

THE

MARK



The Official Publication of the Grand York Rite of the Philippines

Inside:

- The history of Mark Masonry
- The 1st Templar's Night
- 2017 Annual Grand Reunion
- Joint Conferrals and many more...



EDITOR'S NOTES

C&SK Marlon M. Castor, Editor In Chief

A new term, a new volume.

It was one hell of an October, not only for this humble writer, but also to the Grand York Rite of the Philippines as a whole. It is no surprise that **The Mark's** Business Manager ME Danny Datu was somewhat scarce during that period.

What makes it different this year? Well, aside from the usual joint conferrals and the annual Grand Reunion, the GYRP has added a new activity aimed at capturing the attention and interests of people to join and participate in the York Rite.

Truly, the very first Templars' Night was held last October wherein Knights Templar from various consituent commanderies came in fellowship and fun to the Heritage Hotel grand ballroom. Adding glamor and prestige to the event was the presence of Sir Knight Duane L. Vaught,

GCT, Grand Master, Grand Encampment of Knights Templar of the United States of America as its Guest of Honor and Speaker.

A week before, some York Rite Bodies also held a LTOPF Caravan as a fundraising and socio-civic activity.

-ooo-

My young career as a York Rite Mason has been both rewarding and instructive so far. I would like to thank the Grand Chapter for giving me the 2016 Capitular Mason of the Year honor. In addition, I would also like to extend my congratulations to our Associate Editor CSK Joey Villegas for receiving the Knight Templar Cross of Honor.



EDITORIAL STAFF

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

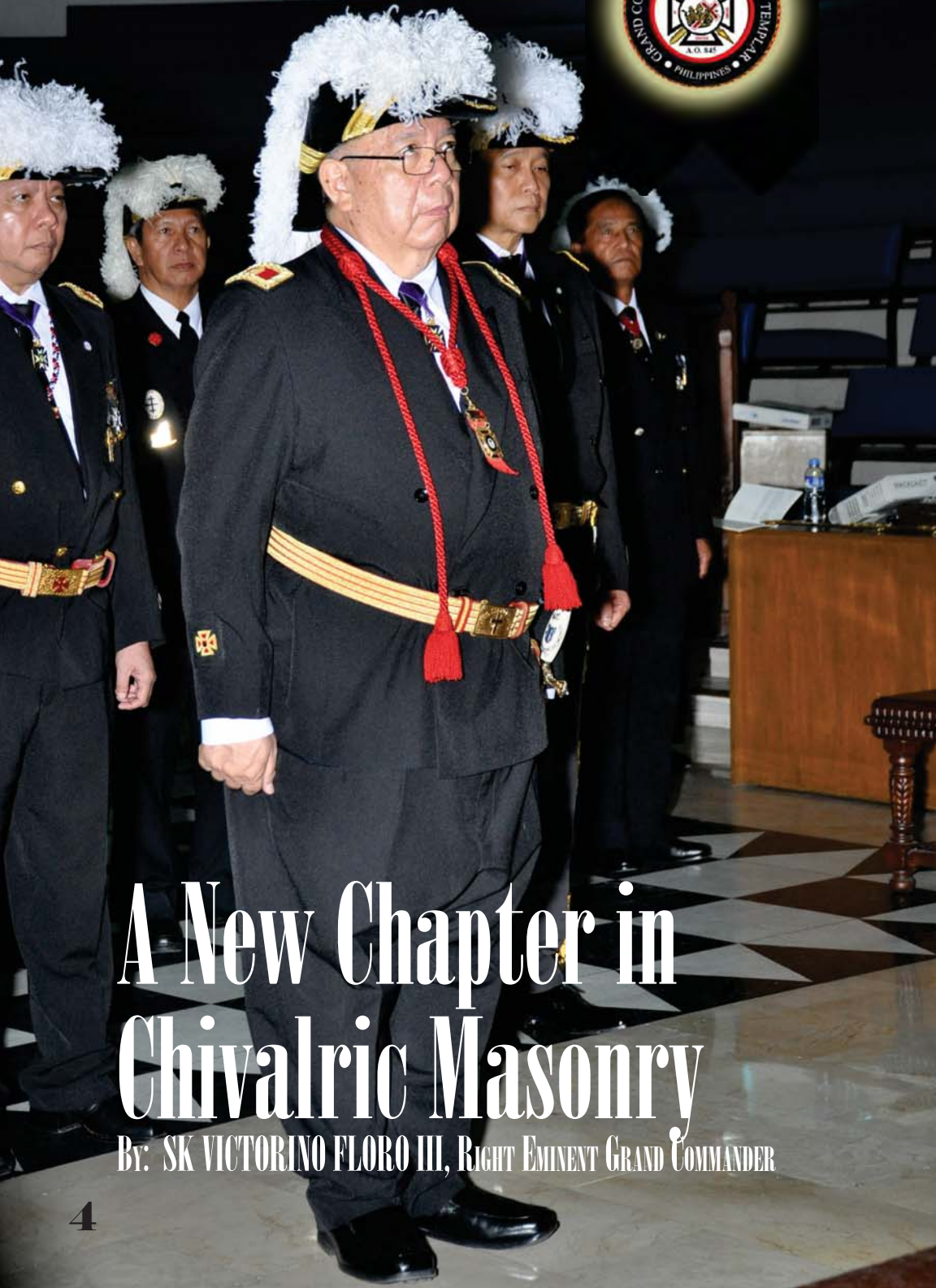
C&SK GIOVANNI A. VILLEGAS
 Associate Editor

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
A New Chapter in Chivalric Masonry	4
The Secretary's Corner	8
Malolos York Rite Constitution-Installation; Institution	10
Joint LTOPF Caravan	13
GYRP Holds Joint Conferrals	15
New RAM Chapters	18
1st Templars' Night	19
A History of Mark Masonry	26
The Secret of Royal Arch Masons	56
Cavite Commandery Feted	68
GYR holds 2-day Congress	69
Floro York Rite Installation	79
York Rite Bodies in Davao	80
The Seeds Of Charity	84
GYR Officers	90



A New Chapter in Chivalric Masonry

By: SK VICTORINO FLORO III, RIGHT EMINENT GRAND COMMANDER

Congratulations to the editorial staff of The Mark for this second edition. The Companions and Sir Knights have been looking forward to this second issue after the very successful and informative first edition!

For the information of the Companions and Sir Knights, the visitation of the Most Eminent Grand Master, SK Duane Lee Vaught of the Grand Encampment of Knights Templar of the United States of America to our Grand Conclave last October 21 was a historic event and a great opportunity to meet the Most Eminent

ophthalmology and ophthalmic genetics. He then informed the Sir Knights of the Foundation's collaboration with Apl.de.Ap Foundation in the donation of modern retinal diagnostic equipment to the southern Philippine Medical Center in 2015 (NOTE: *This activity has been covered in Vol. 1 No. 1 of The Mark*).

The Knights Templar Eye Foundation has extended over \$148 Million on research, patient care, and education. Research grants in excess of \$24 Million have been awarded to researchers in the fields of pediatric ophthalmology and ophthalmic genetics.

Grand Master, Sir Knight Vaught.

Most Eminent Grand Master SK Vaught informed the Sir Knights present of the work of the Templar Eye Foundation. Since its inception, the Knights Templar Eye Foundation has extended over \$148 Million on research, patient care, and education. Research grants in excess of \$24 Million have been awarded to researchers in the fields of pediatric

Most Eminent Grand Master Sir Knight Vaught then installed the officers of the General Commandery.

Our plans for the Grand Commandery for the forthcoming year are provided in my inaugural speech included in this issue of **The Mark**.

