisdictions, such as eastern Canada, the moveable and immoveable jewels are reversed.



Laurence: Deacon and Martyr (10 August 258)¹

Ven. Bro. David McDonald, Sovereign Master
Bridge City Council No. 197, Saskatoon, Saskatchewan

Read to Bridge City Council No. 197 on October 24th, 2005.

Laurence (or Lawrence) was chief of the seven deacons of the congregation at Rome, the seven men who, like Stephen and his companions², were in charge of administering the church budget, particularly with regard to the care of the poor. In 257, the emperor Valerian began a persecution aimed chiefly at the clergy and the laity of the upper classes. All Church property was confiscated and meetings of Christians were forbidden. The Bishop of Rome, Sixtus II, and most of his clergy were executed on August 7th 258, and Laurence on the 10th.

This much from the near-contemporary records of the Church. The accounts recorded about a century later by Ambrose and the poet Prudentius say that, as Sixtus was being led to his death, Laurence followed him, saying, "Will you go to heaven and leave me behind?" and that the bishop replied, "Be comforted, you will follow me in three days." They go on to say that the Roman prefect, knowing that Laurence was the principal financial officer, promised to set him free if he would surrender the wealth of the Church. Laurence agreed, but said it would take him three days to gather it. During those three days, he placed all the money at his disposal in the hands of trustworthy stewards, and then assembled the sick, the aged, and the poor, the widows and orphans of the congregation, presented them to the prefect, and said, "These are the treasures of the Church."

The enraged prefect ordered him to be roasted alive on a gridiron. Laurence bore the torture with calmness, saying to his executioners at one time, "You may turn me over; I am done on this side." The spectacle of his courage made a great impression on the people of Rome, and made many converts, while greatly reducing among pagans the belief that Christianity was a socially undesirable movement that should be stamped out.

The details of these later accounts have been disputed, on the grounds that a Roman citizen would have been beheaded. However, it is not certain that Laurence was a citizen, or that the prefect could be counted on to observe the law if he were. More serious objections are these:

- (1) The detailed accounts of the martyrdom of Laurence confuse the persecution under Decius with the persecution under Valerian,

describing the latter, not as an emperor, but as the Prefect of Rome under the Emperor Decius.

- (2) We have early testimony that Bishop Sixtus and his deacons were not led away to execution, but were summarily beheaded on the scene of their arrest.

For these reasons, the Bollandist³ Pere Delahaye and others believe that Laurence was simply beheaded in 258 with his Bishop and fellow deacons. On this theory, it remains unexplained how he became so prominent and acquired so elaborate an account of his martyrdom. Laurence's emblem in art is (naturally) a gridiron.⁴

¹ original author was James Kiefer and can be found at <http://www.satucket.com/lectionary/Laurence.htm>.

² Acts 6:1-6.

³ member of a small group of Belgian Jesuits who edit and publish the *Acta Sanctorum*, the great collection of biographies and legends of the saints, arranged according to their feast days. The idea was conceived by Heribert Rosweyde, a Jesuit who intended to publish, from early manuscripts, 18 volumes of lives of the saints with notes attached.

⁴ the gridiron.

Addendum

Prayer for St. Lawrence the Martyr

Almighty God, who didst call thy deacon Laurence to serve thee with deeds of love, and didst give him the crown of martyrdom: Grant, we beseech thee, that we, following his example, may fulfil thy commandments by defending and supporting the poor, and by loving thee with all our hearts, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever.



Otto Klotz: Mason and Civic Leader 1817-1892

Ven. Bro. Steve Cooper, Sovereign Master
Medwayosh Council No. 62, Waterloo, Ontario

Presented to *Medwayosh Council No. 62* on October 31st, 2005.

When we think of great and powerful Masons we tend to think only of them as Masons, men who had a hand in shaping the history of Masonry in Ontario, . . . Canada, . . . and indeed other parts of the world. Men who lived and breathed Masonry. Men who made Masonry their life. Some of these men also went on to lead productive and sometimes very important lives outside the "Masonic Community." One such man was Otto Klotz, Sr.

Civic Contributions

Otto Klotz was born 25th November 1817 in Kiel, a city in the Duchy of Holstein, on the Baltic Sea, which at that time was part of the German Confederation, but belonged to the King of Denmark. Jacob Klotz, his father was the junior member of the mercantile firm of Klotz and Son, which was active in the grain trade. After primary school in Kiel, Otto apprenticed to a wine merchant in Lubeck, 40 miles [65 km] south of Kiel. Here he became fluent in English and French as well as his native German.

In the spring of 1837, at the age of 20, he sailed on one of his uncles Christian Klotz's ships that was delivering wheat to America, which was in short supply in this part of the world. Without any definite intentions of remaining in America, and not finding employment there anyway, he joined a German landholder in a journey to the flourishing village of Harperhay not far from Seaforth, in McKillop Township in the Huron Tract. He thought he might like to try farming there, but after only two months became discouraged and decided he might be better suited for another line of work. He was told of the town of Preston as being a desirable place to find a means of establishing himself in some type of work, and learning that Preston was a German settlement he immediately travelled there. He realized that his desire was to remain and to become an active citizen in its development.

Once there he entered into a partnership with Dr. Charles Ebert in a Drug and Grocery Store as well as a small brewery business which had been idle for some time when he purchased it. This partnership continued for more than a year with Dr. Ebert as the chemist for the business. This partnership was dissolved and Otto Klotz continued on as sole proprietor.

In 1839, he erected a building for the reception of guests and entered into the hotel business, naming his house the Klotz Hotel. For forty years he became known throughout that part of the Dominion as a delightful host and capable hotelier. Travellers from all parts of the world, and all walks of life, enjoyed the hospitality of his house, and he prospered as his name and service to the public grew and expanded among the friends of his patrons who spoke so highly of him. The Klotz Hotel was eventually sold and renamed the Central Hotel. It has since been renamed 69 Pick-Ups and is still in operation at 868 King Street East in Preston.

In 1839 Otto Klotz married Elizabeth Wilhelm of Breitenbach, Germany. She was the daughter of a German farmer in Wilmot Township. Elizabeth was active in the Lutheran Church, as was Otto. They eventually had seven children: Dorothy, Jacob, Christian, Augustus, Carl, Otto Julius (Otto Jr.), and Emil.

Mr. Klotz was a leading figure in the life of the community, but especially among the German residents. He was also especially active in matters pertaining to the educational and civic problems of the town. In 1841, he served in the office of School Commissioner representing the District of Wellington which comprised 22 townships.

In 1844, he was naturalized as a British Subject.

An early educator, Klotz was responsible for establishing a free school system in Preston and Preston's Elementary School was Ontario's first free school. All this despite opposition to his idea by men who claimed that "a man should not be expected to pay for his neighbour's children's education." The first free school was in 1848, but Otto Klotz claimed that the people of Preston had a free school since 1845, and that it was the first Free School in Canada West. It would be another 23 years, in 1871, when Free Schools were the norm. The School was located on the north side of Queen Street at what was to become 849 Queen Street. It was 26 feet [7.9 m] by 32 feet [9.7 m] in size. This property was the home of Otto Klotz and family. This address is now 849 Queenston Road. The name having been changed when Galt, Preston and Hespler amalgamated in 1973 to become the City of Cambridge and duplicate names had to be eliminated.

He was closely affiliated with the educational affairs of the community for over 50 years in many capacities. In 1838, he was elected to Preston's first Board of School Trustees. He was the first local Schools Superintendent for the Village of Preston. He was Secretary-Treasurer of the School Board from 1839 to 1858 and from 1862 to 1891. He was elected to Waterloo Township School Commission in 1841 and was appointed Superintendent of Schools in 1852. He was on the Board of Examiners for the School Board from 1853 until

1870. His main duty was preparing German questions for the examination of candidates for Teaching Certificates. He was a Trustee on the Present School Board for 54 years. In 1865, he successfully lobbied to replace the Irish National Series of Readers with Ontario Readers published by Lovell. He also produced a German Language Grammar Book, which was published in 1867, and taught Night School Classes.

Otto Klotz was also a very civic-minded citizen of Preston. In 1844, he helped establish and served as Secretary of Preston's first Hook and Ladder Company. He became the Company's Chief Engineer when it was reorganized into the Preston Fire Brigade in 1850. He was appointed a Notary Public in 1846 and a Justice of the Peace in 1856. In 1848, Otto Klotz organized a petition with 960 signatures to oppose the taxing of Preston residents to pay for the Town Hall to be built in Berlin (now Kitchener). Town Hall meetings were held in Berlin and Preston, alternately. Shortly before this Preston had built a Town Hall in hopes of becoming the County Seat.

Their reasoning for not being taxed to pay for the Town Hall in Berlin was that they hadn't asked for any tax monies from the residents of Berlin to build the Town Hall in Preston. In July of 1850, he along with James Cowan petitioned to have Waterloo Township divided. It was turned down and the Council drafted its own petition to the government to have Berlin be the central seat of the new County.

At an 1850 Waterloo Township Council meeting, Preston people were antagonized by Council's decision that Otto Klotz could not be exempted from the office of Pound Keeper to which he had been elected at the Annual Town Meeting and that he should be prosecuted for refusal to serve.

The Preston School sheltered a Debating Society in the early 1840's and its Secretary and likely founder was to Klotz. He served as Clerk of the Division Court in 1848, and Clerk of Preston's first Village in 1852. He was Preston's first Historian, President and long time Director of the Waterloo County Agricultural Society.

In 1862, he started a Starch Factory, but it was not successful and it was soon closed down.

In 1871, he was a founding member of the Preston Mechanics Institute, the forerunner of the Library System, now the Cambridge Public Library, Preston Branch. He also donated books from his personal collection to the Institute. In 1855, he prepared a paper on Mechanics Institutes for the

International Congress on Education in New Orleans.

In 1884, he was a stockholder in the Canadian Office and School Furniture Company, which remained in operation at 927 King Street East, Preston until the 1970's.

He was an active member of St. Peter's Lutheran Church of which he was Chairman of the Building Committee in 1886-87, and acted as Master of Ceremonies at the laying of the Corner Stone in 1887. This church still stands today at 810 King Street East in Preston.

Otto Klotz's major contribution was in the field of Education and in February of 1892 at 74 years of age, he completed a 133 page summary of his work with the Preston School Board, which is on file at the Preston and Kitchener Libraries.

Masonic Contributions

Otto Klotz was initiated into Masonry in the *Barton Lodge No. 11* in Hamilton, Ontario on June 10th, 1846. He affiliated with *Alma Lodge No. 39*, later re-numbered No. 72 in 1858, and served as Master from 1863 to 1865. He affiliated with *The Grand River Lodge No. 151* in 1866, and was made an honorary member of *Galt Lodge No. 257* in 1872. He was the first Master of *Preston Lodge No. 297* in 1873.

