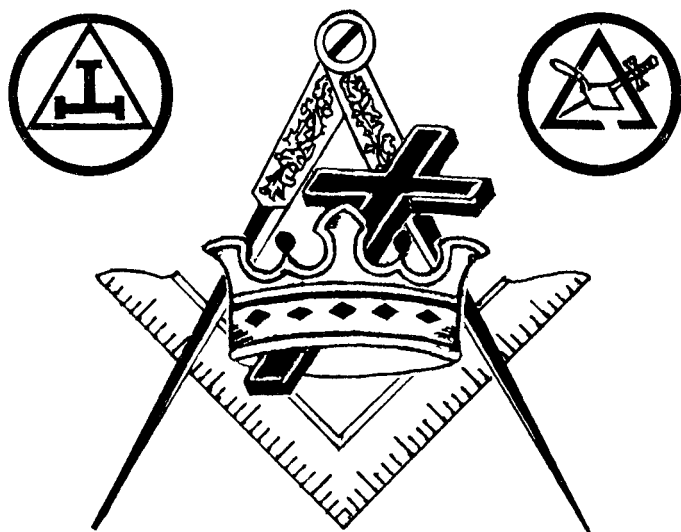


THE YORK RITE of FREEMASONRY

A HISTORY AND HANDBOOK



By
Frederick G. Speidel
K. Y. G. C. H.

THE YORK RITE

of

FREEMASONRY

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Frederick G. Speidel

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FOREWORD

Of his own free will and accord, a petitioner knocks at the door of Symbolic Freemasonry. After acceptance, he enters therein. He is impressed, perhaps overwhelmed, by the magnificence of its ritual. He immediately, and then increasingly as the degrees unfold, wants to learn as much as he can about the world's oldest, largest, and most respected fraternity with which he has become affiliated. He seeks answers to scores, yes hundreds, of questions.

Frederick G. Speidel, a Knight of the York Grand Cross of Honour and Past Grand Commander, Knights Templar of North Carolina, one of our most respected jurisdictions, in this his second Masonic treatise, answers a multitude of these questions. He tells not only of Craft or Symbolic Masonry but also of its continuing explanations in the York Rite.

Brother, Companion and Sir Knight Speidel's purpose is to relate the story of the York Rite concisely and succinctly. He has researched extensively through Masonic literature, enlarged his concept by attendance at countless meetings of various branches of the fraternity, and has consulted Masonic authorities and heads of national and international branches of the fraternity to incorporate their ideas. He has edited vigorously to eliminate old myths and fantasies and has explained the Craft's relationship to modern society.

This book excellently fulfills the purpose for which it was written. Its widespread distribution will enhance understanding and growth of the fraternity.

Gordon R. Merrick, General Grand High Priest
General Grand Chapter, Royal Arch Masons, Int

Fort Collins, Colorado
May 15, 1978

PREFACE

It is incumbent upon any society or association, and particularly Freemasonry, to make available the basic information a member would normally require to, first, understand the organization, and second, to be aware of his responsibilities and opportunities in the functioning of the craft. During the past two hundred years, thousands of volumes have been written on the history, organization, practices, and philosophy of Freemasonry. Many of these books are only available at high cost and others are out of print. However, no single, concise work has ever existed whereby a member could secure the background information that should be available to all York Rite Masons for their education and advancement.

Therefore, this book was written to fill this need by providing a brief account of the interrelated history, organization, and objectives of the Rite, and to serve as a handbook for all York Rite Masons. So that this volume might be appropriately applied throughout the United States, no secret work has been included and present day titles and organizations have been stated as in use by the majority of jurisdictions. Variations are noted where applicable. Also, an attempt has been made to include little known, but interesting, facts that do not appear in contemporary literature. The reader is referred to other works for more comprehensive light on selected subjects.

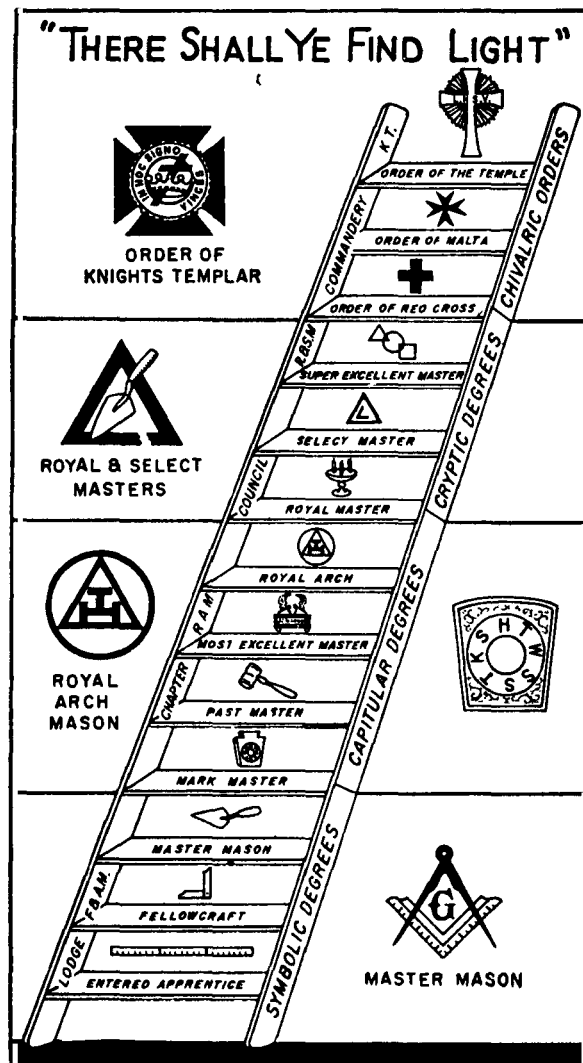
Much of the published matter on Freemasonry contains conflicting information. Therefore, great care has been taken in this work to include only known facts, except where legendary, traditional or questionable subjects are noted, and there are probably a few errors. While part of this material will be familiar to the older member, portions of it will be valuable to him for reference material in future years. This book attempts to give the "big picture" from the Blue Lodge through the Commandery. None of the events described herein transpired as simply as would appear on the surface. However, when the brethren worked together in unity, the organizations were more easily and permanently cemented into existence.

While it is not possible to adequately express appreciation to the many Companions and Sir Knights who have encouraged me in the preparation of this book, I would especially like to thank the following for their assistance and their contribution: Gordon R. Merrick, M. E. General Grand High Priest, General Grand Chapter, Royal Arch Masons, International; Dr. Owen L. Shanteau, M. P., General Grand Master, General Grand Council, Royal and Select Masters, International; John Harris Watts, R. P., Deputy General Grand Master of General Grand Council; Willard M. Avery, M. E. Grand Master, Grand Encampment, Knights Templar of the U. S. A., and Robert P. Dudley, R. W., Grand Secretary, Grand Lodge of North Carolina. Brother Allen G. Colenda, K. Y. C. H., manager of the printing department of Oxford Orphanage was most helpful with the printing arrangements. Also, the C. E. Ward Division of Macmillan Ward Ostwald, Inc., and the M. W. Grand Lodge of N. C. for permission to reproduce illustrations from their literature.

My greatest appreciation is extended to my wife, Mary Jean, who for several years survived the collection, construction, condensation, and compilation of this book, who has for many years supported our local Masonic bodies by sacrificing her "druthers" for the good of the Order, and who contributed to this volume as Chief Critic and Typist.

Frederick Graham Speidel, K. Y. G. C. H.

Raleigh, N. C.
May 1, 1978



STRUCTURE OF THE
YORK RITE OF FREEMASONRY

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INTRODUCTION

THE YORK RITE OF FREEMASONRY

The component parts of the American York Rite are The Symbolic (Blue) Lodges which are governed by Grand Lodges, The Chapters of the Royal Arch Masons which are subordinate to Grand Chapters, The Councils of Royal and Select Masters under control of Grand Councils, and the Commanderies of Knights Templar which are governed by Grand Commanderies under the ultimate authority of The Grand Encampment, Knights Templar of the U.S.A. All of these are established on democratic principles where the senior officers are elected by and from the membership of that particular organization

While there is no central authority of The York Rite, the leaders and officers at all echelons of Symbolic, Capitular, Cryptic, and Chivalric Masonry coordinate and cooperate as if they were part of one organization. On September 2, 1976, the presiding officers of the General Grand York Rite Bodies issued the following proclamation

"WHEREAS, the International York Rite Council composed of elective officers of the General Grand Chapter, Royal Arch Masons International, the General Grand Council, Royal and Select Masters International, and the Grand Encampment of Knights Templar of the United States of America was constituted February 18, 1968, and,

WHEREAS, the general purpose of said International York Rite Council is to foster a better understanding and promote a closer working relationship between the York Rite Bodies, particularly on a national level, and,

WHEREAS, it is apparent that the Chapters, Councils, and Commanderies on a state and local level are generally more active, especially in membership promotion, where a spirit of close York Rite Cooperation prevails.

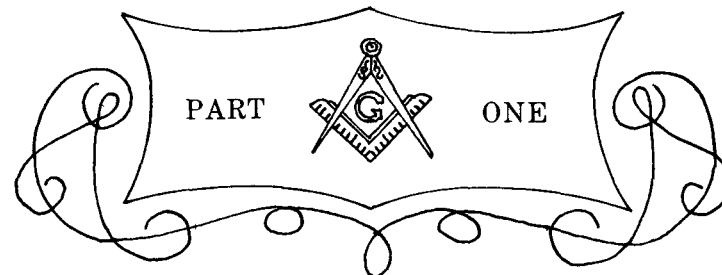
NOW THEREFORE, said International York Rite Council first recognizes its dependence upon and fealty to the Symbolic Lodge of Freemasons and hereby expresses its belief in the York Rite Concept and supports and recommends that said York Rite Concept be fostered on the national, state and local levels and pledges its support to the same."

Dated this second day of September, 1976.

Signed Gordon R. Merrick, General Grand High Priest
General Grand Chapter,
Royal Arch Masons International

Owen L. Shanteau, General Grand Master
General Grand Council,
Royal & Select Masters International

Willard M. Avery, Grand Master
Grand Encampment,
Knights Templar of the U.S.A.



THE SYMBOLIC (BLUE) LODGE
Symbolic Freemasonry

WHAT IS FREEMASONRY?

Probably the finest definition ever devised for Freemasonry is: "It is a beautiful system of morality, veiled in allegory, and illustrated by symbols . . ." This system of morality, or ethics, is as old as civilization. One must penetrate the allegorical veils, with the aid of symbolical emblems, and practice the moral precepts which have been therein revealed to prepare ourselves, spiritually, "as living stones for that house not made with hands, eternal in the heavens" Freemasonry is "a Way of Life."

Freemasonry is a progressive science. A Mason can only advance by taking every step. He must acquire and apply the knowledge available to him on each level and perfect his skills so that each stone designed for that Spiritual Building might be square, level, and plumb.

Candidates for Freemasonry must come of their own free will. American Grand Lodges prohibit the solicitation of members. The applicant must have a sincere desire to unite with a fraternity dedicated to "Brotherly Love, Relief, and Truth."

Many centuries ago the craft so successfully protected its trade secrets, consisting primarily of architectural and geometrical lore, that it became known as a secret society. Centuries later, when the fraternity had developed strong attachments to the precepts of Truth, Justice and Liberty, and the religious establishment instituted the "Inquisition", the Freemasons became a secret society in fact. Today this description no longer applies. What Freemasonry teaches is written out for all to read. Masonic halls are listed in local directories. The members wear emblems publicly. The only secrets of the craft today are the manner in which the degrees are conferred and the means of recognition among the members.

Freemasonry is neither a religious nor a political organization. It has been called the "handmaiden of religion" as it encourages all members to be active in the church of their choice. No theological dogmas nor creeds exist in Masonic practice, other than a reverence for God and a spiritual concern for our fellowman. While the Masonic craft does not support political candidates nor issues, it inspires each member to fulfill his civic responsibilities as an American citizen. The discussion of sectarian religion or partisan politics is prohibited in all branches of Freemasonry in the United States except the Christian Orders which are not denominational.

The annals of Freemasonry reveal two parallel lines of development; one is based upon historic fact with documentary support, and the other, an allegorical account that begins with the creation of the world. Many centuries ago the allegorical thread began to interweave with history and produced the fabric of modern Freemasonry.

While the following will be developed later in this work, it is appropriate to mention here that modern Freemasonry has grown directly from the small bands of builders who erected the first stone buildings on the continent of Europe. At a later date, expert European Masons were brought into England to construct the early castles and churches. They also brought with them the ancient legends, traditions, and charges (rules) of their trade. These small independent groups acquired the title of "lodges." Each lodge modified the ancient legends, traditions, and charges, with which they were familiar, to suit their own purposes, with the result that no real standards existed within the craft. While no documents remain from the 10th century, we receive a glimpse of the moral aspects of the ancient craft from the Regius Poem.

THE REGIUS POEM

The oldest document which refers to ancient Freemasonry is the Regius Poem, or Halliwell Manuscript. James O. Halliwell discovered an ancient manuscript in the archives of the British Museum in 1838. Scientists have concluded from the type of parchment, language, and lettering that this document was written in approximately 1390 A.D. The poem consists of 794 lines of Old English verse and covers several subjects, most directly applicable to Freemasonry. While this manuscript was probably written in the 14th century, it refers to a period of Masonic history in England in the late 10th century. It relates the Legend of York which follows below and is the basis for the prominence the city of York has occupied in Masonic lore since the first millennium. Regulations for the government of the craft are included in the poem, as are fifteen articles and fifteen points dealing with ethical, moral and spiritual responsibilities of the ancient craftsmen. These are as applicable to us today as they were 1000 years ago.

THE YORK LEGEND

Athelstan, the grandson of Alfred the Great, ruled England from 924 to 940 A.D. He completed the subjection of the minor kingdoms in England, begun by his grandfather, and has been hailed as the first King of all England. The Regius Poem and other ancient legends relate that Athelstan was a great patron of Masonry, and that he constructed many abbeys, monasteries, castles, and fortresses. He studied Geometry and imported learned men in these arts. To preserve order in the work and correct transgressors, the king issued a Charter to the Masons to hold a yearly assembly at York. He is also reputed to have made many Masons. The legends proceed to relate that Athelstan appointed his brother, Edwin, as Grand Master and that the first Grand Lodge was held at York in 926. The accounts state that the Constitutions of English Masonry were there established and were based upon a number of old documents written in Greek, Latin and other languages.

Aside from the direct implications of this legend, it is interesting to note that the King and Prince were patrons of Masonry and as such were probably speculative, rather than operative members of the craft. The fact that this concept prevailed as early as 1390 A.D., and possibly earlier, makes it easier to account for the fact that so many speculative members of high rank joined the craft in the 17th and 18th centuries.

SAXON ENGLAND

During that period of Saxon England, prior to the Norman invasion of 1066 A.D., most buildings were constructed of wood. A few very small, roughly built, stone churches exist today from the Saxon period. This stonework was frequently only natural stones laid up into dry walls.

From approximately 800 A.D. the Norse and Danish Vikings continually raided England and destroyed the churches within their reach. As a result, few additional stone buildings were constructed in England until after the Norman conquest. With one exception . . .

EDWARD THE CONFESSOR

The only notable stonework remaining from Saxon England is found in the undercroft of Westminster Abbey in London. Edward the Confessor, King of England from 1043-1066 A.D., built what has been described as a magnificent church by the standards of that period. The church was consecrated on December 28, 1065 A.D. Edward died 8 days later on January 5, 1066 and was buried there. Several areas in the undercroft display the Norman form of construction indicating that at that early date continental Masons performed the work. William the Conqueror was coronated King of England in the Abbey on Christmas Day 1066.

The ground plan of Edward's "Abbey" was nearly identical to the present church. It had been built in the form of a cross with the altar in the East. The transepts of the original building were narrower than those of the present building. In the 13th century, Henry III progressively demolished the old abbey, working from the East, replacing it with the magnificent Gothic structure which exists today.

NORMAN/ROMANESQUE ARCHITECTURE

Norman Masons who possessed advanced skills in working with stone, accompanied William in his invasion of England. Their ability, coupled with the necessity to defend their newly acquired domains from the previous Saxon owners, caused the Normans to erect many stone castles. The outstanding example of this is seen today in The White Tower of the Tower of London which William had constructed within the Roman defenses of the city. The lower walls are 15 feet thick, tapering to an 11 foot thickness at the top. Construction began in 1066 and William occupied it shortly thereafter.

When the Normans had provided for their security, they commenced the erection of a number of cathedrals. The Norman or Romanesque style of architecture was massive, with heavy round pillars and round arches. This style was followed from 1066 until approximately 1200 A.D.

Churches were frequently constructed in the "round" such as the Temple Church which the Knights Templar built in London in 1185 A.D. While the exterior of this building is Norman, with round arches and shallow buttresses supporting the heavy walls, the interior is transitional Gothic with lighter pillars and pointed arches. This building escaped the Great Fire of London in 1666, but lost its roof in a German air-raid on May 10, 1941. This church conducts regular services at this writing, a testimonial to the solidarity of the Norman or Romanesque style of architecture.

THE GOTHIC PERIOD

In the 12th century, the Norman or Romanesque style of architecture was gradually superseded by the Gothic style with the pointed arch and flying buttresses. Masons from the European continent were employed by the English nobility and clergy to design and construct the higher, lighter, more magnificent cathedrals that utilized the new discoveries. In addition to the advanced architectural skills and knowledge that these Masons injected into the operative practices in England, they also brought new procedures for governing the craft and additional legends and

traditions of its prehistoric roots. Many of these legends originated in the ancient mysteries of the Middle East and Egypt.

The 12th and 13th centuries were the period of the crusades and the warlike intercourse accelerated the transmission of knowledge between the Eastern and Western worlds.

THE RENNAISSANCE

During the period of the Renaissance (ca. 1300 A.D.-1500 A.D.) the light of civilization increased in the Western world and a middle class of tradesmen evolved to administer the awakening requirements of the people. As this middle class increased in size and the educational level of the people was raised, the superstitious control of the church lessened and the secular rulers became more dependent upon the wealthy tradesmen for the financial support of their projects. This readjustment in control of the national wealth denied the Kings and Bishops the necessary funds for their building projects and resulted in lowered employment for the building trades.

The lodges of Masons on the continent and in England began to feel the employment pinch and a number of the members secured employment in other trades. The Masons lodges, which had evolved over a number of centuries did not wish to disband and, in an effort to maintain their fraternal organization, "accepted" non-builders as "speculative" members of their lodges. In other words, they became "accepted Masons," and this term has survived in the titles of Grand Lodges to the present day.

During the 1600's the lodges developed more of a speculative atmosphere until, by the end of the century, the lodges were predominately composed of non-builders.

THE ANCIENT CRAFTSMEN

When the period of cathedral building commenced in the late 10th century, lodges of Masons were formed to provide an orderly establishment for the erection of a particular building. In addition to the lodges of stonemasons, there were similar organizations for carpenters, workers in glass, sculptors, artists, etc. A number of the cathedrals were under construction for periods exceeding 100 years. It is therefore apparent that many workmen spent their lifetime at one location. They worked from sunrise to sunset, six days a week, and this obviously became their "way of life".

While Guilds existed in many other crafts at this early period, employment for skilled stone masons was isolated and sporadic in any given locality. At a much later date than our story, The London Company of Freemasons was organized, the only group of its type in England. However, it has never operated on the Guild system.

The Church, King or Nobleman desiring to erect a cathedral, castle, or palace, a project that could conceivably take several generations, would employ a Master of the Freemasons who would establish his own organization, and usually serve as Chief Architect for the building.

This group of Freemasons first built a temporary structure for a headquarters and storage house. In the early stages of construction, the craftsmen also had their meals and slept in this building which was called a "lodge". After a time, the organization itself acquired the title of "a lodge".

From the earliest period, the lodge organization provided for apprentices, who were learning the craft, fellows of the craft, who were journeyman workmen; and a Master.

The basic laws, rules, and regulations for the government of each lodge were carefully written down. In many respects these were the laws that governed the life of the individual workman. The Cooke Ms, from the early 15th century, relates charges for the Master and charges for the craftsman that affected their personal conduct.

In addition to the laws, there were many "trade secrets" which were held by each rank of the craft. Only a Master knew and understood all of these secrets, which were primarily a knowledge of Geometric formulae and the ability to apply it to the work at hand.

FREEMASONS

The reference to "Free Masons" occurs in the earliest documents. There are several suggested explanations for the meaning of this term. One is that they were workers in free stone and had the ability to shape it as they desired. The more logical meaning is that the workmen were free to move from one building project to another as they wished.

Upon the completion of a particular building, each fellow of the craft would seek employment wherever it could be found. An apprentice was bound to a particular Fellow or Master and accompanied him to the new location. Prior to securing new employment, the Fellow would be examined on his knowledge, and have to exhibit specimens of his skill. It is very probable that he also would have to impart some sign or token of a secret nature to prove to the Master that he had secured his knowledge and ability in a lawful manner, and was a worthy brother of the craft.

LEGENDARY FOUNDATIONS FOR THE CRAFT

Through the centuries, working lodges in Germany, France, and England developed traditions explaining the origins of their particular trade.

The medical profession traces its ethical standards from Aesculapius, the mythological Greek God of Healing, and Hippocrates (died 377 B.C.), the father of modern medicine. The legal profession claims descent from Hammurabi, king of Babylon (circa 2000 B.C.), who developed an early code of justice. In a similar manner, all professional groups seek an early traditional example of excellence in their field of endeavor.

There are two reasons for this practice, first, to establish a level of proficiency from which they will attempt to advance, and second, to establish a fixed time from which all knowledge of the art should be preserved, thereby insuring that all pertinent discoveries are retained for future use by the craft.

Freemasonry, in the middle ages, had a dual concern. They were attempting to build the highest, lightest, most magnificent cathedrals within their capabilities, for the Glory of God. In addition, they were concerned for the moral and spiritual development of their members as expressed in the ancient documents.

In a search for an early tradition to exemplify their dual concern, they acquired the account from the Holy Bible of the building of King Solomon's Temple in Jerusalem as a foundation for the future development of the craft.

The stones for Solomon's Temple, after being shaped in the quarries, fitted together so perfectly at the building site, "so that, there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was building" (I Kings 6:7). This account of perfect workmanship, together with the proven excellence of Solomon's organization, has been selected by the fraternity as a fitting example to follow for future generations.

A number of legends or traditions have been superimposed upon the Biblical account of building the Great Temple. The stories explain additional events of value, or interest, to the various grades or classes of workmen employed in the construction of the temple. Many of those legends have been selected by modern Masonic organizations to exemplify additional moral or spiritual values.

In addition to events surrounding the building of the Temple in Jerusalem, other occurrences in religious history have found their place in Masonic ritual and teaching.

THE DEGREES OF THE SYMBOLIC LODGE

During the centuries of cathedral building there were two classes of workmen, the Apprentices and the Fellows of the Craft (or journeyman). A Master was in a class by himself and few workmen attained this position. Therefore, when the ancient ceremonies of advancement, whatever they were, became the degrees of Speculative Freemasonry, after 1700, only two degrees were practiced, those of Entered Apprentice and Fellowcraft. Anderson's Constitution of 1723 only referred to these two degrees. The rituals were not written out and Masonic historians only receive a gleam of fact from the exposes published during that period. It would appear that, initially, the degrees consisted only of the communication of grips and words of recognition.

While a number of Biblical legends, having application to Masonic morals and practices, had existed within the craft during the operative period, available references indicate that these were not applied to degree conferrals until around 1720. Where this practice originated is not known but it began to spread throughout the speculative lodges of England.

It was not until 1725 that the Moderns Grand Lodge adopted a regulation permitting its subordinate lodges to "make Masters." Prior to that time a Fellowcraft was considered "a master of his trade," and the Master was "master of the company." A degree of Master Mason was promulgated. The earliest extant record of conferral of a Masters Degree in a chartered lodge was in 1732. The 1738 edition of Anderson's Constitutions used the term Master Mason in a number of instances where the 1723 edition had referred to Fellowcrafts.

From this beginning, the three degrees of the symbolic lodge eventually evolved into our present system. Additionally, a number of English lodges of the various constitutions began to confer the degrees of Mark Master, Installed Master, The Royal Arch, and the degree of Knight Templar. These will be discussed in the appropriate sections of this book.

The Symbolic Lodges in the United States and England confer the degrees of Entered Apprentice, Fellowcraft, and Master Mason.

