

**The Architect
2007**



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 V. Ven. Bro. Herbert F. Steele, 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* 2007



Grand Council Allied Masonic Degrees of Canada

Grand Officers 2006-2007

S.G.M.	M.V. Bro. Peter D. Park, <i>York Council No. 133</i>
D.G.M.	R.V. Bro. Arthur D. Payne, <i>Mariners Council No. 214</i>
S.G.W.	R.V. Bro. Keith F. Macdonald, <i>Burlington Council No. 70</i>
J.G.W.	R.V. Bro. Michael Hammell, <i>Victoria Council No. 213</i>
G. Treas.	R.V. Bro. Harold H. Hubbell, <i>Kawartha Council No. 143</i>
G. Sec.	R.V. Bro. Leonard Harrison, <i>Kawartha Council No. 143</i>
G. Reg.	R.V. Bro. Lawrence M. Halliday, <i>Richmond Hill Council No. 217</i>
G. Lect.	M.V. Bro. William Laycock, <i>Tylers of Solomon No. 212</i>
S.G.D.	V.V. Bro. Peter Shertobitoff, <i>Bridge City Council No. 197</i>
J.G.D.	V.V. Bro. Max F. Anglade, <i>Mozart Council No. 218</i>
G. Chap.	V.V. Bro. Alexander Hart, <i>Dogwood Council No. 171</i>
G.D. of C.	V.V. Bro. Douglas Roulston, <i>Arcana Council No. 215</i>
G. Inner Guard	V.V. Bro. B.C. Lee Welch, <i>Arcana Council No. 215</i>
G. Tyler	V.V. Bro. Eugene de Beaupre, <i>York Council No. 133</i>
G. Historian	M.V. Bro. Glenison T. Jones, <i>Capital City Council No. 154</i>

District Deputy Grand Masters

District 1	R.V. Bro. Peter J. Pocklinghorne, <i>Arcana Council No. 215</i>
District 2	R.V. Bro. Richard Carveth, <i>York Council No. 133</i>
District 3	R.V. Bro. Charles E. Yorke, <i>Keystone Council No. 172</i>
District 4	R.V. Bro. George Elliot, <i>Bridge City Council No. 197</i>
District 5	R.V. Bro. Jean Marseille, <i>Mozart Council No. 218</i>
District 6	R.V. Bro. Alistar M. Ross, <i>Dogwood Council No. 171</i>

Grand Representatives

England, Wales & Territories

M.V. Bro. Glenison T. Jones, *Capital City Council No. 154.*

Unites States of America

R.V. Bro. James A. Shaw, *Burlington Council No. 70.*

Victoria (Australia)

M.V. Bro. Kenneth L. Whiting, *Medwayosh Council No. 62.*

Western Australia

M.V. Bro. Albert E. Card, *Scarboro-Willowdale Council No. 170.*

France

R.V. Bro. Claude E. Meslage, *Capital City Council No. 154.*

**The Architect
2007**



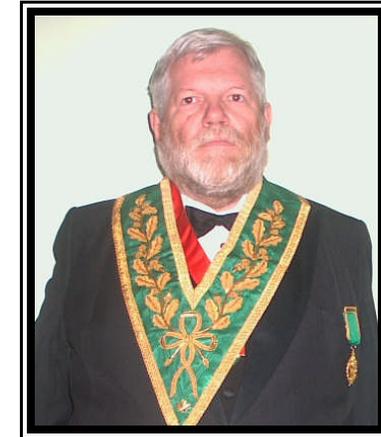
Published by

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

Table of Contents

R. Ven. Bro. Arthur D. Payne, Deputy Grand Master 2005-2007	1
Anderson's Constitutions	4
(Bro. Gaël Marchand, <i>Capital City Council No. 154</i>)	
Masonic Roots	16
(M. Ven. Bro. Raymond C. Purslaw, <i>Scarboro-Willowdale Council No. 170</i>)	
My Learning Curve in Masonry	20
(Bro. Jacob Joseph, <i>Scarboro-Willowdale Council No. 170</i>)	
Freemasonry in India	23
(Bro. Noel Joseph, <i>Scarboro-Willowdale Council No. 170</i>)	
Values	26
(Bro. Christos Pandelidis, <i>Victoria Council No. 213</i>)	
Masonic Education	30
(Bro. Kenneth W. Heans, <i>Richmond Hill Council No. 168</i>)	
Freemasonry: The Story of Life	33
(Bro. Henryk Krajewski, <i>London Council No. 68</i>)	
The Masonic Import of <i>The Da Vinci Code</i>	40
(Bro. J. Paul Lacroix, <i>Medwayosh Council No. 62</i>)	
The Secret about the Secret	60
(Bro. Branislov Klčo, <i>Dogwood Council No. 171</i>)	
Jolly Roger	61
(Bro. Hans von Rosen, <i>Capital City Council No. 154</i>)	
An Explanation of the RAM Jewel	66
(Bro. Gordon F. Smith, <i>Kawartha Council No. 143</i>)	
Nelson! A Freemason????	71
(R. Ven. Bro. Michael Sastre, <i>Capital City Council No. 154</i>)	
Motivational Gifts and Masons	76
(Ven. Bro. Joel Chiri, <i>Victoria Council No. 213</i>)	
Good and Evil	93
(Bro. Louis N. Jansurik, <i>York Council No. 133</i>)	
Who are the Scribes and Principals of the Royal Arch Masons	97
(R. Ven. Bro. John W. Reynolds, <i>Medwayosh Council No. 62</i>)	
The 10 Commandments as Codified in Modern Canadian Law	113
(R. Ven. Bro. John W. Reynolds, <i>Medwayosh Council No. 62</i>)	

R. Ven. Bro. Arthur David Payne, KGC Deputy Grand Master, Allied Masonic Degrees of Canada 2005-2007 Sovereign Grand Master Elect 2007-2009



Arthur D. Payne was born in Sarnia, Ontario on June 17th, 1947. He was educated in Sarnia and after a few years of travel and university settled as a construction Tradesman working as an Insulation Mechanic for over 30 years in the local chemical industry.

In his private life he has been married to Aleida since December 1980, and has two sons Arthur Albert born in 1981, and Leonard Milan born in 1982. He served as the Local Registrar for the Sarnia Minor Lacrosse Association from 1995 to 2005, and served as Zone Registrar for Ontario Lacrosse Association in Zone # 7 (London, Windsor, Wallaceburg, Leamington and Sarnia) from 1996 to 2005. Art had been an Amateur Radio Operator for over 30 years, and collects and repairs clocks as a hobby.

Masonic History

1980 — Initiated, Passed and Raised in *Tuscan Lodge No. 437*, Sarnia.

1981 — Exalted in *Wawanosh Chapter No. 15*, R.A.M., Sarnia; Fezzed, *Mocha Temple A.A.O.N.M.S.*, London; Greeted as Select Master in *Riblah Council No. 6*, R. & S.M., Elevated as member of *Lake Huron Lodge No. 3*, Royal Ark Mariners, Sarnia; Sarnia; Consecrated in *St. Simon of Cyrene Preceptory No. 37*, Sarnia.

1982 — among the initial members of the Shell Degree team.

1984 — Served as Presiding Preceptor of *St. Simon of Cyrene Preceptory No. 37*, Sarnia.

1985 — Served as Master of *Tuscan Lodge No. 437*, Sarnia; Initiated in *Sarnia Lodge of Perfection*, A. & A. S. R.

1986 — Initiated in *Paulinus College No. 35*, York Rite Sovereign College of North America, Sarnia; Served as District Blood Donor Chairman, Sarnia.

1987 — Served as President of Past Masters, Masters, and Wardens Association, Sarnia; Elected 1st Principal in *Wawanosh Chapter No. 15*.

1988 — Elected to Grand Executive, Sovereign Great Priory; Elected as Secretary of *Tuscan Lodge No. 437*.

1989 — Admitted to *Mariners Council No. 214*, and *Red Branch of Eri*, Allied Masonic Degrees of Canada, Sarnia.

1990 — Served as Thrice Illustrious Master of *Riblah Council No. 6*; Anointed to Order of the Silver Trowel; Initiated as Knight in *Lambton Conclave No. 31*, Red Cross of Constantine, Grand Imperial Conclave of Canada.

1991 — Appointed as Grand Steward, Grand Lodge of Canada in the Province of Ontario; Served as Worshipful Commander Noah of *Lake Huron Lodge No. 3*, Royal Ark Mariners, Sarnia.

1993 — Appointed Grand Steward, Royal & Select Masters of Ontario.

1995 — Knighted in *Ontario Priory No. 49*, Knights of the York Cross of Honour, London.

1996 — Honoured as Knight of *Red Branch of Eri*; Initiated into *The Masonic Order of the Bath* and *Ye Ancient Order of Corks*, Allied Masonic Degrees of Canada.

1998 — Served as Sovereign Master of *Mariners Council No. 214*, Allied Masonic Degrees of Canada, Sarnia.

1999 — Served as Most Puissant Sovereign of *Lambton Conclave No. 31*, Red Cross of Constantine, Grand Imperial Conclave of Canada.

2002 — Elected 2nd time as 1st Principal in *Wawanosh Chapter No. 15*, Sarnia; Honoured as Knight Commander of Red Branch of Eri, Allied Masonic Degrees of Canada; Initiated in *Aaron Council No. 1*, Order of the High Priesthood of Ontario, Petrolia; Elected District Deputy Grand Master, District No. 1, Allied Masonic Degrees of Canada.

2003 — Elected 3rd time as 1st Principal in *Wawanosh Chapter No. 15*, Sarnia; Elected Secretary, Mariners Council No. 214, Allied Masonic Degrees of Canada, Sarnia; Initiated in *London Conclave No. 2*, Order of the Secret Monitor; Elected Grand Executive, Allied Masonic Degrees of Canada.

2004 — Consecrated in *Emmaus Tabernacle No. XLVII*, Holy Royal Arch Knight Templar Priests, Hamilton.

2005 — Chairman of Grand Council Sessions, Allied Masonic Degrees of Canada, Sarnia; Elected Deputy Grand Master, Allied Masonic Degrees of Canada.

2006 — Served as Grand Superintendent District No. 1, R.A.M.; Appointed as Deputy Grand Intendant General, Red Cross of Constantine, Grand Imperial Conclave of Canada; Serving as Registrar of *Lambton Conclave No. 31*, Red Cross of Constantine, Grand Imperial Conclave of Canada; Served as Primate in *Paulinus College No. 35*, York Rite Sovereign College of North America, Sarnia.

2007 — Served as Chancellor in *Paulinus College No. 35*, York Rite Sovereign College of North America, Sarnia; Served as 2nd Visiting Deacon, *London Conclave No. 2*, Order of the Secret Monitor; Served as Steward in *Emmaus Tabernacle No. XLVII*, Holy Royal Arch Knight Templar Priests, Hamilton.

Anderson's Constitutions

Bro. Gaël Marchand

Capital City Council No. 154, Ottawa, Ontario

Presented to *Capital City Council, No. 154* on March 6th, 2006.

There are two original editions of the *Book of Constitutions* by James Anderson: the first one was published in 1723, and the second one in 1738.

1 — ORIGINS OF THE CONSTITUTIONS

The written minutes of the Grand Lodge of England start only in November 1723, but we know by Anderson himself that on September 29, 1721, he was ordered at a communication (meeting) of the Grand Lodge to "digest the old Gothic Constitutions in a new better method" and prepare a Book of Constitutions. Three months later, his work was referred to a Committee. The Committee reported to the Grand Lodge in March 1722, possibly presenting a first edition of the Constitutions. The book was then ordered to be published but was not issued before January 1723, at which time James Anderson was a Grand Junior Warden.

2 — CONTENT OF THE BOOK OF CONSTITUTIONS

(see the 1st pages of the Book)

The original title of the 92 page book is: "The Constitutions of the Free-Masons, containing the History, Charges, Regulations *etc.* of the Most Ancient and Right Worshipful Fraternity, for the Use of the Lodges".

The Book's content is the following:

1st **A frontispiece**, engraved by John Pine (described, below)

2nd, **a dedication** to the Duke of Montagu, by John Desaguliers, an indication that he seems to have at least supervised the work of James Anderson.

3rd **part is the History, laws, charges, orders, regulations and usages.** The historic part of the Constitutions aimed at raising the prestige of the Grand Lodge by presenting the supposed Freemasonry heroes and explaining how the secrets of the Craft were transmitted from Biblical times

throughout History. It contains what is called the *Andersonian theory* of the Legend of the Craft. This theory claims Adam to be the first freemason, and draws a scheme of transmission of the Royal Art through prominent characters such like Noah and his sons, Nimrod, Abraham, Salomon, Hiram of Tyre, Hiram Abif, Nabuchodonosor, Zerubbabel, Thales, Pythagoras, the Emperor Augustus and William the Conqueror.

Actually, the roots of the so-called Andersonian theory can be found in the two most valuable manuscripts of the Craft, both kept in the British Museum: the *Halliwel MS*, and the *Cooke MS*.

The *Regius or Halliwel manuscript* was written by a priest, maybe the Chaplain of a Lodge, in 1390. *The Matthew Cooke manuscript* was written in 1450 but is almost certainly the transcript of a yet older manuscript. Its author was a speculative mason.

4th part are the Charges of a Freemason (6 articles describing the general duties of a Mason)

(See list of first Grand Officers and see George Payne, Appendix I)

George Payne served twice as Grand Master, in 1718-1719 and 1720-1721. The first time he was Grand Master, he ordered a recollection of all early Masonic manuscripts possessed by the Lodges in London, England, Scotland and Ireland, in order to create a whole coherent system for the Masonic society, which constituted at this time in originally operative Lodges which had progressively accepted more and more speculative fellows. He named this collection of old Masonic documents the "Gothic Constitutions" and started to compile them, so it was ready to be integrated in the new *Book of Constitutions* that Anderson had been ordered to write in 1721.

The Old Charges were in fact a recollection of early manuscripts stating the Masonic charges, in use in the Lodges at this time. A counting in 1986 estimated a total of 113 known manuscripts of Old Charges. *Anderson's Constitutions* constituted an attempt to summarize and eventually replace all these Old Charges with standard obligations. No one knows exactly how many of these Old Charges were compiled before ultimately being integrated in the Constitutions. It seems however that in 1719 the Grand Master Desaguliers decided to have a number of them destroyed by fire. Officially, this was done so that these manuscripts would not fall in wrong hands, but the real reason and the criteria of the selection are still matter of discussion.

The 6 charges according Anderson can be summarized as follows:

- 1 - Masons believe in God, and masonry becomes a centre of union and conciliation.
- 2 - Masons are loyal subjects and masonry gives no umbrage to the government.
- 3 - Only free-born, good and true men will assemble and work in the Lodge, which is subject to by-laws or regulations.
- 4 - Merit is placed above seniority, the hierarchy on the Lodge, and the powers of the Grand Master.
- 5 - Ethic of work in the Lodge, the most operative part.
- 6 - Discipline and harmony in the Lodge, caution, honourable conduct and brotherly love in the society.

Postscript upon the act against masons.

5th part of the Book is the General Regulations (39 articles organizing the work of the Grand Lodge).

It is followed by a **Postscript** upon the manner of constituting a new Lodge.

Then, **an official Approbation** of the Duke of Wharton.

Then, **Masonic songs** for the Master, the Warden, the Fellow-craft and the Entered Apprentice.

And to finish, Order to publish by the Duke of Wharton and Commercial for some books printed for Senex and Hooke.

3 — THE FRONTISPIECE OF THE CONSTITUTIONS OF 1723

31 — A general description of the Frontispiece

Now please turn your attention to the frontispiece of the Constitutions (Appendix II).

It was engraved by the English Mason and artist John Pine (1690-1756). It represents John, second Duke of Montagu, Grand Master from June 1721 to June 1722, handing the Roll of Constitutions and the Compasses to his successor Phillip, Duke of Wharton, also flanked by his Deputy and Wardens. Beneath the figures is a draw of the *47th Proposition of Euclid*, which was to become the jewel and the distinctive mark of the Worshipful Masters.

32 — The publishers

The book was published by an association of two publishers. The

first one was John Senex, who was a publisher of scientific books — he was the publisher of John Desaguliers and other scientists from the Royal Society — a globe and maps creator, would himself become a Fellow of the Royal Society in 1728, and would be one of the Grand Wardens under the Earl of Dalkeith in 1723. The second editor was also a scientific books publisher, John Hooke.

32 — The Characters

321 — The Grand Lodge 1721-1722

On the left side of the frontispiece, the Duke of Montagu is accompanied by his Deputy and Wardens. The Deputy Grand Master of the Duke of Montagu was John Seal and his Wardens were Josiah Villeneau and Thomas Morrice.

The Duke of Montagu

At the time of the Constitutions, he was 31 years old. He had been proposed as the new Grand Master by his predecessor George Payne and after him, no commoner would ever become Grand Master of the Grand Lodge of England. He had a very good reputation, was said to be the richest man in England, and was Colonel of a regiment of Horse Guards. In 1722, he was appointed Governor of the islands of Saint Vincent and Saint Lucia in the West Indies, but delegated the work to a trustee while staying himself in London, where he continued to exercise an influence on the Craft. In June 1722, he contested the regularity of the election of his successor the Duke of Wharton, but John Desaguliers convinced him to step back to preserve the unity of the Grand Lodge.

John Seal

The one closest to the Grand Master (with a wig).

John Seal was a physician. He was the first Deputy Grand Master ever, as the position was created under Montagu. When the office was created at the Annual Grand Feast of 1721, it was also decided that the Grand master would chose his Deputy, whereas the Wardens still were elected by Grand Lodge.

Josiah Villeneau

Josiah Villeneau was an upholsterer.

Thomas Morrice

Thomas Morrice was an operative mason, a stonecutter. He had previously been a Grand Warden in 1718 under George Payne and in 1719 under John Desaguliers. He is represented holding 3 gloves, two left hands, one right hand (to show it is his third term in office of a Warden?).

(322 — The Grand Lodge 1722-1723)

The group on the right side of the frontispiece includes 4 persons: the Duke of Wharton, his two Wardens who were Joshua Timson and James Anderson himself (Junior Grand Warden), and on the far right, the Deputy Grand Master, Reverend John Theophilus Desaguliers, a mason of much importance to our study.

The Duke of Wharton

He was born in an affluent family and was famous for his libertine lifestyle. In spite of close connections with the Stuart pretender in exile James III, he officially supported the House of Hanover and was created Duke by George I.

He suddenly decided he wanted to become Grand Master and he used his personal charm and his influence to secure his election in June 1722, much to the disgust of his predecessor. The dispute was settled with Wharton accepting to nominate Desaguliers as his Deputy Grand Master. However, when in June 1723 he contested the election of his successor the Earl of Dalkeith, the Grand Lodge did not support him and eventually expelled him from the Craft.

As a revenge, he created a secret society, the Gormogones, to concurrence Freemasonry, but had little success. He went to the continent and openly supported James III. After he led an Irish regiment of the Spanish army in an assault against Gibraltar, he was declared a traitor in England, was expelled from the House of Lords and his properties were confiscated. He converted to Roman Catholicism and died in 1731 in a Franciscan monastery in Paris at the age of 33. He had been only 24 when installed Grand Master.

Rev. John Théophilus Desaguliers (1683-1744)

Jean Theophile Desaguliers was the son of a French Huguenot clergyman. He was born in 1683 in La Rochelle (France), but his family fled France when Louis XIV suppressed the freedom of religion for the Protestants

in 1685. He was only two at this time and was smuggled out of France by his family in a wine cask. Desaguliers grew up in Guernsey until his family moved to London, where his father was ordained in the Church of England and became a minister for a French community in Piccadilly. The young John Desaguliers studied law, mathematics and sciences in Oxford, and was later given the Chair of experimental philosophy in Christ Church College in Oxford. He moved from Oxford to London in 1713 and established himself as an Anglican Chaplain. At this time, he was made a member of the Royal Society and became friend with Newton. A doctor in Law and a renowned mathematician and philosopher who also invented the planetarium, Desaguliers was later appointed as the Chaplain of the Prince of Wales, whom he initiated in 1737. He was initiated himself in 1712 at the Goose and Gridiron Ale House in Saint Paul's Churchyards in London, in what was to become *Antiquity Lodge No. 2*. He was very active in the creation of the Grand Lodge in 1717 and became its third Grand Master in June 1719. The most important character on the frontispiece, he is considered by most scholars as the fonder of the speculative masonry, and his personal influence on the Craft is impressive. He wrote or recomposed most of the ritual. Desaguliers brought a touch of Newtonian Christianity into masonry, a new idea of religion based upon analysis and reality, which appealed to intelligence and can be found throughout our ritual. He also tried to give more spiritual foundations to the early ritual. The final paragraph of the Working Tools of an Entered Apprentice is typical of this Newtonian influence. In the frontispiece, Desaguliers is depicted with a finger pointing to the Constitutions, thus revealing his ownership of the work.

Rev. James Anderson (ca. 1680-1739)

James Anderson was a Presbyterian Minister born *circa* 1680 in Aberdeen, Scotland. His father James was a member of the Lodge in Aberdeen. There are serious chances that his son was initiated there, but there is no conclusive evidence. What is sure is that he was not amongst the founders of the Grand Lodge of London in 1717. He was a graduate in theology from the university (1702), but became a doctor much later in 1731. He left Aberdeen to become the Reverend of a Presbyterian Chapel in London around 1709. It is known that he was ruined around 1720 in the bankruptcy of the Southern Sea Company, and consequently had to make translations and write genealogies for a living. He certainly was a mason at the time of his financial difficulties, for his Masonic connections helped him. He was placed as a Chaplain for the Earl of Buchan by the Duke of Montagu who would be elected as Grand Master in 1721. His financial situation also might have been one of the reasons why the Duke himself commissioned him with the making of the Constitutions in September 1721. He is said to have been a member of *Antiquity Lodge No. 2*, but the Masonic career of James

Anderson is far from being clear, and it has never been proved that he had even been the Master of a Lodge.

There is no record of Anderson's activity for the Grand Lodge between 1723 and 1738, the year of the second edition of the Constitutions. Anderson died in 1739 in a relative indifference. At a time where Masonic funeral had become a first class social event, only 12 persons, including Desaguliers, attended Anderson's burial. But his name would survive, forever associated with the *Book of Constitutions*.

Joshua Timson

Joshua Timson was a blacksmith. The composition of the Grand Lodge let some scholars to consider that in these times of transition from operative to speculative masonry, the appointment of some operative as Grand Wardens was merely a concession to the operative Lodges.

33 — The background of the frontispiece

One can notice the Mosaic Pavement and the four sets of columns representing the 3 Greek orders of architecture: Corinthian, Doric, Ionic, and the August classic style.

Two of the characters seem to be a late addition to the initial design of the work: the profile on the far left, and the head "popping up" in the middle of the group on the right (maybe the Junior Wardens ?).

4 — THE REAL IMPORTANCE OF THE CONSTITUTIONS

Remember the political context in Great Britain at this time. King Charles I had been decapitated in 1649, and Oliver Cromwell ruled with the support of the Parliament. After Oliver Cromwell died in 1660, the Parliament solicited the son of Charles I, who became King Charles II. The years following the Restoration saw the rule of the Tories and the time of the Cavaliers. For the Roman Catholics and the Nonconformist Protestants, it was a time of persecution at the hands of the Church of England. In 1685 the openly Catholic brother of Charles II, became king under the name of James II and ended the persecutions. A disgruntled Church of England soon contacted his son-in-law William of Orange and asked him to land in England and seize the throne. James II eventually fled in exile and the Dutch prince became king in 1688 under the name of William III. He was allegedly initiated six years later. Under his reign, the Catholics were not persecuted but were banned from public offices. Queen Ann, who was crowned in 1702, partially put an end to these discriminations. When she died in 1714, George Ludwig,

Electors of Hanover, became King George I, but the Stuarts still had many supporters and they had encouraged the creation of military Lodges in the Scottish regiments with political second thoughts. The violent confrontation between Whigs and Tories was actually one between tenants of the House of Hanover and those of the House of Stuart, supported by most operative Lodges.

The Old Charges of the operative masonry were heavily influenced by the Catholic religion. Most scholars agree to say that in compiling them, Desaguliers and George Payne discarded the most religious of the early Masonic texts that had been collected. This must be understood at the light of the social context in England in early 18th Century. Most people were tired of the civil unrest following the civil war and felt the need for a national reconciliation. So the Natural Religion professed by the Royal Society was a convenient way of gathering the Brethren in a common belief, and the most disturbing heritage of Catholicism and everything that could have reminded of the Stuart was removed from the rituals.

However, Desaguliers did not content himself with eliminating the most controversial (Catholic and Stuartist) manuscripts and compiling the others. The most important part of the Old Charges are the first two articles, which were reportedly written by Desaguliers himself. These articles focus on the necessary political and religious conciliation of the English society in and through the Craft. The first one paves the way to religious tolerance within Freemasonry, since both Catholics and Protestants and eventually Jews were to be accepted in the Craft. The second one restores political tolerance in the Lodges, urging to reconciliation between loyalists and rebels.

The ban on political and religious discussions in the Lodge that is still today one of the main characteristics of Freemasonry is based on these two articles. They truly constitute the core of the Constitutions and are landmarks in the evolution toward speculative masonry.

CONCLUSION

Anderson was not a writer but a compiler, and a front for the work of George Payne and John Desaguliers. The book was a success because it was a sum of most of the Masonic knowledge of this time and came at the right time to support the claims for unity and leadership of the Grand Lodge of England. It was also a success because it happened to be published in France as early as 1742 and so extended notably the influence of its theories on the continent.

John Desaguliers and George Payne had successfully managed the transition between an operative masonry and a speculative masonry and established the first modern rules for the Grand Lodge, while pursuing a more concrete agenda of pacification of the political and religious life in their country.

Such transformations in the Royal Art were not well received everywhere. At the time of the Constitutions, the influence of the Grand Lodge merely extended over the cities of London and Westminster. Many old operative Lodges ignored the self proclaimed authority of the Grand Lodge and continued their business as usual. Eventually, the adoption in the Constitutions of a mild deism or natural religion instead of the more affirmed Christian principles contained in the authentic Old Charges led opponents to create in 1751 the Grand Lodge of Ancient Masons, and had them challenge and contest the regularity of the Grand Lodge until 1813 . . . but this is another story

References

- Anderson, James. 1723. *The Constitutions of the Freemasons*, (Index, frontispiece, Charges and Regulations available on the internet site of the Grand Lodge of British Columbia and Yukon at www.freemasonry.bcy.ca)
- Mackey, Albert G. 1898. *The History of Freemasonry*. (A comprehensive history of the Craft, available on line at www.freemasons-freemasonry.com)
- Naudon, Paul 1981. *Histoire général de la Franc-Maçonnerie*. Fribourg: Office de livre, 251 pp.
- Ridley, Jasper. 1999. *The Freemasons*, Vol. 52 & 56, Villard de Honnecourt Lodge of Research, GLNF 2004

APPENDIX I

GRAND OFFICERS OF THE GRAND LODGE OF LONDON 1717 -1724

June 1717 - June 1718

Grand Master	Anthony Sayer
Grand Wardens	Joseph Elliott and Jacob Lanball

June 1718 - June 1719

Grand Master	George Payne
Grand Wardens	John Cordwell and Thomas Morrice

June 1719 - June 1720

Grand Master	John Désaguliers
Grand Wardens	Anthony Sayer and Thomas Morrice

June 1720 - June 1721

Grand Master	George Payne
Grand Wardens	Thomas Hubby and Richard Ware

June 1721 - June 1722

Grand Master	Duke of Montagu
Deputy Grand Master	John Beal
Master Grand Wardens	Josiah Villeneuve and Thomas Morrice

June 1722 - June 1723

Grand Master	Duke of Wharton
Deputy Grand Master	John Désaguliers
Grand Wardens	Josiah Timson and James Anderson

June 1723 - June 1724

Grand Master	Duke of Dalkeith
Deputy Grand Master	John Désaguliers
Grand Wardens	Francis Smel and John Senex

APPENDIX II



Engraved by John Pirie in Alderglass, London



Masonic Roots

M. V. Bro. Raymond C. Purslow

Scarboro-Willowdale Council No. 170, Willowdale, Ontario

Presented to Burlington Council No. 70 on May 6th, 2006.

The Junior Warden's Lecture¹ makes mention of the usages and customs of "Ancient" Freemasonry, and goes on to say that it is not only the most "Ancient", but the most moral institution that even existed. Which I do not for a minute doubt.

But how ancient is Freemasonry?

In the *London Telegraph* in 1871 there was this quote "Freemasonry dates from before the flood".

Modern research has traced Freemasonry back to 15th Century Western Europe, and in particular, France and Scotland. The date 1717 has been bandied about to some extent as being the source date of freemasonry, but this in fact is the founding date of the Grand Lodge of London, which was created when the London masons decided to separate themselves from Scottish Freemasonry. The Grand Lodge of England didn't come into being until almost a hundred years later, in 1813. Freemasonry was introduced to England by King James VI of Scots and 1st of England after the union of the crowns in 1603. So obviously Freemasonry was in vogue before that date.

The oldest records of rituals that have been found in the U.K. belong to the Ancient and Accepted Scottish Rite of Freemasonry, so even way back then freemasonry was considered "ancient". Some of these old degrees were devoted to the biblical character Enoch and the flood. Enoch was warned of the coming of a second great flood by the angel Uriel and he was a very prominent figure in Freemasonry, and he should still be, yet we hear very little of him, if in fact we hear anything at all.

In the 19th Century, in order to conform to the politics and thinking of the times, the Grand Lodge of England censored the higher rituals of the craft, and some of the not so high rituals. They did this by removing, changing and generally tampering with the rituals so that they are practically unrecognizable from the original.

This has created a very sad state of affairs inasmuch as the original meaning and intent of Freemasonry is virtually obliterated, and we are left to

figure out what the craft means to us as individuals instead of what it should mean to us as a brotherhood. Noah, that well known biblical ark builder, was a direct descendent of Lamech who was the father of four children. They were Jabal, Jubal, Tubal Cain and Naamab, three sons and one daughter. Jabal is reputed to be the inventor of geometry, Jubal built the first house of stone and wood, Tubal Cain was an artificer in brass and iron and Naamab invented weaving. In the sure knowledge from their ancestors that the great flood was imminent, they carved the knowledge of their arts on two stone pillars. One was of marble, which could not be destroyed by any fire; the other was of latonia,² which could not be destroyed by water.

