

August 1974.

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"SOME ROYAL ARCH OBSCURITIES".

(Adapted from an Oration I gave at the Consecration of Northfield Chapter No. 5056 on 29th. Sept. 1965). (25/33 minutes)

In entitling this Paper "Some Royal Arch Obscurities" I imply no criticism of the ritual content. My purpose is to speculate briefly on its origins and to enlarge on some philosophical allusions which are touched upon in the Ritual but ^{not} fully explained.

Firstly, as to origin - E.Comp. Harry Carr in an article entitled "More light on the R.A." printed in the Transactions of the Quatuor Coronati Lodge of Research⁺¹ says:-

"....The Royal Arch made its appearance in England during the 1740's. We may assume that the seeds of this new ceremony were germinating several years before we have records of it, but cannot date the practice of the Royal Arch earlier than circa 1740"

He asks "Why did the Royal Arch appear?" and goes on to assert that a fourth grade was inevitable due to the evolution of the 3 Craft Degrees.

(I quote)"It is almost certain that the first Masonic ceremony was designed for the Fellow or Fellowcraft i.e. the fully trained Craftman"

He explains that in the late 1600's it is certain that the Craft had no more than two admission ceremonies, one for the Apprentice or E.A. and the other for the Fellowcraft or Master both of whom were equal in their technical capacity. But the F.C's were employees whereas those who were able to set up as Masters quite naturally wanted a separate degree to themselves. The 3rd. Degree made its appearance in England about 1724 and by 1750 was widely known though not widely practiced. At this stage all three working grades within the Craft were covered by separate ceremonies - only one grade remained unrepresented in this fashion i.e. as Masters of Lodges. Inevitably a ceremony appeared around 1740. He adds "This is, of course, an over simplification of the whole story and it represents my own opinions, but they are based entirely on historical foundations and the dates mentioned here are supported by documentary evidence.(2)

If we exclude the minor details, the main body of the Royal Arch Ceremony is based upon two separate stories :-

1) The true Biblical story of the return from Babylon and the building of the Temple,

and 2) The ancient legend describing the discovery of the Vault, the Altar & the Sacred Word.

+1 - Vol. 76 (1963) p.213

(2) - Some are of opinion that the Chevalier (Antoine) Ramsay (1689-1743) was, in some way, responsible for the introduction of R.A. Masonry but no evidence of it has been discovered

The Biblical portion is pure history⁽¹⁾ The legend, in documentary form, goes back to the early Fathers of the Church. About the year A.D. 400, Philostorgius, writing of the rebuilding of the Temple, gives a recognisable account of the discovery of the Vault, and this appears to be the earliest framework of the legend that has survived. Nine hundred years later, in the 14th. century, Nicephorus Callistus⁽²⁾ in his account of the building of the fourth Temple, enlarged in great detail upon the Philostorgius version. The story is given in such splendid detail that it deserves reproduction word for word.

(I-quote) 'When the foundations were a-laying, as I have said, there was a stone among the rest, to which the bottom of the foundation was fastened, that slipped from its place, and discovered the mouth of a cave which had been cut in the rock. Now when they could not see to the bottom by reason of its depth, the Overseers of the building being desirous to have certain knowledge of it they tied a long rope to one of the Labourers and let him down: He being come to the bottom, found water in it, that took him up to his mid-angles, and searching every part of that hollow place, he found it to be four-square, as far as he could conjecture by feeling. Then returning towards the mouth of it, he hit upon a certain little pillar, not much higher than the water, and lighting with his hand upon it, found a book lying there wrapped up in a piece of thin and clean linnen. Having taken it into his hands, he signified by the rope that they should draw him up. When he was pulled up, he shews the book, which struck them with admiration, especially seeming so fresh and untoucht as it did, being found in so dark and obscure hole. The Book being unfolded did amaze not only the Jews but the Grecians also, holding forth even at the beginning of it in great Letters ('In the beginning was the Word, and the Word was with God and the Word was God'). To speak plainly, that Scripture did not manifestly contain the whole Gospel, which the Divine tongue of the Virgin-Disciple had declared" (from A.Q.C. Vol.69 p.43)

I have given here the translation of the original, as it appears in English, in 1659, in a work by Samuel Lee entitled 'Orbis Miraculum'. Two points must be noted. First, that our form of the R.A. legend was not an invention or an innovation; it was a pure piece of religious legend going back to the 5th. century A.D. and probably earlier than that.

