

THE

MARK



The Official Publication of the Grand York Rite of the Philippines

Rise of the Rite



FIRST ISSUE



EDITOR'S NOTES

C&SK Marlon M. Castor, Editor In Chief

A York Rite paper? About damn time!

It was more than a year ago when our lodge secretary ME Danilo C. Datu, Sr. coaxed me into developing the concept of a new publication dedicated to the York Rite. He then brought in the well-versed pen of Comp. Joey Villegas, whose dedication to masonic research and literature is something worth emulating. At that time, I was at the helm of GLP's The Cable Tow and could not go full time on the project until a few months later.

Thus, while helping ourselves to a poolside lunch somewhere in Makati, **THE MARK** was finally conceptualized.

With the phenomenal growth being experienced by the Grand York Rite over the past few months; the institution of more York Rite Bodies across the country, developing a regular medium whereby its

constituents can receive news and developments from other corners of the jurisdiction has become imperative and downright necessary.

As soldiers of the faith, the ability to receive and use information is of critical importance on the battle field. As units become more dispersed and spread around the battle field communication becomes more important. In the old days when knights rode horses a commander could see almost all his troops and the enemy. Giving orders was as simple as yelling them or sending a messenger.

So what do I think of the Grand York Rite having its own publication?

It's about damn time!



EDITORIAL STAFF

C&SK MARLON M. CASTOR
Editor- In-Chief

C&SK GIOVANNI A. VILLEGAS
Associate Editor

ME DANILO C. DATU, SR.
Business Manager

The Mark is the official publication of the Grand York Rite of the Philippines. It is a semi-annual publication for and in the interest of the members of the subordinate York Rite Bodies in this jurisdiction, who are regular subscribers thereto. Original articles are subjected to editing, and when published becomes the intellectual property of the publication. Any article published in The Mark may be reprinted in full, or excerpts thereof reproduced, provided proper attribution to the author is made, the source is given due credit, and The Mark's desk is furnished with a courtesy copy of the reprinted material. The publication holds office at the G/F Plaridel Masonic Temple, 1440 San Marcelino St., Ermita, Manila D 2801, Philippines. PAID ADVERTISEMENTS ARE ACCEPTED FOR PRINTING IN THE MARK.

IN THIS ISSUE

Editor's Notes	2
Making Your Mark	4
Humble Beginnings	7
A Salute To Enlightened Writing	8
The Secretary's Corner	10
From The Department	13
Commander's Corner	
The York Rite For Better Sight	15
The York Rite Of Freemasonry	20
The Power Of Language	34
A Tercentenary Oration	39
The Chronology Of The York Rite Degrees	46
Here Comes The Red Coats Participate!	74
The Rite Rises In Rizal	78
The Grand York Rite Holds Annual Joint Conferral	80
Brotherhood Of The Blade	84
Constituent Chapters	85
Constituent Councils	87
Constituent Commanderies	91



MAKING YOUR MARK

By: ME EMMANUEL R. BRAVO, GRAND HIGH PRIEST

My beloved Companions and Sir Knights, if you would recall the moment when you were first introduced to the York Rite of Freemasonry, one of the first things you were told to do is to make your mark. This was in the Mark Master’s degree.

For some, that moment was years ago. For others, it seemed just like yesterday when you were told that our forebears had been doing this since the dawn of our ancient craft. But how many of us have really understood this allegory? How many of us have really

made our mark?

Our Ancient Craft informs us that marks may be found in all forms and in all mediums for we were told that our ancient brethren left their marks on their opus. But what is indeed the opus of Freemasonry? To

answer this query, we need to take a closer look into the true nature of our Noble Order – that we are in our very core, a fraternity; a brotherhood of men under the Fatherhood of God.

Being a brotherhood, what then should be the labor of masons?

There is no better way to answer this query than to look inside the pages of the volume of the sacred law – which we have been repeatedly told, is given to us as the rule and guide of our faith and from which every craftsman worth his salt should draw inspiration from. A passage of scripture drawn from 1Peter 2:17 provides a simple guide in making our marks as mason. The passage states that we should “Honor all men. Love the brotherhood. Fear God. Honor the King.”

Honoring all men requires masons to respect his fellowmen. To treat them no lesser than how they should be treated as members of the human race. This would require us to acknowledge and respect their rights and give every man his due.

Loving the brotherhood means that we should remain true to the principal tenets of Freemasonry. It also means that we should treat its members with the same love that we hold to a blood relative. For we are brethren by choice, not by blood. We chose to love the fraternity and all its members.

**Honoring all men
requires masons to
respect his fellowmen.
To treat them no lesser
than how they should be
treated as members of
the human race.**

As such, petty squabbles and minor differences should be beneath us and that our association with each other should always be governed with peace and harmony.

Fear God. Respect His law. Abide by the dictates of the sacred law. Indeed, worthy members of the craft are enjoined to remain steadfast to their faith for Freemasonry seeks to bring men closer to his

divine creator and as members of the York Rite, we are also called to be the defenders of the faith.

Honor the King. This simply means that we should maintain obedience to the duly constituted authorities and become good citizens of the land and not consider ourselves beyond the laws of the land. As York Rite Masons,

the programs and activities that it engages in.

My companions and sir knights, the guide to become worthy masons have been laid out to us already like design drawn upon the trestle board. This is the mark that should characterize and identify the true and worthy members of the Craft. I therefore enjoin you to make your mark as masons, not

My Companions and Sir Knights, the guide to become worthy masons have been laid out to us already like design drawn upon the trestle board. This is the mark that should characterize and identify the true and worthy members of the Craft.

we are called upon by the order to become exemplars in our society and not be seen as members of a privileged few who shows little regard for our government and to statutory compliance. Furthermore, in honoring the King also means that we should also remain loyal to the Grand York Rite and be obedient of its teachings as well as be supportive of its officers and

only in the titles and honors that one may receive during the course of one's masonic journey. Instead, make a more visible mark in the service that you perform for the Craft and for your fellowmen. Make your mark in the numerous lives that you will touch along the way. And most importantly, make that indelible mark that will bring honor to the Craft that will withstand the test of time.



Humble Beginnings

**By: MI GREGORY B. BLAS, PGHP, KYGCH, ILLUSTRIOUS GRAND MASTER
Companions & Sir Knights:**

Today marks the inaugural issue of "The Mark". As other jurisdictions have had their publications for many years, we now join them in an effort to keep our members of the Grand York Rite of the Philippines informed and updated on the various activities of the subordinate bodies. The latest news and events from the General Grand Chapter, Council and Commandery will also be in available to every member.

From our humble beginnings with postal mail and phone calls to keep us up to date on the latest activities of our fraternity, social media has helped to link us together and coordinate information. But now, with each succeeding issue we will have a permanent record of what we each have accomplished for the archives and can serve as a resource to inspire the future

leaders of York Rite Masonry in the Philippines.

I look forward to a successful publication, for the sharing of ideas, activities and the opportunity to provide masonic education to the dedicated members who wish to learn more of the York Rite history and esoteric lessons it imparts.



A Salute to Enlightened Writing

By: SK MANUEL LIAM C. GARCIA, RIGHT EMINENT GRAND COMMANDER

"One of the most important facets of our rite is the dispensing of masonic knowledge to the less informed brethren. As one of the two concordant bodies in this jurisdiction, it is our duty to provide greater understanding of Masonry to our brothers, companions and sir knights. For more than 200 years, the York Rite and the Scottish Rite are considered to be the institutions of higher learning in Freemasonry. What better way to spread the experience and keep members up to date than to come out with a magazine such as **THE MARK**. This is indeed a great and worthy undertaking and I do congratulate and commend all the Companions who have spearheaded this and made it a reality. This publication is timely as the Rite has been growing and spreading throughout the jurisdiction for the last few years. It is a great avenue for masonic education, announcements from the Grand Bodies and its officers, statistical information of the Rite and for keeping in touch with Chapters, Councils, Commanderies and other bodies through this jurisdiction and beyond.

To the editors and sponsors, may you have the enlightenment, perseverance and energy to keep this publication going in the years to come, may you continue to enlighten the brethren and make them more knowledgeable masons- An oath we took when we were received and acknowledged as most excellent masters.

To the companions of the rite, please support **THE MARK** by

sharing it with our brethren, by providing the editors with your great articles and of course, by encouraging other companions to do the same.

I wish **THE MARK** all the success in the years to come. May it prove to be as enlightening as it is useful.

Congratulations and more power to all the companions and Sir Knights of this jurisdiction!

The Grand Secretary's Trestle Board

By: ME DANILLO C. DATU, SR., GRAND SECRETARY

Seek light! More light!

My Congratulations and profound gratitude to Sir Knights and Companions Marlon M. Castor and Giovanni A. Villegas, who without hesitation helped, worked and contributed to the fulfillment of this historic undertaking – the publication of the first issue of THE MARK, the official newsletter of the Grand York Rite of the Philippines.

Thinking aloud, we are planning to present this in the upcoming Annual Grand Reunion for approval of the Sir Knights and Companions, and propose that the cost of its publication be included in our annual dues similar to what is being done in the blue lodges. We deem it prudent to come out with three (3) issues a year as the same

sounds doable.

We enjoin everyone to send not only pictures but articles of your constituent chapters, councils, and commanderies whose histories, activities, and occasions are worth sharing with other York Rite Masons.

For the rest of the year, please

take note of the following programs and activities in our pipeline:

GRAND YORK RITE JOINT CONFERRAL OF DEGREES

This early, kindly have your candidates for York Rite Degrees send their duly-accomplished Petition Forms to our Secretariat for circulation purposes nationwide.

Target Date: 7th and 14th of October, 8:00 am

Where: Scottish Rite Temple, 1828 Taft Avenue, Manila

TEMPLAR'S NIGHT

A medieval-themed fraternal banquet for Knights Templars and their ladies! Special guests to be announced! A special feature would be a dramatization of "The Trial of Jacques DeMolay " to be presented by the DeMolays

Target Date: Thursday, October 19TH, 6:30 PM

Where: under negotiation (To be announced, most probable at the Heritage Hotel along Roxas Blvd., Pasay City)

NOTE: SK DUANE VAUGHT, Grand Master of the Grand Encampments of Knights

Templar of the USA will JOIN us from October 19 (Thursday), morning until the end of the Annual Grand Reunion on October 21 (Saturday).

STATED MEETINGS and CONFERRALS (For Members and by Invitation Only)

What:

- Knight Crusaders Of The Cross at 8:00 AM
- Order of the Silver Trowel at 1:00 PM
- Order of the High Priesthood at 3:00 PM

When: Thu, October 19, 2017

Where: Philippine DeMolay Center, Grand Lodge of the Philippines

ANNUAL GRAND REUNION

What:

- Grand Chapter of Royal Arch Masons from 8:00 am to 12:00 noon
- Grand Council of Royal & Select Masters from 1:30 pm onwards

When: Fri, October 20, 2017

Where: 3rd Floor, Plaridel Masonic Temple, Grand Lodge Of The Philippines

STATED MEETING (For Members and By Invitation Only)

What: Holy Royal Arch Knights

Templar Priest or KYCH – Asoka Conclave
 When: Fri, October 20, 2017 at 4:30 PM
 Where: Philippine DeMolay Center, Grand Lodge of the Philippines

and By Invitation Only)
 What: York Rite Sovereign College of North America
 When: Sat., October 21, 2017 at 2:00 PM
 Where: Philippine DeMolay Center, Grand Lodge of the Philippines

ANNUAL GRAND REUNION

What: Grand Commandery of Knights Templars
 When: Sat., October 21, 2017 at 8:00 AM
 Where: 3rd Floor, Grand Lodge of the Philippines

Let us continue supporting the Grand York Rite of the Philippines. Continue spreading the teachings and lessons of the York Rite Degrees to our less informed Brethren.

STATED MEETING and CONFERRAL (For Members

Seek light! More Light! Participate!



thanks the following for their pledges for the publication of this newsletter!

ME Emmanuel Bravo, GHP	Php	5,000.00
Companion & Sir Knight Hernani Lopez, Sr.		2,000.00
Companion & Sir Knight Greg Macasaet		10,000.00
Companion & Sir Knight Dexter Ng		2,000.00
Companion & Sir Knight Arlen De Guzman		5,000.00
Companion & Sir Knight Maverick Evangelista		3,000.00
Companion & Sir Knight Evaristo Leviste, PGC, KCT		1,000.00/mo.
Capitol York Rite Bodies		20,000.00
Companion & Sir Knight Anonymous		2,000.00
Companion & Sir Knight Rafael Roxas		2,000.00
Companion & Sir Knight Armando Cazzola		5,000.00

From The Department Commander's Corner



Sir Knight Evaristo Leviste PGC KCT
 REDC-Far East
 GEKT-USA

Knighly greetings to all Companions and Sir Knights!

First of all, I would like to commend the progenitors and the Editorial Staff of this publication, THE MARK, for a job well done.

It definitely enhances the propagation of information coming from the three major York Rite Bodies in our jurisdiction.

the Visitation of our Most Eminent Grand Master Duane Lee Vaught, KGC, GCT, who will be gracing the occasion of the Annual Conclave of the Grand Commandery of Knights Templar of the Philippines.

We are expecting to see each and every one busy during York Rite Festivals in the coming months that will culminate during our next Annual Grand Reunion this October 19-21, 2017.

Sir Knight Manuel Liam Garcia, our Grand Commander, and concurrent Grand Encampment Coordinator will be laying out the plans for this forthcoming visitation to make it a unique and memorable sojourn for our

We are nonetheless expecting

The Mark Volume 1 No. 1

Grand Master.

On another light, I am pleased to likewise announce that based on the results of the 49th Voluntary Campaign Report from the Knight Templar Eye Foundation, the Philippines ranked No. 50 over Hawaii, Panama, Portugal and Romania. Okinawa Commandery No. 2 cupped the No. 1 rank, with Rajah Commandery No. 20 as No. 2 ranking and Pilipinas

Commandery No. 11 bagging the No. 3 position. I am posting the results on a separate column of this newsletter.

Congratulations, Sir Knights for your noble and charitable deeds.

Sir Knights, let us all work for a strong and vibrant York Rite in this part of the world.

A' Beauceant!

The 49th Voluntary Campaign Report from the Knight Templar Eye Foundation

Campaign Activity Record Count = 18

Body: Philippines, Knights Templar Campaign: 49th Fiscal Week: 28

NOTE: All contributions postmarked on or before May 15th are credited and closing reports are based on membership as of May 15th posted within the YRFS database. Following the close of any campaign, reports from this system may change because of membership adjustments and Commanderies merging into others. Therefore the numbers represented on these reports after a campaign has officially closed will not change the final results because official results are only based on YRFS database reports as of May 15th of that year.