Otto Klotz was the first District Deputy Grand Master of the newly formed Wellington District in 1869. He served as Chairman of the Committee on Benevolence from 1863 to 1892.

In 1872 and 1873 he assembled the first comprehensive index of all those who had received Benevolent Grants from Grand Lodge. He was named to The Standing Committee on the Ritual in 1867 and again in 1884. In 1874, he compiled appropriate *Ceremonies for Consecrating, Dedicating, and Constituting a Lodge, and for Installing and Investing the Officers*. All of these were published in 1876.

He compiled the *General Charge*, which is still used in the Ceremony of Installation today.

In 1875, he drew up a handbook of the *Resolutions of Grand Lodge* and the *Rulings of Grand Masters*, which would serve to supplement the *Book*

of Ceremonies. In 1885, he was named Chairman of a Special Committee to revise the Constitution and the new version was adopted in 1887.

In 1885, he was bestowed the honorary rank of "Past Grand Master." The Citation presented to Otto Klotz which reads:

From the time of your entrance into the Grand Lodge in 1858, you have been constant in your attendance and have diligently performed all duties incumbent upon you. . . . As a Member of the Board of General Purposes continuously since 1864, you have taken a full share and often more than a due proportion of the labours of that body. It is, however, more in connection with the practical exemplification of that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart, that your name has become so widely known and will be long remembered. As the Chairman of the Committee on Benevolence, you have systemized the large expenditure of the Grand Lodge for this praiseworthy object to a remarkable degree, and your perfect records of this department of Masonic work deserve the highest commendation. Reference should also be made to your excellent compilation of the resolutions of Grand Lodge and rulings of Grand Masters, which have proved of great use to the Craft in this jurisdiction, and also to your valuable aid on the Committees on ritual and Revision of the Constitution.¹

This explains why he was made an Honorary Past Grand Master.

In 1977, a Lodge was formed bearing his name. *The Otto Klotz Lodge No. 728* was constituted in 1977, and remained active until 2003 when on October 20th, 2003 it amalgamated with *New Hope Lodge No. 279* to form the new *Lodge of Mystic Tie No. 279*.

There is a portrait of Otto Klotz hanging in the Cambridge Masonic Temple located at 1 Groh Avenue, Cambridge, Ontario. The portrait hangs to the right of the Senior Warden's and Junior Deacon's chairs. Otto Klotz watches over the Master's chair of almost every lodge to which he belonged. Every Master who has sat in the Chair of King Solomon in that building has to have at one time wondered if his work is meeting with the approval of Most Worshipful Brother Otto Klotz. This portrait has a plaque on the bottom middle of the frame which reads, . . . "M.W. Bro. Otto Klotz Honorary Grand Master 1885-1892 presented to the Masonic Hall Trust by his son, W. Bro. Emil Wilhelm Klotz 1907.

Otto Klotz retired from most, although not all, of his public offices in 1882. After a long illness Most Worshipful Brother Otto Klotz passed to the Grand Lodge above on July 6th, 1892, ages 74 years, 7 months, and 11 days. He is buried in the family plot in Preston Cemetery, Cambridge, Ontario.

His capacity for hard work, his attention to detail, and above all his meticulous concern for good order, amounting practically to an obsession, helped to set the new Grand Lodge on its proper course. He certainly left more than one permanent legacy to his Brethren, his fellow citizens of Preston and mostly to the school children of Preston, Waterloo, and Wellington Counties and eventually Ontario.

Otto Klotz was Preston's and probably Waterloo County's most public spirited citizen of the 19th Century, according to Cambridge (Galt) Historian, Mrs. T.D. Cowan, a Past President of the Waterloo Historical Society.

A man and Brother of his stature is hard to find and only comes around once in a long while. While some men aspire to greatness, Otto Klotz just seemed to come by it naturally. He was definitely, "A man who quietly and modestly moved in the sphere of his life."

Otto Klotz 1817-1892

¹ McLeod, 1980, pp. 115-116.

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The Ancient and Primitive Rite in Canada

Bro. Robert Robinson

Dogwood Council No. 171, Vancouver, British Columbia

Presented to *Dogwood Council No. 171* on November 5th, 2005.

We know from the Appendix of our late Ven. Bro. Jack Meek's *History of Royal Arch Masonry in British Columbia* that a number of concordant bodies appeared in Ontario in the 1870s, briefly shone, then disappeared. Some were revived in the next century, such as the *Cryptic Rite* and the *Red Cross of Constantine*. However, others disappeared for good. One was the *Swedenborgian Rite*. Another was the *Ancient and Accepted Egyptian Rite of Memphis and Misraim*, also known as the *Ancient and Primitive Rite*.

The Rite has a long and convoluted history, which I don't wish to get into this morning. Suffice it to say, much like the Scottish Rite, there was more than one Sovereign Sanctuary of the Rite, in both Canada and the U.S., all of them claiming regularity. In Canada, however, the several factions got together and formed one body.

The Canadian body apparently only had authority over the Memphis degrees, for it was given permission on August 3rd, 1876 by John Yarker, Grand Master for Great Britain, to confer the Misraim degrees as well. So, while bodies in the U.S. worked a rectified system of 33 degrees (starting at four), the Canadian system worked up to the 96th degree, with the 97th being honorary.

The Grand Master was George C. Longley of Maitland, Ontario, and many of his degree-collecting buddies were among the leaders, including Robert Ramsey of Orillia, who was editor of *The Canadian Craftsman*, thus assuring the Rite would get publicity in the Masonic press. A wise move, as people like Albert Pike were using the same press in the U.S. to bash the Rite as irregular and a sham. In reality, it would appear Pike wanted to get rid of yet more competition. And as Longley was leading the *Cerneau Scottish Rite* Canada, the other Scottish Rite took its shots, too.

Much like the Scottish Rite, not all of the degrees were conferred – some were communicated. And the *A. & P. Rite* also had a Chapter of Rose Croix and the Sovereign Sanctuary was situated in the Valley of Canada. Many of the degree-names had a familiar ring to them, such as the *Sublime Master* and *Perfect Master*. In the Fourth Degree, *Discreet Master*, the initiate is left

in a Chamber of Reflection to sign a document. All of this must seem familiar to a Scottish Rite Mason – not surprising, as both Rites had their origins in France.

The *Discreet Master* strikes me as one of the more interesting degrees. Despite Yarker and France, the first part of the degree is very reminiscent of the American (in British Columbia, 'Ancient') work, perhaps because Yarker's charter came from the United States. The equivalent of the Inner Guard is asked if any candidates are in waiting, and if so, for what degree. He's then asked how candidates are prepared, much as the Sr. Steward in the Ancient work. The dialogue goes, "Is this your own free will and accord that you make this request . . . is the candidate duly and truly prepared . . . worthy and well qualified . . . by what further right does he expect to obtain this important degree. . . ." The neophyte is received, conducted four times around the altar while a verse is read. . . . all very reminiscent of American Lodge ritual. However, the blind-folded candidate is in for a shock. He's jolted about, then is shown what is supposed to be a bloody bowl and some surgical instruments. Yes, it's time for a good, old-fashioned blood-letting. Of course, they don't actually do it, but the blindfold goes back on, and the Surgeon-General and Conductor engage in a little *tête-à-tête* about how little blood is being drained. Being polite Canadians, perhaps, the ritual says to remove the blindfold if the candidate turns pale. After finally being told this was done to ascertain his courage, he is obligated, the blindfold is removed, then a flame is blown in his face to symbolize a baptism by fire. This is followed by the Chamber of Reflection, then a pilgrimage in rags around the lodge room, where the neophyte is given bread and water and reminded of charity/

In the first few degrees, the Egyptian references are only slight. Mention is made of Osiris, Horus and Anubis, but there is no real Egyptian motif.

The 13th Degree is called the *Royal Arch of Enoch*, and you can probably guess what's coming. The candidate descends through some arches into the bowels of the Earth to find the sacred Delta of Enoch to bring to light the lost Word of a Master Mason. The Triple Tau is found on the cubical stone, and it's learned among Egyptian Brethren. It was called the Nilometer and was used to measure the height of the waters of the Nile. The neophyte is then declared a Royal Arch Mason, and a legendary lecture is given about how Ham's grandson Misraim took Enoch's Sacred Delta to Egypt, it was buried and the true pronunciation of the Sacred Word was lost, but was given to Moses when leading the Israelites from their bondage – "I am that I am."
[אֲנִי הָאֵלֶּה אֲנִי הָאֵלֶּה; *ehyeh asher ehyeh*]

The 14th Degree is the *Secret Vault*, and much like the discovery of the Delta in the previous degree, part of it is done in play-form. In this one, the neophyte is made to represent the Grand Hierophant guarding the Delta at the secret vault. He will not tell an intruder where the Delta is and is slain with a settling maul. He's taken to the West, and then asked to get up and approach the East, where he's given a couple of lectures. One explains, "The Ancient Patriarchs and Hierophants recognized a number of mysterious or cabalistic names by which they expressed their attributes of Deity namely: three names of three letters each, Jah, Bel and Aun." Other names are given, their numbers are added up, then added again to reach 72, "the number of the cabalistic names of God."

The 18th Degree is the *Rose Croix Degree*, and in it, the candidate goes on a journey. He is asked – what the chief characteristic of man is. Answer – Ignorance. He's asked to look to the East, where he sees a Nimbus or luminous Cloud. He is asked what is the distinguishing characteristic of a worthy Masons is – Rectitude. And answers that Masons hope to gain immortality. And the first letters of the words are I.N.R.I.¹ He is given other explanations for these letters, including a Christian one.

Naturally, we'd be here all day if I went through each of the degrees, but let me mention the 19th (installation), 20th (consecration), and 21st (funeral) were public, no doubt designed to attract members. By the way, the installation ode began:

Egyptian Masonry Divine,
 Glory of Ages Shine!
 Long may'st thou reign!
 Pyramids thy monument stand!
 Egypt, then had great command,
 Masonic Art Divine!

So why did the *Ancient and Primitive Rite* fail? Perhaps it was the Rite's incredible lack of originality. It could have been because of the props and costumes needed to confer the degrees. Attacks by leaders of other bodies likely didn't help; the General Address at the installation cryptically refers to them. But, the main reason simply may have been the Rite was perpetuated by the same small group of people who were in everything, and when they got tired of it or died, there was no one to take their place. Thus, the *Cryptic Rite* and several others went into dormancy around 1900, only to be revived. Who knows if the same thing could happen with the *Ancient and Primitive Rite* today?

One last question before I close – were there any members of the Rite here in British Columbia? *The Canadian Craftsman* reveals the creation of a *Chapter of Rose Croix* and a *Senate of Hermetic Philosophers* (45th Degree) was chartered by an American body in Port Townsend, Washington. Readers of Meek's *History* will know that a number of Port Townsend Masons joined *Columbia Royal Arch Chapter* in Victoria in the early days. Could Masons from Victoria have reciprocated by joining the *Rite of Memphis and Misraim*? Perhaps records will eventually come to light to reveal the answer.