Secondly, the Holy Book that was discovered in the Vault was not the Old Testament with our customary words: 'In the beginning God created ...'; it was the Gospel of St. John, a purely Christian text, and at the time when the Royal Arch first appeared it was a purely Christian Degree. ^{indeed} To this day, our R.A. ceremonies open with a Christian prayer.

As much for the origin of the Royal Arch legend - now let us take a brief look at the ritual we use to-day.

- 1 - It should be noted, however, that the English R.A. "Historical Lecture" contains several anachronisms.
- 2 - The Collect in the Communion Service beginning "Almighty God unto whom all hearts be open...etc"
- 3 - The Vault legend, written by Nicephorus Callistus, was translated by Samuel Lee & reproduced in his book "Orbis Miraculum" in English (1659).

THE RITUAL OF TO-DAY.

It is generally believed that in the early 1830's the Duke of Sussex, at that time First Grand Principal, commissioned the Rev/^{George} Adam Browne to examine the many divergent rituals in use in those days with the object of co-ordinating them into a uniform ritual. This he did and in the process our Reverend Companion made a considerable number of additions such as the Historical, Symbolical and Mystical Lectures and, in all probability, effected a number of deletions.

I do not wish to imply that the full responsibility should lie with the Rev. Brown for in February 1834 a Committee was appointed by Grand Chapter to take into consideration the Ceremonies for the Installation of Principals as well as various other ceremonies of the Order. Its 9 members were the Three Grand Principals (i.e. the Duke of Sussex, Lord Dundas and John Ramsbottom) with 6 distinguished companions including the Rev. Adam Browne. This Committee reported to Grand Chapter in November 1834 the result of ^{ITS} ~~their~~ labours and it was resolved

(I quote:- "That Members of the Grand Chapter be summoned in classes to consider separately such portions of the ceremonies as their qualifications and advancement in the Order and Craft entitle them to participate". *end of quote)*

This resulted in the acceptance of the Committee's recommendations, albeit with a few amendments, and on the 4th. February 1835 a special Chapter of Promulgation was warranted for six months only.

In this Chapter the new Ceremonies of Exaltation & Installation of Principals was worked. (It may be noticed, in passing, that the revised ritual eliminated the Ceremony of 'Passing the Veils', the only reference now to it being by E.Comp.'H' in the Symbolical Lecture when he refers to the Ribbon (or Sash) worn by the Companions as "...being composed of the two principal colours with which the veils of the Temple and Tabernacle were interwoven."

So strongly did Grand Chapter feel about the adoption of a uniform working that in November 1835 it was resolved as follows:-

(I quote) "Some misconception having arisen as to what are the ceremonies of our Order, it is hereby resolved and declared that the ceremonies adopted and promulgated by Special Grand Chapter on 21st. and 25th. November 1834 are the ceremonies of the Order which it is the duty of every Chapter to adopt and obey."

So it is that the ritual we practise to-day substantially conforms to that devised by the Rev. Adam Browne and the Committee 140 years ago.

But we are not entirely sure what was deleted & what added - but one thing is clear - i.e. the intention ~~(to)~~ to eliminate Christian elements.

The Signs of the Zodiac.

In some Royal Arch Chapters can be seen a painted floor-cloth laid out in the centre on which are placed the Altar, the V.S.L. (with square & compasses), the Chapter Warrant, the Six Lights and the Working Tools.

On this floor-cloth ~~are~~ are depicted the ~~the~~ Signs of the Zodiac. These 12 signs ^{which date back to the tenth century} were used extensively by the Alchemists in their writings, the pages of which are interspersed by illustrations of symbols common to both Alchemy and Freemasonry such as - the Sq. & Compasses, 5- & 6-pointed stars, plumb-line, point within a circle etc. etc.

In the 1973 Transactions of the Manchester Association for Masonic Research (Vol.58 pp.41-53) there is a reproduction of a Paper by Br. L.Saxton (D.F.Astro.P.) entitled "Freemasonry and the Zodiac" which purports to be a "...working Hypothesis of the method by which Masons used the symbols of pre-Copernican (1) astronomy and allegories from the V.S.L. as the foundation of Craft, Mark and Royal Arch rituals.