	Total for Week: 28	Cumulative Total	Rank	Active Members as of: 4/1/2017	Active Member Per Capita Average	Rank	Quantity of Donations	Average Donation	Individual Unique Members Donating	Average Donation Per Unique Member
Philippines	\$0.00	\$1,300.00		569	\$2.17		32	\$40.63	29	\$44.83
Grand Commandery	\$0.00	\$0.00			\$2.17		0	\$0.00	0	\$0.00
Bicolandia No. 10	\$0.00	\$0.00		15	\$0.00		0	\$0.00	0	\$0.00
Capitri No. 13	\$0.00	\$60.00	7	6	\$10.00	3	2	\$30.00	2	\$30.00
Cavite No. 7	\$0.00	\$30.00	10	69	\$0.34	10	1	\$30.00	1	\$30.00
Eastern Visayas No. 19	\$0.00	\$0.00			\$0.00		0	\$0.00	0	\$0.00
Far East No. 1	\$0.00	\$120.00	4	28	\$4.29	6	4	\$30.00	4	\$30.00
Guam No. 4	\$0.00	\$65.00	5	75	\$0.87	8	3	\$21.67	3	\$21.67
Kalaw No. 5	\$0.00	\$0.00		28	\$0.00		0	\$0.00	0	\$0.00
Luzon No. 9	\$0.00	\$60.00	6	77	\$0.78	9	2	\$30.00	2	\$30.00
Makati No. 26	\$0.00	\$30.00	8	1	\$30.00	1	1	\$30.00	1	\$30.00
Masate No. 23	\$0.00	\$0.00			\$0.00		0	\$0.00	0	\$0.00
Nueva Ecija No. 18	\$0.00	\$0.00			\$0.00		0	\$0.00	0	\$0.00
Okinawa No. 2	\$0.00	\$375.00	1	80	\$4.69	5	5	\$75.00	4	\$63.75
Palaris No. 24	\$0.00	\$0.00			\$0.00		0	\$0.00	0	\$0.00
Pilipinas No. 11	\$0.00	\$240.00	3	41	\$5.85	4	8	\$30.00	8	\$30.00
Rajah No. 20	\$0.00	\$290.00	2	122	\$2.38	7	5	\$58.00	3	\$96.67
Saint Bernard D' Clairvaux No. 22	\$0.00	\$0.00		13	\$0.00		0	\$0.00	0	\$0.00
Sugbu No. 12	\$0.00	\$0.00		22	\$0.00		0	\$0.00	0	\$0.00
Victorino Floro, Sr. Memorial No. 21	\$0.00	\$30.00	9	2	\$15.00	2	1	\$30.00	1	\$30.00



The York Rite Masons with Filipino music icon Apl.de.ap in Davao City.

The York Rite for better sight

The Knights Templar Eye Foundation joins with other organization including Filipino music icon Apl.de.ap in donating medical eye equipment.

The Knights Templar Eye Foundation, Inc. in collaboration with the Apl.de.ap Foundation International, Philippine Academy of Ophthalmology, WesternUnion.com, and the Children's Hospital of Los Angeles, joined hands in the donation of a modern retinal diagnostic equipment to the Southern Philippines Medical Center last October 20, 2015 in Davao City.

The machine, a RetCam, is utilized to image premature infant eyes for detection, evaluation and treatment of infant ocular diseases, such as retinopathy of prematurity. This kind of infantile ophthalmic disease among newborns can cause severe blindness to a wide spectrum of retinal abnormalities if not addressed within 48 hours of diagnosis. The RetCam costs \$125,000 or around PhP5.6 million.

According to Dr. Pearl Camesis Villalon, chair of the Philippine Academy of Ophthalmology Working Group, the disease is listed as a common cause of visual impairment among Filipino children. To date, there are only 26 doctors who are trained to diagnose the disease, most, if not, all of them, are Manila-based.

SPMC medical chief Dr.

Leopoldo Vega is thankful to the foundation as SPMC doctors, pediatric ophthalmologists and retinal specialists have now been trained for diagnostics and treatment. SPMC is the only medical center to possess such kind of ophthalmologic imaging apparatus outside of Metro Manila.

According to a World Health Organization report, 75% of the world's blind children live in the poorest regions of Asia and Africa. Childhood blindness is preventable and treatable in 50%-70% of cases. Prompt screening and detection can reduce complications of retinopathy of prematurity among at-risk infants. The average cost of treatment of

“According to Dr. Pearl Camesis Villalon, chair of the Philippine Academy of Ophthalmology Retinopathy of Prematurity Working Group, the disease is listed as a common cause of visual impairment among Filipino children. To date, there are only 26 doctors who are trained to diagnose the disease, most, if not, all of them, are Manila-based.”

BELOW: The York Rite Masons with Filipino music icon Apl.de.ap (or Allen Pineda Lindo in real life).



retinopathy of prematurity is around P13,000.

The Knights Templar Eye Foundation, incorporated in 1956, is a charity sponsored by the Grand Encampment of Knights Templar. The original mission of the Foundation was "to provide assistance to those who face loss of sight due to the need for surgical treatment without regard to race, color, creed, age, sex or national origin provided they are unable to pay or receive adequate assistance from current government agencies or similar sources and to provide funds for research in curing diseases of the eye." On December 31, 2010, the Knights Templar Eye Foundation, Inc., by direction of the board, shifted the Foundation's focus

and adopted a new mission statement "to improve vision through research, education, and supporting access to care."

On the other hand, Apl.de.ap Foundation International, founded by Allen Pineda Lindo, more popularly known as Apl.de.ap of the Grammy award-winning group Black Eyed Peas, prioritizes education as its top advocacy, has commenced its first health initiative, The Campaign for Filipino Children. The campaign is in line with the foundation's education priority as it focuses on the training doctors and creating local capacity in medical communities to address retinopathy of prematurity. **—with reports from www.mindanaotimes.net**



The Makati York Rite Bodies

The brethren of Makati York Rite Bodies congratulates the editors and staff of The Mark on its maiden issue!

Makati York Rite Bodies is composed of the Makati Chapter No. 26, RAM, Makati Council No. 14, RSM, and Makati Commandery No. 14, KT. It meets at 6pm every 4th Tuesday of the month at the Jacobo Zobel Masonic Temple in Makati City.

The brethren of Makati York Rite Bodies invites all brethren in good standing of Ancient Craft Masonry to join its ranks and experience the teachings of the York Rite of Freemasonry in fun and fellowship.



Did you know that the form of Freemasonry we have here in the Philippines is that of the American York Rite system? That's right. The York Rite is not just an appendant body that one optionally joins after becoming a Master Mason. It is actually the type and form of Freemasonry that we all have come to know in our jurisdiction to be regular.

Many people mistake the York Rite to mean only those degrees that succeed the first three degrees of Freemasonry. That is because the first three, also called Symbolic or Ancient Craft degrees, are controlled by the governing body called the Grand Lodge. The succeeding degrees of the York Rite system, however, are controlled by separate individual governing bodies of their own.

Many Master Masons choose to continue their York Rite journey by eventually applying for the degrees officially under the umbrella of these separate York Rite bodies, the primary intent of which is to broaden their Masonic knowledge and understanding. Knowing that certain things were lost in the



The York Rite of Freemasonry

Understanding the intricate origins of the York Rite

third degree of the Ancient Craft storyline, the succeeding York Rite degrees pose to reveal in the most impressive manner the discovery of that which was lost, thereby completing the whole of the Temple story, culminating in what is known as the Royal Arch degree. After the Royal Arch degree, new doors begin to open for the York Rite candidates as they progress to receive more degrees and even join the chivalric orders of knighthood – all meant to bestow further Masonic knowledge.

In Freemasonry, additional degrees meant further knowledge, yet do not necessarily correspond to higher authority within the Fraternity, which is why when many Master Masons argue that “there is no degree higher than the third degree,” they are actually emphasizing the authority of the Grand Lodge (which controls only the first three degrees) over all of the Masonic Fraternity. They therefore deem the use of the term “higher degree,” to be politically incorrect for it does not mean a higher rank or position within the Grand Lodge or within any of its

subordinate Blue Lodges.

If such is the case, then why even bother joining the succeeding York Rite bodies at all? If you are one to ask or ponder on such a question, then perhaps you are among the many misguided Masons who have come to value rank, position, distinction, privilege, merit, and award as being more important than Masonic Education itself, as if such were imaginary medals meant to be collected and displayed. If you are such a Mason, then you are advised to read no further from here, for the York Rite is not for you. The York Rite is a calling – a commitment to work without the hope of fee or reward.

BEYOND THE LODGE

The seeking of further light beyond the first three degrees somehow gives the impression that the Blue Lodge is inferior to the succeeding York Rite bodies. Such is a mistaken line of reasoning, for the York Rite does not, in any way, pose to replace the Lodge as the center of one’s Masonic priority, consequently taking time and effort away from it. What it does is simply add more knowledge to the seeking Master Mason,

teach him more life lessons, and provide him with more opportunities for friendship and Masonic endeavors outside of the Lodge.

As such, only those who believe they could manage to spare and devote that extra time and effort, without



The first body of the York Rite is actually the blue lodge, which works the first three Ancient Craft degrees.

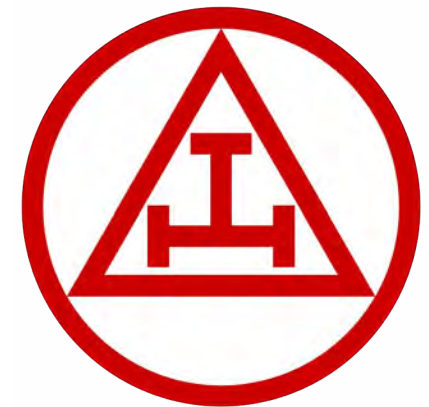
interfering with their allotted time for their own respective Lodges (including their time for work and family, of course), are encouraged to proceed further in joining the succeeding York Rite bodies. Otherwise, they would just end up receiving the degrees without hearing from them ever again. Needless to say that such has become

THE YORK RITE BODIES AND DEGREES

The York Rite is not exactly a “Rite” in the strictest sense of the word, for it is not controlled by a single governing body. Each of its three succeeding bodies – the Chapter of Royal Arch Masons, the Council of Royal and Select Masters, and the Commandery of Knights Templar – works and functions independently from one another. They have been collectively called THE YORK RITE in the US simply because of the origin they share with the existing Ancient Craft degrees therein to the type of Freemasonry which supposedly originated in York, England. The York Rite, therefore,

common practice these days, as Master Masons take the York Rite without an actual intent to devote the time to learn its lessons, but rather to merely acquire its degrees in order to be able to legitimately use its emblems as car decals that supposedly show off their so-called “Masonic achievements.” Again, it cannot be emphasized enough that the York Rite is no place for those simply seeking personal glorification.

Who then are the ideal candidates for taking the succeeding York Rite degrees? Preferably, those who have already spent enough time laboring in the Lodge should qualify, for they have already weighed, measured and proven their own capabilities to be able to assess if they are truly ready to take in more Masonry. Those who feel they have much to give and more to contribute are likewise welcome to discover what lies beyond the Lodge. Also, those who believe that they have already satisfactorily learned the lessons of the Ancient Craft and are willing to advance to further improve themselves are the perfect candidates for the succeeding York Rite degrees.



The Chapter of Royal Arch Masons, also called Capitular Masonry, works four degrees.

though owing to degrees which may have originated in York, is collectively an American initiative. It is for this reason that the "repackaged" York Rite is also sometimes called the American Rite.

The first body of the York Rite is actually the Blue Lodge, which works the first three Ancient Craft degrees. However, since this body is controlled exclusively by the Grand Lodge, we shall then refer to York Rite bodies, throughout the remainder of this article, to mean only the Chapter, the Council, and the Commandery.

The Chapter of Royal Arch Masons, also called Capitular



The Council of Royal and Select Masters, also called Cryptic Masonry, works two degrees.

Masonry, works four degrees which tell a series of stories involving the construction of the Temple of Solomon, its completion, and the eventual discovery of the Lost Word. Upon completion of these degrees, a candidate is said to have been "(1) regularly advanced to the degree of Mark Master; (2) inducted to the oriental chair as a Past Master [Note that the Past Master degree was merely inserted to satisfy a previous ruling that only those who had already presided as Masters of the Lodge may qualify to receive the Royal Arch degree]; (3) received, accepted and acknowledged a Most Excellent Master; and (4) exalted to the supreme and most sublime degree of Royal Arch Mason." Members of the Chapter are addressed as Companions and their meetings are called Convocations.

The Council of Royal and Select Masters, also called Cryptic Masonry, works two degrees which tell the story of how the Lost Word had been hidden and "preserved" in the first place, awaiting to be discovered. To qualify for the Council, the candidate must first be a Royal



The Commandery of Knights Templar is actually a series of chivalric orders, not degrees, where a Royal Arch Masons may seek membership.

Arch Mason. Upon completion of these degrees, the candidate is said to have been regularly greeted or "(1) admitted to the rights and honors of a Royal Master; and (2) permitted to penetrate the secrets of a Select Master." Another degree called Super Excellent Master is sometimes given as an honorary degree. Members of the Council are also addressed as Companions, as in the Chapter, and their meetings are called Assemblies.

The Commandery of Knights Templar is actually a series of three chivalric orders, not degrees, where a Royal Arch Mason may seek membership.

Because of the themes and imageries utilized by these orders, it is recommended that candidates should be of the Trinitarian Christian faith, not for the purpose of exclusivity, but rather to avoid possibly offending candidates who belong to religious denominations that regard such imageries as offensive. A sword-wielding Crusader Knight, for instance, may be viewed by some to be particularly offensive, however unintentional it might be. Upon acceptance to these orders, a candidate is said to have been "(1) constituted and created a Companion of the Red Cross by the Council of the Illustrious Order of the Red Cross; (2) made, constituted and admitted as a Knight Hospitaller of St. John of Jerusalem or Knight of Malta by the Priory of the Order of Malta and the Mediterranean Pass; and (3) dubbed and created a Knight Templar by the Commandery or Preceptory of the Valiant and Magnanimous Order of the Temple." Note that, similar to the Council, a candidate for the Commandery must first be a Royal Arch Mason. Members of the Commandery are addressed as Sir Knights

The Mark Volume 1 No. 1

and their meetings are called Conclaves.

Within and beyond these three York Rite bodies are other side degrees and sub-orders in which a York Rite Mason may later join, either by choice or by invitation, all being predicated by the Royal Arch degree as their minimum requirement. The Royal Arch, therefore, is regarded by the York Rite as its central and fundamental degree that takes precedence over all other succeeding degrees and orders, the reason for which has something to do with the history of the York Rite itself.

DESCENDED FROM THE ANTIENTS

The history of the York Rite covers the entire history of Anglo- (English, Scottish, and Irish) American Freemasonry itself and is therefore too long and complex to completely fit in this article. We will therefore be as brief and concise as possible, skipping details and documentary references, and mentioning only those instances relevant to the York Rite as we know it today.

During the early years of Freemasonry, while it was still

transitioning from Operative to Speculative, even up to the time after the formation of the first Grand Lodge in London in 1717, there were only two Masonic degrees – the Apprentice and the Fellow. The third degree, called Master Mason, was created much later in time and was reserved only to those who were and had presided as Masters of the Lodge, hence the name. Along with the Master Mason degree were other similar degrees created in other parts of Great Britain but were not controlled by the newly-formed Grand Lodge in London. The most notable and considered most important of these was the Royal Arch degree. [There were also other degrees, like the Mark Master degree, which claimed to be as old as or even older than the Master Mason



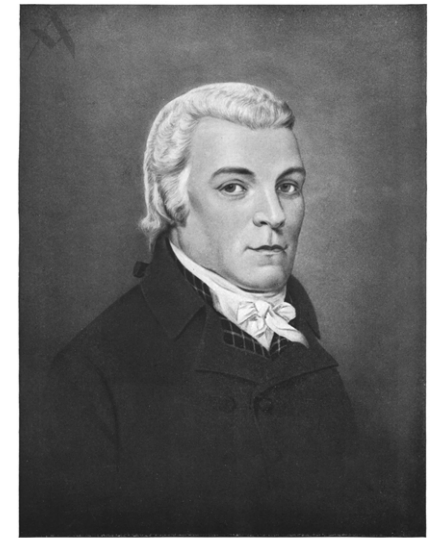
degree.]