¹ <i>Jesus Nazarenus Rex Judærum,</i> <i>Igne Nitrum Roris Invenitur,</i> <i>Igne Natura Renovanda Integrat,</i> <i>Igne Natura Renovatur Integra.</i>	Jesus of Nazareth, King of the Jews, Fire reveals (brings forth) salt from the dew, By means of fire, Nature is made whole, Nature, having been renewed is kept whole by Fire.
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“Stonehenge — from whence came you?”

Bro. William Eastwood
Capital City Council No. 154, Ottawa, Ontario

Presented to Capital City Council No. 154 on November 21st, 2005.

 Stonehenge: an ancient structure filled with mystery; the subject of much speculation and rumour.

What is it about this enigmatic edifice, situated on a flat plain about seven miles [11 km] from Salisbury in southwest England, that makes it so interesting and mysterious?

Russell Herner, author of *Stonehenge; an Ancient Masonic Temple*,¹ contends that, that is precisely what it is. He does not apologise, he does not equivocate and he makes some cogent arguments.

As you look at it, unanswered questions come flooding into one's mind: how was it built? Who supplied the scientific knowledge which made it possible? When was it built? By whom? And why? Questions still largely unanswered.

Keep in mind this was no small undertaking it was monumental !!

Imagine the problems they faced: no mechanical equipment; no teaching colleges; quarries for the stone 30 to 240 miles [48 to 386 kms] away; a river between the quarries and the building site and no beasts of burden—only men. All of this, completed by a culture we consider to be primitive and undeveloped.

Time does not permit me to discuss the details of its construction, which are generally well known. Suffice it to say, that a lot more is involved in Stonehenge than meets the casual eye, particularly, that of Russell Herner.

He notes; that since time immemorial, Masonic lodges have been known as “blue lodges.”² Why? What's wrong with yellow or green? Blue is derived from the root word signifying “perfection.” Throughout history, blue has been a symbol of truth, sincerity and fidelity. It goes back to nature's colours.

Interestingly, the stones in the inner circle and horseshoe circle of Stonehenge are blue, they are even called the bluestone circle and bluestone horseshoe and they were part of the earlier stages of construction (*circa* 2500

BC). The builders of Stonehenge held the colour blue in such high regard that they travelled 240 miles [386 km] to procure them.

They brought 80 blue stones from Wales, some weighing up to five tons, to the construction site. For this reason, Russell Herner asserts that the blue lodge originates from the blue stone Temple of Stonehenge.

He also notes, that at the summer solstice (about June 21st) the sun rises directly over the heelstone and strikes the centre of the altar stone. With this in mind picture the following, which may, or may not be, purely imaginative.

It is night. A group of men, dressed in ancient costume, enter the sarsen circle.³ In the centre of the group guided by two of the men is a young man — an initiate. They perambulate around the circle of stones stopping at strategic points where voices from the dark instruct and admonish the candidate. As dawn approaches the group passes through the trilithons into the bluestone horseshoe and wends its way southeastward until the initiate and his guides stand behind the altar stone facing northeast. All is quiet. The darkness slowly recedes. Suddenly a glow appears and a guide commands the initiate, “look to the east.”

A shaft of light bursts through the sarsen arch,³ strikes the altar stone and reflects directly into the face of candidate. He has received “light”! After further instruction the initiate is welcomed to the inner circle of these rough men who somehow seem to know an awful lot about science and nature.

A final thought: fantasy? Perhaps, perhaps not. We may never know. But, what is indisputable is that the construction of Stonehenge was done with a knowledge and skill which was not thought possible until many centuries after these people lived and died and would be difficult, even today.

Whatever we choose to believe about Stonehenge, you must admit that it offers a wealth of material for intriguing hypotheses and endless speculation.

I give you — the mystery of Stonehenge!!!

¹ Herner, Russell A. 1984. *Stonehenge: an ancient Masonic Temple*, rev. ed. Richmond, VA: Macoy Publ. & Masonic Supply Co., xvi + 144 pp. [ISBN: 0880530774].

² See Daniels, Raymond S.J. 2000. Blue — the colour of Freemasonry. *Rec. Medwayosh Coun.* 37: 21-25.

³ Sarsena, or the Perfect Architect.



Freemasonry and the Digital Age

Bro. James Leutri, Junior Warden
York Council No. 133, Etobicoke, Ontario

Presented to York Council No. 133 on December 3rd, 2005.

Today I will be presenting a paper entitled, "Freemasonry and the Digital Age". The world's oldest Masonic website is located at <http://web.mit.edu/dryfoo/Masonry/> and was established on October 1994. The "Digital Age" has been both good and bad for Masonry — it is a bit reminiscent of the 1800's when Masonry was in local newspapers advertising functions and meetings.

On the day of preparing this paper, a search of the Internet using the term "Freemasonry" gave 2,260,000 pages, while another search using the term "grand lodge" yielded 834,000 pages. Using the term "Masonic ritual" gives 64,700 pages while "emulation Masonic ritual" gives 372 pages. On closer examination many of the sites so obtained may be of little or no interest. Practical experience from searching the Internet, especially using more advanced search techniques, may result in more useful results. What might be considered a useful Masonic web site of course depends very much on the interests and requirements of the individual Mason. Those wishing to read online versions of Masonic magazines can find them on the web sites of a few Grand Lodges.

Google:

- About **3,240,000 English** pages for **masonic**.
- About **2,260,000 English** pages for **freemasonry**.
- About **584,000 English** pages for **freemason**.
- About **54,600,000 English** pages for **mason**.
- About **23,200,000 English** pages for **free mason**.
- About **712,000 English** pages for **ancient free and accepted mason**.
- About **4,270,000 English** pages for **anti mason**.
- About **14,200 English** pages for **anti-mason**.
- About **858 English** pages for **antimason**.

We sometimes hear of Past Masters being "recycled". In like manner, some past Masonic articles and papers have been recycled. There is an extensive collection at the site "One More Time Please" located at www.linshaw.com/omtp. The site "Pietre Stones" at www.freemasons-

[freemasonry.com](http://www.freemasonry.com) contains many items of interest. *Masonic Short Talk Bulletins* from the United States of America can be located at various sites by conducting a search. There are many discussion lists conducted on the Internet, including MSN groups and Yahoo groups.

My favourite website for Masonic research is located at <http://www.masonicinfo.com/> and is named "Anti-Masonry: Points of View". The site is dedicated to — The objections to Freemasonry. Those who oppose Masons and Masonry, and Freemasonry itself - including Masonic Charities, books about Masonry, Famous Masons, joining Masonry, *etc.* This site is "just the facts" and the information is excellent. My equally favourite website is located at <http://www.thelodgeroom.com/> — The Lodge Room. Taken from their website — "This web site is devoted to one of the most active Masonic Discussion Forums on the Internet. Here you will find Masons from around the globe learning from one another. We welcome your participation in the forum." To me this is what our fraternity is all about — Learning from One Another.

The Internet is full of resources for Masons and Non-Masons alike. I began my research into Freemasonry 10 years before I became a Mason using the news groups that were available at the time in the early 1990's — CompuServe, Prodigy, and Genie. As time progressed I was beginning to see websites which contained information about Masonry — good and bad. The Masons and Non-Masons in those news groups helped me decide for myself that I wanted to become a Mason. In the Spring Of 2001, I asked my friend, fellow cub leader and Mason — I want to be a Mason? On September 10, 2001, I was initiated. Within six months of becoming a Mason, I setup the website for my Mother Lodge — <http://www.coronationlodge677.on.ca> — *Coronation Lodge No. 677*.

Masonic Sites of Interest

Grand Lodges

- Grand Lodge of Canada in the Province of Ontario — <http://www.grandlodge.on.ca/>
- Grand Lodge of Manitoba — <http://www.grandlodge.mb.ca/>
- Grand Lodge of British Columbia — <http://freemasonry.bcy.ca/>
- Grand Lodge of Nova Scotia — <http://www.grandlodgens.org/>
- Grand Lodge of Newfoundland & Labrador — <http://enterprise.newcomm.net/masonic/>
- Grand Lodge of New Brunswick — <http://www.glnb.ca/>
- Grand Lodge of Alberta — <http://www.freemasons.ab.ca/>
- Grand Lodge of Saskatchewan — <http://masons.sk.ca/>

- Grand Lodge of Quebec — <http://www.glquebec.org/>
- Grand Lodge of Prince Edward Island — <http://www.mastermason.com/pei/>
- Grand Lodge of Scotland — <http://www.grandlodgescotland.com/>
- United Grand Lodge of England — <http://www.grandlodge-england.org/>
- Grand Lodge of Ireland — <http://www.irish-freemasons.org/>

Appendant Bodies within Freemasonry

- Ancient and Accepted Scottish Rite of Freemasonry of Canada — <http://www.scottishritemasons-can.org/>
- Royal Arch Masons of Canada — <http://www.royalarchmasons.on.ca/>
- Sovereign Great Priory of Canada (Knights Templar) — <http://www.knightstemplar.ca/>
- The Grand Council of Royal and Select Masters of Ontario — <http://www.grand-council-rsm-on.ca/>
- Grand Council of the Allied Masonic Degrees of Canada — <http://www.amdcanada.ca/>
- Rameses Shriners — <http://www.rameses-shriners.ca/>
- York Rite Sovereign College of North America — <http://yorkrite.com/yrsdna/>

Other Masonic Sites of Interest

- Masonic Foundation of Ontario — <http://www.masonicfoundation.on.ca/>
- Scottish Rite Charitable Foundation of Canada — <http://www.srcf.ca/>
- A Page About Freemasonry — <http://web.mit.edu/dryfoo/Masonry/>
- The Lodge Room — <http://www.thelodgeroom.com/>
- e-Mason — <http://www.freemasonry.org/>
- Masonic Info — <http://www.masonicinfo.com/>
- FreeMasonry Today — <http://www.freemasonrytoday.com/>



Platonic Solids

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Presented to Victoria Council No. 213 on November 26th, 2005.

The five Platonic Solids are furnished in some English Royal Arch Chapters. They are linked in the lectures to the Triple Tau ¹ and the Royal Arch Jewel. They represent significant elements in the liberal arts and in the history of science and philosophy. They occur naturally in geology, crystallography and virology. ²

Introduction

The usages and customs of Freemasons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. The Pythagorean system seems to have been established on a similar plan, and many Orders of a more recent date have copied their example.³ The three greater lights are arranged in the form of an equilateral triangle, the three lesser lights bisecting the lines formed by the three greater, thus geometrically dividing the greater triangle into three lesser triangles on its extremities which by their union form a fourth triangle in the centre, all of them equal and equilateral.