The arguments are ingenious and highly complicated but are spoiled, in my judgement, by a number of assumptions which, to our modern ears, have no foundation in fact.

Also, the Rev. Castells in his book "Antiquity of the R.A." (1927 edn. p.156) ^{says} the staves originally bore ensigns depicting the Signs of the Zodiac (not the symbols of the 12 Tribes) but gives no authority for the statement.

The reason for introducing astrology is certainly ^{to say the least of it} obscure and I think we are driven to conclude with Bernard Jones in his "Freemasons' Book of the R.A." that "....it is most unfortunate that no point can be given to their Masonic association.....(it) ..is fanciful and has no worthwhile basis."

The Platonic Theory.

Some Chapters have models of the 5 Regular Platonic Bodies placed on the floor-cloth in the West. E.Comp. "H", when giving the Symbolical Lecture, ^{IN} refers ^{to} the Greater & Lesser Lights and their arrangement in ^{equilateral} triangles says:-



"This symbolical arrangement corresponds with the mysterious Triple Tau which has two rt. angles at each of its exterior lines and two at their union in the centre, in all 8 rt. angles corresponding with the number in the four triangles; for the 3 angles of every triangle are together equal to 2 rt. angles. It also serves to illustrate the Jewel worn by the Companions which, by its intersections, forms a given number of angles.

(2) See Bernard Jones' "Freemasons' Book of the Royal Arch" pp.229,230 &251.

(1) Nicholas Copernicus; Born 1473, died 1543.

He refuted Ptolomy's (b. A.D. 100) theory that the Earth was the centre of the Universe; he maintained that the Earth rotated on its own axis as opposed to the Universe rotating round the Earth. Up to this time it was thought that the Earth was flat.

These may be taken in 5 several combinations and when reduced to their amount in rt. angles will be found equal to the 5 regular Platonic Bodies which represent the 4 elements and the Sphere of the Universe"

The so-called Platonic Bodies are the 5 Regular geometrical solids and are, in fact, the only strictly regular solids which can be constructed. They were discovered (or first described) by Pythagoras about the year 40 B.C.

It must be borne in mind that the word 'regular' is used in the sense that Euclid employed it, namely, a plane figure which has all its sides equal and all its angles equal. Thus a 'regular solid' is one which is contained by equal and similar plane surfaces - one which is obviously symmetrical. And so, by that formula, only 5 regular solids can be constructed.

To digress for a moment - the Tau, as a symbol, is said to be of great antiquity. In the Mystical Lecture it is referred to as:-

"...that mark or character spoken of by the Angel whom Ezekiel saw in the Spirit, when it was said to the man with the writer's inkhorn 'Go thy way through the midst of the City of Jerusalem and set a mark on the foreheads of all those who sigh and lament for the abominations thereof', by which mark they were saved from among those who were slain for their delatory..."

Dr. Albert Mackey (1) says "It (i.e. the Tau) was a mark or sign of favourable distinction; and with allusion we may, therefore, suppose the Triple Tau to be used in the Royal Arch Degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery"

In the ritual explanation of the R.A. Jewel it is referred to, among other occult references, as "Clavis ad Thesaurum" (i.e. the Key to the Treasury) - in other words, it is a symbolical key to the knowledge of God and the Creation as a whole.

Now, in order to relate the angles formed by the Greater and Lesser Lights, the jewel worn by the Companions and the mysterious Triple Tau to these Platonic solids we must know ~~that~~

- 1) the Tetrahedron (or pyramid-type solid) has 4 sides made up of 4 equilateral triangles. Four equilateral triangles are equal to 8 rt. angles which the Triple Tau has,
- 2) Similarly, the Octahedron (or 8-sided solid) which, in homely language looks like a pyramid standing on an inverted pyramid, has twice the number of sides i.e. 16 rt. angles

(1) Encyclopaedia of Freemasonry - "Triple Tau", p.832. (or 2 Triple Taus

By the same token:-

- 3) The Icosahedron (or 20-sided figure) is equal to 5 Triple Taus,
- 4) the solid known as the Cube has 6 equal squares which, in turn, equals 24 rt. angles or 3 Triple Taus, and
- lastly 5) the Dodecahedron is composed of 12 regular 5-sided figures or 72 rt. angles and 72 rt. angles are contained in 9 Triple Taus.