In a move to standardize the Fraternity, the Grand Lodge of London then decided that only three degrees were to be officially worked – the Apprentice, the Fellow, and the Master Mason – disregarding all other existing degrees. Many old Lodges which were not part of the Grand Lodge system became unhappy with the decision, as most of them regarded the Royal Arch as the pinnacle degree of Freemasonry itself. Their opposition came to such a point that they set up their own Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons according to the Old Constitutions at York in 1751, calling themselves Athol Masons, Ancient York Masons [after the Ancient Society of Freemasons in the City of York which supposedly existed as early as 1705 but only formally established as the Grand Lodge of All England Meeting at York around 1725], or simply the Antients. They later took the other “disregarded” degrees under their wing, most especially the Royal Arch degree, which they considered to be of utmost importance

The Mark Volume 1 No. 1

and deserved the recognition of being the highest fundamental degree in all of Masonry.

Years later, in 1813, the two competing Grand Lodges finally decided to merge to form what is now the United Grand Lodge of England (UGLE). They



*Thomas Smith Webb
Founder of the American Rites*

Thomas Smith Webb became instrumental in the establishing of general governing bodies in Masonry.

settled their differences over the issue of the Royal Arch degree by mutually agreeing to declare that “pure Ancient Masonry consists of three degrees and no more, namely those of Entered Apprentice (first degree), Fellowcraft (second degree), and Master

Mason (third degree),” but continued by adding “including the Supreme Order of the Holy Royal Arch.” They further stated of their declaration that such was “not intended to prevent any Lodge or Chapter from holding meetings in any of the degrees of Chivalry,” pertaining to the then developing Templar and Rose Croix (Ne Plus Ultra) call themselves Antient (Ancient, Free & Accepted Masons or AF&AM), i.e., those who supposedly derived their rituals from the former York Grand Lodge. Either way, whatever the preference, both would eventually have mutual recognition as a result of the union of the two systems. However, it was actually on

When Anglo Freemasonry was brought to the New World (the colonies that would soon become the US), way before the union of the UGLE, they were either of “modern” origins (Free & Accepted Masons or F&AM), i.e., those who adopted the constitution of the former Grand Lodge of London, or of those that would eventually call themselves Antient (Ancient, Free & Accepted Masons or AF&AM), i.e., those who supposedly derived their rituals from the former York Grand Lodge.

Masonry. When Anglo Freemasonry was brought to the New World (the colonies that would soon become the US), way before the union of the UGLE, they were either of “modern” origins (Free & Accepted Masons or F&AM), i.e., those who adopted the constitution of the former Grand Lodge of London, or of those that would eventually September 14, 1797, when a certain Thomas Smith Webb authored the Freemason’s Monitor or Illustrations of Masonry, that American Masonry was given what was to become its locally-adopted rituals. The said rituals were arguably based more extensively upon those of the Antients or Ancient York Masons. This was evident in the prominent inclusion and highlight of the

HISTORY OF THE YORK RITE IN THE PHILIPPINES

Royal Arch degree which the Antients were known to have held in the highest esteem.

Incidentally, Webb became instrumental in the establishment of general governing bodies in Masonry. On October 24, 1797, he presided over a convention of committees which eventually formed the General Grand Chapter of Royal Arch Masons on January 24, 1798. The General Grand Chapter is now considered the oldest national Masonic body in the US. It is for this reason that Webb has been affectionately referred to today as the “founding father of the York Rite.” He foresaw the need for strong national and state organizations in order to preserve, invigorate, and propagate the then detached and uncontrolled ceremonies of Royal Arch Masonry, even Templar Masonry.

On June 21, 1816, the Grand Encampment of Knights Templar was organized, and on August 25, 1880, the General Grand Council of Cryptic Masons International was likewise established, completing what we now simply call today as THE YORK RITE.

The seeds of the York Rite of Freemasonry were brought to the Philippines in 1905 by American sojourning Masons in Manila who petitioned to the General Grand Chapter of Royal Arch Masons in the US to establish a local chapter. They first met March 16 that year, forwarded their petition April 8, and had their first stated convocation “under dispensation” on September 4. Then, on June 22, 1906, a charter was formally granted to the first ever Royal Arch chapter to operate on Philippine soil, assuming the name Luzon Chapter, RAM, and opened its first stated convocation “under charter” on June 10 the following year.

During the Commonwealth period, the local chapter consisted almost exclusively of American Masons. It however became the driving force that paved the way for the establishment of other local Masonic organization including, most notably of course, the Grand Lodge of the Philippine Islands itself in 1912. Others were the Scottish



THE THREE GOVERNING BODIES IN PHILIPPINE YORK RITE MASONRY: The Grand Chapter of Royal Arch Masonry, the Grand Council of Royal and Select Masters, and the Grand Commandery of Knights Templar.

Rite, the Shrine, the Order of Amaranth, and the Red Cross of Constantine which was chartered on June 4, 1915.

Luzon Chapter, RAM also survived the controversies of its time, such as the delicate relationship with the Supreme Grand Chapter of Scotland which also set up its own Royal Arch chapter in the country, called Keystone Chapter. Thankfully, because of their Treaty of Amity, both still maintain mutual and friendly relations to this day, in the same manner as mutual harmony exists between the Lodges of the current Grand Lodge of the Philippines and the sole locally-existing Lodge under the Grand Lodge of Scotland, called Lodge Perla Del Oriente No. 1034.

For the particular advancement

of the York Rite in the Philippines, Luzon Chapter, RAM became responsible for the establishment of Far East Commandery, KT as the first Commandery of Knights Templar in the country, chartered July 15, 1910. In 1912, it was also instrumental in the founding of Oriental Council, R&SM as the first Council of Royal and Select Masters in the country, which was issued dispensation on December 19, 1914 and chartered August 31, 1915 by the General Grand Council of Cryptic Masons International.

These Masonic bodies, however, became dormant when World War II broke out in 1942. Much of their records and belongings were lost due to the Japanese occupation. It took years of painstaking reorganizations to try and reconstruct from the

damages. Added to the fact that most of the American Masons have returned to the US during and after the war, much of what needed to be rebuilt were left in the hands of the Filipino Masons and the few American Masons who were left behind.

Years passed and, amidst terrible and innumerable odds, York Rite Freemasonry in the Philippines managed to survive and even flourish. On December 15, 1952, the General Grand Chapter of Royal Arch Masons in the US issued the charter for the Grand Chapter of Royal Arch Masons of the Philippines. Not long after, on October 1, 1957, the General Grand Council of Cryptic Masons International issued the charter for the Grand Council of Royal and Select Masters of the Philippines. Eventually also, on December 31, 1963, the Grand Encampment of Knights Templar of the US issued the charter for the Grand Commandery of Knights Templar of the Philippines, thus completing the establishment of all the local governing bodies of the York Rite of Freemasonry in the country.

Other Masonic organizations

under the wing of the York Rite of the US were likewise locally established, such as the Order of High Priesthood (1954), the Order of the Silver Trowel of Thrice Illustrious Masters along with the Council of Anointed Kings (1959), the Knights of the York Cross of Honor (October 7, 1961), the Holy Royal Arch Knight Templar Priests (April 21, 1990), the York Rite College (July 29, 1995), the Societas Rosicruciana In Civitatibus Foederatis (February 11, 2010), the Allied Masonic Degrees (February 12, 2010), the Knights Crusader of the Cross (October 22, 2011), and the Order of Knights Preceptor (February 10, 2012). They all showcase what a grand and magnificent view it is, for a York Rite Mason, to gaze into the vastness of the Masonic universe and admire the wonders that lie beyond the third degree.

FURTHER LIGHT IN MASONRY

The labeling of the York Rite degrees beyond those of the third as "higher degrees" raises eyebrows because the word "higher" somehow gives the notion of being better. Though each of the succeeding degrees of the York Rite has its own

separate lesson to impart, all are together considered important parts of Freemasonry itself and not one presumes to be better or superior than the other. As such, the York Rite degrees do not, in any way, undermine or undervalue the fundamentality of the third degree.

Every Master Mason is therefore highly encouraged to seek further light in the York Rite, but only for the right reason – not under the delusion to seek for a better Masonry, but rather to improve one’s self further by adding to his Masonic knowledge; continuously appreciating the advance without depreciating the basics; and all without the selfish hope of personal gain, but rather the desire to use whatever knowledge learned for the service of others and to the glory of God. Then, and only then, can all the degrees and orders of the York Rite deliver their value and purpose to the seeking Master Mason.

So the next time somebody tells you to the point of nausea that “there is no degree higher than the third degree” – using such declaration to erroneously imply that there is nothing beyond the

third degree worth taking, or under the deliberate intent of condescending those who have already taken degrees beyond the third – be warned, for these may be brethren who are still committed to darkness, and would do anything – even mock you to the point of ridicule – in order to just prevent and dissuade you from seeking further light in Masonry. Bear in mind that until they have taken the York Rite and discover its true nature, they are in no position to form any kind of opinion or judgment about it. And when they finally do take the York Rite themselves and correctly understand its lessons, rest assured that they will no longer speak irreverently of these great and most beautiful ceremonies that any Master Mason would ever have the pleasure to PARTICIPATE.

ABOUT THE AUTHORS

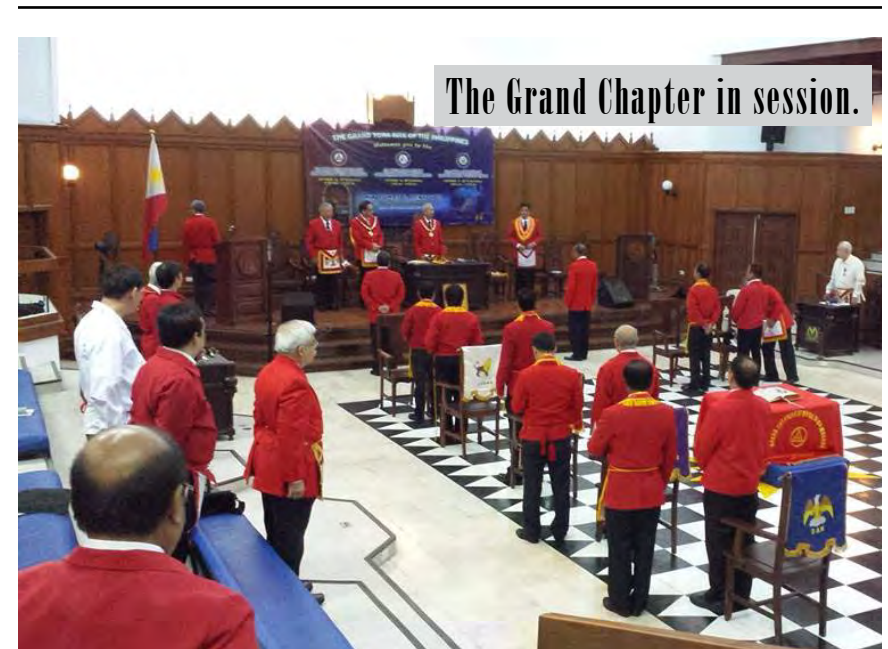
COMP. DANILO C. DATU SR. is an influential and highly motivational leader of the York Rite in the Philippines, considered by many to be the driving force behind its continuing success. He has served as the Grand High Priest

of the Grand Chapter of Royal Arch Masons, as the Illustrious Grand Master of the Grand Council of Royal and Select Masters, and as Eminent Grand Commander of the Grand Commandery of Knights Templar in the Philippines.

COMP. EVARISTO A. LEVISTE is one of the most accomplished and well-respected pillars of the York Rite, both here and the US, and has become the key proponent in the formation, chartering, and stewardship of several Masonic Orders which he and his contemporaries have brought to the Philippines in recent times. This living legacy

shall forever be etched in the annals of Philippine Masonic history.

COMP. JOEY A. VILLEGAS is a York Rite Mason and researcher specializing in the academic study of the different Rites and Orders of Freemasonry, particularly their histories, customs, and degree rituals. Some of his works and papers have already been featured in Masonic publications both here and abroad, such as the Far Eastern Freemason magazine, The Journal of the Masonic Society USA, and Ad Lucem – the annual transactions of the SRICF.





THE POWER OF LANGUAGE

By Rev. Joel C. Porlares

Language is a powerful tool to communicate ideas to somebody. Language is a powerful tool to subjugate a community or a race. Language is also a powerful tool to liberate people from the bondage of colonial power and racial prejudice.

Today I would like to present to you some of the documents to use of Masonic language to propose and to prove the influence of Freemasonry inside the Iglesia Filipina Independiente. We shall scan some of the documents to propose and to prove the influence of Freemasonry in the IFI. (the Doctrinas Reglas y Constitucionales, Catequismo

and the Six Fundamental Epistles) But due to time constraint only a handful of them shall be scrutinized.

Pardon me as this presentation may sound off-tangent on today's intention of remembering our brothers who have dropped their working tools.

But believe me this presentation is dedicated to those men who have offered their lives for the love of their country, Pro Deo et Patria.

So here it is.

The object of founding the Philippine Independent Church is principally to respond to the imperative need to restore the worship of the one true God in all its splendor and the purity of His most Holy Word which, under the reign of obscurantism, has been diluted and distorted in a most disheartening manner for any Christian of even moderate education. This leads to the restoration of the one true God-that the former was under the reign of obscurantism

Why? Ano ba ang nangyayari

noon? (What was happening then?) Among other things they are taught to worship God in a language they don't understand! How could they? They are not even taught Spanish, what more more with Latin?

Another objective was to liberate the conscience from all error, excesses and unscientific scruples against the laws of nature and blessed good judgment.

This is all about the freedom to think and to express that deprived of them at that time. Everyone was supposed to think and believe as the friars think. One cannot express outside what is taught by the Church. The premise of which is the Roman Catholic Church is the repository of all truth!

Last among its objectives was to form and dignify a Filipino Clergy by reconquering all the rights and prerogatives which they lost through the exploitation of which they have been, and still are, the object.

This is all about the right of every Filipino Clergy to move up in the ladder of ecclesiastical

hierarchy deprived of them for centuries. From the visitation issue to secularization to filipinazation issue.

Just as the triangle is the symbol of the powers or functions of straight lines or of beauty, so in the Biblical Trinity we see all the

By employing geometry they explained what the Holy Trinity is! We masons are taught to understand God in the most universal term. A term that can be accepted by any religious persuasion. In other words a God that is understood in general terms, an inclusive term that is devoid of exclusivity.

By employing Geometry they explained what the Holy Trinity is! We masons are taught to understand God in the most universal term. A term that can be accepted by any religious persuasion. In other words a God that is understood in general terms, an inclusive term that is devoid of exclusivity.

perfection of God symbolized (Matt5:28), the meeting and consolidation, the unification of the Omnipotent that created the Universe, together with the sublime abnegation of Jesus who died to redeem humanity and all Creation, and the Spirit who sustains us all with his ineffable love and guides us along the pathways of our life with his divine light.

We have no need to resort to gross, bald-faced frauds that astound one with their shocking untruths when the greatest miracle that the mind can conceive is in open sight, that is, the amazing grandeur of Creation.