In our rituals, we are encouraged to study the seven liberal arts and sciences, namely, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. There is a little of these in this paper. Except in the references, [dates] are “AL” ⁴ To convert, subtract 4000; negatives are BC, positives are CE/AD. Superscript numbers preceding a person’s names are those used by Asimov in his biographical encyclopedia.

Philosophers

⁽¹⁾ *Imhotep* [AL 1020] (2980-2950 BC). The first scientist whose name is known to us as such. Possibly the architect of the first pyramid.

⁽²⁾ *Ahmose* [AL 2350] (1650 BC). The copyist, on a papyrus, of an anonymous mathematical treatise dealing with fractions, areas, volumes, and special solutions of simple equations. The papyrus is testimony to the antiquity of Egyptian mathematics. The Egyptians kept their methods secret as did later the Pythagoreans.

Tabernacle of Moses [AL 2515].

Temple of Solomon [AL 2515 + 477 = 2992].

Completion of the Temple of Solomon [AL 2992 + 7 + ? = AL 3000]

⁽³⁾*Thales* [AL 3376] (624-546 BC). He discovered a method of calculating the height of a pyramid by measuring its shadow, and thus credited with the discovery of trigonometry. ⁽³⁾Thales predicted the solar eclipse of May 28th, 585 BC [AL 3415] which so frightened the Medes and Lydians that they aborted their battle plans. Thus it is the first human historical event that, by modern astronomical methods, can be dated to the exact day. In later centuries the Greeks considered him their wisest sage. **Water** (by ⁽³⁾*Thales* AL 3376), was thought the one essential element.

Destruction of the Temple of Solomon [AL 3400].

⁽⁵⁾*Anaxomenes* [AL 3430]. He believed **Air** to be the fundamental element of the universe. Compression made **Water** and **Earth**, while rarefaction formed **Fire**.

⁽⁶⁾*Xenophanes* [AL 3430]. He believed **Earth** to be the fundamental element of the universe.

⁽⁷⁾*Pythagoras* [AL 3440] (560-480 BC). Like other Greek sages he may well have travelled extensively in Egypt and the East and may have studied under ⁽³⁾Thales. He founded a secret mystery cult. They forbade the poking of a **Fire** with an iron poker or the eating of beans. The cult was interested in mathematics and astronomy and gained considerable political power. He found that shorter strings on a musical instrument produced a higher tone, halving the length of a string raised the tone one octave. This branch of Greek physics is little altered in modern times. Pythagoreans discovered that the square root of two ($\sqrt{2}$) is a number which cannot be expressed as the ratio of two integers. They feared this discovery would lead them to such ridicule that it had to be kept secret. One story has it that because this secret slipped out one of the school had to be executed. Of course, there is the Pythagorean Theorem, Euclid's 47th problem.

⁽¹⁰⁾*Heraclitus* [AL 3460]. The universe was ever changing. A new sun was freshly made every morning. **Fire** itself ever changing and capable of changing other things, was the fundamental element of the universe.

Temple of Zerubbabel [AL 2992 = 7 + 400 + = 70 = 3469].

⁽¹⁷⁾*Empedocles* [AL 3508]. He proposed that *all* elements existed together in fixed quantities from the beginning. All things were made up of various combinations and arrangements of the four essential elements.

⁽²⁴⁾*Plato* [AL 3573] (about 427-347 BC). He described the five, there are not more, regular solids which have all faces equal as well as all the edges, angles, and points formed by its faces. He believed that everything was formed of four elemental substances — **Fire, Air, Earth and Water**. These were composed of atoms with four basic shapes — tetrahedron, octahedron, hexahedron (cube), and icosahedron. The dodecahedron modelled the universe.

These solids were first described by Pythagoreans, but they are associated with the name Plato because of their description in his dialogue, the *Timaeus*. The four classical elements were independently proposed by philosophers: **Water** by ⁽³⁾*Thales*, **Air** by ⁽⁵⁾*Anaxomenes*, **Earth** by ⁽⁶⁾*Xenophanes*, and **Fire** by ⁽¹⁰⁾*Heraclitus*. ⁽¹⁷⁾*Empedocles* proposed that they all existed together in fixed quantities from the beginning.

According to Asimov (1982), ⁽²⁴⁾*Plato* did not perceive the primary colours; red, yellow and blue; as we do because at that time prisms and modern pigments were not available.

⁽⁴⁰⁾*Euclid* [AL 3675] (about 325 to 2700 BC). He may have studied at ⁽²⁴⁾Plato's Academy in Athens and he was one of the earliest scholars attracted to the establishment at Alexandria. He took all of mathematics from the time of ⁽³⁾Thales and codified 250 years into a single work. His *Elements* went through more than a thousand editions after the invention of printing. The only theorem definitely ascribed to ⁽⁴⁰⁾Euclid himself is the proof of that of ⁽⁷⁾Pythagoras. ⁽⁴⁰⁾Euclid proved that the number of primes is infinite. He also proved that the square root of two ($\sqrt{2}$) is irrational, the fact first discovered by the Pythagoreans.

⁽¹⁶⁶⁾*Galileo, Galille* [AL 5564 February 15 to 5642 January 8]. He is famous for his study of gravitation at Pisa. ⁽¹⁶⁶⁾Galileo was the finest lens and telescope maker of his day. ⁽¹⁶⁶⁾*Galileo* discovered four moons (5) of Jupiter and thought them to be new planets. ⁽¹⁶⁹⁾Kepler disagreed.

⁽¹⁶⁹⁾*Kepler, Johannes* [AL 5571 December 27 to 5630 November 15]. This great German astronomer speculated that the orbits of the planets corresponded to a nesting of the five Platonic solids inside each other. ⁽¹⁶⁹⁾Kepler 'proved' that the four moons of Jupiter discovered by ⁽¹⁶⁶⁾Galileo could not be new planets because the number of planets was strictly limited to the number of Platonic solids (five).

Ussher, James [AL 5581 January 4 to 5656 March 21]. An Irish scholar and Anglican Archbishop, James Ussher is best remembered for his long-accepted system of biblical chronology. He set the date of Creation at 4004 BC on October 23rd at 6 p.m. Masons still use this system, but often round to 4000 instead of 4004 for convenience.

Platonic Solids

The Platonic solids are formed of plane surfaces which consist entirely of squares, equilateral triangles and/or pentagons. In each body, all faces, points, edges and angles are identical. There are only five such bodies. They are *tetrahedron* (four triangles), *hexahedron* (six squares, a cube) *octahedron* (eight triangles), *icosahedron* (twenty triangles), and the *dodecahedron* (twelve pentagons). [Ed.:see diagram at the end of the paper.]

[4 & 1] *Tetrahedron* (**Fire**) — **Four** faces of equilateral triangles; 4 points, 6 edges. Degrees = 720 = **1** Triple Tau (2 circles).

[8 & 2] *Hexahedron* (**Air**) — **Eight** faces of equilateral triangles; 6 points, 12 edges. Degrees 1440 = **2** Triple Taus (4 circles).

[6 & 3] *Octahedron* (**Earth**) — **Six** square faces, forming a cube); 8 points, 12 edges. Degrees = 2160 = **3** Triple Taus (6 circles).

[20 & 5] *Icosahedron* (**Water**) — **Twenty** faces of equilateral triangles; 12 points, 30 edges. Degrees = 3600 = **5** Triple Taus (10 circles).

[12 & 9] *Dodecahedron* (**Universe**) — **Twelve** faces of pentagons; 20 points, 30 edges. Degrees = 6480 = **9** Triple Taus (18 circles).

Applications

While not the true shape of atoms, they are some of the true shapes of packed atoms and molecules, namely crystals. The mineral salt (halite, NaCl) occurs in cubic crystals; fluorite (calcium fluoride, CaF₂) occurs in octahedrons; pyrite ("Fool's Gold", iron sulfide, FeS₂) occurs in (pyritic) dodecahedrons; hydrated methane in dodecahedrons, *etc.*

RNA Viruses.

Helical — SARS (Severe Acute Respiratory Syndrome), Influenza, Measles, Rabies.

Icosahedral — West Nile Virus, Hepatitis C, HIV (Human Immunodeficiency Virus).

The 'net' of polyhedron is its representation on a plane surface. Folding a 'net' therefore constructs the polyhedron. A related concept is found in cartographic projections (with acceptable distortions). A common commercial application is found in making boxes from cardboard by cutting the cardboard to a certain pattern and then folding it. Boxes of many different styles and sizes are possible.

Ritual

Tetrahedron — If the plane surfaces are separated along certain edges and unfolded to lie flat, then this (the net) is a large equilateral triangle formed of four lesser equilateral triangles. This is the arrangement of the six lights in a Royal Arch Chapter.

Hexahedron (cube) — The perfect ashlar in some lodges has this form. The pedestal in a chapter is in the form of a double cube.

The allusion to **Fire** and **Water** in the Holy Royal Arch jewel presentation links to the tetrahedron and the icosahedron "The intersecting triangles denote the elements of **Fire** and **Water**."

¹ Triple Tau (from Mackey, A.G. 1927. *An Encyclopædia of Freemasonry*, p. 803.)

The tau cross, or Cross of St. Anthony is a cross in the form of a Greek T (T). The triple tau is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter T resting on the traverse bar of an H. This emblem, placed in the centre of a triangle and circle – both emblems of the Deity – constitutes the jewel of the Royal Arch as practised in England, where it is so highly esteemed as to be called the "emblem of all emblems," and "the grand emblem of Royal Arch Masonry." It was adopted in the same form as the Royal Arch badge, by the General Grand Chapter of the United States in 1859; although it had previously been very generally recognized by American Masons, it is also found in the Capitular Masonry of Scotland.

The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T.H., *Templum Hierosolyme*; others, that is a symbol of the mystical union of the Father and Son, H signifying Jehovah, and T, or the cross, the Son. A writer in *Moore's Magazine* ingeniously supposes it to be a representation of three T squares, and that it alludes to the three jewels of the three ancient Grand Masters.

It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter shin [ש], which was one of the

Jewish abbreviations of the sacred name. Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the author of eternal life. The English Royal Arch lectures say that “by its intersection it forms a given number of angles that may betaken in five several combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the Universe.” Amid so many speculations, I need not hesitate to offer one of my own. The Prophet Ezekiel speaks of the tau or tau cross as the mark distinguishing those who were to be saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favourable distinction; and with this allusion we may therefore suppose the triple tau to be used in the Royal Arch Degree as a mark designating those who know and worship the true Name of God from those who are ignorant of that august mystery.

² virology; [vīrōlōjī] *n.* [L. *virus*, poison; Gk. *logos*, (λογία) discourse.] the study of viruses.

³ from the Junior Warden’s Lecture in the First Degree.

⁴ A.L. *Anno Lucis*, in the Year of Light.

⁵ 4 moons of Jupiter: Io, Europa, Ganymede, and Callisto.