Until the next issue, Sir Knights!

IN HOC SIGNO VINCES!

The Mark Volume 2 No. 1

NOTE: This is the inaugural speech of Sir Knight Victorino Floro III, Right Eminent Grand Commander of the Grand Commandery of Knights Templar of the Philippines supposedly delivered during his installation last October 21, 2017 at the Plaridel Masonic Temple in Ermita, Manila on the occasion of the Annual Grand Reunion of the Grand York Rite of the Philippines.

Most Eminent Grand Master Sir Knight Duane Lee Vaught of the Grand Encampment of Knights Templar of the United States of America, Right Puissant Monty J. Glover, Deputy General Grand Master of the General Grand Council of Cryptic Masons, International, officers of constituent commanderies, Sir Knights and guests.

A pleasant good morning to everyone.

I would like to start by giving thanks to God for all the blessings bestowed today. It is because of His Grace that we will be able to succeed in our future endeavors.

There are remembered Sir Knights who are no longer here whom I would also thank. These Sir Knights encouraged, supported, and trained me as best as possible. They treated

me as an equal and taught me how to observe and learn about Freemasonry and Templary. We remember thee Sir Knights: SK Isaac F. Arribas and SK Reynaldo V. Paz. I would also like to thank the following Sir Knights who in their own way, contributed to my education and training as a York Rite Mason. These Sir Knights are SK Crispulo M. Fernandez, SK Rafael J. Roxas, SK Nestor V. Tampol, SK Romeo S. Musngi, SK Danilo C. Datu, Sr., SK Evaristo A. Leviste, and my father, SK Victorino R. Floro, Jr. For the information of the audience, the order of names of these Sir Knights was not based on good looks.

Fellow Knights, there were many programs and ideas that came into my mind when planning for the forthcoming year.

I believe however, that with simple plans we will be able to

The Mark Volume 2 No. 1

effect some positive change. The first of these plans is to visit every constituent commandery in the Philippines. The objective in visiting these constituent commandery is to meet the officers and members to listen to them on how we can improve our Grand Commandery.

I know that the numbers of Sir Knights is important and that every year between the commanderies and the Grand York Rite Joint Conferrals these are about 100 to 200 new Sir Knights. But we have noticed that total members of Sir Knights have not increased over the years and have remained the same. So we actually lose 100 to 200 Sir Knights every year. It may be that by meeting with our Sir Knights, we can determine some solutions and reverse this trend and have an actual increase in the total number annually.

The second and more important objective is how we, the officers of the Grand Commandery together with the constituent commanderies can produce Sir Knights who are effective leaders. It may be that by producing effective leaders starting in the

constituent commanderies, we could see actual yearly growth in numbers. We will look into some possible leadership training programs for this in the coming weeks.

The second plan to effect change is to assist the constituent commanderies in the management of their commanderies. We are aware that in some commanderies the simplest reports to the General Grand Recorder are not submitted on time. Perhaps the General Commandery could offer a course similar to the lodge management course offered by the IMES.

These two plans are simple but just a step in the direction that hopefully will result in a General Commandery that is responsive and relevant to Templary in the Philippines and I hope that together with the Grand Encampment and with the help of the Sir Knights we have yet to meet and with the Grace and Blessings of God, together we can have a Grand Commandery that we Sir Knights can be proud of.

Thank you for your attention. Good day.

The Mark Volume 2 No. 1

The Grand Secretary's Trestle Board

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



Nowhere to go but forward

*Fraternal Greetings, Sir Knights
and Companions!*

We had accomplished many things last year. Our first ever Templar's Night was a success and we plan to do this every year. We have many plans and definitely we can have a better one this 2018 Year.

We also distributed our maiden issue of "**The Mark**". Very informative, they say! Many were asking how many issues we plan this year. It will depend on your donations, advertisements and article contributions. Let us support this undertaking.

Looks like this will be again

another busy year for us. Just on the first week of the month, we had constituted Nicholas Buendia Chapter of Royal Arch Masons No. 39 and instituted Malolos Council of Royal and Select Masters, UD and Bulacan Commandery, UD Knight Templars.

Installation of the new set of officers for Luzon York Rite Bodies and Makati York Rite Bodies were recently accomplished. The Malolos events were attended by no less than our incumbent Grand High Priest ME Rodel Reizel Reyes, RE Gene Aquino, our Deputy Grand High Priest, Right Eminent SK Victorino

Floro III and Right Eminent Sonny Leviste, Department Commander Of The Grand Encampment of the Knight Templars of the USA. Also gracing the occasion was ME Edgar D. Lim, our PGHP and presently the Regional Deputy General Grand High Priest of the Philippines, Japan and Guam of the General Grand Chapter of R.A.M. International. The Makati Event was attended by the same luminaries minus the last three Dignitaries, but they have a special guest, no less than RW Bro. Agapito S. Suan, Jr., Senior Grand Warden of the Grand Lodge of the Philippines.

Let me remind again the Secretaries of every Subordinate Chapters/ Councils/ Commanderies to submit to the Grand York Rite Office your 2017 Annual Per Capita Reports. It seems that they had forgotten that our fiscal year begins in November 1st of each year and ends in October 31st of the next year. So submission of this Annual Per Capita Reports together with your payments must be on or before December 31st of every year. Don't forget your Per Capita payments, too. Please comply

and attend on this.

Our joint conferral of York Rite Degrees in Metro Manila shall be again on the 1st Saturdays and 2nd Saturdays of the months of May (May 5th and May 12th) and October (Oct. 6th and Oct. 13th). This early, I suggest that you forward the Petition Forms of your candidates for circularization to the Grand York Rite Office. Of course, other subordinate York Rite Bodies outside of Metro Manila can have their own conferrals. If you need help, please let us know.

This coming April 2018 AnCom in Davao, our Grand High Priest Rodel Reizel Reyes has agreed to spearhead a NO HOST YORK RITE NIGHT. Meaning, there shall be entrance fees to each member but every penny shall be worth well spend. Let us enjoy our togetherness and camaraderies. The venue, date, time shall be announced later.

Again, please don't get tired supporting The Grand York Rite! Spread the word ... for further LIGHT in Freemasonry.... There is York Rite..... May The Great I Am bless us all !!!

N. Buendia RAM Chapter constituted; forms own council and commandery



MALOLOS YORK RITE: The officers and members of the newly-constituted Nicolas Buendia Chapter No. 39, RAM posing for posterity

The Nicolas Buendia Chapter No. 39 was formally constituted and consecrated in due and ancient ceremonies in January 6, 2017 at the Malolos Masonic Center in Malolos, Bulacan.

On hand to administer the ceremony were ME Rodel Reizel Reyes, Grand High Priest of the Grand Chapter of Royal Arch Masons of the Philippines, assisted by ME Danilo Datu,

Sr., KYGCH, Grand Secretary; RE Arlen De Guzman, as Grand Chaplain; and ME Evaristo Leviste, KYGCH as Grand Captain of the Host.

Comp. Emmanuel Mateo was also installed as Excellent High Priest for the Capitular Year 2018, together with Comp. Reynaldo Cabauatan, Jr. – King; Comp. Ericson Pan – Scribe; Comp. Carlo Magno



SWEETER THE SECOND TIME: Excellent Companion Emman Mateo is once again installed as High Priest of the newly-constituted Nicolas Buendia Chapter No. 39, RAM.