The duty of the true Christian consists of enriching his mind with more and more varied

knowledge to be able to savor the delectable pleasures of Science and, by means of it, to understand and wonder at the infinite Omnipotence of God.

In this document they call it miracle-mongering saint. A friar-induced miracles that leaves the worshippers in awe without understanding it.

There is a need to purify our sacred faith of ridiculous fables restore its sublimity.

Now that we have valiantly shaken off the heavy religious slavery of our four centuries of obscurantism, let us also have the courage to make use of our own good judgment, which God in his immense goodness has deigned to give us. Let us not think in foreign phrases which can be misleading, but use the natural reason we have received directly from the generous hands of the Creator.

Good judgment is the opposite of a captive mind. We are supposed to shake-off the shackles of a captive mind.

Who did this? Was it Gregorio Aglipay? I doubt it because

at time this document was written he was not yet a mason. He maybe is surrounded by Katipunero-Masons but he was not a blue lodge mason yet! Gregorio Aglipay an appendant body mason.

Gregorio Aglipay became a mason sometime later. If my memory serves me right he became a mason in 1918. But this document could not have been written without his consent.

Did he really do it? Nobody could have done it except Isabelo De los Reyes Sr. He is a prolific writer, a journalist at that. In our circles in the Church it is a common knowledge that he is the man behind every document written at this stage.

Isabelo de los Reyes Sr. was exiled to Montjuich Castle, after serving his sentence at the Bilibid Prison. It is in his prison cell where he encountered and had opportunity to confer with the anti-monarchists, nationalist, revolutionary stalwarts of Spain. These men were mostly masons who shared the prison cell with Isabelo. Thru these men it is believed he

was made a mason.

OBSERVATIONS:

1. Freemasonry was the preferred fraternal organization at this time in history when freedom of thinking and expression was an anathema to ecclesiastical monopoly.
2. Masonic language was the expression of freedom, the language of anti-establishment, the language of anti-friar movement.
3. Masonic language has found its ways into the documents of the Iglesia Filipina Independiente. The primary purpose of which was the abhorrence of the centuries-old oppression under Spanish Rule.
4. These Masonic influence could not have been done without the presence of masons in the IFI like Isabelo de los Reyes Sr and Gregorio Aglipay.

NOW THE CHALLENGE:

- Are we going to seat

back and relax, and savor the laurels of those who have gone before us?

- No, I don't think so... we must preserve their memory. We must create a situation where we masons can participate in the nation building, pro deo et patria.
- This I believe is one way we can do justice to our illustrious brothers who gone to the Celestial Lodge in the Heavens.

ABOUT THE AUTHOR:

The article was taken from the speech given by Rev. Joel C. Porlares of the Archdiocese of the Cathedral of the Conception of Mary of Malolos, Bulacan. The archdiocese is part of the Philippine Independent Church founded by Mason Gregorio Aglipay. The speech was delivered last April 5, 2017 at the Scottish Rite Temple at Taft Avenue, Manila on the occasion of the celebration of the Feast of the Paschal Lamb.

Rev. Joel Porlares is also a member of the Craft, being a Past Master of Muog Lodge No. 89 and a Past District Grand Lecturer of MD NCR-G in 2013.



Contributed by MEC Cameron Sloan

A Tercentenary Oration

This is an article regarding the tercentenary of the United Grand Lodge of England which was made by W Bro Robert Bull Past Assistant Grand Director of Ceremonies, District Grand Orator at the Annual Meeting of the District Grand Lodge of Hong Kong and the Far East, English Constitution on 21 January 2017.

A Contemporary Viewpoint Worshipful Master, fellow brethren of the Pickled Parrot Alehouse in Cannon Street lodge, thank you for inviting me to update you on a recent innovation in Masonry, which I was privileged to witness. And, before you dismiss it out of hand saying that it contravenes the ancient landmarks, allow me to set this unique event in the context of contemporary society, that you may fully appreciate its significance.

Our city, London, is without sewers, the streets are filled with dung from the thousands of horses and wet with sewage thrown out of the window. Houses are black with soot; some children die asphyxiated while being used as live chimney

brushes. It is dangerous to walk about in the streets after dark, and criminality is rampant, punishment brutal.

Close to 200 crimes carry the death penalty, down to setting fire to a hay stack. In Tyburn

last month, 20 people were hanged at once with around 10,000 spectators enjoying the spectacle. Women found guilty of treason are sentenced to be burned alive at the stake; while for men they face being hanged, drawn and quartered. And, of course, whipping and branding remain common punishments for less serious offences. Under common law, 14 year-old boys and 12 year-old girls may be married.

In Society, Witchcraft is, sadly, still believed; the last execution for witchcraft took place just five years ago. There are marked class differences and social mobility is low. We have only a limited, parishbased welfare system based on the 55 year-old Poor Relief Act. Of course, we have a parliament – God Save the King! – and there are elections but the vast majority of our countrymen have no right to vote.

In commerce, we are experiencing unprecedented greed and alleged corruption, insider dealing and bribery in the share dealing of the South Sea Company, which also encompasses involvement in the slave trade to South America.

Even cabinet members are said to be implicated; and many of our brethren are investors. This bubble cannot last forever. The outcome must surely be personal ruin for many and a large, negative impact upon our national economy.

Our Christian religion, which has dominated our lives for centuries codifying to the least detail the way of life, the practice of trades and the separation of classes, is only now recovering from the wars caused by its internal divisions. Under the Test Acts 1661 and 1678, all public servants must be communicants of the Church of England, as must our monarch. George I was crowned only three years ago; one year later a significant, Catholic-inspired, Jacobite rebellion was put down. And I hear it is likely that, before too long, the same people will make another attempt to usurp the Crown by force of arms.

But do not despair: there are plenty of grounds for optimism! Inside our stratified society, we hear voices proposing changes, appealing to reason instead of subservience to dogma; looking to find solutions to

improve society; delving into the hidden mysteries of nature and science.

We are living in what some are now calling "The Age of Reason". Just over 50 years ago the Royal Society started a platform for researchers and scholars. Some of our most prominent brethren are also

the delights of Bach, Handel and Scarlatti. And I confidently predict that that wonderfully complex instrument the piano, invented only eight years ago, will aid greatly in bringing music to the masses. Against this backdrop, what of this recent meeting and its potential consequences?

Well, on 24 June, I was fortunate

Our Christian religion, which has dominated our lives for centuries codifying to the least detail the way of life, the practice of trades and the separation of classes, is only now recovering from the wars caused by its internal divisions.

active in it; for example, Sir Christopher Wren, a founder and past president, who was likely Initiated in 1691.

And this year, the Society of Antiquaries has been revived, owing to the efforts of William Stukeley, shortly to become a prominent Mason. In music – especially singing, which plays such an important part in our gatherings, string orchestras are being formed; we already enjoy

to have been invited to attend a meeting of representatives from four local Lodges of Freemasons, which was held at the Goose and Gridiron alehouse in St Paul's Cathedral churchyard, following a decision made last year to form a Grand Lodge. We enjoyed a lovely meal in their biggest dining room: a comfortable but cosy 21 by 14 feet. The date was specifically chosen being, as you know, the feast day of

St. John the Baptist, and has been designated the Annual Assembly and Feast.

Three additional annual meetings were subsequently specified: one on Michaelmas in September, one on 27 December - birthday of St. John the Evangelist, and another on Lady Day or Annunciation Day, 25 March – which one can hardly forget as this is when we celebrate the New Year. They elected Anthony Sayer as Grand Master, agreeing to hold a 'Grand Feast' once a year. He appointed his Grand Wardens and 'commanded the Master and Wardens of Lodges to meet the Grand Officers every Quarter in Communication.' Little else was decided and, sadly, no minutes were taken. The 'Four Old Lodges' that formed the Grand Lodge are as follows. As is our custom, they take their name from their meeting place:

1. At the Goose and Gridiron Ale-house in St. Paul's Churchyard.
2. At the Crown Ale-house in Parker's Lane, near Drury Lane.
3. At the Apple-Tree Tavern in Charles Street, Covent Garden.

4. At the Rummer and Grapes Tavern in Channel Row, Westminster.

Each of these lodges has a membership of 15, except for

I wonder what the future really holds for our Craft? After all, mighty oaks from little acorns grow. Will our precepts of brotherly love, relief and truth, be fully understood – and accepted – by those who are not members?

Rummer & Grapes, which has 70 members. The Rummer and Grapes appears to be a lodge of accepted and speculative masons, 3 similar to our one, while the other three lodges are still mainly operative lodges.

They have designated themselves as the Grand Lodge of London and Westminster. We are blessed with a number of keen and notable brethren who, I am sure, will be able to

contribute to the development of the Craft. Rumour has it that Dr James Anderson, the Scottish Presbyterian minister, has been asked to draft a book of constitutions. George Payne, soon to be appointed Commissioner of Taxes, is likely to be the next Grand Master, and is hoping to introduce the practice of the Grand Master being a noble or prince of the royal blood. Wouldn't that be a feather in our cap and help secure our future?

Then there is John Theophilus Desaguliers, a French-born, British, natural philosopher, clergyman and engineer who was elected to the Royal Society in 1714 as experimental assistant to Sir Isaac Newton. A member of the Rummer and Grapes lodge and also spoken of as a future Grand Master, he is keen on expanding the concept of masonic charity. With such a beginning, I wonder what the future really holds for our Craft? After all, mighty oaks from little acorns grow. Will our precepts of brotherly love, relief and truth, be fully understood – and accepted – by those who are not members? Will our two-degree system of Entered Apprentice and Fellow Craft

survive or will that evolve and change?

Surely a society of men - loyal men, pledged in allegiance to their sovereign; interested in moral and intellectual development; which democratically elects, in secret, a new ruler every year, and then transfers power in an orderly and peaceful fashion; dedicated to self-improvement of the individual; with respect to all in these times of intolerance; and a pre-disposition to help look after not only their own but to expand that benevolence to the needy in our society, must have the potential to flourish? Only time will tell.... Brethren, looking back now we can see clearly that the designation of 'Grand Lodge of London and Westminster', was not coincidental.

This geographical restriction had applied to the jurisdiction of the old London Masons' Company. The process of operative stonemasons' lodges admitting non-masons, or gentlemen, occurred over a period of time. In London, this process of creating an elite group with organisations of stonemasons in order to

bolster the claims and prestige of the trade – and to bring in revenue, led to the emergence during the seventeenth century of an inner group within the London Company of Masons within the London Company of Masons. These may have been intensified by attacks on the London companies by King James II when he expelled over 1,000 members in

Over the next three centuries this Grand Lodge, the first in the world, became the United Grand Lodge of England in 1813 and now, headquartered in the beautiful and imposing Freemasons Hall in Great Queen Street, London, has over 200,000 members in 6,800 lodges in England and abroad. It is, rightly, acknowledged as the premier grand lodge in the world; a far cry from the four lodges, and 115 brethren – both operative and speculative – of that day in 1717. That it survived its birth in those turbulent times to develop into the largest non-political, secular, fraternal society in the world with lodges in almost every free country, working a three-degree system is testament to the enduring precepts of our brotherhood.

known as the Acception. This included some of the most prosperous architect-masons as well as gentlemen such as Elias Ashmole, the first recorded Speculative Initiate in England, in 1646.

However, there were tensions

1687. The London Masons' Company became increasingly impoverished and responded by trying to extend its control of the trade, and by allowing the Acception to fall into abeyance. Dr Andrew Prescott contends that it is in the context of the crisis within the

London Company of Masons that the creation of the Grand Lodge in 1717 must be viewed. If the Grand Lodge were indeed a revival as was afterwards claimed, it was perhaps a revival of the Acception. Within the city of London, the formation of the Grand Lodge was by no means a noncontentious act.

Over the next three centuries this Grand Lodge, the first in the world, became the United Grand Lodge of England in 1813 and now, headquartered in the beautiful and imposing Freemasons Hall in Great Queen Street, London, has over 200,000 members in 6,800 lodges in England and abroad. It is, rightly, acknowledged as the premier grand lodge in the world; a far cry from the four lodges, and 115 brethren – both operative and speculative – of that day in 1717. That it survived its birth in those turbulent times to develop into the largest non-political, secular, fraternal society in the world with lodges in almost every free country, working a three-degree system is testament to the enduring precepts of our brotherhood.

As the Deputy Grand Master has recently said: "In those

and, indeed, in the intervening uncertain times of the subsequent 300 years, the principles of the Craft have withstood the test of time and are as relevant today as they were then. We may now restate them, in more modern language, as integrity; honesty; fairness; kindness and tolerance.

But their essence is unchanged and we should all be justly proud of them and, needless to say, act in accordance with them. To finish, I will quote King Frederick II, or The Great, of Prussia who said his support of the Craft came from its objectives being "the intellectual elevation of men as members of society and making them more virtuous and more charitable". I do not think that his view can be bettered."

Finally, brethren, looking far closer to home we should never forget the importance of dining together - a major reason for the creation of our Grand Lodge, in our masonic gatherings. We must continue to ensure that the dinner that follows this meeting, our local version of the 'Grand Feast', must remain one of the high points in the District Calendar.

THE CHRONOLOGY OF THE YORK RITE DEGREES

ACCORDING TO MASONIC TRADITION

Compiled & Arranged by Companion Joey A. Villegas



A well-travelled York Rite Mason would notice that all of the degrees he received and almost all the orders to which he has been admitted have their own individual stories and traditions derived from both history and biblical narratives. Unlike in the other rites of Masonry, the main stories of the degrees of the York Rite, including those of the other side degrees predicated by the Royal Arch degree, have managed to stay substantially intact since the time of their inception, and have likewise managed to stay true and loyal to the original themes of pure Ancient Masonry without contradictions to each other. No other set can claim to have an array of historically authentic degrees, indisputable on the "regularity" of their origins, with some even once worked and endorsed by Craft Lodges themselves.

However, these Masonic degrees and orders, though given one after another in specific sequence, are not necessarily arranged according to the chronological occurrences of the stories they portray, which is why the following list has been compiled. It organizes

the stories and traditions, once and for all, that we may have a clearer and more orderly picture of the entire timeline of Masonic lore. It arranges the degrees, not according to the sequence by which they are conferred or to the seniority of their creation, but according to the time period of when their stories supposedly happened, hence focusing more on their historical references instead of their injected lessons.

This list does not include those degrees and orders which do not have any historical or legendry allusions, but includes those which complement the York Rite without necessarily being part of it. Note that the indicated years are mere estimates, mostly based on Masonic tradition and on generally accepted Jewish dating and approximation.

ROYAL ARK MARINER (ca. 2407-2348 BCE) - Preparations for the Deluge commenced with the building of Noah's Ark. Noah himself commanded the Ark during the Great Flood in ca. 2349/2348 BCE until the waters finally subsided. The story was derived from the biblical Book of Genesis and

was one of the themes upon which Noachite Masonry was based. The Royal Ark Mariner degree is currently conferred by the American Council of Allied Masonic Degrees, by the Lodge of Royal Ark Mariners of the Scottish Constitution, and by the Mark Master Masons of the English Constitution. Royal Ark Mariners date their Masonic Year as Anno Deluvii (A. Dil.) or "In the Year of the Deluge," adding 2348 to the Common Era.

great grandsons, and that something called the Oath of Nimrod exists in one of the degrees of The Operatives.