After the flood had subsided, and the human race was getting back to normal, the stone pillars were discovered by a man called Hermerius Trismagistus. Trismagistus in translation means thrice great, because he was a minor king in his own right, a priest and a prophet. Hermerius Trismagistus is better known nowadays as Hermes. He was a scribe to Thoth, the second God King of Egypt and he proceeded to teach the people the arts that he had discovered. He was indeed, the founder of practical masonry in the great Egyptian dynasty. Is it possible I wonder, that the statement in the *London Daily Telegraph* was correct? After all, the symbolism of Freemasonry is based on Operative Masonry. That, according to one version, is how the shaping and building of stone was introduced to mankind. The introduction of Speculative Freemasonry came much later.

The Masonic ritual is derived from the old testament and it is possible that it is based on the ancient Egyptian pilgrimages of spiritual initiation. There were, and possibly still are, two ancient pilgrimage routes on that side of the planet, one in Europe and the other in Egypt. The European pilgrimage route was Druidic in origin and as in Egypt there were seven sacred places, which were visited in turn as the initiates passed from one level to the next as they attempted to attain spiritual perfection. It took many years to complete the seven levels or degrees and the classification of the pilgrims depended on which level or degree they had attained. They could be classified as a priest, or a magi/wise man, or ultimately a prophet. Every prophet in the old or New Testament must have completed the seven degrees of initiation to qualify as such. Hermerius Trismegistus was a prophet and therefore must have completed the seven levels, so the pilgrimage route must surely have been in existence at that time.

The Egyptian pilgrimage of initiation is the one that is of interest here tonight, because the similarities between the first four levels or degrees and the Masonic ritual are very striking. The pilgrimage of initiation started at the Temple of Philae where the initiate was prepared by purification, control of physical appetites, he was tested on emotional

responses, intelligence, willpower and obedience. His eyes were bandaged (hoodwinked) and he was led to what was known as the Gate of Man and asked for the password, which of course he didn't know, but I'm sure his guide gave it for him. He was obliged then to swear an oath with a sword at his throat. The bandages were removed and he was made to ascend a ladder with seven steps, which was an allegory to the seven stages of alchemical transformation or spiritual achievement.

Then he was awarded the first degree, taught the handclasp and the password, which was *Amoun*, which means 'be discreet'. He was also taught or given the knowledge of the natural sciences, anatomy, healing and symbolic and hieroglyphic writing.

After a minimum of one year apprenticeship he travelled to the Temple of Thebes where he was tested as to his efficiency in the first degree. On proof of his efficiency he was admitted to the second degree, and given the sign and word of that degree. He was then set to study in depth architecture, geometry, mathematics, geographical and other sciences.

The third level/degree was taken at the Temple of Abydos where the initiate entered by the Gate of Death where he was questioned as to whether he had taken part in the murder of the God/King Osiris. In the Masonic ritual Osiris can be equated with Hiram Abiff. He was offered a crown of gold, which, as a true aspirant he refused as a sign of his disdain for material wealth. He was then symbolically killed by a blow to the head after which he was taken to the hall of judgment. Here he received the sign of the degree, which was a form of embrace, and the password of the degree.

The knowledge associated with this degree was drawing, painting, hierogrammatical alphabet, the history of Egypt, astronomy and rhetoric.

The higher spiritual degrees or mysteries started with the fourth level which was enacted at the Temple of Hermopolis. The initiate was again hoodwinked and a rope in the form of a noose was placed around his neck, he was raised from his symbolic death and introduced to the masters and to the reigning pharaoh who presided over the assembly and his name was inscribed in the *Book of Adepts*.

Those first four levels or degrees of spiritual initiation in ancient Egypt are so close to the three degrees of Freemasonry as to be unmistakably connected. But as their secrets were passed on orally records are almost non-existent, and up to the present very few clues have

been found. So until further discoveries can be made to prove otherwise we will have to be content with a six hundred year old institution, which isn't really all that "ancient". Unless ancient freemasonry is in fact a modified version of the ancient Egyptian pilgrimage of spiritual knowledge, in which case it would be really "ancient".

How it came to be modified into what is now modern Freemasonry is the possible subject for another R & E paper.

¹ Anonymous. 1999. *The Work*. Pp. 80-91. Hamilton:: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, 220 pp.

² Latonia, meaning living rock.



My Learning Curve in Masonry

Bro. Jacob Joseph, Junior Warden
Scarboro-Willowdale Council No. 170, Willowdale, Ontario

Presented to Scarboro-Willowdale Council, No. 170 on May 13th, 2006.

My learning curve in Masonry is four years old. This is my reflection on what Masonry has offered me. My quest to learn about it is a continuous one.

The historic period of Freemasonry commences with the time when written or printed records furnish the necessary testimony that the events narrated did actually happen.

If we look at the operative system of stonemasons, we must extend our researches to at least the Middle Ages.

We look at the speculative masonry, we are looking somewhere in the 17th Century.

The era of modern Masonry began on June 24th 1917 when four London Lodges constituted themselves in a Grand Lodge.

However, modern Masonry and all its symbolism is derived from the Temple of Solomon, the building of King Solomon's Temple is said to symbolize perfect development of mind and character from the fact that the temple was perfect in its structure.

Here is a thought that I came across in my readings:

Our present Masonic system was compiled and projected as an expression of the ancient doctrine by a group of minds which were for more deeply instructed in the old traditions and secret science than are those who avail themselves of the work today.

Some experts say that the available literature of the origin and history of the Craft is diffuse and unsatisfactory. It offers a mass of disconnected details of archaeology and comparative religion without unifying them with any helpful light and deals rather with matters of minor and temporal history than what alone is of real moment, the spiritual lineage of the Craft.

Be that as it may. I thought it best to review each degree briefly. Let

me start by saying: The wisdom of Masonry keeps the knowledge of each degree separate.

Your First Degree (*Initiation*) had been conferred in the North East where the sun rises on the day of great light. During the ceremony, you were in darkness and the Lodge was in light. This degree dealt with the discipline of the body and the study of emotions.

Your Second Degree (*Passing*) was awarded in the South East where the sun rises on the day of greatest darkness. In this ceremony, you were in the light and so was the Lodge. This degree dealt with the culture of the mind and developing your intellectual skills.

How was it deliberate that your Third Degree (*Raising*) was about to be given while you stood in the East where the sun rises at the Vernal Equinox? It is the day when light and dark are in a perfect balance. In this degree, you were in light and the Lodge was in darkness. This degree dealt with the awakening of the spirit. Experiencing the death of your ego. It was a way of integrating intellect, emotion and ego to free the spirit.

When I channel my way through the degrees, the question that came to my mind repeatedly was: What is the true purpose of the rituals of Freemasonry? A very simplistic answer — self-examination? [It was challenging. Too much material to absorb. Too short a time to understand what each degree had to offer. Too intimidating. I must go back and reread them.]

H.G. Wells said: "If you don't like your life, you can change it." Syd Banks said: "That nearly all human misery is caused by our thought." [With the recent events around the globe and the history of mankind, you come to have a debate on these statements.] These two statements have a lot to do with Masonry, but they require a much deeper understanding of Masonry.

So the practical aims of Freemasonry — to teach people how to be in control of their own lives? Probably, it goes a little deeper than that. Does it set out to show how we can deepen our sense of meaning through a vision of underlying reality?

The nature of the consciousness is to discover the spiritual secrets of Masonry. That is the purpose at the centre of Freemasonry. It is a warm glow of understanding and a deep pleasure in that understanding. It is an after glow experienced after working Masonic ritual.

What is the Masonic teaching about the state of mind? First, the

world can only benefit from open and frank discussions on the subjects of human belief and our interaction with the power that underpins (supports) the claim. The universe — Freemasons use the term Great Architect of the Universe and GGOTU. Freemasonry is not a religion, but it is a spiritual technique that is compatible with the belief systems of any religion, as well as with the rational view of science. It provides spiritual value without a requirement to subscribe to an entire belief system. It is tolerant; its symbolic teaching embraces people of all beliefs. It allows them to take what they need from the system. It lets them learn more about themselves and how to meet their spiritual needs.

It is an ancient science that can drive human ambition and achievement. It offers insights that do not conflict with modern science. It's a path into the mystery of the inner self — call it soul, spirit, or a state of conscienceness. We have to face up to our own perception of the universe and the role of the Supreme Being.

Freemasonry is a system of self knowledge based on myth, allegory and symbolism. It may even suggest an answer to the key question of modern science: Why does the universe go to the bother of existing? The system of speculative Masonry is an experiment upon the mind — promoting the science of human regeneration — but understanding depends upon the gifts of the supernal light, which in turn depends upon our desire for it. If wisdom is uncovered, all Masons are widow's sons. We seek her out and labour for her.

Over the ages, the Craft has evolved and refined its ritual forms to help its followers find answers to questions. It may be that the absolute truth about ourselves cannot be expressed in language, and can only be revealed through symbols.

I am just beginning to discover that not only are teachings of Masonry peculiar, so is its methods of imparting knowledge.

Ed.: no references provided by the author.



Freemasonry in India

Bro. Noel Joseph, Senior Warden
Scarboro-Willowdale Council No. 170, Willowdale, Ontario

Presented to Scarboro-Willowdale Council, No. 170 on May 13th, 2006.

Masonic history of India is closely bound up with that of the East India Company and the British Armed Forces.

It all began on the 6th of February 1729, when the Constitution of *Lodge Fort William* at Calcutta in the (East) was sanctioned by the Grand Lodge of England, and a Provincial Grand Master was appointed the same year. In Madras being south, the first Lodge was formed in 1752 followed in Bombay [now Mumbai] in the west in 1758.

The first Indian Mason was Mr. Omdat-ul-Omrah, a native Prince, was initiated in 1775. The next after 37 years in 1812 in *Marine Lodge No. 232* at Calcutta, Mr. Meer Bundeh Ali Shah. Followed by two more Indians, one in *Lodge of Hope* in 1834, and the other in *Lodge Friendship No. 6* in 1836. Thus, in the period of 107 years, only four Indians were initiated into Masonry, and all four were Muslims.

Hindus were not considered suitable to be initiated into Freemasonry. The first Hindu to be admitted was Bro. Ranganathan Sastri in the South in 1857. He became the Junior Warden in 1862, Senior Warden in 1863, but never the Master.

In Bengal, the first Hindu Mr. P. C. Dutt was proposed in 1860 but was objected to, under the Provincial Bye-Law No.55, which prohibited Hindus to be taken into the Craft. Mr. Dutt fought for his rights with the then Grand Lodge Authorities and became Bro Dutt in June 1872, in *Lodge Anchor and Hope No. 1*. Twenty-three years later he became Deputy District Grand Master.

In 1843 Bro. Maneckji Cursetjee who was initiated in a French Lodge, was proposed as a joining member of a Scottish Lodge in Bombay, he was turned down. This resulted in consecration on 15th December 1843 of *Lodge Rising Star of Western India*. Designed for admission of Natives into the Craft only.

Bro. Dorabji Pestonji was the first Indian to become an Active Grand Officer, being elected Grand Treasurer in 1886. Candidates professing the Hindu Religion were obligated by a Hindu priest, who was taken into the

Lodge and returned blindfolded. Today the *Bhagawat Gita* is being placed on the Alter.

In 1947 came Independence and the partition of the country into India and Pakistan. In Pakistan Freemasonry became subject of Press and Platform attacks, hence it is banned in that country, with all the Masonic Temples taken over by the Government, most of them have been destroyed. Every thing such as Furniture, Aprons, Records have been burned.

On 24th November 1961 the Grand Lodge of India was impressively inaugurated by the Grand Master of Scotland and the Deputy Grand Masters of England and Ireland. Present amongst the invitees were the Grand Masters of Israel and Alberta, Canada. One hundred and forty-five (145) lodges joined the new constitution whereas equal number decided to keep their old warrants. Hence today we have the Provincial Grand Lodges of England, Scotland and Ireland along with the Grand Lodge of India.

In 1963, Grand Royal Arch Chapter was formed followed in 1965 the Grand Mark Lodge of India, by a deputation from London.

India perhaps is the only country in the world to have maximum number of constitutions on its soil. In addition to Indian, English, Scottish and Irish. There were:

Dutch Constitution:

Lodge Solomon was founded on 7th April 1778 near Calcutta by the commander of the merchant fleet of Netherlands East India Company Bro. Jacob Larwood Van Chevichaven.

French Constitution:

Lodge Sincere Amite at Pondicherry near Madras in the South.

Danish Constitution:

Introduced near Madras in 1805, since the Danish Colony was pretty large. This was possible due to the efforts of Bro. Ewald. A warrant was granted in 1807.

Last year the Scottish Rite was reintroduced, which had been taken back to England when India became Independent.

Secret Monitors which was established in 1894 is progressing well

and are to be found all over the country.

Ed: No references were supplied by the author.



Values

Bro. Christo Pandelidis, Chaplain
Victoria Council No. 213, Ladysmith, British Columbia

Presented to Victoria Council No. 213 on May 21st, 2006.

alue, is the measure of the usefulness or the significance of persons, places and things, both temporal and spiritual. The meaning of value defines in the same time, the price which each of us attributes to this or to the other thing, as well as that which must and or be able (in accordance with certain theories) to support the evaluated judgements. With this connotation the meaning of value is strictly personal, subjective and varies according to judgement and evaluation. Thus, derives the need for a study on the hierarchy of values and therefore, the need to determine a highest value, (τό ὑψιστον ἄγαθόν — of the ancients), to be used for the measurement of all other values. The study on this matter, brought up the value issue to the level of metaphysics and today the meaning of value is very wide and is used in the economic and ethical disciplines as well as, into the theoretical philosophy.

The contemporary use of the term 'value' and the discipline now known as the theory of value are relatively recent developments in philosophy, being largely results of certain 19th and 20th Century movements.

'Value' is used as a noun and as a verb. As a noun it is sometimes abstract, sometimes concrete. As an abstract noun it designates the property of value or of being valuable. In that sense 'value' is used as equivalent to 'worth' or 'goodness'. In which case evil is usually viewed with disfavour. As a concrete noun, singular or plural, our term refers either to things which have this property of value or to things which are valued. When used as a verb ('to value') our term denotes a certain mental act or attitude of valuing or valuation.

Now value-theory is concerned both with the property of value and with the process of valuing. About the former it asks various questions:

- What is its nature?
- Is it a quality or a relation? Is it objective or subjective?
- Is it a single property, or is it several properties?

About the latter it also has various questions:

- Is it a mere feeling or desire?
- Or does it involve judgement and cognition?

If so, is this a cognition of a value already there independently of the act of valuing or of knowing?

It seems that the metaphysic problem of value could be summarized in the dilemma of the Neo-Platonic Plotinus: "Good is good because we desire it, or we desire it because it is good"?

Let us examine this issue, with a few of the questions that have to be answered:

- A What is value and how it is conceived in to our conscience ?
- B Are values self-existent and absolute or is the result of achievement, creation, production of the historic evolution of mankind?
- C How they are divided and what is their hierarchy?

It is obvious that there are many definitions or descriptions of the meaning of value. We could state that values are the farther aims of human, the inner incentives of behaviour with which humans can draw upon when desire and interest exists. This relation does not exist with the lack of desire and personal concern. Human conceives values with the evaluation experience, a complex psychical act, which appears to those cases in which we see things with interest, by choosing this, other than the other.

Values are perceived through the objects or persons being their carriers and we have to emphasize here, that neither 'value' can exist without the realization of 'good' nor, 'good' without a certain value. Naturally, methodological reasons separate 'good' from 'value', since in real life one cannot exist without the other.

The essence of values, their criteria, their evaluation and the human understanding of their psychical act, are examined by Axiology, a branch of Philosophy.

Axiology is a Hellenic compound word from 'áxios', of like value, worthy, and 'lógos', account, ratio, reason, theory, speech. Had its rise in Pláton's (Plato's) theory of Forms or Ideas (Idea of the Good), was developed in Aristotélis' (Aristotle's) 'Órganon', 'Ethics', 'Poetics', and 'Metaphysics' (Book Lámda). Stoics and Epicureans investigated the 'supreme excellence', while Christian Philosophy (St. Thomas Aquinas) built on Aristotélis' identification of highest value with final cause in God as 'a living being, eternal, most good.'

The problems of Axiology fall into four main groups:

A *The nature of value experience.* Is valuation fulfilment of desire (voluntarism: Spinoza), pleasure (hedonism: Epícuros, Bentham), interest, preference (Martineau) and others?

B *The types of value.* Most axiologists distinguish between intrinsic values and instrumental values. Commonly recognized as intrinsic values are the (morally) good, the true, the beautiful, and the holy. Some instrumental values are neutral or even non-valuable intrinsically. There is disagreement about whether the holy (religious value) is a unique type, or an attitude toward other values, (Kant), or a combination of the two.

C *The criteria of value.* The standard for testing is influenced by both psychological and logical theory. Hedonists find the standard in the quantity of pleasure derived by the individual (Aristippos) or society (Bentham). Some idealists recognize an objective system of rational forms or ideals as criteria (Pláton). Despite differences, there is much in common in the results of the application of these criteria.

D *The metaphysical status of value.* What is the relation of value to the facts investigated by natural science.

And now, we have reached the last part of the problem which is the formulation of the hierarchy of values. Philosopher Scheler proposes a valuation on the basis of the following criteria:

A value is considered much higher when:

- A Has longer duration.
- B Is less subject to division.
- C Is less founded by other values.
- D The contentment we feel when we live it, is deeper.

As for the first, we note that the lowest values are the elusive, the short-lived, while the most high are the eternal.

As far as the criteria of division we can give an example. The material goods are distributed to as many as those who can enjoy them. On the contrary the spiritual goods, which unite people, can be enjoyed by all as they are not decreased, not apportioned out.

As for the third criterion, the value which supports is higher than the one which is supported.

As for the last one, it is obvious. Higher value is the one that gives deeper satisfaction, bigger inner contentment.

With the above criteria, Max Scheler proposes the following evaluation and hierarchy:

- 1 Religious. (sacred - non sacred)
- 2 Spiritual. (justice- injustice)
- 3 Vital. (noble- perversity)
- 4 Sensual. (pleasant- unpleasant)

Of course, there are many other evaluations proposed by various axiologists. But how about Values and Free Masonry?

In Free Masonry's Craft, Royal Arch, and all the Appendant Orders, the Ritual Degrees and Lectures include a superabundance of Values. It is known that each value depicted implicates the strive of its members to attain a higher moral standard.

Worshipful Master, Brethren all,

Further down, I am giving a number of values with which we came across as Masons, and I would suggest that each of us evaluate them in accordance with his personal knowledge and beliefs:

VALUES

Freedom	Truth	Benevolence	Justice
Love	Purity	Integrity	Solidarity
Mutual help	Altruism	Protection	Patriotism
Dignity	Honour	Progress	Discipline
Bravery	Manhood	Sincerity	Tolerance
Piety	Morality	Compassion	Humanism
Unselfishness	Generosity	Subordination	Credibility
Friendship	Studiousness	Obedience	Dedication
Knowledge	Ethics	Charity	Heroism
Ideal	Wisdom	Morality	Ideology
Kindness	Mercy	Uprightness	Virtue
Faith-loyalty	Self-esteem	Consistency	

◇ ◇ ◇ ◇ ◇ ◇ ◇ ◇ ◇ ◇

Masonic Education

Bro. Kenneth W. Heans, Ju?
Richmond Hill Council No. 217, Richmond Hill, Ontario

Presented to *Richmond Hill Council, No. 217* on June 3rd, 2006.

Although I am currently the Chairman of Masonic Education in my Craft Lodge I do not consider myself to be an expert in this field. Some of the points I hope to raise may appear to be a bit drastic, or even unorthodox. I hope you will bear with me.

Despite having been a Mason for more than fifty years, and belonging to several of its branches, I have not been exposed to a great deal of Masonic Education over the years. My impression is that it has not been promoted and practised to the extent it should have been. The scenario which comes to mind is either a session at a banquet, or more usual, a period at the end of a lengthy Lodge meeting where a senior member presents a long treatise, usually more historical than educational, running until late at night. Under these circumstances, is it unreasonable to ask ourselves whether such presentations may be in fact discouraging older members from regular Lodge attendance, and younger, eager members losing interest and dropping out?

Additionally, on many occasions the subject matter tends to go back in history, several centuries ago. Qualified instructors are aware that there is seldom, if ever, enough time to cover all the material they like to, and they must prioritize their subject matter into the *must knows*, the *should knows*, and the *could knows*, and give emphasis to the first two groups.

The process of education is to prepare people to be able to function effectively in the current environment. We send our children to school to learn the latest procedures, techniques and philosophies to deal with today's complex problems. True. A little history may be necessary and interesting. Knowing the difference between the "Ancients" and "Moderns" in Masonry, or how Scottish Masonry was different from English Masonry, or that only one Lodge was ever called the Mother Lodge, and why it was numbered zero is not all bad. But what today's Mason sorely needs, and in many cases does **not** get, is a detailed knowledge of the operation of today's Grand Lodges and constituent Lodges, and the reasons for doing what we as Masons do.

Let me illustrate. Let each Brother think back to the occasion on which he was initiated into Masonry. Were you told ahead of time what was

going to happen? Oh, you may have heard snide cracks about riding the goat, etc. but in essence you were probably directed when and where to appear, to bring the money for your initiation fee, and to wear clean underwear. Right? Eventually you answered three questions, paid your fee, and then strange things started to happen. You were stripped down to your underwear, put into a pair of pajamas, deprived of all money and metals, left breast laid open, right arm and left knee bare, and right heel slipshod. Above all, you were blindfolded. If you were a normal person, at this point you were probably thinking that these Masons do some really queer things and you were probably at least a little apprehensive about what happens next. It is altogether likely that nobody explained that Masons never do anything without a perfectly good reason.

Did anybody ever explain to you, either then or at some later time, what this was all about? This is the kind of education which should be disseminated to all members of the Lodge, some point after the degree was completed. **This is Masonic Education!**

The candidate should have been informed that metal was removed to show that it is the internal, not the external qualities of a man that Masonry regards. The left breast was open as the most discreet way to establish your sex as a male. (Women in all ages have had a desire to find out what Masonry is all about). Your bare right arm showed you had no weapons, either offensive or defensive. Your bare left knee was a token of humility to God since you knelt on it to take a solemn obligation. Your slipshod right heel marked the ancient Israelite tradition of sealing a bargain by offering and returning a shoe. This is explained in the *Book of Ruth*, chapter 4, verse 7¹ to which the V.O.T.S.L. is opened in this degree. You were blindfolded so that your heart might conceive before your eyes beheld the beautiful lights of Freemasonry.

Can we do a better job of promoting Masonic Education and making it more meaningful? Here are a few thoughts which might be worthy of consideration:

- 1) Accept the fact that past history has its place, and could be introduced at convenient and appropriate times, but it could be called Masonic History, to separate it from Masonic Education.
- 2) Develop standard lessons of Masonic Education with specific relation to the various ceremonies, regulations and functions of the various Lodge activities.
- 3) Restrict the time frame for individual sessions to about fifteen minutes and

designate convenient times for their presentation. If a subject cannot be covered in the allotted time, consider dividing it into two or more segments.

- 4) Where available, appoint qualified Instructors as presenters. They should know how to prioritize the subject matter, prepare adequate lesson plans, and develop and use training aids.
- 5) In the long term, have Grand Lodge (Masonic Education Committee) select subjects, develop and provide detailed syllabi, to promote continuity among Lodges.
- 6) Devise a system of rewards for Lodges who develop outstanding Masonic Education Programmes.

During the past winter the following subjects have been presented in *Zetland Lodge No. 326 G.R.C.* and have been well received:

- Preparation of candidates in the first degree:
- What is Masonic Education?
- Ancient Israelite bargaining (See *Ruth* Ch.4, v. 7)¹
- The Grand Honours (Method and meanings)
- The Cowans
- The Blue Slipper Pin

The following list suggests, but is not limited to, other possible subjects for Masonic Education periods:

- Visitations
- V.O.T.S.L. — settings for each degree
- Lessons of the seven liberal arts and sciences
- The Treasurer's Key
- The Cable Tow
- The Masonic Apron The Pillars
- Explanation of *Ecclesiastes* 12²
- The Knife and Fork Degree

In summary, the purpose of this study was meant to assess the Masonic Education programme, establish whether it serves its intended purpose or is outdated, and whether changes would increase its effectiveness. Whether changes are forthcoming does not lie in these hands.

¹ Now this *was the manner* in former time in Israel concerning redeeming and

concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.
[Italic as in Kelchner, J.W. 1968. *The Bible and King Solomon's Temple in Masonry*. Philadelphia, PA: A.J. Holman Co.]

² Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. . . . For God shall bring every work into judgement, with every secret thing, whether *it* be good, or whether *it* be evil.



Freemasonry: The Story of Life †

Bro. Henryk Krajewski, Senior Warden
London Council No. 68, London, Ontario

Presented to *London Council No. 68* on June 24th, 2006.

FREEMASONRY it seems like we've heard all the definitions, all the presumptuous misunderstandings, the clichés, you are aware of what I'm taking about, because I know you already have a good understanding and we do surprise ourselves sometimes with that understanding.

I like things simple, so today I'm not going to complicate anything, especially talking about our beloved Craft.

Freemasonry is about life. It's about living and experiencing. We, as Freemasons try to go through life with some charity in our hearts and some understanding in our minds. This is our responsibility and this responsibility is what brings a surprised awakening into our being. Freemasonry is an earnest and solemn business where choices are made — yes — those same choices as we make everyday in our lives. We, as Masons made a choice one day, a choice that is, both brief and endless — brief in terms of our own life-span; and endless in human significance.

Freemasonry is living with a love for mankind — that special responsibility for the well being of the whole community. Our ritual makes that responsibility our duty. Living with that duty, that understanding, are the sober concerns of our Masonic art.

Sometimes we are surprised with our own understanding, what we

already know, and don't often take time to think about. When we do think about our duty, it is in these moments that the commonplace becomes extraordinary — when there is suddenly revealed a new significance, not only to our duty but our interaction with mankind — yes — many times, the understand is there.

Let's look at the old world cathedrals, those magnificent edifices built by the ingenuity of masons who DARED. Brethren who dared new concepts to accomplish the majesty, the magnificence of history erected by their own hands, what stupendous engineering, endurance, all performed within the confines of lodges, following the rules and regulations emulated for centuries and set down by the master of the work. We often marvel at our operative brothers of the past and are enlightened by their spectacular endeavours.

The lodges to which those operative masons belonged, and laboured in, built temporarily against the walls of the cathedral, looked after the needs of the brethren. There must have been problems in those lodges with the close quarters and such, even grimness and despair, and there must have been exciting moments, and there was a lot of work and then possibly no work when the builder's money ran out, or difficulty, when the Master passed away and a new one took his place. This, brethren, is the story of life — of vision - of sacrifice, tragedy and persistence. For those who laboured on the cathedral, the building defined their worth in their own eyes and in the eyes of the community — there must have been moments of joy and accomplishment. How closely do the parallels run between us and those cathedral masons? They came forth trained in the use of working tools, united in a network of belonging and shared purpose and directed by a vision emerging by their laid down plans. They built a place of worship that let in light both physically and spiritually. They felt a need to create a glorious place of connection between the dimness of this world and The Creator's bright kingdom.

As our operative brethren came forth from their lodges trained as builders, so we emerge from our speculative lodges, inspired and fitted for our task. We come forth as heirs to a rich and vibrant tapestry of allegory; an ancient understanding, under a constellation of symbols.

Yes, we have seen a vision; acquired an art. It is through a language of symbols that we receive our skills as builders and it is through this virtual medium that we shall continue. In the Installation Charge to the Master of the Lodge, the following passage is pronounced — ". . . [C]harge them to practice outside of the lodge those excellent precepts which are ever inculcated within in; so that when one is said to be a Mason, the world at large may know that he is one to whom the burdened heart may pour forth it's

sorrow, to who the distressed may prefer his suit, whose hand is guided by justice and whose heart is expanded by benevolence." ¹ This our calling — to be the responders in the community in midst of dark times — to be the choosers of the light — the restorers of peace to troubled minds — forgers of friendly partnerships — practitioners of a Geometry who's axioms are true and unyielding principles — to be demanders of equality based upon the dignity of all human beings — to be listeners with attentive ears seekers of wisdom — of truth — believers in a better world.

You and I already have this understand? With such responsibilities and visions in the beginnings of a new century, we shall find our strength and our prosperity.

Yes, Freemasonry is an earnest and solemn business which brings happiness when we respond to the serious duties and realize that we do understand.

The spirit of toleration and charity is very necessary when forming judgments of those who differ from us. One brother may look more deeply than another into the moral and spiritual significance of a symbol, for example. However, the whole trend of Masonic symbolism leaves no doubt that Freemasonry rests on God, lives in God, and that symbolism is the powerful influence in leading Brethren both in thought and attitude towards God. Every symbol and every phrase of Masonic ritual, from the first step an initiate takes towards the East, right through to the point when he becomes a Master Mason, has reference to the Divine Being. Right from the beginning, every candidate is asked: "In all cases of difficulty and danger, in whom do you put your trust?" ²

Again, we are called upon to acknowledge God, the first time being in the anti-room,³ before being admitted into the Lodge. The acknowledgement of God in Masonry is the first truth, and the final reality.

By implication and atmosphere, Masonry brings it's adherents into the very presence of God this implication and atmosphere being the reason why Masonry has survived, and become such a force in the world today.

An army that devotes it's energies to enlisting recruits and, pays no attention to the morale and training of that army, would be of little value in a crisis. In the same circumstance, it is a small service to Masonry to be engaged in the admission of men into its fold while omitting to put vitality into the culture of Masons not to impart the principles and teachings of Masonry. Failure in this respect means that the members of the craft will never grasp the real meaning of Masonry. The exemplification of Brotherly Love will fail

to be realized with the firm grasp of the hand with the sympathetic look into a Brother's eyes with the thought that we are shoulder to shoulder with him ready to bear a portion of his burden and to sympathize with him in his sorrow.