Palomo – Treasurer; Comp. Joselito Manuel – Secretary; Comp. Alberto Dumlao – Captain of the Host; Comp. Ramil Catanghal – Royal Arch Captain; Comp. Luisito Andres

Jr. – Principal Sojourner; Comp. Ariston Samilin– Chaplain; Comp. Benjamin Cajucom– Master of the 3rd Veil; Comp. Richard Enquilo . – Master of the 2nd Veil; Comp. Angelo De

The Mark Volume 2 No. 1



The newly-installed Malolos Council, U.D.

Leon – Master of the 1st Veil;
and Comp. Amado Lito Catalan
– Sentinel.

The RAM Chapter Constitution Ceremony was immediately followed by the Institution Rites of MALOLOS Council of Royal and Select Masters UD, and BULACAN Commandery of Knights Templar UD; with MI Evaristo Leviste, Past Illustrious Grand Master of the Grand Council of Royal and Select Masters of the Philippines,

and RE SK Victorino Floro III, Eminent Grand Commander of the Grand Commandery of Knights Templar of the Philippines as Instituting Officers respectively.

C&SK Emmanuel Mateo was also installed as Illustrious Master of MALOLOS Council UD and Commander of BULACAN Commandery, UD, together with the rest of the officers for both bodies.

Also present to witness these auspicious events were Edgar Lim and Genesis Aquino.

The Institution of MALOLOS Council UD and BULACAN Commandery UD now completes the lineup for BULACAN York Rite Bodies.



The newly-installed Bulacan Commandery, U.D.



Makati and Rizal York Rite Bodies holds LTOPF caravan

On the occasion of the 710th anniversary of the fateful day when French King Philip IV had Jacques de Molay and the rest of the Knights Templar arrested and charged of idolatry and corruption, the Companions and Sir Knights of the Makati York Rite in cooperation with the Companions of Dimasalang Chapter No. 40, Royal Arch Masons held a fund-raising event in the form of a LTOPF (License To Own and Possess

Firearms) Caravan.

This one-stop shop for firearm ownership aims to make it convenient and accessible for responsible gun owners the process of application of LTOPF.

The whole-day event was held last October 13, 2017 at the Aguinaldo Hall, Plaridel Masonic Temple in Manila. The caravan allows renewals and



BLOCKBUSTER: Despite minimal planning and preparations, the LTOPF Caravan was a reasonable success with a considerable number of brethren attending.



new applications and includes services such as onsite NBI and DI clearances, drug test, neuro and psychological test, gun seminar, notarial services, and PTC applications.

Applicants of the LTOPF from various parts of Metro Manila and nearby areas came as early as 6am to avail of this wonderful opportunity to process their

LTOPF applications in one place and in merely a couple of minutes.

The whole-day activity was held in coordination with the PNP Firearms and Explosive Office as well as the National Bureau on Investigation. Due to its success, the hosts are planning a second caravan soon.



OPENING: Joint Conferrals usually commence with the Capitular Degrees.

Grand York Rite holds joint conferral

For the second time this year, various Bodies of the Grand York Rite of Freemasonry of the Philippines held their annual joint conferral last Oct 7 and 14, 2017 at the Scottish Rite Temple along Taft Avenue in the City of Manila. This joint conferral is held in order to promote the true objectives of the York Rite as well as improve the coordination among the various constituent bodies under its jurisdiction, the Grand York Rite of the Philippines.

The Mark Volume 2 No. 1

The two-weekend affair saw the conferral of the Capitular and Cryptic Degrees as well as the Chivalric Orders to some 28 candidates coming from various York Rite Bodies. The conferrals commenced in the morning and went on well in 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 CAPITULAR DEGREES

Royal Arch Masons Degree
Nicolas Buendia Chapter No. 39, RAM

Mark Masters Degree
Dimasalang Chapter No. 40, RAM

Past Masters Degree
Capitol Chapter No. 25, RAM

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

FOR THE CRYPTIC



DEGREES

Makati Council No. 14, RSM

FOR THE CHIVALRIC ORDERS

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

Capitol Commandery No. 13 KT

Although the number of conferees are slightly smaller than the last joint conferral, the conferral was no less proficiently delivered. Noteworthy was the participation of the two new Chapters Under Dispensation.

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 Scottish Rite Temple in full conferral mode.



o. 39, RAM

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 Mark Volume 2 No. 1

The message of the York Rite of Freemasonry is slowly spreading across the land.

During the 65th Annual Convocation, the Grand Chapter of Royal Arch Masons of the Philippines issued two new charters to upstart yet deserving and active red lodges: the newly-numbered chapters of Nicolas Buendia No. 39, RAM of Malolos, Bulacan and Dimasalang Chapter No. 40, RAM of Taytay, Rizal.

In receiving their charters, Excellent Companion Emmanuel Mateo, incumbent High Priest of Nicolas Buendia No. 39, RAM led the companions

of Bulacan while The Mark's own EIC, Excellent Companion Marlon M. Castor, incumbent Scribe of Dimasalang Chapter No. 40, RAM led the Rizalenos companions in receiving the honor.

It was only last January 7 that Nicolas Buendia Chapter No. 39 was instituted while the Dimasalang Chapter No. 40 held its institution last May 20 of this year. Both chapters hold their convocations every second Saturdays of the month.

No less than then-Grand High Priest ME Emmanuel R. Bravo handed the charters to the recipients.



New Royal Arch Chapters constituted



Grand Commandery hosts 1st Templars' Night

Lacking in a formal fellowship event to kick off the Annual Grand Reunion which in turn included the Annual Grand Conclave, the Grand Commandery of Knights Templar of the Philippines hosted the maiden occurrence of Templars' Night last October 19, 2017 at the Heritage Hotel in Pasay City.

No less than Sir Knight Duane L. Vaught, GCT, Grand Master, Grand Encampment of Knights Templar of the United States of America was its Guest of Honor and Keynote Speaker. Also present was RIC Monty Glover, Deputy General Grand Master of the General Grand Council, Cryptic Masons International. In addition, Past Eminent Grand Commanders as well



NOTHING BEATS THE FIRST TIME: The attendees of the inaugural Templars' Night pose for a group photo.



a picture.







RARE OCCASSION: The Sir Knights were honored by the presence of the Most Eminent Grand Commander Duane L. Vaught, GCT, Grand Master, Grand Encampment of Knights Templar of the United States of America .

as past and current officers of the various constituent commanderies were also in attendance.

The event started with the usual masonic heraldries and fomrally commenced with the Welcome Address by SK Victorino Floro III, then Deputy Grand Commander of Knights Templar. Afterwhich, the Sir Knights partook of a sumptuous dinner prepared by the hotel kitchen.

Numerous toasts were held throughout the evening proposed by Sir Knight Pravin

T. Sharma

After dinner, the program moved towards the introduction of Guest of Honor for his Keynote Address for the evening. Sir Knight Manuel Liam T. Garcia, Right Eminent Grand Commander did the honor.

In his Keynote Address, Sir Knight Duane L. Vaught expressed his gratitude to be able to join the rest of the Sir Knights in such an auspicious activity. He likewise reported on the status of the Knights Templar not only in the United States, but also across the

world. He said that the Knights Templaris slowly growing and gradually becoming a global community thereby spreading its light and message to other jurisdictions like the Philippines. In appreciation of his words, the brethren rose in applause. Afterwards, the Eminent Grand Commander gave his Closing Remarks.

The event ended with a flurry of raffles and the usual picture

taking with the guests and dignitaries.

Serving as Masters of Ceremonies were Sir Knights Marlon M. Castor and Pravin T. Sharma.

The event, which hopes to become a regular and annual event of the York Rite, is a brainchild of Sir Knights Marlon M. Castor and Danilo C. Datu, Sr, PEGC.