ORDER OF HIGH PRIESTHOOD (ca. 2000-1913 BCE) - Abraham returned from the slaughter of the kings and met with Melchizedek, the High Priest of Salem, to pay him tribute. The story was derived from the biblical Books of Genesis and Hebrews. The Holy Order of High Priesthood, previously known as the Order

The Royal Ark Mariner degree is currently conferred by the American Council of Allied Masonic Degrees, by the Lodge of Royal Ark Mariners of the Scottish Constitution, and by the Mark Master Masons of the English Constitution.

NOTE: An important biblical episode happened many years after the Great Flood when Phaleg, one of Noah's great grandsons, became the architect that planned the Tower of Babel (ca. 2200 BCE), as told in the Book of Genesis and as mentioned in the 21° Noachite or Prussian Knight of the Scottish Rite. The Tower of Babel was also associated to Nimrod, another of Noah's

of Melchizedek, is an honorary degree currently conferred upon past or present Excellent High Priests of the Chapter of Royal Arch Masons (Capitular Masonry). It can also be found as the Holy Order of Grand High Priest in the English Allied Masonic Degrees. It dates its Masonic year as Anno Benedictionis (sometimes Anno Benefacio, A.B.) or "In the Year of the Blessing,"

commemorating the blessing of Abraham by Melchizedek, adding 1913 to the Common Era.

NOTE: The above stories of Abraham and Melchizedek are also mentioned in the Holy Royal Arch Knight Templar Priests.

HOLY ROYAL ARCH OR ROYAL ARCH MASON (ca. 1446 BCE) - Moses saw an apparition of a burning bush commanding him to return to Egypt in order to lead the people of Israel out of bondage, and likewise receiving from the said apparition its ineffable name. The story was derived from the biblical Book of Exodus whose imageries were used in one of the lectures of the Royal Arch degree.

NOTE: Between this period was the era of Moses, Aaron, the Ten Commandments, the Ark of the Covenant, and the Tabernacle (ca. 1446-1407 BCE) as told in the biblical Books of Exodus, Leviticus, and Numbers, and as mentioned in these Scottish Rite degrees: the 23° Chief of the Tabernacle, the 24° Prince of the Tabernacle, and the old version of the 25° Knight of the Brazen Serpent

(Brass/Bronze Snake).

ORDER OF THE SCARLET CORD (ca. 1406-134 BCE) - The siege of Jericho was about to commence. Related stories, such as those derived from the biblical Book of Joshua, spanned hundreds of years and sub-divided into the six grades of the Order of the Scarlet Cord: the first grade, called Ostiarii or Doorkeeper, told of the story of Rahab and his hiding of Hebrew/Israelite spies from the King of Jericho (ca. 1406 BCE); the second, called Lectors or Readers, told of the story of Ruth, her marriage to Boaz, and her son Obed, the grandfather of David (ca. 1140 BCE); the third, called Fellow or Healer & Exorcist, surrounded the resolve of the Maccabees to retain practice of their faith in the face of tyranny (ca. 175-134 BCE); the fourth, called Councillor, depicted the carrying of the Ark of the Covenant over the River Jordan and its entrance into Jericho (ca. 1406 BCE); the fifth, called Keeper of the Hidden Secret, accounted Nebuchadnezzar's attack on Jerusalem and the disappearance of the Ark of the Covenant (ca. 640-588 BCE); and the sixth, called

Prince of Jerusalem, centered on the Maccabees' fight for independence (ca. 167-160 BCE). The grades of the Scarlet Cord are conferred by the Ancient and Masonic Order of the Scarlet Cord of the English Constitution, under the working units of Consistory, Council of Elders, Council of Entrusted, and Council of Princes. Under the Order of the Secret Monitor of the American Council of Allied Masonic Degrees, the Royal Order of the Masonic Knights of the Scarlet Cord is still a small constituent Conclave.

FELLOWCRAFT (ca. 1090 BCE) - Joshua fought many battles and Jephtha invented a password unpronounceable by some Hebrew/Israelite dialects, particularly those of their enemies, the Ephraimites, utilizing such weakness to easily identify them in the event of their spying. These stories, among others in the degree, were derived from the biblical Books of Judges, Kings, and Chronicles. The Fellowcraft Mason degree is the second degree conferred in the Craft Lodge of pure Ancient Masonry. Order of the Secret Monitor (ca. 1020-965 BCE) - David and

Jonathan, son of King Saul (first King of Israel), became best friends and shared a special bond of friendship which exhibited self-sacrifice, friendly advice, mutual trust and care, warning in times of danger, and solace in times of sorrow. The story was derived from the biblical Book of Samuel which also told of how King Saul sought the life of David. David would later succeed Saul as the next King. The degrees of the Order of the Secret Monitor, or the Brotherhood of David and Jonathan, are currently conferred by the American Council of Allied Masonic Degrees, where the Order originally found footing, and by a separate Conclave of the English Constitution, where it developed and became more popular.

MASTER OF TYRE, First Section (ca. 997-966 BCE) - After bringing the Ark of the Covenant to Jerusalem, David, already as King of Israel, wanted to build a permanent house for it, hence began the plans to build the Temple, which would later be undertaken by his son and successor, Solomon. Since the Hebrews/Israelites were not expert masons, Solomon would

eventually enlist the aid of King Hiram of Tyre to hire Tyrian or Sidonian workmen and bring materials to Jerusalem for the planned construction. The story was derived from the biblical Books of Samuel and Chronicles. The degree of Master of Tyre is currently conferred by the Council of

as the Order of the Silver Trowel, is currently conferred upon past or present Illustrious Masters of the Council of Royal and Select Masters (Cryptic Masonry).

ENTERED APPRENTICE AND FELLOWCRAFT (ca. 974-970 BCE) - Preparations



Officers of the Grand Chapter of Royal Arch Masons 2016-2017.

Allied Masonic Degrees.

THRICE ILLUSTRIOUS MASTER (ca. 974-970 BCE) - King David, being old, anointed his son, Solomon to become the next King, charging him to build the Temple. The story was derived from the biblical Books of Kings and Chronicles. The honorary degree of Thrice Illustrious Master, also known

for the construction of the Temple of King Solomon, or what would later be known as the First Temple, began and required hundreds of workers in the stonemason's craft. Since the Temple would take years to complete, apprentices were concurrently taught the craft along the way. The Entered Apprentice Mason and the Fellowcraft Mason

The Mark Volume I No. 1

degrees, the first and second conferred in the Craft Lodge of pure Ancient Masonry, may not have mentioned any Masonic tradition yet relating to the Temple, but such would eventually be in their concluding Master Mason degree.

MARK MAN AND MARK MASTER (ca. 970-966 BCE)

- Work already started at the Temple site as stones were already being prepared and marked. Fellowcrafts were instructed to have their own individual marks upon their respective stonework for easier identification and as a necessity for them before being advanced. Hence, the Mark Master degree, not the Master Mason degree, is supposed to be the next natural progression and advancement of a Fellowcraft and is even considered the completion of the Fellowcraft degree. Fellowcrafts were also instructed on the proper ways of receiving wages, using a technique to detect impostors. The Mark Master degree is currently conferred by the Chapter of Royal Arch Masons, by the Lodge of the Mark Master Masons of the English Constitution, and by the Lodge of Mark Master

Masons held within a Royal Arch Chapter of the Scottish Constitution. Under the Scottish Constitution, the Mark degree can also be conferred in their Craft Lodge, using the same ritual. Also note that in the Scottish ritual, it can be found that the Chief Architect of the Temple was clearly still alive (his murder would not occur until the Master Mason degree) and came looking for the missing Keystone, an important element in completing its principal Arch.

SELECT MASTER (ca. 969-968 BCE) - During construction, a Secret Vault beneath the Temple was likewise being built in order to hide and keep things of great importance that are known only to a select few. These included the Word itself. Its whereabouts and existence were known only to the Grand Masters and those who carried out the work. Access to the Secret Vault was by way of a tunnel from the Palace to a point immediately beneath the Holy of Holies. The story was derived from the biblical Books of Kings and Chronicles. The Select Master degree is currently conferred by the Council of Royal and Select

Masters.

GRAND TILERS OF SOLOMON (ca. 969 BCE) -

The vaulted chamber beneath the Temple, where secret conferences concerning the progress of the construction were to be conducted, was approached by a long arched passage with a door at the end. It was, however, unwittingly breached. As with the degree of Select Master above, the story was derived from the biblical Books of Kings and Chronicles. The degree of Grand Tilers of Solomon, or Masons Elect

The Mark Volume I No. 1

of Twenty Seven, is currently conferred by the Council of Allied Masonic Degrees.

ROYAL MASTER, First Section (ca. 968-955 BCE, although traditionally 1000 BCE) - The Word was discretely deposited in the Secret Vault (refer to Select Master), known only to a few. The Chief Architect of the Temple entrusted its whereabouts to a trusted Fellowcraft so that, in the event of his untimely death before the completion of the Temple, the Word may still be recovered. The story was derived from the



WAITING TO BE RECEIVED ANCOM2017 (From Left to Right): Grand Secretary ME Danilo C. Datu, Sr., Illustrious Grand Master MI Gregory Blas, and Right Eminent Grand Commander SK Manuel Liam C. Garcia.

biblical Books of Kings and Chronicles. The Royal Master degree is currently conferred by the Council of Royal and Select Masters that date its Masonic Year as Anno Depositionis (A.D. or A. Dep.) or "In the Year of the Deposit," adding 1000 to the Common Era.

MASTER OF TYRE, Second Section (ca. 968-951 BCE) - Still during the time of the Temple's construction, some craftsmen overhead a conspiracy to obtain the Secrets of a Master Mason from the Chief Architect. The story was derived from the biblical Books of Kings and Chronicles.

MASTER MASON (ca. 968-951 BCE) - The Temple was still unfinished when one of its three Grand Masters, the Chief Architect himself, was murdered by three Fellowcrafts for his refusal to reveal the Secrets of a Master Masons. As a result, the Word was lost, or at least was believed to have been lost. The story was derived from the biblical Books of Kings and Chronicles. The Master Mason is conferred as the third degree in the Craft Lodge. Together with the Royal Arch degree, it is also considered the last and

highest degree in pure Ancient Masonry.

ROYAL MASTER, Second Section (ca. 968-951 BCE) - With the death of the Chief Architect, the two remaining Grand Masters, King Solomon and King Hiram of Tyre, were reluctant to communicate the Word even amongst themselves because of the broken link it created. The story was derived from the biblical Books of Kings and Chronicles.

NOTE: Within the Lodge of Perfection of the Scottish Rite are degrees containing supplemental and even unrelated anecdotes which supposedly happened after the murder of the Chief Architect. Also contained are the Elu degrees which told of an alternate story pertaining to the capture, trial, and execution of the murderers. These degrees are: the 4° Secret Master, where guardians were appointed for the Holy of Holies; the 5° Perfect Master, recounting the funeral of the Chief Architect; the 6° Confidential Secretary, where an alleged eavesdropper was accused; the 7° Provost and Judge, where judges were appointed to administer

order, pending the cessation of work during the period of mourning over the death of the Chief Architect; the 8° Intendant of the Building, where superintendents were appointed upon the resumption of work; the Elu degrees, 9°, 10°, and 11°, where the murderers of the Chief Architect were hunted, caught,

(as it was deposited in the Secret Vault beneath the Holy of Holies during the time of the building of the First Temple), in the Scottish Rite, however, the Word was discovered during the time of Solomon's construction of the First Temple, and upon the site of the ancient Temple of Enoch. It was supposedly hidden there by Enoch himself



and executed; the 12° Master Architect, where advanced instructions were given to improve skill; and finally the 13° Royal Arch of Solomon and 14° Perfect Elu, which represent the Scottish Rite equivalent of the Royal Arch degree, although in a different context and timeframe. Whereas in the Royal Arch Mason degree, the Word would be discovered during the building of the Second Temple

before the Great Flood. **MARK MASTER** (ca. 967-951 BCE) - A search was made by the Fellowcrafts for that one remaining thing needed in order to complete the Temple - the Keystone of the principal Arch supposedly wrought by the Chief Architect himself when he was still alive. The story, as told near the end of the Mark Master degree, was derived

from the biblical Books of Kings and Chronicles, although contained elements taken from the Book of Ezekiel.

MOST EXCELLENT MASTER

(ca. 959-950 BCE) - The Temple of Solomon has been completed and dedicated. The Ark of the Covenant was transferred from its temporary Tabernacle previously housed by King David to its new home in the Holy of Holies. The pageantry was derived from the biblical Books of Kings and Chronicles. The Most Excellent Master degree is currently conferred by the Chapter of Royal Arch Masons and was meant partly to fill the gaps of the storyline between the Master Mason and the Royal Arch degrees. The degree also exists in the Council of Royal and Select Masters of the English Constitution.

MASTER OF TYRE, Third Section (ca. 959-950 BCE) - As a side story after the dedication of the Temple mentioned above in the Most Excellent Master degree, the Tyrian craftsmen have returned safely to their families and homeland, proud of having taken an important part in the erection of a magnificent

edifice in Jerusalem. They then created an Order called Master of Tyre in memory of their murdered fellow Tyrian, the Chief Architect of the Temple of Solomon.

NOTE: The Tyrians, Phoenicians, or Sidonians were always ready to aid and assist the Hebrews/Israelites in their holy enterprises such as the building of the Temple of Solomon. Their relationship went as far back as before the Great Flood, when they felled cedars for Noah's Ark and likewise for the Ark of the Covenant. This is mentioned in the 22° Knight of the Royal Axe or Prince Libanus (Lebanon) of the Scottish Rite.

ARCHITECT, GRAND ARCHITECT, and Superintendent (ca. 959-950 BCE) - Back in Jerusalem, work continued in the Temple even after its completion and dedication. Positions of important tasks were delegated to tried and proven craftsmen. Among these positions were Architect, Grand Architect, and Superintendent. This trilogy of degrees, currently conferred in consecutive order by the Council of Allied Masonic

Degrees, can also be found in their older versions in the Early Grand Rite of Scotland, in the Adonhiramite Rite, and in some other rites of the French and German grades.

NOTE: The following is the series of events leading from the Master Mason degree, where the Word was lost, to the Royal Arch degree, where the Word would be discovered. It entails, primarily, that era in Jewish history called the Babylonian Captivity. Among those who accept a tradition (Jeremiah 29:10) that the said exile lasted 70 years, some choose the years 608-538 BCE, others 586-516/515 BCE when the Second Temple was supposedly completed and dedicated.

SUPER EXCELLENT MASTER

(ca. 588-586 BCE) - King Zedekiah of Judah rebelled against King Nebuchadnezzar of Babylon. As punishment, Jerusalem was destroyed by Nebuzaradan, the Captain of the Guard of Nebuchadnezzar. As the city fell, the Temple was pillaged and its treasures were plundered. The people were then exiled and carried off into what became known as the

Babylonian Captivity. The story was derived from the biblical Books of Kings, Chronicles, Jeremiah, and Lamentations. The honor degree of Super Excellent Master, though not a Cryptic degree, is under the authority of Cryptic Masonry by the Council of Royal and Select Masters.

KNIGHT OF THE SWORD

(ca. 538-536 BCE) - Zerubbabel sought permission from King Cyrus to return to Jerusalem, thus initiating the release of the people of Israel, now commonly referred to as the Jews, from Babylonian Captivity. The story was derived from the biblical Books of Ezra, Nehemiah, and Haggai. The Knight of the Sword degree, also called the Red Cross of Daniel or the Babylonian Pass, is conferred by the Council of the Order of Knight Masons as its first degree.