Every brother needs education in the mission and service of Masonry.

- What mission?
- What service?

A binding of men together with the cement of love and service!! that responsibility that we as human beings have to each other. Robert Burns knew the answer, and he illustrated that love and service that responsibility that friendship in *Auld Lang Syne*.⁴ The mission of Masonry is to break down the barriers separating men from each other, thereby emitting the spirit of benevolence and peace.

It cannot be stressed too strongly that Masonry is founded on the eternal principles of truth, dedicated to fraternity, to equality, and to charity.

The antiquity of Masonry need not necessarily concern us. The glory and charm of Masonry are not in its antiquity, but in its high ideals and its noble principles. Those privileged enough, to come within the scope of its mystic circle are encouraged by its teachings to build on a trustworthy foundation and to develop an upright solid individual.

The lessons Masonry teaches are certainly ". . . veiled in allegory and illustrated by symbols".⁵ To acquire a practical knowledge of them requires discernment, thought, and constant application. This is how the blindfold is removed from our eyes how we come to see truth; how we come to see the reality of Masonry.

Whatever differences of personality, social status, moral endowment, or mental capacity men possess, who come to the doorstep of Masonry, the soul of each man ought to be strengthened by every obligation to which he commits himself. There is nothing shallow in the words that first strike the ear of the candidate for initiation kneeling "poor and penniless . . ." ⁶ while the blessing of heaven is invoked on the proceedings and prayer is offered that the Supreme Governor of the Universe "Vouchsafe [His] aid, and grant that ". . . this candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a true and faithful Brother among us." ⁷ for him to be endued ". . . with the competency of Thy Divine Wisdom that assisted by the secrets of this our Masonic art he may be better enabled to display the beauties of true godliness .to the honour and glory of Thy Holy Name." ⁸ There is a remarkable significance in that beautiful prayer. Be assured

Brethren that if Masonry does not assist in the direction indicated by that prayer then there is something radically wrong with Masonry in our understanding of it, or in its application.

In the first degree Masonic students have accustomed themselves to regard the Lodge as a symbol of the world and its ritual as the drama of human life. The Lodge is one of the oldest shrines of humanity and the idea and art of initiation dates back to the earliest times. The men's house was regarded as the centre of tribal society, the place where the novice was tried, taught, and trained in the secret teachings of his race. The rites of those early days were designed to test men before entrusting them with treasures beyond measure, and which treasures must never be lost. The crowning rite of initiation, was a drama of immortal life, life that defies death and continues through endless ages. Later, by some mystic insight the art was linked to the art of building to the idea of accomplishment by labour — labour the lot of man.

Thus, it was that every Lodge came to be regarded as a symbol of the world, its floor the earth, its roof the heavens, and its ritual the drama of human life.

"Hurrah for me and the heck with you."

In this day and age, this seems to be the attitude and the prevailing thought of many. So then, is Freemasonry still viable today and will it be viable tomorrow?

There is a simple answer, but the question is difficult to answer simply. The simple answer is "YES!" and the explanation to you who are to accept this answer, require more comprehensive information. By the way, let me say right in the beginning that much of this is opinion, my opinion, and does not reflect the opinion of any body. In fact, there is no one individual who speaks for Freemasonry. In our jurisdiction, The Grand Master of The Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, but there are Grand Lodges all over the world — so in fact, no one individual speaks for Freemasonry.

Let us ask some questions:

- Does God exist?
- Does truth still exist?
- Should we seek truth?
- Is patriotism, love for our country acceptable?
- Are children still taught to love their parents?

- Are parents still expected to love, protect, clothe, feed and educate their children?
- Does justice still exist in the world?
- Do we still help the unfortunate?

If we can answer YES to these questions, then Freemasonry, the fraternity that believes, and is the proponent of these ideals and principles is indeed viable.

There are attempts daily by self-centred, selfish, egotistical men to destroy Freemasonry. Some of these attempts have hurt our beloved craft for a time, but Freemasonry remains the oldest, largest and finest fraternal organization ever to exist.

Strange, isn't it? Freemasonry is not a charity, yet contributes daily more for the unfortunate than any other private organization. Freemasonry is not a religion, yet its teachings are accepted by men of all religions. Freemasonry does not ask how a man believes in God, only that he does. This enables all men to meet at one altar to express their religious beliefs as they individually see fit thus uniting men of all countries, creeds and opinions.

This Freemasonry that is called secret by its enemies is far from secret. More books have been written about Freemasonry than about any other fraternity — its members even wear pins and rings, jewellery of all sorts — there are license plate holders, bumper stickers and insignias for the backs of cars and trucks far from Masonry being secret.

Is Freemasonry viable — YES — because it's different and has been different right from the beginning? Freemasonry does not seek new members. Freemasonry speaks of The Creator, but attaches no attributes to God. Freemasonry espouses to no particular religious beliefs, welcoming all good men who believe in the existence of a Supreme Being. Freemasonry is different because it teaches by imagery or parable, ". . . veiled in allegory and illustrated by symbols."⁹ This imagery implants wise and serious truths on the minds of its adherents. In fact, Freemasonry teaches what most religious sects adhere to — love of man for his fellow man." Even Christ expounded the Masonic nonsectarian teachings. For example from the *Bible* when the Pharisees tried to entrap Christ in the temple by asking, "Master, which is the great commandment in the law?" Jesus answered, "Thou shalt love thy God with all thy heart, and with all thy soul. . . etc." — and of course He continued with, ". . . the second is like unto it, thou shalt love thy neighbour . . . etc."¹⁰ The point here is the Master Teacher referred to "thy God" not My God, but "thy God." This is unlike hypocrites, many on the electronic media, living a life of posh luxury and decadence, who attack

Freemasonry and claim to speak for God in their version of how to win your way to heaven, then ask for your financial contribution.

Freemasonry, a beautiful, benign, truth-seeking, timeless fraternity IS viable today — not only viable, but necessary.

Yesterday, today and tomorrow — Freemasonry — a concept in which alterations and innovations are not permitted, was, is and will continue to alter our behaviour and add innovation into our lives.

[†] Read to Tudor Lodge as Masonic Education on December 6th, 2006 by W. Bro. John W. Reynolds, Senior Warden.

¹ Anonymous. 1994. Charge to the W.M. from the N.E. In: *Ceremony of Installation & Investiture of Officers of a Lodge*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, 66 pp., at p. 39.

² Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, 220 pp., at p. 43.

³ *ibid.*, p 36.

⁴ *Auld Lang Syne* [translation: old long ago]. It is believed that Burns only wrote the last two verses, *i.e.* 3rd and 4th.

⁵ *The Work*, *supra* footnote 2, p. 102.

⁶ *ibid.*, pp. 39, 40, 44, 46, and particularly p. 74.

⁷ *ibid.*, pp. 42-43.

⁸ *ibid.*, p. 43.

⁹ *ibid.*, p. 102.

¹⁰ *Matthew* 22: 36-39.



The Masonic Import of *The Da Vinci Code* — Mary Magdalene and the Bloodline of Christ

Bro. J. Paul Lacroix, Junior Warden
Medwayosh Council No. 62, Waterloo, Ontario

Presented to Medwayosh Council, No. 62 on July 31st, 2006.

By the summer of 2006, Dan Brown's *The Da Vinci Code*¹ has established itself as the number one best-selling novel of all time, with nearly 50 million copies in circulation world-wide just 40 months after publishing. How is it that a virtually unknown author could enjoy such success utilizing a writing style most critics have described as blase and nonchalant? If not the style, what is it about the *content* of this piece of fiction that caught the cultural Zeitgeist by surprise and has spawned the deepest reassessment of the nature of Christianity since the Protestant Reformation? What can we say about it, the summer of 2006, Dan Brown's *The Da Vinci Code*¹ has established itself as the number one best-selling novel of all time, with nearly 50 million copies in circulation world-wide just 40 months after publishing. How is it that a virtually unknown author could enjoy such success utilizing a writing style most critics have described as blase and nonchalant? If not the style, what is it about the *content* of this piece of fiction that caught the cultural Zeitgeist by surprise and has spawned the deepest reassessment of the nature of Christianity since the Protestant Reformation? What can we say about its apparent truth-claims, and what is the import of such claims on the history and rituals of Freemasonry?

First, a brief overview of the plot. The protagonists of the story are Robert Langdon, a Harvard professor of symbology, and Sophie Neveu, a cryptologist with the Paris police department. The two are unwittingly drawn into a multiple-murder mystery that begins at the Louvre in Paris, and a string of clues leads them along a trail of discovery involving the well-guarded secrets of the Holy Grail. Behind the scenes are two shadowy organizations: the Priory of Sion, protectors of the Grail secrets, and *Opus Dei*, the ultra-Catholic organization which is bent on eliminating the possibility of the secrets ever becoming public knowledge. A suspenseful game of cat-and-mouse leads the protagonists to London, to the Temple Church and Westminster Abbey, and on to Rosslyn, near Edinburgh, where further clues yield the ultimate secret: Jesus and Mary Magdalene had children, and their bloodline has been clandestinely recorded throughout history to the present day, where no less than Sophie herself is the current primogeniture.

The notion that a sacred bloodline lies behind the symbolism of the medieval Holy Grail literature is certainly not new, and the specific claim that this bloodline owes its origins to the progeny of Jesus and Mary Magdalene goes back at least 25 years. The theme was popularized in the bestselling non-fiction book *Holy Blood, Holy Grail*² by Michael Baigent, Richard Leigh and Henry Lincoln in 1982. That such claims provoke virulent reaction among both Christians and non-Christians alike is understandable, since a virtual re-writing of Western history is incumbent upon those who take them seriously. But *proving* such claims is a difficult task indeed. While Dan Brown can withdraw from the debate by claiming that his work is fictional and people can interpret it any way they want, the more serious student is challenged to decipher fact from fiction in order to glean historically useful knowledge. This, of course, is our task.

Part of *The Da Vinci Code*'s appeal is its heavy reliance on *real* people, *real* places, and *real* history. Brown is undoubtedly an erudite genius for weaving so many *facts* into an other-wise fictional work. But where does history end and fantasy begin? And what can we make of the central claim about a carefully-protected bloodline of Jesus and Mary Magdalene surviving through the centuries? Answering this question alone involves jumping into some very deep waters, fraught with many dangers for the unwary. Only the highest standards of academic truth-testing will suffice in a subject matter wrought with disinformation, unconscious bias and vested interests. We are, after all, talking about one of the most sacred beliefs held by man: the divinity of Jesus Christ and the validity of the belief-superstructure we now know as Christianity.

There are many avenues of exploration for the serious student. The first is to examine the character of Mary Magdalene, her relationship to Jesus, and her journeys after the crucifixion. Another is to look for historical evidence of their alleged sacred bloodline in art, documents, and literature, particularly medieval Grail stories. Another is to explore the credibility of The Priory of Sion and the claims it makes in *The Dossier Secrets*, or those documents deposited in the Bibliotheque Nationale in Paris beginning in the 1950's. Still another is to search for evidence of a cover-up of the existence of such a bloodline by the Catholic Church. And lastly, the occult doctrines of secret societies — including Freemasonic and Rosicrucian Orders, can be explored for evidence of secret knowledge passed down through the ages of a sacred bloodline.

We begin with the Bible's account of Mary Magdalene. She is a mysterious character in Matthew, appearing for the first time at Golgotha during Jesus' crucifixion. We learn nothing of her, and this is repeated again in the next gospel, Mark, where her first appearance is at the Passover feast

prior to his betrayal by Judas. Mary Magdalene is the only woman in the Gospels not identified by her relationship with a man — as sister, mother, daughter or wife. She is simply named.³ Mary is said to come from Bethany — but so are Lazarus and Martha, who are both said to have a sister named Mary. Bethany is also the place where John the Baptist began his ministry. Jesus even set out from Bethany on his last and fatal journey to Jerusalem. In Hebrew, the epithet Magdala literally means 'tower' or 'elevated, great, magnificent.'⁴ Hugh Schonfield, who argued forcibly in his best-selling book *The Passover Plot* (1965)⁵ that the arrest and crucifixion of Jesus was a carefully orchestrated insider-plot, went so far as to call Bethany the "base of operations" for the carrying out of this plot in a conscious attempt to fulfill prophecy.⁶

Ever-present at the death, burial, and resurrection of Jesus, we learn little else of this mysterious character. The most common association made of Mary Magdalene is that she was a sinner and prostitute, but this is largely the result of a propaganda campaign by the Catholic Church, which has long sought to alienate and sideline her. The key evidence of Jesus and Mary being married is actually afforded by the *Bible* itself, in the account of the wedding at Cana found in the *Gospel of John* (12: 1-8). It is here that Jesus performs his first public miracle: turning water into wine. Jesus is called 'the ruler of the feast.' It is here also that Mary Magdalene anoints Jesus with the expensive oil *spikenard*, and washes Jesus' feet with her hair. We are never told *whose* wedding this is, but a cursory study of Jewish wedding rites at the time reveals the obvious: it is *their* wedding. The anointing of the groom with oil by the bridegroom is part of the ancient ceremony of *heiros gamos*, or sacred marriage. The other gospels attempt to fudge the issue of Mary's identity and relationship to Jesus. Later editors of the gospels included this marriage ceremony without stating the obvious, *for those with ears to hear and eyes to see*.

British authors Picknett and Prince go so far as to call Mary Magdalene a "sexual initiatrix" — a woman whose role it is, like the Temple prostitutes, to induce spiritual or mystical union with God *via* orgasm. As strange as it sounds, respected professor Morton Smith made an important discovery at the library of Mar Saba, near Jerusalem, in 1958.⁷ He found fragments of a 'Secret Gospel of Mark,' which suggested that sexual rites were part of the Gnostic cult to which Jesus belonged." The guilt associated with sex is so deeply ingrained in our culture that any suggestion that Jesus had a sexual partner — even in the context of a monogamous and loving marriage — is seen by many as somehow sacrilegious and disgusting."⁸ Remember that the Jews regarded celibacy as improper, for it suggested an unwillingness to father the next generation of God's chosen people.⁹ Even mainstream biblical scholars (for example, Geza Vermes and A.N. Wilson)

have been quick to point out the extreme oddity of Jesus *not* being married and fathering children if he were a Rabbi.

Extra biblical sources also hint of a sexual relationship between Jesus and Mary.¹⁰ Among the gnostic texts found at Nag Hamadi in 1945 was The Gospel of Mary — an account of the stories and sayings of Mary Magdalene, much of it written in the first-person. The Magdalene says that Peter hated her and 'all the race of women,' suggesting a power struggle for the ideology and leadership of the fledgling Jesus movement. The Gospel of Philip specifically describes the Magdalene as Jesus' sexual partner. Jesus gave Mary Magdalene the title of 'Apostle of the Apostles' and 'the Woman Who Knew All.' Other apostles complain to Jesus about his frequent kissing of her on the mouth in front of them. This is followed by the tell-all statement: "Great is the mystery of marriage — for without it the world would not have existed. Now the existence of the world depends on man, and the existence of man on marriage."

For reasons we cannot now determine, members of the House of Bethany — including Mary Magdalene, Mary Salome, Mary Martha, Lazarus, and the enigmatic 'Sara the Egyptian' — fled the Holy Land by boat some dozen years after Jesus' crucifixion. Both legend and the Catholic Church itself acknowledge that they landed on the other side of the Mediterranean, at Ratis, now called Les Saintes Maries de la Mer, west of Marseilles. That so many women named 'Mary' were sisters should not be surprising when we learn that 'Mary' or 'Myriam' is a rank and title, not a first-name. Wives of the Zadokite line of priest-kings and Davidic political heirs held the ranks of Elisheba (Elizabeth) and Miriam (Mary), respectively.¹¹ This is why John the Baptist's mother was called Elizabeth and both Jesus' mother and wife were called Mary. Their collective arrival in what was then the Roman province of Gaul was to escape political persecution and a selective Inquisition by the Romans to wipe out the Davidic bloodline that was bent on constructing a Jewish political kingdom through revolutionary means, irrespective of Roman designs for Palestine.

Lawrence Gardner, Presidential Attache to the European Council of Princes, boldly claims (without adequate sourcing) that Mary Magdalene bore three children to Jesus, named Tamar, Yeshua, and Joseph, the last being born in Gaul. Critics often charge that Gardner's use of private archives leave his claims unopen for inspection by scholars devoid of such privy access. Three different authors tackling the same subject conjecture that 'Sara the Egyptian' was the daughter of Mary Magdalene, and that at least one other child of the couple, named James, accompanied the crew as they journeyed to the Herodian estate in Gaul- similarly without adequate sourcing.¹² In the public domain, we are left only with tantalizing clues, such as the numerous

depictions of Mary Magdalene holding an egg — a symbol of fertility and childbirth, such as Serge Ivanov's portrayal of her in the Russian Church of Saint Mary Magdalene in Jerusalem.

That Mary Magdalene journeyed extensively in the south of France for the next twenty years (44-63 AD) is relatively easy to establish: countless shrines, caves, monuments, artifacts and place names serve as testament. The Catholic Church itself goes to great lengths to put the right 'spin' on the story as it lowers an ark-like box of bones of the boat-landers each May 24th in the Church of Mary Magdalene at Les Saintes Maries de la Mer. This same day, a 'Black Madonna' statue of 'Sara,' patron saint of Europe's Gypsies, is also paraded through the streets to the sea, where her feet are ceremonially dipped in the water among thousands of onlookers to commemorate the coming ashore in 44 AD. Art in the nearby churches of Béziers and Tarascon, dating back centuries, also depict the marriage of Jesus and Mary Magdalene and the boat journey across the Mediterranean. In nearby St. Maximin, the skull of Mary Magdalene is encased in an elaborate and ornate gold sarcophagus, and is paraded through the streets by priests and bishops on her feast day, July 22nd. The rest of her bones were protected for centuries by Cassianite monks before being transferred to Vézelay in the 8th Century. *The Da Vinci Code* (both book and movie) conjecture that the full-body sarcophagus of the Magdalene is situated under the glass pyramid of the Louvre, having been secretly interred there by former French President François Mitterrand.

The publishing of *Holy Blood, Holy Grail* in 1982 spawned a host of treasure-seekers and tomb-raiders in the region of Rennes-le-Château, the small mountaintop village in the eastern Pyrenees that serves as the centre of the modern Magdalene cult. The resemblance of a tomb near Arques, with Cardou mountain in the background, to the tomb depicted in *Les Bergers D'Arcadie* painted by Nicholas Poussin in 1645, has been the cause of much speculation. The Church in Rennes, dedicated to the Magdalene, has also inspired wild ruminations due to the curious decorations placed within by the village priest in the late 19th Century, Berenger Sauniere. Interestingly, Mitterrand kicked off his successful 1981 bid for the presidency of France from the estate of Sauniere in Rennes-le-Château. In the book *Web of Gold* (1999)¹³, authors Guy Patton and Robin Mackness connect Mitterrand to many of the players in the modern Priory of Si on. In the weeks leading up to the May, 2006 release of *The Da Vinci Code* movie, dozens of camera crews from a host of television stations were to be found scouring the church in Rennes for any overlooked clues to the ongoing mystery.

The Languedoc Region of France is famous for other layers of history which overlap with the quest for the bloodline of Christ. "Some fifty centres

of the cult of the Magdalene also contain shrines to the Black Virgin" — dark-skinned feminine statues which clearly are not depictions of Mary the mother of Jesus.¹⁴ Their blackness denotes feminine wisdom, not race. The region is also rife with Templar commanderies and Cathar strongholds, and hosted many early members of the Merovingian dynasty, the progenitors of the French royal family. There appear to be no records tracing the descendants of Mary Magdalene and Jesus (if there were any) from the critical period of 50-350 AD. But the legend, and the genealogies, pick up from there with the Sicambrian Frank King Clodio, and his joint fathering of Merovee (ca. 374- ca. 425 AD), the founder of the Merovingian dynasty, by means of "a fabulous aquatic beast from beyond the seas."¹⁵ Royal dynasties around the world often embellish their origins by reference to the supernatural, and this is no exception, so we must look for other clues to establish the connection between the Merovingians and Mary Magdalene.

It was from Vézelay, the great medieval cult centre of the Magdalene, that on Easter Sunday 1146, in front of King Louis VII and some 100,000 nobles, knights and commoners, that St. Bernard of Clairvaux preached the Second Crusade. It was from here, too, that St. Francis of Assisi founded the first house of his Order in France.¹⁶ The future King Louis XI regarded Mary Magdalene as one of the royal line of France.¹⁷ The Knights Templar had consecrated their Notre Dame de Lumière (Our Lady of Light) cathedrals in France to Mary Magdalene, and St Bernard required the Order's obedience to "Bethany, the Castle of Mary and Martha."¹⁸ The Cathars, a sect of Christianity centered in the eastern Pyrenees which similarly venerated the Magdalene and which were said to be possessors of the Holy Grail, were all but wiped out during the Albigensian Crusade issued by the Vatican - the only Crusade fought against fellow Europeans.

Both Cathars and Templars were reputed to be the guardians or possessors of the Grail. The Templars refused to take part in the Albigensian Crusade and, on occasion, offered Cathars refuge. The same Dominican inquisitor, Bernard Gui, went straight from oppressing Cathars in Toulouse to torturing Templars in Chinon and Paris. During the two centuries that Cathars and Templars flourished side by side, both the cult of black virgins and the Holy Grail arose.¹⁹ So dominant was the south of France in the development of Christendom during this period that the papal headquarters actually moved from the Vatican to Avignon, where seven popes reigned for most of the 15th Century. Atop the central spire of the new papal palace still stands a giant golden statue of Notre Dame de Lumière, which many have interpreted to be Mary Magdalene, *not* Mary the mother of Jesus.

Gardner, who is also an art historian, has studied the feminine motif in Masonic art. "The image of Freemasonry, like Liberty (Marianne), has long

been characterized as a personality in France. But unlike the flag-bearing, warrior image of Liberty who personifies the Republic, the Masonic Marianne is a much softer figure of charity and benevolence."²⁰ This is the same feminine figure created by leading French masons and given to America as a gift in the 1880's - the Statue of Liberty. According to the Grand Orient of France, the name Marianne derives from the Marian culture of the Languedoc in Southern France, and dates back to at least the late 1700's.²¹

Grailliterature also affords a plethora of clues regarding a sacred bloodline. Chretien de Troyes (1164-1191) penned the earliest surviving version of the Graillegend, *Conte del Graal*.²² Chretien claimed to have derived the basic outlines of his story from Count Philip of Flanders (also known as Philippe d' Alsace), Regent of France and active participant in the Crusades. Troyes is only a few miles from the hometown of Count Hugh de Payens, the founder of the Templars, and also from Clairvaux, where the Abbot Bernard came from. Indeed, the Templars were organized in Troyes, via the Council held in the Cathedral there on 13 January 1128. It was here that the Rule of 72 Articles, drawn up by Bernard, instituted the Templars as an independent organization. It was around 1180, immediately following Philip's return from the Crusades, that Chretien's Grail story was written. Evidence of later editing is apparent, and the argument has been made that two separate Grail stories were merged into one. "When we look at Chretien's poem with this in mind, we notice . . . [that] the story of the Grail is heavily laden with symbols and those symbols coincide precisely with the quest for sacred relics on which the Templars had supposedly embarked."²³ It becomes apparent that the story is "a fictionalised account of current events." Furthermore, "As an indoctrination lecture for recruits or an advanced ritual for the 'inner circle' who were privy to the Order's real secrets, it contained all the symbolism required to enlighten the initiated while confounding the outsider."²⁴

The French term for Holy Grail, Sangreal or Sangraal, can be broken down and rendered two ways: *San Graal* - Holy Grail, or *Sang Real*- blood royal, or Holy Blood. Following the success of the first Crusade in 1099, the first proclaimed King of Jerusalem, Godfroi de Bouillon, was designated a Davidic heir on account of his Merovingian blood. *Ars Quatuor Coronatorum* (AQC) researchers Hunter and Ferguson argue that the Grail stories surrounding Perceval contain multiple coded references to the ritual of being knighted as a Templar, and that these ritualistic elements share a striking resemblance to modern Masonic ritual. The romanticized journey of the young knight from naivety to knowledge and status is clearly meant to inspire recruitment to join the Templar cause and to engender public support. At the climax of the story, Perceval is shown a sacred platter (often interpreted as that with which Jesus served the bread at the Last Supper, or on which John

the Baptist's head was placed) and a Bleeding Lance (perhaps the one which pierced Jesus' side). There is no mention of Jesus, however. Of great importance, however, Perceval is referred to as "the son of the widow lady," and is also informed that he is a member of the 'Grail family.' The 'Fisher King' who owns the castle where he has been brought is, in differing versions of the story, either his uncle or his grandfather. In another Grail story by an anonymous author writing coextensively with Chretien, great emphasis is laid on blood lineage — again, suggestive that something more lies behind the notions of protecting a sacred 'cup' than meets the eye.²⁵

It is important to note that Grailliterature died out for nearly two centuries following the demise of the Templars, only to be picked up by Sir Thomas Malory in 1470 with his *Le Morte d'Arthur*. It was Malory who made the facile equivocation of the 'Grail' with the 'cup' of the Last Supper, and it has been a truism ever since. Earlier sources claim it was Mary Magdalene who brought the Grail to France.²⁶ Wolfram von Eschenbach's version, *Parzival*, provides the most clues, stating in the least concealing manner the notion that the Grail is a family bloodline, that the bloodline is of Jewish origin, and that the Templars are its protectors.²⁷ In fact, Godefroy de Bouillon was the descendant of the Swan Knight Lohengrin who in Eschenbach's Grail story is the son of the eponymous hero himself.²⁸ Elsewhere, evidence abounds that the original founding knights of the Templar Order were the living descendants of special bloodlines connected with the notion of *Sang Real*.

AQC has previously noted the strong connections between modern masonic ritual and that practiced by the Royal Order of Scotland, which preserved legends about the Order being founded by Robert Bruce to reward fugitive Templars who came to his aid at Bannockburn.²⁹ If Count Philip of Flanders related secret Templar ritual to Chretien, and if the Templar rituals found their way into masonic ritual via the Royal Order of Scotland, then the Grail story of Chretien affords us a point of cross-reference to compare the importation of Grail and Templar lore into masonic ritual. But if we attempt to find direct references to Mary Magdalene, bloodlines, or the Holy Grail in any Masonic ritual, we come up empty-handed. *Morals and Dogma*³⁰ by Albert Pike makes not a single reference to a bloodline, the Holy Grail, or Mary Magdalene. The same is true for Albert Mackey's extensive *Encyclopedia of Freemasonry*.³¹ Even *Isis Unveiled*³² and *The Secret Doctrine*³³ by Madame Blavatsky are surprisingly silent on the subject. We must return to Lawrence Gardner for clues about the survival of the bloodline through the transitional period of the high Middle Ages to the modern era and the emergence of the neo-chivalric orders.

Gardner's over-riding theme is that the literary and artistic heritage of

Europe needs to be reinterpreted to find the concealed references to the sacred bloodline cryptically contained everywhere one looks. Such concealment was necessary to hide this alternative history from the book-burning inquisitors from the Vatican. The 'rod of Jesse', the 'Vine', the unicorn, the 'underground stream', Fisher Kings, and numerous other literary and artistic devices are symbols of the bloodline descending from King David. The horn of the mythical unicorn, for example, is a symbol of the virility of Jesus, and was central to the so-called heresies of Provence.³⁴ The Judaic *fleur de lys* symbol immediately recognizable today as representing all things French — was adopted by the Merovingian kings to signify their messianic descent.³⁵

Even Tarot cards contain cryptic references to this underground 'alternative church' ³⁶. The 'Justice' card has long been associated with the star-maiden Virgo, who was Isis to the Egyptians. She is often represented as a woman holding a wheat sheaf (Spica) and occasionally as a mermaid holding a child, reminding us of two motifs: the masonic "ear of corn near a stream of water" and the miraculous birth of Merovee. Gypsies often refer to 'Justice' as the Magdalene card, and the astrological sign of Virgo is ♍, the "double-M" of Mary Magdalene.³⁷ The numerous Notre Dame cathedrals of France, constructed during the flourishing of the Templars, are the most noteworthy and enduring testaments to this secret knowledge — *notre dame* ("our lady") referring to the bride — *not mother* — of Christ. All of these mytho-poetic streams flourished under the accommodating, Cistercian-aligned popes. Under the Dominican — aligned popes which followed in the fourteenth century, a harsh crackdown on the heresy ensued.

The first victims were the Cathars. Only 60 years after the bloody conclusion to the Albigensian Crusade, the Templars became the next victims. As we have already learned, it was Robert Bruce who kept the survivors of the Templar Order alive, clandestinely, in Scotland. Contrary to what standard history books claim, Gardner declares, the Knights Templar did not become extinct. "The Chivalric Military Order of the Temple of Jerusalem (as distinct from the later contrived Masonic Templars) is still flourishing in continental Europe and Scotland."³⁸

The Holy Bloodline in Britain, however, issues not from the Merovingians, but through the 'Fisher Kings' surrounding King Arthur and Welsh royalty, as well as Joseph of Arimathea, whom Gardner identifies as James, the brother of Jesus.³⁹ The Stewart (or Stuart) family, descended from Banquo, known most famously through Shakespeare's kingly tale of Macbeth, then become key. The Royal House of Stewart, founded by King Robert II in 1371 and issuing from a union of royal families from Norway, Wales, Scotland and England, thus becomes the primary successor to the

Holy Bloodline, and Gardner affords the genealogical charts to prove it. Even Joan of Arc features in this story. With 7,000 French troops entrusted to her, including the prestigious Scots Royal Guard, Joan's troops destroyed the blockade at Orleans and within weeks the English were defeated. As a result, Charles the Dauphin (of Merovingian descent) was crowned King of France at Reims Cathedral on 17 July 1429 by Archbishop Regnault of Chartres. During the coronation, Joan was at the Dauphin's side with her banner, bearing the names *Jhsus — Maria* — the same as on the sacred stone at the Glastonbury Chapel, enigmatically etched at Melrose Abbey, and repeated in the Rosslyn-Hay manuscript owned by Lord Sinclair of Rosslyn. Truly, knowledge of the marriage at Cana and the sacred bloodline was widespread throughout Europe.