A history of Parts I and II Mark Masonry

Understanding its origins and operatives

by Bro. George Woolmer, from the website "The Masonic Trowel"
Researched and contributed by Bro Cameron Sloan

INTRODUCTION

To more fully understand and appreciate speculative Masonry as we know it we will begin with a look at masonry in operative times. In particular the development of the Mark aspect, as far as we know or can reasonably deduce, is examined.

The World-Wideness of Mason Marks The Middle Ages: The Templars, English Developments. Early Well Documented Operative Organisations: Germany -The Steinmetzen. Scotland -The Schaw Statutes, Scottish Lodge Developments.

Recent Operative Usage

THE WORLDWIDENESS OF MASON MARKS

The Masonic historians Knoop & Jones (p. 211) point out that mason marks are found in a great many lands. Consisting of marks or symbols carved on stones or impressed in clay bricks, these identified their stone shapers or brick makers. Such marks (Brindal:28) can be found going back 5,000 years or more. They are in Egyptian pyramids, on Greek temples

and in the preserved cities of Herculaneum and Pompeii. They are in widespread Roman ruins, Hindustan, Asia Minor and Central and South America. They are common in the great ruins of England, France, Germany, Scotland, Spain, Italy and Portugal.

THE MIDDLE AGES

The Templars

The European crusades to regain control of Palestine from the Muslims began in 1095 AD. Jerusalem was taken in 1099, but after eight crusades the Holy Land was completely lost by 1291.

A leading group to emerge from this movement was that of the warrior monk Knight Templars. Usually recorded as having been founded in 1118, but perhaps in 1114 (Baigent:42), they were closely associated with the Cistercian Order of monks, who undertook extensive building. Gaining enormous wealth and power - some now say the beginning of which was by finding long-hidden treasures and documents beneath Jerusalem's Temple Platform (Gardner:258, Baigent et al:88, Hancock:102) - the Templars

The Mark Volume 2 No. 1

went from strength to strength. They had specialist units, each dealing with aspects such as banking and shipping. One such specialist group was of architects and builders. This group carried out an extensive building program, such as castles, preceptories and temples. They used 'their own teams of masons' (Baigent:136). They went on to introduce Gothic architecture to Europe, the first example of the advanced design being on the Temple Mount south of the Dome of the Rock. It remains still, as a mosque, and its porch is very similar to that of Chartres Cathedral (Hancock:plates 24, 25.).

The Templar building squads were helped by the Cistercian monks, who formed building guilds named the 'Children of Solomon'. They built ten cathedrals in France alone bearing the name Notre Dame (Gardner:262), that in Paris being begun in 1161. Over 800 Gothic Cathedrals were built in Europe between the 12th and 15th centuries. There was plenty of scope for mason marks.

It is known that the Templars,

stern, strict and practical in their ways, had grades or degrees, probably eleven, and elaborate rituals and ceremonies. Although it cannot be proved the inference is that those Templars specialising in building used adapted grades and ceremonies for the organisation and running of their building squads. If so it would almost certainly have had to involve rules and usages on marks.

It is also possible to conjecture that the controllers, architects and master builders in a building group were Templars and Cistercians, and that the stone workmen, ordinary builders and labourers were locals drafted and trained for their tasks. It is even possible to think that some Templar members of a building 'lodge' were non-operative, sitting in to keep a general eye on things. There is no proof, but things have to begin and evolve from somewhere, and this simple and relatively straight-forward possibility needs consideration. There is some knowledge of one such building group (Cryer:15) operating at this time, that being formed in 1202 to begin the building of Winchester

On Friday 13 October 1307 the Templars were suddenly and ruthlessly arrested by the King of France, abetted by the Pope, and cruelly put down. But their legacy, including in the form of hundreds of Gothic Cathedrals being built throughout Europe, lived and lives on. It may just possibly even include the founding of the lodge system (including its odd focus on King Solomon's Temple) as we know it in its evolved form today.



Cathedral.

On Friday 13 October 1307 the Templars were suddenly and ruthlessly arrested by the King of France, abetted by the Pope, and cruelly put down. But their legacy, including in the form of hundreds of Gothic Cathedrals being built throughout Europe, lived and lives on. It may just possibly even include the founding of the lodge system (including its odd focus on King Solomon's Temple) as we know it in its evolved form today.

English Developments

The earliest marks so far found in England are dated at 1119 AD (Brindal:34), at Norwich Cathedral. The concept put forward by most masonic writers that ancient masons were not capable of developing or using complex ritual and ceremony has been, until recently, widely accepted. Instead, there has been widespread promotion of the idea that speculatives 'invented' our customs and degrees, and relatively recently. But, as Cryer (14-15) points out,

The Mark Volume 2 No. 1

those medieval professionals who could design, organise the building of, and actually construct, such a mighty entity as the Gothic Cathedral could easily manage some telling ritual and ceremony.

In England a 1352 Statute of Edward III records the name 'freemasons' and acknowledges the existence of 'Operative Masons' Guilds' (Cryer:16). The guild system, however, although almost universal for other trades and occupations, did not become the norm for masons, they being enveloped in other, more authority-ridden groupings.

There is no doubt that English masons had marks. Apart from the obvious old examples everywhere a 1356 corporation's regulation for London Masons (Cryer:20) stated – translated to modern English – "That the Master shall oversee that the journeymen shall take their hire according as they are skilled and may deserve for their work pieces". Banker marks had to be used to check this (banker -quarry bank or workshop bench on which the stones were worked).

In the mid thirteen hundreds the mason company (Jones:88) system came into being. The 'Worshipful Company of the Freemasons of the City of London', for example, was formed. operative and incorporated, it included a few non-operatives. A number of such companies were formed around the country. At Oxford, in 1604, a company was formed comprising of Free Masons, Carpenters, Joiners and Slaters. A consequence of this system was that mason groups, previously usually independent, had to lump in with other and lesser building trades. Secret ceremonial work would have been more difficult to arrange. A fact of incorporation, also, meant that town officials intruded.

In the meantime 'The Society of Free Masons' had come into being. The first form of their coat of arms was granted by Edward VI (1442 -83). This later included supporters, one in a blue-faced jacket holding a square, and one in a red-faced jacket holding a pair of compasses.

From their earliest times (Cryer:26) masons were divided

into two classes, straight or square masons and round or arch masons. The straight mason was given a square and prepared rectangular stones and built straight-forward walls and the like. Round masons were given a pair of compasses and built arches, prepared columns, carvings and so on. They held a higher grade - there were seven altogether - and were paid more. Taverns to which straight masons repaired often had a signboard featuring a square. Those where round masons congregated were signed with an open compass. If both met in the same establishment then the sign featured an open compass over a square.

When a mason was a proven master of his craft he was no longer required to use his mark (Cryer:21), although some still did. At Canterbury cathedral the regular, local, masons from 1413 onwards appear not to have used their mark, and the expert work, such as artistic capitals, was never marked. Itinerant masons, however, later came in, forming a 'loygge' in 1428, with the records indicating that the lodge masons were always required

to mark. It appears that the mark was a way to check the work of relative strangers.

Just as the old Templar influence was weakening in masonry, Baigent (137) points out, Constantinople and the Byzantium Empire fell to the Turks. This was in 1453. One result was a massive flow of refugees and treasures to western Europe. Included were numerous texts of all sorts, built up over a rather incredible 1,000 years, beginning with the legendary Library of Alexandria. The impact was enormous, putting great pressure on the all-powerful Church of Rome's system of ruling Europeans. It went on to transform Western civilisation, being a most important factor leading to the European Renaissance.