The Entered Apprentice degree conveys the principal tenets of Freemasonry which are Brotherly Love, Relief, and Truth. These are necessary ingredients for a well ordered life and are the foundation for additional lessons in moral and spiritual development. The Entered Apprentice begins to utilize the working tools that will bring spiritual, moral and philosophical light to his future endeavors.

The Fellowcraft degree conveys the candidate to the status of the finished workman. While not yet equipped with the secrets and wisdom of a Master, it was the Fellows of the Craft who performed the major part of the construction on the ancient cathedrals. This degree stresses the utilization of the five senses and of developing the mind through the application of the liberal arts and sciences.

Freemasonry is a progressive science. The Master Mason's degree, while symbolically imparting additional wisdom, endeavors to direct the candidate toward a daily search for additional light and wisdom. The degree reveals the sublime truths necessary for a well grounded life and hope for eternal life in "that house not made with hands, eternal in the heavens."

THE MASONIC APRON

The ancient craftsmen wore a leather apron for protection from flying chips of chiseled stone. This emblem was adopted by the speculative society as the Badge of a Mason.

Late in the 18th century, it became popular to paint or embroider descriptive emblems on the flap and body of the apron. Many of these are very beautiful, bearing artistic scenes with Masonic significance. From remaining specimens of that era we find many that incorporated Royal Arch and Knight Templar symbols. Hundreds of those aprons are presently displayed in Masonic museums throughout the world. One of the finest collections is in the museum of the Grand Lodge of Scotland in Edinburgh. The Masonic apron that Madame Lafayette embroidered as a gift to George Washington (ca. 1780) indicates that he had received the degree of Mark Master and possibly the Royal Arch. This apron is on display in the museum of the Grand Lodge of Pennsylvania in Philadelphia.

In the United States today, the members wear plain white aprons, while those of officers and past officers will have blue borders and display the emblem of their rank.

MASONIC SYMBOLISM

During the development of Ancient Craft Masonry, it became apparent that the arts and sciences used by the craftsmen had prehistoric roots. A number of the legends and allegories that had entered the lore of the craft, although of unknown origin, ascribed moral and spiritual values to many of the geometric functions and to the working tools of the craftsmen.

The algebraic and geometric formulae and the uses of the working tools were not completely understood by each rank, only the Master possessed all of this knowledge. The apprentices ran errands, made simple measurements, and eventually learned to give the stones their rough dimensions with the use of the common gavel. The fellows then shaped the stone to its final smooth, square shape by aid of the plumb, square, and level.

Each tool was given a moral value. For example, the common gavel was to shape their character, the plumb for rectitude of conduct, the square to square their actions with their fellowman, and there were many others. With these moral lessons each craftsman was to spend his life improving his character as well as his workmanship. The Regius Poem relates the moral teaching of the operative craft during the "dark ages."

Other moral and spiritual representations were revealed by the geometric functions. One outstanding example is the "point within the circle." One of the indispensable tools of a builder is the 90° square and, in those primitive days, utilizing the principle of the "point within the circle" was the most accurate method of constructing that square. The invention of this principle predates recorded history and has existed in all of the ancient mysteries from India to Egypt. The use of that diagram was one of the Master's secrets. With it he was enabled to check the accuracy of the Squares of the craftsmen, or, "try" the squares. If the working tools of

the craftsmen were "tried" with regularity, it was impossible for their tools or their work to materially err, to the end that the stones and the building might be square, level, and plumb

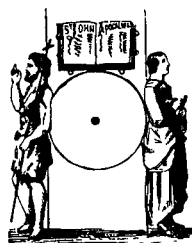
In the ancient mysteries, the circle represented the sun and was embordered by two perpendicular parallel lines representing the solstices. It was given a spiritual connotation by placing the name of God in the center with the parallel lines representing the power and wisdom of God. Freemasonry has replaced the name of God by adding the Holy Bible to the top of the circle, and the parallel lines represent the Holy St's John, the patron saints of Masonry

We are confronted with another symbolic connection with the ancient mysteries when we remember that the two parallel lines represent the solstices. The solstices are Cancer and Capricorn beyond which the sun never journeys. The dates of the solstices are, normally, June 21st and December 21st, which nearly coincide with the feast days of our patron saints; that of St John the Baptist being June 24th, and of St John the Evangelist, December 27th, and who are represented Masonically by the same two lines.

While numerous emblems have been selected by the fraternity to symbolize moral truths, and many of these devices have their origin in the superstitions of the ancient mysteries, Freemasonry endeavors to liberate its initiates from all forms of superstitious slavery and provide moral enlightenment for their future conduct.

There is not space in this work to delve properly into all of the emblems appearing in the degrees of the Symbolic Lodge. In American Constitutions, the Altar occupies the center of all Masonic Lodges, upon which is displayed the Sacred Book of Divine Law. The working tools, such as the compasses, twenty-four inch gauge, common gavel, plumb, square, level, and trowel, all provide significant moral representations to the craftsman.

All of the emblems utilized by the fraternity have a moral or spiritual significance. The values which the fraternity places upon each symbol is quite elementary. The interpretation of these values and the application of them in the daily life of each member is left to the craftsman. Each individual, depending upon his moral, spiritual, civic, or educational background will derive different values from each symbol.



THE HOLY SAINTS JOHN

Masonic lodges are dedicated to St John the Baptist and St John the Evangelist

St John the Baptist has been the patron of Freemasonry since the very earliest writings of the craft. He was also the patron of many other organizations that had early effects on the formation of Masonic thought

St. John the Evangelist was selected as a patron saint of the craft at a later period, not earlier than the 16th century; slightly before the organization of modern Masonry, as we know it.

In the medieval period of operative masonry, St Thomas was the patron saint of architects and builders, and thereby of operative masons. He was available to our modern fraternity, but the Saints John were selected.

The personal attributes and teaching of the St's John exemplify Masonic teaching and practice. St. John the Baptist is well known for his personal integrity which induced him, under the most adverse circumstances, to adhere to the obligations he felt he owed to God and to his fellow-man. While continually reproving vice, even to the king, he also preached of repentance and the need for a virtuous life (Read Luke 3: 2-14). His adherence to his convictions cost him his life.

St John the Evangelist continually admonished his followers and readers to the cultivation of brotherly love. The entire thread of his Gospel and Epistles is that of the need for brotherly love. He, over all other Saints and Disciples, was allowed to witness many mystical visions. Possibly he was permitted this additional light because his spirit was in a condition to understand and utilize the light for the betterment of his fellow men. This he endeavored to do. The First Epistle of John is Masonic teaching in its purest form. While the need for brotherly love has existed since before the time of Cain and Abel, nowhere in the Bible is the formula given so clearly for this requirement than in the teachings of Jesus as detailed by St. John the Evangelist.

With the foregoing in mind, it is very easy to understand why these two Saints were chosen to exemplify Masonic teaching and practice. It is also interesting to consider that no two individuals were more dissimilar in their personal characteristics and appearance, which in itself can convey a valuable lesson.

THE HISTORICAL ERA

The historical period of Masonic organization and knowledge begins in the early 18th century when lodge records began to be preserved.

Various documents exist which give us an imperfect picture of Masonic practices in the late 17th and early 18th centuries. These are minutes, correspondence, charters, certificates, newspaper accounts, and contemporary non-masonic literature. From these sketchy records Masonic historians deduce that prior to 1700 the operative lodges did not practice a system of numbered degrees, but rather utilized a simple ceremony to advance a member to a higher rank in the craft.

The designation of degrees, such as Entered Apprentice and Fellowcraft, (not Master Mason) slowly became established throughout the craft from 1690 to 1717. However, as previously stated, these titles had been used for many centuries in operative Masonry but not as designations of ceremonial degrees.

The Masonic legends and traditions of a Biblical origin appear in Masonic writings during this same period. After the formation of the premier Grand Lodge of England in 1717, a number of ancient documents were collected and studied. These acquired the designation of "The Gothic Constitutions." These allegories, legends, and charges originated in the operative craft from the 12th to the 16th centuries. The legends are similar in that they trace Masonic practices from antediluvian sources such as Enoch or Lamech, through the biblical leaders of the Old Testament, the Roman Caesars of the Christian era, and the Franks of the Dark Ages (500 A.D.-1500 A.D.) . . . into contemporary times.

The charges for the craft which appear in the Gothic Constitutions concern the craftsmen of the operative period.

It can be safely stated that Speculative Freemasonry, as we know it, had its formation in the 18th century. However, the few lodge records that exist from that period do not shed much light on their practices. The minutes of a lodge might state that they held a meeting and several brothers paid their arrears and the lodge purchased coal, with no mention of who attended, who the officers were, or what other non-financial business was transacted. Fortunately, on infrequent occasions a Secretary might state that Brother Jones was initiated or Brother Smith was advanced to the degree of Fellowcraft, etc.

A consolidation of these brief accounts has permitted Masonic historians to deduce that the lodges began to confer three degrees which incorporated the Biblical traditions with which we are familiar, early in the 1700's.

No one can be certain of the content of the degrees in the early 18th century. No printed rituals existed. All of the esoteric work was communicated mouth-to-ear and lodge records never referred to this portion of their activities. Exposés of Masonry exist from 1723 onward and it is from these sources that we can establish a number of Masonic practices throughout the 18th century.

THE (PREMIER) GRAND LODGE OF ENGLAND (Moderns) 1717

In 1716, four Lodges assembled at the Apple Tree Tavern in London and established a Grand Lodge pro-tem. They laid the groundwork for a Grand Lodge and established St. John the Baptist's Day, June 24, 1717, as the date for their first meeting. On the appointed date the four lodges met at the Goose and Gridiron Ale House in London and elected Anthony Sayer, Gentleman, as Grand Master. The other officers consisted of both Speculative and Operative members. However, the Grand Lodge was essentially a speculative organization. The annual communication of the Grand Lodge was established to occur on St. John's Day each year, with additional quarterly communications. Initially, this Grand Lodge controlled only a few of the lodges in London and Westminster. Within a few years, additional lodges throughout England affiliated with it. It was many years, however, before all English lodges affiliated with a Grand Lodge.

Immediately after the organization of this Grand Lodge, a search was conducted throughout England for all existing Masonic documents. Old lodge minutes, various lists of charges to the workmen (Old Charges), historical papers of any type, and correspondence were collected and analyzed.

Dr. James Anderson, a Presbyterian minister, sifted through the collected data and constructed a Constitution for the government of the Grand Lodge. This was adopted in 1723. Anderson's Constitution of 1723 included a "history" of Masonry that preceded recorded history and was actually a condensation of numerous legends and allegories that had previously existed within the craft. This information was communicated to candidates in lecture form and undoubtedly was accepted by many of them as fact. The Constitution also included "Charges" for the Entered Apprentices and Fellowcrafts.

After several years, additional background material was accumulated and Dr. Anderson revised his Constitution in light of the new discoveries. This edition was adopted by the Grand Lodge and is known as Anderson's Constitution of 1738. Adjustments had been made in the legendary history

of the craft, and a number of the charges that had previously been applied to Fellowcrafts were now assigned to the new degree of Master Mason.

The early (Gothic) Constitutions of Freemasonry were decidedly Christian in nature. The operative Masons were predominately Roman Catholic in England until the Protestant Reformation in the 16th century. Anderson's Constitutions of 1723 and 1738 omitted all pre-existing references to Christianity and modern symbolic Freemasonry embraces all religions.

The arms of the "Moderns" Grand Lodge, consisting of three castles with a chevron and compasses, which is illustrated in this work, was derived from those of the Freemason's Company of London. Many speculative Masons at that time were of the opinion that this opportunity for promoting emblems with strong symbolic values had been overlooked and future Grand Lodges corrected this oversight (Note the significant characteristics in the arms of The "Antient" Grand Lodge)

THE GRAND LODGE OF ALL ENGLAND (York Grand Lodge—1725)

The lodge at York, which had records back to 1705 but claimed existence from Athelstan's organization in 926, formed The Grand Lodge of All England in 1725. With a few exceptions, this Grand Lodge only controlled lodges in the York area. It had intermittent periods of activity until 1792 when it expired. Several of the subordinate lodges worked independently into the early 19th century.

Because this Grand Lodge was located at York, the fountainhead of all English Masonry, it attempted to adhere to the ancient charges and practices of operative Masonry. Also, due to its historic location, a number of independent lodges looked to it for precedents to govern their organization.

The York Grand Lodge regularly conferred the degrees of Knight Templar and The Holy Royal Arch as the 4th and 5th degrees, giving these degrees an additional connection with "Ancient York Masonry." Extant documents reveal that some lodges reversed these degrees.

While this Grand Lodge remained small throughout its existence, the major contribution it made to modern Freemasonry was its historic connection between the old and the new fraternity.

THE GRAND LODGE OF IRELAND (1730)

There are indications that Speculative Masonry existed in Ireland in the late 17th century. The Grand Lodge of Ireland was instituted in 1730, and published a Book of Constitutions the same year. This Grand Lodge warranted a number of military lodges in British regiments during the period of colonial expansion.

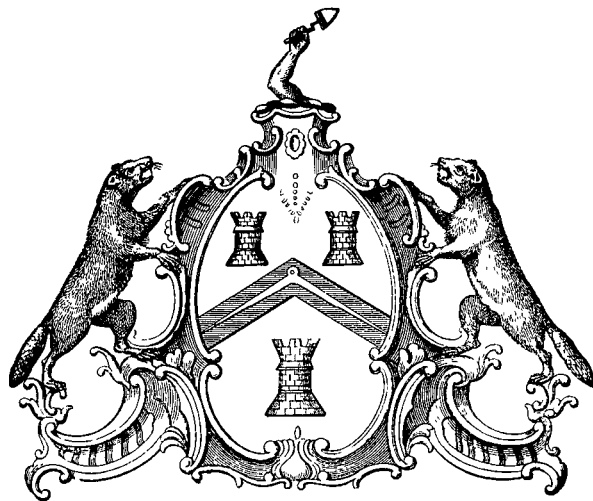
Many of the early Irish lodges and those attached to the military regiments conferred the degrees of Royal Arch Mason and High Knight Templar in that order.

In 1790 the Deputy Grand Secretary of this Grand Lodge wrote, "We, the Freemasons of Ireland, are a branch of the Ancient York Masons." The Royal Arch figures of the lion, ox, man and eagle were depicted upon their heraldic arms.

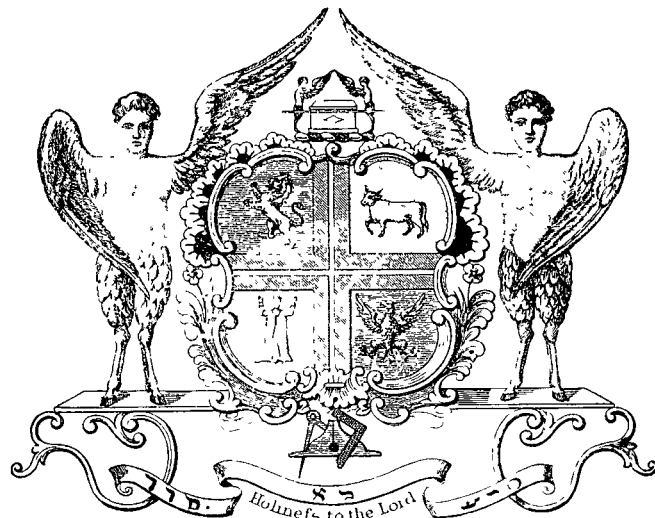
The Grand Lodge of Ireland today has four chartered lodges attached to British military regiments. These confer only the Symbolic Degrees.

THE GRAND LODGE OF SCOTLAND (1736)

While the Masonic lodges of Scotland admitted Speculative members earlier than any other region of the British Isles, this was the last area of



THE ARMS OF THE "MODERNS" GRAND LODGE OF ENGLAND



*The Arms of y^e most Ancient & Honorable Fraternity
of Free and Accepted Mayons*

'ANCIENTS,' GRAND LODGE OF ENGLAND

Britain to form a Grand Lodge Canongate-Kilwinning Lodge in Edinburgh is credited with proposing the formation of a Grand Lodge in 1735. At that time there were over 100 lodges in Scotland and many of them were still primarily composed of Operative stonemasons. The Grand Lodge was formed in 1736 when delegates of 33 lodges convened for that purpose. The Scottish lodges were numbered on the basis of documentary evidence as to their age. Consequently, discussion as to the comparative antiquity of certain of these lodges has persisted to the present day.

THE (ANCIENT) GRAND LODGE OF ENGLAND (1751)

The official name of this Grand Lodge was "The Grand Committee of the Most Ancient and Honorable Fraternity of Free and Accepted Masons According to the Old Institutions." It has also been known as the Atholl Grand Lodge because the Dukes of Atholl served as Grand Master for a number of years.

After the establishment of the premier Grand Lodge in London in 1717, that body instituted a number of practices that overly modernized the craft, in the opinion of many Masons. It became the practice of those "modern" lodges to exclude the working man from membership and catered to the aristocratic strata of society. For this reason many lodges in England refused to affiliate under its control. Also, regular Irish Masons residing in London were denied the right to visit the lodges of the aristocrats.

Therefore, in 1751, six independent London lodges formed what eventually became "The Most Ancient and Honorable Fraternity of Free and Accepted Masons According to the Old Institutions," or, "The Ancient Grand Lodge."

The second Grand Secretary of this Grand Lodge was Lawrence Dermott, who was elected in 1752. He had become a Mason in Dublin in 1740. Dermott is credited with devising the administrative organization for this Grand Body and of writing "The Ahiman Rezon" in 1756 which was adopted as the Constitution for the government of this body and its subordinate lodges. Dermott stated in The Ahiman Rezon, "The Royal Arch I firmly believe to be the root, heart and marrow of Freemasonry."

In addition to the three degrees of Masonry recognized by the "Moderns" at that period, the "Antients" considered the Royal Arch degree a necessary part of Ancient Craft Masonry and included it within their control. The heraldic arms of this Grand Lodge was primarily composed of symbolism relating to the Royal Arch. The Royal Arch degree will be covered more completely in the Royal Arch Chapter section of this volume. However, it should be stated here that the conferral of this degree within the symbolic lodge created a point of discussion which has existed to the present day.

For a period during the 1760's to 1770's the Ancient Grand Lodge was under the mistaken impression that the Grand Lodge at York had become dormant. During that time a number of references were made to their system being "Ancient York Masonry." From these statements a number of Masonic writers have accredited many activities to the York Grand Lodge when, in fact, the references should have been made to the Antients.

The Ancient Grand Lodge had always maintained that they practiced "Ancient York Masonry" as deriving from the original organization by King Athelstan at York in 926 A.D., and subsequent developments within the operative craft. They eschewed all modern developments that were in conflict with the "Ancient Charges."

Therefore, Lodges and Grand Lodges that evolved from the Ancient Grand Lodge of England have been characterized as practicing "Ancient York Masonry."

Because the Ancient's Craft Lodges regularly conferred the degrees of The Holy Royal Arch and Knight Templar, those degrees achieved another connection with York Masonry and this has carried over to present day usage in the United States in "The York Rite."

SECESSIONIST GRAND LODGES

In addition to the five Grand Lodges, previously mentioned, two other such bodies existed in the British Isles during the 18th century, both in London. Each of them had a very short existence, affected few lodges, and covered little territory. They are only mentioned here to complete this account and because few Masons are aware of their existence

"The Supreme Grand Lodge" was formed in 1770 by several chartered lodges that had previously split off from the Ancients Grand Lodge. The few surviving records indicate that no more than five lodges were ever affiliated with this body, and that most of the members were Scottish. Visitors are recorded from lodges chartered by Scotland and the Ancients. This Grand Lodge expired between 1775 and 1777 when four of their lodges affiliated, or reaffiliated with the Ancients, and one with the Moderns.

"The Grand Lodge of England South of the River Trent" was established in 1779 by the Lodge of Antiquity (Moderns) in London. Beginning in 1777, under the leadership of the noted Masonic ritualist, William Preston, this lodge defied the Modern Grand Lodge, and Preston and others were expelled. The lodge seceded from the Grand Lodge and applied to the Grand Lodge at York for a charter which was granted on March 29, 1779. The charter authorized them to form a Grand Lodge, South of the River Trent. This new Grand Lodge lasted ten years and constituted two additional lodges. In 1789, these three lodges were reconciled with, and received back into, the Modern Grand Lodge, terminating this secessionist body.

THE UNITED GRAND LODGE OF ENGLAND (1813)

After an extended period of discussion, the Grand Lodges of the Antients and the Moderns merged into "The United Grand Lodge of England" in 1813.

The delegates shared differing views as to the place the degree of The Holy Royal Arch should, or should not, occupy in the official structure of Freemasonry. Delegates from the "Modern" Grand Lodge advocated its omission, while the "Ancients" delegates maintained it should be incorporated into the system. After much debate and arbitration, the following statement was inserted into the Act of Union.

"It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz: Those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch"

The statement went on to say

"But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders"

Thus, in England, in 1813, the Royal Arch and the Orders of Chivalry were acknowledged as having a rightful connection with the approved Masonic structure by the highest authority, the United Grand Lodge.

The heraldic arms selected by the United Grand Lodge empaied the castles of the Moderns with the Royal Arch banners of the Ancients, with modified cherubim as supporters, and the crest of the Ancients.

COLONIAL LODGES IN THE AMERICAN COLONIES

During the formative period of speculative Freemasonry in England, lodges were formed in the American colonies. The earliest reference to a Lodge meeting in the American Colonies was in Philadelphia, in 1730. This was in an unchartered lodge. Under the "Old Charges," Freemasons were permitted to assemble, form a lodge, and conduct business without a warrant or charter. If such a lodge achieved a permanency of operation, it was termed a "time immemorial lodge," and was a regular lodge.

Benjamin Franklin referred to several lodges existing in Pennsylvania in 1730. Franklin became a Mason the following year in a lodge that met at Philadelphia's Tun Tavern. William Allen became the Master of Tun Tavern Lodge in 1731 and declared he was forming a Grand Lodge with the intent of acquiring jurisdiction over Masonry in the surrounding area. This Grand Lodge was ineffective and expired within a few years.

The Freemasons of Boston, Massachusetts, were probably as active as those of Philadelphia in these early years. However, records of meetings prior to 1733 are not now in existence. In 1733, Henry Price was commissioned Provincial Grand Master of New England by the Grand Master of England (Moderns). Price opened his Grand Lodge on July 30, 1733, in Boston, and constituted what has since been known as "First Lodge." This lodge became St. John's Lodge and is still in existence. Massachusetts claims priority for the establishment of "regular Masonry" in the American Colonies.

A commission had been issued to Daniel Coxe in June of 1730 to be Provincial Grand Master of New York, Pennsylvania, and New Jersey, but there is no record of any Masonic activity on his part.

James Oglethorpe, the founder of the colony of Georgia and its first governor, was a staunch adherent of Freemasonry. Largely because of his interest, "The Lodge at Savannah, Georgia" was organized on February 10, 1733. In 1776 the name of this lodge was changed to Solomon's Lodge.

Provincial Grand Masters were commissioned in several other Colonies during the following 50 years. At the time of the American Revolution, Massachusetts, Pennsylvania, and New York had had Provincial Grand Lodges of both the Modern and Ancient Constitutions. These Provincial Grand Masters occasionally chartered lodges in other colonies that had no Grand supervision. Additionally, a number of "time immemorial lodges" were formed. Many of these resulted from the Masonic activities of military lodges which were attached to British regiments stationed in the Colonies. Most of these military lodges were warranted by the Grand Lodge of Ireland and practiced Ancient Masonry.

The aristocratic nature of the Modern Grand Lodge of England carried over into the colonies with the result that, during the American Revolution, a great number of their members tended to be Tories (loyalists). During the war years, many of these Tories returned to England causing many of the Modern's lodges to wither and die.

With the successful conclusion of the War for Independence, with the political and diplomatic ties broken from England, American Freemasons through desire and necessity began to form their own Grand Lodges. George Washington was approached, several times, to become Grand Master of the United States. He declined and the various states went on to

form their own Grand Lodges. This was a difficult achievement because the individual lodges practiced a diversity of ritual and subscribed to differing laws. Notwithstanding, they eventually formed thirteen sovereign Grand Lodges on state areas of jurisdiction. As new states and territories were added to the country, additional Grand Lodges were formed. At this writing there are 49 Grand Lodges in the continental U. S. Alaska is within the jurisdiction of the State of Washington, and Hawaii is under the Grand Lodge of California.

Initially, some of these few Grand Lodges styled themselves Ancient York Masons (A.Y.M.) signifying their adherence to the customs and laws of the constitutions of the Ancients, while others proceeded to form a more modern system. The Grand Lodges of the United States today fall under one of the following designations: Ancient Free and Accepted Masons, Ancient Free Masons, or Free and Accepted Masons.