(You may find what follows somewhat heavy going but I hope you will bear with me) In one of the Platonic Dialogues, known as the 'Timaeus', is to be found a description of the formation of the Universe by the Diety. According to the Platonic Theory, everything that is created, or, as the Platonists say, 'generated' must be visable or tangible and must be composed of visable and tangible elements - by which they meant it must be capable of appreciation by the senses.

Timeus argues thus - ^{As} whatever is created must be visable or tangible, ~~and~~ nothing can be visable without the aid of FIRE. Nothing can be tangible unless solid, and nothing is more solid than EARTH. Fire and Earth were, therefore regarded as the two principal elements.

The Platonists held that no two things can cohere without the aid of a third medium and that one such medium was necessary to ~~form~~ a surface (or superficies) but that two media were required to ~~form~~ a solid. They, therefore, introduced the two elements, AIR and WATER, between Fire and Earth. And in order that the Universe might be perfect the Diety combined these four Elements 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(1).

They reasoned that the Diety thus formed the Universe from the 4 Elements and as the SPHERE was considered the most perfect form (since it contained within itself all other forms) HE made the Universe in the ~~form~~ of a Sphere (2)

But how were the 4 Elements considered to be represented by the 4 regular solids? The Platonists held that the Elements were tangible bodies and that all bodies possess some degree of solidity. They, therefore, likened the Elements to the perfect solid bodies which are the regular ones - the theory being that all regular and symetrical forms must be more perfect than irregular ones.

(1) Obtuse = not pointed or acute; blunt.

(geometry - an angle of more than 90°.)

(2) ~~sup to the see note (1) p. 4.~~

Of the 5 regular solids -

- (1) the Cube (or 6-sided figure) is the most stable and immovable, therefore, it was selected to represent the Earth.
- (2) The ICOSAHEDRON (20-sided figure), being the heaviest, was assigned to WATER.
- (3) the TETRAHEDRON (4-sided figure), the sharpest and most agile, was chosen to represent FIRE.
- (4) The OCTAHEDRON (8-sided figure), least stable, was selected for AIR.
- (5) The DODECAHEDRON (12 sided figure), which approached nearest to the SPHERE, was chosen to represent the UNIVERSE.

If you will examine your R.A. breast Jewel you will observe that it consists of a circle enclosing 2 interlaced equilateral triangles, one inverted and a smaller equilateral triangle at the centre. Bearing in mind, as previously stated, that the 3 angles of an equilateral triangle are together equal to 2 rt. angles, it can be demonstrated by diagrams or, better still, by models that we can obtain:-

a <u>Tetrahedron</u>	having the equivalent of 4 rt. angles = 4 " / Tau = FIRE
an <u>Octahedron</u>	" " " " " " = 2 " / " = AIR
an <u>Icosahedron</u>	" " " " " " = 5 " / " = WATER
a <u>Cube</u>	which has..... 24 " " = 3 " / " = EARTH
a <u>Dodecahedron</u>	" " " " " " = 9 " / " = SPHERE

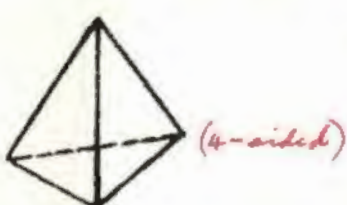

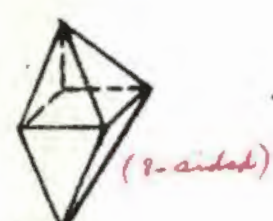

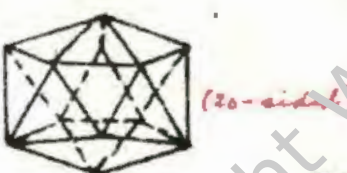

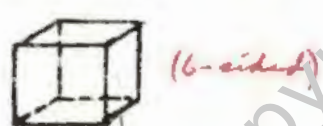
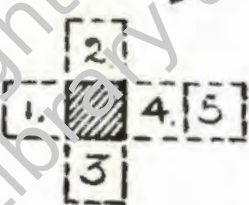


E.Comp.'H' can be excused a sigh of relief that his Symbolical Lecture does not contain a full explanation as given above but only a passing reference to the thought and work of Pythagorous and Plato and his disciples. In the light of modern scientific knowledge it all seems naïve; could it be that the Rev. George Adam Browne and his collaborators were straining after effect?