Credible scholarship has in recent years demonstrated to near-certainty the existence of trans-Atlantic voyages to the New World by the Sinclair family of Scotland — the owners of Rosslyn Chapel and hereditary heirs to the highest offices of early Scottish Freemasonry. Books like *The Knights Templar in the New World*⁴⁰ by William E. Mann, *The Templar's Legacy in Montreal, the New Jerusalem*,⁴¹ by Francine Bernier, and *Grail Knights of North America*,⁴² by Michael Bradley, all attempt to shed light on the notion that more than mere exploration was intended by these secretive sailors largely forgotten by history. Each of these authors buys into the Bloodline hypothesis, but as usual in alternative histories, one must tread carefully. Bradley, for example, makes a bold and unsubstantiated claim: "According to the genealogies that one can obtain from the Mormon church's giant computerised Family History Center in Salt Lake City, Jesus was married to Mary Magdalene, Martha . . . [a] woman named Anna, and a few others.⁴³ Jesus was a busy man! Having children with all of them, our Bloodline gets convoluted!

Returning to more provable matters of the 15th Century and beyond. Alternative forms of Christianity and feminine wisdom traditions together suffered the wrath of the 'universal' (Catholic) church by means of inquisition and witch-hunts. These excesses, in which some one million people lost their lives,⁴⁴ resulted in an inevitable backlash: the Protestant Reformation. Interestingly, Martin Luther, the most visible stalwart of this religious backlash, chose as his personal emblem that of a Rosy Cross. The symbol of the Rosy-Cross was appearing elsewhere in Europe at the time, associated with the burgeoning Rosicrucian (*rosi + crux*) underground movement. One of its primary proponents, Johann Valentin Andreae, also used the symbol as a personal emblem. Rosicrucian manifestos began emerging from Germany in 1614. The founding of this Order is attributed to Christian Rosenkreutz (again, *rose + cross*), who purportedly lived three centuries earlier, and who was usually depicted wearing the apparel of the Templars. In heraldry, roses

signify royal status and the descendants of noble blood lines. As the esoteric doctrines and ritual foundations of Rosicrucianism and Freemasonry find common ground during their formative period in the 17th Century, it is worth noting that roses appear in Masonic Lodge ceremonies on St. John's day, June 24th.⁴⁵

The Thirty Years War over religion which devastated Europe commenced just three years after the appearance of the Rosicrucian manifestos. Simultaneous witch-hunts in England and America claimed many more lives. In the process, even Protestants discarded the role of Mary Magdalene, helping to erase her memory from 'official' history. Enlightenment thinkers had little use for religion in general, and even less for notions of privileged bloodlines. At the end of it all, the forces of patriarchy ruled triumphant while the feminine wisdom traditions all but perished. What little remained was highly esotericized in the secret doctrines of people like the Masonic Founding Fathers of the United States, who structured the new nation around Virgoan symbolism.⁴⁶

Developments in the British monarchy are of particular importance for our study. Following the childless death of Elizabeth Tudor of England, the Scottish and English Crowns were united in 1603. Following a turbulent period in royal rule, the monarchy was disbanded under Cromwell's Protectorate beginning in 1649. However measured, this proved to be a disaster in nearly every regard. Esoteric knowledge about the true nature of Christianity was once more forced underground. The Restoration of Stuart monarchy in 1660 was short-lived. The early development of Freemasonry was allied with the Stuart cause, despite their ostensible Catholicism and the various edicts denouncing Freemasonry issuing from the Vatican beginning in 1738.⁴⁷ Stuart (or Stewart) kings were at the forefront of Scottish Rite Freemasonry as it first emerged during this era.

Deposed a second time, their cause became synonymous with Jacobism. Jacobites/Jacobism stems from *Jacobus*, Latin for James, and is so named after James Francis Edward Stuart, the half-brother of Queen Anne, who was the rightful heir to the Scots succession and titular king (James VIII) since 1707. He had been forced into exile in France after the Hanoverians took over the British crown with the reign of King George I from Hanover in 1714.⁴⁸ To this day, the prevailing Royal House in Britain has German origins, having changed its Germanic name of Saxe-Coburg-Gotha to Windsor prior to the reign of Queen Victoria.

While the genealogies of the Royal House of Stewart are authenticated in the official records of mainland Europe, they are suppressed in Britain.⁴⁹ If we can believe the documentation afforded, then Prince

Michael James Alexander Stewart, President of the European Council of Princes, is the most logical successor to the British throne from Stewart descent. But it is not entirely clear whether we can believe this claim.⁵⁰ "This senior Stewart descent", Gardner argues, "goes all the way back to King Arthur's father, King Aedan of Scots, on the one hand and to Prince Nascien of the Steptimanian Midi on the other. The Scots descent traces further back through King Lucius of Siluria to Bran the Blessed and Joseph of Arimathea (St James the Just), while the Midi succession stems from the Merovingian's male ancestral line through the Fisher Kings to Jesus and Mary Magdalene" and back all the way to King David. — *Not exactly music to the ears of Queen Elizabeth and Prince Charles!*

What to make of such grandiose claims is anyone's conjecture. Symbolism and legend afford some clues, while genealogies afford others, but so much hinges on a correct interpretation of 'the facts.' Lawrence Gardner is indisputably the leading proponent of the Holy Bloodline thesis, and Dan Brown undoubtedly borrows a great deal from him. Brown's use of the 'blade' and 'chalice', and their union in the symbol of St. Andrew's cross, are clearly borrowed from Gardner, as is their appearance in the symbolism of Rosslyn Chapel in Scotland.⁵¹ Brown clearly borrowed from Picknett and Prince's *The Templar Revelation* for his employment of Leonardo's *Last Supper* and the Temple Church in London as part of the plot. Gardner appears to accept the thesis of the ancient origins Priory of Sion,⁵² and many more recent authors have followed suit. These amount to only tantalizing clues which mayor may not be true. The real 'meat' is to be found in the tangible secrets possessed by Europe's all-too-real secret societies.

In the Stuart Era, the Rosicrucians were inextricably linked with early Freemasonry and the Royal Society in London. Francis Bacon, Robert Fludd, Christopher Wren and Robert Boyle (among others) all learned their esoteric knowledge from the same Rosicrucian sources.⁵³ Jacobism is often attributed to instigating and provoking the French Revolution in 1789. John Robinson's *Proofs of a Conspirac*⁵⁴ helped cement this charge, but not without convincing evidence. Legend affords us the tale that when King Louis XVI was beheaded, the same spot was chosen where the last Grand Master of the Templars, Jacques Burgundus de Molay, was roasted alive four centuries earlier in order to avenge his death.

By Sauniere's time, the secret societies which flourished in France during the 19th Century afford us the best possibility of ascertaining whether an occult doctrine of sacred bloodlines stemming from Jesus and Mary Magdalene survived through the ages. Abbe Sauniere of Rennes-le-Chateau is known to have contacted experts in the occult and secret societies *via* St. Sulpice Cathedral in Paris, and was in close contact over many years with

Martinists. The Martinists were so-named after Martines de Pasqually, a Portugese Jew who lived in the 18th Century and who claimed to have acquired secret knowledge from the Dominicans (the Inquisitors) about Cathars and the Grail. Martinism grew to become the Masonic Lodge equivalent for Catholics in France during the 19th Century.⁵⁵ St. Sulpice, of course, features prominently in *The Da Vinci Code*, so we should not be surprised to find that in 1848, the Abbe Faillon of that famous Templar-inspired structure produced the definitive 1500-page tome on Mary Magdalene's life in Provence (the Languedoc region of France).⁵⁶

By Saunier's time, the Martinists were under the control of the famous Paris occultist *Papus*, pseudonym of Dr. Gerard Encausse. Catholic priests intent on uncovering the true secrets of their faith were particularly drawn to the Papus Circle. *Papus* was closely associated with Josephin Peladan, who became Grand Master of the order of the *Rose-Cross, Temple and Grail* in 1891, an offshoot of the Masonic La Sagesse Lodge of Toulouse.⁵⁷ Similarly, we can look to the Masonic Rite of Memphis and Rite of Misraim (Hebrew for 'Egyptians') for clues about the true nature of the Templar heresy and the ideological foundations of the Priory of Sion in the occult circles of France during the post-Revolutionary period.

It is important to note that there are two main schools of thought regarding the Templar origins of Freemasonry: that of Scottish descent, and that of the Larmenius transmission. We have already touched on the first; the latter stems from a curious document, now housed in the Mark Masons' Hall in the United Grand Lodge building in London, purporting to show a list of Grand Masters which succeeded de Molay after his death in 1314. The first documented account of the legend of the Templar origins of Masonry, dating from the mid 1750's, came not from within Masonry but from the German Order of the Gold and Rose Cross. The neo-chivalric orders emerging out of Germany in this era may hold an essential key to our mystery.

The earliest list of Templar Grand Masters appears with Baron Karl von Hund — founder of Strict Observance Freemasonry. No imposter, von Hund's credentials are long. In 1742, he was initiated into a Jacobite form of Freemasonry in Paris. He claimed to be acting on behalf of 'Unknown Superiors' whom he never identified. In *The Temple and the Lodge*,⁵⁸ Baigent and Leigh identified them as Jacobites - specifically Alexander Seton, the Earl of Eglinton (in Scotland) and Knight of the Red Feather.⁵⁹ Von Hund specifically targeted the Clermont system of Freemasonry for conversion to his Strict Observance system, with great success. The Prince and Picknett duo ultimately conclude that today's Priory of Sion can be traced back to Strict Observance Freemasonry and the efforts of von Hund to unify the Rosicrucian- and Jacobite-oriented Masonic orders into one pan-European

Grand Lodge. His efforts culminated after his death in what is arguably the largest pan-European Masonic convention of all time, the Convent of Wilhelmsbad, held in 1782 at the height of the Illuminati scare. Around the same time, the Philadelphes was created — a Masonic order founded by the Marquis de Chefdebiens and dedicated to the study of esoteric and Masonic secrets. The deepest secrets of various European branches of Freemasonry appear to have undergone a transformation during this period.

Von Hund's efforts were only partially successful, as Strict Observance was repackaged by his successors as the Rectified Scottish Rite.⁶¹ The driving force behind the creation of the Rectified Scottish Rite was Jean-Baptiste Willermoz. This order survived the French Revolution relatively unscathed and thence spread across Europe, again led by Willermoz. The great British Masonic scholar A.E. Waite even contends: "When the Strict Observance was transformed at Lyons [in 1782, shortly after Wilhelmsbad], Martinism was the touchstone applied to it. The Secret Grades which lie behind it are permeated with Martinist elements."⁶² Willermoz created an elite to guide the new Masonic system, called the Knights Beneficent. Twelve members lie at the highest and innermost core of the Rectified Scottish Rite chosen from the Knights Beneficent.⁶³

Just as Picknett and Prince call the Rectified Scottish Rite "essentially a 're-branding'" of Strict Observance Freemasonry, Albert Mackey identifies both them and Martinism as one and the same in his stupendous *Encyclopedia of Freemasonry*.⁶⁴ But if the Rectified Scottish Rite and Martinist order are deeply intertwined, and Martinism is essentially Catholic in orientation, what can we say about the numerous outstanding papal bulls against Freemasonry which were outstanding by the end of the nineteenth century? The Rectified Scottish Rite ("Strict Observance re-packaged") is particularly strong in Switzerland,⁶⁵ and some have suggested that the true origins of the conspiratorial *Protocols of the Elders of Zion* originated in the Grand Alpine Lodge of Switzerland in the 1890's before appearing publicly in Russia some years later.

Arriving at last to the 20th Century, we find that, in France at least, all these secret societies were becoming part of "an inter-related, cross-fertilising network, ultimately based on Strict Observance."⁶⁶ "[A]ll roads do lead to Papus," write the Picknett & Prince duo.⁶⁷ It was the Paris occultist *Papus* who had revamped the Martinist Order with its overlapping membership in the Rectified Scottish Rite.⁶⁸ At the same time, French occultism had become politicized. Members of the ostensibly anti-Masonic Alpha Galates Order, where most of the early Priory of Sion members drew membership, belonged to *both* the Rectified Scottish Rite and Martinism. Members of Alpha Galates had no problem supporting the pro-Hitler Vichy Regime of France under

German occupation during the second World War. As such, they transcend the boundaries of what we normally think of as the Catholic/Masonic divide.⁶⁹ Piercing their secret doctrines, reserved for the high initiates only, is the key — *and problem*.

Following the publishing of *Holy Blood, Holy Grail* in 1982, Priory of Sion Grand Master Pierre Plantard de Saint-Clair flatly rejected the notion that he was a lineal descendant of Jesus⁷⁰ while affirming his descent from the Merovingian kings.⁷¹ In 1984, Plantard resigned not just from the Grand Mastership but from the Priory of Sion itself, due to "certain manoeuvres by our English and American Brothers."⁷² This came in the wake of the P2 lodge scandal in Italy, and some writers have endeavoured to link P2 with the Priory.⁷³ Curiously, in 1989, the Priory attempted to 'put an end' to the 'mythology' of false Grand Masters going back to the Crusades. So much for Leonardo Da Vinci being one of its Grand Masters — *sorry, Dan Brown*. The revised story is that the Priory of Sion is *believed* to have been founded in Rennes-le-Chateau on 17 January 1681.⁷⁴ Its true origins, it seems, are as murky as ever.

Also in 1989, Plantard regained the Grand Mastership, but wasted no time turning over the helm to his son Thomas. The importance of heredity appears undiminished, but one must not suppose that either Plantard had personal political ambitions. Members of the modern Priory of Sion have appeared content to wield influence from behind the scenes, foregoing any attempt to re-establish the French monarchy which would suit them so well, according to their purported blood status. For their part, Baigent Leigh and Lincoln have suggested that the Priory of Sion is seeking to capture — and exploit — the *emotional* response surrounding the very concept of a living descendant of Jesus Christ. Perhaps far greater political objectives are at work — objectives which work closely with the secret society agendas of global elites across the Western world.

After all, the members of the Priory of Sion include some pretty shady characters with backgrounds in military intelligence and political backstabbing. As a political ideology, the Priory is clearly *Synarchic* 'Synarchy' was founded by Joseph Alexandre Saint-Yves, Marquis d'Alveydre (1842-1909) — "the master of French occultists." The Marquis d'Alveydre (a title conferred on him by the pope in 1880!) advocated government by a predestined elite, guided by an essentially spiritual or mystical philosophy. He singled out the Templars as the 'spiritual fathers of synarchy'.⁷⁵ "Synarchy is therefore a form of theocracy, rule by priests or priest-kings."⁷⁶ "Alpha Galates was synarchist, and the Priory of Sion acts as a cover or front for synarchist societies."⁷⁷ Their goal has been clear for at least 100 years: a united Europe, and global governance through 'revolution

from above.' "Such a union was necessary because of the challenge created by the rise of Islam as a global force" — a threat perceived again over 100 years ago. The overarching, long-term goal is a Synarchic Empire that spans the globe. Slippery in their means employed, Picknett and Prince go so far as to call them the "ultimate shape-shifters."⁷⁸ But if we are to judge by fruit alone, the Synarchic Empire is well on track to fulfilment, the nations of the G8 being its torch-bearers.

All of this is a far cry from the stated goal of Dan Brown in writing and publishing *The Da Vinci Code* in the first place — merely to aid the re-emergence of the 'Sacred Feminine'. As such, he was merely fictionalizing a movement which is now decades in the making, and expounded succinctly by the Jungian analyst Nancy Qualls-Corbett in her book *The Sacred Prostitute*.⁷⁹ Her emphasis is on the link between the sacred whore (*ego* Mary Magdalene) and the Feminine Principle as symbolized by Sophia (Wisdom), Isis, Black Madonna worship, and the like. Recall that it was only in November, 1992 that the Church of England finally voted on the thorny question of women priests, deciding in the end by just two votes to allow them to be ordained. The Catholic church still appears centuries away from any such move.

As for Gardner's stated objective in pushing the Bloodline thesis, "a concept of moral government lies at the very heart of the Grail Code" — "a monarch whose obligation is not to politics or religion but to the sovereign nation."⁸⁰ But as we have discovered, the *indisputable* evidence that the offspring of Jesus and Mary Magdalene became the Merovingian dynasty "simply is not there."⁸¹ Tracking the bloodlines of Joseph of Arimathea — whoever he was — is just as treacherous. Besides, the sheer number of descendants who would be alive today from either man, based on pure exponential growth, would number in the millions, rendering the concept of 'Holy Bloodline' unserviceable.⁸²

The idea of blood being special hits us on an emotional and archetypal level, which helps to explain the continuing appeal of movies like *Star Wars* and *Harry Potter*. "And of course royalty, crowned and anointed in the presence of God amid ancient panoply into the last bastion of 'set-apartness', despite being constantly challenged nowadays to prove itself worthy of its inherited 'rights' and privileges, still retains its most magical glamour."⁸³ "It is only a matter of time," Prince and Picknett surmise, before someone emerges to claim leadership in a pseudo-religious cult of bloodline elitism.⁸⁴ After all, if we succumb to the belief that certain people are superior to the rest of us solely because of the families they are born into, then the reverse must also be true: some of us are *inferior* because of our lineage. But the growing enthusiasm for the concept of 'bloodline families' is split between

two basic factions: "those who think the 'bloodliners' are our hidden saviours and those who regard them as the secret satanic rulers of the world."

The latter faction is typified by fundamentalist Christians who interpret this mega-plot in light of Biblical prophecy. J.R. Church, for example, claims the Antichrist will soon arise claiming descent from Jesus and Mary. Writing 14 years before Dan Brown's best-seller, Church wrote: "[T]his world is now ready to be duped into the most outrageously deceptive scheme ever perpetrated on mankind. In short, the world is soon going to accept a man as its leader . . . [who] will be idolized and worshipped."⁸⁵ Although we now know better, Church like so many other authors buys into the ancient origins of the Priory and its secret list of Grand Masters. "The secret purpose for the Knights Templar, however, was to preserve the Merovingian bloodline in hopes of one day establishing a world government and putting their king upon the throne — a king who could claim to be the offspring of Jesus and Mary Magdalene."⁸⁶ Such assumptions allow Church to buy into the basic claims of the *Protocols of the Elders of Zion*, stating only that the document had been altered by Sergei Nilus, the supposed hoaxster, to make it look like a Jewish conspiracy. The document speaks of "a Masonic kingdom and of a king of the blood of Zion who will preside over this world kingdom."

Masons beware. Judging by the flood of denunciatory literature flowing from fundamentalist Christian publishing houses relating to *The Da Vinci Code*, the ground is being laid for a new cultural divide that pits God-fearing Christians against One World Government Zionist Masons who believe The Da Vinci Code. If the contours of this battle resemble anything like the Culture Wars we've seen across America over the past thirty years, there is reason to be alarmed. The meta-story which will define our current civilization for future historians is now being written, like it or not. And if the future of humanity depends on how the West defines itself, the stakes could not be higher.

Can we conclude, along with Carl Jung, that "We are living in what the Greeks called the *Kairos* [κῆρος] — the right time — for a 'metamorphosis of the gods'?"⁸⁸ To be sure, there are two overarching and competing traditions within Christianity which find expression in the protagonists and antagonists of *The Da Vinci Code*: "the church of Peter, catholic, orthodox, male dominated and victorious, and the rival church of Mary, Gnostic and heretical, worshipping a male/female deity and served by priests of both sexes."⁸⁹ If people would stand back and listen to Dan Brown's stated goal for writing the novel, our society might be better served. Brown's noble goal is nothing short of calling on the West to return to feminine wisdom, so that we might avoid slipping back into an age darker than those which began in the 5th or the 14th Centuries, when war and brutality ruled triumphant in human

affairs. We ignore the underlying message of *The Da Vinci Code* at our own peril. No one states the challenge, and the promise, more eloquently than Ean Begg:⁹⁰

The one-sided patriarchal system is dying, and to cling to it is now a psychic sin. The feminine principle is not a theory but real and it has a will of its own which we ignore at our peril. It is an independent principle and cannot be forced against its will to go anywhere or do anything without bringing retribution on the perpetrator. She brings forth, nourishes, protects, heals, receives at death and immortalizes her children who follow the way of nature. This is no different from the law of their own nature, the logos in psychology, biology, cosmology The light of nature tells us that life is a pilgrimage, a journey to the stars along the Milky Way, her hero-path, a voyage across the great water in which she is ship, rudder and guiding star. As the spirit of light in darkness she comes to break the chains of those who live in the prison of unconsciousness and restore them to their true home.

¹ Brown, D. 2003. *The Da Vinci Code, a novel*. Toronto: Doubleday, 454 pp.

² Baigent, M., R. Leigh and H. Lincoln. 1982. *The Holy Blood, and the Holy Grail*. London: Arrow, xix + 558 pp.

³ Pickett, L. and C. Prince. 1997. *The Templar Revelation*. London: Corgi Books, p. 326.

⁴ *ibid.*, p. 327.

⁵ Schonfield, H.J. 1965. *The Passover Plot; new light on the history of Jesus*. New York: Random House, 287 pp.

⁶ Pickett & Prince, *supra*, footnote 3, pp. 316-317.

⁷ *ibid.*, pp. 317-319.

⁸ *ibid.*, p. 327.

⁹ *ibid.*, 328.

¹⁰ Barnstone, Willis (ed.). 1984. *The Other Bible: Jewish Pseudepigrapha, Christian Apocrypha, Gnostic Scriptures, Kabbalah, and Dead Sea Scrolls*. San Francisco: Harper, xxvi + 773 pp.

¹¹ Gardner, L. 1996. *Bloodline of the Holy Grail, the Hidden Lineage of Jesus revealed*. Shaftesbury, Dorset: Element Books, p. 69.

¹² Hopkins, M., G. Simmans and T. Wallace-Murphy. 2000. *Rex Deus*. Shaftesbury, Dorset: Element Books, pp. 81-84.

¹³ Patton, G. and R. Mackness. 1999. *Web of Gold: the secret history of a sacred treasure*. London: Sidgwick & Jackson, xxxi + 331 pp. [ISBN 0283063440].

¹⁴ Begg, E. 1985. *The Cult of the Black Virgin*. Toronto: Penguin Books, p. 99.

¹⁵ *ibid.*, p. 16.

¹⁶ *ibid.*, p. 103.

¹⁷ *ibid.*, p. 16.

¹⁸ Gardner, L. 2005. *The Shadow of Solomon*. London: Harper Collins, pp. 280-281.

¹⁹ Begg, *supra* footnote 14, p. 107.

²⁰ Gardner, *supra* footnote 11, p. 280.

²¹ *ibid.*

- ²² Hunter, C. and A.C. Ferguson. 1999. The Grail and the Lodge: Masonic Antecedents in the 12th Century. *Ars Quatuor Coronatorum* 112: 157-169.
- ²³ *ibid.*, p. 161.
- ²⁴ *ibid.*, p. 167.
- ²⁵ Baignet *et al.*, *supra* footnote 2, p. 303.
- ²⁶ *ibid.*, p. 299.
- ²⁷ See lengthy discussion by Baignet *et al.*, *supra* footnote 2, Chapter 11, pp. 306-324.
- ²⁸ Pickett, L. and C. Prince. 2006. *The Sion Revelation*. London: Time Warner Book, p. 277.
- ²⁹ see 1997. *Ars Quatuor Coronatorum* 109.
- ³⁰ Pike, A. 1923. *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. Richmond, V A: L.H. Jenkins, Inc., iv + 861 pp.
- ³¹ Mackey, A.G. 1924. *Encyclopedia of Freemasonry, rev. ed.* .. New York: Macoy Publ. & Masonic Supply House, Inc., 963 pp.
- ³² Blavatsky, H.P. 1877. *Isis Unveiled*. Theosophical University Press, 2 volumes.
- ³³ Blavatsky, H.P. 1877. *The Secret Doctrine: the synthesis of science, religion, and philosophy*. Theosophical University Press, 2 volumes.
- ³⁴ Gardner, *supra* footnote 11, pp. 315-316.
- ³⁵ *ibid.*, p. 222.
- ³⁶ *ibid.*, pp. 241-251.
- ³⁷ Begg, *supra* footnote 14, pp. 138-139.
- ³⁸ Picket and Prince, *supra* footnote 28, pp. 304-305.
- ³⁹ Gardner, *supra* footnote 11, p. 86.
- ⁴⁰ Mann, W.E. 1999. *The Knights Templar in the New World*. Rochester, VT: Destiny Books, 295 pp.
- ⁴¹ Bernier, F. 2001. *The Templar's Legacy in Montreal, the New Jerusalem*. Enkhuizen, The Netherlands: Frontier Publishing, 351 pp.
- ⁴² Bradley, M.A. 1998. *Grail Knights of North America: on the trail of the grail legacy in Canada and the United States*. Hounslow Press, 414 pp.
- ⁴³ Gardner, *supra* footnote 11, p. 230.
- ⁴⁴ *ibid.*, p. 309.
- ⁴⁵ Biedermann, Hans. 1992. *Dictionary of Symbolism*. Toronto: Penguin Books (Meridian), p. 290.
- ⁴⁶ Ovason, D. 1999. *The Secret Zodiacs of Washington DC*. London: Random House (Arrow Books), be + 516 pp. [ISBN 0060195371]
- ⁴⁷ Gardner, *supra* footnote 11, pp. 322, 324.
- ⁴⁸ see the excellent summary of the competing claims to the British crown in: Pickett and Prince, *supra* footnote 28, pp. 303-304.
- ⁴⁹ Gardner, *supra* footnote 11, p.344.
- ⁵⁰ Picket and Prince, *supra* footnote 28, pp. 304-305.
- ⁵¹ Gardner, *supra* footnote 11, p. 297.
- ⁵² *ibid.*, p. 300.
- ⁵³ Gardner, *supra* footnote 11, p. 312.
- ⁵⁴ Robison, J. 1799. *Proofs of a Conspiracy against all the religious and governments of Europe, carried on in the Secret meetings of Free Masons, Illuminati, and reading Societies*. Edinburgh: William Creech and T. Cadell, Jr. [on line University of Toronto]
- ⁵⁵ Picket and Prince, *supra* footnote 28, pp. 356-357.
- ⁵⁶ *ibid.*, p. 340.

- ⁵⁷ *ibid.*, pp. 338-339.
- ⁵⁸ Baigent, M. and R. Leigh. 1989. *The Temple and the Lodge*. London: J. Cape, xiv + 3-6 pp. [ISBN 0224024728]
- ⁵⁹ Picket and Prince, *supra* footnote 28, p. 349.
- ⁶⁰ *ibid.*, p. 349.
- ⁶¹ *ibid.*, pp. 353, 355.
- ⁶² *ibid.*, p. 355.
- ⁶³ *ibid.*, p. 360.
- ⁶⁴ Mackey, *supra* footnote 31.
- ⁶⁵ Picket and Prince, *supra* footnote 28, p. 363.
- ⁶⁶ *ibid.*, p. 367.
- ⁶⁷ *ibid.*, pp. 366.
- ⁶⁸ *ibid.*, pp. 363-367.
- ⁶⁹ *ibid.*, p. 347.
- ⁷⁰ *ibid.*, p. 279.
- ⁷¹ *ibid.*, p. 283.
- ⁷² *ibid.*, p. 289.
- ⁷³ *ibid.*, p. 288.
- ⁷⁴ *ibid.*, p. 290.
- ⁷⁵ Picket & Prince, *supra* footnote 28, pp. 370-376.
- ⁷⁶ *ibid.*, p. 369.
- ⁷⁷ *ibid.*, p. 388.
- ⁷⁸ *ibid.*, p. 389.
- ⁷⁹ Qualls-Corbett, N. 1988. *The Sacred Prostitute: eternal aspects of the feminism*. Toronto: Inner City Books, 171. pp.
- ⁸⁰ Gardner, *supra* footnote 11, p. 350 (last page).
- ⁸¹ Pickett and Prince, *supra* footnote 3, p. 294.
- ⁸² *ibid.*, p. 299.
- ⁸³ *ibid.*, p. 302.
- ⁸⁴ *ibid.*, p. 312.
- ⁸⁵ Church, J.R. 1989. *Guardians of the Grail- and the men who plan to rule the world!*. Oklahoma City: Prophecy Pub!., 318 pp. [ISBN 0941241025]
- ⁸⁶ *ibid.*, p. 25.
- ⁸⁷ *ibid.*, p. 28.
- ⁸⁸ Jung, C.G. 1958. *The undiscovered Self*. pp. 110ff, New American Library, 125 pp.
- ⁸⁹ Begg, *supra* footnote 14, p. 129.
- ⁹⁰ *ibid.*, p. 134.



The Secret about the Secret

Bro. Branislav Klčo, Inner Guard
Dogwood Council No. 171, Vancouver, British Columbia

Presented to *Dogwood Council No. 171* on November 4th, 2006.

The *Webster's Dictionary of the English Language* (1988 edition) offers among others, these interpretations of the term "Secret": something kept from the knowledge of others; something which was not explained; a hidden or not obvious explanation; known only to the initiated.

Secrets are like a wall dividing people from those who are privy to some information and those who that information is denied. Secrets leave the former group in the state of considerable discomfort, unease, resentment and paranoia. The unknown has capacity to instill fear in men.

Should lack of privileged information evoke feelings of inferiority, then it would be logical to conclude, that any manifestation of one being in possession of the secret may induce perception of superiority and power. For example, the hierarchy of "the-need-to-know-basis" is very efficiently exploited in all military organizations for ages for that very reason. On the one hand, some secrets are kept strictly secret, while others are merely advertised to exit.

The secrets are then a consequent manifestation of our polarity-based universe — there are "good guys" and they need to keep "bad guys" from knowing certain things and *vice versa*, leaving us with the "good secrets" (*i.e.* justified secrets) and "evil secrets" (totally wrong and unjustified). And the "bad guys" can have endless forms and motivations, one of them to be a profanity. The profane dwell forever in darkness while the initiates enjoy rays of light and ancient mysteries unveiled.