GRAND LODGES IN THE UNITED STATES

The 49 American Grand Lodges are sovereign and supreme in all respects in governing Symbolic Freemasonry within their jurisdiction. Their Constitution and Laws are binding on all members and all, so called, affiliated organizations must comply with them. In practice, the rights, privileges, and limitations of organizations requiring their members to be Master Masons were established many years ago.

The laws, customs, practices, and rituals vary to a great extent from state to state. However, a regularly made Master Mason feels at home while visiting in all jurisdictions.

While pursuing the same general theme, the ritualistic work in various Grand Lodges may be found to be of "Ancient" or "Modern" derivation, depending upon the knowledge and past experience of the founders. A number of Grand Lodges were originally founded on Ancient York Masonry and so stated in their titles.

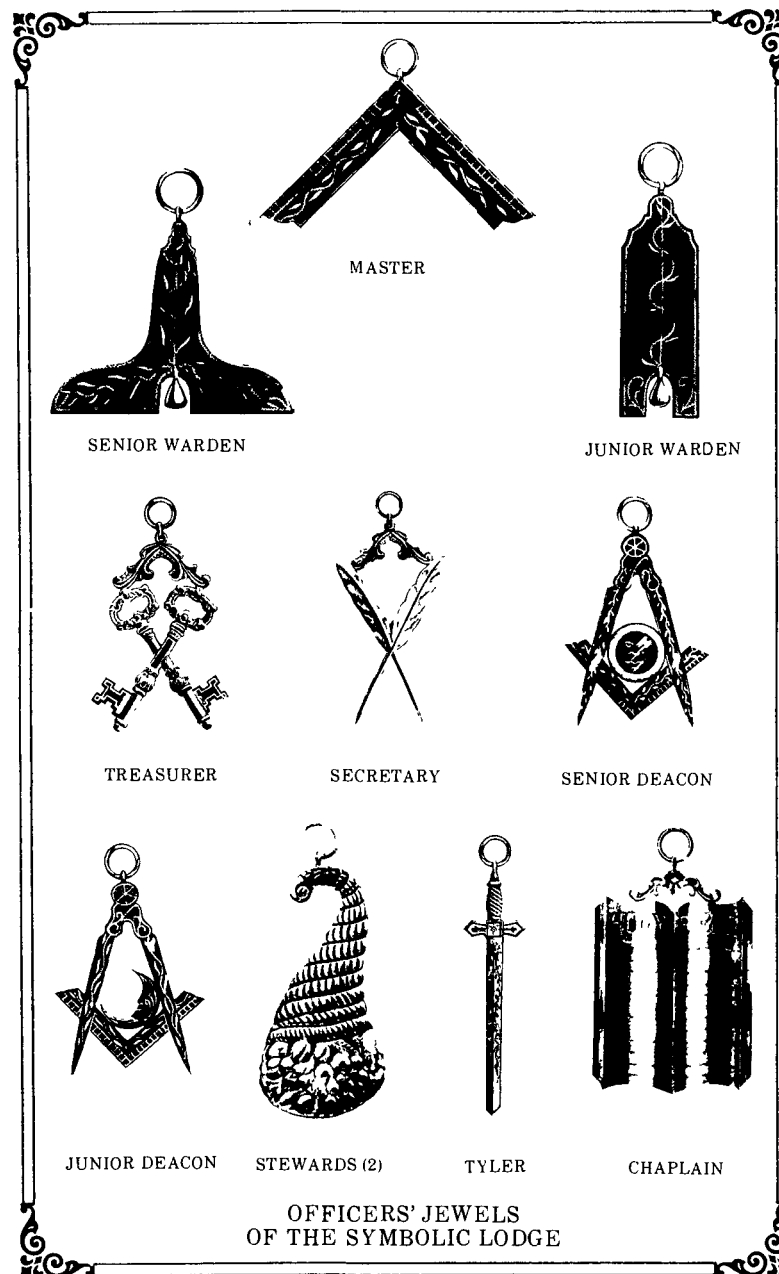
Whether stated in their titles, or not, all American bodies consider themselves to be Most Worshipful Grand Lodges, except Pennsylvania. In all of their practices Pennsylvania endeavors to adhere to the ancient traditions, and titles themselves as a "Right Worshipful" Grand Lodge. The honorary title of the Grand Master of Pennsylvania is Right Worshipful, whereas in all other states the designation is Most Worshipful.

There are many variations in the titles of officers between Grand Lodges, however, in the higher offices the designations are fairly standard. These are:

- Most Worshipful Grand Master
- Right Worshipful Deputy Grand Master
- Right Worshipful Senior Grand Warden
- Right Worshipful Junior Grand Warden
- Right Worshipful Grand Treasurer
- Right Worshipful Grand Secretary

The foregoing are normally elected in Annual Communications. In several states the officers serve two or three years. The following officers are elected or appointed depending upon the Constitution of the Grand Lodge:

- Worshipful Senior Grand Deacon
- Worshipful Junior Grand Deacon
- Worshipful Grand Marshal
- Worshipful Grand Stewards (2)
- Worshipful Grand Tyler



Worshipful Grand Chaplain
Worshipful Grand Historian
Worshipful Grand Lecturer
Worshipful Grand Orator

Additional officers occur in a few Grand Lodges, such as, Grand Sword Bearer and Grand Pursuivant.

Most jurisdictions are divided into Districts and a District Deputy Grand Master is appointed to oversee lodge activities within his area.

In recent years a number of Grand Lodges have added the office of Education Chairman on the State, District, and/or Lodge level and utilize the Lamp of Knowledge as the insignia for that office.

A national conference of Grand Masters meets annually to coordinate matters of mutual interest throughout the craft. This confederation of Grand Lodges supervises and supports several important national programs. Among these are, The George Washington Masonic National Memorial building in Alexandria, Virginia, and The Masonic Services Association with headquarters in Silver Spring, Maryland

The George Washington Masonic National Memorial is an inspiring edifice, dedicated to the principles of Freemasonry. Many affiliated Masonic Orders have furnished, and beautifully decorated, memorial rooms in the building. Visitors are welcome. This organization maintains a permanent endowment fund which is planned to eventually provide for perpetual support for the building and contributions are solicited.

The Masonic Services Association prepares monthly "Short Talk" bulletins for the use of the craft, and other informative pamphlets and literature. They also maintain a hospital visitation program for Freemasons who are patients in V A hospitals. This program is well established and manned by dedicated Masons throughout the United States

THE SYMBOLIC (BLUE) LODGE

The Symbolic Lodge is the foundation and cornerstone of Freemasonry. This is the local unit which has the daily responsibility for implementing the programs and policies of the fraternity. The primary mission of a lodge is to create Master Masons. This activity should extend beyond the conferral of the degrees and continue to provide general Masonic education for all members.

These Lodges have been termed "Blue Lodges," because "blue is emblematic of friendship, a peculiar characteristic of ancient craft Masonry." The color for borders of aprons, collars, and other regalia of the Symbolic Lodge is blue.

The roster of officers of a Lodge have slight variations in different jurisdictions, however, the following list is fairly standard:

Worshipful Master
Senior Warden
Junior Warden
Treasurer
Secretary
Senior Deacon
Junior Deacon
Stewards (2)
Chaplain
Tyler

A number of Lodges appoint a Marshal and/or a Musician

THE CHARITABLE OBJECTIVES OF SYMBOLIC FREEMASONRY

From "time immemorial" it has been the custom and practice of Masonic Lodges to relieve human distress wherever it existed. The principle tenets of Freemasonry are: Brotherly Love, Relief, and Truth.

Some may consider that Relief means to extend Charity. However, when Relief is extended to a worthy individual it is an act of Brotherly Love, rather than Charity. Freemasonry endeavors to impress this fact upon the members. There are many ways to extend Relief rather than financial . . . a friendly word in time of distress, a visit, a sounding board for problems, etc. Many Lodges and Grand Lodges have permanent programs for extending aid to those in need.

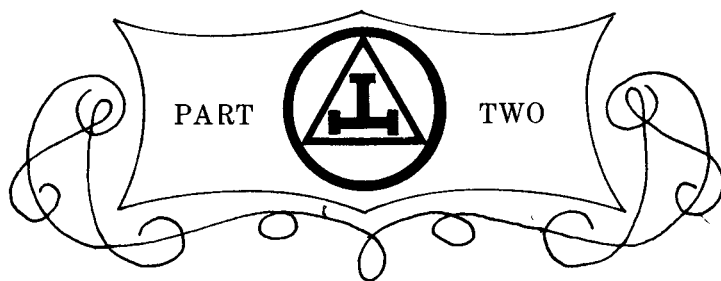
The Symbolic Lodges maintain a Charity Committee which oversees local needs. Their activities would include alleviating short term distress. For example, a particular Master Mason died of cancer while quite young. His daughter had one semester of college to complete for her degree. His widow had little money. His Lodge took up a collection and in two weeks had secured the means for the girl to complete her education. Hundreds of similar acts of Masonic Charity are extended by the Symbolic Lodges weekly. In addition, the Lodges maintain permanent committees to sponsor the Charitable Objectives of their Grand Lodges.

A great number of Grand Lodges maintain homes for the elderly. They also operate and support homes for orphan children. In our world today, social orphans far outnumber biological orphans and the Masonic fraternity is dedicated to improving the future of the next generation. Additionally, many Grand Lodges are supporting medical research programs and medical centers.

The national youth organizations of the Order of DeMolay for Boys, The Order of Rainbow and The Order of Job's Daughters for Girls, are sponsored and/or supported by the Masonic Fraternity



THE FURNITURE OF A LODGE



THE CHAPTER OF ROYAL ARCH MASONS Capitular Masonry

While the keystone is the principal locking stone of the Arch, the Copestone is the top, or cap of the entire wall. Therefore, the Royal Arch of Freemasonry, which has been classed as "the Copestone of Ancient Craft Masonry," is known as the Capitular Rite.

In the United States, a Chapter of Royal Arch Masons confers the degrees of Mark Master, Past Master, Most Excellent Master, and The Most Sublime Degree of the Holy Royal Arch. To add realism to the work, these degrees are usually conferred in appropriate costumes.

In Virginia and West Virginia, the Royal Arch Chapters also confer the Royal and Select Masters degrees of the Cryptic Rite. In Pennsylvania, the Grand Lodge retains control of the Past Master's Degree.

While solicitation cannot be made for members for the Symbolic Lodge, once a man has attained the rank of Master Mason he can and should be encouraged to continue his Masonic Education in the York Rite. Several Grand Lodges specify a waiting period before a Master Mason is permitted to advance. All Capitular Masons should be familiar with the requirements of their jurisdiction.

MARK MASTER'S DEGREE

In ancient times, stonemasons placed an identifying symbol upon their work. This symbol was known as their "Mark." Whether this practice was utilized during the building of the Great Temple in Jerusalem in accordance with Masonic allegory is uncertain. However, "Operative" Masons in England and on the continent of Europe have left their "Marks" on stonework dating from the dark ages.

The Marks were normally inscribed upon the work with an engravers chisel and mallet and therefore consisted primarily of a combination of straight lines.

The Mason's Mark served several purposes; to identify the work of each craftsman, and to serve as a signature in a period when most people were illiterate. While the mark had no symbolic meaning in the operative craft, the workman was classed by the quality of his work. Therefore, most of the stonemasons strove to do their best work prior to identifying the piece by placing their mark upon it.

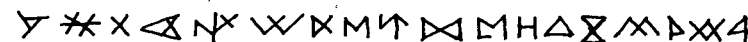
The medieval lodges of Freemasons maintained a Book of Marks wherein were registered the "Marks" of their members. Several of these volumes have survived to the present day. This practice has been carried over into our speculative craft and each American Chapter maintains a Book of Marks of its members.

At a meeting of the operative Lodge of Edinburgh, Scotland, on June 8, 1600, the presiding Master and the members present certified the minutes by placing their marks upon them.

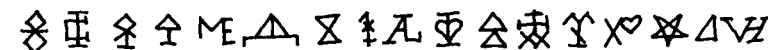


CRYPT OF YORK MINISTER (1190)

FOUNTAIN'S ABBEY (1150)



CRYPT OF CANTERBURY CATHEDRAL (12TH CENTURY)



LODGE OF EDINBURGH (1599)

MASONS' MARKS

The first reference to the conferral of a Mark degree is found in the minutes of Phoenix Royal Arch Chapter, working within Friendship Lodge at Portsmouth, England, on September 1, 1769. In that account, Thomas Dunckerley, the Pro Grand Master of the "Modern" Grand Lodge delivered the Warrant to the Chapter and "he made the brethren 'Mark Masons' and 'Mark Masters', and each chose their Mark." So, in this first reference, we encounter two degrees concerning the Mark. As written rituals did not exist in those days, we do not know of what those degrees consisted. However, we can well assume that these degrees had existed prior to that date. The Mark Mason degree was conferred in Fellowcraft lodges and the Mark Master in Master Masons lodges.

The ritual of the Mark Master degree very impressively illustrates the inherent values found in honest employment and charitable activity.

PAST MASTER'S DEGREE (Virtual Past Master, Installed Master)

The degree of Past Master is not rooted in antiquity. The earliest reference to this degree occurs in the middle of the 18th century in England, where the degree was conferred for one of two purposes. First, a number of English lodges conferred the degree of Installed Master upon the Masters of symbolic lodges. The degree possibly included a secret word and grip and could only be conferred in the presence of Installed Masters. This practice varied with the lodges in different parts of England and also within the two Grand Lodges of Antients and Moderns. There were no standards whatsoever for the degree. Second, it was originally the custom of many lodges and chapters to only confer the degree of the Holy Royal Arch upon Installed Masters of lodges. As the craft became more speculative, it became the practice to confer the degree of (Virtual) Past Master as a prerequisite to the conferral of the Royal Arch. This latter procedure created much turmoil in English Masonry for over a century. Almost all of the Grand Chapters presently working in the United States require this degree prior to conferral of the Royal Arch.

Additionally, several American Grand Lodges believe that it is desirable for a Master-elect to receive particular instruction for governing a lodge. These Grand Lodges require that the Wardens of their subordinate lodges receive the Past Master's Degree of the Chapter prior to their installation into the office of Master. Arrangements are made with a neighboring Royal Arch Chapter to confer this degree upon the

Wardens of surrounding lodges. This ceremony also fulfills the requirement of several Grand Lodges which states that the Master of a Symbolic Lodge be installed by an esoteric ritual.

MOST EXCELLENT MASTER DEGREE

A number of degrees with a similar title were conferred in the British Isles in the 18th century. They were, Excellent Mason, Super Excellent Mason, Excellent Master, and an obscure degree in Scotland called Most Excellent Master. These degrees differed in content but were each considered to be prerequisite to the Royal Arch Degree in whatever jurisdiction they were worked.

Many Masonic historians credit Thomas Smith Webb with fabricating the Most Excellent Master Degree as it is worked in modern America. He may have written the American ritual, however, the main theme is that of the Most Excellent Master Degree known in Scotland in the 18th century.

The earliest references to working this degree in America were in Middletown, Connecticut in 1783, and in Newburyport Chapter in Massachusetts on January 1, 1797. The degree could well have been conferred here prior to 1783.

This is the only Masonic degree that deals with the completion of the temple. The craftsman is confronted with many valuable lessons for his future development.

THE ROYAL ARCH DEGREE (The Holy Royal Arch)

The Royal Arch is the capstone (Copestone) of the craft (symbolic) degrees. In other words, without the craft degrees, the Supreme Order of the Holy Royal Arch has no foundation. Therefore, the development of the degree of the Holy Royal Arch has been, necessarily, linked to the development of the craft degrees. See Part One.

A number of theories have been advanced over the past 200 years as to possible origins of this degree. These theories have been explored by outstanding Masonic historians and many of the theories have been laid to rest. Suggestions that the Royal Arch legend was originally a part of the Hiramic legend has been discredited because of the objections the premier (Modern) Grand Lodge of England had toward the conferral of the Royal Arch by its subordinate lodges.

The first reference to the existence of this degree occurred in England in the 1730's, prior to the establishment of the Antient Grand Lodge. These references appear in Masonic literature of the 1730's but not in the lodge minutes. Some of these accounts reveal that the Modern Grand Lodge did not consider the Royal Arch a part of the craft degrees, indicating that an "original" connection did not exist. At that early period of the Modern Grand Lodge (founded in 1717) it is entirely probable that they were having sufficient problems in achieving a standard working of the craft degrees without injecting further controversy. Similarly, the Grand Lodges of Ireland and Scotland frowned upon its use in the early 18th century. Conversely, the Antient Grand Lodge (founded in 1752) accepted the Royal Arch degree as the completion of the Hiramic Legend and permitted its conferral in their symbolic lodges from the outset.

The Royal Arch Degree, as practiced today in a major part of the world, is a refinement of a number of degrees, legends, and traditions that existed under that, or a similar, name in the early 18th century in the British Isles. The legends refer to a "crypt." The type of crypt and its location, whether subterranean or above ground, varied. The stated origins of the crypt differed by several millennia. The only point of

similarity in the legends was that the crypt was constructed to preserve valuable secrets for future generations.

The Royal Arch degree concerns itself with the discovery of a crypt and the value of the resulting discoveries in bringing additional Masonic light to the discoverers.

The value of the discovery, which resulted in completing the Hiramic legend, could not long be overlooked by the Modern Grand Lodge of England. Therefore, because they had previously declared that this was not a craft degree, they eventually formed Royal Arch Chapters within their lodges to confer this degree. While the Grand Lodges of Ireland and Scotland did not officially recognize the degree, many of their lodges conferred it anyway.

The Antient Grand Lodge had permitted the use of the Royal Arch degree within its subordinate lodges from the beginning of its existence. However, reasons for conferring the degree differed in various lodges. A number of lodges conferred it as a 4th Degree. Others utilized it as a second part of the Master Mason's Degree. Some only conferred it on Past, or Installed Masters after they had received the Mark Degree, and Installed Master (Past Master) Degree. There was no uniformity for its conferral in the early days.

Surviving lodge minutes of the early 18th century seldom refer to degree conferrals, possibly because they considered it secret work, or, in the case of the Royal Arch, because they had no real authority to confer it. While the degree of the Royal Arch had definitely been conferred in the 1730's in England, the earliest surviving minutes recording the conferral of the degree was in "Lodge of Free and Accepted Masons", Fredericksburg, Virginia on December 22, 1753.

The Fredericksburg Lodge (now No. 4) at that date was a "time immemorial" lodge, operating without a Charter. A tradition indicates they may have had a dispensation from Massachusetts. According to the minutes, the lodge opened, formed a "Royall Arch Lodge" with a visitor presiding, and conferred the degree on three candidates, one of whom was the regular Master of the lodge. The Royall Arch Lodge was then "shutt" and an Entered Apprentices Lodge opened.

This is the lodge that had raised George Washington to the degree of Master Mason on August 4th of that year. The lodge later received a Charter from the Grand Lodge of Scotland in 1758. These minutes and Charter are on display in the replica lodge room in Fredericksburg, Virginia, along with other historic memorabilia.

References to Royal Arch Masons begin to occur with more frequency in Britain during the 1750's but there are few accounts detailing the basis for conferring this degree.

The earliest reference to conferral of the Royal Arch Degree in English lodge minutes appears in a "Moderns" lodge in Bristol in 1758, prior to establishment of the Grand Chapter. This substantiates that, while the degree was not recognized by the Grand Lodge, subordinate lodges of that jurisdiction were working it.

ROYAL ARCH SYMBOLISM

The early degrees in the Royal Arch Chapter provide additional light toward completing the Masonic education of the craftsman. The Keystone, Mallet and Chisel, Jewish Half Shekel of Silver, the Arch, the Ark of the Covenant, and the Crown and Gavel of Authority reveal important truths to the initiate.

When the initiate arrives at the Most Sublime Degree of the Holy Royal Arch, he finds that through disobedience to God's commands, the Temple, upon which the utmost exertions of human genius had been employed, was in ruins. The designs, plans and projects of Symbolic Freemasonry in dealing with the physical world has been brought to ruin through violation of Divine command. Therefore, the symbolism of the Royal Arch degree reveals the requirement for a strong spiritual attachment to properly complete an everlasting spiritual building.

The most significant, yet mysterious, emblem of the Capitular Rite is the Triple Tau, within a Triangle, within a Circle. Volumes have been written upon the suggested symbolism of each of these three emblems, but clear values still remain to be discovered by the builders. This is the emblem of the Royal Arch Mason and should be utilized for that purpose. The keystone has been used erroneously on many occasions.

The Tau Cross, Triangle and Circle have all appeared in religious rites since the dawn of history. In Capitular symbolism the Tau Cross marks the righteous and the Triple Tau separates the Royal Arch Mason from the profane. The Triangle (or Delta) represents the sacred name of Deity to the Elect. The Circle represents our belief in immortality.

A direct connection with Ancient Craft Masonry is revealed in the figures displayed upon the four Royal Arch Banners. These are: a Lion, an Ox, a Man, and an Eagle, which, together with the Cherubim, appear in the arms of the Ancient Grand Lodge of England as illustrated in Part One of this work. The symbolic explanation for these figures is found in the Royal Arch and not in the Symbolic degrees.

The colors of the four banners; blue, purple, red, and white, represent and radiate particular moral and spiritual values to the initiate. From the Twenty-sixth Chapter of Exodus, we learn that these were the colors of the veils in the Tabernacle that Moses was ordered by God to construct in the wilderness.

The inner ceiling of that Tabernacle was Red, which is the emblematic color of Capitular Masonry. This symbolizes the fervency and zeal which should actuate all Royal Arch Masons in their relationships with God and their fellowman. The Chapter aprons are trimmed with Red and the color is used wherever appropriate to designate the Capitular Rite.

Additional symbolic emblems incorporated in these degrees are the Crow, Pick and Spade; the figures on the Officers' jewels; the Squares of the ancient Grand Masters; the Holy Vessels, the contents of the Ark; and the Breastplate and Mitre of the High Priest. All of these provide enlightenment to the worthy craftsman.

THE FIRST GRAND CHAPTERS

In 1766, Lord Blayney, Grand Master of the Modern Grand Lodge authorized a Charter for the formation of "The Excellent, Grand and Royal Chapter" of England. It was renamed "The Grand Lodge of Royal Arch Masons" in 1796, and later "The Supreme Grand Chapter" in 1801. Lord Blayney was the first Grand Principal.

The Antients Grand Lodge attempted to form a Grand Chapter in 1771, purportedly to standardize the Royal Arch Degree within its lodges. The majority of Antient Masons saw no need for a separate authority as they had been operating quite successfully under the Grand Lodge framework. Quite possibly the Antient Grand Lodge was only endeavoring to compete with the Moderns Grand Chapter. Despite the objections of the members, the Antients Grand Chapter slowly developed until it united with the Modern's Grand Chapter as "The Supreme Grand Chapter of

Royal Arch Masons of England," in 1817. This occurred after merger of the Grand Lodges in 1813.

To further complicate the history of the Royal Arch, the Grand Lodge at York, which recognized the antiquity of the degree, attempted to establish a "Grand Chapter of All England" in 1778. The Grand Lodges of Ireland and Scotland did not finally resolve their Royal Arch structure until early in the 19th century. As none of these had an effect on the evolution of the American system they will not be dealt with in this account.

ROYAL ARCH MASONRY IN AMERICA

It would be inaccurate to say that the Chapter Degrees came to the American Colonies in the latter part of the 18th century because these degrees had not yet been drawn together into the Chapter system as presently practiced in the United States.

As in England, these degrees had been conferred or communicated under the auspices of symbolic lodges. Also, in accordance with early English custom, the lodge changed to the designation of the proper body for that degree. For example, the Royal Arch degree was normally conferred by a Chapter. The Mark degree within a Mark Lodge, and Knight Templar within an Encampment.

The symbolic lodge would dispense with labor and open the appropriate organization for their purpose. Because these lodges did not have authority to confer these additional degrees, the fact was usually omitted from their minutes. However, lodges chartered by the Antients (after 1751) were empowered to confer five degrees. It is only by tracing the few surviving references to this practice that we are able to ascertain the early development of, what became, the Chapter organization in North America.

For chronological and historical purposes, we can state that several of these degrees were conferred by Fredericksburg Lodge (Virginia) in 1753; Lodge No. 3, Philadelphia, in 1767; and St. Andrews Lodge, Boston, who attempted to secure a Royal Arch Charter in 1762 and left documents proving degree conferrals in 1769. It is very possible that these additional degrees were conferred on earlier dates by other lodges, but the fact was not entered in the minutes, or the minutes have not survived.