EXCELLENT MASTER

(ca. 538-520 BCE) - The descendants of the children of the Babylonian Captivity made the trip to Jerusalem - to the site of the Temple - and were given instructions on how to be recognized and admitted as craftsmen in its rebuilding.

The story was derived from the biblical Books of Ezra, Nehemiah, and Haggai, the same sources as the Red Cross degrees or degrees of captivity of Knight Masonry (Knight of the Sword, Knight of the East, and Knight of the East and West), encompassing the same themes and circumstances, and serving as the link between the Master Mason degree and the Royal Arch. The Excellent Master degree, considered the ceremony of the "Passing of the Veils," is currently conferred upon Mark Masters by the American Council of Allied Masonic Degrees and by the Royal Arch Chapter of the Scottish Constitution.

KNIGHT OF THE EAST (ca. 530-520 BCE) - Zerubbabel traveled to Persia to seek the aid, permission, and protection of King Darius in rebuilding the Temple - what would become known as the Second Temple. The story was derived from the Book of Esdras of the Apocrypha and largely compiled from the biblical Books of Chronicles, Ezra, Nehemiah, and Haggai. The Knight of the East degree, also called the Jordan Pass, is conferred by the Council of Knight Masons as its second degree.

KNIGHT OF THE EAST AND WEST (ca. 530-515 BCE) - Zerubbabel returned to Jerusalem after his travel from Persia, where he sought the help of King Darius, who confirmed the decree of King Cyrus before him. Being a continuation of the above Knight of the East degree, the story was derived from the biblical Books of Ezra, Nehemiah, and Haggai. In addition, the story mentioned that the Second Temple was about to be completed. The Knight of the East and West degree, also called the Royal Order, is conferred by the Council of Knight Masons as its third degree. The degrees of captivity of Knight Masonry (Knight of the Sword, Knight of the East, and Knight of the East and West) are also worked in the Lodge & Council of the Scottish Constitution, under their Council of Red Cross Knights. Knight Masons or Red Cross Knights date their Masonic Year as Anno Reductionis (A.R.) or "In the Year of the Return," adding 530 to the Common Era.

NOTE: At this point, it is important to call attention to the similarities of the above three degrees of Knight

Masonry (Knight of the Sword, Knight of the East, and Knight of the East and West), or Red Cross degrees, to those of the Chapter of Rose Croix in the Scottish Rite, which bear similar and parallel names, characters, themes, timeline, symbolisms, and biblical basis. These degrees are the 15° Knight of the East or of the Sword, the 16° Prince of Jerusalem, and the 17° Knight of the East and West. It is also important to mention that the term "Rose Croix" or "Rosy Cross" also meant "Red Cross." Still on the same timeline of Zerubbabel is the 20° Master of the Symbolic Lodge (although the degree was later revised in the Southern Jurisdiction, replacing Zerubbabel with Zarathustra, along with many other major changes).

RED CROSS OF BABYLON (ca. 530-520 BCE) - The above Red Cross degrees of Knight Masonry are also singularly conferred by the English Allied Masonic Degrees as a distinct degree unto itself, called the Red Cross of Babylon, which does not exist in the American Council of Allied Masonic Degrees. Supplemental story was told about how the Hebrews, now called the

Jews, found themselves under continuous harassment and found it necessary to keep weapons close at hand while at work. After years that the Temple site stood open and deserted, labor was resumed only when Darius came to power and aided Zerubbabel. The story also told of the eventual restoration of treasures (ca. 525 BCE) after their discovery, as would eventually be elaborated in the Royal Arch degree.

ILLUSTRIOUS ORDER OF THE RED CROSS (ca. 530-515 BCE) - Still during the time of the Babylonian Captivity is a reiteration of some of the episodes above, such as Zerubbabel forming an alliance of friendship with King Darius, gaining mutual trust, and leading to his return to Jerusalem for the building of the Second Temple. The story, as it was also told in above degree of Knight of the East, was derived from the Books of Esdras and Ezra, and introduced the riddle of which was stronger, whether wine, women, or the king. It is important to note that, although nothing about these themes is remotely connected to Christ or to Christianity, the Illustrious Order of the Red

Cross is the first of the three Orders (not to be confused as degrees) of Knighthood under the Commandery of Knights Templar which is supposed to be a strictly Christian Masonic organization. Studies show that elements of this Order were practiced in Ancient Lodges before the final form of the Master Mason degree came to use. This Red Cross order is sometimes considered a compressed version of the above Red Cross or Knight Masonry degrees.

NOTE: The above themes of the Babylonian Captivity are also mentioned in the degree of Scottish Master of St. Andrew of the Chevaliers Bienfaisant de la Cité Sainte (CBCS), along with those of the Second Temple, going further by exemplifying the intentional search for the lost Word within the tomb of the Chief Architect of that First Temple.

HOLY ROYAL ARCH OR ROYAL ARCH MASON (ca. 534-517 BCE) - Backtracking a little, during the middle of the labors described above in the building of the Second Temple, important discoveries were made and the Word

was recovered. The story was derived from the biblical Books of Ezra, Nehemiah, and Haggai, and was set out to restore the genuine secrets of a Master Mason, from whose explanation was conveyed the true nature of the Divine. Hence, the Royal Arch degree is regarded as the culmination of the Master Mason degree and the perfection and completion of Masonry itself. The historical lecture also stretches to the time of the destruction of the Second Temple in 70 CE. The Royal Arch degree is currently conferred by the Chapter of Royal Arch Masons and by the corresponding Royal Arch Chapter of the other Masonic constitutions. Royal Arch Masons date their Masonic year as Anno Inventionis (A.I.) or "In the Year of the Discovery," adding 530 to the Common Era.

NOTE: This point marks the conclusion of all the legends and traditions of Masonry. Notice the wide array of degrees and orders related to the Babylonian Captivity and the rebuilding of the Second Temple, probably given more emphasis than the First Temple itself. The reason for such is

to attempt to fill in the gaps between the time when the Word was lost (in the Master Mason degree) and the time when it was discovered (in the Royal Arch degree). Such attempt by the different Masonic rites and orders only attests to the great importance they bestow upon what they consider the supreme and most sublime degree - the Royal Arch degree. Everything else that follows is already considered outside of Masonic tradition and more focused instead on the development of speculative Masonry as an organization. Notice in these succeeding degrees and orders their highly Christian inspiration and origin, which explains why most of them have the Trinitarian Christian prerequisite. It has nothing to do with exclusivity or religious preference. It was just incidental that speculative Masonry was inspired by the Christian religion itself or, at least, by the circumstantial legends and histories of the kingdoms and nations that practiced it.

ROSE CROIX (ca. 30-36 CE) - Christ was crucified, and his Passion and earlier teachings suddenly inspired an entirely

new concept of moral living. His crucifixion and the image of his Cross also gave birth to different esoteric traditions, such as the concept and symbolism of the Rose Croix. The Rose Croix degree was, at one time, the "ne plus ultra" or the final degree of the English Knights Templar encampment, but was later discontinued because it was also already part of the Supreme Council 33° (Scottish Rite in England, but was called Ancient and Accepted Rite) and so was passed over to its authority as the 18° Knight Rose Croix.

KNIGHT OF THE HOLY SEPULCHRE (ca. 30-36 CE) - Stories of the risen Christ started to spread. Those particularly concerned with the three days that intervened between the Crucifixion and the Resurrection are told in the Order of the Holy Sepulchre (not to be confused with the Catholic order of the same name) which is currently one of the appendant bodies of the Order of the Red Cross of Constantine. Note that under the Red Cross of Constantine of the English Constitution, the Knight of the Holy Sepulchre is its second degree.

KNIGHT OF ST. PAUL (ca. 62 CE) - On his journey to Rome, Paul was bit by a snake in the island of Malta and survived without signs of poisoning. His experiences at the hands of the natives of the island strengthened his resolve. The story was derived from the biblical Book of Acts of the Apostles. Currently, the attributes of the Knight of St. Paul or the Mediterranean Pass are invested as a Pass-degree to the Order of Malta, the second of the three Orders of Knighthood under the Commandery of Knights Templar.

HOLY ROYAL ARCH KNIGHT TEMPLAR PRIESTS (ca. 70-96 CE) - The Book of Revelation was allegedly written by John the Divine, supposedly revealing the future of the followers and enemies of Christ. Its concept of the Seven Seals is utilized in the Holy Royal Arch Knight Templar Priests, an honorary and invitational organization for past and present Eminent Commanders of the Commandery of Knights Templar. In the English Constitution, candidates for the honor should be both Royal Arch Masons and Knights

Templar, as well as Past Masters in the Craft Lodge. There, the order was originally called the Holy Royal Arch Templar Priests or Order of Holy Wisdom, with only a single degree worked, although according to some researches, there were actually two separate degrees. In 2015 the degree of the Order of Holy Wisdom was introduced as a separate degree. Although the Holy Royal Arch Knight Templar Priest is worked as a single degree, it is actually the final among several others that are conferred by name only. These degrees are: Funeral Master, Master of the Blue or Knight of Solomon, Most Excellent Master, Excellent Mason and Master of the Veils, Sublime Master or Jacob's Wrestle, Knight of Patmos or Philippi, Knight of Redemption, Knight of Death or Elysium, Knight of the Holy Grade, Knight of the Christian Mark, Knight of Bethany, Knight of the Royal Prussian Blue, Knight of Eleusis, Knight of Palestine, Knight of St. John the Baptist, Knight of the Cross, Knight of the Black Cross, Fugitive Mark, Architect, Order of the Scarlet Cord or Knight of Rahab, Knight of the Three Kings or The Balance, Knight of the North, Knight of

the South, Knight of the White Cross, Knight of the White Cross of Torpichen, Knight of the Suspended Cross of Babylon, Knight of the Red Cross of Jerusalem, Knight of the Red Cross or Roseae Crucis, Knight of the Triple Cross, Grand Cross

The Masonic and Military Order of the Red Cross of Constantine is currently an invitational organization whose degrees are conferred upon Royal Arch Masons who are Trinitarian Christians.

of St. John, and Made Free from Harodim.

NOTE: The above concept of the Seven Seals also appears in the 17° Knight of the East and West of the Scottish Rite. Other themes from the Book of Revelation, particularly those pertaining to Babylon and the celestial Jerusalem, are also exemplified in the 19° Grand Pontiff of the Scottish Rite.

ORDER OF ST. LAWRENCE

THE MARTYR (ca. 258 CE) - For protecting the riches of the Christian Church, the Deacon Lawrence was tortured by burning under a slow fire until death. The degree of the Order of St. Lawrence the Martyr was said to be an old Operative ritual intended to distinguish genuine stonemasons from the speculatives. The Council of Allied Masonic Degrees currently confers the degree of St. Lawrence the Martyr upon its newly-received members, and therefore considers it as the first and initiatory degree prior to conferring the other degrees under its authority.

RED CROSS OF CONSTANTINE (ca. 312-313 CE) - After dreaming of a Cross in the sky that said "By this Sign you shall conquer," Constantine converted to Christianity and became the first Western Emperor to adhere to the Christian religion. He also instituted a special standard and created what is claimed to be the oldest institution of Christian Knighthood. The Masonic and Military Order of the Red Cross of Constantine is currently an invitational organization whose degrees are conferred upon Royal Arch

Masons who are Trinitarian Christians. The degree of Knight of the Red Cross of Constantine develops around the secret doctrine associated with the Labarum, the banner of victory, and mentions the Roman College of Architects. The Order of the Red Cross of Constantine dates its Masonic Year as Anno Ordinis (A.O.) or "In the Year of the Order," subtracting 313 from the Common Era. Such was to commemorate its founding in 313 CE and the official recognition of the Christian religion by Constantine in 312 CE..

KNIGHT OF CONSTANTINOPLE (ca. 320-337 CE) - Emperor Constantine (The Great), to whom was named the capital city of Constantinople that was instrumental in the advancement of Christianity in Europe, was said to have conferred a degree upon both the nobility and the laborers alike in order to curb the pride and arrogance of the former. The Knight of Constantinople degree is currently conferred by the Council of Allied Masonic Degrees. Though it is also worked in the Allied Masonic Degrees of the English

Constitution, a separate working of the degree, in what is called a Plymouth Council, also exists but imposes a strictly Christian prerequisite.

KNIGHT OF THE HOLY SEPULCHRE (ca. 326-1099 CE) - After stories of the risen Christ started to spread around 33 CE, veneration for sacred relics and sacred places, i.e. those connected to the life of Christ, became popular. An example would be the supposed discovery of the True Cross by Helena, mother of Emperor Constantine. By the year 325-326 CE, Emperor Constantine ordered the building of a Church on the site where Christ supposedly had been buried before the resurrection. Hundreds of years later, after frequent destructions, Knights would take on the task to guard that sacred place in Jerusalem, called the Holy Sepulchre, against those who oppose the Christian faith, referring to the Saracens. The Knight of the Holy Sepulchre is currently one of the appendant bodies of the Order of the Red Cross of Constantine, considered its second degree in the English Constitution.

of the Sun or Prince Adept of the Scottish Rite.

KNIGHT OF ST. JOHN THE EVANGELIST (ca. 361-363 CE) - During the time of Emperor Julian the Apostate, the manuscript of the Gospel of John was discovered in the ruins of the ancient Temple, then already known as Herod's Temple. The story is elaborated as Knights are rewarded for the discovery by being admitted into the Order of the St. John the Evangelist in a short ceremony, often together with the Order of the Holy Sepulchre. The Knight of St. John the Evangelist is currently one of the appendant bodies of the Order of the Red Cross of Constantine, considered its third degree in the English Constitution.

KNIGHT OF YORK (ca. 925-926 CE) - King Athelstan, the first "King of all England," came to power and was said to have called a General Assembly at York in order to create a set of rules and principles by which craftsmen might regulate and govern themselves in proper conduct. They were then granted a Charter, marking the beginning of organized

NOTE: In 381 CE, the First Council of Constantinople formally ratified the Trinitarian Christian belief, which previously existed as early as 110 CE. The concept of Trinitarian Christianity is mentioned in the 26° Prince of Mercy or Scottish Trinitarian of the Scottish Rite, which actually centered more on the life of

The Order of the Red Cross of Constantine dates its Masonic Year as Anno Ordinis (A.O.) or "In the Year of the Order," subtracting 313 from the Common Era. Such was to commemorate its founding and the official recognition of the Christian religion by Constantine in 312 CE.

early Christians, during the years of their persecution, when they developed initiations, classes (like degrees), and veiled mysteries. This era of Late Antiquity also supposedly gave birth to Hermeticism which inspired much of the Western Esoteric Traditions, with examples of their belief systems found in the 27° Knight

Masonry as a legal entity. The York Charter and General Assembly have since become predominant factors in the establishment of Masonry. All these are suggested and implied in the Regius Manuscript of 1390 CE. The degree of Knight of York, Secret Prince of the White Rose, is currently conferred by the York Rite College, an invitational organization for those who hold memberships in all the York Rite bodies, i.e. the Lodge, the Chapter, the Council, and the Commandery/Preceptory, intent on building cooperation between and amongst the said bodies.

ORDER OF ATHELSTAN (ca. 925-939 CE) - The central legend of the above degree of Knight of York, where King Athelstan was said to have summoned Masons to the York Assembly for instructions on Masonic ritual and symbolism, following the historic development of Masonry over the centuries, is identical to that of the Masonic Order of Athelstan, an invitational organization for Royal Arch Masons of Chapters in full amity with the United Grand Lodge of England, and is focused on the study of

Masonic history.