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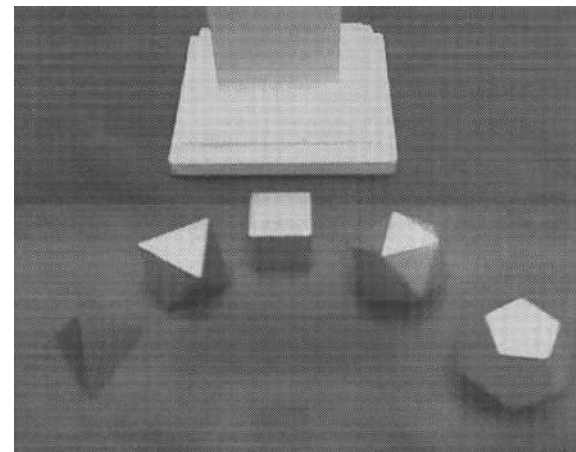
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Archimedean Solids

<http://users.adelphia.net/~eswab/Archimedean.html>
[Http://www.peda.com](http://www.peda.com)

Diagram



From left to Right: Tetrahedron, Hexahedron, Octahedron, Icosahedron, Dodecahedron.



Common Origins — Shared Traditions

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Presented to *The Editor of The Architect*¹ on December 22nd, 2005.

To every thing there is a season, and a time for every purpose
under the heaven:
A time to weep, and a time to laugh; a time to mourn, and a time
to dance.²

From time out of mind, human beings have marked the sacred times in the yearly cycle of life by *holy days* for religious devotion and boisterous *holidays* for feasting and frolicking. In ancient days, time was marked by the changing seasons of the solar year. As the life-giving Sun sank lower in the sky with each passing day, the shadows lengthened and the night came early, our earliest forefathers naturally feared that it might disappear completely, leaving them shivering with cold to perish in utter darkness. In the northern hemisphere, the first day of Winter (21st December in our calendar), had the shortest light-of-day and the longest night. This pivotal point, the *Winter Solstice* is when the Sun was at its lowest and weakest. Within a few days (25th December), it appeared that the Sun was in the ascendant and regaining strength once more. The mighty battle between Darkness and Light had been waged; Darkness triumphed; but only briefly. Hope was renewed and Faith was restored as the darkness waned and the Sun waxed. From the dark womb of the night, the Light was born. From the birth of civilization, the elements of birth, death, and rebirth became associated with the Winter Solstice.

*The hopes and fears of all the years are met in thee tonight.*³

From time immemorial the beginning of the solar year has been a time of joyous celebration. When the Sun was worshipped as a god, the people saw this day as the one on which the sun-god returned from the south. In Mesopotamia, the ancient Mother of Civilization (once Babylonia, now Iraq), a festival called "*the Day of the Child in his Cradle*" marked the new year. The Egyptians celebrated the birth of the sun-god born to Isis, Horus, revered as "*the Light of the World*." The Phoenicians worshipped the sun-god Baal, whose temples formed the archetype for the design of the first Temple built by Solomon at Jerusalem. The Persians celebrated *Sacaea* on December 25th as the birthday of the sun-god Mithra, "*the god of Light*." During the eight days of the Jewish *Hannukah*, the Feast of Dedication and Festival of Lights, beginning

three days before the new moon closest to the Winter Solstice, eight candles are lit as part of the ritual as a symbol of growing light. The Advent wreath, with its four candles — one for each Sunday preceding Christmas — is derived from this Jewish custom. Thus, the Christmas candle, Yule log, and the bright lights that bedeck our trees and homes are all symbols inherited from the old pagan agricultural and solar thanksgiving festivities observed at midwinter.

*Old customs! O I love the sound,
However simple they may be;
What ere with time has sanction found
Is welcome and is dear to me.*

John Clare (1793-1864)

Sir Roger de Coverley, Addison's archetypal eighteenth-century country gentleman, observed: "*I have often thought it happens very well that Christmas should fall out in the Middle of Winter.*"⁴ Historians agree that the early Church of Rome incorporated the rituals, beliefs and customs of the ancient pagan religions in general and assimilated various remnants of the ancient midwinter festivals in particular. Like the evergreen tree that, for many of us, is the traditional symbol of Christmas, its roots are nurtured by the underground streams of the most ancient mysteries. Perhaps the early ecclesiastical authorities (Cyprian in the 3rd Century, Julius I in the 4th Century) realized the essential truth express by Emerson, that "*The religions we call false were once true.*"⁵ In the Christian context, Christ is the Sun, the great Light of the world, who brings Light to the people that walked in darkness. All of this resonates in the '*spirit of universal tolerance that distinguishes our institution.*'

*Heap on more wood! — The wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still.
Each age has deemed the new-born year
The fittest time for festal cheer.*

In England, Ireland, and Scotland, where modern Freemasonry emerged and was shaped in the 18th Century, the first Grand Lodges originated, and from which it spread to the New World, some lodges were (and still are) named for Christian Saints. The two *Saints John - John the Baptist* and *John the Evangelist* - were adopted at '*the eminent patrons of Masonry*' the traditional Patron Saints of the operative Craft. "*To the pious memory of the two Saints John, those two great parallels in Masonry; May we follow their Precepts and profit by their Example.*"⁶ Significantly and coincidentally, their Holy Days fall close to the annual solstitial periods: *St. John the Baptist* in summer on June 24th and *St. John the Evangelist* in winter on December 27th.

The premier Grand Lodge of England was formed when four old lodges met on St. John's Day in summer in 1717. In the early days, Installations were always held on one or other of these festival days. The Saints John are often referred to as '*the two grand Parallels in Masonry*' depicted on some old tracing boards as two perpendicular parallel lines on the sides of 'the point-within-a-circle.' Our ancient operative brethren, gathered around the festive board, sang this carol:

*In honour of St. John, we thus
Do keep good Christmas cheer,
And he that comes to dine with us
I think he need not spare.*

The blessing of Light, in every aspect — material, intellectual, spiritual, or eternal — is the constant quest of every man. Enlightenment is the chief object of Freemasonry. As Masons we are obligated to bring light into the world around us. '*Let your light so shine*' to make the world '*brighter*.' This season of festivity is the most 'democratic' holiday in the calendar, incorporating many different religious practices and cultural traditions, all absorbed in the complex and colourful mosaic of our Canadian Christmas. It is a time when we are motivated to '*soothe the afflictions and relieve the necessities*' of the poor and hungry, the needy and less fortunate. With Dickens we yearn with all our hearts: "*Would that Christmas lasted the whole year through (as it ought) and that the prejudices and passions which deform our better nature were never called into action among those to whom they should ever be strangers.*"⁷

According to Luke, a chorus of angels sang, "*Glory to God in the highest, and peace on earth, goodwill toward men.*"⁸ Freemasonry celebrates the 'Fatherhood of God and the Brotherhood of Man.' The "*good tidings of great joy*," Luke states, were to "*be to all people*" - universal and all-inclusive, neither sectarian nor the exclusive domain of any one faith, denomination, party, or faction. As Masons, "*We love all which tends to call men from the solitary and chilling pursuit of his own separate and selfish views, into the warmth of common sympathy, and into the bands of a common brotherhood.*"⁹

*So now is come our joyful'st feast;
Let every man be jolly.
Each room with ivy-leaves is dressed,
And every post with holly.
Though some churls¹⁰ at our mirth *repine¹⁰
Round your foreheads garlands twine.
Drown your sorrow in a cup of wine,
And let us all be merry.*

George Wither (1588-1667)

¹ The editor of *The Architect* has deemed it within his prerogative to accept submissions, written by Brethren of the A.M.D. of Canada, which he considers worthy of dissemination throughout the A.M.D., notwithstanding that they have not been presented or read in an open Council.

² *Ecclesiastes* 3: 1-4, King James Version.

³ Phillips Brooks (1835-1893).

⁴ Joseph Addison (1673-1719).

⁵ Ralph Waldo Emerson (1803-1882).

⁶ Horne, Alex. *The Symbolism of the Saints Johns*. A Q C 75: 99.

⁷ Charles Dickens (1812-1870) - *Sketches by Boz*.

⁸ *Luke* 2: 14, King James Version.

⁹ Thomas K. Hervey (1799-1859).

¹⁰ *churls* — peasant farmers; *repine* — return a person to a position previously held, restore

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On the Third Day¹: the Frequency and Significance of the Number Three in Christianity and Freemasonry

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Presented to St. Omer Preceptory No. 32, Cambridge, Ontario on April 3rd, 2006.

Mary Magdalene went and announced to the disciples, “I have seen the Lord.”² To anyone who has read *The Da Vinci Code*,³ Mary Magdalene has taken on a new *persona* in some circles recently. This quotation is the beginning of what has come to be known as “The Third Day Phenomenon.” As I listened to the Rector’s sermon, my mind wandered back and forth between the significance of “three” in his sermon and “three” as it occurs in various Masonic Orders.

Biblical References

The following sets the stage for the third day significance.

John’s gospel records that, “Mary Magdalene went and announced to the disciples, “I have seen the Lord.” Just a few verses later in this same gospel, we are told that Jesus said, “Blessed are those who have not seen me and yet have come to believe.”⁴

We who have not known the historical Jesus are indeed blessed if we believe, for we know that we have eternal life in his name. But what about those of you who find the idea of Jesus rising from the dead difficult to believe?

Many skeptics suppose that the very first Christians literally saw a resuscitated corpse of Jesus. That’s not how I understand it. The New Testament Greek has at least four words which are often translated into our single English verb “to see”, but which also can be translated as “to understand” [αντιλαμβάνομαι], “to perceive” [αντιλαμβάνομαι], “to apprehend” [σύλλαμβάνω], “to visualize” [φαντάζομαι], and “to appear” [φαίνοματ].

The oldest recorded account of Jesus rising from the dead, the one quoted in the *Nicene Creed*, is found in Paul’s first letter to the *Corinthians*, and written about twenty years after Jesus’ crucifixion.

For I handed on to you as of first importance what I in turn had received: that the Messiah died for our sins in accordance with the scriptures, and that he was buried, and that he was raised **on the third day** in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared to me.⁵

There are several points worth noting in this brief passage. Note its use of the word “appeared”. The 17th Century King James Version of the *Bible* translated the original Greek βλέπω into the word “seen”, but that is not necessarily accurate. ὄραση means “vision”, and when Paul uses this word to describe the appearances of the risen Lord, he is not using the language of objective experience, he is using the language of perception.

Note Paul’s repeated phrase “according to the scriptures”. He verified his experience by relating this to the expectations of his Jewish faith, not to objective history. Paul asserts that Jesus appeared to all of these people in the same manner, including his own experience several years after the fact. Clearly, Paul did not think of the risen Christ as inhabiting an ordinary body before disappearing into the wide blue yonder [= Grand Lodge above].