There is a popular belief that "secret" and "mystery" are mutually interchangeable terms. It may be worth while then to entertain the possibility, that this happened because these terms are often frequented in the same message. The fact, the secret is only a tool protecting the mysteries from falling victim of being profaned may get somewhat obscured in the process.

It is then quite interesting to observe the transition of the secret society into the society with secrets, later on into a society with secret handshake, and possibly with the secret past.

Jolly Roger

Bro. Hans von Rosen, Senior Warden
York Council No. 133, Etobicoke, Ontario

Presented to *York Council No. 133* on December 2nd, 2006.

This paper was triggered by a line in John J. Robinson's book *Born in Blood*, who quotes that in some New England Lodges the Charge to a Newly Initiated Entered Apprentice includes the following words: "the degree will make you a brother to pirates and corsairs." Is there an explanation for this statement?

Official history is the propaganda of the survivors, preserved in written records, and coloured by the bias of the recorder. But there may be more history, not necessarily considered to be politically correct, preserved in myths and sagas, in rituals and symbols and emblems.

Lack of documentation does not justify condemnation of unwritten material by "academically accredited historians". Did not Heinrich Schieman in 1870, who was reviled for dabbling in phantasy for basing his searches on myths, find the ruins of Troy? Did not in 1962 Helge Ingstadt, basing his explorations on *Islandic Sagas*, excavate a Viking settlement at L' Anse aux Meadows in Newfoundland, thereby confirming pre-Columbian contact of Europeans with North America? Both recalled actual events which been denigrated by the "establishment" for centuries.

Piracy

Piracy is as old a seafaring, and is actively practised even today. But information about early piracy is sparse. Pirates did not write history books. Below are some historical records:

Persian Gulf

In 694 BC, the Assyrian King Sennacherib attempted to pacify the Persian Gulf, where ships trading between India and Babylon were forced to pass. When his empire collapsed piracy re-emerged. In about 100 AD the Roman Emperor Trajan, and after him King Shapur of Persia temporarily cleaned up the Gulf again. It is not secure even today.

Mediterranean

In 340 BC pirates from Greek islands preyed on Phoenician ships from Sidon and Tiro, until Alexander the Great stamped them out. But Alexander died young and piracy revived.

260 years later, at the beginning of the present age, "Pirates of Cilica" on the south coast of Turkey, comprised a fleet of a thousand vessels. They defeated the Roman navy, attacked hundreds of towns and villages, the largest of which was Syracuse in Sicily. In 78 BC they captured Julius Caesar, and held him until ransomed. They blockaded the grain supply from North Africa, and threatened the city of Rome with starvation until in 67 BC the Consul Pompeius dispersed them with a fleet of 270 war galleys. However, after the fall of the Roman Empire the Mediterranean again became an open hunting ground for pirates.

Some Definitions

Who were the pirates of history? The implication is that Pirates were criminals who attacked merchant ships, robbed the cargo, killed the crew, held them for ransom, or sold them into slavery.

But did they also include other categories? Were they heroes or villains, empire builders, ruthless aggressors, defenders of the faith, terrorists, freedom fighters, privateers or just robbers? Boundaries between groups were hazy. Individuals could easily slide from one category into another. Below is a listing of mariners who have been variously labelled as pirates. It includes many different groups and is far from complete.

Vikings, adventurers from nordic warrior societies, such as early Anglo-Saxons, Danes, Varengians and Normans. Frequently described as the Viking Scourge, they included land seekers, explorers, traders and landless young men from overcrowded homelands, but also robbers and slavers.

Frisians, fleeing before enforced conversion to Christianity, which brought with it a new religion, servitude and taxes. In the 13th and 14th Century these became the Vitaiienbrothers of the Baltic and the Likedeelers of the North Seas.

Wends, Pomeranians and Rugensians, remnants of the defeated heathen Slavic tribes on the south shore of the Baltic, who raided (Christian) Danish and Hansa ships between 1100 and 1400 AD.

The "Lords of the Isles", notably the **MacLeans and MacDonalds** of the Scottish Hebrides.

Buccaneers, loosely grouped sea rovers consisting of escaped slaves, indentured servants, and transported convicts in the Caribbean.

Corsairs, originally piratical sea rovers from the island of Corsica, but by the 16th Century renegade Christian and Muslim privateers in the Mediterranean.

Around 1530 Kheir-ed-Din, their leader, was appointed Regent of Algiers by the Turkish Sultan of Istanbul. His corsair galleys dominated the entire Mediterranean until they were defeated by the Knights of St. John, at the battle of Lepanto, the harbour of Malta.

Privateers, mercenary adventurers who would hire their ships, crews and services to kings or princes "on account", in return for plunder and ransom money. In the 16th and 17th Centuries they provided more than 70% of the naval force of England. The last known Canadian privateer sailing was a Captain Barrett, about 1812. (He was sunk by the Americans).

Regular Navies in "undeclared wars" between the English, Spanish, French and Dutch. Unlucky crews were captured, convicted and hanged. The successful ones however would be paid off in prize money. In the British navy the practice of paying for prizes persisted until Admiral Nelsons time.

And lastly there were the fugitive **Templar sailors** in their own ships, who had escaped imprisonment on Friday, October 13th 1307. Philippe the Fair, King of France had ordered their arrest intending to seize Templar property and treasure to pay for his tremendous debts. He succeeded to imprison several thousand Templars. However, 17 Templar ships, carrying the treasure of the Order, escaped from the port of LaRochelle, and a further nine Templar galleys disappeared from Marseille. These are the ships which may connect Masonry to Piracy.

Templar Fleet At first crusaders travelling to the Holy Land used commercial carriers from Venice, Genoa, and other ports. They found it expensive, unreliable and even dangerous. Rumours circulated that unscrupulous merchant skippers sold entire shiploads of pilgrims to Muslim slave dealers. Therefore, the Great Orders, such as the Knights of St. John built their own fleets. The Templar fleet was established in 1140 AD by *Roger II* who was the Norman King of Sicily and a Short Time Templar. The fleet not only became an essential arm of the Order, but also a serious competitor to merchant traders of Italian and French ports. Templar ships traded into the Middle East, to the British Isles, and to the Hanseatic ports in the Baltic.

After the fall of Akre in 1290, the Order of the Templars became more or less redundant.

There is a record of a Templar captain, *Roger le Flor*, who at the age of 22 carried a shipload of refugees from Akre to France. He obviously escaped the general arrests of 1306, because in 1310 he is mentioned in Marseille and later in Genoa, Italy. Shortly after the official dissolution of the Templar Order in 1314, he appeared again. This time he offered the services of his mercenary troop of "2000 Catalonians" and a fleet of 30 ships to the East

Roman Emperor in Constantinople. Who were these Catalonians, and where did he get the ships, ten years after the disappearance of the entire Templar Fleet?

Flags and Symbols

We do not know what flags Greek or Turkish or Persian pirates may have flown, or if they flew any at all. Viking ships carried carved wooden symbols at the bow, the stern and the masthead. The flag of the Vitalien Brothers, pirates in the Baltic Sea, was a blood red ensign without other symbols. The flags of Barbary Pirates in the western Mediterranean were red, green or orange, and often displayed crossed scimitars or half moons.

Noteworthy is that in the realm of heraldry, the use of the combined colours black and white is quite rare.

However, the battle flag of the Order of Templars, the **Beausant**, was a white and black square, strongly reminiscent of the Mosaic Pavement in a Craft Lodge.

The battle flag of the Templar Fleet is said to have been a white **skull and crossbones** on a black background. It calls to mind the raising ceremony in the Master's degree. The *skull and crossbones* flag does not appear on the oceans until the 15th Century, some time after the Templar fleet had disappeared.

This flag has a name, it is called **The Jolly Roger**. Is this in memory of the founder of the Templar fleet, Roger II of Sicily? Or is it in memory of the surviving Templar captain, Roger de Flor, who offered his mercenaries to the East Roman Emperor, and possibly to others who needed a private navy?

Interesting Incident: According to Robinson, (page 166 *Born in Blood*) the merchant ship *Oak* was taken by a pirate in the year 1813. Her captain was a Freemason. In desperation the merchant captain gave the Grand Hailing Sign of Distress of a Master Mason. The sign was recognized by the pirate, who's name is reported as "Jacques le Bon". He promptly returned the Masonic captains goods and ship and sent him on his way. In addition he tied a biscuit in a ribbon which he fastened around the neck of the ships dog. Ribbon and biscuit are reputedly still in possession of *Lodge of Amity Lodge No. 137*, in Poole, England.

Conclusion

Are masons direct descendants of Templars? Likely not, but there appear to be some interconnections. Are masons pirates? By and large certainly not, but in such a large fraternity some may have been.

None of the above can be considered PROOF. All of the above may be pure coincidence. But if closely related features, such as the colours, and the symbols, and the name, in the same geographic area and in roughly the same time sequence are viewed together, it certainly gives cause to ponder when looking at a

"Jolly Roger".

References

American Encyclopaedia. 1915.

Baigent, M. and R. Leigh. 1989. *The temple and the lodge*. London: J. Cape, *xiv* + 306 pp. [ISBN 0224024728]

Bradley, M.A. 1998. *Grail knights of North America: on the trail of the grail legacy in Canada and the United States*. Tonawanda, NY: Hounslow Press, 414 pp. [ISBN 0888822030]

Bryce, J. 1915. *The Book of history: a history of all nations from the earliest times to the present, with over 8,000 illustrations*. New York: Grolier Society, 5 volumes.

Cawthorne

Chubb, T. C. 1970. *Prince Henry the Navigator and the highways of the sea*. New York: Viking Press, 160 pp. [ISBN 0670576247]

Hering, E. 1942. *Die deutsche Hanse*. Leipzig: W. Goldmann, 270 pp.

Herm, G. 1973. *Die Phönizier: das Pupurreich der Antike*. Düsseldorf: Econ-Verlag, 423 pp. [ISBN 3430144523]

Mitchell, D.J. 1976. *Pirates*. New York: Dial Press, 208 pp. [ISBN 0803769210]

Morison, S.E. 1993. *The European discovery of America*. New York: Oxford University Press, 2 volumes [ISBN 0195082719 and 0195082729]

Oxenstierna, E.C.G. 1967. *The world of Norsemen*. London: Weidenfeld & Nicolson, 163 pp.

Pohl, F.J. 1974. *Prince Henry Sinclair, his expedition to the New World in 1398*. New York: C.N. Potter, 230 pp.

Robinson, J.J. 1989. *Born in blood: the lost secrets of freemasonry*. New York: M. Evans & Co., xix + 376 pp. [ISNB 0871316021]

Tautorat, H.-G. 1972. *Ragnit im Wandel der Zeiten: ein Beitrag zur Geschichte der Stadt an der Memel*. Plön: H. Sönksen, 203 pp.

Tobies, H.H. 1994. *Das Baltikum: siebenhundert Jahre Geschehen an der Ostsee*. Berg: VGB-Verlagsgesellschaft Berg, 604 pp. [ISBN 3861180367]

Upton-Ward, J.M. 1992. *The rule of the Templars: the French text of the Rule of the Order of the Knights Templar*. Rochester, NY: Boydell Press, 200 pp. [ISBN 0851153151]

Wallace-Murphy, T. 1999. *Roslyn, guardian of the secrets of the Holy Grail*. Boston: Element. [ISBN 1862044937]

Ward, E.I. 2000. *Vikings: the North Atlantic saga*. Washington, DC: Smithsonian Institution Press, 432 pp. [ISBN 156098970X]



An Explanation of the RAM Jewel

Bro. Gordon F. Smith, Senior Warden
Kawartha Council No. 143, Peterborough, Ontario

Presented to Kawartha Council No. 143 on October 12th, 2006.

The Companion's Jewel of the Royal Arch is a double triangle, sometimes called the Seal of Solomon, within a circle of gold; at the bottom is a scroll bearing the words, *Nil nisi clavis deest* — "Nothing is wanting but the Key;" and on the circle appears the legend, *Si talia jungere possis sit tibi scire satis*—"If thou canst comprehend these things, thou knowest enough." On the triangle is inscribed, ΕΨΗΚΑΜΕΝ (EURE-KAMEN) — *invenimus cultor dei civis mundi*—"We have found the worship of God, O citizen of the world." On the reverse of the circle are engraven the words, *Deo, regi, et fratribus; honor, fidelitas, benevolentia* — "For God, king, and the brethren; honour, fidelity, and benevolence;" and on the reverse of the triangles, *Wisdom, Strength, Beauty, Peace, Concord, Truth*. Within these is another triangle, with the sun in the centre, irradiated; a pair of compasses issue from the sun, suspending a globe representing the earth, beneath these is [TT],¹ the triple Tau, signifying, among other occult things, *Templum Hierosolyma*, the Temple at Jerusalem. It also means *Clavis ad Thesaurum* — "A key to a treasure"—and *Theca ubi respretiosa deponitur* — "A place where a precious thing is concealed," or *Res ipsa pretiosa* — "The precious thing itself." It is usual to add on the scroll the date of the exaltation of the wearer to the Companionship of the Holy Royal Arch.

This Jewel, by its intersections, forms a given number of angles, to be taken in five several combinations, which, being reduced to their amounts in right angles, will be found equal to the five regular Platonic bodies, representing the four elements, and the Universal Sphere. These combinations will be found respectively to correspond in geometrical value with the five regular solids contained under equal and equilateral triangles, equal squares, and equal and equilateral pentagons, viz., the Tetrahedron, Octahedron, Cube, Icosahedron, and Dodecahedron, which were used by the Platonists to express the four elements and the sphere of the Universe. It may be proper here to state that the Platonic theory was this, that the Universe itself, as well as its subordinate parts, both animate and inanimate, were created by the Deity from the four elements — Fire, Air, Water, and Earth. It was conceived according to this theory that all created matter must be both visible and tangible. Now, considering Fire as the source of light, it was plain that nothing can be visible without it; and since nothing can be

tangible but what is solid, and that the earth is the most properly solid of all the four elements, therefore, all created matter was constituted of Fire and Earth.

Again, it was supposed by the Platonists that no two bodies could unite and cohere without some intervening medium to consolidate them; that planes required one such medium, and solids two. Therefore, the Deity constituted two intervening elements between fire and earth, viz., air and water, in such a manner that there might be an exact analogy between the four, i.e. as fire is to air, so is air to water, and as air is to water, so is water to earth; thus forming a regular and harmonious gradation from the lightest and most penetrating of the elements to the heaviest and most obtuse. Now all the elements except the earth are without form in themselves; yet, in order to assist the mind in arranging its ideas, it is necessary to attach some form to them.

Therefore, since the elements are bodies, and all bodies are solid, and bounded by superficies which consist of triangles either equilateral or otherwise, the Platonic theory assigned to each of the four elements the form of a solid, bounded by plane surfaces constituted of triangles; for although one of those solids is bounded by squares and another by pentagons, yet it will be evident that equilateral rectilinear figures may be resolved into as many triangles as the figures have sides united by their vertices in a common centre (See Figs, 1 and 2). Having thus stated the general outline of the Platonic theory, we proceed to show that, by the assistance of the Key [TT],¹ the Jewel forms by its various triangles and intersections an equivalent in geometrical value for the five regular solids expressing the four elements and the sphere of the universe. The hermetic T was a most ancient hieroglyphical representation of the Deity, and consequently the triple T denotes His triunessence, and in geometrical value is eight right angles, viz., two on each of the exterior lines, and two at the point of union in the centre. In this figure (Fig. 3), which is similar to that in which the six lights are arranged, there will be found a geometrical value equivalent to the [TT],¹ for since the interior angles of every triangle here displayed resolves itself into four equal and equilateral triangles; that is, three (a b c) on the extremities, and a fourth (d) by their union at the centre. It follows, therefore, that the triangle thus resolved is equal to eight right angles, and consequently to one [TT].¹

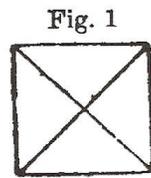


Fig. 1

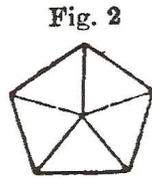


Fig. 2

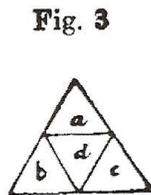


Fig. 3

If you look at the Jewel, or on this figure (Fig. 4), where it is represented, you will perceive that it consists of two larger equal and equilateral triangles, A B C and D E F, inscribed in one circle and equally intersecting each other, and of a smaller triangle in the centre, G H I, which divides or resolves the larger inverted triangle, D E F, after the manner explained in the former figure.

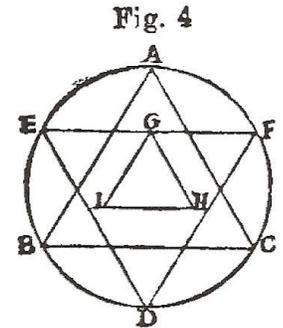
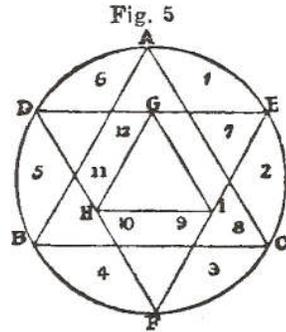


Fig. 4

Firstly, then, the central triangle G H I, resolved into its elements according to the first figure, will be equal to eight right angles, or [TT],¹ and these are equal in amount to those contained in the Tetrahedron—a solid figure contained under four equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of three plane acute angles), on account of its lightness, as well as its acute and pyramidal form, is used by the Platonists to express the element *Fire*. **Secondly**. The two larger triangles A B C, D E F, considered without regard to their intersections, and resolved upon the foregoing principle, will be = 2 [TT],¹ or 16 right angles, which are equal in amount to those contained in the Octahedron, a solid figure comprised of eight equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of four plane acute angles), being next in lightness and acuteness to the Tetrahedron, was used by the Platonists to express the element *Air*. **Thirdly**. The triangles A B C, D E F, and G H I (i.e., the two larger and the small central triangle), considered without regard to intersections, and resolved by the same rule, will be found = 3 [TT],¹ or 24 right angles which are equal in amount to those contained in the Cube, a solid figure contained by six equal squares. This body (each of the solid angles of which is formed by the union of three plane right angles), being the most substantial in its form, as well as the firmest and most immovable on its basis, of all the solids, was used by the Platonists to express the element *Earth*. **Fourthly**. Consider now the inverted triangle D E F, as divided into 4 lesser ones by the central triangle G H I, and add to these the other large triangle A B C. These five triangles, considered again without regard to intersection, and resolved in the same manner as before, will be = 5 [TT],¹ or 40 right angles, which are equal in amount to those contained in the Icosahedron, a solid body bounded by 20 equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of 5 plane acute angles), being the heaviest of the solids contained by triangles, and the next in weight and substance to the Cube, was used by the Platonists to express the element *Water*. Thus, 1st, the central triangle G H I = [TT],¹ is equivalent to the Tetrahedron, which expresses the: element *Fire*. 2nd, the two large triangles A B C, D E F, = 2 [TT],¹ are equivalent to the Octahedron, which expresses the element *Air*. 3rd, the 3 triangles A B C, D E F, G H I, = 3 [TT], are equivalent to the cube, which

expresses *Earth*. 4th, the 5 triangles A B C, E G I, F H I, D G H, and G H I = 5 [TT],¹ are equivalent to the Icosahedron, which expresses *Water*.

It now remains to find an equivalent in the R. A. Jewel for the solid expressing the sphere of the Universe, which is the Dodecahedron, a solid body bounded by 12 equal and equilateral pentagons. (See Fig. 5.) The 6 small triangles round the circumference of the Jewel (formed by the intersections of the 2 larger triangles), together with the central triangle G H I, if resolved in the same manner as the former, will be found to be = 7 [TT],¹ or x 8 = 56 right angles; to these add the external angles of the before-mentioned 6 triangles, formed by the intersections of the 2 larger triangles = 16 right angles. For since the exterior angle of every triangle formed by producing one of its sides is equal to the sum of 2 interior and opposite angles, and every angle of one equilateral triangle is equal to one third of 2 right angles, therefore each of these external angles will be equal to two thirds of 2 right angles; and as they are 12 in number, their amount in right angles will be 16, that is $12 \times \frac{2}{3}$ of 2 = $12 \times 1 - \frac{1}{3} = 16$. Then 16 added to the before-mentioned 56 right angles will make 72. But by a corollary to the 32nd Problem of the 1st Book of Euclid, the interior angles of every rectilinear figure are equal to twice as many right angles — 4 as the figure has sides; hence the interior angles of the 5-sided figure, called a pentagon, are $10 - 4 = 6$ right angles; whence the solid figure called a Dodecahedron being contained by 12 equal and equilateral pentagons, will be $12 \times 6 = 72$, corresponding with the number of right angles contained in the 7 triangles before mentioned, and the 12 exterior angles of intersections. Thus the Dodecahedron (each of the solid angles of which is formed by the union of 3 plane obtuse angles), approaching nearer to the form of a sphere than any of the other solids bounded by plane superficies, was used by the Platonists to express the sphere of the *Universe*. Thus it is proved, by the assistance of the Key [TT],¹ that the R. A. Jewel is equivalent to the five geometrical solids, which were used by the Platonists to express their 4 elements and the sphere of the *Universe*. In conclusion, let our attention be directed to the fact that the R. A. Jewel thus presents us with an emblem of those great attributes of the Deity-his eternity and triunessence. The former is represented by the circle which surrounds the Jewel, the latter by the relation which its component parts bear to the [TT],¹ while by the equivalent we find in those parts for the 5 solids expressing the 4 elements and the sphere of the Universe, we are further reminded of His Omnipotence and Creative power, who first formed the elements out of nothing, and from them constituted that mighty frame within whose comprehensive sphere are



included myriads of worlds, each containing millions of animated beings dependent on His will and mercy. The Jewel which every Companion wears on his breast should inspire him with profound veneration for that Incomprehensible Being at whose command the world burst forth from chaos into light, and all created matter had its birth; whose Infinite Wisdom directs, and whose unspeakable Goodness preserves and blesses, every work that has proceeded from His Hands.

¹ [TT] = Triple Tau

Reference

Anonymous. 1978. *The Perfect Ceremonies of the Supreme Order of The Holy Royal Arch*. City?:A. Lewis (Masonic Publication) Ltd.



Nelson! A Freemason????

R. Ven. Bro. Michel Sastre
Capital City Council No. 154, Etobicoke, Ontario

Presented to *Capital City Council No. 154* on November 20th, 2006.

The question of whether Lord Admiral Nelson was ever a Freemason has been raised many times in Masonic circles.

The issue was revisited in October 2005 in an article published in number 15 of *MQ Magazine* (of the UGLE), under the pen of John Hamill, Director of Communications of the United Grand Lodge of England, member of *Quator Coronati Lodge N° 2076*, Past Librarian and Curator of the Library and Museum of Freemasonry.

I am indebted to the French Maritime Lodge *The Link #2*, meeting in Nantes, a large seaport West of Paris, for steering me, so to speak, toward the article below:

“When the editor and I were planning the current issue of *MQ*, as its publication coincided with the 200th anniversary of Trafalgar, we debated whether or not we should include an article on the question of whether or not Lord Nelson was a Freemason.

Until recently there appeared to be a certain amount of circumstantial evidence but no documentary proof of his initiation, membership of a Lodge or even of his having visited a Lodge.

The appearance, last year, of Martyn Downer’s *Nelson’s Purse* provided more circumstantial evidence, which prompted us to go ahead. Almost at the last moment some additional information came to hand, which appears to have justified our decision.

An article in the *Freemasons’ Quarterly Review* in 1839 baldly stated, without evidence, that both Lord Nelson and his servant Thomas Allan had been Freemasons. That produced the first two pieces of evidence which appeared to link Nelson with Freemasonry.

On 16 December 1805, the Master of the *Union Lodge* at York (now *York Lodge No. 236*) proposed that a public procession be held on the day of Nelson’s funeral to commemorate “a departed Brother and National Hero.”

For the procession, a banner was prepared, decorated with the *Bible*, square and compasses, the sun, moon and stars and the inscription “*England Expects Every Man to do His Duty. In Memory of Horatio Viscount Nelson who fell in the Moment of Victory off Cape Trafalgar Oct. 21st 1805. We rejoice with our Country But Mourn for Our Brother.*”

The second item is amongst the treasures of the *Lodge of Friendship No. 100* at Yarmouth. It is a block of white marble about the size of a house brick. One of the long sides is engraved: *In memory of Bro. Ld. Vt. Nelson of the Nile & of Burnham Thorpe in Norfolk, who lost his life in the arms of Victory in an engagement with ye combined Fleets of France and Spain of (sic) Cape Trafalgar Octr. 21 1805. Proposed by Bro. John Cutlove.*

The fact that two Lodges in 1805 believed Nelson to be a Freemason is, of course, not evidence that he was. The magazine article and the two artefacts led to searches being made to trace a Lodge with which Nelson might have been connected, without any success.

In the late 19th Century and in the mid-20th Century extensive searches were made of the pre-1805 Grand Lodge Registers and of such Lodge records that exist in Norfolk and the West Indies, again without any mention of Nelson being found.

Fuel was added to the rumours by the discovery of a silver medal with a portrait bust of Nelson on the obverse and a host of Masonic symbols on the reverse. It was issued by the *Nelsonic Crimson Oaks*, an organisation of which little is known, but appears to have been a benevolent society for sailors, the earliest reference to which comes in 1811. Why Nelson is perhaps easy to explain, but why Masonic symbols should have been used cannot be explained.

Three more connections came to light in the late 20th Century. The Castle Museum at Norwich was presented with a small, circular box, the lid of which was decorated with Masonic symbols. Papers with it claimed that it had been presented to a John Harcourt of Great Yarmouth by Lord Nelson. It had remained with the Harcourt family until presented to the Museum.

Nelson was known to have been a member of a quasi-Masonic benefit and convivial society, the *Gregorians*. He had joined it in 1800 in Norwich and his membership came to light in 1973 at a Sotheby’s sale of autograph letters, which included one of 6 August 1800 from Lady Nelson to one Crisp Brown thanking him for the regalia of the *Gregorians* “*for My Lord Nelson which he will esteem as an honour*”.

The final piece was a letter from Nelson himself to Mrs Frances Nesbit, who was to become his wife. In 1787 Nelson was in command of HMS Boreas and had with him HRH Prince William Henry, later Duke of Clarence and King William IV, who was a Freemason. They were stationed off Nevis and on 28th February 1787 Nelson wrote to Frances:

It is possible that HRH may stop at Nevis on his way from Tortola. Today we dine with Merchants; I wish it were over: tomorrow a large party at Nicholas town; and on Friday in town here. Saturday, sail for Old Road; Sunday dine on Brimstone Hill; Monday, Mr George's at Sandy Point and in the evening we attend the Freemasons' Ball. Tuesday, Please God we sail. Farewell till tomorrow and be assured, ever affectionate, Nelson.

There the matter might have rested — evidence seeming to link Nelson to Freemasonry — and much evidence that many of his friends and social circle were Freemasons, but nothing to link the man himself.

The publication of Martyn Downer's *Nelson's Purse*, a fascinating story of the reappearance of some major Nelson relics produced more evidence for Nelson's associations with Freemasons. The book gives a great deal of information about Alexander Davison, who became Nelson's prize agent, financial adviser and friend.

He had come to London from Northumberland to seek his fortune, becoming a merchant. Through his patron Hugh Percy, later Duke of Northumberland, he met many influential men and began to win contracts for supplying the colonies and the navy and army. He saw Canada, in particular Quebec, as an up and coming area and went there with his brother. Freemasonry was an important part of the social life of Quebec and Davison was soon initiated in *Merchant's Lodge No. 1*.

On 20th September 1782 Nelson, then Captain of the *Albermarle*, landed in Quebec to pick up an autumn convoy to escort back to England. He met Davison, was a frequent guest at his house in St Peter's Street, and a strong friendship began. This has led to speculation that Nelson became involved in Freemasonry in the month-long stay in Quebec, but no records have been found.

Back in England the friendship developed and Davison became a trusted confidant of Nelson. Such was Davison's feeling for his friend that, after Nelson's victory at the Battle of the Nile, he commissioned Matthew Boulton to strike a commemorative medal in gold, silver and copper. The gold medals were to go to Nelson and his Captains.

As a personal gift to his hero, Davison commissioned from the Derby porcelain factory two magnificent wine coolers. On one side was Nelson's coat of arms and on the other a design representing Egypt. The latter, which incorporates a very un-Egyptian pillar of the composite order and a figure wearing what appears to be a long apron with the flap turned up (on which the date of the battle is inscribed), have been interpreted as evidence for a Masonic relationship between the two. Martyn Downer's book, again, provides a great deal of evidence of the Masonic connections of many of Nelson's patrons and friends but no real evidence for a connection between Nelson and Freemasonry.

As this article was being completed a startling letter arrived from a Brother Broadbent, a member of *Amphibious Lodge No. 258* at Heckmondwike.

In preparation for the Lodge's 200th anniversary of meeting in Yorkshire in 2003, he had been asked to prepare a history of the early years of the Lodge. The Lodge had originally been constituted in Stonehouse Barracks, Plymouth in 1786 as a Lodge for naval officers and Marines. The Lodge had become moribund by 1800 and when, in 1803, a group of Yorkshire brethren petitioned for a new Lodge, the premier Grand Lodge, in the mistaken belief that they could not, under the terms of the *1799 Unlawful Societies Act*, issue new warrants, transferred the dormant Amphibious Lodge warrant to them.

Unusually, not only the original warrant but the Minute Book of the original Lodge found their way to Yorkshire. To quote from Brother Broadbent: "At a meeting held on the 15th August 1787 in the original Minute book (which we hold) appears the name Bro. Nelson amongst the list of visitors."

A previous historian of the Lodge stated that this could not have been Lord Nelson as he was in the West Indies at this time. To put the facts straight Nelson was only a Captain aged 29 at this time and had arrived back in Portsmouth on the 4th July 1787 from Nevis on board HM Ship *Boreas*. This ship paid off at Sheerness on 30th Nov 1787.

In August 1787 Nelson was invited to Plymouth by HRH Prince William Henry (later William IV), who had served under Nelson as a mid-shipman, to witness a stone-laying ceremony, the members of Amphibious Lodge were also at this ceremony.