EARLY ROYAL ARCH CHAPTERS AND GRAND CHAPTERS IN AMERICA

The organization of separate Chapters, independent from lodges, began in the 1780's, after the American Revolution. Several of these Chapters titled themselves Grand Chapters with the probable logic that as no Grand Chapters existed in the U. S., they might as well be one, and charter additional Chapters as the need arose. Also, the English Provincial Grand Lodges were no longer considered sovereign on this side of the ocean.

Historically, the first three Chapters to assume the title, or prerogatives, of a Grand Chapter upon, more or less, separating from lodge control were; one in New York City, the second in Middletown, Connecticut, and the third also in New York City.

The first historical record is that of "Old Royal Arch Chapter" in N. Y. C., where on July 26, 1783, they wrote the Grand Master of Masons of New York styling themselves "The Grand Chapter of Royal Arch Masons of this city . . ." and requested him, and other Grand Lodge officers, who were Royal Arch Masons, to preside over their affairs. Evidence indicates that this "Grand Chapter" warranted five or six chapters in New York and Connecticut.

On September 5, 1783, a number of Royal Arch Masons who were members of St. John's Lodge No. 2, Middletown, Connecticut assembled and formed themselves into a "Grand Royal Arch Chapter." They operated for 13 years under that name, however, there is no record that they chartered additional chapters. This "Grand Chapter" accepted the designation of Washington Chapter No. 3 in 1796, and was later assigned No. 6 upon organization of the Grand Chapter of Connecticut in 1798.

The third "Grand Chapter" to form in the U.S. was Washington Chapter of N.Y.C. The events leading to their constitution are unknown today, however, they were in existence in 1789. While not calling themselves a Grand Chapter, they proceeded to issue warrants and chartered six Chapters in Connecticut and Rhode Island between 1791 and 1796. All of those chapters are still in existence at this time.

THE GRAND CHAPTER OF NEW YORK STATE

When the Grand Chapter of New York State formed on March 14, 1798, neither Old Chapter, nor Washington Chapter affiliated with it initially. These chapters endeavored to pursue their usual course. However, circumstances eventually compelled them to reconsider and they were admitted in 1806. In acknowledgment of their prior organization, the numbers "1" and "2" had been held open for them by Grand Chapter. Old Chapter assumed the designation of Ancient Chapter No. 1, and Washington Chapter became No. 2. Ancient Chapter is still at work at this writing. Washington Chapter, the foster mother of so many successful Chapters, relinquished its charter in 1812 (some say 1815).

THE GRAND CHAPTER OF CONNECTICUT

The "Grand Chapter" in Middletown, Connecticut had been working independently since 1783. All of their neighboring chapters were holding charters from the N.Y. "Grand Chapters." The Middletown chapter decided to unite with their neighbors and secured a charter as Washington Chapter No. 3 from the chartering Washington Chapter of N.Y.C., on March 15, 1796. This chapter, with five other Connecticut Chapters organized the Grand Chapter of Connecticut, May 17, 1798, with a Charter from the General Grand Chapter then being formed. All six of these chapters held charters from either Old Chapter (1 chapter) or Washington Chapter (5 chapters) of New York City.

THE GRAND CHAPTER OF PENNSYLVANIA

A Grand Chapter was formed in Philadelphia in 1795, and is the "first" to have survived to the present day in its original form. This grand body was warranted by the Grand Lodge of Pennsylvania to supervise the degrees of Capitular Masonry, to remove them from the lodge system, but to operate under Grand Lodge control, a unique arrangement in the American system. While the Grand Chapter became independent in 1824, the Grand Lodge retained control of the Past Master degree and does to this time.

THE GRAND CHAPTER OF MARYLAND

Available evidence indicated that "The Grand Chapter of Royal Arch Masons for the State of Maryland" was organized June 24, 1797. The actual circumstances relative to the formation of this body are no longer on record. However, the Grand High Priest issued a dispensation for formation of a chapter in Baltimore dated May 8, 1797. It would appear to this writer that the Grand Lodge formed a Grand Chapter previous to May 1797 because the Grand Master of Masons was the Grand High Priest at that time. Then, a general convention of independent Royal Arch

Chapters in Maryland met in Baltimore on June 24th to affiliate with the Grand Body which seems to have previously existed. The present Grand Chapter dates its existence from June 24, 1797, however, it went through reorganizations in 1807 and 1816.

THE GRAND CHAPTER OF MASSACHUSETTS

The Royal Arch degree, and several other capitular degrees, were worked from an early date in Massachusetts.

St. Andrews (craft) Lodge (No. 82, Scotland), in Boston attempted to secure a warrant to confer the Royal Arch degree from the Grand Lodge of Scotland in 1762, with no response. Several Royal Arch Masons of St. Andrews, together with several members from the British 29th Regiment of Foot (Irish Masonic Charter), stationed in Boston, formed a Royal Arch Lodge in 1769. They conferred the "Four Degrees of a Royal Arch Mason," i.e., Excellent (P.M.), Super Excellent (M.E.M.), Royal Arch Mason, and Knight Templar. After the British regiments left Boston, St. Andrews Royal Arch Lodge remained. It assumed the designation as a Chapter between 1792 and 1794. This Chapter conferred the Irish form of the Royal Arch, but incorporated the Mark degree into their system in 1793.

Another early Massachusetts Chapter was formed at Newburyport on June 28, 1790, by Hue Duplessis, an English Mason. This Chapter utilized the Royal Arch Ritual written by Thomas Dunckerley in England.

The St. Andrews Chapter and Newburyport Chapter began to interchange visits, and in April 1794 each conferred their degrees upon the members of the other chapter. A committee was appointed to establish a standard ritual for their work. The committee decided that the Dunckerley ritual was "more universally known," but the Irish system was "Most Sublime and valuable." Therefore, they should utilize the Dunckerley system and include several parts of the Irish ritual.

These two Chapters considered the feasibility of forming a Grand Chapter for Massachusetts in 1796. Newburyport formed a committee on January 1, 1797 to instruct delegates for the formation of a Grand Chapter.

At the same time, Thomas Smith Webb, High Priest of the new Temple Chapter in Albany, N.Y., visited Boston and presented a proposal for forming a "Grand Convocation" of all chapters that would be interested in uniting under one authority. This sidetracked the original plans of the Massachusetts chapters . . .

FORMATION OF GENERAL GRAND CHAPTER

Acquiescing to Webb's proposal, delegates from Newburyport Chapter (Mass.), St. Andrew's Chapter (Mass.), and Temple Chapter (N.Y.) met in convention at Mason's Hall, Boston on October 24, 1797 and made arrangements for a Grand Convocation to be held in Hartford, Connecticut on January 24, 1798. This Boston convention is considered to be the initial session toward foundation of, what is today, The General Grand Chapter of Royal Arch Masons, International.

A circular letter was mailed to existing chapters throughout the Northeastern States, inviting them to send delegates to the Hartford convocation. Therefore, delegates from nine chapters, representing Massachusetts, Connecticut, Rhode Island, and New York, assembled in Hartford on the appointed date.

The January 1798 Grand Convocation organized the "Grand Royal Arch Chapter for the Northern States of America." A constitution was adopted declaring sovereign jurisdiction over the states of Massachusetts, Connecticut, Rhode Island, New Hampshire, Vermont, and New York.

Under the constitution, this Grand Chapter assumed control of the Mark Master, Past Master, Most Excellent Master, and Royal Arch Degrees. In addition to assuming control of the degrees, this action stabilized the titles of the degrees to those in use today.

The constitution assigned sovereign power to the (General) Grand Chapter and stipulated that each state represented was to establish a "Deputy Grand Chapter" for their subordinate jurisdiction. The Grand Chapter, under the constitution, assumed authority over all territory not controlled by a Deputy Grand Chapter.

The Massachusetts chapters therefore, made a major contribution toward formation of the larger body, while originally planning to establish a Grand body only for their state.

A number of important modifications were made to the constitution in ensuing years. On January 9, 1806, the title of the Grand body was changed to "The General Grand Chapter of Royal Arch Masons for the United States of America." The Deputy Grand Chapters of each state then became "Grand Chapters." Originally, the General Grand Chapter only met in convocation septennially (every 7 years). In 1826, the constitution was amended to provide for triennial convocations. While meeting septennially, the dias officers had the authority to issue warrants for chapters in territory not under the jurisdiction of a State Grand Chapter.

A resolution was introduced at the Grand Convocation of 1856 to revise the wording of the Constitution whereby the powers of the General Grand Chapter were derived from the state bodies and the State Grand Chapters enjoyed sovereign jurisdiction within their territory. The General Grand Chapter was to have no inferential power, not specifically assigned to it by the Constitution. This revision was adopted at the Triennial Convocation of 1859 and has remained in effect to the present day. While exercising sovereign authority over a number of subordinate chapters throughout the world, and chartering Grand Chapters when a sufficient number of Chapters apply for same, the General Grand Chapter relinquishes sovereignty in that jurisdiction to the new Grand Chapter.

Delegates to the Triennial Convocations are the dias officers of member Grand Chapters, Past Grand High Priests of the Grand Chapters, present and past elective officers of General Grand Chapter, and representatives of the subordinate chapters. By this arrangement one can easily realize that the General Grand Chapter is actually, and only, a unified association of the member Grand Chapters and Subordinate Chapters.

THE GENERAL GRAND CHAPTER TODAY

The officers of the General Grand Chapter are elected for a three year term at the Triennial Convocation. Policies and programs are promulgated by standing committees, approved by the delegates, and executed by the General Grand Royal Arch Council which is composed of the five elective officers of the General Grand Chapter. These are:

- Most Excellent General Grand High Priest
- Right Excellent General Grand King
- Right Excellent General Grand Scribe
- Right Excellent General Grand Treasurer
- Right Excellent General Grand Secretary

Additional Officers are appointed to serve for the Triennium and are:

- Excellent General Grand Captain of the Host
- Excellent General Grand Principal Sojourner
- Excellent General Grand Royal Arch Captain
- Excellent General Grand Master of Third Veil

- Excellent General Grand Master of Second Veil
- Excellent General Grand Master of First Veil
- Excellent General Grand Sentinel
- Excellent General Grand Custodian of Work
- Excellent General Grand Chaplain

Deputy General Grand High Priests are appointed for each of the seven York Rite Regions of the United States and Canada, in addition to four international areas.

In addition to the Sovereign Grand Chapters which are affiliated with the General Grand Chapter, there are Subordinate Chapters located in Chili, Japan, Venezuela, Guatemala, Costa Rica, Canal Zone, Puerto Rico, and the Republic of Panama.

The General Grand Chapter has established an Educational Bureau where books, pamphlets, and other literature is available to the membership on a nonprofit basis.

A film titled, "The Saga of the Royal Arch" has been produced for promotion of Capitular Masonry. This film may be purchased or borrowed for showing to appropriate audiences. Many Grand Chapters and a number of Constituent Chapters own copies of the film. With permission of the Worshipful Master, showing this film can provide worthwhile Masonic Education for the Symbolic Lodges.

The official organ of the General Grand Chapter is "The Royal Arch Mason" magazine. It is published quarterly and may be secured by individual subscription. A local Chapter can order subscriptions for their entire membership at a greatly reduced rate, but only for their entire roll.

Further information on the foregoing can be secured from your Chapter Recorder.

GRAND CHAPTERS IN THE WORLD

Each of the United States is governed by a sovereign Grand Chapter. All of these are presently affiliated with the General Grand Chapter, International, except Pennsylvania, Virginia, and Texas. Additionally, Grand Chapters affiliated with the General body exist in Manitoba, Saskatchewan, and Alberta, Canada, Germany, The Philippines, Italy, Israel, Mexico, Austria, Hawaii, and Greece.

Recognized, but unaffiliated Grand Chapters also are working in Argentina, Belgium, Canada, Ontario, England, Finland, France, India, British Columbia, Canada, New Brunswick, Canada, Netherlands, New South Wales, Australia, New Zealand, Nova Scotia, Canada, Quebec, Canada; Queensland, Australia, Scotland, South Australia, Switzerland, Victoria, Australia, and Western Australia.

These Grand Chapters formulate the Constitution under which they will work, establish the ritual to be used by their constituent Chapters, and are sovereign in every respect within their jurisdiction.

Grand Chapters meet in "Convocation," quarterly, semi-annually, or annually. The titles of officers vary with Grand Chapters of American, Canadian, British, Irish, and Scottish constitution. In the United States the Grand Chapter officers are generally titled as follows:

- Most Excellent Grand High Priest
- Right Excellent Deputy Grand High Priest*
- Right Excellent Grand King
- Right Excellent Grand Scribe
- Right Excellent Grand Treasurer
- Right Excellent Grand Secretary
- Right Excellent Grand Captain of the Host

Right Excellent Grand Principal Sojourner
 Right Excellent Grand Royal Arch Captain
 Right Excellent Grand Master of Third Veil
 Right Excellent Grand Master of Second Veil
 Right Excellent Grand Master of First Veil
 Excellent Grand Chaplain
 Excellent Grand Sentinel

*Omitted in a number of Grand Chapters

Additional Officers such as a Grand Marshal, and a Grand Master of Ceremonies may be appointed in a few Grand Chapters. The honorary title of Right Excellent and Excellent will vary between Grand Chapters, usually depending upon whether the officer is elected (Right Excellent), or appointed (Excellent).

CAPITULAR TITLES IN FOREIGN JURISDICTIONS

The titles of Chapter Officers correspond with their duties as revealed in the Capitular legends. There are quite a few variations in the organizational structures of England, Scotland, Ireland and the U.S. All of those jurisdictions, except Ireland, base their ceremonies on rebuilding the Temple in Jerusalem after the Babylonian Captivity. The Bible records that Zerubbabel, a descendent of King David, was the Governor, Jeshua was the High Priest, and Haggai the Scribe. Therefore, the English and Scottish jurisdictions title their primary officers as follows:

- (Most) Excellent First (Grand) Principal—the Z (King)
- (Most) Excellent Second (Grand) Principal—the H (Scribe)
- (Most) Excellent Third (Grand) Principal—the J (High Priest)
- Scribe E (usually the Secretary)
- Scribe N

The Most Excellent First Grand Principal signs official papers as John Doe, Grand Z and the other officers sign their rank in a similar manner. In the U. S. the High Priest is the principal officer, followed by the King and Scribe.

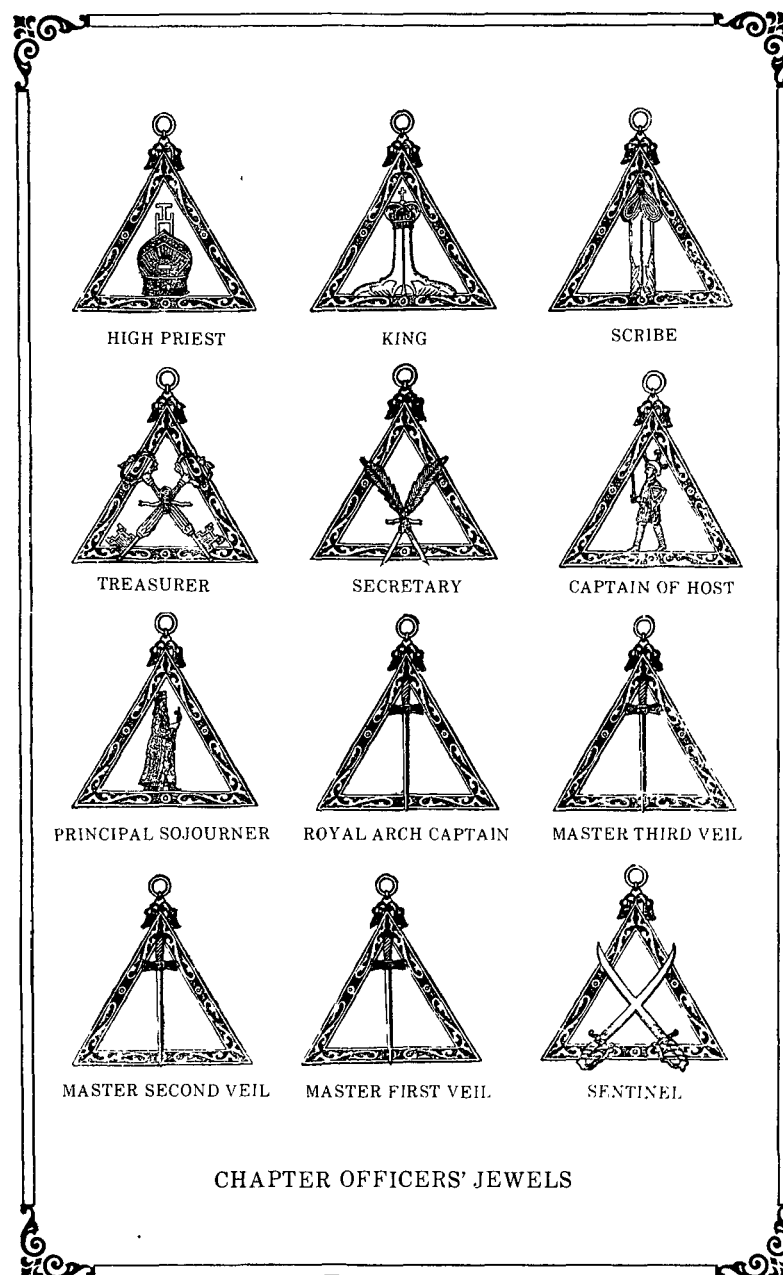
The Capitular Rite in Ireland uses a completely different portion of Scripture for their ceremonies, which is the renovation of the Temple of Solomon. The principal officers are Josiah (Excellent King), Hilkiah (High Priest), and Shaphan (Scribe). They bear those titles and rank in that order.

There is great disparity within the titles of lower ranks. We do not have the space to explore these, but will list several interesting differences . . . Where the U. S. has Masters of numbered Veils, Ireland and Scotland use Captains of the Scarlet, Purple, and Blue Veils, and these officers are omitted in England. The U. S. and England use different Sojourners, whereas, they are all omitted in Scotland and Ireland. All of the officers differ to a great extent.

Another interesting difference between the jurisdictions is that in England the three Principals act as equals in Council and each of them may preside. In Ireland the same concept holds except the King usually presides. In Scotland and the U. S. the principal officer always presides.

THE ROYAL ARCH CHAPTER IN THE UNITED STATES

The Chapter is the unit which promulgates Royal Arch Masonry on the local level. The Chapter's primary object is to exalt Royal Arch Masons. There are literally thousands of Chapters throughout the world. Approximately 3000 Chapters exist within the United States at this writing. A meeting of a Royal Arch Chapter is called a "convocation." While in the Symbolic Lodge the members are classed as brothers, the



Capitular Rite applies the title of "companion." This indicates a necessarily closer relationship between those who daily share the same aims, interests and experiences.

The number and titles of the officers of a Chapter may vary between grand jurisdictions. The following titles are those in general use. These officers rank in Lodges of Mark Masters, Past Masters, and Most Excellent Masters as indicated in the second column.

Excellent High Priest	Right Worshipful Master
King	Senior Warden
Scribe	Junior Warden
Treasurer	Treasurer
Secretary	Secretary
Captain of the Host	Marshal
Principal Sojourner	Senior Deacon
Royal Arch Captain	Junior Deacon
Master of the 3rd Veil	Master Overseer
Master of the 2nd Veil	Senior Overseer
Master of the 1st Veil	Junior Overseer
Sentinel	Tyler

The Principal Sojourner usually serves as Chaplain. In addition to the foregoing, a number of jurisdictions will provide for a Marshal, Master of Ceremonies, Chaplain and Stewards.

In several jurisdictions the High Priest of the Chapter is addressed as Most Excellent Grand High Priest while the Chapter is open.

BENEVOLENT PROGRAMS OF CAPITULAR MASONRY

The General Grand Chapter of Royal Arch Masons, International supports two benevolent causes, The DeMolay Endowment Fund and The Royal Arch Research Assistance program.

THE DEMOLAY ENDOWMENT FUND was established in 1963 to assist the International Supreme Council, Order of DeMolay for Boys, both morally and financially. At that time, a minimum goal of \$50,000 was set to establish a foundation to provide revenue for this cause. The goal was based on securing 10¢ per member from affiliated Grand Chapters. At this writing, the goal has been met but additional funds are solicited from individuals and Grand Chapters desiring to provide "Living Memorials" for friends or loved ones. The earned revenue from the foundation is presented to the Supreme Council of DeMolay, annually.

THE ROYAL ARCH RESEARCH ASSISTANCE PROGRAM was established in 1974. It is a foundation designed to provide funds for medical research in important areas that presently lack necessary support. In consultation with the American Medical Association, it was apparent that research in areas of auditory preception required funding. It had been estimated that twenty-five percent of school children suffered with this problem. Also, statistics showed that 90 percent of delinquents have one or more forms of learning disabilities. Therefore, the R A R A Foundation has been making grants to universities and hospitals desiring assistance in this field.

Up to the present time monies have been received through voluntary contributions and funds are very limited. The General Grand Chapter would like to establish an annual goal of \$100 per member, on a voluntary basis, to support this program. Member Grand Chapters have been requested to appoint State Chairmen to oversee this philanthropy. The General Grand Chapter does not wish to conflict with State or local programs in any manner.

In addition to the annual request for \$1.00 contributions, individuals are encouraged to make perpetual memorials on behalf of deceased friends or loved ones. Also, for contributions of \$25, \$50, or \$100, the foundation issues a Red, Silver, or Gold Certificate respectively.

Correspondence and contributions to these tax deductible funds should be directed to the office of the General Grand Secretary which, at this writing, is Post Office Box 5320, Lexington, Kentucky 40505.

The Grand Royal Arch Chapters in many states support a number of benevolent causes. Information on these programs can be secured through the Secretaries of the local Chapters of Royal Arch Masons.

THE ANOINTED ORDER OF HIGH PRIESTHOOD

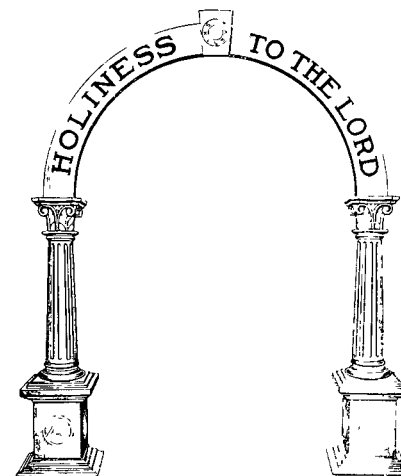
This is a chair degree which is conferred upon individuals after they have been elected to preside over their Royal Arch Chapter. Many American Grand Chapters maintain a council of the Order of High Priesthood, or a similar title, and anoint their installed High Priests with this dignity.

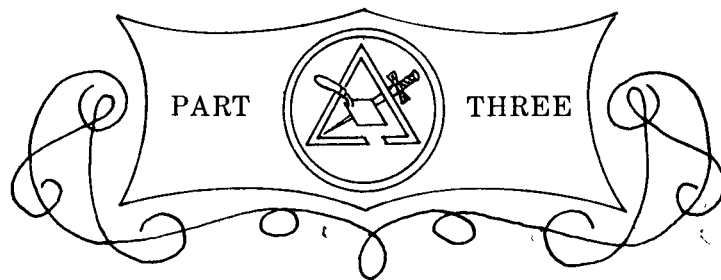
History relates that St. Andrews Chapter in Boston had been anointing their "Royal Arch Master" after the "Order of Melchizedek," from 1789, or earlier, and continued this practice for a number of years. Several members of St. Andrews served on a committee of General Grand Chapter in 1799 to revise the Constitution of that body. They included an article regarding the installation of High Priests by an esoteric ceremony.

Webb included it in his 1802 Monitor as the "Order of High Priesthood," and the ritual was disseminated throughout the United States. Varied use was made of the degree through the years, finally becoming well established as Grand Chapters perfected their organizations.

One of the first, if not the first, conventionally organized Grand Councils of Anointed High Priesthood was established early in the history of the Grand Chapter of North Carolina, with the first recorded conferral by that body on June 23, 1823.

The ritual is both interesting and informative and is intended to fully acquaint the High Priest with the traditional establishment of his office, and his incumbent duties therein (Additional Honorary and Invitational Organizations of the York Rite will be found in the Appendix).





THE COUNCIL OF ROYAL & SELECT MASTERS Cryptic Masonry

The Council of Royal and Select Masters, known as the Cryptic Rite, fills what would be a significant void in the complete story of the York Rite. The degrees controlled by the Grand Councils in the United States are, The Royal Master, The Select Master, and The Super Excellent Master. The first two have been named The Degrees of Preservation.