KNIGHTS OF MALTA (ca. 1070-1128 CE) - The Knights Hospitaller of St. John of Jerusalem was formed during the First Crusade as a military aid and service to sick Christian pilgrims traveling in the Holy Land. After the fall of the Kingdom of Jerusalem and Acre in 1291 CE, the Crusaders were driven out of the Holy Land by the Saracens. The Hospitalers became the Knights of Rhodes in 1309 CE and the Knights of Malta in 1530 CE. The Priory of Knights of Malta (a mere adopted name and should not be confused with the Catholic order of the same name, who are actually the real and historical Knights of Malta descended from the Hospitalers), the second of the three Orders of Knighthood under the Commandery of Knights Templar, admit candidates as Knights Hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta, who vow to fight against those who oppose the Gospel of Christ. Since the name "Knights of Malta" did not yet exist during the First Crusade, and the Order, as it appears in the Commandery, tells about finding their own

place in the island of Malta, then its correct timeline should actually be in 1530 CE.

KNIGHT CRUSADER OF THE CROSS (ca. 1099 CE) - After the successful siege of Jerusalem during the Crusades, Godfrey de Bouillon became the first ruler of the Kingdom of Jerusalem, utilizing the Jerusalem Cross, also called the Crusader Cross, as a distinct symbol of the new Crusader state. This is elaborated in the Knight Crusader of the Cross, conferred as an honorary degree upon past or present Eminent Commanders of the Commandery of Knights Templar.

KNIGHT OF ST. JOHN THE EVANGELIST (ca. 1099-1100 CE) - The Crusaders had been unable to expel the Saracens from the Holy Land, so Godfrey de Bouillon veiled the mysteries of Christianity under emblems in order to maintain their devotions in secret, protecting themselves against traitors and pretenders. The Temple of Solomon was used as an emblem of the Christian Church. Different degrees with different signs and tokens were invented to test candidates

and to identify each other, and such were given without explanation as a failsafe against Saracens, cowans, and intruders. Knights are currently admitted in the Order of the St. John the Evangelist in a short ceremony, often together with the Order of the Holy Sepulchre, as the second appendant order within the Red Cross of Constantine (or its third degree in the English Constitution). It is here where the true mystery of the death of the Chief Architect of the First Temple (in the Master Mason degree) is realized to be symbolic of the death and passion of Christ the Messiah.

NOTE: A separate stream of legend, far removed from the Masonic traditions being discussed herein, deserves mention. It supposedly occurred around this time (ca. 1014 CE), involved Celtic and Viking legendry and even traces origins as far back as 1697 BCE. The stories are elaborated in what is known as the Royal Order of the Red Branch of Eri (Ireland), whose degrees are currently conferred by honor within the Allied Masonic Degrees and within the Societas Rosicruciana in Anglia (SRIA).

KNIGHTS TEMPLAR (ca. 1118-1187 CE) - Aspirants for Knighthood into the Order of the Temple made pilgrimages lasting years of hardships and battles. Currently, candidates to this third and last Order of Knighthood under the Commandery of Knights Templar are dubbed Knights of the Valiant and Magnanimous Order of the Temple. Although this American version of Masonic Templarism makes no reference to the formation of the original Knights Templar of the Crusades in 1118 CE, it nevertheless dates its Masonic Year as Anno Ordinis (A.O.) or "In the Year of the Order," subtracting 1118 from the Common Era. If we are to affix its apparent timeline based on the story it portrays, which is that of a pilgrim knight who wished to visit the Holy Sepulchre, then that would be after the Crusades. However, its equivalent counterparts, the Priory of the United Religious, Military and Masonic Order of the Temple of the English Constitution and the Great Priory of Scotland of the Scottish Constitution do resemble the pilgrimages and vows of a Crusader Knight, hence pegging the period of the

order during that era instead of after it.

NOTE: In 1813 CE, the Duke of Sussex would officially de-Christianize the rituals of Craft Masonry in England, thereby ostracizing the degrees and orders beyond the Craft which still maintained their inherently Christian themes, and thus consequently dismantling the cohesiveness of Masonic systems native to individual Provinces. One such system that survived in Bristol was called the Rite of Baldwin or Rite of Seven Degrees, which encompassed all of the Craft degrees, including the Royal Arch degree, and those of the Knighthood orders of Malta and the Temple, including the legends and Masonic traditions they all portrayed. These Seven Degrees are: I° Craft Masonry (Entered Apprentice, Fellowcraft, and Master Mason), II° Supreme Order of the Holy Royal Arch, III° Knights of the Nine Elected Masters, IV° Ancient Order of Scots Knights Grand Architect (Order of Scots Knights Grand Architect and Order of Scots Knights of Kilwinning), V° Knights of the East, the Sword and Eagle, VI° Knights of St John of Jerusalem,

Palestine, Rhodes and Malta including Knights Templar, and VII° Knights of the Rose Croix of Mount Carmel.

ORDER OF ST. THOMAS OF ACON (ca. 1191 CE) -

During the Third Crusade, an Order was formed for the purpose of burying Christian Knights who fell in battle in the Holy Land, and likewise for raising funds to redeem the ransomed captives of the Saracens. It became so successful that it was able to erect a church dedicated to St. Thomas and also provide replacement soldiers when needed, prompting King Richard I (the Lionheart) of England to accord it with the status of an Order of Chivalry. The Commemorative Order of St. Thomas of Acon is currently an invitational organization for members of a Commandery/Preceptory of Knights Templar that is in amity with the Priory of the United Religious, Military and Masonic Order of the Temple of the English Constitution.

NOTE: The above themes of the Order of St. Thomas of Acon pertaining to the siege of Acre are elaborated in the

28° Knight Commander of the Temple of the Scottish Rite, with the story continuing all the way to the dissolution of the Templars in 1312 CE.

ROYAL ORDER OF SCOTLAND (ca. 1224-1320 CE) -

An Order of Heredom was said to have been re-established in Icolmkill, and afterwards in Kilwinning. Years later, at the Battle of Bannockburn, Robert the Bruce was said to have received assistance from a body Knights, possibly Templars. As a reward, he then conferred upon them knighthoods that had civil ranks attached. These stories are told in the Royal Order of Scotland which considers the King of Scots to be its hereditary Grand Master, which is why a vacant seat is always reserved for him in the East during the meetings of its Grand Lodge and Provincial Grand Lodges. The Royal Order of Scotland currently extends its membership by invitation and confers its degrees upon Trinitarian Christian Masons. Although by its Constitution and Laws, the only qualification is to be a Master Mason of five years, many Provincial Grand Lodges have set their bar significantly higher for

admission. Some require members to be at least 18° or 32° Scottish Rite Masons, Holy Royal Arch Masons, or members in any of the other Christian Masonic Orders such as the Knights Templar and the Red Cross of Constantine.

NOTE: The above themes of the Royal Order of Scotland are repeated in the 29° Scottish Knight of St. Andrew of the Scottish Rite, which also provides the missing details surrounding that period, such as the arrest of the Knights Templar in France in 1307 CE and the execution of their Grand Master in 1314 CE. The story continued in the remaining degrees of the Scottish Rite: the 30° Knight Kadosh, where the Knights Templar survived after the death of their Grand Master; the 31° Inspector Inquisitor, where fugitive Knights Templar were tested of their legitimacy; and, skipping forward, the 32° Master of the Royal Secret, where another Crusade to retake the Holy Land from the Saracens was allegedly planned around 1759 CE under the leadership of Frederick the Great of Prussia. Although such legends concerning the Knights Templar beginning in

1118 CE are considered general knowledge amongst regular Masons, there exists another separate Masonic tradition. Allegedly in 1111 CE, the nine noblemen who would eventually become the founders of the Knights Templar first formed a group to protect Christian pilgrims going to the Holy Land against the Saracens and to likewise defend the Christian religion, calling themselves the Knights of the Holy City. They were given asylum within the walls of the old Temple of Solomon and, in 1118 CE, they were called the Knights of the Temple or the Knights Templar. Years passed and they became extremely rich and powerful, until they were consequently betrayed and finally abolished. Secret tradition then came about that the Templar Order had perpetuated itself underground, adopting the symbols and emblems of Masonry, becoming the "high degrees" of the different Masonic rites and orders. One such order, descended from the Rite of Strict Observance, was organized in 1778 CE in an effort to preserve the purity of its sources; to struggle against Jesuitical infiltration; to rid itself of the alchemists of the

period; and to forbid political discussions. It declared its renunciation of the privileges and temporal claims of the old Order of the Temple, and instead adopted the title its founders used before they acquired worldly possessions - the Knights of the Holy City. Thus was born the Chevaliers Bienfaisant de la Cité Sainte (CBCS), or the Holy Order of Knights Beneficent of the Holy City, currently the world's oldest continuously operating Christian Chivalric Masonic Order. Its degrees are conferred by the Grand Prieuré Indépendant d'Helvetie of Switzerland. Its membership is by invitation and restricted to Christian Masons who profess a belief in the Christian religion. In the U.S., although a chartered Grand Priory of America existed, the conferring of its degrees made conflicts with the Grand Encampment of Knights Templar, the general governing body of Masonic Templarism in the York Rite, due to the obvious major difference in belief systems. Negotiations, reorganizations, re-chartering, and re-recognitions have already been attempted. The Knights Beneficent of the Holy City is currently the least known

Masonic body because of the rarity of its membership.

THE OPERATIVES (ca. 1350-1677 CE) - European trade guilds of craftsmen, originally organized as a way of protecting their common interests, started to flourish and eventually came to a position of prominence in society. The cathedral builders contracted by the Catholic Church had their own craft guilds which consisted mostly of Christian Operative stonemasons who, in the coming years, would eventually be overtaken with the influx of non-operative masons within their lodges. While not claiming any direct lineage to the original Operative Masons, the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers calls itself "The Operatives" to ensure that modern speculative Masons would not forget their Operative roots. Its degrees entail numerous stories from different time periods within the Masonic tradition, such as those of Nimrod, Solomon, Adonhiram, King Hiram of Tyre, and the Chief Architect of the First Temple, mentioning such terms as "Lodge of

Menatzchim” and “Lodge of Harodim.” The Society, which claims to fill a notable gap in the Masonic structure, is open to all Master Masons who are also both Mark Masters and Royal Arch Masons.

SOCIETAS ROSICRUCIANA (ca. 1604-1616 BCE) - Under the backdrop of the Protestant Christian Reformation, the Fraternity of the Rosy Cross was said to have been secretly established in the interest of freedom to pursue

meet every year, (4) to find a successor in the event of death, (5) to adopt the letters “R.C.” as their seal, mark, and character, and (6) to keep secret the Fraternity’s existence for a period of 100 years. Note that no provable record of the existence of such a Fraternity has ever been credibly found, although it was during the time when Rosicrucianism started to fade when modern speculative Masonry started to grow, possibly borrowing some of the ideals of Rosicrucianism.



Officers of the Grand Commandery, Knights Templar 2016-2017.

knowledge through study and experimentation (such as alchemy). It was followed by the publication of their three Manifestos, containing their allegories and codes of law, i.e., (1) to heal the sick without charge, (2) to adopt to the customs of the country where they stayed, (3) to regularly

The Societas Rosicruciana in Anglia (SRIA), formed in 1866 CE as inspired by the original Rosicrucian principles, currently confers its initiatory grades upon Trinitarian Christian Masons who have been invited to its Society. Its American counterpart is called the Societas Rosicruciana In

Civitatibus Foederatis. (SRICF). **NOTE:** In terms of rituals and symbolisms, striking parallels can be found between the Societas Rosicruciana and the other Masonic bodies that bear the symbol of the Rosy Cross, such as the 18° Knight Rose Croix of the Scottish Rite and the Heredom and Knight of the Rosy Cross degrees of the Royal Order of Scotland, even sharing similar passwords, phraseologies, and adoption of personal characteristic names, thus hinting of a possible commonality.

Thus ends the list of traditions and histories utilized by Masonry to convey its secrets upon its members. Note that the purpose of the above is to organize, not the Masonic degrees themselves, but the stories contained in the said degrees, so that those who wish to study and compare the histories and traditions adopted by the different rites and orders of Masonry may simply refer to this list without having to go through the individual degrees themselves, as some of them are either honorary or invitational, hence not accessible to everyone. Let it be clear, however, that

although this list reveals the existence of a great number of Masonic side degrees and orders, pure Ancient Masonry still only consists of the first three Craft degrees, including the Royal Arch degree and no more.

Note that this list is in no way meant to overshadow the speculative or philosophical aspect of Masonry by giving emphasis to the incidental stories contained in its rituals, which are but conduits in communicating its lessons. It does, however, remind the York Rite Mason to be proud of his legitimate heritage and lineage of historically authentic Masonic degrees that teach not just the lessons of Masonry, but the history and legendry of how Masonry itself came about. After all, a true study of Masonry entails a factual and academic study of its degrees and what they actually contain, instead of the incredible yet unfounded interpretations of Masonic over-thinkers who put their own meanings where none was intended.

ACKNOWLEDGEMENT:
Special thanks to MEC Cameron Sloan and EC Noel Nodalo for their additional inputs.

Here Comes The Red Coats!



Officers and members of the Nicholas Buendia Chapter, U.D., Royal Arch Masons during their chapter institution last January 2017.

The Nicholas Buendia
Chapter, U.D., Royal Arch
Masons Institution



ABOVE: MW Pacifico B. Aniag addresses the brethren of the new chapter on the importance of continuity. BELOW: Comp. Emmanuel Mateo takes his oath.

THE MORE, THE MERRIER.

This old adage seems to hold true for the Grand York Rite of the Philippines as more and more York Rite bodies as gradually being added to its current roster.

One such proof is the institution of the Nicholas Buendia Chapter, U.D. of Royal Arch Masons in the historic and masonically-inclined province of Bulacan.

The whole day event, which was held at the Malolos Masonic Temple last January 7, 2017, was attended over by ME Grand High Priest Emmanuel R. Bravo and Grand Secretary-Recorder ME Danilo C. Datu, Sr.. After



the institution, the installation of its first set of officers ensued with Comp. Emmanuel H. Mateo installed as the first High Priest. The proceedings then led to the conferral of the Royal Arch Degrees which was jointly conducted by the brethren of the Makati York Rite and Pampanga York Rite Bodies.

Past Grand Master and Comp. Pacifico B. Aniag gave an inspirational speech during the event.

PARTICIPATE!

Makati York Rite Bodies holds first AnCom York Rite Night

Nothing brings brethren closer in peace and harmony than a cold round of drinks and some warm and jolly stories shared in the company of each other.

Last April 28, 2017, the brethren of Makati York Rite Bodies hosted the first York Rite Night on the occasion of the 101st Annual Communication of the Grand Lodge of the Philippines.

Papa Dom's Bar & Restaurant in Tagaytay, kicked off at 7:00pm with a handful of companions and sir knights in attendance. The hosts hopes that these types of gatherings can become an annual event for the enjoyment of the York Rite brethren.



The socials, which was held at

The brethren enjoying the fun and festivities of the first AnCom York Rite Night held last April 2017 at Papa Dom's Bar & Resto in Tagaytay.





ME Danilo C. Datu, Sr. (2nd from left) reads the petition for a new chapter of RAMs submitted by the brethren of the Dimasalang Chapter in Rizal.