In 1532 Henry VIII made England Protestant. English religious building slowed, but other types increased, and with new, Renaissance, ideas in architecture and building, including newly rediscovered Classical. The masons had to adapt and evolve. It appears that their organisations moved closer to those of recent times. At the building of Sandgate

The Mark Volume 2 No. 1

Castle, 1539-40, for example, Knoop & Jones (182) note that the mason in charge of works, below the two commissioners, was known as a warden. He was a master mason named Robert Lynsted. Lynsted signed the account books each month with his mark; here we find another use for a mason's mark.

An English apprentice normally served for seven years. If he then proved his worth he moved to the grade of a fellow of the craft or journeyman (Cryer:16). He was still under an overseer, but he was free to find work where he could. As he was usually illiterate he was given a grip of recognition to use on his journeys, and a mark. These also gave and proved his qualifications.

In 1603, because there was no English heir, James VI of Scotland, a Stuart and Presbyterian, became James I of England. His son became Charles I in 1625, and married a Catholic, which upset the Protestants. In 1629 Charles dissolved the parliament. Meanwhile the Puritan faction grew strong, beginning in 1642 the destructive English Civil

The use of a mark system in an operative English lodge was shown in the records of Alnwich Lodge (Cyer:19) - now lost - which accepted speculatives. Many marks were dated before 1680. Still existing minute books from 1701 show the use of marks.

An apprentice in an old operative lodge had, at the end of his term, to prepare a rough ashlar. If it passed he was made a Fellow of the Craft, becoming a 'Free Man and a Free Mason' (Cryer:28). He then had a year to dress his stone into a smooth ashlar, and if passed, he could apply for admittance into the third grade, Super Fellow. He was then given a mark in a ceremony which, Cryer writes (29), 'the Speculative Mark Mason of today would recognise as the degree of Mark Man'.

War against the king. In 1649 Cromwell began his ferocious government, beheading Charles. It was not until 1660 that the monarchy was resumed - all this anarchy interfered with the craft of the masons - and the development of Freemasonry. It was followed in 1666 by the Great Fire of London. The end results, however, included a great demand for masons, and the old 'closed shop' systems broke down.

Out of it all mason 'societies' evolved, and we can note 'The Worshipful Society of Free Masons of the City of London'. In 1677 (Cryer 26) this society issued a map showing that England was divided into eight operative districts, with London at the head.

It is known that in the 1700's these societies had their own rituals, catechisms and lectures, and a recent re-discovery of a printed version of one indicates where speculatives probably gained a good deal of their core material. Masons were being grouped again with other trades, as evidenced by 'The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plasterers

and Bricklayers' (Cryer:25). Incorporated, this contributed to their downplaying.

The use of a mark system in an operative English lodge was shown in the records of Alnwich Lodge (Cyer:19) - now lost - which accepted speculatives. Many marks were dated before 1680. Still existing minute books from 1701 show the use of marks. An apprentice in an old operative lodge had, at the end of his term, to prepare a rough ashlar. If it passed he was made a Fellow of the Craft, becoming a 'Free Man and a Free Mason' (Cryer:28). He then had a year to dress his stone into a smooth ashlar, and if passed, he could apply for admittance into the third grade, Super Fellow. He was then given a mark in a ceremony which, Cryer writes (29), 'the Speculative Mark Mason of today would recognise as the degree of Mark Man'.

In the 1800's a 'Guild of Operative Free Masons' (Cryer:25) reappeared, which flourished to about 1870. It then diminished, owing to altered economic condition and the growing influence of trade unions. Only a few of its

The Mark Volume 2 No. 1

lodges remained by WW1.

EARLY WELL DOCUMENTED OPERATIVE ORGANISATIONS

Two countries where the use of a mark, and therefore almost certainly mark ceremonies, occurred under documented systems were Germany and Scotland.

around each German cathedral, which, wrote Feidal -drawn upon by Cryer (15) for evidence – had their own recognition signs, trade instruction methods, duties and privileges.

Although there is no direct evidence from those distant times, the known use of mason ceremonies and the presence

The Templar influence in Scotland was significant and rather concentrated. This was because on the eve of the French betrayal of the Knights Templars, 13 Oct 1307, the whole Templar Atlantic fleet, forewarned, disappeared, together with most of the Templar treasure and old documents. It has recently been proved that most of it sailed to Scotland (Baigent:63-76), which was at that time excommunicated by the Pope, and beyond his power to invade. They landed on the Irish coast side.

Germany -The Steinmetzen German tradition (Cryer:15) says that stone cutters (dressers or masons) formed a brotherhood for the building of Magdeburg Cathedral, which was started in 1211. This could well have followed the Templar practice. The cathedral bears mason marks, as does Cologne Cathedral, the rebuilding of which began in 1248. Tight mason groups were focussed

of marks indicates some form of mark grading or 'degree', and its accompanying ceremony, possibly in a system not much different from those in England and Scotland. It is known from the Torgau Statutes of 1462 that a German journeymen 'took his mark at a solemn admission feast' (Pick:121). This mark could not be used until his stone had been passed by his lodge's warden or mentor.

In 1440 Johann Gutenberg set up his printing press in Mainz. Thus began a revolution that was to give great thrust to the just emerging Renaissance. The movement was to bring great changes, including to masonry. It was in 1452 that Jacob Dotzinger succeeded in uniting the mason lodges of Germany into a general or 'Grand Lodge' (Cryer:17), and was nominated as Grand Master. Its statutes and regulations were written in 1459, gaining absolute status in 1498, when they were approved by the Holy Roman Emperor Maximilian I. Regulation 26 stated that 'the Master shall, within 14 days of his becoming a Fellow, deliver to the new Craftsman his mark or token', provided he passed a warden's examination.

The Renaissance in Germany was greatly boosted in 1517, when Martin Luther began the Protestant reformation. Masons were to move away from central Roman Catholic direction, building types were to change and the whole industry and its organisation was to evolve.

In the 1600's it is definite that the steinmetzen free of his

apprenticeship was formally admitted into his lodge, as a Fellow Craft, with an obligation ceremony. He was then given his mark, which he had to pledge never to alter. He would then work for a master. The mark allowed verification of work done, important for pay day.

Scotland

For the English to argue that the Scots "... are not pertinent to the history of masonry suggests a perverse determination to reject evidence which is unwelcome because it shows that these elements emerge in Scotland and not England!" (Stevenson:50). The Templar influence in Scotland was significant and rather concentrated. This was because on the eve of the French betrayal of the Knights Templars, 13 Oct 1307, the whole Templar Atlantic fleet, forewarned, disappeared, together with most of the Templar treasure and old documents. It has recently been proved that most of it sailed to Scotland (Baigent:63-76), which was at that time excommunicated by the Pope, and beyond his power to invade. They landed on the Irish coast side.

The Mark Volume 2 No. 1

The Templar's speciality of warfare and the great wealth they commanded brought them instant acceptance, and so began a new chapter in Scotland's evolution. Of particular note to us is the Templar building skills and organisation; although not yet proven there can be little doubt that they had significant input to Scottish building abilities, and gave firmness to mason lodges already established. Where there was a lodge there was the use of mason marks. The Temple was in Scotland, of course, long before its destruction in 1307.

Kilwinning lodge, probably the oldest organised in Scotland, claims to have begun in 1140, with the start of the building of Kilwinning Abbey. This was in the same region in which the fleeing French Templars were later to land. The situation is a thought-provoking one.

The English had a habit of invading Scotland. In the period being discussed this began with Edward 1's invasion of 1300. The Battle of Bannockburn followed in 1314, and there were wars in 1334, 1355, 1388, 1448 and 1496. The renowned

Battle of Flodden occurred in 1513.