While Lodges, Chapters, and Commanderies predate the 19th century, Councils were not formed until the early 1800's, and in the United States The degrees, however, had been conferred in Lodges and Royal Arch Chapters prior to the organization of Councils. At this writing, the Royal and Select degrees are still conferred in Royal Arch Chapters in Virginia and West Virginia and the Super Excellent degree does not exist in those states except when conferred under authority of Grand Councils of neighboring jurisdictions, with the approval of the affected Grand Chapter.

THE DEGREE OF ROYAL MASTER

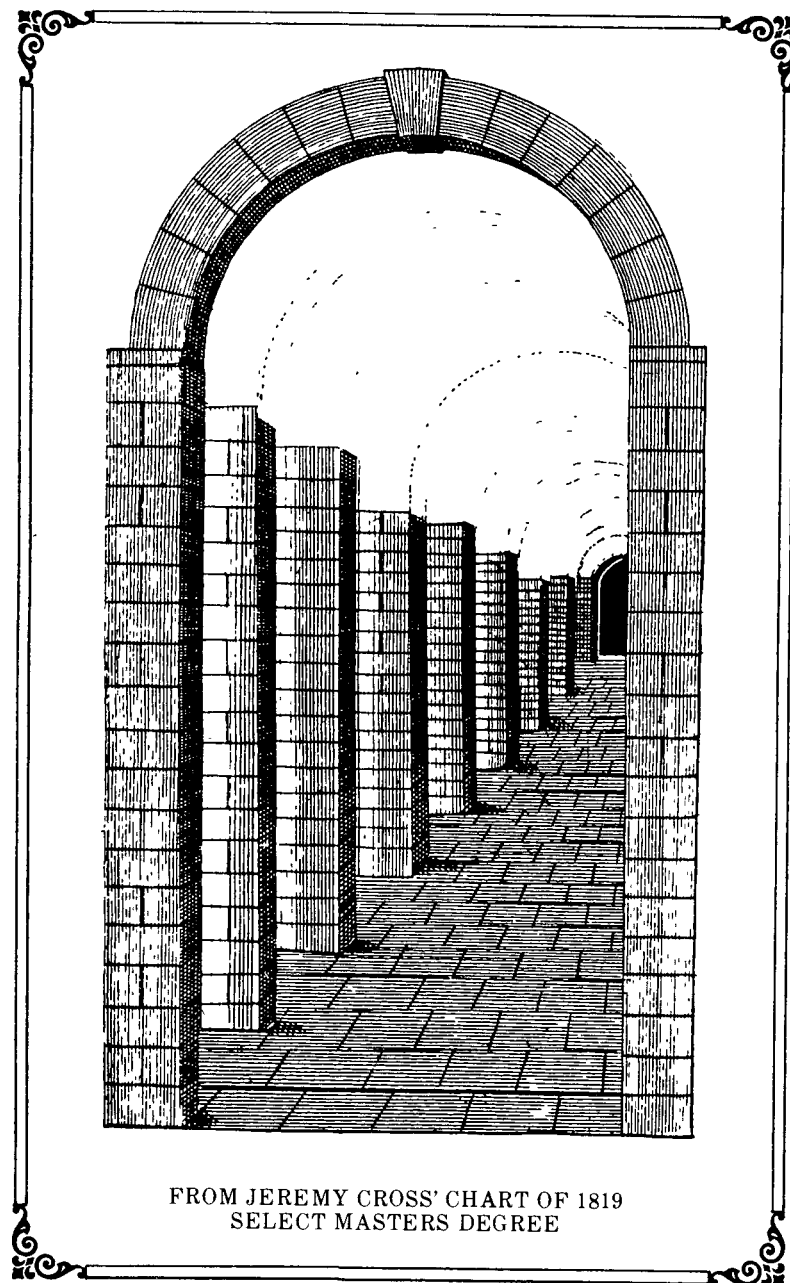
The Degree of Royal Master symbolizes a Fellowcraft in search of additional Masonic Light. His efforts are eventually rewarded and he is admitted into a select fellowship that has been entrusted with Cryptic secrets not yet available to the majority of the craft. However, as Divine truth can only be fully perceived by those who have attained an advanced state of spiritual awareness, the Fellowcraft, now a Royal Master, must continue his quest until the Temple is completed.

THE DEGREE OF SELECT MASTER

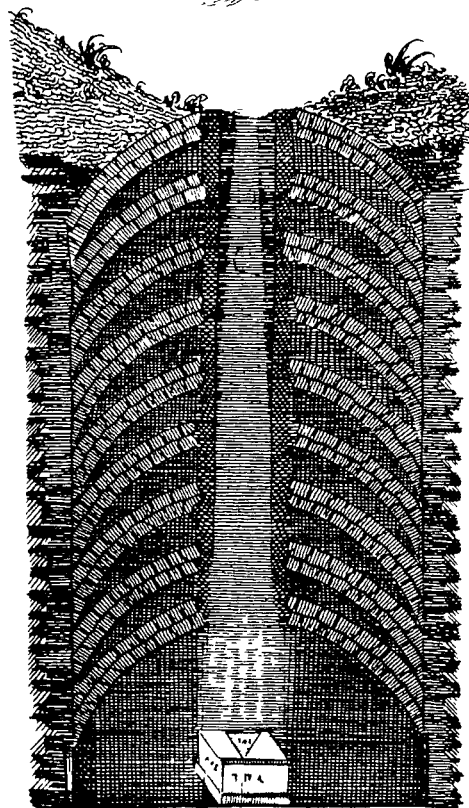
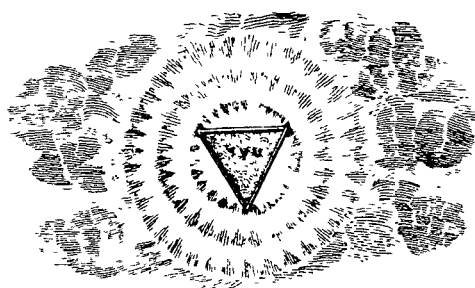
When the Temple of Solomon was completed, a number of the secrets of the craft had been lost. The craftsmen were advised that future generations may rediscover them if they properly applied themselves with fervency and zeal. Future generations did discover these secrets and the Select Masters degree reveals how they had been preserved. This degree completes the education of the craftsman with regard to the concealed mysteries of Ancient Craft Masonry. It is the Omega of the Symbolic Rite. However, while the candidate has received this additional knowledge, he has also been confronted with additional symbolism which requires future application by him in perfecting his spiritual building.

THE DEGREE OF SUPER EXCELLENT MASTER

The last or third degree in the Cryptic Rite is The Super Excellent Masters degree. The origin of this degree is unknown. It was not listed as a side degree of European Masonry in a catalog of over 700 known degrees which was published in the 19th century.



FROM JEREMY CROSS' CHART OF 1819
SELECT MASTERS DEGREE



FROM JEREMY CROSS' CHART OF 1819
SELECT MASTERS DEGREE

The earliest account of its conferral was on December 2, 1817 when Columbian Council of Royal Masters in New York City opened a Lodge of Super-Excellent Masters. In the ensuing years, a number of Councils conferred this degree, while other Councils strongly objected to it having a place in the Cryptic system.

The question was temporarily resolved, late in the 19th century, by making it an "optional" or "side" degree of the Rite. At the triennial Assembly of the General Grand Council in 1924, the degree was formally adopted as a permanent part of the Cryptic Rite and was to be conferred upon, or communicated to, all candidates. In actual practice today, most Grand Councils permit this degree to be conferred on an optional basis.

The Super Excellent degree is one of the most dramatic and impressive in all of Freemasonry and is especially significant in that it is the only degree based directly upon the destruction of the Temple of Solomon. It requires a large, well rehearsed cast. All Select Masters owe it to themselves to witness this degree if at all possible.

This is not a cryptic degree, however it is well placed in the York Rite system as it prepares the candidate historically for the Order of the Red Cross which immediately follows in the Commandery Orders.

The moral and spiritual lessons conveyed in the degree are To Walk in Faith, Promote Friendship, and Practice Fidelity. These lessons are presented to the candidate in a clear and forcible manner.

CRYPTIC SYMBOLISM

The allegorical basis for Cryptic symbolism extends from the early Biblical period in the days of Enoch. The Enochian legend appears in early Masonic lore, centuries prior to the Cryptic degrees, and provides an interesting background for the events that transpire in the conferral of these degrees.

The Royal and Select Masters degrees concern themselves with activities taking place at the building of Solomon's Temple. The Temple was constructed on Mount Moriah, which was the legendary site where the Patriarch Enoch had excavated nine vaults, one below the other, in which to preserve valuable secrets.

The legend relates that in the lowest, or ninth vault, Enoch placed a white cubical stone, known as the Stone of Foundation, upon which he placed a triangular plate of gold, upon which was inscribed the Tetragrammaton, or Ineffable Name of Deity. Being informed by God that the world would be destroyed, once by water and once by fire, Enoch erected two Pillars on Mt. Moriah, one of stone to resist water, and one of brick to resist fire. Upon the Pillars he inscribed all of the arts and sciences known to man so that this knowledge would survive the destruction. He also inscribed that a nearby crypt contained additional valuable information. Enoch was the great grandfather of Noah who was to survive the flood.

From this point in the legend diverging accounts take up the story. For brevity, we will follow the variation leading up to the Cryptic Rite.

When the workmen were clearing the site for the first Temple on Mt. Moriah, they discovered Enoch's subterranean vault. Upon being advised of the discovery, King Solomon ordered that a special vault be constructed beneath his palace wherein he deposited the Stone of Foundation bearing the gold triangular plate for their preservation.

This brings us to the actual construction of the Temple where our Cryptic Rites enter the picture. Enoch's symbolism of the Nine Arches, the Stone of Foundation (or Altar), the Triangular Plate, and other details have been carried over into our ceremonies.

The mysteries of the Secret Vault provide a strong foundation for the spiritual development of the Cryptic Mason. While the ceremonies are conducted by secular leaders, their activities are primarily of a priestly nature. The Illustrious Master of a Cryptic Council is the symbolic representation of King and Priest. He presides over a Select Priesthood of Guardians of the Secret Vault. The ritualistic color of the Council is purple and is emblematic of the perfection attained by a Select Master and the royal attributes inherent in that rank.

All of the symbols which are developed within the Royal and Select Master's Degrees allude to God's Presence among us and man's responsibility to worship Him in spirit and in truth. The emblem of the Broken Triangle with Sword and Trowel is both a memorial and an inspiration for our future conduct. The nine arches, ark, altar and holy vessels reveal deep and significant truths to the initiate, as do the personages who are portrayed in the degrees. The emblems depicted upon the officers' jewels provide additional symbolism. The apron of a Select Master has a purple border with the cryptic emblem centered upon the flap.

Space does not permit further explanation of the moral and spiritual values contained within these symbols. However, the craftsman will find that research into this subject will be very rewarding.

HISTORY OF THE CRYPTIC RITE

Most Masonic histories assert that the Cryptic Rite originated in America. This is true. However, the degrees of Royal and Select Master came into the United States, from France, by way of the West Indies, as side degrees of the Rite of Perfection in the 18th century, in the following manner:

On August 27, 1761, one Stephen Morin, a French Mason, was created Inspector General for the New World by the Grand Consistory of Princes of the Royal Secret in Paris, France.

Stephen Morin sailed to the West Indies in 1762 and, in addition to his normal occupation during the ensuing years, conferred the degrees of the Rite of Perfection (now Scottish Rite) on a number of candidates. Those initiates were formed into a Consistory of Princes of the Royal Secret and a record exists of a meeting in Kingston, Jamaica in January 1769 with Morin present.

During that period, Morin appointed Henry A. Francken a Deputy Grand Inspector-General and empowered him to propagate the rite. At that time, the Rite of Perfection consisted of twenty-five degrees, in addition to a number of "side degrees" aggregating a total of fifty-three. Among these detached degrees were "Select Mason of Twenty-Seven" (afterward termed Select Master), and "Royal Master." These degrees had no connection with each other at that time.

A complete list of Deputy Inspector-General's does not exist, however, Francken seems to have appointed Moses Michael Hayes of Boston, Massachusetts as Deputy Inspector-General for North America. In their travels, Francken opened a Lodge of Perfection at Albany, N.Y. in 1767, and Hayes organized a Council of Princes of Jerusalem at Charleston, S.C. in 1788. Additionally, Hayes had appointed Joseph M. Myers, Inspector-General for Maryland. In 1790, a Lodge of Perfection was organized in Baltimore.

(At this point the casual reader may wonder why this writer is giving this amount of detail to the Scottish Rite, and, what this has to do with the Cryptic Rite. The reason is this . . . Historians have generally passed over the origins of the Cryptic Rite. Many of them have devoted more space to

contradicting previous writers than they have to known facts. Also, many previous statements are misleading or are incorrect. The material in this section is the result of sifting a number of accounts, many unavailable to the average student, and is an attempt to construct a factual, coherent outline for the origin of the cryptic degrees, and the establishment of cryptic councils in the United States.) To continue .

The Lodges of Perfection were primarily concerned with the promulgation of the twenty-five degrees of the Rite of Perfection. The "side" or detached degrees were conferred infrequently by individuals having knowledge of them, usually with some authority.

Abraham Jacobs had received the Rite of Perfection in Charleston, S.C., and additional side degrees of the Rite in Jamaica prior to 1790. A certificate exists testifying to this fact which mentions the "Select Mason of Twenty-Seven." Jacobs conferred the degrees on a number of candidates in New York City in 1804, among whom was Thomas Lownds. In 1807, Joseph Cerneau attempted to open a Consistory of the 32nd Degree in N.Y.C. without regular authority. During the resulting clamor, Thomas Lownds, and others, extracted the degree of Royal Master from the side degrees, and formed "Columbian Grand Council of Royal Master Masons" on September 2, 1810. As a result, Thomas Lownds has been acknowledged the founder of the first Cryptic Council in the world. Columbian Council later assimilated a Council of Select Masters on December 8, 1821, and in 1823 declared themselves "The Grand Council of Royal and Select Masters for the State of New York" and issued warrants for new councils until 1827.

Philip P. Eckel of Baltimore, Maryland, had received the Select Masters degree in the local Lodge of Perfection. In 1816, Eckel conferred that degree upon Jeremy L. Cross, a Masonic lecturer who was visiting Baltimore. Cross proceeded to travel throughout the U.S., conferring the Select Masters degree upon Royal Arch Masons and issuing warrants, without authority, for Councils of Select Masters. Later, when confronted with a request to produce his authority, Cross produced a document, purported to have come from Eckel, dated May 27, 1817. There is reason to believe that the document was either forged, or backdated. The reader must conclude that Philip Eckel had assumed control of the Select Masters degree. He named himself the "Thrice Illustrious and Grand Puissant in the Grand Council of Select Masons held at Baltimore."

While the foregoing explains the origin of Councils of Royal Masters, and Councils of Select Masters, it must be remembered that the two degrees were still being conferred occasionally as side degrees of the Rite of Perfection. Additionally, by 1815, Councils of Royal Masters were forming without warrants. Two such Councils received the Select Master degree from Jeremy Cross and incorporated it into their organization, one in New Hampshire in 1816, and another in Boston in 1817. In approximately one year, 1817, Cross warranted 33 Councils of Select Masters in 9 states.

In 1818, Jeremy Cross received the Royal Master degree from Thomas Lownds in N.Y., and within one year had put the Royal and Select degrees together and thereafter warranted "Councils of Royal and Select Masters." Jeremy Cross is acknowledged as the founder of Cryptic Masonry in the world.

No rituals from the early years have survived, if any ever existed. Whether the content of the Royal and Select degrees today resembles that of the early period is unknown. However, historically, the titles of these degrees can be accurately traced to roots in the Rite of Perfection of France prior to 1762.

The fact that these degrees were readily adopted by the Symbolic and Capitular Masons in America, when brought to their attention, testifies to their value in supplementing the lessons of Ancient Craft Masonry, and the importance of the degrees in the American Rite of today

FORMATION OF COUNCILS

From a beginning in 1818, Councils of Royal and Select Masters began organizing throughout the United States. Should the reader imagine that this was accomplished without incident, consider several problems that existed during the middle of the 19th century

The Supreme Council of the Ancient and Accepted Scottish Rite (Charleston, S C) had been formed from the Lodges of Perfection in 1801. The degrees of Royal and Select Master were still considered "side degrees" of that Rite. After Cross had organized Councils of Royal and Select Masters, and the organization met with general approval, the Scottish Rite began forming identical bodies. These Scottish Rite Councils were not moored to the Rite, but were cast off to fend for themselves after they had achieved proficiency. Also, during this period, individuals continued to communicate these degrees indiscriminately.

Another obstacle to the orderly formation of Councils was caused by the Morgan incident and the anti-masonic feeling it generated in the United States from 1828 until approximately 1845. A number of Masonic organizations went "underground" during this period and many never recovered. While the Morgan incident primarily effected Northern Councils, the Civil War resulted in the dissolution of a number of the Southern Councils and Grand Councils. Where Grand Royal Arch Chapters survived these events, they, in many jurisdictions, assumed control of the Council degrees until Grand Councils could be reorganized.

FORMATION OF GRAND COUNCILS

Despite various problems, Councils of Royal and Select Masters continued to form throughout the country, and in time, united into Grand Councils. During the formative period of the middle 19th century, Councils of both Jeremy Cross and those of Scottish Rite derivation joined together and created Grand Councils without incident.

During the early 19th century, the Cryptic degrees were conferred in a number of Chapters of Royal Arch Masons. In 1853, the General Grand Chapter voted to abandon any rights or control over these degrees.

The Supreme Council, 33rd Degree, Southern Jurisdiction, by edict, relinquished any claim to the "Cryptic Degrees" in 1870

THE GENERAL GRAND COUNCIL, INTERNATIONAL

After several years of preliminary meetings, a national convention of Grand Councils of Royal and Select Masters was held in Buffalo, N Y. in 1877. The delegates to that convention discussed the condition of the Rite and considered future possibilities for its advancement. No definite plans were made for unification at that time. They continued to meet

In 1880, another convention was held at Detroit, Michigan. Nineteen Grand Councils were represented. This convention established the General Grand Council of Royal and Select Masters of the United States which began to work in 1881

The General Grand Council serves several purposes; its primary responsibility is to guard the interests of Cryptic Masonry on a world-wide basis. Also, it serves as a coordinating center for the Grand Councils that choose to affiliate with it and utilize its services, without sacrificing their individual sovereignty. In addition, the General body charters and governs Subordinate Councils in areas where no Grand Councils have jurisdiction

In states, districts, or territories where no Grand Council exists, the General Grand Council will issue a Charter for the establishment of one, if requested by three regularly constituted Councils. The new Grand Council becomes immediately independent and supreme in its territory and may, or may not, affiliate with the General Grand Body

All of the Grand Councils in the United States are not affiliated with the General Grand Council. At this writing, 45 Grand Councils in the U S, Canada, Germany and the Philippines are members of the General Grand Council. In addition, it governs 13 Subordinate Councils in Alaska, Mexico, Japan, Hawaii, the Canal Zone, and Guatemala. There are presently nine Grand Councils in the world that are recognized, but not affiliated. England and Wales, Eastern Canada, Ontario, Scotland, Connecticut, Ohio, Pennsylvania, Rhode Island, and Texas

The titles of the officers of The General Grand Council, R. & S M International are

- Most Puissant General Grand Master
- Right Puissant Deputy General Grand Master
- Right Puissant General Grand Principal Conductor of the Work
- Right Puissant General Grand Treasurer
- Right Puissant General Grand Recorder
- Right Puissant Regional Deputy General Grand Masters
- Right Puissant General Grand Chaplain
- Right Puissant General Grand Marshal
- Right Puissant General Grand Captain of the Guard
- Right Puissant General Grand Conductor of the Council
- Right Puissant General Grand Steward
- Puissant General Grand Sentinel

Seven Regional Deputy General Grand Masters are appointed to represent the M P General Grand Master within the (seven) York Rite regions of the United States.

In addition, the General Grand Master appoints, Special Representatives Abroad, to represent him in territories, states, or countries having Councils subordinate to the General Grand Council

THE GRAND COUNCILS OF ROYAL AND SELECT MASTERS

All Grand Councils are sovereign and supreme within their jurisdiction. Their constitutions and ritual are determined by their membership. Many Grand Councils have adopted the official ritual of the General Grand Council but many practice their own ceremonies.

Grand Councils meet in "Assembly," annually, or at periods specified in their law. The following titles are those most generally in use for officers of a Grand Council

- Most Illustrious Grand Master
- Right Illustrious Deputy Grand Master
- Right Illustrious Grand Principal Conductor of the Work
- Right Illustrious Grand Treasurer
- Right Illustrious Grand Recorder

The following officers would have the title of Right Illustrious, if elected, or Illustrious, if appointed

- Illustrious Grand Chaplain
- Illustrious Grand Marshal
- Illustrious Grand Captain of the Guard
- Illustrious Grand Conductor of the Council
- Illustrious Grand Steward
- Illustrious Grand Sentinel

The officers in the foregoing list who would be considered to be in the progressive line varies between Grand Councils. Other titles than those listed above are in use in a few Grand Councils, such as, Thrice Illustrious Grand Master, Most Puissant Grand Master, etc. and these variations continue down through the roster. A number of charts exist in Cryptic literature giving titles in use in various jurisdictions. Because of many changes in the recent past, most of those charts are no longer correct.

The Cryptic Grand Councils throughout the world are organized more uniformly than similar organizations in the other rites. While the Symbolic, Capitular and Chivalric rites evolved over several centuries, and took different paths in many jurisdictions, the Cryptic Rite was constructed by Jeremy Cross and disseminated as a full grown organization. Therefore, as the rite stems from a single point in 1819, in the United States, such modifications as have been made in other sovereign jurisdictions have been relatively minor as compared to the other rites.

THE COUNCIL OF ROYAL AND SELECT MASTERS

The constituent (or subordinate) Council is the local operating unit of the Cryptic Rite. Councils exist to greet Select Masters. The meeting of a Council is termed an "Assembly." Cryptic Masons are titled "Companions," signifying the close relationship between individuals sharing the same aims, interests, and experiences.

As in the higher Cryptic bodies, the titles of officers of a Council vary between jurisdictions. Those listed below are the titles in use in a majority of Councils.

- Illustrious Master
- Deputy Master
- Principal Conductor of the Work
- Treasurer
- Recorder
- Captain of the Guard
- Conductor of the Council
- Chaplain
- Marshal*
- Steward
- Sentinel

*Optional

In many Councils the title of Thrice Illustrious Master may be applied to the presiding officer.

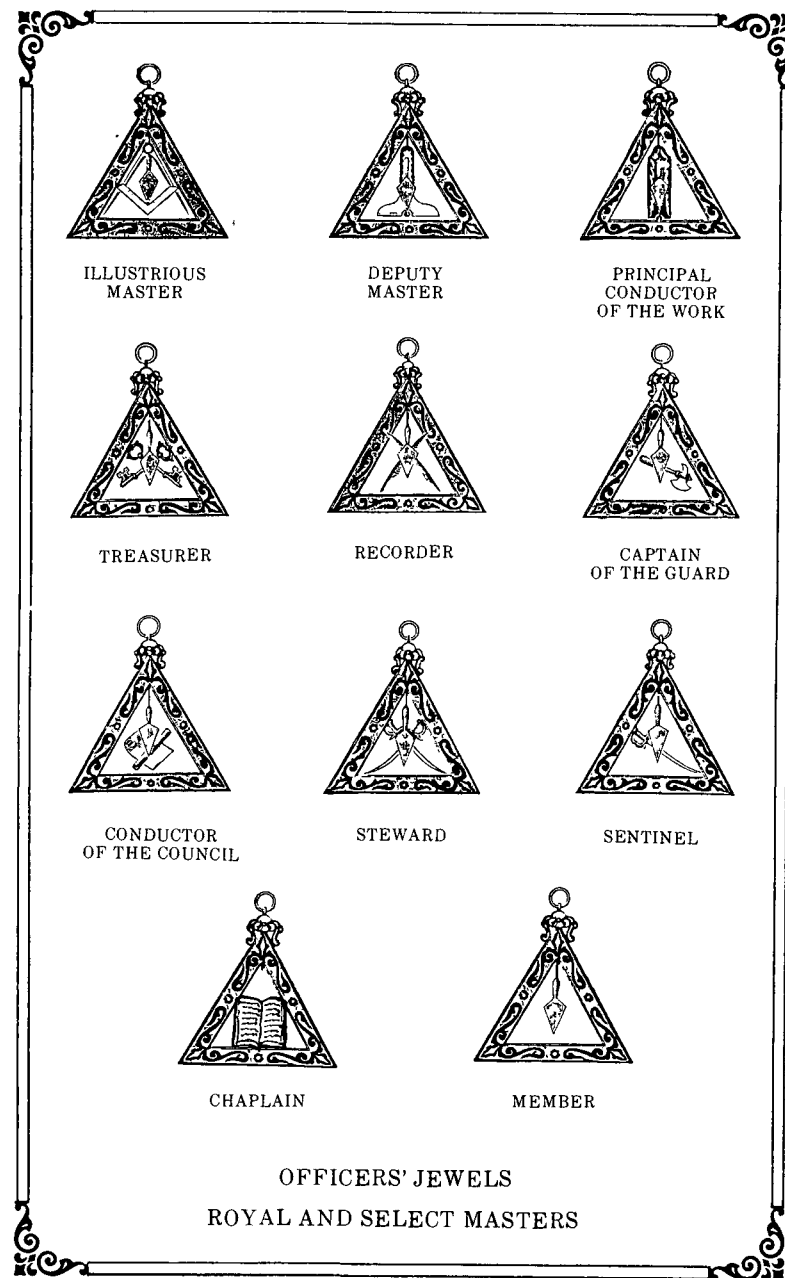
(See Duties of Officers in the Appendix)

BENEVOLENT ACTIVITIES OF THE CRYPTIC RITE

After several years of consideration of charitable causes in need of financial aid, the General Grand Council of Royal and Select Masters, International, is establishing a philanthropic program which will be presented to the Thirty-third Triennial Assembly in September 1978.