As we add to our knowledge of the Universe, containing, as we now think, myriads of subordinate universes, we are still lost in awe, & marvel, at the revelations of the scientists, but in spite of that, we seem no further in being able to comprehend the magnitude, origin and end of Creation and each succeeding discovery seems only to increase the complexity of the subject.

Perhaps a full knowledge will be vouchsafed us when we graduate to the Celestial Grand Chapter where we may receive a crown of understanding from the Grand Geometrician. (End.)

References:- "R.A. Working Explained" by H.F.Inman
 A.Q.C. Vol.76 - "More light on the R.A." by H.Carr.
 "Freemasons' Book of the R.A." by Bernard Jones
 "Antiquity of the R.A." by Rev. P.de P.Castells
 "Encyclopaedia of Freemasonry" by Dr.Albert Mackey.
 (new edition, 1898.)

THE FIVE REGULAR PLATONIC BODIES

<u>Name</u>	<u>Diagram</u>	<u>Basis of Construction</u>	<u>No. of Faces of the solid</u> <i>(No. faces to the solid)</i>	<u>Total No. of Right Angles</u>	<u>Platonic Representation</u>
1. <u>TETRAHEDRON</u> <i>(Pyramid) -type</i>			3 EQUILATERAL TRIANGLES ON BASE	4 (EQUALS 1 TRIPLE TAU)	<u>FIRE</u>
2. <u>OCTAHEDRON</u>			4 EQUILATERAL TRIANGLES ON BASE	16 (EQUALS 2 TRIPLE TAUS)	<u>AIR</u>
3. <u>ICOSAHEDRON</u>			5 EQUILATERAL TRIANGLES ON BASE	40 (EQUALS 5 TRIPLE TAUS)	<u>WATER</u>
4. <u>CUBE</u>			6 EQUAL SQUARES ON BASE	24 (EQUALS 3 TRIPLE TAUS)	<u>EARTH</u>
5. <u>DODECAHEDRON</u>			5 REGULAR PENTAGONS ON BASE	60 (EQUALS 9 TRIPLE TAUS)	<u>UNIVERSE</u>

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Supreme Order of the Holy Royal Arch

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P.Z. 3484, PROV.G.S.N.
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- E. Comp. J. C. McWhirter,
P.Z. 1792
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- Comp. N. W. Scott, 1016
- Comp. W. Whitelaw, 1016

Tel.—Hagley 4796. (Business - Hagley 4453)

DATE AS POSTMARK

Dear Sir and Companion,

You are requested to attend a Convocation of the above Chapter at the Masonic Temple, Clarendon Road, Edgbaston, 16, at time and date shown hereunder in Item 1 of Business.

By desire of the Principals

P. B. NAPIER,
Scribe E.

10, HALL MEADOW, HAGLEY,
WORCS. DY9 9LE

R.S.V.P. on enclosed Card by RETURN.

Business

E. Comp. E. H. McQuat I.P.Z.

Officers 1974-75

E. Comp. C. McCleary	M.E.Z.
E. Comp. D. H. Piddock	H.
E. Comp. P. Birtwistle	J.
Comp. P. B. Napier	S.E.
Comp. J. P. Reed	S.N.
Comp. H. G. Newman	Treasurer
E. Comp. E. F. McWhirter	D.C.
Comp. R. Owen	Prin. Soj.
Comp. G. H. Carter	1st. Asst. Soj.
Comp. J. Egginton	2nd Asst. Soj.
E. Comp. P. J. K. McWhirter	A.D.C.
E. Comp. T. W. D. Hogg	Organist
Comp. D. W. Frater	Asst. S.E.
Comp. C. E. Ramsbottom	Steward
Comp. D. S. Murray	Steward
Comp. W. H. Kerr	Steward
Comp. J. E. G. Beach	Steward
Comp. G. S. Veitch	Steward
E. Comp. G. I. Mackintosh	Charity Steward