All this turmoil and destruction had great effects regarding masonry. Operative mason lodges were often disorganised, with members drafted for war service, buildings were wrecked, and there was an on-going rebuilding need. But from the viewpoint of Masonic history the destruction and loss of old documents is crucial. Scottish Freemasons find it almost impossible to prove their ancient lineage and systems because the English systematically looted, burnt or carried off all and any documents they could find. Others were hidden and never recovered. The country remains virtually gutted of old documents.

Scotland was to change. The Reformation began in 1528, and in 1560, under the influence of John Knox, the Protestant Church of Scotland was founded. The Renaissance had reached Scotland, with the usual effects on masons.

The Schaw Statutes
William Schaw, who was given by the Crown the title of

'general warden' of all Scots masons, in 1598 set forth his first set of Statutes. These were to be observed by 'all master masonries with this realme' (Stevenson: 34). He began them by stating that they were a collection of all the good ordinances made by their predecessors. These he put into a systematic codex, but there is little doubt that, if for no other reason than the different customs held by various operative lodges - which included the offices of wardens and deacons - some rationalisation occurred. Never-the-less he stated that lodges should in general continue with their old statutes and ways.

Schaw ruled that on being taken on apprentices had to be booked - 'orderlie buikit' with his master's lodge. When he had shown his worth he was to be 'entered' on the apprenticeship roll, and bound to his master for at least seven years. The mason then usually had to work - for pay -for another seven. After this he could be made a 'brother and fellow in craft' (Stevenson:35). However, in Scotland a 'fellow' was also a master. Upon

becoming a fellow his mason's mark (Pick:212) was officially placed in a mark registration book. There remains no copy of a grade or mark ceremony from this time, although there are 'hints' (Stevenson:50) of ceremonies. In view of the extensive Templar influence in Scotland, however, and the general practice elsewhere, there probably was one. Certainly their existence is known of not much later.

What is clear, however, according to Springett (50), the first statutes 'mark the arrival of the modern type of lodge'.

Scottish Lodge Development
Urban masons in Scotland - as in England - were often lumped together with other trades in an incorporated body. Incorporation brought privileges and status; but through it burgh authorities had control. It did not suit the mason, because they wanted to go their traditional ways. It also did not fit well with masons because many were itinerant, and were lost in big multi-purpose bodies.

It appears, however, that the Schaw Statutes brought to

The Mark Volume 2 No. 1

many masons an opportunity to form or consolidate (Stevenson:36) discrete lodges, in ways that put them outside of the control of the burghs. They could meet outside burgh boundaries (eg, the 'open fields and hills') or argue their way around officials.

Anticipating or following the first Schaw Statute masons, for example, brought forth the Lodge of Aitchison's Haven in 1599, the minute books of which, amazingly, are still extant.

In that year marks are shown as registered (Jones:532). Note also that the oldest surviving minute of The Lodge of Edinburgh (Mary's Chapel), 1599, is signed by the warden and attested to by his mark. Like all the others it was then an operative lodge, but included some speculatives. For example the Laird of Auchinleck attested to a 1600 minute of the lodge with his mark.

It was in 1650 that Cromwell's English army invaded Scotland, bringing the usual destruction of property, records and society, this time with Puritan

zeal. Never-the-less the now invigorated lodge system survived. It had, also, the usual extra work to attend to.

By 1670 the ancient Lodge of Aberdeen consisted of 3/4 speculatives and 1/4 operatives (Pick:212). Membership lists include marks. The mark system there had been a permanent part of operative usage, and was continuing on unaltered in the transition to speculative masonry.

It was in 1707 that the English Act of Union forced Scotland to join with England. The disastrous defeat at Culloden in 1774 sealed Scotland's fate; but the Scottish lodges continued. Most English Masonic writers, however, act as though they consider all things Scottish - and Stuart - inferior, and since the Union Scottish lodge history and importance has been so relegated. Never-the-less the Scottish system grew and flourished; for example, in 1982 one in eighteen Scottish adult males (Henderson:414) were Freemasons.

The speculative Mark Degree, though doubtlessly older, can be proved to have been worked

in Scotland in a recognisable Masonic form (Draffen:52) by Lodge St John, of Banff, in 1778. Thereafter evidence is abundant.

RECENT OPERATIVE USAGE

A Bro T Whytehead (Cryer 25) said that in 1883 he had visited an operative workshop being used for the restoration of York Minster. He noticed that the overseer had traced on a tracing board a structure to be replaced and had placed on each traced stone the mark of the mason who was to prepare it.

The clerk of works of Truro Cathedral, it was noticed in 1886, recorded the marks (Brindal:34) of masons he supervised who were building at various places in Truro

Bro Mike Dundas, now of South Australia, at a lecture delivered in 1997 noted that he had been an operative mason on Portland Island, England. There was no operative lodge and no ceremony, but on his becoming an apprentice the supervisor gave him a set of tools - some of which he exhibited -each marked with a form of his initials. He had to

use that mark on the base of every stone he prepared.

In 1991 a well known South Australian Mark Master, originally from England, reported to this historian that he had belonged to an English operative lodge, and had been given his mark at a most formal ceremony.

BIBLIOGRAPHY

- Baigent, M, Leigh, R: The Temple And The Lodge, Cape, London, 1989.
- Baigent, et al: The Holy Blood And The Holy Grail, Corgi, London, 1983.
- Brindal, K: 'The Mason Mark', in Masonic Research In South Australia 1990 -1994 Vol 1, SA Lodge of Research, Adelaide, 1995.
- Cryer, N: The Arch And The Rainbow, Lewis, Addlestone, 1996.
- Draffen, G: 'The Mark Degree', in GL of Scotland Year Book, Edinburgh, 1995.
- Dundas, M: Lecture, Adelaide, 12 Sep 97.
- Gardner, L: Bloodline Of The Holy Grail, Element, Shaftsbury, 1996.
- Gould, F: 'Some Notes On The Mark Degree', 1955, in GL of Scotland Year Book,

The Mark Volume 2 No. 1

- Edinburgh, 1971.
- Grand Lodge of Mark Master Masons of England, Year Book 1997-98, London, 1997.
- Grantham, J: History of the Grand Lodge of Mark Master Masons of England. GL of MMM, London, 1960.
- Hancock, G: The Sign And The Seal, Mandarin, London, 1993.
- Handfield-Jones, R: A New Comprehensive History Of the Grand Lodge o Mark Master Masons of England, GL of MMM, London, 1996.
- Henderson, K: Masonic World Guide, Lewis, Shepperton, 1984.
- Knoop, D & Jones, G: The Mediaeval Mason, Manchester UP, Manchester, 1993.
- Newton, E: 'The Mark Degree. in AQC Vol 72, Quator Coronati Lodge, London, 1964.
- Pick, F & Knight, N: The Pocket History Of Freemasonry, Muller, London, 7th Ed, 1983. Page 8 of 9
- Springett, B: The Mark Degree, Lewis, London, 1946.
- Stevenson, D: The Origins Of Freemasonry Scotland's

Century 1590 -1710, Cambridge UP, 1988.

- Turnbull, R & Denslow, R : A History of Royal Arch Masonry, Trenton MO, 1995.

EARLY HISTORY - MARK MASONRY BEFORE 1813

PART II

INTRODUCTION

The use of marks by operative stone masons was discussed in Part I of this history series, together with mason organisations and grades. Foundations, also, were laid to demonstrate that these organisations and grades had associated ceremonies.

This section will show the development, in relevant countries, of speculative Masonry and its Mark ceremonies.