Dr. Owen L. Shanteau, Most Puissant General Grand Master has written the following:

"Organizations like people need a 'reason for being.' They need a purpose in life which when fulfilled will give a sense of accomplishment. In order that Cryptic Masons can point with pride at our own charitable project and have a feeling of a complete sense of fulfillment, have a project that is meaningful and purposeful for the good of humanity, the



General Grand Council has formed a Foundation whose charity is Research in the Prevention of Arteriosclerosis.

"Arteriosclerosis is a disease affecting the arteries, the blood vessels which pump blood from the heart to supply organs and tissues with oxygen and nutrients. Arteriosclerosis and its complications represent the leading cause of death in the Western world."

"The time is ripe for a multidisciplinary research effort to elucidate the basic mechanism of arteriosclerosis—an effort in which clinicians and basic scientists work closely to find the answer to many unresolved questions. The establishment of this project could contribute substantially to progress in this area."

"If a breakthrough of the basic problem in arteriosclerosis occurs, this could bring within our reach a rational approach toward the prevention and control of this, the single most important health hazard today."

Dr. Owen L. Shanteau
General Grand Master 1975-1978

Upon adoption of this worthy program in September of 1978, affiliated Grand Councils and Subordinate Councils will be requested to support the foundation. This project is not intended to conflict with or supersede ongoing charitable programs of the affiliated organization.

A number of Grand Councils have initiated or cooperated in supporting many Masonic Charities. Local Councils also are involved in these activities. The programs include support of Masonic Homes and Orphanages, Scholarship Funds, and many other projects. Interested members may secure additional and specific information from their Council Records.

THE DEGREE OF THRICE ILLUSTRIOUS MASTER

Many Grand Councils confer the honorary degree of Thrice Illustrious Master upon the Masters of constituent Councils after they have been installed into that office. The purpose of the degree is to impress upon Illustrious Masters the importance of the office to which they have been elected and to lend dignity and additional honor to the office.

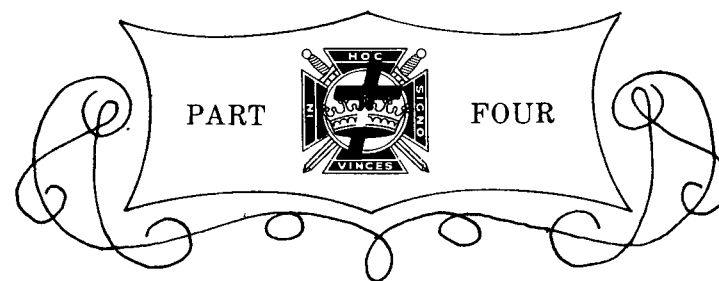
The Grand Council of Royal and Select Masters of North Carolina holds proprietary right to this degree, having received authority to "use and extend it" from the Supreme Grand Royal Arch Chapter of Scotland in 1931. An American Ritual was devised and Certificates of Authority to confer this degree have been issued to a number of Grand Councils in the United States. The Certificate of Authority reiterates the proprietary status of N. C. to disseminate the degree.

This degree has acquired the designation of "Order of the Silver Trowel," that being its insignia, and the designation of "Council of Anointed Kings," that being its theme.

ISH SODI AWARDS

The term "Ish Sodi" is frequently encountered in Cryptic Masonry. A rather complicated definition for the phrase boils down to "Select Man." Awards bearing this title are presented by many Grand Councils to exceptionally worthy Companions.

(Additional Honorary and Invitational Organizations of the York Rite will be found in the Appendix.)



THE COMMANDERY OF KNIGHTS TEMPLAR Chivalric Masonry

A Commandery of Knights Templar in the United States confers three Orders: The Illustrious Order of the Red Cross, The Order of Malta, and The Order of the Temple. The Masonic Orders of the Temple and Malta are founded upon the traditions of the Chivalric Orders of Knighthood of the middle ages, and the Rite has therefore acquired the title of Chivalric Masonry.

When the rival Grand Lodges of England signed the Act of Union in 1813, they stipulated that, "this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitution of said orders." While this historic pronouncement removed the Orders of Chivalry from Ancient Craft Masonry, it gives proof of the relationship which had existed between the Christian Orders and the more universal Ancient Craft degrees prior to the Act of Union.

The Commandery of Knights Templar is founded upon the Christian Religion and the practice of the Christian virtues. The Orders of Malta and The Temple are entirely based upon the ethical, moral, and spiritual concepts for a well governed life.

In the early history of the Rite, these Orders were classed as "degrees." While they are conferred as "Orders" today, they are degrees, or steps in Chivalric Masonry. Therefore, for clarity in this work, they will, at times, be referred to as degrees.

THE ILLUSTRIOUS ORDER OF THE RED CROSS

The first Order conferred by the Commandery is the Illustrious Order of the Red Cross. The theme upon which this Order is based has quasi-biblical roots, for it is based upon an account found in the book of II Esdras in the Apocrypha and in the writings of Josephus. It teaches reliance upon the inherent values of reverence for Deity, Truth, Justice, and Liberty, with emphasis upon the importance of Truth.

In Hebrew history, the story upon which this degree is based would chronologically follow that of The Super Excellent Master's Degree and properly follows that sequence in the York Rite system. While there is nothing of a Christian nature in the degree, it forms an appropriate link between the teachings of the Old Testament and that of the New Testament.

A number of Red Cross degrees are found in various Masonic systems. Many of these have no relation one with the other, with respect to historical eras, degree content, or moral precepts contained therein. However, the ingredients of our Red Cross degree are today found in

degrees conferred by Irish Templars, Scottish Royal Arch Masons, and The Ancient and Accepted Scottish Rite, by other names. While the ingredients are the same, the Templar Red Cross degree has been radically changed in many respects and is therefore unique. This degree does not exist in the British Templar system but is known to many of their members as The Red Cross of Babylon.

This Order was first conferred in the American Colonies in a "Council of Red Cross Knights," which was formed for that purpose. The term "knight" as used in this connotation has no reference to chivalric knighthood "miles," but rather the old Latin usage of "eques" meaning of equestrian rank.

Thomas Smith Webb has been credited with placing this degree within the American Templar system and providing for its conferral by Encampments of Knights Templar during the formative period, at the end of the 18th century. During the 19th century several unsuccessful attempts were made to drop the Red Cross from the American system to provide compatibility with British Templary which only recognized the Order of Knight Templar, with Knight of Malta attached as an optional addendum.

A Commandery of Knights Templar will open a "Council of the Illustrious Order of the Red Cross," and create the candidates "Companions" of that Order.

THE ORDER OF MALTA

The ritual of the Order of Malta is purely Christian and, when conferred in full form, is one of the most striking and impressive of the degrees in the York Rite system.

This "Masonic" degree is supposed to have originated in Scotland in the 18th century. There was originally very little substance to the ritualistic work and the degree consisted primarily of a series of questions and answers and a means of recognition among the members. The degree entered the American Colonies informally toward the end of the 18th century and was usually communicated only to Knights Templar.

As late as 1850, there was no standard ritual for the Order of Malta. American Grand Encampments (Grand Commanderies) conferred the work as they knew it. The degree was revised and expanded and an accepted form of conferral was exemplified at the Triennial Conclave of the Grand Encampment at Boston in 1850, however, no rituals were authorized or printed. At that time the Order of Malta was conferred after the Order of the Temple, not as a higher degree, but rather as an appendant order.

Attempts to standardize the various Templar degrees proceeded within the Grand Encampment but it was not until 1883 that the ritual for the Order of Malta was finalized and printed by the Grand Body. The approved ritual was practically the same as had been conferred in Massachusetts for many years and is almost identical to the Order as conferred in England today.

The Commandery of Knights Templar opens a "Priory of Knights of Malta" for the conferral of this Order. The work includes a pass degree termed "Knight of St. Paul, or the Mediterranean Pass." In accordance with the history of the original Knights of Malta, the degree creates the candidate a Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes and Malta.

THE ORDER OF THE TEMPLE

The third, and last, Order conferred by a Commandery of Knights Templar is "The Order of the Temple." This is considered to be the most

impressive and inspiring degree to be found in any Masonic system. The moral and spiritual lessons of Christianity that are communicated in the work leave a lasting impression upon the candidate. It is very important that every Christian Mason complete his Masonic education with this valiant and magnanimous Order, thereby equipping himself to advance the programs and teachings of Christian Masonry.

The Order bases its moral and spiritual lessons upon those of medieval chivalry, particularly the Knights of the Temple. While no direct connection with the original Templars can be established, the ritual for this Masonic Order developed in Scotland and England in the 18th century and the degree entered the American colonies in the middle of that century.

The degree was first conferred in America within the symbolic lodges. The first "recorded" conferral of this degree, in America, or England, was in St. Andrews Chapter (under St. Andrews Lodge) in Boston on August 28, 1769. Several British regiments, with military lodges, were in Boston at that time and it is believed their members provided the ritual.

As the Knight Templar degree became more widely known, Encampments were organized to confer it . . . so that, by the end of the 18th century, the degree had been loosely incorporated into the Masonic work of many of the American colonies. The General Grand Encampment of Knights Templar was organized in 1816.

It was not until 1883 that the Grand Encampment authorized the printing of a ritual for the Order of the Temple and until that time there was much diversity in the degree as practiced in many American jurisdictions.

While the Order of Malta is quite similar in the American and British rituals, the Order of the Temple is quite different. The lessons are the same, only the means of conferral differ.

All business of a Commandery in the United States is conducted in the Templar Asylum.

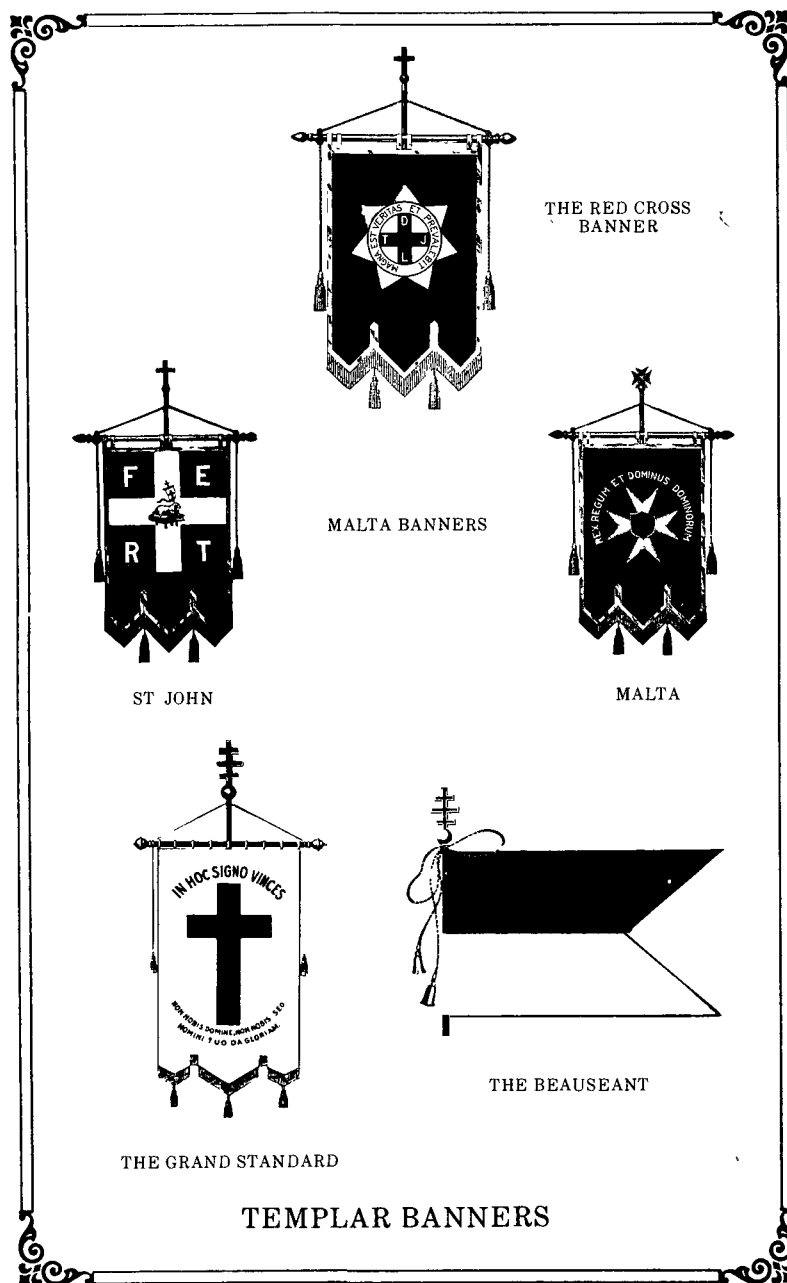
TEMPLAR SYMBOLISM

The Cross, the emblem of Christianity, is the predominate symbol of Christian Masonry. Several forms of the cross are utilized to impart varied lessons to the members. These crosses are displayed on the Templar uniform and upon the banners of the Order.

The Greek Cross of red tincture, with equal arms and angles, is one of the oldest crosses that appear in history. Hebrews revered it as a representation of the Almighty. Its symbolic attributes are revealed in the Illustrious Order of the Red Cross.

The White Maltese Cross, with deeply notched spread arms has always been associated with the Knights of St. John, or Knights of Malta. The eight points of the arms are emblematic of the Beautitudes and the languages into which the Order was divided. This cross will always be worn as a jewel on the Knight Templar uniform.

The Latin (or Passion) Cross is generally considered to be the form of the cross upon which the Savior of the World was crucified. This Cross, with the Crown of Victory are, conjointly, the emblem of the Order. Its symbolic representations are explained in the ceremonies of the Order of the Temple. This cross is worn as the insignia of a Knight Templar, and with rays is the insignia of a Commander or Past Commander. When signing his name as a Templar, a member should prefix the signature with a Latin cross.



The Cross Patee is known to American Templars as the Templar Cross. This cross spreads at the extremities and symbolizes the spread of the Gospel to the four corners of the world. It was worn by the ancient Templars. The arms of this cross should spread with a curve, as worn by English Templars. However, in the United States it is usually depicted as four equilateral triangles meeting at a single point. A scarlet Templar cross is worn as the insignia of officers of a Grand Commandery. A Past Grand Commander wears this cross in purple tincture.

The Patriarchal Cross, or an upright pale crossed by two bars, is utilized in purple as the insignia of officers of the Grand Encampment. While there are no symbolic references to this cross in the ritual, it has represented Archepiscopal rank in the church for many ages, and therefore symbolizes high rank in our Order. Traditionally, in Templar correspondence, this cross should be prefixed to the signature of a Preceptor (Commander) or Past Preceptor.

The Purple Cross of Salem, or three barred cross, is another ecclesiastical cross and is similar to a Papal Cross signifying the ultimate rank of the wearer. This cross is the insignia of the Most Eminent Grand Master of the Grand Encampment and Past Grand Masters.

Other representations with symbolic significance are depicted upon the Banners of the Order, the Baldric, the Sword, the Spur, and the Officers' Jewels of rank.

The ritualistic color of Templary is white. This symbolizes purity as did the vestments of our ancient companions.

The Altar is not located within the Templar asylum but in the Prelates Apartment which adjoins the asylum. The Holy Bible is displayed upon a small pedestal in front of the Prelates station in the asylum and, as it never closes, continually sheds light and Divine guidance to all Templars wherever dispersed.

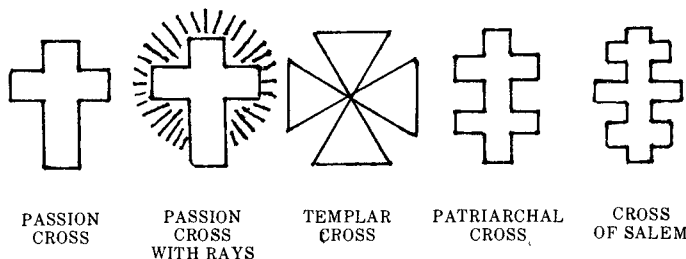
The American Flag takes its rightful station in the East where it radiates a hope for a freer, nobler, and happier humanity.

THE KNIGHT TEMPLAR UNIFORM

The Commandery of Knights Templar is a uniformed body. The specifications for the uniform for each state is prescribed by the Grand Commandery. The requirement for a member to possess a uniform varies between states. However, in all jurisdictions each commandery officer is required to have proper regalia. A member cannot take part in all of the degree work and programs of the commandery without a suitable uniform. There are many areas of service where a uniform is not required and the lack of a uniform should not preclude one from taking an active part in Templar activities.

The uniform of an American Templar has evolved over the years to what is today a double-breasted black naval uniform, with the traditional plumed chapeau. A number of Grand Commanderies and the Grand Encampment continue to prescribe the long coat with close standing collar as the Dress Uniform. For uniformity, the jewels of office and insignia of rank are specified and regulated by the Grand Encampment. The Jewels of office are illustrated in this volume and will be worn as medals, or, in the higher echelons, suspended from neck cords of the appropriate color.

The insignia of rank is indicated by the type of cross worn on the uniform, of which there are five.



Member Sir Knights wear a red Passion Cross, with or without silver trim.

Commanders and Past Commanders wear the Passion Cross with gold trim (with or without rays).

Grand Commandery officers wear a red Templar Cross with gold trim.

Past Grand Commanders wear a purple Templar Cross with gold trim.

Grand Encampment officers and Department Commanders wear a purple Patriarchal Cross with gold trim.

The Grand Master of the Grand Encampment wears a purple Cross of Salem with gold trim.

In addition, the dias officers of a commandery, all officers and members of a Grand Commandery and the Grand Encampment wear shoulder straps of the appropriate color, i.e. Commandery—green, Grand Commandery—red, and Grand Encampment—purple.

Also, for uniformity, the Grand Encampment has specified the manner in which to wear jewels and orders on the uniform. They will be worn on the left breast, with jewels of rank first, to the wearer's right. Next are worn meritorious and unit awards, and last, nearest the left arm, the Order of Malta.

ORIGINS OF THE CHIVALRIC ORDERS

While no direct connection can be made with the original Templars or the Knights of St. John, the modern Masonic rituals are based upon the history, activities, and spiritual and moral practices of the ancient orders. A brief account of the history of these ancient companions follows:

Palestine had been under Arab control since 637 A.D. The Mohammedans considered Jesus of Nazareth the second prophet after Mohammed and permitted Christian pilgrims free access to the holy shrines.

Small hospitals had been established by Christian residents to provide for the pilgrims needs. One of these had been established in Jerusalem in 1046 by the merchants of Amalfi, Italy and was named the Hospital of St. John of Jerusalem. This was manned by serving brothers having no initial affiliation with a religious order.

In 1076 A.D., the Ottoman Turks conquered the Holy Land and proceeded to persecute the Christian community and defile the Christian shrines. A pilgrim, known as Peter the Hermit, returned to Europe and began to preach a crusade to free the Holy Land from the Turkish scourge.

Pope Urban II called for a church council at Clermont, France in 1095 to organize a "Holy War . . ." While the princes of Europe were assembling their armies, Peter the Hermit led an unruly mob toward Jerusalem. The remnants of this "Peoples Crusade" were annihilated by the Turks at Nicaea.

The "first" Crusade finally set out for Palestine in 1096. The crusaders were led by Count Raymond of Toulouse, Robert of Normandy, Godfrey of Bouillon, his brother Baldwin of Flanders, Tancred, Count Bohemond, Hugh de Vermandois brother of the King of France, and Stephen of Blois.

Taking different routes, the various armies assembled at Constantinople early in 1097. Proceeding toward Jerusalem, they invested Nicaea which surrendered rather than to be destroyed. The army then advanced on Antioch in 1097 and captured it by bribing a tower guard on June 3, 1098.

Marching through the deserts and mountains of northern Palestine the Christian army, of approximately 20,000 men, arrived before the gates of Jerusalem on June 7, 1099.

After prayers of thanksgiving and supplication, they humbly marched barefooted around the walls and then invested the city. They captured Jerusalem by assault on July 15, 1099, thus bringing the First Crusade to a successful conclusion.

Godfrey de Bouillon was selected to be King of Jerusalem but he accepted only the title of "Baron and Defender of the Holy Sepulcher," declining to wear a crown of gold where Christ had worn a crown of thorns.

The country was portioned out to the nobility of the crusade and castles were constructed for defense. Godfrey died within a year and was succeeded by his brother Baldwin. Many Europeans now undertook pilgrimages to the Holy Land where they were attacked and ravaged by bands of thieves and robbers who inhabited the mountains and deserts of Palestine.

THE KNIGHTS TEMPLAR

In 1118, nine Christian Knights formed a fighting unit to patrol the Palestine roads and escort pilgrims on their journey. Their leader was Hugh de Payens, a Burgundian Knight. They named their band "The Poor Fellow Soldiers of Christ."

Baldwin II, now King of Jerusalem, assigned this organization quarters near the Moslem "Dome of the Rock," the former site of King Solomon's Temple. Whereupon the knights expanded their title to "The Poor Fellow Soldiers of Christ and the Temple of Solomon." This soon became shortened to Knights of the Temple. The Templars assumed a perpetual vow to be faithful to the Order before the Patriarch of Jerusalem.

In 1128 A.D., Hugh de Payens, with a companion, were sent as emissaries of King Baldwin to the Church Council of Troyes. On their journey they solicited the aid and support of Bernard, Abbot of Clairvaux (St. Bernard) to secure ecclesiastical sanction for their order. In this they were successful and the Templars assumed the rule of the Benedictines and the white habit of that order. Pope Eugenius III decreed that they would wear a red cross above the heart. While in Europe, Hugh de Payens secured additional support for his order in the form of recruits and financial assistance.

The order was divided into three branches, the Knights, who had to be of noble birth; the serving brothers who served as sergeants and men-at-arms, and the Chaplains.

The Templars built many castles throughout Palestine. They participated in all of the major battles and the various crusades, until the Christian forces were driven from the Holy Land in 1291 A.D. They had been awarded the honor of forming the right wing in all battles and did not retreat until the battle was won. There were 22 Grand Masters in the history of the order (until 1312); of them, 5 were killed in battle, five later died of wounds, and one died in Saracen captivity.

Upon leaving Palestine, the Order established headquarters on the Island of Cyprus which the Templars had previously purchased from King Richard the Lionheart. At that time the Order owned a great deal of property throughout Europe which was controlled by Preceptories and Priors located in many countries. In addition, the Templars had become the bankers of Europe.

Philip IV, King of France, being envious of the power and wealth of the Templars, and requiring funds for his personal projects, entered into an arrangement with Pope Clement V to suppress the Order and avail himself of their French properties. Pope Clement invited the Grand Master of the Temple, Jacques de Molay, to Paris ostensibly to discuss plans for a new crusade. The Grand Master of the Hospital was also invited but declined the invitation. Upon arriving in Paris, DeMolay and his followers were arrested on October 13, 1307. They were charged with many alleged crimes, tortured, and DeMolay was burned at the stake on an island in the Seine River on March 18, 1314, along with Guy de Charney, Grand Preceptor of Normandy. To the last, DeMolay maintained his innocence and that of the Order.