Past First Principals

- 1949 E. Comp. R. F. McKay, P.P.G.S.N.
- 1950 E. Comp. F. Wilson Stuart, P.G.D.C., P.P.G.S.N.
- 1951 E. Comp. J. R. Napier, M.E. Grand Superintendent
- 1952 E. Comp. J. C. McWhirter, P.G.Std.B., P.P.G.S.N.
- E. Comp. T. W. Dunkley Hogg, P.P.G.S.N., P.Z. 587
- 1953 E. Comp. J. K. Mackintosh, P.G.Std.B., P.P.G.S.N.
- 1954 E. Comp. M. O. Cleland, P.P.A.G.Soj.
- 1955 E. Comp. F. A. Murray, P.P.G.Soj.
- 1956 E. Comp. W. Whitelaw, P.G.Std.B., P.P.G.S.N.
- 1957 E. Comp. N. W. Scott
- 1958 E. Comp. C. D. Hunter
- 1959 E. Comp. S. Robertson, P.P.G.S.N.
- 1960 E. Comp. J. Mitchell, M.E.
- 1961 E. Comp. J. Langster
- 1962 E. Comp. J. Fairweather
- 1963 E. Comp. R. Morris, P.P.P.G.Soj.
- 1964 E. Comp. F. G. Howlands, P.P.P.G.Soj.
- 1965 E. Comp. G. I. Mackintosh, P.P.A.G.Soj.
- 1966 E. Comp. W. S. Mackinnon, P.P.G.S.N., P.Z. 3939
- 1967 E. Comp. H. Cooper, P.P.A.G.Soj.
- 1968 E. Comp. L. J. Gwinnell, PROV.A.G.Soj.
- 1969 E. Comp. R. S. Robertson
- 1970 E. Comp. E. F. McWhirter
- 1971 E. Comp. P. J. K. McWhirter
- 1972 E. Comp. P. H. Tierney

Honorary Member

E. Comp. J. K. Mackintosh, P.G.Std.B., P.P.G.S.N.

- 1 To open the 102nd Regular Convocation at 6.00 p.m. on **Tuesday, 17th September, 1974.**
- 2 To read the summons convening the Meeting.
- 3 To read and if approved, confirm the Minutes of the 101st Regular Convocation held on Tuesday, 23rd April, 1974.
- 4 To invest:
 - E. Comp. E. F. McWhirter as D.C.
 - Comp. R. Owen as Prin. Soj.
 - Comp. G. H. Carter as 1st Asst. Soj.
 - Comp. C. E. Ramsbottom as Steward
 - Comp. D. S. Murray as Steward
 - Comp. G. S. Veitch as Steward
- 5 To receive the Treasurer's Report and Statement of Accounts
- 6 To receive the Charity Stewards Report and Statement of Accounts.
- 7 To receive a Paper Prepared and Presented by E. Comp. R. St. George, **P.A.G.Soj.** of Fletcher Chapter, No. 1031 Paper Entitled "Some Royal Arch Obscurities."
- 8 To ballot for as an Honorary Member, E. Comp. J. C. McWhirter, **P.G.St.B.**, P.P.G.S.N. Proposed by E. Comp. W. Whitelaw, **P.G.Std.B.**, P.P.G.S.N., and seconded by E. Comp. E. H. McQuat.
- 9 To receive Propositions.
- 10 To receive Subscriptions due April, 1974.
- 11 To transact any other business not requiring Notice of Motion.
- 12 To close the Chapter.

DINNER 7.30 p.m.

DARK MORNING DRESS, WHITE GLOVES

NOTE: The next Meeting of Past Principals and Officers be held on Tuesday, 15th October, 1974 at 7.00 p.m.