Jesus appears to those who are blessed with the knowledge that in his name they continue to dwell in God’s presence. God is eternal, and to abide with God is to have eternal life. This is the good news that John seeks to convey in his gospel. He says,

Now Jesus did many other signs in the presence of his disciples, which are not written in this book; but these are written that you may believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.⁶

That is what I believe when I affirm my faith that Jesus has been raised up by God. He is truly the same Jesus described for us in the flesh — nevertheless his resurrection and ours is to eternal life, far beyond our present knowledge or experience. As Paul expresses it, “flesh and blood do not inherit the realm of God . . . but we shall be changed.”⁷ Resurrection means that everything we are in this life, is redeemed and held by God. The gospels constantly mix historical events and faith experience with interpretive and symbolic interpretation. An example is “the third day”.

For Canadians early in the 21st Century, it hardly makes sense. We are apt to think of it as referring to the time that elapsed between the crucifixion and the dawn of the first day of the week, and that is barely thirty six hours let alone

three days. So then, what do we mean when we confess “and **on the third day** he rose again in accordance with the Scriptures”⁸ We are not referring to real time, nor are we talking about the gospels. We are talking about Hebrew Scripture — the Law of Moses, the *Psalms* and the *Prophets*. Jews used a lunar calendar. The moon was a friend to ancient people by giving them light during the dangerous hours of night. Every lunar month there are twenty eight days when the moon is visible. Then for two nights on end it disappears, and is looked for in vain while it is being covered by the shadow of the earth. Then, on the **on the third day** it reappears in the sky after its conjunction with the setting sun. Is it any wonder that the lunar cycle profoundly impressed the imaginations of our forebears and appeared as something profoundly sacred?

Aside from reference to the resurrection, there are numerous other references to the third day, some of which are listed below:

- On the **third day**, Abraham was spared the sacrifice of his son Isaac.⁹
- On the **third day**, the Lord commanded the fish to vomit Jonah onto dry land.¹⁰
- On the **third day**, Joseph released his brothers from prison.¹¹
- On the morning of the **third day**, Moses entered into a covenant with the Lord God on Mt. Sinai.¹²
- On the morning of the **third day**, Jonathan delivered David from the treachery of King Saul.¹³
- It was on the **third day** that the kingdoms of Israel and Judah are divided.¹⁴
- The prophet Hezekiah gives thanks to God for deliverance from mortal illness on the **third day**.¹⁵
- On the **third day**, Queen Esther resolved to seek the deliverance of Israel.¹⁶
- Hosea prophesies that “after two days he will revive us, and on the morning of the **third day** he will raise us up that we might live with him.”¹⁷
- Jesus declares,¹⁸ “Destroy this temple, and I will raise it again in **three days**.”
- The creation, “And there was evening, and there was morning — the **third day**.”¹⁹
- Laban pursues Jacob. “On the **third day** Laban was told that Jacob had fled.²⁰
- “Now the **third day** was Pharaoh’s birthday, and he gave a feast for all his officials.²¹
- Jacob sends his sons to Egypt to buy corn. “On the **third day**, Joseph said unto them, ‘Do this and you will live, for I fear God:’”²²
- The law regarding burnt offerings. “If any meat of the fellowship offering is eaten on the **third day**, it will not be accepted.”²³
- On the **third day**, Eliab son of Helon, the leader of the people of Zebulun, brought his offering.²⁴
- The cleansing of the priest after offering a heifer to God. “He must purify himself with water on the **third day**. . . .”²⁵
- “On the **third day** prepare eleven bulls, two rams and fourteen male lambs a year old, all without defect.”²⁶
- Joshua’s battle with several cities. “So the Israelites set out and on the **third day** came to their cities: Gibeon, Kephirah, Beeroth and Kiriath Jearim.”²⁷

- David destroys the Amalekites. “David and his men reached Ziklag on the **third day**.”²⁸
- Solomon’s dilemma of two mothers and one child. “The **third day** after my child was born, this woman also had a baby.”²⁹
- The temple was completed on the **third day** of the month Adar, in the sixth year of the reign of King Darius.”³⁰
- Jesus changes water to wine. “On the **third day** a wedding took place at Cana in Galilee.”³¹
- Paul is sailing into a severe storm needs to lighten the load. On the **third day**, they threw the ship’s tackle overboard with their own hands.³²

“The third day”, speaks of deliverance from all that would appear to separate our lives from God.

Every month the moon is born, waxes, is full, wanes, disappears, is renewed. This lunar cycle of time is a symbol of the resurrection and of eternity. Like the chicken and the egg, I’m not sure which came first, but I’m convinced that the moon is linked to symbols of the empty tomb and of **the third day**. “The resurrection of Jesus **on the third day**, according to the Scriptures”, verifies Jewish faith experience. “The morning of the **third day**”, is therefore a way to convey the experience of the gift of new insight that Jesus offers to all who seek to deepen their life in God.

Generations of Christians have had no difficulty accepting a literal understanding of the resurrection. But, our Christian faith in the resurrection is not dependent upon our believing in the literal and detailed historical truth of the stories of Jesus’ own resurrection. If you struggle to accept the message of the resurrection, perhaps you can begin by examining it as a symbolic parable. Matthew’s gospel tells us that Jesus’ disciples asked him, “Why do you speak to people in parables?”³³ Jesus replied, “The reason I speak to them in parables is because although they see, they do not perceive, and hearing they do not listen, nor do they understand.”³⁴

Masonic References

The influence and importance of the number three, or three events, *etc.* in the examples above should not be surprising to Masons. Masons have used allegories³⁵ which are akin to parables, and symbols, for the same, and the opposite reason for which they were used by Jesus. There have been discussions in the literature on the numbers 5³⁶, 7³⁷, and including a brief note on the number three.³⁸ But, the number three has the greatest significance in most Masonic orders. The following list is by no means complete, but shows the frequency and significance of three in the Craft and York Rite of Masonry. MacKey³⁹ sets the stage:

Three.

Everywhere among the ancients the number **three** was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that the numbers begin at one and are made perfect at **three**, and hence they denote the multiplicity of any object by repeating the character which stands for it **three** times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the first two numbers, and because, as Aristotle says, it contains within itself a beginning, a middle and an end. The Pythagoreans called it perfect harmony. So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was **three-forked**; the sceptre of Neptune was a **trident**; Cerberus, the dog of Pluto, was **three-headed**; there were **three** Fates and **three** furies; the sun had **three** names, Apollo, Sol, and Liber; and the moon **three** also, Diana, Luna, and Hecate. In all incantations, **three** was a favourite number, for, as Virgil says, "*numero Deus impari gaudet.*" [God delights in an odd number.] A **triple** cord was used, each cord of **three** different colours, white, red, and black; and a small image of the subject of the charm was carried **thrice** around the altar, as we see in Virgil's eighth eclogue (line 73):

Terna tibi hæc primum, triplici diversa eclore, Licia circumdo, terque hæc alteria circum Effigiem duo.

[First I surround thee with these **three** pieces of list, and I carry thy image **three** times round the altars.]

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed of **triads**.

In all the mysteries from Egypt to Scandinavia, we find a sacred regard for the number **three**. In the Rites of Mithras, the Empyrean was said to be supported by **three** intelligences, Ormuzd, Mithra, and Mithras. In the Rites of Hindustan, there was the **trinity** of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have **three** principal officers and **three** grades of initiation.

In Freemasonry, the **ternary** is the most sacred of all the mystical numbers. Beginning with the axiom of the Roman Artificers, that *tres faciunt collegium*, or it requires **three** to make a college, they have established the rule that not less than **three** shall congregate to form a Lodge. Then in all the Rites, of whatever may be the number of superimposed grades, there lie at the basis the **three** Symbolic degrees. There are in all the degrees **three** principal officers, **three** supports, **three** greater and **three** lesser lights, **three** moveable and **three** immoveable jewels, **three** principal tenets, **three** working tools of a Fellow-Craft, **three** principal orders of architecture, **three** chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number **three** is presented as a prominent symbol. So much is this the case, that all the other mystical numbers depend upon it, for each is a multiple of **three**, its square, or its cube, or derived from them. Thus, 9, 27, 81, are formed by the multiplication of **three**, as $3 \times 3 = 9$, and $3^2 \times 3 = 27$ and $3^3 \times 3 = 81$.

But in nothing is the Masonic signification of the **ternary** made more interesting than in its connection with the sacred delta [Δ], the symbol of the Deity.

Craft Masonry

- There are **three** symbolic degrees.⁴⁰

The Entered Apprentice degree gives us several examples:

- **Three** knocks ●●●.⁴¹
- **Three** principal officers.⁴²
- **Three** questions to candidate.⁴³
- **Three** strikes on pedestal.⁴⁴
- **Three** assistant officers.⁴⁵
- **Three** steps to the Altar.⁴⁶
- . . . [T]he **three** great though emblematic lights of Masonry.⁴⁷
- . . . [T]he **three** lesser lights of Masonry.⁴⁸
- The working tools of the Entered Apprentice [3].⁴⁹
- Our Lodges stand on holy ground. They bring to mind **three** grand offerings⁵⁰
- Our Lodges are situated due east and west, for which we . . . assign **three** reasons⁵¹
- The **three** great pillars which support a Masonic Lodge are emblems of these **three** Divine Attributes.⁵²
- Jacob's ladder has many staves or rounds, but there are **three** principal ones.⁵³
- The ornaments are [3].⁵⁴
- The furniture of a Masonic Lodge consists of [3].⁵⁵
- The moveable Jewels are [3].⁵⁶
- The immoveable Jewels are [3].⁵⁷
- The [**three**] distinguishing characteristics of every Free and Accepted Mason.⁵⁸
- **Three** Grand Principals.⁵⁹

More examples are found in the Fellowcraft degree:

- **Three** knocks ● ● ●.⁶⁰
- The **three**-fold sign of a Fellowcraft.⁶¹
- The Working Tools of a Fellowcraft [3].⁶²
- The wages of a Fellowcraft are [3].⁶³
- Chapters were enriched with [3] elements.⁶⁴
- **Three** rule a lodge.⁶⁵
- **Three** Grand Masters.⁶⁶

The Master Mason degree provides additional examples:

- **Three** knocks ● ● ●.⁶⁷
- Most essential points of Masonry, which are [3].⁶⁸

- **Three** ruffians attack Hiram Abif at **three** gates.⁶⁹
- **Three** regular steps in Masonry.⁷⁰
- **Three** classes of Fellowcrafts to search for Hiram Abif.⁷¹
- **Three** types of Secrets.⁷²
- The ornaments of a Master Mason's Lodge are [3].⁷³
- . . . [T]he working Tools of a Master Mason, which are [3].⁷⁴
- Original **three** Greek Orders of Architecture.⁷⁵

Capitular Masonry (Royal Arch Masons)

- There are three degrees.⁷⁶

Mark Master Mason

- There are **three** Overseers to inspect the work.⁷⁷
- . . . [T]his was founded by our **three** ancient Grand Masters. . . .⁷⁸

Most Excellent Master

- No reference to the number three or three in any usage could be found.