The Rite Rises in Rizal

Dimasalang Chapter U.D., Royal Arch Masons is instituted in Rizal

After several months of planning and discussions, the York Rite of Freemasonry has finally arrived in the province of Rizal.

Truly, the road to the establishment of a York Rite Bodies in Rizal has been long and complicated. Being a Scottish Rite-dominated area (there being the presence of the Rizal Bodies, A. & A.S.R), very few brethren of the Craft showing little or no interest in the teachings of the York Rite.

Yet, through the perseverance of some brethren, the York Rite dream came to fruition last May 20, 2017 at the Rizal Masonic Temple in Taytay, Rizal, when the Grand York Rite of the Philippines represented by Grand Secretary-Recorder ME Danilo C. Datu, Sr. and MI Edgar Lim, PGIM, instituted the new Dimasalang Chapter, U.D., RAM and installed its first set of officers with Comp. Michael L. Benjamin installed as Excellent High Priest.

After the institution and installation, the conferral of the first set of new members was conducted which was ably conducted by the brethren of the Makati York Rite Bodies which, owing to the shortness of time, managed to confer the degrees of Mark Master and Past Master on the same day. As regards the Most Excellent Master and Royal Arch Mason degrees, the same shall be conferred the following month by the brethren of the Makati York Rite.



MEC Cris Fernandez, Jr. gives a lengthy inspirational speech to the brethren of the new chapter.



EHP Michael Benjamin receives the dispensation from ME Danilo C. Datu, Sr., Grand Secretary.

During the same occasion, local masonic luminary, Comp. Crispulo M. Fernandez, Jr. of Cainta, Rizal, gave a moving and inspiring speech to the brethren of the new chapter.

The brethren of the Dimasalang Chapter U.D., RAM meets at 2pm, every 2nd Saturday of the month at the Rizal Masonic Temple in Taytay, Rizal.

The brethren of Capitol York Rite Bodies confers the candidates the York Rite degrees during the Joint Conferral held last May 13, 2017 at the Scottish Rite Temple along Taft Ave., Manila.

Grand York Rite holds annual joint conferral





The candidates receiving the last few lectures.

In order to promote the true objectives of the York Rite as well as improve the coordination among the various constituent under its jurisdiction, the Grand York Rite of the Philippines held its annual joint conferral last May 3 and 10, 2017 at the Scottish Rite Temple along Taft Avenue in the City of Manila.

The two-day affair saw the conferral of the Capitular and Cryptic Degrees as well as the Chivalric Orders to some 43 candidates coming from various York Rite Bodies. The conferrals commenced in the morning and went on well in



The Mark Volume 1 No. 1

the lateness of the afternoons. No less than ME Companion Danilo C. Datu, Sr., Grand Secretary-Recorder, oversaw the conduct of the conferrals.

The following York Rite Bodies participated during the joint conferrals:

FOR THE CHAPTER OF ROYAL ARCH MASONS

Royal Arch Masons Degree
Luzon Chapter No. 1/Mt. Arayat
Chapter No. 32

Mark Masters Degree
Makati Chapter No. 26

Past Masters Degree
Nicholas Buendia Chapter, U.D.

Most Excellent Master Degree
C.W. Rosenstock Chapter No. 6

FOR COUNCIL OF ROYAL AND SELECT MASTERS
Capitol Council No. 13

GRAND ENCAMPMENT/
COMMANDERY

Order of the Red Cross (Maroon Cap)
Victorino Floro, Sr. Memorial
Commandery No. 21 KT


Order of Malta/Mediterranean
Pass (Black Cap)
Far East Commandery No. 1 KT

Knights Templar/Order of the Temple

Far East Commandery No. 1 KT
In recent years, it has been the practice of the Grand York Rite of the Philippines to hold joint conferrals in order to allow its candidates an opportunity to undergo the full York Rite experience in a matter of two successive Saturdays with the hope of encouraging more to join.



The Companions
and Sir Knights
of the Capitol
York Rite Bodies
congratulates the
editors and staff
of The Mark on its
maiden issue!



THE GRAND YORK RITE OF THE PHILIPPINES
Welcomes you to the

CAPITOL YORK RITE BODIES

2015 ANNUAL GRAND CHAPTER OCTOBER

2015 GRAND COUNCIL

ASSEMBLY SELECT MASTERS

MOST OUTSTANDING YORK RITE BODY

4 REPEAT

CSK ROLAND DELFIN
2015 Capitular Mason of the Year
Grand Chapter of Royal Arch Masons of the Philippines

2013 2014 2015 2016

CSK ROLAND VINCENT GARCIA
2015 Cryptic Mason of the Year
General Grand Council of Cryptic Masons International

CSK MCKENTYRE V. CABRERA
2015 Cryptic Mason of the Year
Grand Council of Royal and Select Masters of the Philippines

RE ORLANDO M. MABUTAS
- constituted Companion of the Order of the Secret Vault General Grand Council of Cryptic Masons International (with SIS. LORNA)
- Grand Master of the 3rd Veil of the Grand Council of Royal and Select Masters of the Philippines
- Grand Marshal of the Grand Commaentry of Knights Templars of the Philippines


Capitol York Rite Bodies



Brotherhood of the Blade

In order to further improve the ceremonial skills of its members, the Grand York Rite of the Philippines sponsored last October 2016 a sword-handling seminar for the members of the various constituent commanderies.

The one-day seminar, which was delivered by Sir Knight Mark Quinto of San Diego Commandery No. 25 of California, U.S.A., aims to instruct members of the intricacies and symbolism on the use of the sword in the various rituals and ceremonies of the York Rite of the Philippines.

Constituent Chapters

LUZON CHAPTER NO.1, R.A.M.
Meets every 2nd Wednesday, 6:30 PM,
Scottish Rite Temple, Manila

CAVITE CHAPTER NO.13, R.A.M.
Meets every 2nd Saturday, 9:00 AM,
Mt. Mainam Lodge No. 49, Ibayo
Estacion, Naic, Cavite

MANILA CHAPTER NO.2, R.A.M.
Meets every 3rd Tuesday, 7:00 PM,
Plaridel Masonic Temple, Manila

**VICTORINO FLORO, SR.MEMORIAL
CHAPTER NO.21, R.A.M.**
26 E. Yuchengco St., Parañaque City
Meets every 4th Wednesday, 6:00 PM,
Plaridel Masonic Temple, Manila

BACOLOD CHAPTER NO. 4, R.A.M
Meets every 3rd Saturday of the
Month

ISAROG CHAPTER NO 23, R.A.M.
14 Riverside St., Monterey Village,
Naga City

**C.W.ROSENSTOCK CHAPTER NO.6,
R.A.M.**
Meets every 3rd Wednesday, 6:00 PM,
Plaridel Masonic Temple, Manila

PILIPINAS CHAPTER NO.24, R.A.M.
Meets every 4th Thursday at 6:00
PM, Plaridel Masonic Temple, Malate
Manila

GUAM CHAPTER NO.7, R.A.M.
Meets every 2nd Thursday, 7:30 PM,
Agana, Guam

CAPITOL CHAPTER NO. 25, R.A.M..
Meets every 4th Saturday, 8:00 A.M.,
Capitol Masonic Temple, Quezon City

SUGBU CHAPTER NO.11, R.A.M.
Meets every 3rd Tuesday, 6:00 PM,
Cebu Masonic Temple, Cebu City

EASTERN VISAYAS CHAPTER NO.30, R.A.M.
c/o P. Burgos St., Tacloban City

MANOBO CHAPTER NO.31, R.A.M.
Meets every 3rd Wednesday at 6:00 PM,
Davao Masonic Temple, Davao City

MT. ARAYAT CHAPTER NO. 32, R.A.M.
Meets every 3rd Saturday, 9:00AM

SOTERO ROQUE MEM. CHAPTER NO.33, R.A.M.
Musuan, Maramag, Bukidnon

MISAMIS CHAPTER NO.34, R.A.M.
Meets every 4th Saturday of the Month at 1:00 PM
Palilan Masonic Temple, Jimenez, Misamis Occidental.

TINALAK CHAPTER NO. 35, R.A.M.

THIRD PYRAMID CHAPTER NO. 36, R.A.M.
Meets every 4th Wednesday of the Month at 6:00 PM
Maguindanao Masonic Temple, Capistrano-Pacana Sts., Cagayan de Oro City

MAZAUA CHAPTER No. 37. R.A.M.
Meets every 3rd Friday of the Month at 6:00PM

PAGADIAN CHAPTER No. 38. R.A.M.
Meets every 1st Saturday of the Month, 9:00 AM
Pağadian City, Zamboanga Del Sur

PANGASINAN CHAPTER NO. 12, R.A.M.
Urdaneta Masonic Center, Pilar Urdaneta City, Pangasinan

MAKATI CHAPTER No. 26, R.A.M.
Meets every 4th Tuesday of the Month at 6:00 PM
Jacobo Zobel Memorial Temple Makati City

DIMASALANG CHAPTER, U.D., R.A.M.
Meets every 2nd Saturday of the Month at 2:00 PM
Rizal Masonic Temple Taytay, Rizal

N. BUENDIA CHAPTER, U.D., R.A.M.
Meets every 2nd Saturday of the Month at 10:00 AM
Malolos Masonic Temple Malolos, Bulacan



ORIENTAL COUNCIL NO.1, R. & S.M.
Meets every 3rd Tuesday, 7:00 PM,
Plaridel Masonic Temple, Manila

KALAYAAN COUNCIL NO.4, R. & S.M.
Meets every 2nd Saturday, 9:00 AM,
Mt. Mainam Lodge No. 49, Naic, Cavite

GUAM COUNCIL NO.5, R. & S.M.
Meets every 2nd Thursday, Agana, Guam, USA

G. R. CARIAGA MEM. COUNCIL NO. 7, R. &S.M.
Meets every 3rd Wednesday, 7:00 P.M., Plaridel Masonic Temple, Manila

LUZON COUNCIL NO.9, R. & S. M.
Meets every 2nd Wednesday, 7:00 PM,
Scottish Rite Temple, Manila

PILIPINAS COUNCIL NO.11, R. & S.M.
Meets every 4th Thursday, 6:00 PM,
Plaridel Masonic Temple, Manila

SUGBU COUNCIL NO.12, R. & S.M.
Meets every 3rd Tuesday, 6:30 PM,Cebu Masonic Temple,Cebu City

CAPITOL COUNCIL NO. 13, R. & S.M.
Meets every 4th Saturday.8:00 A.M.,
Capitol Masonic Temple, Quezon City

EASTERN VISAYAS COUNCIL NO.19, R. & S.M.
Meets every 1st Saturday

HARIBON COUNCIL NO.20, R. & S.M.
Meets every 3rd Wednesday, 6:00 PM,
Davao Masonic Temple, Davao City

VICTORINO FLORO, SR. MEMORIAL COUNCIL 21, R. & S.M.
Meets every 4th Wednesday 6:00 PM
Plaridel Masonic Temple, Manila

The Mark Volume 1 No. 1

BUKIDNON COUNCIL NO. 22, R. & S.M.
Meets every 1st Friday

SUBANEN COUNCIL NO. 23, R. & S.M.
Meets every 4th Saturday, 9:00 AM
Palilan, Masonic Temple

URDANETA COUNCIL NO. 22, R & S.M.
Meets every 3rd Saturday of the Month 9:00AM
Urdaneta Masonic Center, Pilar
Urdaneta City, Pangasinan

CHAMBER OF LIGHT COUNCIL NO. 24, R. & S.M.
Meets every 4th Wednesday of the Month at 6:00 PM
Maguindanao Masonic Temple,
Capistrano-Pacana Sts., Cagayan de Oro City

MAKATI COUNCIL No. 26, R.A.M.
Meets every 4th Tuesday of the Month at 6:00 PM
Jacobo Zobel Memorial Temple
Makati City



FAR EAST COMMANDERY NO.1, K.T.
Meets every 3rd Tuesday, 7:30 PM,
Plaridel Masonic Temple, Manila

GUAM COMMANDERY NO.4, K.T.
Meets every 2nd Thursday, Agaña,
Guam, USA

KALAW COMMANDERY NO.5, K.T.
Meets every 3rd Wednesday, 6:00 PM,

Plaridel Masonic Temple, Manila

CAVITE COMMANDERY NO.7, K.T.
Meets every 2nd Saturday, 9:00 AM,
Mt. Mainam Lodge No.49, Ibayo
Estacion, Naic, Cavite

LUZON COMMANDERY NO.9, K.T.
Meets every 2nd Wednesday, 7:00 PM,
Scottish Rite Temple, Manila

The Mark Volume 1 No. 1

PILIPINAS COMMANDERY NO.11, K.T.
Meets every 4th Thursday 6:00 PM,
Plaridel Masonic Temple, Manila

SUGBU COMMANDERY NO.12, K.T.
Meets every 3rd Tuesday, 7:00 PM,
Cebu Masonic Temple, Cebu City

CAPITOL COMMANDERY NO. 13, K.T.
Meets every 4th Saturday, 8:00 A.M.,
Capitol Masonic Temple, Quezon City

EASTERN VISAYAS COMMANDERY NO.19, K.T.
Meets every 1st Saturday, Tacloban
City

RAJAH COMMANDERY NO.20, K.T.
Meets every 3rd Wednesday, 6:00 PM,
Davao Masonic Temple, Davao City

VICTORINO FLORO, SR. MEM. COMMANDERY No. 21, K.T.
Meets every 4th Wednesday, 6:00

P.M., Plaridel Masonic Temple,
Manila

SAINT BERNARD D'CLAIRVAUX COMMANDERY No. 22, K.T.
Meets every 4th, Wednesday of the Month at 6:00 PM
Maguindanao Masonic Temple,
Capistrano-Pacana Sts., Cagayan de Oro City

MASALA COMMANDERY No. 23, K.T.
Meets every 3rd Saturday, 9:00AM
Urdaneta Masonic Center, Pilar,
Urdaneta City, Pangasinan

PALARIS COMMANDERY, No. 24, K.T.
Meets every 3rd Saturday, 9:00AM

MAKATI COMMANDERY No. 26 K.T
Meets every 4th Tuesday of the Month at 6:00 PM

Jacob Zobel Memorial Temple
Makati City

THE MARK is now on  <https://www.facebook.com/yorkritephils/>



Advertise with us!

THE MARK is now accepting advertisements for publication. Kindly find below our rates:

INSIDE FRONT/BACK: (colored)
P5,000.00/page

OUTSIDE BACK: (colored)
P 5,000.00/page

INSIDE PAGE: (black and white)
P 1,000.00/page

CENTER: (black and white)
P 5,000.00 - 2 pages spread

Contribute!

The editorial desk of **THE MARK** invites all brethren and York Rite Bodies withersoever dispersed who may wish to contribute articles, photos and other news items that they may wish to have published to send them our way.

Kindly submit your contributions to the Grand York Rite office at the G/F Plaridel Masonic Temple located at 1440 San Marcelino St., Malate, Manila.

PARTICIPATE!

This is the first issue of **THE MARK**, the official publication of the Grand York Rite of the Philippines and the official voice of the Companions and Sir Knights of this grand jurisdiction, but its editorial desk hopes that it will not be the last.

If you agree that the Grand

York Rite should not pursue this noble undertaking further, kindly let us know.

You may contact us at the Grand York Rite office at the G/F Plaridel Masonic Temple located at 1440 San Marcelino St., Malate, Manila or through our FB page at <https://www.facebook.com/yorkritephils>.