With the Compliments of

The Chapter

Of the 5 regular solids -

- (1) the Cube (or 6-sided figure) is the most stable and immovable, therefore, it was selected to represent the Earth.
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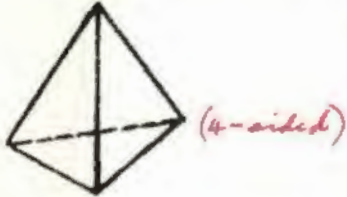



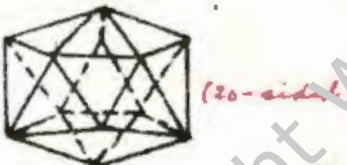

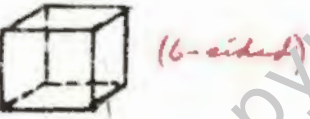
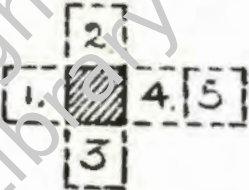
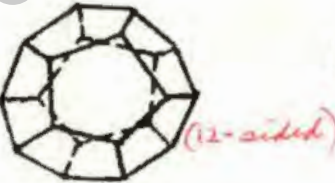

E.Comp.'H' can be excused a sigh of relief that his Symbolical Lecture does not contain a full explanation as given above but only a passing reference to the thought and work of Pythagorous and Plato and his disciples. In the light of modern scientific knowledge it all seems naïve; could it be that the Rev. George Adam Browne and his collaborators were straining after effect?

As we add to our knowledge of the Universe, containing, as we now think, myriads of subordinate universes, we are still lost in awe, & marvel, at the revelations of the scientists, but in spite of that, we seem no further in being able to comprehend the magnitude, origin and end of Creation and each succeeding discovery seems only to increase the complexity of the subject.

Perhaps a full knowledge will be vouchsafed us when we graduate to the Celestial Grand Chapter where we may receive a crown of understanding from the Grand Geometrician. (End.)

References:- "R.A. Working Explained" by H.F.Inman
 A.Q.C. Vol.76 - "More light on the R.A." by H.Carr.
 "Freemasons' Book of the R.A." by Bernard Jones
 "Antiquity of the R.A." by Rev. P.de P.Castells
 "Encyclopaedia of Freemasonry" by Dr.Albert Mackey.
 (new edition, 1898.)

THE FIVE REGULAR PLATONIC BODIES

<u>Name</u>	<u>Diagram</u>	<u>Basis of Construction</u>	<u>No. of Faces of the Solid</u> <i>(No. faces to the solid)</i>	<u>Total No. of Right Angles</u>	<u>Platonic Representation</u>
1. <u>TETRAHEDRON</u> <i>(Pyramid) -type</i>			3 EQUILATERAL TRIANGLES ON BASE	4 (EQUALS 1 TRIPLE TAU)	<u>FIRE</u>
2. <u>OCTAHEDRON</u>			4 EQUILATERAL TRIANGLES ON BASE	8 (EQUALS 2 TRIPLE TAUS)	<u>AIR</u>
3. <u>ICOSAHEDRON</u>			5 EQUILATERAL TRIANGLES ON BASE	20 (EQUALS 5 TRIPLE TAUS)	<u>WATER</u>
4. <u>CUBE</u>			6 EQUAL SQUARES ON BASE	24 (EQUALS 3 TRIPLE TAUS)	<u>EARTH</u>
5. <u>DODECAHEDRON</u>			5 REGULAR PENTAGONS ON BASE	12 (EQUALS 9 TRIPLE TAUS)	<u>UNIVERSE</u>

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- Comp. S. Robertson, 4930
- Comp. N. W. Scott, 1016
- Comp. W. Whitelaw, 1016

Tel.—Hagley 4796. (Business - Hagley 4453)

DATE AS POSTMARK

Dear Sir and Companion,

You are requested to attend a Convocation of the above Chapter at the Masonic Temple, Clarendon Road, Edgbaston, 16, at time and date shown hereunder in Item 1 of Business.

By desire of the Principals.

P. B. NAPIER,
Scribe E.

10, HALL MEADOW, HAGLEY,
WORCS. DY9 9LE

R.S.V.P. on enclosed Card by RETURN.