"It is quite certain," writes Cryer (1996:32) "that when a revised and modified Masonry was founded in the early years of the Eighteenth Century there were many essential points in Operative Masonry which were not carried over into the newer rituals..." That is, the 'Moderns' - the English Grand Lodge

founded in 1717 - adopted only the Craft degrees, and ignored the Mark and other degrees.

Ward (1921:87) writes that operatives had seven degrees. Two of these, Fitter and Marker, and Setter and Erector, equate to the two Mark degrees usually found in early speculative lodges, Mark Man and Mark Master. The Mark Man was associated with Fellow Crafts and Mark Master with Masters. Ward states that "... the working of these two degrees is very similar to our own ritual, save that the legend is not given, but is included as an incident in the Annual Drama lodges staged." The 'drama' consisted of operative lodges taking part in a public procession and enacting some aspect of their profession, perhaps that to do with their patron saint.

Ward cautions that later operative ritual - Eighteenth Century on - may have in part stemmed from speculative ritual. This must always be borne in mind, although Cryer (30-31) points out that, if this were the case, (1) where did the speculatives get their ritual? (2) Operative ritual has material not used by speculatives and

(3) the speculative material 'is much more logically explained' when set in the 'later Operative's scheme'.

The rejection and discarding of stones, at least, can be physically shown to have existed with olden masons. In Germany a hoary custom is recorded, where if a stone was spoiled the stone mason was punched and the stone ceremoniously carried to a 'charnel house'.

Just such a depository, 3.5 metres in depth, has been found near Regensburg Cathedral, Bavaria, which was built 1275-1530.

In 1931 the United Grand Lodge of England published an historical note saying that the ritual of the first and second degrees came from the 'early Operatives'. Cryer (31) is of the opinion that one should add to this the third degree and the Mark.

This study examines the Mark's progress in Accepted Freemasonry. This is in two part - From time immemorial to the formation of a speculative craft grand lodge in London, in

The Mark Volume 2 No. 1

1717.

From then till the advent of the United English Grand Lodge in 1813.

The Speculative Mark to 1717: Scotland, England, Ireland, The World. The Mark 1717 to

1813: Scotland -Developments, Unlawful Societies Act; England -The Grand Lodge of England, Developments. Ireland. The World.

THE SPECULATIVE MARK TO 1717

SCOTLAND

In Scotland both operatives and speculative Masons had to have a mark. The historian Newton (1964:287) writes:

"The use of a Mark by every brother of a Scottish Lodge was essential. The Register of Marks was kept with the greatest regularity, probably because Scottish Lodges retained their operative character long after English lodges had become wholly speculative."

Newton also wrote (287), and it is worth giving it in full, that: "... it is to Scotland I think we must look for the birthplace of the Mark Degree as a speculative working. There are now Lodges north of the

border practising speculative Masonry whose records show them to be direct descendants of operative Lodges existing from ancient times. In 1865 a report prepared by a special committee was presented to the Grand Chapter of Scotland which stated:

"In this country from time immemorial and long before the institution of the Grand Lodge of Scotland (1730) what is now known as the Mark Master's Degree was wrought by the operative Lodges of St John's Masonry."

In the Nineteenth Century the Glasgow masons had two classes of lodges, one for apprentices, and one for fellows - these latter had an overseer as their master. They said that they were (Cryer:41) simply following the practice of the Glasgow Cathedral builders of some time prior to 1550. (The St Mungo Cathedral was built in the Twelfth and Thirteenth Centuries).

The first Schaw Statutes, 1598, stipulated that Fellow Crafts - and Masters - must enter their name and mark in the lodge book whenever they attended. This rule merely followed a much older one. To put this time

into some perspective; Francis Drake had recently returned to England, in 1580, after a voyage of circumnavigation begun in 1577.

The earliest extant minutes of the (then operative) Lodge of Edinburgh (Mary's Chapel), 31 July 1599, are affirmed by its Warden, who placed his mark to them (wardens were then the 'masters' of Scottish lodges). The further minutes of that year note the presence of a number of non-operative masons, together with their marks.

The Lodge of Aitchison Haven, in 1603, registered the mark of an entrant Fellow.

Moving on to 1670, the Lodge of Aberdeen records 49 signatures, only two without marks (perhaps they forgot?), one quarter being operatives. The non-operatives included several nobles.

The famous Mother Kilwinning

Lodge (Springett, 1946:14) has a 20 Dec 1674 record of a John Smith being admitted and paying for his mark. William Montgomerie received his mark and promised to pay for it. In 1678 two apprentices paid for and 'got their mark', and Lord Cochrane, Warden, appended his mark to the entry.

ENGLAND

Cryer (1996:115) classes English Mark ritual into three main 'families', those deriving from

1. English, Operative, Guild or Harodim workings.
2. Irish influence -Irish Red Cross, and Babylonian Pass or



The Mark Volume 2 No. 1

Crossing the Bridge.

3. Early Scottish - and American -systems.

'Harodim' was the name given to operative Craft rulers or Masters, as well as Past Masters. Lectures were mainly in rough verse (this can still be experienced by members of the Royal Order of Scotland). With their material, argued Cryer (117-118), 'who needed to make up new ritual content?' The similarities between operative and speculative points are many.

A 1352 statute of Edward III, often referred to by Masonic historians, but usually discounted as almost meaningless, is never-the-less the first official English record of the term 'freemasons'. It acknowledges the existence of operative mason 'guilds'.

The age was loaded down with ignorance, superstition, bigotry and despotism. Most cathedral planners, architects and builders, however, seem to have been more clear sighted.

They were men of practical science. They had to get their work right. For those lower

down the scale, for the 'hands on' men, however, strong, clear, distinct and emphatic rules were needed. Standing orders would need to be intrinsically known - for the illiterate best achieved by ritual. To underpin the stability of the team standing order ritual would doubtlessly include personal decency guidelines.

The Lodge of Hope 302 Moderns, at Bradford, Yorkshire, claims that it was warranted by the York predecessor of what was later named 'The Grand Lodge of all England, York', in 1715, and that it had worked a Mark ceremony from that time. This it continued to work up to the Union of 1813; and thereafter claimed it had a right to continue working.

The kingdom continued to have leadership problems. Queen Anne died in 1714. A Protestant was required - the best heir, although a little distant, was George Louis, 'Elector of Hanover'.

Brought over he became George I. In 1727 he was succeeded by George II. The Georges were far from popular, but the system rolled on. Upon

George II's death in 1760 he was succeeded by his son, George III. The Masonic point is that the Hanoverians were continually challenged by the previous Royal Dynasty, the Scottish Stuarts, who had become Catholic, and two types of Freemasonry were in being.

The early English type had been partly developed from that brought from Scotland by the court of the Stuart King, James I, in 1603. James was a speculative Freemason, being initiated in the Scottish lodge Scoon and Perth in 1601 (Scottish GL Year Book 1990:50).

With the Hanoverians in power in 1714, and a war with Scotland, the Scottish type of Freemasonry was no longer popular in London, and a pro-royalist (Hanoverian) system was initiated in 1717.

IRELAND

Ireland has a crowded recent history of invasions - by Vikings, Normans and then the English. In 1596 the English 'pacified' Catholic Ireland, but insurrections followed. The conquest was completed in 1603, the English fearing that

otherwise one of their old enemies, for example Spain or France, would gain control of the island, and so outflank them. In 1649 Cromwell stormed into Ireland to make the control clear. All these English-related upsets to the populace happened in early speculative Masonic times. Freemasonry was caught up in it all.