Royal Arch Mason

- **Three** aspects of the Word.⁷⁹
- . . . [T]**hree** great attributes of the Deity.⁸⁰
- As we **three** did agree in [3].⁸¹
- Advance to the altar, **thrice** halting.⁸²
- **Three** Most Excellent Masters from Babylon.⁸³
- . . . [D]escended from a race of Patriarchs and Kings; [3].⁸⁴
- **Three** sojourners who were sent⁸⁵
- There are **three** epochs in Masonry which particularly merit our attention.⁸⁶
- In this Degree we recognize six lights –**three** greater lights and **three** lesser.⁸⁷
- The bearings on the sceptres borne by the **three** Principals.⁸⁸
- **Three** implements used by the **three** sojourners.⁸⁹
- You will approach the Pedicel by seven steps, **thrice** halting and saluting . . .⁹⁰
- The compound Word for the sacred and mysterious Name of the Deity [made from **three** words for God].⁹¹
- **Three** Hebrew characters placed on the angles of the triangle.⁹²

Cryptic Masonry (Royal and Select Masters)

There are **three** Degrees.⁹³

Royal Master

- The Master is styled The **Thrice** Illustrious Master.⁹⁴
- Nine (stated as **three** times **three**, in some Jurisdictions) Constitute a Council of Royal Masters.⁹⁵
- The Master's Word can only be given in the presence of **three**.⁹⁶
- "I may not live to see the Temple completed, but if I die, (!!!) " ⁹⁷
- The Secrets of a Master Mason can only be given in the presence of **three**.⁹⁸

Select Master

- The knocks are **3** x 3.⁹⁹
- . . . [T]here are but nine Arches, and **three** only could be employed on each Arch.¹⁰⁰
- What is your age? **Three** times nine or twenty-seven.¹⁰¹
- Our **three** Grand Masters¹⁰²

Super Excellent Master

- Whom do the **three** principal officers¹⁰³
- There are **three** Penal Signs in this Degree.¹⁰⁴
- There are **three** emblems of this Degree.¹⁰⁵
- Their army embraced four divisions of **three** tribes each.¹⁰⁶
- Its **three** equal sides represent¹⁰⁷
- . . . [A]nd also the **three** principle supports of Masonry¹⁰⁸
- It teaches the **three** great virtues¹⁰⁹
- . . . [T]he **three** greatest enemies of human liberty and progress.¹¹⁰
- For the next **three** hundred years, the history of the Temple is a series of despoilations (*sic*) and restorations.¹¹¹
- . . . [A]nd he shall be made the **third** ruler in the kingdom.¹¹²
- . . . may we all be so guided by [3].¹¹³
- It is the hour of the **third** watch,¹¹⁴

Royal Ark Mariner

- The traditions connected with the Porphyry Stone associated with this degree are **three** in number.¹¹⁵
- There are **three** points in the Lodge.¹¹⁶
- The Secret Words of this degree are **three** in number.¹¹⁷
- A Brother's distress may arise in **three** different causes.¹¹⁸
- The principal Working Tools of an Ark Mariner are [3].¹¹⁹
- There are **three** principal officers in the Ark Mariner's Lodge.¹²⁰

Preceptory (Knights Templar)

- The **three** cuts of the Jewish Pass.¹²¹
- King Darius' **three** pronged question.¹²²
- East Table, the swords are laid on **three** arms of the Cross.¹²³
- **Three** Scriptural offices.¹²⁴
- Precepts of our Order [3].¹²⁵

The Order of the Secret Monitor (or Brotherhood of David and Jonathan)

Induction of Candidate, 1°

- **Three** arrows.¹²⁶
- **Three** paces, **three** steps.¹²⁷
- "Bowed himself **three** times."¹²⁸
- **Three** days.¹²⁹

Admission of Princes, 2°

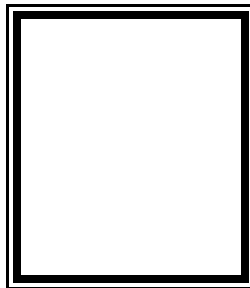
- **Three** knocks. 130
- **Three** fingers. 131
- **Three** broke through the host of the Philistines 132

Rosicrucians (*Societas Rosicruciana in Anglia*)

From the lecture on numbers in the *Zelator Grade*:

- **No. 3** is called the **Majestic number**, as it refers to the Trinity, the *Triple Essence of the Deity*; its emblem is the equilateral triangle [Δ], which in ancient Egypt was called the *Sacred Delta*; it was symbolical of *Osiris, Isis* and *Horus*, and the Hierophant[‡] in the mysteries of Osiris required all Candidates to take the oath of secrecy with both hands extended over this Divine Symbol. *Brahma, Vishnu* and *Siva* form the Trinity of the Hindoos.¹³³

[‡]From the Greek, ἱεροψάυτης, which signifies one who explains the sacred things. The Hierophant (also known as Mystagogue) was, in the Ancient Mysteries, what the Master is in a Masonic Lodge - he who instructs the neophyte in the doctrine which it was the object of the mysteries to inculcate.



Summary

From these numerous examples in theology and several Masonic orders, it is obvious that the number three is highly significant. Both date back to antiquity. For Christians, each year at Easter, the Third Day becomes a focal point of our thoughts. The celebration of the resurrection is essential for a true Christian, "If Christ has not been raised, then our preaching has been in vain and your faith has been in vain But in fact Christ has been raised from the dead, the first fruits of those who have died."¹³⁴

Some Masonic orders are Christian orders, requiring their members to believe in the Trinity, *i.e.* the 3 in 1 or Triune God. All Masonic Orders require a believe in some Supreme Being. Therefore the Christian references are not as significant to all Free-masons.

The number three does have a tremendous significance to all Freemasons. As we sit in Lodge, regardless of our position, we see the letter G. We remember, His all seeing eye behold us, and we contemplate His Omniscience, Omnipotence, and Omnipresence; we remember to try to keep Faith, Hope and Charity in our daily undertakings; and to discharge our duty to Him with Freedom, Fervency and Zeal.

[†]D.D.G.M., District No. 2 (2002-2003), Junior Grand Warden (2003-2004), Senior Grand Warden (2004-2005).

¹ inspired by, and modified from, the Rector's (Dr. Neil A.S. Carver) Sermon of April 11th, 2004 at St. John the Evangelist Anglican Church, Kitchener, Ontario; www.stjohn316.com

² *John* 20: 18.

³ Brown, Dan. 2003. *The Da Vinci Code, a novel*. Toronto: Doubleday, 454 pp.; also see: Burnstein, Dan (ed.) 2004. *Secrets of the Code The Unauthorized Guide to the Mysteries behind The DaVinci Code*. See, Book 1, Part 1, *Mary Magdalene and the Sacred Feminine*. New York: CDS Books, xxv + 393 pp.; and pp. 91-93. Knight, C. and R. Lomas. 2005. *The Second Messiah, Templars, The Turin Shroud and the Great Secret of Freemasonry*. Gloucester, MA: Fair Winds Press, xi + 259 pp.

⁴ *John* 20: 29.

⁵ *1 Corinthians* 15: 1-9; also see footnote 8 below, p. 71.

⁶ *John* 20: 30-31.

⁷ *John* 22: 29.

⁸ *The Book of Common Prayer* (1962), Nicene Creed, p. 71; *Book of Alternative Services* (1985), Nicene Creed, p. 189, Apostles' Creed, p. 190.

⁹ *Genesis* 22: 1-13.

¹⁰ *Jonah* 2:10.

¹¹ *Genesis* 34: 25.

- ¹² *Exodus* 19: 16.
- ¹³ *2 Samuel* 1: 1-5.
- ¹⁴ *1 Kings* 12: 12-13.
- ¹⁵ *Isaiah* 38.
- ¹⁶ *Esther* 1: 5.
- ¹⁷ *Hosea* 6: 1-3.
- ¹⁸ *John* 2: 19-21; *Mark* 14: 58.
- ¹⁹ *Genesis* 1: 13.
- ²⁰ *Genesis* 31: 22.
- ²¹ *Genesis* 42: 20.
- ²² *Genesis* 42: 18.
- ²³ *Leviticus* 7: 18.
- ²⁴ *Numbers* 7: 24.
- ²⁵ *Numbers* 19: 12.
- ²⁶ *Numbers* 29: 20.
- ²⁷ *Joshua* 9: 17.
- ²⁸ *1 Samuel* 30: 1.
- ²⁹ *1 Kings* 3: 18.
- ³⁰ *Ezra* 6: 15.
- ³¹ *John* 2: 1.
- ³² *Acts* 27: 19.
- ³³ *Matthew* 13: 10.
- ³⁴ *Matthew* 13: 13.
- ³⁵ *allegory* is a discourse or narrative in which there is a literal and a figurative sense, a patent and a concealed meaning; the literal or patent sense being intended, by analogy or comparison, to indicate the figurative or concealed meaning. Its derivation is from the Greek, ἄλλος and ἀγορεύειν, to say something different, that is, to say something where the language is one thing and the true meaning another, exactly expresses the character of an allegory. [Mackey, 1924, volume I, p. 46.]
- ³⁶ Mackey, A.G. 1924, volume I, pp. 266-267.
- ³⁷ Alderson, T.J. 2005. *Freemasonry and the Number Seven*. The Architect 2005, pp. 81-88.
- ³⁸ Worthington, B. 2003. *The Number "3"*, The Architect 2002, pp. 16-18.
- ³⁹ Mackey, A.G. 1924, pp. 784-784.
- ⁴⁰ Entered Apprentice, Fellow Craft, and Master Mason.
- ⁴¹ Anon., 1999, pp. 1, 7, 32, 34, 35, 38, 39, 42, 50, 79, 219, 220.
- ⁴² *Ibid.*, p. 2; Worshipful Master, Senior Warden, and Junior Warden.
- ⁴³ *Ibid.*, p. 36; 1) Do you believe in a Supreme Being?, 2) Do you believe that, that Supreme Being will punish vice and reward virtue?, and 3) Do you believe that, that Supreme Being has revealed His will to man?
- ⁴⁴ *Ibid.*, pp. 44, 45.
- ⁴⁵ *Ibid.*, p. 3; Senior Deacon, Junior Deacon, and Inner Guard.
- ⁴⁶ *Ibid.*, p. 49.
- ⁴⁷ *Ibid.*, p. 55; Volume of the Sacred Law, Square, and Compasses.
- ⁴⁸ *Ibid.*, p. 55; Sun, Moon, and Master of the Lodge.
- ⁴⁹ *Ibid.*, pp. 74-75 the 24 Inch Gauge, the Common Gavel, and the Compasses.