Business

E. Comp. E. H. McQuat I.P.Z.

Officers 1974-75

E. Comp. C. McCleary	M.E.Z.
E. Comp. D. H. Piddock	H.
E. Comp. P. Birtwistle	J.
Comp. P. B. Napier	S.E.
Comp. J. P. Reed	S.N.
Comp. H. G. Newman	Treasurer
E. Comp. E. F. McWhirter	D.C.
Comp. R. Owen	Prin. Soj.
Comp. G. H. Carter	1st. Asst. Soj.
Comp. J. Egginton	2nd Asst. Soj.
E. Comp. P. J. K. McWhirter	A.D.C.
E. Comp. T. W. D. Hogg	Organist
Comp. D. W. Frater	Asst. S.E.
Comp. C. E. Ramsbottom	Steward
Comp. D. S. Murray	Steward
Comp. W. H. Kerr	Steward
Comp. J. E. G. Beach	Steward
Comp. G. S. Veitch	Steward
E. Comp. G. I. Mackintosh	Charity Steward

Past First Principals

- 1949 E. Comp. R. F. McKay, P.P.G.S.N.
- 1950 E. Comp. F. Wilson Stuart, P.G.D.C., P.P.G.S.N.
- 1951 E. Comp. J. R. Napier, M.E. Grand Superintendent
- 1952 E. Comp. J. C. McWhirter, P.G.Std.B., P.P.G.S.N.
- E. Comp. T. W. Dunkley Hogg, P.P.G.S.N., P.Z. 587
- 1953 E. Comp. J. K. Mackintosh, P.G.Std.B., P.P.G.S.N.
- 1954 E. Comp. M. O. Cleland, P.P.A.G.Soj.
- 1955 E. Comp. F. A. Murray, P.P.G.Soj.
- 1956 E. Comp. W. Whitelaw, P.G.Std.B., P.P.G.S.N.
- 1957 E. Comp. N. W. Scott
- 1958 E. Comp. C. D. Hunter
- 1959 E. Comp. S. Robertson, P.P.G.S.N.
- 1960 E. Comp. J. Mitchell, M.E.
- 1961 E. Comp. J. Langster
- 1962 E. Comp. J. Fairweather
- 1963 E. Comp. R. Martin, P.P.P.G.Soj.
- 1964 E. Comp. F. G. Howlands, P.P.P.G.Soj.
- 1965 E. Comp. G. I. Mackintosh, P.P.A.G.Soj.
- 1966 E. Comp. W. S. Mackinnon, P.P.G.S.N., P.Z. 3939
- 1967 E. Comp. H. Cooper, P.P.A.G.Soj.
- 1968 E. Comp. L. J. Gwinnell, PROV.A.G.Soj.
- 1969 E. Comp. R. S. Robertson
- 1970 E. Comp. E. F. McWhirter
- 1971 E. Comp. P. J. K. McWhirter
- 1972 E. Comp. P. H. Tierney

Honorary Member

E. Comp. J. K. Mackintosh, P.G.Std.B., P.P.G.S.N.

- 1 To open the 102nd Regular Convocation at 6.00 p.m. on **Tuesday, 17th September, 1974.**
- 2 To read the summons convening the Meeting.
- 3 To read and, if approved, confirm the Minutes of the 101st Regular Convocation held on Tuesday, 23rd April, 1974.
- 4 To invest:
 - E. Comp. E. F. McWhirter as D.C.
 - Comp. R. Owen as Prin. Soj.
 - Comp. G. H. Carter as 1st Asst. Soj.
 - Comp. C. E. Ramsbottom as Steward
 - Comp. D. S. Murray as Steward
 - Comp. G. S. Veitch as Steward
- 5 To receive the Treasurer's Report and Statement of Accounts
- 6 To receive the Charity Stewards Report and Statement of Accounts.
- 7 To receive a Paper Prepared and Presented by E. Comp. R. St. George, **P.A.G.Soj.** of Fletcher Chapter, No. 1031 Paper Entitled "Some Royal Arch Obscurities."
- 8 To ballot for as an Honorary Member, E. Comp. J. C. McWhirter, **P.G.St.B.**, P.P.G.S.N. Proposed by E. Comp. W. Whitelaw, **P.G.Std.B.**, P.P.G.S.N., and seconded by E. Comp. E. H. McQuat.
- 9 To receive Propositions.
- 10 To receive Subscriptions due April, 1974.
- 11 To transact any other business not requiring Notice of Motion.
- 12 To close the Chapter.

DINNER 7.30 p.m.

DARK MORNING DRESS, WHITE GLOVES

NOTE: The next Meeting of Past Principals and Officers be held on Tuesday, 15th October, 1974 at 7.00 p.m.

With the Compliments of

The Chapter