It would appear that, unless there was another officer at this time also called Nelson, these factors give some credence that Nelson was a member

of the Craft, and as he was a Captain at this time, he would be amongst his peers at a Lodge meeting.

Exciting news, indeed. Nelson is not a common surname and the chances of there being two with naval connections in Plymouth in August 1787 does seem remote. Time and printer's deadlines have not allowed for further research, but watch for a follow-up!"



Motivational Gifts and Masons

Ven. Bro. Joel J. Chiri
Victoria Council No. 213, Ladysmith, British Columbia

Presented to Victoria Council No. 213 on November 26th, 2006.

Freemasonry has been around for a long time. Its ritual and ceremonies, largely developed in the 1700's, have largely remained unchanged in language or intent for several hundred years. The world however has changed dramatically. Our modern world is quickly making us into a society of isolationists. TV, computers, cell phones and many other electronic gadgets, all proclaimed as bring us closer together, have made people more solitary than at any point in human history. Some stores are developing self-service counters (no cashiers), ATM's are eliminating bank tellers and pay at the pump removes the service station attendant. My telephone line had problem recently. Have you ever tried to talk to a person at the phone company? After repeated attempts to solve the problem by finding a person to complain to, I gave up and sent an email. One store reportedly, has painted feet on the floor at the checkouts to show people how far to stand apart, so as not to infringe on the other persons personal space. The time was when we knew where to stand and if you did not you were told 'in no uncertain terms' where to stand. My wife said, in South America you rarely hear of sexual harassment complaints, because if a man gets too close or touchy, the women tell him publicly and loudly to 'Back Off' and the public embarrassment makes him do so. Now we draw feet on the floor, just like lines around a corpse at a murder scene, marking the death of good taste and manners.

Many in our modern world have more friends on the Internet and in Chat Rooms than in real life. We have become a society where we would rather watch people fight and deal with their children on television than deal with our own problems. No longer do we build houses with big front porches and back yards. No, we want safety doors, double glazed windows, security fences and climate controls; so we do not need to go outside, meet the neighbours and talk to anyone. We have drive through restaurants, banks and even Churches eliminating the need to leave our vehicles until safe at home. With the advent of Satellite and High Definition TV, many people now feel closer to the problems of Iran than they do to what's happening in their own town.

In all this, the bad thing about Masonry is, that it does not change much and the good thing is, it does not change much. Its basic concepts and

goals have remained the same for hundreds of years. Some groups complain that Freemasonry is a religion; however, Masonry never intended to take in the dregs of society. It is Christ's job to save souls, reform straying husbands and change peoples lives. In fact the rules of Freemasonry are specifically designed to keep these people out. Masonry has always had high standards for its members and has only desired that good men apply for membership. In these days of low standards for conduct and behaviour, Masonry raises the bar. It encourages already good men to be better. Better fathers, sons and members of society; however, it does not force any religious ideas on anyone. It merely expects its members to be the best men they can possibly be, binding them with ideas of truth, honour, duty, and loyalty. It cuts across social, racial, religious, and political lines to unite men in true friendship. It is a friendship without any electronic contrivances, where one brother knows another in the dark as well as in the light.

It is in this spirit of brotherhood that I have written this paper in an effort to deepen our understanding of each other and to be of assistance to our Lodges and Chapters in finding the right man for the right job. The *Bible* says in *Proverbs 22: 6* "Train up a child in the way he should go: and when he is old, he will not depart from it." Keil and Delitzsch translate the passage "Give to the child instruction conformably to His way; so he will not, when he becomes old, depart from it." In *1 Peter 4: 10* it says, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

About 30 years ago, some Churches began to study seriously a subject called Motivational Gifts. We find Motivational Gifts in *Romans 12: 6-8*:

"God has also given each of us different gifts to use. If we can prophesy, we should do it according to the amount of faith we have. If we can serve others, we should serve. If we can teach, we should teach. If we can encourage others, we should encourage them. If we can give, we should be generous. If we are leaders, we should do our best. If we are good to others, we should do it cheerfully."

We began to understand that the *Bible* tells us that every individual has certain God given abilities, and that there are seven different abilities. This does not mean that a person cannot function in more than one area, but that everyone has a special area where they are happiest and function best. The seven gifts listed in *Romans* are: Prophet/Perceiver, Server, Teacher, Exhorter/Encourager, Giver, Administrator/Leader, and Mercy/Comforter. Of these seven gifts, three are vocal and four non-vocals. The three vocal gifts are Prophet/Perceiver, Teacher, and Exhorter/Encourager.

SCENARIO

To get a picture of the seven gifts, consider the following scenario:

You're having a party. One of the guests, bringing pizza, trips and drops the pizza in your front yard. These are the reactions of the various gifts:

Prophet/Perceiver: "You should be more careful. I knew that was going to happen."

Teacher: "Well, accidents happen, let's chalk this up to experience, and try to be more careful next time."

Exhorter/Encourager: "Let's not let this spoil the fun. We got lots of other food. Let's just forget it and enjoy ourselves."

Giver: As soon as they see the pizza flying through the air, they dash to the phone to order more pizza.

Administrator: "OK, let's pick up the mess, and get it off the lawn. Someone grab the bag."

Server: Starts cleaning the mess before the Administrator starts giving orders.

Mercy/Comforter: Puts their arms around the person and tells them that it's OK, don't feel bad, it happens to everyone once in a while.

THE SEVEN ABILITIES

Prophet / Perceiver

The first motivational gift listed in *Romans 12* is the gift of perceiving. The Greek word for this gift is "propheteia" (προφητεία)

Perceivers have a strong sense of right and wrong. They tend to be perfectionists, and often become their own worst critics. In some cases, perceivers can become very critical of other people and/or situations. This may display itself in irritability on by having a pessimistic attitude.

The basic function of this gift is to reveal information the perceiver has discerned and in that way assist others; however, this information is not always positive and as a result, perceivers often appear direct, blunt, and inconsiderate of the feelings of others. Therefore, their insight is not always well received. People with this gift are often misunderstood because their real intention is to help people, but the people around them see them as being judgmental.

Server / Helper

The second motivational gift is the gift of service. The Greek word for service is "diakonia" (διακονία). Throughout the *New Testament*, scriptures there are three specific traits demonstrated. They are: 1) providing for the

physical, or material needs of people 2) taking care of the less fortunate in society and 3) assisting in the distribution or collection of food, clothing, etc. to give to those in need.

Servers have the ability to see what needs doing, and they are always aware of their surroundings. Servers are the first to lend a hand, and often work in the background providing services that others will never see. Servers show their loyalty through action rather than words. Their motivation is to help others. Preferring to accomplish their tasks without an audience, their personalities tend to be more quiet and reserved. It is unfortunate that some people interpret the reserved nature of a server and their desire to work behind the scenes as being uninterested. This is far from the truth, as working "behind the scenes," is often critical to making things work on the "front lines."

Teacher

The third gift mentioned in *Romans 12* is teaching. The Greek root word for teaching is "didaskalia" (διδασκαλία) meaning to instruct. People with the gift of teaching are consummate debaters using sound, rational, and instructive reasoning to convince and help others to learn. No matter where they are, people with the gift of teaching constantly think on their feet and need to know the reasoning behind every concept and idea. Teachers take little at face value investigating every twist and turn of an idea. Unfortunately, this makes the teacher often appear argumentative. While in reality, they are simply trying to increase their understanding of a subject. Their mind is always racing like a high-powered engine; being thus constantly filled with new ideas gives them the ability to synthesize these ideas, resulting in a constant mental flow of information. People with the gift of teaching need constant intellectual stimulation and easily get bored with mundane tasks. They love to learn and always try keeping their minds busy. They usually enjoy research and love the opportunity to share their knowledge.

Encourager / Exhorter

The Greek root word for encouraging is "paraklesis" (παράκλησις) meaning exhortation or entreaty. People with the gift of encouragement will: 1) edify, exhort, and 2) try to give peace to people with troubled minds. Encouragers have the ability to bring forth the best in others, and feel comfortable in crowds, tending to have extraverted personalities. Their goal is to see people improve so that they can succeed. They love to "fix" things and want to make the world a better place. They also have a special ability to revitalize people who have lost their determination and feel burnt out. Encouragers are good with every type personality and gift; however, because they are considerate of the feelings of others, they can easily be offended if

people are not considerate to them.

Giver

The Greek root word for giving is "metadidomi" (μεταδίδωμι) meaning to impart. This talent is characterized by: 1) being charitable or having a charitable attitude 2) being generous even if they have little 3) contributing to the less fortunate, desiring to help anyone that has little or nothing.

People with this gift often donate their time through volunteer work or helping others in some way. They are often characterized by their generosity and hospitality. They are the people who love to be the host and entertain others. In any organization, people with this gift are excellent individuals to place in hospitality roles. Their generous attitude extends to making personal sacrifices of time and self, because they enjoy taking care of needs. When others run out of patience and generosity, the true giver will continue to be gracious.

Leader / Administrator

The Greek root word for leader is "proistemi," (προϊστέμι) which translates "rule". The *Bible* illustrates how a ruler will: 1) set a good example 2) provide wise counsel 3) warn others of the dangers they face 4) reprove for negligence but rule with love.

Their behaviour is so similar to motivational gifts, it often make them hard to identify. The difference in this gift is motivation. Like the prophet, the administrator will warn other of upcoming situations. Like the teacher, they will provide sound counsel and instructive reasoning to encourage people to press on to the common goal. The objective of the ruler is to move everyone toward the common goal. The motivation of the ruler, however, is to move everyone toward a common goal and what makes them truly unique is the ability to see the "big picture". They have the ability to lead people and because they are assertive, they often appear bossy to other people who do not understand their talent.

Mercy

The New Testament Greek word for mercy is "eleeo" (ἐλεεώ). People with the gift of mercy are: 1) compelled to have compassion for people, and 2) help others in misery.

People who have the gift of mercy are the first to listen and empathize when someone is suffering. They believe that sympathizing with others is the best use of their time. They are concerned with people who are suffering or

in trouble and often have a strong desire to relieve the pain of others. This is why people with the gift of mercy are usually effective in roles that require compassion, such as physical therapists, social workers, counsellors, or where they can listen to the problems of others. Nurses are often referred to as 'angels of mercy.' Individuals with this gift are able demonstrate large amounts of patience and are less likely to become frustrated when people repeatedly come to them with problems.

The 7 Motivational Gifts

Virtues

Prophecy / Perceiver

- gets a quick impression of people
- alertness to dishonesty
- desires justice
- open about their own faults
- wholehearted involvement
- loyalty to truth vs. people
- persuasive in defining truth

Serving / Helper

- sees and meets practical needs
- frees others to achieve
- disregard for weariness
- difficult in saying "no"
- alert to likes and dislikes
- needs approval
- likes short range projects
- meets needs quickly

Teacher

- needs to validate information
- checks out other teachers
- relies on established resources
- presents truth systematically
- gathers many facts
- requires thoroughness
- uneasy with subjective truth
- clarify misunderstandings

Exhorting / Encouragement

- committed to growth
- able to see root problems
- sees steps of action
- raise hope for solution
- turns problems into benefits
- desire to be "transparent"
- gains insight through experience
- urgency to act on clear steps

Vices

- jumps to conclusions
- reacting harshly to wrong
- is unforgiving
- condemning themselves and others
- is impetuous
- cutting off people who fail
- dwells on the negative

- giving un-requested help
- lets things be too important
- working beyond physical limits
- neglecting priorities
- reacts to overlooked needs
- resents lack of appreciation
- works people around their schedule
- becomes frustrated with time limits

- can become proud of knowledge
- despises a lack of credentials
- depends on human reasoning
- not concerned with practical applications
- shows off research skills
- argues over minor points
- can put Mind above the Spirituality
- taking teachings to extremes

- keeps others waiting on them
- looking to themselves for solutions
- becomes proud of visible results
- starts projects prematurely
- treats people as projects
- shares private illustrations
- presents truth out of balance
- setting unrealistic goals

- desires to share face to face

Giving

- able to see resources
- invests self with gift
- desires to give high quality
- use gifts to multiply giving
- desires to give secretly
- concern that giving will corrupt
- exercises personal thriftiness
- uses gifts to multiply giving

Organizing / Administrator

- able to visualize the final product
- needs loyalty in associates
- ability to delegate
- withstand reaction to tasks
- makes jobs look easy
- very alert to details
- completes tasks quickly
- able to be decisive

Mercy

- deeply loyal to friends
- needs deep friendships
- empathizes with hurting people
- decisions based on benefits
- deeply sensitive to loved ones
- attracts people in distress
- desires to remove hurts
- measures acceptance by closeness

- gives up on uncooperative people

- hoards resources for self
- uses gifts to control people
- feeling guilty about personal needs
- causes people to look to him
- rejects pressure appeals
- gives too sparingly to family
- gives to projects vs. people
- can wait too long to give

- views people only as resources
- builds loyalty with favouritism
- uses delegation to avoid work
- becomes unresponsive to appeals
- puts projects ahead of people
- overlooks worker's serious faults
- fails to explain or praise
- forces decisions on others

- defends their faults
- becomes possessive
- tolerates wrong
- fails to be firm
- leans on emotions vs. reason
- can defraud the opposite sex
- cuts off insensitive people
- fails to show deference

The Gift Test:

After each question answer as follows:

3 = Always, 2 = Occasionally, 1 = Rarely, 0 = Never

1. Would you rather perform a job than delegate it?
2. Do you correct another's vocabulary?
3. Are you concerned about the development of others?
4. Have you been accused of spoiling those whom you love?
5. Do you often write reminders to yourself?
6. Are you trusting of others?
7. Do you tend to see things as "black or white," no "grey areas"?
8. Do you enjoy manual labour?
9. Do you answer questions in a systematic fashion?
10. Do you prefer procedural solutions (3 steps to fix, 2 easy steps)?
11. Are you private about your donations to charity?
12. Are you more project-focussed or people-focussed?
13. Have people said you always have uplifting things to say?
14. Can you tell when someone is lying to you?

15. Do you have a need to be told you are appreciated?
16. Have people called you a "bookworm"?
17. Do you have a positive attitude even in trying times?
18. Has your family accused you of being too generous?
19. Have you neglected personal needs for your work?
20. Has your care for someone of the opposite sex been misread?
21. Have others said you are too blunt or harsh of speech?
22. Do you feel uncomfortable when others serve you?
23. Do you think in an antithetical manner? (Everything is yes or no, good or bad, up or down, etc.)
24. Do you enjoy interacting with individuals and giving advice rather than directing a project and giving instructions?
25. Do you have creative ideas on how to earn money?
26. Do you prefer working on one thing at a time or working on a big project consisting of many smaller things?
27. Have people told you that you are too emotional?
28. Have people told you that you are too emotional?
29. Have people told you to try harder to place your own needs before others?
30. Have people said you give too many long and complicated answers to simple questions?
31. Have you ever written a note to someone because you felt that person needed encouragement?
32. Have you ever pledged a donation — hoping that you would have the money when the time comes to pay the pledge?
33. Are all your important documents, billing statements, etc., in order and filed in an organized manner?
34. Have you ever cried while watching tragic news on television?
35. Are you twice as hard on yourself as you are on others?

Grading:

Add your total for each group of questions:

Nos. 1 + 8 + 15 + 22 + 29 = Server; Nos. 5 + 12 + 19 + 26 + 33 = Administrator;
 Nos. 2 + 9 + 16 + 23 + 30 = Teacher; Nos. 6 + 13 + 20 + 27 + 34 = Comforter;
 Nos. 3 + 10 + 17 + 24 + 31 = Encourager Nos. 7 + 14 + 21 + 28 + 35 = Preceiver;
 Nos. 4 + 11 + 18 + 25 + 32 = Giver.

Tally your answers for each set of questions and the numbers will indicate your relative strengths. The majority of people will find that they have one dominant gift and then a secondary (lesser) gift.

GIFT OF THE PERCEPTION/PROPHET

Characteristics: Exhorting, Instructing, Proclaiming, Warning, Judging, Sensitive.

Misuse/Misunderstanding of the Gift:

- Can be too extreme on their viewpoints and therefore lose their credibility.
- Can come across too harsh, blunt and insensitive to people, which can feel condemning and judgmental
- Can look as though they dwell on the negative. (e.g. The glass is always half empty; in contrast to the Exhorter who sees glass the glass half full.)
- Can be intolerant of opinions and views that differ from theirs.
- Can get the reputation of being 'stubborn and hard headed'.
- Can be too opinionated and black & white about issues rather than seeing all sides with openness which can be taken as tolerance toward even partial good in a person or project.
- Can jump to conclusions, sometimes wrongly; drawing conclusions from few facts; taking the words, or actions context in order to prove their points. — They are persistent with their viewpoints. They feel compelled to persuade others to agree with them, which can lead to argument and division.
- Their desire of immediate decisions in those who want to take longer can be perceived as pushy.
- Can be harsh and unforgiving; making it difficult for a perceiver to see a separation between the project and the workers. Therefore, they tend to reject them both with equal vigour.
- Can become proud of their rhetoric and persuasiveness.
- Can be bull headed; becoming stubborn and uncooperative.
- Can be fooled into thinking they have all the answers.
- Can get emotionally carried away; become angry and raise their voice.
- Can be intimidating in manor or demeanor.
- Can forget that rudeness is not a right; it is a weakness.
- May quit jobs, withhold assistance, boycott activities, the leadership or relationships as a way of protesting a supposed wrong, or because they don't like it, or get their own way.
- They sometimes view changes as being double minded.
- They can embarrass themselves and others in public and not even know it.
- They have such high standards they become legalistic.
- Their boldness and strictness may present a hindrance to close friendships.

Practical applications:

- Once you correct people direct them toward the positive.
- Avoid placing expectancy on individuals or groups to do everything you suggest.
- Learn to receive correction as well as giving it.

- Avoid becoming defensive in posture.
- Avoid holding peoples things over people's heads.
- Take great *effort* to speak patiently and be sensitive to when correcting or pointing problems.
- Be aware that people may reject what you say if you are angry, loud, or rude (and sometimes even if you are not!)
- Develop flexibility, and don't become upset if things are changed midstream.
- Strive develop tact and manners.
- Present your ideas without the premise that everyone has to do agree with and follow them.
- Become a team player.
- Avoid letting pride rule you, which can create a demanding or discouraging spirit that hinders everyone around you.
- Avoid the mistake of falling in love with your own opinions.
- Try praising people when they make progress.

Complementing Gift: — The Gift of Mercy/Exhortation.

THE GIFT OF SERVING

*Remember service is the foundation of any organization;
without it little gets done.*

Misuse/Misunderstanding of the Gift:

- Tends to over-commit and finds it hard to say no.
- Needs to be responsive to the priorities of leadership, instead of setting their own agendas.
- Can become proud of what they do, because it important.
- If they depend too much on praise or acceptance of others; they can resent lack of appreciation.
- They can come across as pushy until the job is done.
- Sometimes more concerned with serving others than taking care of themselves.
- They can complain or be critical of those that don't help.
- By giving un-requested help — can appear to be pushy
- They need to learn to delegate so work in order to serve more.

Complimenting Gifts: — Hospitality and Mercy.

Positions:

Community relations, Secretary, Custodians, Project Assistant.

THE GIFT OF TEACHING

Characteristics: Stubborn, Argumentative, Studious, Intelligent, Opinionated, Condescending, a Love of Learning, Aloof, Thoughtful.

Misuse/Misunderstanding of the Gift:

- Relying on human reason and natural abilities exalting their own ideas, learning, and opinion above everything else.
- Presenting material that is too complicated and impractical.
- May become boastful.
- Become proud of natural accomplishments and degrees.
- Can get angry at those who appear uninterested.
- They can become un-teachable "I knew that and this as well."
- Being more concerned with research than the response of their students.
- They can become cold individuals and more "hung up" on books and learning, than caring for projects or people.
- Become too critical of another's teaching.
- They may disqualify others if they make mistakes.
- Rejecting the teaching of lesser educated people.
- They may bore listeners with too many unnecessary facts or details rather than communicating basic principles.
- The teacher may tend to be legalistic and dogmatic.
- They so expert that they know everything about nothing.

Practical:

- Learn to listen to and respect the viewpoint of others, even if you do not agree with it.
- Look for the practical applications of what is being taught.

Complimenting Gift: — Wisdom.

Positions: Most aspects of an Organization, particularly Leader, Teacher, Counsellor.

THE GIFT OF ENCOURAGEMENT

Misuse/Misunderstanding of the Gift:

- Talk, talk, talk, TALKS TOO MUCH.
- Has a tendency to over simplify problems.
- They tend to make each problem solvable by a formula basis thus belittling others and their ideas.
- Most tend to see all problems as difficult and complex.

- They think things can't be solved by as simply 1, 2, and 3.
- Can sometimes be overly optimistic, positive or flattering, and avoid being confrontational even when it is needed.

Practical:

- Give people an opportunity to share their ideas.
- Become approachable so that people will want to come share their ideas and strategy with you.
- Don't think you have failed if someone does not follow your advice.

Misunderstandings:

- An urgency to give steps of action may appear as having an over confidence in them.
- The emphasis on steps of action may appear to disregard the feelings of people with which they are attempting to working.

A person with this gift is usually: — Positive "Always has a good word"; Reassuring, Motivating, Supportive, Challenging, Trustworthy, Sensitive, Optimistic, People-Oriented, Problem Solver, Action-Oriented, Practical.

Complementary gifts and ministries: — Givers.

People with this gift are needed for: Visitation, Counselling, Discipleship, and Mentoring.

Conclusion: Exhortation is a critical gift. Exhorters are needed to urge us to keep going, so that individually and corporately we can achieve all that we desire.

THE GIFT OF GIVING

Misuse/Misunderstanding of the Gift:

- Hoarding money for self, giving sporadically instead of regularly.
- Using giving to get out of other responsibilities.
- Being proud of scale of giving, what he has to give, as if it were his own doing his own thing not part of an organization. — Measuring success by strictly materially.
- Giving with a sense of duty and not with happiness.
- Because he is not motivated by appeals he can appear to be not generous.
- Can appear stingy because of frugality.
- Using the gift to control people and organizations.

- Justify personal luxuries on the basis that he is generous with his money.
- Feeling guilty about personal assets.
- Giving to projects vs. people.
- Can causing people to look to them instead of the organization.
- Can wait too long to do anything.
- They may give money but may lack the hands-on showing of concern that giving requires.

Practical:

- Learn to receive. You won't be able to give unless you first learn to receive.
- Learn about the needs of those you are giving to so you can better evaluate the wisest use of your giving.
- Share your giving insights with others.
- You don't always have to give secretly, but give openly when appropriate in order to encourage others.
- Give with the understanding the organization's agenda is determined by its leaders, not by the one giving the gift.

Complimentary gifts: — Hospitality.

People with this gift are needed for: — Stewardship committees, Financial Advisors, Treasurers, Investment Advisors, Benevolent fund, Special projects.

THE GIFT OF ADMINISTRATION/ORGANIZATION

Abuses of an Organizer/Leader:

- They may have confidence in their own strengths, abilities and plans, not their leaders.
- Can become proud of his or her power.
- Maybe Overbearing.
- Becomes upset when others do not share the same vision or goal.
- They may try to force all of their ideas and goals, upon the rest of the group.
- Develops outer callousness due to being a target for criticism.
- Can regress into "using" people to accomplish own goals rather than the organizations.
- Tends to drive self, neglecting personal and family needs.
- Failing to explain or praise. The Leader often forgets to explain why something must be done. The Leader has thoroughly thought it through, and tells others "Just do it and don't ask questions."
- Loses interest in job once it is completed.
- Needs to realize the 'jobs not over until the paperwork is done.'

- Uses people to meet his/her goals rather than meeting their personal goals. People viewed as resources; projects seem more important than people.
- Overlooks major character flaws in those who are useful to reaching their goals.
- Shows closeness and favour to those who are more loyal or those who are harder workers.
- Viewing the long range goal from their prospective, valid suggestions and complaints are often overlooked.
- Viewing the whole goal in their mind often causes improper explanation of what needs to be done.
- May not be Self-Controlled, Disciplined or Diligent.
- Responds to criticism with criticism.

Misuse/Misunderstanding of the Gift:

- Ability to delegate responsibility may appear as laziness in avoiding work.
- Willingness to endure reactions may appear as callousness.
- Desiring to complete tasks swiftly may appear to be insensitive to the schedule, weariness, or priorities of workers.
- Tending to direct in a leadership vacuum may be interpreted to be taking over leadership.
- Enjoying loyalty of workers may appear to be favouritism.
- compassionate.
- goal-oriented.
- leads by example.
- knows when to delegate.
- works well under pressure.
- diplomatic.
- not easily discouraged.
- good planner.
- pays attention to details and timing.
- discerning; knows when to wait and when to act.
- recognizes the ability in others and utilizes it.

People with this gift are needed for: — Treasurer, Secretary, Finance committee, Public relations, Project coordinator, Office manager.

THE GIFT OF MERCY

Misuses and Misunderstandings:

- Can be deluded by emotions.
- Can sympathize with those who directly violate the rules.

- Needs to be objective.
- Needs to guard against feeling unappreciated, since not everyone will show or express any appreciation.
- Because it is the most tender and sensitive of all gifts, it is easy to become extremely sensitive and easily offended.
- They may sever association with those who reflect insensitivity or harshness, especially towards their friends.
- They react deeply to criticism from others and tend to be closed minded to anyone trying to correct them, especially if they sense a lack of sensitivity.
- They often have a lack of firmness; and have an inability to say "no" to others. Parents with this gift may have trouble disciplining their children or saying "no" to harmful things the child does. They need to be sure to follow through on discipline. Failure to be firm may cause even greater harm. — This lack of firmness may be misinterpreted by others as indecisiveness, weakness of character, or lack of courage. - A mercy motivated person seldom confronts.
- They can sometimes attract people who have been corrected or are rebellious toward leadership. They may coddle, continue to listen to them, and take up their cause. They must not allow themselves to be taken advantage of and become a verbal dumping ground for unhappy individuals.
- Can take on too many issues of others and get caught up in their problems resulting in depression.
- They must not allow themselves to be guided by their emotions.
- Their gift is to help others with their emotions, but they must learn to control their own feelings or problems such as depression or confusion will arise. — Their need to help others may lead to other problems. (Example: Helping an alcoholic out financially who doesn't have their priorities in order.)
- Emphasis on immediate priorities may appear as disorganization.

Practical Answers:

- Don't go to a prophet for mercy. While they may have it, don't place unrealistic expectations upon them.
- But don't go to a mercy person when you know you need to be "adjusted", taught or exhorted.

*Remember we must behave mercifully,
even though we may not be motivated to do so by our own gift.*

People with this gift are needed for: — Stewardship committees, Financial Advisors, Treasurers, Investment Advisors, Benevolence fund,

Special projects.



SO WHAT?

I can read some of your minds; 'We now know all this stuff. So what, what good is it?'

Let me tell you a story. A number of years ago a certain Church lost its Church Secretary and because this person had operated the large Church office for many years, everything just fell apart. Have you ever seen that happen in a Lodge? The same person is secretary or does a particular piece of ritual for many years. When suddenly, they die and there is chaos. Well that's exactly what happened in this Church . . . Chaos. The Pastor and several members tried to fix it for months but things got steadily worse. One weekend the Pastor went to a seminar on Motivational Gifts. When he returned, he thoughtfully examined each member of his congregation, until he found what he had been looking for. After Church, the next Sunday he asked the member, he thought had the Gift of Administration, if he could help in the Church office. The man said he would be happy to help and went into the office the next day. To everyone's surprise, in less than two days the man had everything straightened out and running smoothly. After that, he only went into the Church office once a week to keep everything running perfectly.

The right man was been placed in the right job and everything worked.

Do you have a Lodge or Chapter with members that never seem to want to do anything? Do some of those that help seem uncomfortable or lazy in what they do? Use this information to find where their talents can best be used and how best to approach them. Remember, if the Pastor had not asked the member to help in the Church office, the member might never have volunteered.

As much as we like to think every member can be the Master or First Principal not everyone has the desire or ability. That does not mean they are not useful members and are not happy in what they do. We need to understand that the man who sets up the room or does the dishes is just as important (or more important) than those that receive the honour of being one of the officers. Everyone functions best when he does the job to which he is best suited. I hope that by use of these materials, we may find the hidden talents of everyone of our members thus making our fraternity a better more enjoyable experience for everyone.

Good and Evil

Bro. Louis N. Jansurik
York Council No. 133, Etobicoke, Ontario

Presented to York Council No. 133 on December 2nd, 2006.

Good and Evil, an old philosophical question, as well as a moral one. Many have wondered or questioned, does *good* win over *evil*? The first thing that philosophy does is to argue definition. What is meant by good? What is meant by *evil*? Then they shift to the idea, that *good* and *evil* being, the consequence of an act. Hence, *good* and *evil*, then depend on the results of the act. Then they move to the relativity of *good* and *evil*. It then becomes degrees of *good* and *evil*. How good and how bad? Then to who and what? As an example, if one kills, it is good for the one who kills, while being bad for the recipient or victim, the one who was killed. However, killing, in whatever form cannot be considered "a *good*." History is full of these examples, of this relative *good*, where one nation or, "a peoples", have gained or benefited, at the expense of another.

Aristotle would say *good* and *evil* are opposites but also that there is also an intermediary, or mid point. Plato would say that *good* is pleasure. Socrates would say there is no answer. There is much debate, a better understanding, but in the end, no conclusion. Over all, the philosophers would imply that there is no answer to this age old question.

Most religious institutions would have us believe that *good* does win over *evil*. In our heart of hearts, most people would like to believe that. The Religious Institutions' agenda, of course, are that we should do *good*. It is of course implicit, that it is also their definition of *good* that is used. Hence, we get our reward for doing *good*, according to their system.

This is expressed as God or the Deity as being *good* and the Devil, or Satan, as being *evil*. God reward and Satan punishes.

In a simplistic way this is true, but, if we explore further, we find that, just as we can create *good*, we can equally create *evil*. There are many instances of this.

Let us look at Napoleon. He is mainly known for his Josephine, his Russian campaign and his loss at Waterloo. All this is on the negative or evil

side of things. Let us consider some of the positive or good things he accomplished, e.g. The Napoleonic Code. Many of the civil rights we enjoy today go back to his modernizing the old system of laws.