Pope Clement issued a Papal Bull suppressing the Order. This was enforced in each country, but to different degrees. . . . France executed all Templars who would not recant, however, many escaped. The Templar properties in England were turned over to the Knights of St. John but the members melted away. There is no record of persecution in Scotland and Spain, however, the Templar properties acquired other owners. Within 3 years a new organization titled, "The Order of Knights of Christ" was formed in Portugal by King Dion II, and Pope John XXII permitted the Templar estates to be turned over to that new order in 1319.

Thousands of the Templars survived the suppression. Considering that most of the members had been skilled either as soldiers, administrators in banking and commerce, and craftsmen with numerous trades, this influx into the European economy must have had a decided effect. The Templar way of life was dispersed rather than suppressed.

Unsuccessful attempts have been made in the succeeding centuries to tie the modern Order of the Temple to the ancient Order. These theories will not be dealt with in this work except to point out several obvious influences, rather than connections.

First, the Templars were not persecuted in Scotland. In 1314, Robert the Bruce defeated a major English army at Bannockburn and became King of Scotland. It is highly unlikely that the Scottish Templars, possibly the finest fighting men in the world at that time, were not on the side of Bruce in some capacity. Additionally, Wylie B. Wendt, the noted Masonic scholar has written, on what he considers fair authority, that John Graham of Claverhouse, Viscount Dundee, was Grand Master of the Scottish Templars, when he fell at the Battle of Killie-Crankie on July 27, 1689, wearing the Grand Cross of the Order. While this proves nothing, it indicates a thread of Templar existence after the suppression.

Second, one John Mark Larmenius claimed that Grand Master DeMolay appointed him to succeed to the Grand Mastership prior to DeMolay's execution. In 1324, Larmenius issued a "Charter of

Transmission," transferring the authority to Francis Thomas Theobald, of Alexandria, and from thence a complete list of successors has been maintained through 1838 A.D. Larmenius had titled his body as the "Ordre du Temple," and branches of it have remained in many areas of Europe. While there is no proof that Larmenius was the lawful successor to DeMolay, this circumstance demonstrates an immediate attempt to preserve the Templar organization from the outset, whether legal or not.

Third, thousands of the Templar serving brothers were dispersed throughout Europe. A great number of them were skilled craftsmen. Many had much experience as Masons and in designing and building fortifications. Many had learned their skills in the East and were more advanced than many of the European workmen. Obviously a great number of these survivors joined the Mason's companies which were thriving during the 14th century. This could certainly have resulted in Templar ideology permeating Freemasonry and have provided a thread for later emergence as a fraternal order.

Further theories have been pursued whereby surviving Templars followed Pierre d'Aumont, Provincial Grand Master of Auvergne, to Scotland where he was elected Grand Master of the Temple and later moved to Sweden. Baron von Hund selected this account upon which to base his claim that Freemasonry was founded upon Templary through "The Rite of Strict Observance." We have mentioned "The Order of Christ" in Portugal. Finally, there is the theory that a number of Templars joined the Knights of St. John and transmitted their customs and ceremonies under the cover of that organization. Due to the rivalry that always existed between those two Orders, this is highly unlikely.

While the foregoing provides interesting lines of research, no connection can be made between the old Order and our Masonic Order of the Temple. We can only state that the spirit and ideals of the ancient Templars lives on today in the Commandery of Knights Templar.

THE KNIGHTS OF ST. JOHN (Hospitallers)

When the armies of the First Crusade captured Jerusalem in 1099 A.D., the Christian community of that city greatly expanded and the small Hospital of St. John was hard pressed to provide for their needs.

Gerard, the Master of the Hospital, completely reorganized his establishment. He secured larger quarters and recruited additional members. Many of the crusaders made substantial contributions to the hospital. New regulations were adopted to govern the organization and these were based on the Augustinian rule for a monastic society. The rules of government were complete down to precise instructions for treatment of the sick. The members took vows of poverty, chastity and obedience, and adopted a black robe for their habit. The insignia of their order was a white fish-tailed cross of eight points to be worn on the left breast. On February 15, 1113, Pope Paschal II placed the Order under his personal protection and the organization prospered.

Raymond du Puy succeeded Gerard as Master in 1118. He also conceived of the need for military defense against their warlike Moslem neighbors. Securing the approval of King Baldwin II, and of the Patriarch of Jerusalem, du Puy developed a military arm within his organization which soon rivaled the new Templar Order in feats of bravery and skill. In later years, while the Templars defended the right in battle, the Hospitallers maintained the left of the line. However, until the end of their active existence as a fighting force on the Island of Malta in 1798, their initial concern and attention was directed toward their function as a hospital.

When the Order of St. John assumed its military role, Raymond du Puy added a regulation for their conduct which included the following admonition, "... and to practice all of the other moral and religious virtues, so that, inflamed with charity, they shall not fear to take the sword in hand, and to expose themselves with prudence, temperance, and energy, to every kind of danger, for the defense of the glory of Jesus Christ and of the sacred cross, in the cause of justice and in that of the widows and orphans." The Chivalric Freemason of today has subscribed to these identical sentiments.

In 1187, Jerusalem was captured by the Saracens. The headquarters of the Knights of St. John was moved to Margate, where they had maintained a hospital, and later to Acre, the last stronghold of the Christian forces in the Holy Land. Finally, in May of 1291, the remnants of the Christian armies were driven from Acre. The Hospitallers, and the Templars took ship to Cyprus where they remained for a number of years.

The Knights of St. John secured reinforcements and financial aid from their Priories in Europe. They purchased ships and began to patrol the Mediterranean Sea. They very successfully opposed the Moslem pirates and slavers that infested the shipping lanes and opened the sea routes for peaceful trade and pilgrimages.

Desiring a home of their own, the Hospitallers attacked the Island of Rhodes, a pirate haven, and occupied it on August 15, 1310. Improving the fortifications of the island and the harbor facilities, the Order continued to police the sea lanes of the area. At this period of their existence they acquired the name of Knights of Rhodes.

When the Templars were suppressed in 1312, a great amount of their property was turned over to the Knights of Rhodes (Hospitallers), further enriching that organization. It has also been stated, without foundation, that a number of Templars joined the Order of St. John at that time.

In 1320, the Order of St. John was reorganized into 8 divisions, or languages, with one of the principle officers in charge of each country. These were: The Grand Commander, Provence, The Grand Marshal, Auvergne; The Grand Hospitaller, France; The Grand Admiral, Italy; The Grand Conservator, Aragon; The Grand Bailiff, Germany; The Grand Chancellor, Castile, and The Grand Turcopoler, England. The Grand Master always resided at the headquarters, at this time, Rhodes.

In 1480, the Island of Rhodes was besieged by the Ottoman Turks under the Emperor Mohammed II, who had captured Constantinople in 1453. After a number of bloody battles, wherein the Turks were repulsed by the Knights, the Moslems withdrew with heavy casualties.

The Turkish Sultan, Suleiman II, the Magnificent, attacked the Island in 1522 with 400 ships and 140,000 men. After a valiant defense for 6 months and finally being reduced to starvation, the Knights were compelled to surrender. Because of their valiant and knightly conduct during the hostilities, the Hospitallers were permitted to withdraw from the island with all of the honors of war. The knights sailed to the Island of Candia (Crete) and many returned to their European preceptories.

Emperor Charles V of Spain granted the Island of Malta to the Order in 1530, as a sovereign state, under his dominion. The Order changed its name to "The Sovereign Order of Knights of Malta." They again took up their quest of securing the sea lanes of the Mediterranean. Their activities included attacking Turkish ships and freeing the Christian galley slaves. This was objectionable to Suleiman II and, regretting his former generosity toward the knights, attacked the Island of Malta. The battle raged for 4 months in 1561 and after half of the knights had been slain,

and reinforcements reached them from Europe, the Turks withdrew, having lost 25,000 men who were killed in the enterprise.

For the next 200 years the seagoing Knights maintained their patrol of the Mediterranean Sea. When the French Revolution occurred in the 1780's, the Order sided with the French Monarchy. Napoleon took control of Malta in 1798 and ejected the knights. England gained control of the Island in 1814 by the terms of the Treaty of Paris.

The European Priories of the Order had been pursuing their separate interests for decades. With the loss of the Island of Malta the Order of St. John began to disintegrate. The Order had been expelled from England during the Protestant Reformation by Henry VIII. The Republic of France dissolved the Order in that country in 1792. Charles IV of Spain combined the Priories of Aragon and Castile into the Royal Spanish Order of St. John, with himself as Grand Master in 1802. This left only the Priories of Germany and Italy intact.

The Pope reorganized the Italian Priories into a charitable organization which has existed, in various forms, to the present day. The German elements of the Order eventually disintegrated.

An attempt was made to preserve the Order in England as a Protestant organization and the Order of Knights of St. John was established as a hospital unit. This exists to the present time as the St. John Ambulance Brigade, and members of the Royal Family participate in its activities. This organization traces its existence back to the English branch of the old order.

There is no direct connection between the modern Masonic Order of Malta and the Hospitallers. Because the ancient Order of St. John inducted new members in a public ceremony, the ritual has remained on record. The moral and spiritual attributes exemplified by the ancient ceremonies have been retained in the ritual of our modern Order.

ORIGINS OF ENGLISH TEMPLARY

During the formative period of Speculative Freemasonry in England, early in the 18th century, all Masons professed a belief in Trinitarian Christianity. However, Anderson's Constitutions of 1723 and 1738 inculcated the highest reverence for The Supreme Being, thereby opening the craft to all good men and true, without regard for sectarianism.

Pope Clement XII in 1738 issued a Papal Bull excommunicating all Freemasons. In an effort to preserve the moral and spiritual values of Christianity within the craft, a number of Christian degrees were developed, primarily in France, and these were disseminated throughout the Masonic world. Of these degrees, The Order of the Temple, Order of Malta, and the Degree of Rose Croix (not the Templar Red Cross) were to become well established in the Masonic systems.

While the Orders of the Temple and Malta may have been conferred at an earlier date in the British Isles, the first historic references appear in the early 1770's in Royal Arch Chapters. There were no printed rituals and the ceremonies acquired different characteristics in England, Scotland, and Ireland. It is also possible that the degrees had been introduced into those countries by different continental sources.

The By-Laws of Stirling Kilwinning Lodge of Scotland (adopted in 1745) list the fee for conferring Knight of Malta to be 5 shillings. We have mentioned that the earliest documented conferral of the Templar Order was in St. Andrews Royal Arch Chapter in Boston in 1769. It is believed that the Order was conferred by four members of Military Lodge No. 322 under the Grand Lodge of Ireland, attached to the 29th British Regiment, who were stationed in Boston at that time and appear as visitors in the

records. There are historic accounts of Knights Templar in Britain during that period but no records exist as to how they achieved that distinction.

Between 1770 and 1791, Encampments of Knights Templar were organized in Great Britain. Baldwin Encampment in Bristol can trace their record from 1780, but claims existence from "time immemorial," and maintain that they have existed since the Templar suppression in 1312 A.D. In 1780, Baldwin Encampment declared itself the Supreme Grand and Royal Encampment and issued Warrants for several new Encampments. This attempt to form a national body was not successful.

Other independent Encampments had been formed: Redemption Encampment in York; Observance Encampment at London; Eminent Encampment, Bristol; and Antiquity Encampment at Bath. There were others whose names have been lost. The Bristol Encampment asked Thomas Dunckerley to form a Grand body in 1791. Dunckerley, with seven Encampments, formed the Grand Conclave of "The Royal Exalted, Religious and Military Order of Heredom, Kadosh, Grand Elected Knight Templars of St. John of Jerusalem, Palestine, Rhodes and Malta." Baldwin Encampment did not unite with them until 1862.

Several events transpired to impede the growth of Templary. First, Parliament passed the Secret Societies Act in 1799 and the Grand Conclave took a conservative stance until the Act's effect on Masonic organizations could be determined. Second, after 1800, negotiations were underway to unite the major Grand Lodges of England and many active Masons were strongly opposed to the, so called, "higher bodies." The opposition relaxed in the 1830's and the Grand Conclave resumed normal activities in 1843. In the interim, additional Encampments had been organized but all Templar activities maintained a "low key."

Until the 1850's, the English Encampments had each practiced its own ritual. At that time, the Grand Conclave, after considering the various workings, established a uniform Knight Templar ritual for all Encampments. Several years later a uniform ritual for the Order of Malta, including the degree of Knight of St. Paul or the Mediterranean Pass, was established. The rituals are the ones in use to the present day.

An attempt to form a Convent General for England, Ireland, Scotland and Wales in the early 1870's, with each country retaining sovereignty within their territory, ended with only England and Ireland forming the compact. The Sovereign Great Priory of Canada joined at a later date. In 1895, the Convent General was disbanded and each country has pursued its sovereign course to the present time.

Since July 19, 1895, Templary in England was governed by "The Great Priory of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales and the Dominions and Dependencies of the British Crown."

To avoid confusion with the Most Venerable Order of the Hospital of St. John of Jerusalem, and considering the modern geographical locations of their subordinate Preceptories; the Great Priory, on May 18, 1977, amended their designation to, "The United Religious, Military and Masonic Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta in England and Wales and Provinces Overseas."

England, Wales, and their Provinces Overseas are divided into Provincial Priories for the direct supervision of their Preceptories (Commanderies). A separate organization exists within the Great Priory to regulate the Knights of Malta. This is headed by the Great Prior. This separate unit also exists within each local Preceptory to confer the Malta Orders. If the local Preceptor (Commander) is a Knight of Malta, he is automatically the Prior. If he is not, the local Priory elects one of their members Prior for the year.

Templar organizations throughout the World that are recognized and in fraternal correspondence with the Grand Encampment, Knights Templar of the U.S.A. are:

The Sovereign Great Priory of Canada, governed by The Most Eminent and Supreme Grand Master

The Great Priory of England and Wales, under the Most Eminent and Supreme Grand Master

The Great Priory of Helvetia (Switzerland) headed by The Most Reverend Grand Master and Great Prior

The Great Priory of Ireland, under The Most Eminent and Supreme Grand Master

The Great Priory of Scotland, whose head is The Most Eminent and Reverend Grand Master

ORIGINS OF AMERICAN TEMPLARY

Historic references indicate that Masons holding membership under the Antient Grand Lodge of England and The Grand Lodge of Ireland were responsible for introducing the Chivalric Orders into the American colonies. Few records exist from the early period and it is impossible to clearly delineate the spread of the Chivalric Orders in America.

We have mentioned that the first record of conferral of the Templar degree was in St. Andrews Chapter in Boston in 1769. No English records show an earlier conferral. However, the three Orders of Knight Templar, Knight of Malta, and Knight of the Red Cross spread throughout the American colonies from 1769 and a few diplomas and certificates exist referring to these three Orders in the 1780's.

In 1782, a "General Assembly of Knights Templars" under sanction of Lodge 190 in Charleston, S.C., on the registry of England (Ancients) created Donald McPherson a Knight Templar and his certificate still exists. Then in 1783, again in Charleston, a diploma was issued by The Most Holy and Invincible Order of Knights Templar of St. Andrews Lodge No. 1, Ancient Masons, to Henry Beaumont certifying that he was a Knight of the Red Cross, a Knight Templar and a Knight of Malta. Both of these knightings took place under the authority of craft lodges with charters from the Ancient Grand Lodge of England. The "Most Holy and Invincible Order of Knights Templar" of St. Andrews Lodge, Charleston, S.C., is recognized by historians as the first identifiable Templar body in the United States.

In a search for the earliest "Encampment" in America, history reveals that Baltimore Encampment (No. 1, Maryland) existed in 1790 but they have no records prior to 1802. An Encampment had been organized in Philadelphia by 1794, and a second one in the same city by 1797. There was one in Harrisburg, Pa., in 1795, and one in Carlisle in 1796. There are indications that an Encampment was at work in Newburyport, Massachusetts in 1795. An Encampment was listed in a New York City Directory in 1796. A Council of Knights of the Red Cross was organized in Boston in 1802, and became Boston Encampment in 1805. Other Encampments probably were organized during this period but no records have been found.

During the War for American Independence, many American lodges lost contact with their mother Grand Lodges in England. When the war ended in 1783, primary attention was given to establishing Grand Lodges in the United States. Conferral of the associated degrees and orders tended to lapse while Constitutions, Statutes and Rituals were devised to govern Symbolic Freemasonry in the new Country. After Grand Lodges had been established in the various states, those organizations were in a position to develop without conflicting with the new Masonic Laws.

PENNSYLVANIA

The first Grand Encampment to be formed in the United States was in Pennsylvania when the two Philadelphia Encampments met in convention with the Encampments from Harrisburg and Carlisle in Philadelphia on May 12, 1797. This Grand body soon became dormant and no records of their activities have survived.

Between 1800 and 1814, additional Templar units began to work in New York, Massachusetts, Rhode Island, Connecticut, Maryland, Virginia, Delaware, and Pennsylvania.

Pennsylvania again established a Grand Encampment in 1814. In effect this was a General Grand Encampment because, beside Philadelphia No. 1, and Pittsburgh No. 2, charters were issued to Rising Sun Encampment No. 1 of New York City, Washington Encampment No. 1 of Wilmington, Delaware, and Baltimore No. 1, Baltimore, Maryland. As with their Grand Chapter, because their Symbolic Grand Lodge was Ancient York Masonry which had encompassed the degrees of Royal Arch and Knight Templar, the Pennsylvania Templars averred they were under control of their Grand Lodge. More about this later.

During the same period (1800-1814) Grand Encampments were formed in Massachusetts-Rhode Island, and New York, but on a quite different basis.

MASSACHUSETTS AND RHODE ISLAND

In Massachusetts and Rhode Island a Grand Encampment was formed on May 6, 1805, in Providence, R.I. That convention was attended by a number of Knights Templar who do not appear to have been "delegates" from their Encampments. A complete list of those attending did not survive. However, those elected to office held membership in St. John's Encampment at Providence, Boston Encampment, and in Newburyport (Mass.) Encampment.

This Grand Encampment issued charters of recognition to Boston Encampment, St. John's at Providence; St. Paul's at Newport, R.I.; and Darius Council of Knights of the Red Cross at Portland, Maine. Newburyport Encampment did not affiliate until 1808. Thomas Smith Webb of Providence was elected Grand Master and Henry Fowle of Boston, Generalissimo. Webb and Fowle had been the leaders in establishing their Encampments in 1802.

The new body was originally titled "The Grand Encampment of Rhode Island and jurisdictions thereunto belonging." In 1806, this was changed to "The United States Grand Encampment," and in 1816, to "The Grand Encampment." Also in 1816, the title for the presiding officer in a subordinate Encampment was changed from "Grand Master" to "Grand Commander."

Today, the "Grand Encampment of Massachusetts and Rhode Island" is the oldest body which has survived from its original organization.

NEW YORK

Prior to 1814, four self established Encampments were known to exist in the State of New York. However, the Grand Encampment of N.Y. was not organized by Knights of the New York Encampments, but by Joseph Cerneau's Sovereign Grand Consistory (later Scottish Rite) on January 22, 1814. There are no records as to whether the members of this Consistory were actually Knights Templar at the time. They perfected their Grand Encampment with no subordinate Encampments and elected officers from members of the Consistory. The purported reason for organizing the Grand Encampment was to establish order to the Templar system which

hitherto had been without a central control. After two years, in 1816, this body issued charters of recognition to Columbian Encampment in N.Y. as No. 5, and to Louisiana Encampment No. 6 in New Orleans which later became Indivisible Friends Encampment. The Grand body retained numbers 1 through 4 for the existing N. Y. Encampments until such time as they might desire to affiliate.

Thomas Lowndes represented this Grand Encampment at the organization of the General Grand Encampment in 1816, and after amending their Constitution in 1817 to comply with that of the General body, this Grand body acquired regular Templar status.

FORMATION OF GENERAL GRAND ENCAMPMENT

On May 15, 1816, the Grand Encampment of Massachusetts and Rhode Island initiated the movement to form a General Grand Encampment. They appointed Thomas Smith Webb, Henry Fowle and John Snow as delegates, to meet with delegates from other Grand Encampments, "... upon the subject of a general union of all the Encampments in the United States under one head and general form of government ..."

These delegates, with several from New York, which included Thomas Lowndes, met with a group from Pennsylvania in Philadelphia on June 11, 1816. After nine days in Philadelphia, and despairing of any agreement with the Pennsylvania delegation, the Massachusetts-Rhode Island, and New York delegates moved the "Convention" to New York City and established The General Grand Encampment on June 21, 1816.

Dewitt Clinton, the titular Grand Master of the N.Y. Grand Encampment, who had been elected General Grand High Priest of the General Grand Chapter of Royal Arch Masons on June 6th of that year, was elected General Grand Master to enhance the prestige of the order from the outset. Thomas Smith Webb, the prime mover for this convention, and Grand King of General Grand Chapter, was elected Deputy General Grand Master. Among the other officers elected and appointed were: Henry Fowle as General Grand Generalissimo; Thomas Lowndes, General Grand Warder; and John Snow, General Grand Standard Bearer.

The General Grand Encampment was in good hands from the beginning with Webb, Fowle, Lowndes and Snow on the roster of officers. These men had previously proven their dedication and interest toward advancing the principles of Freemasonry in this country. Any organization with dedicated and knowledgeable leadership is bound to succeed. Thomas Smith Webb administered the affairs of the General body until his death on July 6, 1819, two months prior to the second Conclave.

It should be noted here that two problems prevented the Grand Encampment of Pennsylvania from affiliating with the General Grand Encampment. First, as has been mentioned, they considered that the Symbolic Grand Lodge held sovereignty over the Chivalric Orders and could not conceive of a national organization claiming jurisdiction over those degrees. Second, after comparing the ritualistic practices of Pennsylvania against those of New England and New York, and finding great disparity between them, and being reluctant to consider a revision, Pennsylvania refused to consider unification. Those problems were later worked out and the Grand Encampment of Pennsylvania received a Charter of Recognition on April 12, 1854.

The General Constitution called for the second conclave to be held in three years (1819) and every seven years thereafter. Between conclaves, the dias officers were empowered to issue warrants for new Encampments.

and Grand Encampments, or Charters of Recognition in the case of previously organized Encampments. At the third conclave in 1826 the Constitution was amended to provide for triennial conclaves for the future.

Two Encampments received Charters at the second Conclave. At the third Conclave, Charters were issued to the following Grand Encampments: Virginia, Vermont, New Hampshire, North Carolina, South Carolina, and Georgia. All Grand Encampments were represented at the third triennial except North Carolina and Georgia. North Carolina, South Carolina and Georgia soon became dormant and were reorganized at a later date.

The period of anti-Masonic activity (1826-1832) had a subduing effect on Templar expansion and a number of Encampments and Grand Encampments became dormant. At the same time, additional Encampments were quietly formed with the result that Templary maintained its numbers during that period. Nevertheless it was a number of years before Templar expansion resumed.

By the 13th Triennial Conclave in 1856, conditions had normalized throughout the country. Many dormant Grand Encampments had been reactivated and several newly chartered. At that conclave the Constitution was amended and many titles were changed. The State Grand Encampments were redesignated Grand Commanderies and their presiding officers became Grand Commanders. All "General" references were dropped from the national body, it becoming "The Grand Encampment" and the presiding officer, the "Most Eminent Grand Master." The local bodies became "Commanderies." This conclave also first established "the official uniform" for a Knight Templar, which has been revised a number of times in the ensuing years.

There was little similarity in the ritualistic work of the various Grand Commanderies. A great deal of opposition was encountered in efforts to establish a standard work. An approved ritual was finally adopted at the 1886 Triennial, and for the first time, printed. After many years of discussion as to the rightful place of the Order of Malta in the sequence for conferral, it was placed last in the printed ritual. This would indicate that it was the prime degree of the rite, which was not the case. The Order of the Temple remained at the apex, whereas, the Order of Malta could be conferred in full or short form, indicating its lesser status. In England the Order of Malta had been (and is) conferred last as an optional degree and that situation probably affected the result in the American placement. At the 34th Triennial in 1919, the sequence was altered and Commanderies since that time confer the Illustrious Order of the Red Cross, Order of Malta, and The Order of the Temple, in that order.

THE GRAND ENCAMPMENT, KNIGHTS TEMPLAR OF THE U.S.A.