- ⁵⁰ *Ibid.*, p. 82; ready obedience of Abraham, pious prayers and ejaculations by King David, burnt sacrifices and costly offerings.
- ⁵¹ *Ibid.*, p. 83; sun rises in east and sets in the west, learning originated in the east, situation of the tabernacle of Moses and Temple of Solomon.
- ⁵² *Ibid.*, p. 84; wisdom, strength, and beauty, and further represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abif.
- ⁵³ *Ibid.*, p. 85; Faith, Hope, and Charity.
- ⁵⁴ *Ibid.*, p. 87; the Mosaic Pavement, the Indented Skirting . . . , and the Star in the centre.
- ⁵⁵ *Ibid.*, p. 88; the Volume of the Sacred Law, and the Square and Compasses.
- ⁵⁶ *Ibid.*, p. 89; Square, Level, and Plumb Rule.
- ⁵⁷ *Ibid.*, p. 90; the Tracing Board, the Rough Ashlar, and the Perfect Ashlar] [Note: in other Masonic Jurisdictions the moveable and immoveable jewels are reversed, see Anon., 1986, pp. 56-57].
- ⁵⁸ *Ibid.*, p. 91; Virtue, Honour, and Mercy.
- ⁵⁹ *Ibid.*, pp. 91, 102; Brotherly Love, Relief, and Truth.
- ⁶⁰ *Ibid.*, p. 8, 9, 13, 28, 30, 106, 109, 110, 113, 142.
- ⁶¹ *Ibid.*, pp. 122-123; Sign of Fidelity, Hailing Sign or Sign of Supplication, Penal Sign.
- ⁶² *Ibid.*, p. 138; Square, Level, and Plumb Rule.
- ⁶³ *Ibid.*, p. 143; Corn, Wine, and Oil; also see Anon., 1986, p. 99.
- ⁶⁴ *Ibid.*, p. 144; net-work, lily-work, and pomegranates.
- ⁶⁵ *Ibid.*, pp. 145-146; Worshipful Master, Senior Warden, and Junior Warden.
- ⁶⁶ *Ibid.*, p. 146; Solomon King of Israel, Hiram King of Tyre, and Hiram Abif.
- ⁶⁷ *Ibid.*, pp. 14, 15, 21, 22, 26, 157, 158, 162, 163, 167, 196.
- ⁶⁸ *Ibid.*, p. 161; Virtue, Morality, and Brotherly Love.
- ⁶⁹ *Ibid.*, p. 185; Anon., p. 130; Jubela, Jubelo, and Jubelum.
- ⁷⁰ *Ibid.*, p. 193; Entered Apprentice, Fellow Craft, and Master Mason.
- ⁷¹ *Ibid.*, pp. 200, 204.
- ⁷² *Ibid.*, pp. 59, 121, 204; Signs, Tokens, and Words.
- ⁷³ *Ibid.*, p. 206; the Porch, the Dormer, and the Square Pavement.
- ⁷⁴ *Ibid.*, p. 206; Skirret, the Pencil, and Compasses.
- ⁷⁵ *Ibid.*, p. 146; Doric, Ionic and Corinthian, 2 others, Composite and Tuscan, were added by the Romans.
- ⁷⁶ Mark Master Mason, Most Excellent Master, and Royal Arch Mason.
- ⁷⁷ Grand Executive Committee (GEC). 1999, pp. 18-21; Junior Overseerer, Senior Overseerer, and Master Overseerer.
- ⁷⁸ *Ibid.*, p. 36; Solomon King of Israel, Hiram King of Tyre, and Hiram Abif.
- ⁷⁹ *Ibid.*, p. 84; In the beginning was the Word, And the Word was with God, And the Word was God.
- ⁸⁰ *Ibid.*, p. 84; Omniscience, Omnipotence, and Omnipresence.
- ⁸¹ *Ibid.*, p. 85; Peace, Love, and Unity.
- ⁸² *Ibid.*, p. 98.
- ⁸³ *Ibid.*, pp. 104, 105, 108, 109.
- ⁸⁴ *Ibid.*, p. 111; Abraham, Isaac, and Jacob.
- ⁸⁵ *Ibid.*, p. 114, 115, 119, 127.
- ⁸⁶ *Ibid.*, p. 125; Holy, Sacred, and Grand/Royal.
- ⁸⁷ *Ibid.*, p. 130.

- ⁸⁸ *Ibid.*, p. 131; denote the regal, prophetic, and sacerdotal offices.
- ⁸⁹ *Ibid.*, p. 132; pick, crowbar, and shovel.
- ⁹⁰ *Ibid.*, p. 136.
- ⁹¹ *Ibid.*, pp. 138-139; J, B. O.
- ⁹² *Ibid.*, p. 139; ג, א, ו.
- ⁹³ Royal Master, Select Master, and Super Excellent Master.
- ⁹⁴ Grand Council Royal and Select Masters of Ontario (GCRSM). 2004, p. 1.
- ⁹⁵ *Ibid.*, p. 4.
- ⁹⁶ *Ibid.*, p. 23.
- ⁹⁷ *Ibid.*, pp. 24, 25, 27.
- ⁹⁸ *Ibid.*, p. 45.
- ⁹⁹ *Ibid.*, p. 58, etc.
- ²⁰⁰ Anon., 1975, p. 61.
- ¹⁰¹ *Ibid.*, p. 62; Grand Council Royal and Select Masters of Ontario (GCRSM), p. 104.
- ¹⁰² GCRSM., pp. 94, 96; Solomon King of Israel, Hiram King of Tyre, and Hiram Abif.
- ¹⁰³ *Ibid.*, p. 108; Zerubbabel, Haggai, and Joshua.
- ¹⁰⁴ *Ibid.*, p. 114.
- ¹⁰⁵ *Ibid.*, p. 115; Square, Triangle, and Circle.
- ¹⁰⁶ *Ibid.*, p. 116.
- ¹⁰⁷ *Ibid.*, p. 117; Omniscience, Omnipotence, and Omnipresence.
- ¹⁰⁸ *Ibid.*, p. 118; Wisdom, Strength, and Beauty.
- ¹⁰⁹ *Ibid.*, p. 118; Faith, Hope, and Charity.
- ¹¹⁰ *Ibid.*, p. 118; Ignorance, Intolerance, and Bigotry.
- ¹¹¹ *Ibid.*, p. 120.
- ¹¹² *Ibid.*, p. 167.
- ¹¹³ *Ibid.*, p. 184; Faith, Friendship, and Fidelity.
- ¹¹⁴ *Ibid.*, p. 185.
- ¹¹⁵ Grand Council Royal Ark Mariners of Ontario (GCRAM), p. 8.
- ¹¹⁶ *Ibid.*, pp. 12-13; corners of the Equilateral Triangle.
- ¹¹⁷ *Ibid.*, p. 19; M, J, and L.
- ¹¹⁸ *Ibid.*, p. 19-20; difficulty, excessive poverty, and situated among enemies.
- ¹¹⁹ *Ibid.*, p. 21; an axe, a saw, and an auger.
- ¹²⁰ *Ibid.*, p. 22; Noah, Jepheth, and Shem.
- ¹²¹ Sovereign Great Priory of Canada (SGP). 1999; p. 38.
- ¹²² *Ibid.*, p. 63, "Which is greatest — The strength of Wine, the power of the King, or the influence of Woman?"
- ¹²³ *Ibid.*, p. 75.
- ¹²⁴ *Ibid.*, p. 132, 136; Christ our Profit, Christ our Priest, Christ our King.
- ¹²⁵ *Ibid.*, p. 134; love, honour, and fear God.
- ¹²⁶ Executive Committee. 1997a, pp. 7, 12.
- ¹²⁷ *Ibid.*, p. 12.
- ¹²⁸ *Ibid.*, pp. 11, 13.
- ¹²⁹ *Ibid.*, p. 18.
- ¹³⁰ Executive Committee. 1997b, p.12.
- ¹³¹ *Ibid.*, p. 15.
- ¹³² *Ibid.*, p. 18; Adino, Eleazar, and Shammah.
- ¹³³ Reynolds, J.W. 2003. *An Illustrated Address on Numbers given to Zelators*. Papers

of Toronto College SRIA, No. 31: pp. 9-12.

¹³⁴ 1 Corinthians 15: 17-20.

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- ## Addendum
- Additional examples of **three** found in the *Nova Scotia Ritual* which like Ontario is also A.F. & A.M. *vis-à-vis* New Brunswick which is F. & A.M.

Entered Apprentice Degree

1. **Three** reasons for using the hoodwink and cable tow: 1) that my heart might conceive before my eyes beheld the beauties of Masonry, 2) as I was in darkness, it was to teach me to keep the whole world so, respecting the secrets of Freemasonry, except from such as were as justly entitled to receive the same as I was about to becoming, and 3) that had I not conformed to the ceremonies of my initiation, thereby rendering myself unworthy to be taken by the hand as a Mason, I might by the aid of the cable tow, have been led out of the lodge without having beheld even the form thereof. (Anon., 1986, pp. 50-51).

2. **Three** Sections of the Entered Apprentice Lecture. (Anon., 1986, pp. 43, 49, and 53).

3. A lodge has **three** symbolic lights, situated in the East, West, and South. (Anon., 1986, p. 56).

4. Lodges were anciently dedicated to Solomon King of Israel, as well as St. John the Baptist, and St. John the Evangelist by speculative Masons. (Anon., 1986, p. 58).

5. Entered Apprentices should serve their Masters with freedom, fervency, and zeal, which are emblematically represented by chalk, charcoal, and clay. (Anon., 1986, p. 61).

Fellow Craft Degree

6. **Three** steps allude to the **three** precious jewels, the attentive ear, the instructive tongue, and the faithful breast. (Anon., 1986, pp. 90, 105).

7. Geometry treats of the powers and properties of magnitudes in general where length, breadth, and thickness are considered – from a point to a line, from a line to a superficies, from a superficies to a solid. (Anon., 1986, p. 92).

8. By Geometry we discover the wisdom, power, and goodness of the Great Architect of the Universe. (Anon., 1986, p. 97).

Master Mason Degree

9. The Lecture is in **three** sections. (Anon., 1986, pp. 108, 125, and 147).

10. The **three** steps usually delineated upon the Master's carpet are emblematical of the **three** principal stages of human life, youth, manhood, and age. (Anon., 1986, p. 159).

11. The hour glass is an emblem of human life. . . . Today he puts forth the tender leaves of hope; tomorrow, blossoms, and bears his blushing honours thick upon him; the next day comes a frost which nips the shoot; . . . (Anon., 1986, pp. 161-162).

12. You are not bound by duty, honour, and gratitude . . . (Anon., 1986, p. 163).

13. To preserve the reputation of the Fraternity . . . to your inferiors, . . . ; to your equals . . . ; to your superiors . . . (Anon., 1986, p. 163).