Our being able to read Egyptian hieroglyphics is due to Napoleon. One his envision of Egypt, Napoleon took with him 200 scholars. They documented the pyramids. Bousard, a French artillery officer found, discovered, the Rosetta stone at the mouth of the Nile in Egypt. The inscriptions later allowed, enabled, Jean-François Champollion to break the code and decipher Egyptian hieroglyphics.

Let us remember that the Turks dominated Europe for 800 years. They believed, that the infidels could not fight. They were shocked, with the ease in which Napoleon pushed them out of Europe.

We see as a man does *evil*, he can also do *good*. This principal does not only apply to humanity, it also applies to Nations.

In more recent times let us look at the great country of Germany. This was the country of great musicians: Ludwig Van Beethoven, Johannes Brahms, Johan Sebastian Bach, Richard Wagner, Friedrich Handel, Ernest Von Weber, Felix Mendelson, Robert Schuman, and Richard Strauss. Leaders who were in the field of science: Wilhelm Von Leibnitz, Werner Heisenberg, Wilhelm Conrad Roentgen, Johannes Stark, Georg Simon Ohm, Max Planck, Heinrich Rudolph Hertz Otto Stein, and Von Helmholtz. And, included leaders in philosophy: Immanuel Kant, Carl Jung, Hegel, Sigmund Freud, Friedrich Nietzsche, and Johann Wolfgang Von Goeth. A nation of great advancement. Then came the Nazis, Hitler and Heinrich Himmler, and the *Evils* that they did.

Further back in time, Iberia or modern Spain, at the time a country of great learning, many cultures, great tolerance for all, turns to the (Spanish) Inquisition. *Good* turning to, or balanced by, the opposite pole, *evil*.

If we look at Newtonian physics, or Newton's third law of motion, which states, "to every action there is always opposed an equal reaction, or the mutual reactions of two bodies upon each other are always equal and directed to contrary directions". More simply stated, for every action, there is an equal, but opposite reaction. Hence there is a balance. In a way this would imply that *good* and *evil* are also equal or balanced. From the examples used, this tends to imply that *good* and *evil* balance each other.

It is a difficult concept to accept, if we expand this duality to the Deity. A Deity or God who does *good* and does equal *evil*. God does not exist without the Devil. But then God created the Devil.

The Alchemist and Mystic would say that we can transcend *evil*, or change *evil* to *good*, by the action of our freewill. Of course the opposite is also true. Again, then *good* and *evil* are not cancelled. They continue to exist. The emphasis is put on the higher vibrations, or *good*. This is not easy. It is a continuing process. The balance is always changing. The force of Will, must continually be applied in the desired direction. It is "the pursuit of the illusive Grail".

In his book, *Between Good and Evil*, William Gray, makes an interesting comment about the dollar currency. In it self, it is neutral, and has in itself, two potential poles. This is described as a positive and a negative potential. Its usage is the "thing" or the morality. It can be used for *good* or *evil*. Purposes. One can build hospitals, help people, or manufacture bombs and destroy people and hospitals.

If we look at the issue from a Hermetic point of view, *good* and *evil* are a part of the all, or the whole. To all things there is duality. Then *good* and *evil*, are points at the extremes of the same continuum, or points at opposite ends of the same pole. As they are on the same pole, then they are the same thing, but differ only by the degree of their opposition. As a duality they would balance, or counterbalance each other. We can then say that good cannot exist without evil. This is not much different from winter and summer, which are a part of what we call the Seasons. The cold time on average, balances the warm time. They are part of the seasons or whether.

Like a magnet with opposite poles they balance each other. This is not to say that these forces, energies, cancel each other, any more than the magnet ceases to exist, because the ends are opposite in energy or force.

Back to the question. Does *good* win over *evil*. No! But, then does *evil* win over *good*. No!

According to the Hermetic principal, of duality, they balance each other, and are equal, but opposite in nature and depend on each other.

References

- Buge, E.A. 1966. *Egyptian Language*. New York: Dover Publications, Inc., viii + 246 pp.
- Gray, W.G. 1989. *Between Good & Evil: polarities of power*. St. Paul, MN: Llewellyn Publications, xvii + 251 pp. [ISBN 087542273X]
- Hospers, J. 1967. *An Introduction to Philosophical Analysis, 2nd ed.* London: Routledge & K. Paul, ix + 532 pp. [call no. B808.5 .H6 1967b]
- Jowet, B. (transl.) 1941. *The Republic and Other Works by Plato*. New York: Modern Library, 552 pp. [call no. JC71 .P35 1941]
- Mckeon, R. (ed.) 2001. *The Basic Works of Aristotle*. New York: Random House, xxxix + 1487 pp.
- Phillips, R.S. 1979. *Funk & Wagnalls New Encyclopedia*. New York: Funk & Wagnalls, Inc., xx pp.
- Three Initiates. 1940. *The Kybalion; a study of the hermetic philosophy of ancient Egypt and Greece*. Chicago: Yogi Publication Society, 223 pp. [ISBN 0-911662-25-1]
- Walter, J.A., J.H. Dodge and U. Hamer-Schaim. 1981. *Physics 5th ed.* Toronto: D.C. Heath and Co., vii + 583 pp.



Who are the Real Principals and Scribes of the Royal Arch?

R. Ven. Bro. John Warren Reynolds, KGC
Medwayosh Council No. 62, Kitchener, Ontario

Presented to South Perth Chapter No. 46 on April 19th, 2007.

Many of us have attended the Chapter of the Royal Arch for years and heard the names Zerubbabel, Haggai, Joshua, Ezra and Nehemiah.¹ Limited information is ever presented in Chapter about who were these people really. We do get a glimpse of the Principals during the opening of the Royal Arch degree:

- Z: Excellent Third Principal, whom do you represent?
J: Joshua, the son of Josedech, the High Priest, who in accordance with his duties did aid and assist in carrying on the Lord's work, Excellent Sir.
Z: Excellent Second Principal, whom do you represent?
H: Haggai, the Prophet, who in accordance with his duties did aid and assist in completing the Lord's work, Excellent Sir.
Z: Ex. Companion ____, whom does the First Principal represent?
P.Z.: Zerubbabel, the Prince of the People, Excellent Sir.²

Now, that is not very informative. The Traditional Lecture (pp. 125-128) and the Symbolical Lecture (pp. 128-133) and the Mystical Lecture (pp. 133-141) are of no help either.

Introduction

Jones (1956) devotes almost 40 pages to Royal Arch Masonry in what he calls "Book Six." His "Book Six" begins with a discussion of the early history of the Royal Arch Degree in England which is not really relevant to the discussion at hand. After 18 pages, he gets into a discussion of *The Royal Arch Legend* and *The Temple of Zerubbabel*, just under 3 pages, or 1.3%, of the whole "Book".

In Jones' (1956) account we do not receive any indication of who exactly the Principals and Scribes are, but we do get some interesting history of the events:

The Royal Arch Legend

The legend which forms a motif of the Royal Arch ritual is not everywhere the same. This rather points to the probability that, if and when the substance of the original degree came from the Continent, it arrived almost at the same time both in London and in Dublin, and in somewhat different forms. The English Royal Arch adopted as its legend the Rebuilding of the Temple, whereas the Irish based their legend on the Repairing of the Temple. The first of these legends is the narration of Ezra, the second of Josiah. In the English legend we have as the three Chief officers Zerubbabel, Prince of the People; Haggai the Prophet, and Joshua the High Priest; whereas in the Irish legend the three officers, or principals, are Josiah the King, Hilkiah the Priest, and Shaphan the Scribe.

Connected with these differences is the curious fact that although Dermott, leading spirit of the 'Antients,' had learnt his Royal Arch Masonry in Ireland, it was the English legend that the 'Antients' recognized. Some explanation appears to be necessary. One feels sure that Dermott did not import the degree into England; that, on the contrary, found it already being worked there. Almost certainly many Brethren among his personal friends and colleagues were already English Royal Irish masons, and to change the legend at that date would have been beyond the powers of anyone man, even if there had been a wish to make the change, and there is no record of this.

Scotland and America took the Royal Arch legend from England, but America borrowed the names of the principals from Ireland, and is therefore working the English legend, but with principals different in name from those we know. This is not to say that the American and Scottish systems are the same as the English. They are not, particularly the American, but the basic legend is the same. In Ireland there is [a] sequence of three grades: Excellent, Super Excellent, and Royal Arch. In America³ there is a sequence of four grades: Mark Mason, Past Master, Most, Excellent Master, and Royal Arch. In Scotland the same system is followed as in England, where any Brother who has been raised to the Third Degree in Craft masonry is eligible for the Royal Arch.

The Temple of Zerubbabel

Whichever legend is followed, it will be the better understood after a glance at the troubled history of King Solomon's Temple. A highly informative article, presumably by Lionel Vibert, in *Miscellanea Latomorum* (1932) gives all the facts relating to the history of the Temple here follow.

The glory of the beautiful Temple was of brief duration, for, King Solomon's death, ten tribes under Jeroboam broke away to form the independent kingdom of Israel, which soon fell into idolatry; but Judah and Benjamin remained faithful to the line of David, and held the mountain stronghold of Jerusalem, which commanded the trade-route between two warring countries — Syria and Egypt. Palestine was ravaged by both sides for a period of four hundred years. In the fifth year of Rehoboam's reign, Shishak, King of Egypt, sacked Jerusalem and carried away all the gold from the Temple, but not the famous brasswork, the molten sea, etc. In 722 B.C. the independent kingdom of Israel became an Assyrian province, the ten tribes being removed into captivity. At Jerusalem Hezekiah secured peace by paying tribute, and he to some extent restored the Temple worship. Eighty years later Josiah repaired the Temple, and refurnished it with gold vessels. It was now that the incident occurred of Shaphan finding the lost volumes of the Sacred Law in the treasury. But Josiah was killed by the Egyptians during a war with Assyria, and in 588 B.C. we find Zedechias, the nominee of Nebuchadnezzar, as ruler of Jerusalem. He turned traitor and tried to hand the fortress to the Egyptians. Jerusalem was thereupon sacked and the Temple vessels, both gold and brass, were carried away to Babylon, as Jeremiah, an eyewitness, relates. The two tribes were also carried into captivity, but, as Josephus says, General Nabuzaradan, who carried the people away captive, left the poorer sort and those that voluntarily yielded in the country of Judæa, commanding them to till the land.

But Assyria was now nearing its end. Cyrus, who conquered it in 538 B.C. and occupied Babylon invited the two tribes to return and to rebuild the city and the Temple; he supplied them with treasure and materials, and promised to restore the golden vessels carried away by Nebuchadnezzar. The walls of Jerusalem, as well as those of the actual Temple, had to be rebuilt, and while the work was in progress Cyrus died, and his successor, Cambyses, influenced by the surrounding nations bitterly hostile to the Jews, stopped the work.

We now come to a picturesque incident of which the Royal Arch ceremony takes no notice, though it is familiar to members of an additional degree, and will be found in the first *Book of Esdras* (Apocrypha). Zerubbabel (back at Babylon, where Darius has now succeeded to Cambyses) and two other officers of the court hold an oratorical contest.⁴ One speaker says Wine is the strongest; the second, that the King is the strongest; while Zerubbabel shows that Women are strongest, but above all things "Truth beareth away the victory." Zerubbabel is adjudged the winner, the whole audience exclaiming, "Great is Truth and it shall prevail."

Darius agreed to complete the work stopped by Cambyses. Accordingly Zerubbabel, accompanied by Joshua the Priest, returned to Jerusalem to carry out the undertaking. The Sidonians sent timber by sea from Libanus, to be landed at Joppa. The Samaritans appealed to Darius to hinder the work, the Jews being comforted and encouraged by Haggai the prophet. Accordingly, as a matter of history, Zerubbabel, Joshua, and Haggai were associated only at the time of the resumption of work under Darius, and not in the days of Cyrus, perhaps a century before.

The journey back to Jerusalem from Babylon was dangerous, and Darius had need to give the treasure an armed escort. The dangers of journey are symbolized by the Passing of the Veils — a ceremony preserved in Scotland, Ireland, Bristol, and elsewhere. In Scotland there is a preliminary degree of Excellent Master, supposed to be given at Babylon, to ensure that the volunteer is qualified to take part in the work, a privilege which Zerubbabel refused to Gentiles or half-breeds. The Veils themselves, however, are associated with Moses.

Ezra and Nehemiah figure in the English and Scottish working, but their presence is an anachronism, inasmuch as Ezra arrived in Jerusalem fifty-eight years after the completion of the Temple, Nehemiah following him fourteen years later and setting to work to rebuild the walls of the city. Josephus describes how the builders worked with their weapons by their sides in constant fear of the Samaritans. Zerubbabel ruled alone, but after his day arose the Council of Elders, from which the Great Synagogue developed, the body presumably that figures in the ceremonies as the Sanhedrin, a name belonging to a later period.

The rebuilt Temple had a tragic history. It was plundered, profaned, rededicated (165 B.C.). By Judas Maccabeus,⁵ again profaned, again plundered, and finally pulled down to the very foundations by Herod the Great in order that he might rebuild it on a grander scale as a memorial to himself.

Let us now examine what we do know about Scribes and Principals from several other sources, starting with the Scribes Ezra and Nehemiah and then the principals, Joshua, Haggai, and lastly Zerubbabel.

Ezra

The first and most frequently used source is MacKey (1924) who devotes parts of two pages to explaining Ezra:

There are two persons named Ezra who are recorded in Scripture; 1) Ezra, a leading priest among the first colonists who came up to Jerusalem with Zerubbabel, and who is mentioned by Nehemiah; ⁶ and 2) Ezra, the celebrated Jewish scribe and restorer of the law, who visited Jerusalem 42 years after the second Temple had been completed. Calmet,⁷ however, says that this second Ezra had visited Jerusalem previously in company with Zerubbabel. Some explanation of this kind is necessary to reconcile an otherwise apparent inconsistency in the English system of the Royal Arch, which makes two of its officers represent Ezra and Nehemiah under the titles of scribes, while at the same time it makes the time of the ritual refer to the laying of the foundation of the second Temple, and yet places in the scene, as a prominent actor, the later Ezra, who did not go up to Jerusalem until more than 40 years after the completion of the building. It is more probable that the Ezra who is said in the ritual to have wrought with Joshua, Haggai, and Zerubbabel, was intended by the original framer of the ritual to refer to the first Ezra, who is recorded by Nehemiah as having been present; and that the change was made in the reference, without due consideration, by some succeeding ritualist, whose mistake has been carelessly perpetuated by those who followed him. Dr. Oliver ⁸ attempts to reconcile the difficulty, and to remove the anachronism by saying the Esdras was the scribe under Joshua, Haggai, and Zerubbabel, and that he was succeeded in that important office by Ezra and Nehemiah. But the English ritual makes no allusion to this change in succession; and if it did, it would not enable us to understand how Ezra and Nehemiah could be present as scribes when the foundations of the second Temple were laid, and the important secrets of the Royal Arch degree were brought to light, unless the Ezra meant, is the one who came to Jerusalem with Nehemiah. There is a confusion in all this which should be rectified.⁹

Macoy (1873) adds a few more details concerning Ezra:

Ezra, or Esdras, the famous Jewish high priest and reformer, was a sacerdotal family, by some thought to be the son of Jeraiah, the high priest, who was put to death at Riblatha by Nebuchadnezzar, after the capture of Jerusalem; but as Calmet thinks only his grandson or great-grandson. It is believed that the first return of Ezra from Babylon to Jerusalem, was with Zerubbabel, in the beginning of Cyrus's reign, A.M. 3468,¹⁰ of which he himself wrote the history. He was very skilful in the law, and zealous for God's service; and had doubtless a great share in all the transactions of his time.¹¹

Keller (1956), a writer not frequently quoted by Masonic scholars, has

quite a lot to say about Ezra. Beginning with the quotation of *Ezra* 6:3: "In the first year of Cyrus the King, the same Cyrus the King made a Decree ¹² [in imperial Aramaic] concerning the House of God at Jerusalem, let the House be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid: the height thereof three score cubits [60 cubits = 27.43 metres], and the breadth thereof three score cubits."

This meant permission for the Jews to return to Jerusalem. Then there was the matter of reparation. It is clear in the terms of the enactment that the Persians regarded themselves as successors of the Babylonians¹³. The carrying out of the order was entrusted by Cyrus to Sheshbazzar,¹⁴ the governor,¹⁵ a prince of Judah, and probably a member of the house of David. Could that prince of Judah be Zerubbabel? Ezra does not say. The return to Jerusalem was conducted in three stages (waves) told in the first six chapters of *Ezra*. It is generally thought that Zerubbabel was the leader of the first wave.

The second stage of the return was headed by Ezra, a scribe from the priestly family. Defining who was member of the community was also an important issue under Ezra. The first problem that confronted Ezra, when he arrived in Jerusalem, was that the people of Israel, the priest and Levites, have not separated them selves from the people of the land . . ."they have taken from their daughters for themselves and for their sons, and mixed the holy seed with the peoples of the land" ¹⁶

Ezra reacted strongly to this news, tore off his clothes and fasted. He reacted strongly to this news: He tore his clothes as a sign of mourning, and prayed and fasted as a sign of repentance. Ezra's reaction is easy to understand: the returnees believed that the kingdoms of Israel and Judah were destroyed because their inhabitants did not live up to God's laws, and Ezra was determined to avoid a similar fate for the new society they were building.¹⁷ Therefore, the laws of the Torah had to become the blueprint for the new society. Ezra convinced the people to begin a process of separating from non-Israelite wives, but the process "was longer than one day or two days' work" ¹⁸, and it is doubtful if the process was ever completed.¹⁹

Nehemiah

The second Scribe is Nehemiah and both MacKey (1927) and Kelchner (1968) do not mention him, but Macoy does make small mention:

Nehemiah was entrusted with a special commission to rebuild the

walls, and renew the fortifications of Jerusalem, and to effect a full restoration of the lands and property which had been seized during the captivity, by the neighbouring nations. When he arrived at Jerusalem, and took possession of his government, he found his country's enemies, the Samaritans and others, headed by Sanballat, Tobias and Geshem, opposing every obstacle that might distress and discommode the Jews. The reparations of the walls and fortifications met with a formidable resistance from those people, who conspired to attack the Jews while engaged in labour, and consequently unarmed; and to this city they were encouraged by some traitors within the city. The vigilance of Nehemiah frustrated the scheme.²⁰

According to Keller,²¹ the Israelites had to wait until the next century to complete the Temple after the delay of their enemies. It was not until the time of Nehemiah, who was installed as independent governor of Judah by King Artaxerxes I²² of Persia in 444 B.C., that they began work on the wall, which was finished in record time, "So the wall was finished . . . in 52 days."²³

When the third stage of the return took place, the issue of intermarriage came to the forefront once again. The leader of the third stage of the return was Nehemiah, a high official in the Persian imperial administration, of Jewish ancestry, who was seized with a desire to ameliorate the physical condition of Jerusalem and of its Jewish community.

Against threats of war from the Samaritans and the Ammonites, who did not want to see Jerusalem become the political centre of the land, Nehemiah rebuilt the wall of Jerusalem. The builders "built with one hand, while holding daggers in the other"²⁴, building during the day and guarding the wall at night.²⁵ But Nehemiah did not deal only with the physical problems of the community. He fought with the community's leaders over their non-Jewish wives.²⁶

In explaining his objection to intermarriage, Nehemiah does not only see intermarriage as a violation of divine law. He speaks about the practical consequences of intermarriage, and mentions two points: 1) Intermarriage challenges the ethnic identity of the community, and erodes its sense of peoplehood. Nehemiah complains²⁷ that the children of intermarried couples are unable to understand Hebrew, a basic requirement for being a member of the returnees' Jewish community. 2) Intermarriage challenges the religious identity of the Jewish member of couple: Solomon, beloved of God, was led by his gentile wives to worship their gods.²⁸

Joshua

The Third Principal of the Chapter is Joshua, the High Priest. There are a number of Joshuas mentioned in the *Bible* and other sources, but our Joshua should not be confused with the author of the *Book of Joshua* and the one tied to the fall of the walls of Jericho. Macoy (1873) makes no mention of Joshua and MacKey only has a short paragraph:²⁹

The high priest who, with Zerubbabel the Prince of Judah, superintended the rebuilding of the Temple after the Babylonian captivity. He was the high priest by lineal descent from the pontifical family, for he was the son of Josadek, who was the son of Seraiah, who was the high priest when the Temple was destroyed by the Chaldeans. He was distinguished for the zeal with which he prosecuted the work of rebuilding, and opposed the interference of the Samaritans. He is represented by the High Priest in the Royal Arch Degree according to the York and American Rites.²⁹

Keller's (1956) references are only to the wrong Joshua for our discussion.

Haggai

The second Principal is Haggai, the Prophet, and MacKey does give us some insight:

According to Jewish tradition, Haggai was born in Babylon during the captivity, and being a young man at the time of the liberation by Cyrus, he came to Jerusalem in company with Joshua and Zerubbabel, to aid in the rebuilding of the Temple. The work being suspended during the reigns of the two immediate successors of Cyrus, on the accession of Darius, Haggai urged the renewal of the undertaking, and for that purpose obtained the sanction of the king. Animated by the courage and patriotism of Haggai and Zechariah, the people prosecuted the work with vigour, and the second Temple was completed and dedicated in the year 516 B.C.

In the Royal Arch system in America, Haggai represents the scribe, or third officer of a Royal Arch Chapter. In the English system, he represents the second officer, and is called the *prophet*.³⁰

Haggai receives only a brief mention by Keller.³¹ After the return to Jerusalem, the foundations of the new temple were laid. But then the work slowed down.³² The initial great enthusiasm soon waned as life was very

hard in this barren land. Haggai reported "Because of mine house that is waste, and ye run every man into his own house." ³³ Everyone was too concerned with his own problems rather than those of rebuilding the House of the Lord God. Also, some say that due to the long period of captivity in Babylon, much of the spiritual aspects of religion were lost with many Jews. ³⁴

Kelchner too, devotes limited space to informing us about Haggai, "The minor prophet who exhorted Zerubbabel and the people to hurry the rebuilding of the Temple." ³⁵

Zerubbabel

The last in our discussion and the leading character in the Royal Arch is Zerubbabel, the prince of the people, and the First Principal of the Chapter. MacKey (1927) has considerable to say about Zerubbabel:

In writing the life of Zerubbabel from a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some of the high degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, ³⁶ and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.

Zerubbabel, who, in the *Book of Ezra*, is called "Sheshbazzar, the prince of Judah," was the grandson of that King Jehoiachin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried as a captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiachin.

As soon as the decree of the Persian monarch had been promulgated to his Jewish subjects, the tribes of Judah and Benjamin, with the priests and Levites, assembled at Babylon, and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. Some few from the other tribes, whose love of their country and its ancient worship had not been obliterated by the luxuries of the Babylonian court, united and accompanied him to Jerusalem.

The greater number, however, remained; and even of the priests, who were divided into 24 courses, only four courses returned, who, however, divided themselves, each class into six, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and 5400 were received by Zerubbabel, the remainder being brought back, many years after, by Ezra. Only 42,360 Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected 7000 of the most valiant, whom he placed as an advanced guard at the head of the people. Their progress homeward was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardour as to insure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at 7:00 a.m. on the 22nd of June, 535 B.C.

During their captivity, the Jews had continued, without intermission, to practice the rights of Freemasonry, and has established at various places regular Lodges in Chaldea. Especially, according to the Rabbinical traditions, had they instituted their mystic traditions at Naharda, on the Euphrates; and, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch Degree.

As soon as the pious pilgrims had arrived at Jerusalem, and taken a needful rest of seven days, a tabernacle for the temporary purpose of Divine worship was erected near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jeshua [*sic*] as High Priest, and Haggai as Scribe, or principal officer of State. It was here determined to commence the building of the second Temple upon the same holy spot which had been occupied by the first, and the people liberally contributed 61,000 drachms³⁷ of gold, and 500 minas³⁸ of silver, or nearly a quarter of a million dollars [\$250,000.00], toward defraying the expense; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple. ³⁹

Macoy (1873) has surprisingly very little to say about Zerubbabel:

The son of Salathiel, of the royal race of David. Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem. He [Zerubbabel] is always named first, as being the chief of the Jews that returned to their own country, where he laid the foundations of the second temple. When the Samaritans offered to assist in rebuilding the temple, Zerubbabel had the principal men of Judah refuse this honour, since Cyrus had granted his commission to the Jews only.⁴⁰

Who was Zerubbabel's father depends on which book of the *Bible* you prefer. If you choose to go with numbers, then Salathiel or Shealtiel would be your answer. This is supported by *Ezra* 3:2, *Nehemiah* 12:1, *Haggai* 1:1, *Matthew* 1:12, and *Luke* 3:27. On the contrary in *1 Chronicles* 3:19 we are told, "And the sons of Pedaiiah were, Zerubbabel and Shimei."

Kelchner's contribution to who was Zerubbabel is summarized as follows.

Known as Sheshbazzar at the Persian court before Cyrus. Born in Babylon, commissioned governor of Judea by the Persian king, Cyrus. Leader of the Israelites returning from 70 years captivity to Jerusalem. Carried orders from Cyrus to rebuild the Temple, but was hindered by local petty Persian intrigue for 17 years, finally by the aid and power of Darius, finished the Temple.⁴¹

After I had written the foregoing, I was cleaning up my office when I came across some written notes made some years ago, long before I had any idea of researching this topic, and unfortunately I neglected to note the source of these.

Heavily veiled beneath the sacramentalism of a council of the Jewish Sanhedrim, the Royal Arch Ceremony therefore exhibits in a most graphic manner the psychologic *rationale* of the final stage of regeneration. To the literalist, unacquainted with the fact that, in both Sacred Writings and the teaching of the Mysteries, surface appearances are always intended to be transposed into spiritual values and that quasi-historic characters are meant to be impersonations of philosophic facts or principles, some difficulty may be felt on being asked to translate the quasi-historical of the ceremonial text into the spiritualised interpretation offered. The education and enlightenment of the understanding is, however, one of the deliberate intentions of Initiatory Rites, and until the mind is able to rise above merely material facts and

habituate itself to functioning in the truer realm of ideas which materialize into facts and make facts possible, there is small chance of its profiting from Rites like those of Masonry, which are of wholly negligible value, but for the spiritual force and vitalizing energy of their inherent ideas. It may, therefore, be both helpful and a corroboration of what has been said if we scrutinize the Hebrew names of a Chapter's officers; what they yield upon analysis will demonstrate that those officers impersonate ideas rather than represent persons.

Ezra and Nehemiah

In the great Mystery-system of Egypt, which long anteceded the Hebrew system, the regenerate candidate, who had achieved the highest possible measure of self-transmutation of his lower nature, was accorded the title of Osiris. It was the equivalent of attaining Christhood. The nature of the perfecting process and the rituals in connection therewith are, thanks to certain modern scholars, available to us and are recommended to the student who desires to know how arduous and real that process was and the extremely high degree of regeneration aimed at. In Hebrew the title Osiris became changed into Azarias (and sometimes Zeruiiah) and still further corrupted into Esdras and Ezra, the name of the senior Scribe of the Royal Arch. To understand the significance of the two Scribes Ezra and Nehemiah it is necessary to recall that, in the Biblical account of the return from Babylonian captivity, these two were leading men. Transposing this historical narrative into its spiritual implication, Ezra and Nehemiah personify two distinct stages of the mystical progress made by the candidate who essays to renounce the Babel of his lower nature and, by reorganizing himself, regain his native spiritual home and condition. "Nehemiah" (whose place in the Chapter is in the South West, [actually South East in many Canadian Chapters]) is a figure of a certain measure of that reorganization and return. Like his Biblical prototype, he symbolizes the candidate engaged in rebuilding the wall of Jerusalem, and occupied in the great work of self-reconstruction, from which he will not be beguiled into coming down by the appeals and flatterings of the outer world. "Ezra" (whose position is in the North East) indicates a much more advanced measure of progress from West to East. The discerning student who will peruse the Biblical books of *Nehemiah* and *Ezra* (including the Apocryphal books of *Esdras*) in this light, and with this key to their true purport, will not fail to profit by the instruction they will yield. Hence too they are called "scribes"; both of them are recorders of, and testifiers to, distinct but representative experiences encountered in the inner man at different stages of the "great work" of self-integration and journeying from a Babylon condition to the spiritual Jerusalem.

"Joshua, the son of Josedek, the high priest," personifies the active executive aspect of spirit. Literally, Joshua means the "divine saviour," and Josedek "divine righteousness," whilst the "high priest" connotes a mediatorial factor between man and Deity. The title in its entirety therefore intimates that the human spirit or divine principle in man functions intermediately between Deity and man's lower nature to promote the latter's salvation and perfection. We have previously shown how the Master Mason must be his own high priest and "walk upon" the chequered floor-work of his elementary nature by learning to trample upon it. Thus the Three Principals form a unity figuring man's spiritual pole in its triple aspects; they represent the summit of his being as it lives on the plane of the Spirit-holy, royal, supreme-blissful because in a state of holiness or wholeness; royal because a son of the King of all; powerful because of its power to subdue, transmute and redeem all that is below its own purity and perfection.

"Haggai the Prophet." As has been shown before, the spiritual principle differentiates into a passive and an active aspect. "Haggai" represents the passive aspect and signifies at once the blissful and self-contemplative nature of the spirit. It is called "the prophet" because of the power of insight and omniscience characterizing that which transcends the sense of time and abides eternally, and because it projects into the lower intelligence intuitions, fore glimpses and intimations of a prophetic nature. From the same word is derived the Greek word "hagios" [ἅγιος], holy.