The Grand Encampment, since its inception in 1816, has been the sovereign head for American Templary. All Grand Commanderies in the United States and the Philippines are subordinate to it. However, all legislation enacted at Triennial conclaves is discussed, amended and voted upon, and passed or rejected, by the delegates from the Grand Commanderies and the subordinate Commanderies. So, in effect, the Grand Encampment is actually the Grand Commanderies in legislative session. This differs from the General Grand Chapter and the General Grand Council where the State bodies are completely sovereign within their jurisdiction.

Officers of the Grand Encampment are elected to serve for the triennium. They are

Most Eminent Grand Master
Right Eminent Deputy Grand Master
Right Eminent Grand Generalissimo
Right Eminent Grand Captain General
Right Eminent Grand Treasurer
Right Eminent Grand Recorder
Right Eminent Grand Prelate (appointed)

Seven Department Commanders are appointed by the Grand Master for the triennium.

The following officers are appointed by the Grand Master to serve only for the Triennial Conclave. In recent years the Department Commanders have been appointed to occupy these stations:

Right Eminent Grand Senior Warden
Right Eminent Grand Junior Warden
Right Eminent Grand Standard Bearer
Right Eminent Grand Sword Bearer
Right Eminent Grand Warder
Right Eminent Grand Sentinel
Right Eminent Grand Marshal (optional)

The Grand Encampment is international in scope. There are (1978) 48 Grand Commanderies in each of the contiguous United States, except Delaware, Massachusetts and Rhode Island are one. Grand Commanderies are located in the District of Columbia and the Philippines. Also, Subordinate Commanderies are located in Alaska (3), Canal Zone, Delaware (2), Germany (7), Greece, Guatemala, Hawaii, Japan, Mexico (3), Puerto Rico, and Saudi Arabia.

The official publication of the Grand Encampment is "The Knight Templar" magazine. It is published monthly and mailed to all affiliated Templars. Each Grand Commandery is provided a two page supplement for reporting local news and special events.

A number of films and slide presentations have been produced by Grand Encampment for use of the Subordinate and Constituent Commanderies. The foremost is probably "The Cavalcade of Templary" which describes the history and the benevolent activities of the Order. Many Grand Commanderies and Constituent Commanderies own copies of this film. Copies of the films and slides may be purchased, or borrowed for short periods from the Grand Encampment.

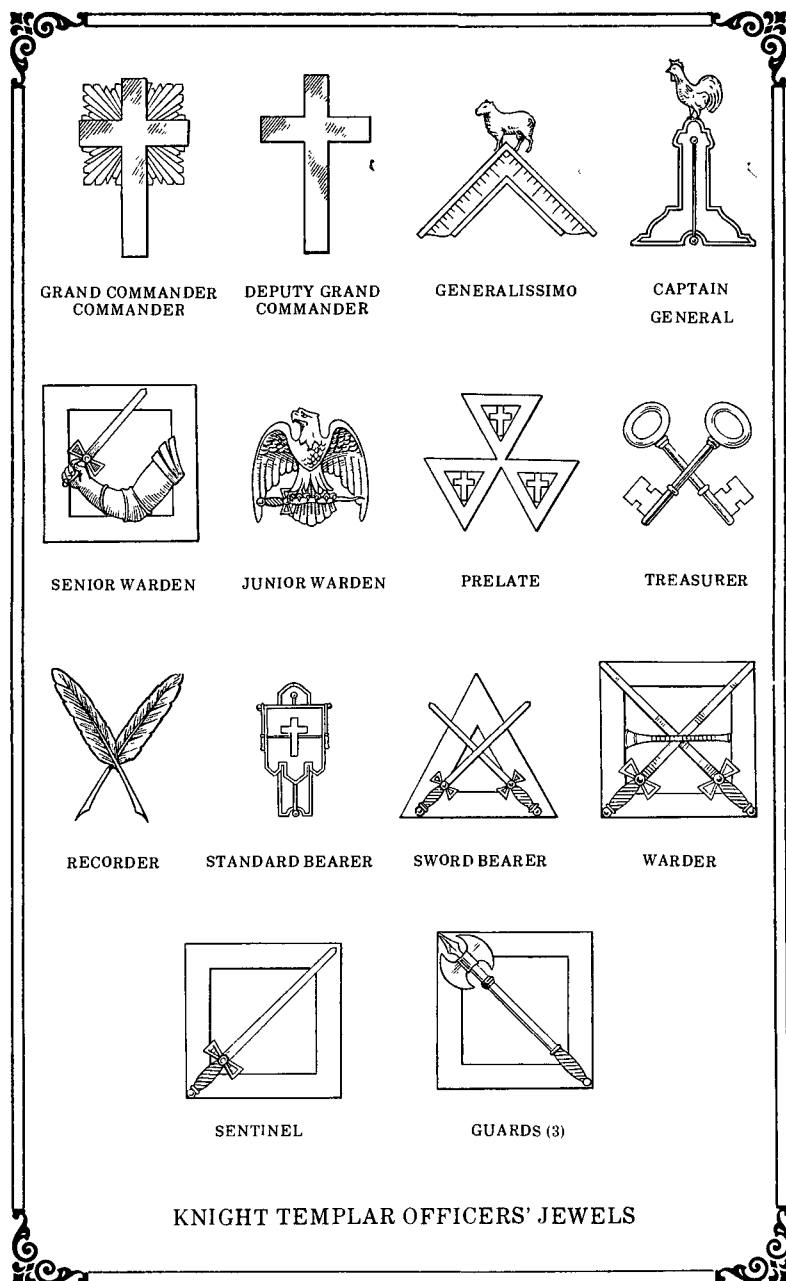
The Grand Encampment has published various pamphlets on a number of Templar topics for the use of the membership. Information for securing copies of these may be secured from the Recorder of your local Commandery.

GRAND COMMANDERIES

Grand Commanderies of Knights Templar are responsible for the orderly conduct of Templar affairs within their (state) jurisdiction.

The officers of a Grand Commandery are

Right Eminent Grand Commander
Very Eminent Deputy Grand Commander
Eminent Grand Generalissimo
Eminent Grand Captain General
Eminent Grand Senior Warden
Eminent Grand Junior Warden
Eminent Grand Prelate
Eminent Grand Treasurer
Eminent Grand Recorder



Eminent Grand Standard Bearer
Eminent Grand Sword Bearer
Eminent Grand Warder
Eminent Grand Sentinel

the approved cases. Therefore, special voluntary campaigns have been conducted through the Templar Commanderies in recent years to secure the required revenue

Additional programs have been instituted whereby a Templar may become a Life Sponsor (\$30.00), an Associate Patron (\$50.00), or a Patron (\$100.00) which relieves himself and his Commandery of the \$1.00 annual assessment. Contributions are solicited for Patrons and Associate Patrons from any individual or organization to support this great work. Only a Templar may become a Life Sponsor. Many Commanderies have 100 percent of their members as Life Sponsors.

Templars are encouraged to assist this activity by securing deserving cases for treatment and assisting in making proper application, to secure additional contributions, and support their Commanderies' annual voluntary campaigns

Additional information on this program can be obtained through the Chairman of the K.T. Eye Foundation Committee on the Commandery level, from the Commandery Recorder, or from The Grand Encampment.

THE KNIGHTS TEMPLAR EDUCATIONAL FOUNDATION was launched in 1922 with these words.

"We feel that the Grand Encampment can build no greater monument nor inaugurate a more worth-while movement than to put into effect a plan which will provide educational advantages for the youth of our beloved Country, thereby enabling them to become more useful members of society and better citizens of this Republic."

With this action, the Knights Templar became the first fraternal order to establish a program to assist needy young men and women to complete a higher education. Loans are normally made for the last two years of a four year program, and are repaid at low interest after graduation

The initial funding was derived by transferring \$1,000,000 from Grand Encampment's General Fund plus assessing each member \$1.00 a year for nine years. Committees were formed in each state Grand Commandery to regulate the program in their jurisdiction.

Since the inception of this foundation, over \$29,000,000 has been loaned to worthy individuals. As this is a loan program and does not make grants, the funds revolve and the program is self-sustaining.

Each K T Commandery has a committee to assist the Grand Commandery in the work of this foundation.

LOCAL PROGRAMS

In addition to the foregoing, many Grand Commanderies have instituted their own benevolent projects. These consist of: Scholarships for Seminary Students, Youth Activities, Ministerial Travel to the Holy Land, support for other Masonic projects, and many others. Additional information on these programs may be secured from the Recorder of the local Commandery

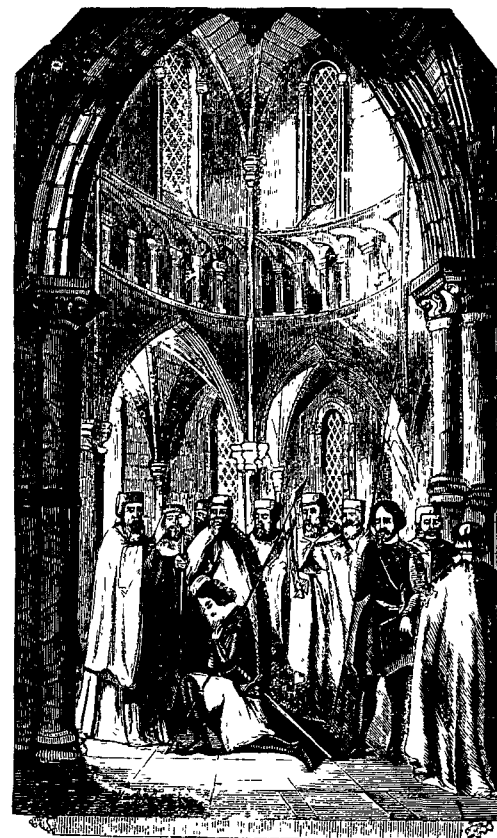
KNIGHT TEMPLAR PRIESTS

The Order of Holy Royal Arch Knight Templar Priests is an invitational organization with membership limitations. Members are selected on the basis of outstanding performance as a Commander of a Commandery of Knights Templar

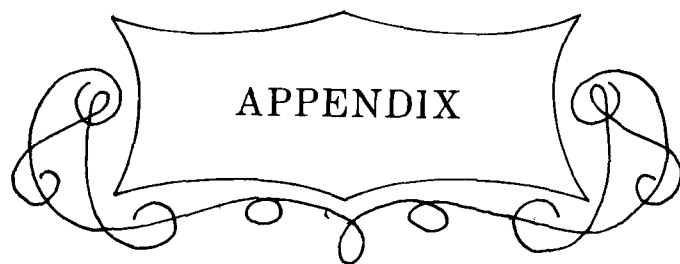
The Order has historic roots in England that trace back to 1786, with references back to 1686, the traditional year of revival. The "Priestly Order" was referred to within the ceremonies of "The High Knights Templar" in Ireland in 1755. There are records of the conferral of this Order in the United States during the 1800's but the authority is unknown

The Grand College of America, Holy Royal Arch Knight Templar Priests was formed in the United States in 1931. The number of Tabernacles permitted in each state is dependent upon the number of chartered Knight Templar Commanderies. As this is written, there are approximately 61 chartered Tabernacles in this country with a total membership of 1800 Knight Priests. Due to the organizational limitations, this is necessarily the most select invitational organization within the York Rite system.

The Order exists in other foreign jurisdictions (Additional Honorary and Invitational Organizations of the York Rite will be found in the Appendix)



ADMISSION OF A NOVICE TO THE VOWS OF THE ORDER OF THE
TEMPLE



PROTOCOL AND MASONIC COURTESIES

Certain customs have become established throughout the Masonic fraternity regarding the proper use of titles and the procedures to use when introducing distinguished guests, with particular deference to the Most Worshipful Grand Master of Masons and other Grand presiding officers.

While all Masons meet on the level, additional honor and respect is rendered to the officers of the fraternity. Members are appropriately addressed as Brother, Companion, or Sir Knight as applicable to the Rite which is working. In the case of an officer, the title of office should follow, such as, Brother Secretary, Companion Secretary, etc. When a member achieves the distinction of presiding over a constituent Lodge, Chapter, etc., that office warrants an additional "honorary title," such as, Worshipful Master, Excellent High Priest, Illustrious Master, and Eminent Commander. In the Grand bodies, the same rule applies. The rank and honorary titles are listed in the appropriate sections of this book.

There is one exception to the manner in which officers may be addressed . . . In the Lodge, Chapter, and Council (which are ancient craft Masonry) the honorary title may be applied to the name of the individual, such as Most Worshipful John Doe (if Grand Master of Masons or a Past Grand Master), omitting the office he holds. However, it would be preferable to address him as Most Worshipful Grand Master. This procedure is applicable to all officers of those three Rites. The exception is in the Commandery where the honorary title is always and only applied to the office, such as Sir Knight John Doe, Right Eminent Grand Commander. To address him as Right Eminent John Doe is incorrect.

Another subject is the proper protocol to apply when officially receiving distinguished guests and dignitaries. In most jurisdictions, there are a few exceptions, the dignitaries are received in reverse order to their rank. The lower officers are introduced first, followed by the higher ranks, and the Grand Master of Masons is received, individually and last, regardless of which body is at work. If officers of several Rites are present, the ranking officer of the host body is usually received just prior to the Grand Master.

There is also a proper procedure to apply when extending public and private Grand Honors to visitors. This will not be dealt with in this account as they vary between the Rites, and the presiding officer should have learned them several years prior to his elevation to that office.

DUTIES OF OFFICERS

When you voluntarily join an organization, whether it be a Church, Civic Club, Fraternal Association, or a similar group, you are initially and permanently influenced by the manner in which the organization conducted the ceremonies of your reception. You will remember whether the surroundings were neat or cluttered, and wonder why certain events transpired. In short, you will make a critical analysis of the whole proceedings that will have a lasting effect on your attitude to that organization. The conclusions you draw from your analysis are a direct reflection, whether good or bad, upon the caliber of the officers of that group. While we might be reluctant to pass judgement, such an analysis of our personal experiences is a normal human response.

Having passed through the ceremonies, you now wish to meet the other members and will be influenced by the warmth and hospitality which they extend. In the event you have been favorably impressed with the aspects of your reception, up to that point, you will normally desire to establish yourself as a contributing member of the group. To do this, you will have to learn the background, rules, procedures, and programs of the organization. How can this be accomplished . . . ?

When the veils have been removed from this allegory, we find a simple outline upon the tracing board:

- A. Our Mission—To initiate the candidate in an impressive manner.
 - 1. A qualified, rehearsed degree cast
 - 2. Hall and equipment, neat and in good repair
 - 3. A good attendance for inspiration.
- B. Educate the Candidate
 - 1. History and background of the organization
 - 2. Lessons contained in the degrees.
 - 3. The candidate's rights and privileges.
 - 4. Ongoing programs of the organization—Charitable, Fellowship, Educational.
- C. Integrate the candidate into the activities.
 - 1. Degree Team
 - 2. Committee assignments
 - a. Charity
 - b. Membership
 - c. Visitation
 - d. Education
 - e. Fellowship
 - f. Special Projects
- D. Repeat the foregoing.

Masonic organizations are so structured that each officer has certain responsibilities that are inherent in his office. In accepting the office, he agrees to fill his station for all meeting. If for no other purpose, this guarantees a quorum to conduct business. He also stays abreast of the current business that is transacted. When unavoidably absent, he should inform the presiding officer and, ideally, secure his replacement.

In a progressive line, each officer should be improving his knowledge of the ritual, landmarks, customs, and programs of his local body, as well as the state and national programs that affect it. Ritualistic responsibilities should be learned a year early to guarantee proficiency.

Concurrently, each officer should feel a responsibility to see that each candidate is properly received into the organization and integrated into the program. The earlier the candidate learns the objectives of the Order

and the methods employed, the sooner he will be inspired to participate. A knowledgeable member is a valuable member. This also insures that healthy new blood is continuously received. While the presiding officer has the overall responsibility for governing the body, he must have the cooperation of each officer to insure success.

The inexplicable feeling of brotherly love and friendship that prevails throughout the Masonic fraternity cannot be gained from books and lectures. It manifests itself when the members and officers work together with dedication and enthusiasm, each making his contribution for the good of the Order.

LEADERSHIP

The principle attribute for the development of a leader is that an individual have a desire to accomplish some worthwhile task. Once you have this desire, and most of us do, the mechanics for executing your mission can be learned.

The presiding officer of your Masonic body cannot, or be expected to, head up all of the programs of the organization. Each program requires one dedicated individual to provide the leadership necessary for its successful employment. Masonic organizations offer many diverse opportunities where a degree of leadership is required. Some of these are: Charitable Projects, Candidate Education, Degree Teams, Sick and Visitation, Membership Committee (not lodge), a Uniform Committee in the Commandery, and many others. Compare the performance of your organization with that list and you will discover a number of areas where your talents are required.

There is not room in this small volume for a full course on Leadership. However, the main points for planning and executing a program are listed below. Select your program and make up your outline.

Planning a Project:

A. Make a Plan:

1. State your objective clearly.
2. List a number of ways to accomplish the mission.
3. List materials, finances, etc., on hand and/or required.
4. List individuals who could assist you.

B. Refine the Plan:

1. Keep your objectives in mind.
2. Select the methods you intend to use. Discard the unwieldy. The simpler, the better.
3. Establish a timetable for attaining your objectives.
4. Assign definite responsibilities to your assistants. Inspire uninvolved members to assist you.

C. Issue your orders and put the plan to work.

D. Continually supervise while the plan is in effect, making modifications as necessary.

This simple outline has governed the planning of all of the world's great generals. This plan is adaptable to securing 50 new members this year, revitalizing degree teams, securing \$10,000 for your charitable objectives, or any other program of your organization. We have the manpower, we only need someone to take the lead and help the members participate.

Caution—There are two types of leadership, Autocratic and Persuasive. When dealing with volunteer workers, the persuasive approach is the only viable course. An autocratic approach is immediately obvious to the membership and turns more people off than on. The best approach is to organize a "team," where all work together for the good of the order.

The successful leader is not personally involved in all of the programs of his organization. He selects areas in which to become a specialist. He trains new members to carry on his work. He turns the responsibility over to them, assists them, and then goes on to develop other areas requiring his abilities. This is a highly important feature of the leadership process.

The personal satisfaction gained from the successful completion of a worthwhile project is more rewarding than any honor or recognition bestowed upon you by some other person. Motivate yourself, then motivate others. Practice makes perfect. Leadership can be learned.

Make things happen!

HONORARY AND INVITATIONAL ORGANIZATIONS OF THE YORK RITE

THE ALLIED MASONIC DEGREES OF THE U.S.A.

This is an invitational organization which requires that all members first be Royal Arch Masons and be active in their local York Rite programs. The primary aims of the Grand Council, A M.D. are to encourage research in Masonic subjects, and to support the local York Rite bodies. Subordinate Councils are limited to 27 members and, at this writing, there are 122 Chartered Councils throughout the United States.

KNIGHT MASONS OF THE U.S.A. (formerly of Ireland)

The Knight Masons control the "Green Degrees" of Ireland which for many years had been conferred by their Knight Templar Priorities. Councils had existed in the United States under Irish charter until a Grand Council was established here in 1967. This, too, is an invitational organization and all candidates must be Royal Arch Masons, be sponsored by a member Knight, and pass a unanimous ballot.

KNIGHTS OF THE YORK CROSS OF HONOR (K.Y.C.H.)

To be elected a Knight of the York Cross of Honor requires that an individual be elected Worshipful Master of his Symbolic Lodge, High Priest of his Royal Arch Chapter, Illustrious Master of his Cryptic Council, and Eminent Commander of his Commandery of Knights Templar. He then must be sponsored by a member Knight and pass a unanimous ballot.

When a member Knight has been elected to preside over one of the four Grand Bodies, he is invested with the rank of Grand Cross and is awarded a Quadrant to apply to his jewel.

The organization is governed by the Convent General, Knights of the York Cross of Honor, and is international in scope. In 1977 there were over 10,000 members located in five countries of the world.

The Convent General supervises the York Cross of Honor Research Foundation, which is presently supporting research into cures for leukemia, and solicits contributions and bequests. Each year additional progress is reported in controlling the ravages of this disease.

THE RED CROSS OF CONSTANTINE

The Order of The Red Cross of Constantine is an invitational organization and is considered by many to be the highest honor that can be awarded within York Rite Masonry. The membership of each Conclave is limited. An individual must have demonstrated a high level of dedication and performance in his Masonic activities, be proposed for membership by a member Knight, and pass a unanimous ballot.

The governing body is the United Grand Imperial Council of the Knights of the Red Cross of Constantine and Appendant Orders for the United States of America, Mexico and the Philippines, with approximately 6000 members at this time.

This Order of Knighthood is based upon Trinitarian Christianity and was traditionally founded by Constantine the Great after the Battle of Saxa Rubra in 312 A.D. While no direct connection can be made with that legendary Order, the principles and attributes have been carried over into modern Freemasonry.

Sovereign bodies of the Red Cross of Constantine exist in other countries of the world.

BIBLIOGRAPHY AND SUGGESTED READING

It is frequently difficult for new members of the craft to secure literature for their personal enlightenment or research purposes. This bibliography lists a number of volumes that contributed, to some degree, in preparing this work. Where marked "out of print" they may be available in Masonic libraries. Thousands of valuable Masonic volumes can be found in used book stores, etc. Interested Freemasons should search them out and return them to circulation within the craft. Your local Secretary or Recorder should have catalogs and lists whereby the following books and additional works may be secured.

CHAPTER OF ROYAL ARCH MASONS:

Denslow, Ray V., *History of Royal Arch Masonry* (3 vols), Trenton, Mo., Turnbull-Denslow, 1956 (limited number of sets available from General Grand Recorder of General Grand Council)

Jones, Bernard E., *Freemason's Book of the Royal Arch*, London, Harrap & Co., 1957

Denslow, Ray V., *A Handbook for Royal Arch Masons*, General Grand Chapter of Royal Arch Masons, International, Fourth Edition (Paper Cover), 1974

COUNCIL OF ROYAL AND SELECT MASTERS:

Hinman, Denslow, & Hunt, *A History of the Cryptic Rite* (2 volumes), Tacoma, Wash., General Grand Council, 1931 (A limited number of sets are available from General Grand Recorder of General Grand Council)

History of the Cryptic Rite in North Carolina, Oxford, N. C., Press of Oxford Orphanage (Limited number available from Grand Recorder, R. & S. M. of N. C.)

COMMANDERY OF KNIGHTS TEMPLAR:

Scully, Francis J., *History of the Grand Encampment, Knights Templar of the U.S.A.*, Greenfield, Indiana, Wm. Mitchell Printing Co., 1952 (out of print—plans are underway to publish an updated edition)

Brown, William Mosely, *Highlights of Templar History*, Greenfield, Indiana, Mitchell-Fleming Printing Co., 1958 (available from Grand Encampment)

GENERAL:

Jones, Bernard E., *Freemasons' Guide and Compendium*, London, Harrap & Co., 1975 (If the writer could only own one book on Freemasonry, it would be this one. It is written on English Masonry, but is generally accurate when referring to practices in the U.S.)

Coil, Henry Wilson, *A Comprehensive View of Freemasonry*, Richmond, Va., Macoy, 1973

Stillson, H. L., and Hughan, W. J., *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders*, London, The Fraternity Publishing Co., 1910 (out of print)

Mackey, Albert G., and others, *Encyclopaedia of Freemasonry*, New York, The Masonic History Company, 1920. (several updated editions are available today)

RULES FOR MASONIC DATES

The various Masonic Rites date their activities from a year of particular significance in their traditions, as follows:

ANCIENT CRAFT MASONS

Commence their era with the creation of the world, calling it Anno Lucis (A.L.), "in the year of light," 4000 years prior to the Christian era, thus, 4000 plus 1978 = A.L. 5978

ROYAL ARCH MASONS

Date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A.I.), "in the year of discovery," 530 years prior to the Christian era, thus, 530 plus 1978 = A.I. 2508

ORDER OF HIGH PRIESTHOOD

Date from the year of the blessing of Abraham by the High Priest Melchizedek, Anno Benedictionis (A.B.), "in the year of the blessing," 1913 years prior to the Christian era, thus 1913 plus 1978 = A.B. 3891

ROYAL AND SELECT MASTERS

Date from the year in which the temple of Solomon was completed, Anno Depositionis (A.Dep.), "in the year of deposit," 1000 years prior to the Christian era, thus 1000 plus 1978 = A.Dep. 2978

KNIGHTS TEMPLAR

Date from the year of the organization of the ancient Order, Anno Ordinis (A.O.), "in the year of the Order," 1118 of the Christian era, thus 1978 minus 1118 = A.O. 860

Festival of St. John the Baptist—June 24th.

Festival of St. John the Evangelist—December 27th



For information on securing copies of this book for developing your organization,

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