"Zerubbabel, prince of the people." The name literally means "a sprouting forth from Babel, or from among the people." "Babel"⁴² and "people"⁴³ are two forms of expressing the same idea, and the English word is almost identical with the Hebrew one. Society as a whole, the multitude, "the people"⁴⁴, at all times of the world's history constitutes a Babel of confused aims and interests. But there are always individuals intellectually or spiritually in advance of the crowd and whose ideas, teachings or example shoot ahead of it, and to such leaders the name Zerubbabel would apply. But this illustration does not express the deeper sense in which the word must be construed, which is one of *personal* application. The individual is himself a mob, a chaos, a multitude of confused desires, thoughts, passions, until these are brought into discipline. But, present even amidst these and sprouting up from among them, the ordinary man is conscious of a higher and spiritual element in him, which he may cultivate or disregard, but which in his best moments flames up above his lower disordered nature, convinces him of the errors of his ways, and entices him to live from that higher level. That loftier element is expressed by the word "Zerubbabel"; it is the apex and focus point of his spirituality as distinguished from his ordinary carnal intelligence; the

summit of all his faculties, the "prince" of his "people." Those same faculties or "people" are referred to in the word meaning, "My people having obtained mercy" (or become regenerate), and in the text "The people that sat in darkness have seen a great light."⁴⁵

Summary

How you view the Scribes and Principals in the Royal Arch will depend on how you personally view Masonry. If you are a literalist, or small "c" conservative, you may interpret these Scribes and Principals as those persons described in the *Bible*. Conversely, if you are more philosophically oriented, or more small "l" liberal, you probably interpret the individuals not as persons, but ideals or concepts being presented in these degrees.

While I was on vacation recently, I was reading Manly Hall's *The Lost Keys of Freemasonry*.⁴⁶ In this book, he supported the concept that the persons in these degrees were not persons but represent the concepts and lessons to be conveyed.

Neither approach is right or wrong; the object of the degrees to convey the lessons taught therein.

Footnotes

¹ Anonymous. 1999, p. 84; In the Irish legend the three principals were: Josiah the King, Hilkiah the Priest, and Shaphan the Scribe (Jones, 1956, p. 511).

² Anonymous. 1999. pp. 86-87.

³ In Canada there is no Past Master Degree, but we too otherwise follow the American system.

⁴ This is included as part of the first order of the Knights Templar, The Illustrious Order of the Red Cross, in the Second Section called The Persian Court Audience Chamber, and The Immemorial Discussion, pp. 38-41. (Anonymous, 2004).

⁵ The Maccabees were a heroic family whose patriotism and valour form bright pictures in the Jewish annals. The name is generally supposed to be derived from the letters מ, כ, ב, י, M. C. B. I. — which were the initials on their banners. (from MacKey, 1927, p. 457)

⁶ *Nehemiah* 13: 1.

⁷ Calmet, 1722, 1837 see references.

⁸ Oliver, *Historical Landmarks* ii, p. 428.

⁹ MacKey, 1924, pp. 259-260.

¹⁰ A.M. *Anno Mundi*. In the Year of the World. The date used in the Ancient and Accepted Rite.

¹¹ Macoy, 1873, p. 506 from Calmet, 1722, 1837.

¹² The text of the Royal Decree is in imperial Aramaic, the new official language of the Persian government.

- ¹³ *Ezra* 4:5-6.
- ¹⁴ It is thought that Sheshbazzar is the same as Shenazar, the fourth son of King Jehoiachin (1 *Chronicles* 3: 18).
- ¹⁵ *Ezra* 5:14.
- ¹⁶ *Ezra* 9: 1-2.
- ¹⁷ Intermarriage with the inhabitants of the land is forbidden, according to *Deuteronomy* 7:3.
- ¹⁸ *Ezra* 9:13.
- ¹⁹ Keller, 1956, pp. 312-313.
- ²⁰ Macoy, 1873, pp. 597-598.
- ²¹ 1956, pp. 316-317.
- ²² 465-424 B.C.
- ²³ *Nehemiah* 6: 15.
- ²⁴ *Nehemiah* 4:11.
- ²⁵ *Nehemiah* 4:16.
- ²⁶ *Nehemiah* chapter 13.
- ²⁷ *Nehemiah* 13:21.
- ²⁸ *Nehemiah* 13:26.
- ²⁹ MacKey, 1924, pp. 372-373.
- ³⁰ MacKey, 1924, p. 313.
- ³¹ Keller, 1956, p. 314.
- ³² *Ezra* 5:16.
- ³³ *Haggai* 1:9.
- ³⁴ Kelchner, 1968, p. 12.
- ³⁵ Kelchner, 1968, p. 15.
- ³⁶ Flavius Josephus, a Jewish historian, who lived in Rome.
- ³⁷ drachm - ancient Greek silver coin whose apothecary weight is 60 grains or 1/8 ounce
- ³⁸ minas - ancient Greek coin, about £4, and an ancient unit of weight in Greece, Egypt etc. = about 1 pound. [Latin from Greek mna = μνα]
- ³⁹ McKey, 1924, pp. 874-876.
- ⁴⁰ Macoy, 1873, p. 700.
- ⁴¹ Kelchner, 1968, p. 30.
- ⁴² מלמורל.
- ⁴³ אבטיס.
- ⁴⁴ "bebeloz," as it is in Greek ἀβρωρηοι.
- ⁴⁵ *Isaiah* 9:2.
- ⁴⁶ Hall, M.P. 2006. *The Lost Keys of Freemasonry, rev. ed.* Toronto: Penguin Group (Canada), 342 pp.

References

- Anonymous. 1999. *The Work*. Hamilton: Royal Arch Masons of Canada in the Province of Ontario. 175 pp.
- Anonymous. 2004. *Ritual of the Illustrious Order of the Red Cross and the United Orders of Malta and the Temple*. Toronto: Sovereign Great Priory, 196 pp.

Calmet, le Reverend Père Dom Augustin. 1722. *Dictionnaire historique, critique, chronologique et litteral de la Bible: enrichi d'un grand nombre de figures en taille-douce, qui représentent les antiquitez judaïques*. Paris: Chez Emery, 4 volumes [1722, vol. 1 A-L, vol. 2 M-Z; 1728, vol. 3 Supplément A-L, vol. 4 Supplément M-Z]

Calmet, le Reverend Père Dom Augustin. 1837. *Calmet's Dictionary of the Holy Bible, as published by the late Mr. Charles Taylor, with the fragments incorporated, 8th ed.* The whole condensed and arranged in alphabetical order. New York: Leavitt, Lord & Co., iv + 1003 pp.

Hall, M.P. 2006. *The Lost Keys of Freemasonry, rev. ed.* Toronto: Penguin Group (Canada), 342 pp.

Jones, B.E. 1956. *Freemasons' Guide and Compendium, new revised edition*. London: George G. Harrap & Co. Ltd., 604 pp. [ISBN 0 245 56125 0]

Kelchner, J.W. 1968. *The Bible and King Solomon's Temple in Masonry*. Philadelphia: A.J. Holman Co., 1108 pp.

Keller, W. 1956. *The Bible as History, a confirmation of the Book of Books*. Toronto: George J. McLeod Ltd., xxv + 452 pp.

MacKey, A.G. 1927. *An Encyclopædia of Freemasonry and its kindred sciences, new revised edition*. New York: The Masonic History Co. v + 913 pp.

Macoy, R. 1873. *General History, Cyclopeda and Dictionary of Masonry*. New York: Masonic Publishing Co., vi + 717 pp.



The Ten Commandments as Codified in Modern Canadian Law

R. Ven. Bro. John Warren Reynolds,¹ KGC
Medwayosh Council No. 62, Kitchener, Ontario

Presented to Medwayosh Council No. 62 on April 30th, 2007.

The Ten Commandments² were given by God to Moses. When Moses brought the Tablets down from Mount Sinai, he “hailed his brethren with the Sign of Supplication, or Hailing Sign as used by Fellow Crafts as a signal for them to attend to what he was about to deliver, and as a pledge of his sincerity and truth.”³ “And God spake these words, saying, I am the Lord thy God, which brought thee out of the land of land of Egypt, out of the house of bondage.”⁴ These words and the following commandments are familiar to all Christians and Jews, as well as many others:

1. Thou shalt have no other Gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them; for I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
4. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do thy work: But the seventh day is the Sabbath day, to keep it holy.
5. Honour thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

I will discuss them in the order they were presented by God to Moses, and in turn to the children of Israel, rather than taking the easy ones first. In some cases, I will have to use what is termed a *legal fiction* and/or *deeming provisions*. Although I have used the latest available statutes, newer editions of some of the Federal and Provincial Statutes may have slightly different

section numbers, but the wording of the sections may not have changed. In the examples given, for those not familiar with Canadian Law, an “indictable offence” is a more serious crime, while a “summary offence” is less serious. In American Law, these would be called a “crime” and a “misdemeanor”, respectively.

1. *Thou shalt have no other Gods before me.*

This of course is limited to the Judeo-Christian and Muslim communities as many of the more recent immigrants to Canada come from cultures which are not monotheistic, *i.e.*, believe in a single supreme being. Their religions may have several gods, *e.g.* Hinduism, Shintoism, *etc.* This is also true of our indigenous peoples in Canada who have not been converted to Christianity.

The *Canada Evidence Act R.S.C. 1985, c. C-5* (ss. 13, 14) allow for differences in religion, or lack of a religion.

s. 13. Every court and judge, and every person having, by law or consent of parties, authority to hear and receive evidence, has power to administer an oath to every witness who is legally called to give evidence before that court, judge or person.

s. 14. (1) Where a person called or desiring to give evidence objects, on the grounds of conscientious scruples, to take an oath, or is objected to as incompetent to take an oath, that person may make the following affirmation:

I solemnly affirmation that the evidence to be given by me shall be the truth, the whole truth, and nothing but the truth.

I have testified in civil and criminal courts many times in Canada, both as a normal (regular) witness and as an expert witness. In all cases, as a Quaker, I used the affirmation above rather than the usual oath which is identical in wording to the above except the words “so help me God” are added to the end.

For those who take the normal oath, the Book of their Faith may be substituted for the *Bible* used by most witnesses, *e.g.* Jews use only the *Old Testament*, Muslims use the *Koran* [قرءان], *etc.* There are other cultures which do not used a book at all, but some other object or custom which has meaning in their society. This is a deviation from the established practice in Canada when the country was formed, to reflect the reality of modern Canadian cultural make-up. This is much like the three question posed to

Masons upon entering the fraternity.⁵ We only ask that they believe in a Supreme Being; we do not ask him to identify that Supreme Being, how he relates to that Supreme Being.

2. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them; for I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

We must look at the definition of some of the words in this Second Commandment to get a true picture of what is being said. First the word *graven* is uncommon to most of us. Even a regular dictionary does not contain this word. I had to go to an older book to find a definition: *Graven*, this is an archaic verb, meaning carved, which is only kept alive in phrases such as the Second Commandment.⁶ Here we need to use a legal fiction to see how this may have come into modern law. If we accept that God is our authority, our source of power and refuge, then in our modern society we look to government as our salvation from want and despair. Accepting this, then the sections of the *Criminal Code* now titled “Defacing or Impairing” may offer the answer. Now ss. 455-7 (previously s. 415, R.S.C. 1970), the printing in likeness section speaks to this Second Commandment. It not only covers carving, but encompasses many other forms for making an image.

s. 455. Every one who

- (a) impairs, diminishes or lightens a current gold or silver coin with intent that it should pass for a current gold or silver coin, or
(b) utters a coin knowing that it has been impaired, diminished or lightened contrary to paragraph (a), is guilty of an indictable offence and liable to imprisonment for a term not exceeding fourteen years.

s. 456. Every one who

- (a) defaces a current coin, or
(b) utters a current coin that has been defaced, is guilty of an offence punishable on summary conviction.

s. 457. (1) No person shall make, publish, print, execute, issue, distribute or circulate, including by electronic or computer-assisted means, anything in the likeness of

- (a) a current bank-note; or
(b) an obligation or a security of a government or bank.

Exception

- (2) Subsection (1) does not apply to

- (a) the Bank of Canada or its employees when they are carrying out their duties;
(b) the Royal Canadian Mounted Police or its members or employees when they are carrying out their duties; or
(c) any person acting under a contract or licence from the Bank of Canada or Royal Canadian Mounted Police.

Offence

- (3) A person who contravenes subsection (1) is guilty of an offence punishable on summary conviction.

Defence

- (4) No person shall be convicted of an offence under subsection (3) in relation to the printed likeness of a Canadian bank-note if it is established that the length or width of the likeness is less than three-fourths or greater than one-and-one-half times the length or width, as the case may be, of the bank-note and

- (a) the likeness is in black-and-white only; or
(b) the likeness of the bank-note appears on only one side of the likeness.

Danish cartoon controversy

In Muslim societies, to insult the Islamic prophet Muhammad is one of the most serious crimes anyone could commit. Some interpretations of the *Shariah*, in particular the relatively fringe *Salafi* group, state that any insult to Muhammad warrants death. The *Jyllands-Posten* cartoons created quite a stir in recent months culminating in considerable violence in certain Muslim parts of the world. Although there is no known section in the *Koran* [قرآن] that states printing or portraying the prophet is forbidden, various Muslim clerics have interpreted the *Koran* to say that this is forbidden and warrants death. There have been pictures/films made about the life of the prophet Mohammed. One such film is *Mohammad, Messenger of God* (aka *The Message*).⁷ where actors spoke off camera.

These are the best examples for this Commandment available at this time.

3. *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*

This Commandment is covered in the *Criminal Code* under the “Blasphemous Libel” section [s. 296(1)-(3)]. “Blasphemy” is defined by Oxford as “Talk impiously; utter profanity about, revile [Middle English *blasfemen* from Old French *blasfemer* from Latin *blasphemare* from Greek *blasphēmō*, or *βλάστημῶ*].

296. (1) Every one who publishes a blasphemous libel is guilty of an indictable offence and liable to imprisonment for a term not exceeding two years.

(2) It is a question of fact whether or not any matter that is published is a blasphemous libel.

(3) No person shall be convicted of an offence under this section for expressing in good faith and in decent language, or attempting to establish by argument used in good faith and conveyed in decent language, an opinion upon a religious subject.

4. *Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do thy work: But the seventh day is the Sabbath day, to keep it holy.*

The *Criminal Code* is silent on this matter. The Ontario Statutes have much to say about Sunday, actually 58 Statutes deal with Sunday. These generally regard Sunday as a day when something can't happen or when counting a number of days something must be done, Sunday is excluded. In other words, work or an activity is halted for Sunday and carries on the following after a day of rest. Some examples are listed below:

Accessibility for Ontarians with Disabilities Act, 2005, S.O. 2005, c. 11

s. 36(4) A document that is served by a means described in clause (1)(c) on a Saturday, **Sunday** or a public holiday or on any other day after 5 p.m. shall be deemed to have been served on the next day that is not a Saturday, **Sunday** or public holiday. 2005, c. 11, s. 36 (4).

Athletics Control Act - R.R.O. 1990, Reg. 52

s. 12(1) Every person who holds a professional contest or exhibition of boxing shall,

(f) make a report to the Commissioner in the form provided by the Commissioner, not later than three days, not including Saturday, **Sunday** and statutory holidays after the contest or exhibition is held, that shall include,

Business Corporations Act, R.S.O. 1990, c. B.16

s. 1(1)(e)"day" means a clear day and a period of days shall be deemed to commence the day following the event that began the period and shall be deemed to terminate at midnight of the last day of the period except that if the last day of the period falls on a **Sunday** or holiday the period shall terminate at midnight of the day next following that is not a **Sunday** or holiday;

Charitable Institutions Act - R.R.O. 1990, Reg. 69

s. 68. (2) An approved corporation maintaining and operating an approved charitable home for the aged shall, within five days after receiving the request mentioned in subsection (1),

s. 68. (4) In this section, "holiday" means,

(b) **Sunday**, . . .

(m) if New Year's Day or Canada Day falls on a Saturday or **Sunday**, the following Monday,

(n) if Christmas Day falls on a Saturday or **Sunday**, the following Monday and Tuesday,

The following Statute puts some restrictions on Sunday.

Collection Agencies Act - R.R.O. 1990, Reg. 74

s. 22(6) No collection agency or collector shall engage in conduct described in any of the following paragraphs with respect to the debtor, the debtor's spouse, a member of the debtor's family or household, a relative, neighbour, friend or acquaintance of the debtor, the debtor's employer, a person who guaranteed the debt or a person mistakenly believed to be the debtor:

1. Make a telephone call or personal call at any of the following times, except at the request of the person being contacted:

i. On a **Sunday**, other than between the hours of 1 p.m. and 5 p.m. local time of the place where the contact is being made.

ii. On any day of the week other than a **Sunday**, between the hours of 9 p.m. and 7 a.m. local time of the place where the contact is being made.

Courts of Justice Act - O. Reg. 114/99

s. 3(4)(1). Notice of a motion must be served not later than four days before the motion date (see subrule 14 (11)). Saturday and **Sunday** are not counted, because the notice period is less than seven days (see subrule (2)).

Atlantic Canada was one of the last bastions of "Sunday Blue Laws" as they were called. Due to the increase in immigration into this region of various ethnic cultures, the *Lord's Day Act* was repealed and replaced with the *Days of Rest Act* to reflect this change in the provincial populations.

Days of Rest Act, R.S.N.B.1985, c. D-2.

s. 1(k) "weekly day of rest" means Sunday.

s. 2 It is hereby recognized and declared that,

(a) it is necessary to provide for days of rest from work, and

Section 4(4) allows for differences in religion.

s. 4 (4) Any person may, on the weekly day of rest, whether or not the weekly day of rest is also a prescribed day of rest, engage in an activity that is prohibited under subsection (1) or (2) if the person wishes to engage in that activity on the weekly day of rest because he or she could not engage in that activity on one of the other days of the week due to the dictates of the person's conscience or religion.

5. *Honour thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

This Commandment is more difficult to rationalize with modern law. There are sections in the *Criminal Code* with require parents or guardians to provide the necessities for children, e.g. s. 215. This section could be extended to parents in certain cases, e.g. s. 215. (1)(c).

215. (1) Every one is under a legal duty

- (a) as a parent, foster parent, guardian or head of a family, to provide necessities of life for a child under the age of sixteen years;
- (b) to provide necessities of life to their spouse or common-law partner; and
- (c) to provide necessities of life to a person under his charge if that person
 - (i) is unable, by reason of detention, age, illness, mental disorder or other cause, to withdraw himself from that charge, and
 - (ii) is unable to provide himself with necessities of life.

We see from the *Criminal Code* that there is a duty or law to cover parents or guardians to look after their children or children under their care. But what exactly does "honour" mean in this case, and is there a reverse onus in any statute?

Honour is defined in many parts, actually *The Concise Oxford Dictionary* has nine definitions for *honour*, but which one represents the meaning in this Fifth Commandment. The first is "high respect; . . . nobleness of mind," the second, "allegiance to what is right or to conventional standard of conduct." The remainder have to do with honours or positions with titles, etc.

So if *honour* requires "high respect or allegiance to do what is right," then it is not much of a legal fiction to say that any thing that negates this activity or state of being would be not honourable or dishonourable. I feel the relatively recent Ontario Statute *Domestic Violence Protection Act* speaks to this Commandment. This Act does not restrict the actions as in s. 215 of the

Criminal Code for here, "relative" means anyone connected by blood, marriage or adoption. And if we accept that any action mentioned under s. 2 of the *Domestic Violence Protection Act* would be characterised as acting in a less than honourable, or dishonourable, form of behaviour; then any child acting in this way toward a parent would be said to be in contravention of the Fifth Commandment.

Domestic Violence Protection Act, S. O. 2000, c. 33

Definitions

s. 1. In this Act,

- "applicant" means an applicant for an intervention order or an emergency intervention order;
- "child" means a person under the age of 18;
- "cohabit" means to live together in a conjugal relationship, whether within or outside marriage;
- "designated judge or justice" means a judge of the Ontario Court of Justice or justice of the peace designated under section 13;
- "prescribed" means prescribed by regulations made under this Act;
- "relative" means any person related to another person by blood, marriage or adoption; [*Italic emphasis is mine.*]
- "residence" includes a residence that a person has vacated due to domestic violence;
- "respondent" means the respondent to an application for an intervention order or an emergency intervention order;

s. 2. For the purposes of this Act, domestic violence means the following acts or omissions committed *against an applicant, an applicant's relative or any child*: [*Italic emphasis is mine.*]

1. An assault that consists of the intentional application of force that causes the applicant to fear for his or her safety, but does not include any act committed in self-defence.
2. An intentional or reckless act or omission that causes bodily harm or damage to property.
3. An act or omission or threatened act or omission that causes the applicant to fear for his or her safety.
4. Forced physical confinement, without lawful authority.
5. Sexual assault, sexual exploitation or sexual molestation, or the threat of sexual assault, sexual exploitation or sexual molestation.
6. A series of acts which collectively causes the applicant to fear for his or her safety, including following, contacting, communicating with, observing or recording any person.

6. *Thou shalt not kill.*

Kill is found in law under murder, manslaughter, infanticide, etc. This one is straight forward and covered by s. 229 *Criminal Code of Canada R.S.C. 1985, c. C-46* for murder, ss. 232 and 234 for manslaughter, and s. 233 for infanticide

229. Culpable homicide is murder

- (a) where the person who causes the **death** of a human being
- (i) means to cause his **death**, or
- (ii) means to cause him bodily harm that he knows is likely to cause his **death**, and is reckless whether **death** ensues or not;
- (b) where a person, meaning to cause **death** to a human being or meaning to cause him bodily harm that he knows is likely to cause his **death**, and being reckless whether death ensues or not, by accident or mistake causes death to another human being, notwithstanding that he does not mean to cause **death** or bodily harm to that human being; or
- (c) where a person, for an unlawful object, does anything that he knows or ought to know is likely to cause **death**, and thereby causes death to a human being, notwithstanding that he desires to effect his object without causing **death** or bodily harm to any human being.
- R.S., c. C-34, s. 212.

7. *Thou shalt not commit adultery.*

Again a rather straight forward Commandment and covered by ss. 172(1) & (3) *Criminal Code of Canada R.S.C. 1985, c. C-46* and s. 8 of the *Divorce Act R.S.C. 1985, c. D-8*.

172. (1) Every one who, in the home of a child, participates in **adultery** or sexual immorality or indulges in habitual drunkenness or any other form of vice, and thereby endangers the morals of the child or renders the home an unfit place for the child to be in, is guilty of an indictable offence and liable to imprisonment for a term not exceeding two years.

Definition of “child”

(3) For the purposes of this section, “child” means a person who is or appears to be under the age of eighteen years.

8. (1) A court of competent jurisdiction may, on application by either or both spouses, grant a divorce to the spouse or spouses on the ground that there has been a breakdown of their marriage.

Breakdown of marriage

- 8.** (2) Breakdown of a marriage is established only if
- (a) the spouses have lived separate and apart for at least one year immediately preceding the determination of the divorce proceeding and were living separate and apart at the commencement of the proceeding; or
- (b) the spouse against whom the divorce proceeding is brought has, since celebration of the marriage,
- (i) committed adultery, or
- (ii) treated the other spouse with physical or mental cruelty of such a kind as to render intolerable the continued cohabitation of the spouses.

8. *Thou shalt not steal.*

In legal terms “stealing” is called “theft” and is covered in s. 322. (1)-(3) of the *Criminal Code of Canada R.S.C. 1985, c. C-46*.

- 322.** (1) Every one commits theft who fraudulently and without colour of right takes, or fraudulently and without colour of right converts to his use or to the use of another person, anything, whether animate or inanimate, with intent
- (a) to deprive, temporarily or absolutely, the owner of it, or a person who has a special property or interest in it, of the thing or of his property or interest in it;
- (b) to pledge it or deposit it as security;
- (c) to part with it under a condition with respect to its return that the person who parts with it may be unable to perform; or
- (d) to deal with it in such a manner that it cannot be restored in the condition in which it was at the time it was taken or converted.
- Time when theft completed
- (2) A person commits theft when, with intent to steal anything, he moves it or causes it to move or to be moved, or begins to cause it to become movable.
- Secrecy
- (3) A taking or conversion of anything may be fraudulent notwithstanding that it is effected without secrecy or attempt at concealment.

9. *Thou shalt not bear false witness against thy neighbour.*

In legal terms “false witness” is called “perjury” and is covered by s. 131 & 137 *Criminal Code of Canada R.S.C. 1985, c. C-46*; s. 46(2) of the *Canada Evidence Act R.S.C. 1985, c. C.-5*, and s. 22.2 of the *Mutual Legal Assistance in Criminal Matters Act R.S.C. 1985 c. M-13*.

s. 131. (1) Subject to subsection (3), every one commits perjury who, with intent to mislead, makes before a person who is authorized by law to permit it to be made before him a false statement under oath or solemn affirmation, by affidavit, solemn declaration or deposition or orally, knowing that the statement is false.

(1.1) Subject to subsection (3), every person who gives evidence under subsection 46(2) of the *Canada Evidence Act*, or gives evidence or a statement pursuant to an order made under section 22.2 of the *Mutual Legal Assistance in Criminal Matters Act*, commits perjury who, with intent to mislead, makes a false statement knowing that it is false, whether or not the false statement was made under oath or solemn affirmation in accordance with subsection (1), so long as the false statement was made in accordance with any formalities required by the law of the place outside Canada in which the person is virtually present or heard.

s. 137. Every one who, with intent to mislead, fabricates anything with intent that it shall be used as evidence in a judicial proceeding, existing or proposed, by any means other than perjury or incitement to perjury is guilty of an indictable offence and liable to imprisonment for a term not exceeding fourteen years.

10. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

This last Commandment requires us you look closely at what several of the words mean. The first is *covet* and is described in the Oxford Dictionary as follows: "Covet: desire eagerly, usually what belongs to another. [from Old French *cuveitier* from Latin *cupiditare*]." The use of *manservant* and *maidservant* must be used in the context of the time, *i.e.* servants were considered as property. Also, *ass* is must be thought of in terms of a quadruped of the horse family, and not the modern anatomical usage. This too, refers to property.

Thus, what this Commandment says, is that one must not attempt or desire to take property of a neighbour, or more generally of another. The general section of the *Criminal Code R.S.C. 1985, c. C-34* which deals with "Offences against Property" is the logical place to begin. The first section is s. 322 dealing with Theft which has been dealt with previously under the 8th Commandment.

But by using the word *covert* the definition and scope of the act is now broadened to include *intent, conversion or possession* of the property of

another. Several examples are as follows:

s. 322 (2) A person commits theft when, with the intent to steal anything, he moves it or causes it to be moved, or begins to cause it to become moveable.

This section is a good illustration of covet.

In the section entitled "Offences Resembling Theft" we find a section which could be intended to cover one's ox or his ass.

s. 335. (1) Every one who, without consent of the owner, takes a motor vehicle or vessel with the intent to drive, use, navigate or operate it or cause it to be driven, used, navigated or operated is guilty of an offence punishable on summary conviction.

We must remember that in the time of Moses and the fleeing Israelites, automobiles had not been invented. So if we should substitute "motor vehicle" with "ox" and "ass". Vessel refers to a water craft, and although not specifically mentioned in the 10th Commandment, it would be deemed in a modern court to be included.

An other section of the *Criminal Code* expands the definition further, to include more than the act of taking, is 339. (1)(a) and (b): [*Italic emphasis is mine.*]

s. 339. (1) Every one is guilty of an indictable offence . . . , who, *without the consent of the owner,*
(a) *fraudulently takes, holds, keeps in his possession, conceals, receives, appropriates, purchases or sell,*
(b) *removes, alters, obliterated or defaces a mark or number on,*

Summary

Although Moses brought down the laws of God thousands of years ago, modern Canadians have in most cases decided included these original Commandments as part of our current Canadian laws and Statutes. A summary of the Ten Commandments and the current Canadian law supporting them is presented in the following Table:

No.	Descriptor	Supporting Legislation
1	no other Gods	<i>Canada Evidence Act</i> , ss. 13, 14(1).
2	no graven images	<i>Criminal Code</i> , ss. 455, 456, 457.
3	no blasphemy	<i>Criminal Code</i> , s 296(1)-(3).
4	remember the Sabbath	58 Ontario Statutes; <i>Days of Rest Act</i> , R.S.N.B., ss, 1,2,4.
5	honour parents	<i>Domestic Violence Protection Act</i> , ss. 1, 2.
6	shalt not kill	<i>Criminal Code</i> , s. 229.
7	no adultery	<i>Criminal Code</i> , s. 172(1)&(3); <i>Divorce Act</i> , s. 8.
8	shalt not steal	<i>Criminal Code</i> , s. 322(1)-(3).
9	no false witness	<i>Criminal Code</i> , ss. 131, 137; <i>Canada Evidence Act</i> , s. 46.
10	do not covet	<i>Criminal Code</i> , ss. 322(2), 335(1), 339(1).

Black, H.C. 1968. *Black's Law Dictionary*, rev. 4th ed. St. Paul, MN: West Publishing Co., lxxxiv + 1882 pp.

Fowler, H.W. and F.G. Fowler. 1954. *The Concise Oxford Dictionary of Current English*. Oxford: Clarendon Press, xvi +1536 pp.

Greenspan, E.L. 1990. *Martin's Annual Criminal Code R.S.C.* 1985. Aurora, ON: Canada Law Book Inc., ix + 892 pp.

Kelchner, J.W. 1968. *The Bible and King Solomon's Temple in Masonry*. Philadelphia: A.J. Holman Co., 1108 pp.



¹ The author received his law degree (LL.B., 1981) from the University of New Brunswick, Faculty of Law, and was for years a member of Barristers' Society of New Brunswick as it was then (now the Law Society of New Brunswick). He also served for 10 years as a police officer in the Fredericton City Police Department, retiring as an Inspector in 1991.

² *Exodus* 20: 3-17.

³ Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, 220 pp.. at p. 122.

⁴ *Exodus* 20: 1-2.

⁵ Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, 220 pp.. at p. 36.

⁶ Fowler, H.W. 1965. *A Dictionary of Modern English Usage*, 2nd ed. New York: Oxford University Press, xii + 725 pp., at p. 231.

⁷ *Mohammad, Messenger of God* (retitled *The Message* for U.S. release) (1976) is a film directed by Moustapha Akkad, chronicling the life and times of the Prophet of Islam, Muhammad. Released in both the Arabic language and the English language (Arabic name is رسالة الله— English: *Ar Risalah*), *Mohammad, Messenger of God* serves as an introduction to early Islamic history. Although the movie revolves around Muhammad, his image is not depicted in any way throughout the movie, out of respect for Muslim aniconist traditions. Instead actors were left to talk to the camera.



References