However, as did England and Scotland, Ireland had had old mason lodges and similar. The English brought in newer influences. Cryer (43) reports Crowley, on early Irish Masonry, in 1897 writing that, "We can safely hold it as proved that the speculative history of today is the continuous and natural development of the Operative Masonry of the medieval Guilds."

Cryer (43) notes that as early as 1688 operative lodges were known to have admitted speculatives.

It is known that Trinity College, Dublin, had a speculative lodge. A 1688 record lists every Freemason there who received his mark.

THE WORLD

The Mark Volume 2 No. 1

England began settling North America in 1607 (Virginia), with various Spanish, French and Dutch settlements preceding. Early English settlements were of a deliberate kind, one driving force being to place Protestants in the New World, as a counter to the Catholic Spanish.

Some were of the Puritan type, and some Freemasonry was involved, but the details are now lacking.

Freemasonry developed in North America early in its European settlement history. The state of the Mark prior to 1717, however, appears to be unknown.

As Europeans moved across the globe in the Seventeenth and Eighteenth Centuries Freemasonry went with them. This applied particularly to the British and French.

Again, knowledge of Mark ceremonies prior to 1717 appears to be lacking.

THE MARK - 1717 TO 1813 SCOTLAND

Developments

A by-law of Lodge Doric Kilwinning, 1758, states the

cost of being 'admitted' an 'Entrid Apprentice', 'passint to a felow Craft', 'Raising to Master' and 'made a Mark Master'. Cryer (42-3) thinks this suggests a Mark ceremony.

Gould (1955-1971:58) writes that from about the start of the 1760's it is 'evident' that Scotland had two Mark ceremonies, Mark Man for the Fellow Craft, and Mark Master for Masters. Cryer agrees, noting a reference to a 'distinct Mark degree' at the Journeyman Lodge of Dumfries, Mark Master, in 1770. St John's Operative Lodge at Banff also preserves a record, 1778, of a Mark working.

A crisis occurred in 1788, when Charles Edward Stuart, the Young Pretender, died in France. It will be recalled that he was the grandson of the Catholic



James II, deposed in 1688.

Charles Edward had a son. By this time, however, the great majority of Scots were Presbyterians, and feared having a Roman Catholic king. Although unhappy with the Georges, these were seen as the lesser evil – for the Scots the Stuart wars were over.

In 1895 a Scottish Freemason article (Handfield-Jones 1969:169) outlined the earliest forms of the Mark degree known to researchers. These were (1) 'Fellow Craft Mark' (2) 'Mark Master' (for Masters), (3) 'Fugitive Mark' (for RA Companions), and (4) 'A Hint to Wayfarer' or 'Christian Mark', for Knight Templars.

By 1800-odd unattached Scottish chapters or lodges of Royal Arch Masons, says Grantham (5), were definitely working extra degrees, including Mark varieties. Knight Templar encampments, meeting by 'inherent right', or warranted from Ireland, were also working them.

By this time, writes Cryer (170), lodges were opening in the Fellow Craft Degree and then working a Mark degree 'much

the same as it is today', only with extras. The Early Grand Scottish Rite was then working the 'Fellow Craft Mark' as its fifth degree, and 'Marked Man' as its sixth.

At Kinrosshire as early as 1790 'The Mark or Chairmaster's Degree' was practised. A similar form was noted in the Edinburgh Defence Band when, in 1842, the Supreme Grand Chapter of Scotland decided to warrant 'Chair Master Lodges'. This form of the Mark apparently restored old operative practices previously not worked.

Unlawful Societies Act

The French Revolution began in 1789, apparently helped along by many Masonic nobles.

These were anxious to see a more equitable French society. However, the revolution was not ended by them - aspiring lower classes took it over and many nobles, including those bent on reform, were guillotined. Together with the subsequent seethings in Ireland, the English Establishment feared a similar revolution in Britain. They brought in the Unlawful Societies Act of 1799.

The Mark Volume 2 No. 1

High level intervention saw Freemasonry exempted, but reports still had to be made. In Scotland the Craft Grand Lodge took on the task (Grantham:14) and had to define what had to be done. In 1800 it resolved that the 'Three Great Degrees of Masonry' were Apprentices, Fellow Craft and Master Mason. Craft lodges, under strict penalty, were forbidden to work any other degree. Theoretically the Mark was dead in St John (Craft) lodges.

However, many lodges ignored Grand Lodge. In Edinburgh, probably as a way around the problem, St Stephen's Lodge founded the 'Society of Royal Arch Masons and Knight Templars of Edinburgh'. It gathered homeless degrees and in 1811 became the principal founder of the 'Royal Grand Conclave of Knight Templars for Scotland' (Grantham:5). Amongst others it fostered the Mark.

Thus, as Scotland entered the nineteenth century, Mark ceremonies were widely scattered and under various 'protectors', including disobedient St John lodges, the Royal Arch, Knight Templars

and the new Grand Conclave.

ENGLAND

The Grand Lodge of England 1717 marks the year some London lodges took it upon themselves to form the "Grand Lodge of Free and Accepted Masons under the Constitution of England". This began to claim sovereignty over speculative lodges all over England and Wales. It also took it upon itself to discount all degrees except the Craft.

Many lodges resisted joining, some for a very long time. When the Grand Lodge sent out to collect old Masonic documents many were burned. We know almost nothing of the extent to which the Mark, as undoubtedly used in old English operatives lodges - see previous section - was used speculatively. However, after 1717 information, at first sketchy, begins to appear.

York, close to Scotland, is said to have a long Masonic history, but this cannot be proven. However one of the old York lodges, outraged at London's move to control all English lodges, in 1725 formerly constituted "The Grand Lodge

of All England, held at York." It claimed to be an old authority, but outside Yorkshire was almost unknown. Becoming dormant from 1740 to 1761, and extinct in 1792, it nevertheless had a strong influence on English - and American -Freemasonry. Apparently the Mark had been worked at York for a long time. Draffin (1954:90) wrote, "The Mark Degree was regularly worked under the authority of the Grand Lodge (of All England), meeting from time immemorial at York." Springett (15) adds the 'Midland Counties' to Yorkshire.

1730 is taken by Masonic scholars as the 'turning point for ceremonial matters' (Jones,1950:165), with the publishing of an exposure, Pritchard's Masonry Dissected. One result was the London Grand Lodge, later called by some the 'Modern' Grand Lodge, tightening up on various degrees other than Craft being worked in its lodges. Some Modern lodges defied their Grand Lodge and worked the Mark 'underground',

It is recorded that Union Lodge, Norwich, East Anglia,

in 1732 worked the Royal Arch, Knight Templars, Ark and Mark degrees. Mark Masonry, says Cryer (84) now began to 'flourish' in Southern and South Western England. The Marquise of Granby Lodge, Durham (near Scotland) in 1733 made a Mason a Marked Mason, then a Master Mason and, finally, a Mark Mason.

These were not ordinary times. 1733 saw the beginning of the Industrial Revolution, with John Kay's patenting of the flying shuttle loom. In the same year Charles Edward Stuart, the 'Young Pretender', landed in Scotland from France, and led an army as far south as Derby before retreating. Wanting the throne of England back for his family, the stand-off came to a head in 1746, when the Scots were decisively defeated at Culloden. This was to add to later Scottish-English Masonic problems.

Developments

In 1751 those Masons who found the 'London' Grand Lodge to be much faulted, including its aversion to non-Craft degrees, formed "The Most Ancient and Honourable Society of Free and Accepted

The Mark Volume 2 No. 1

Masons". Because they claimed to abide by the ancient traditions they became known as the 'Antients'. The Scots and the Irish agreed with them, their Grand Lodges dropping relations with the Moderns and recognising the Antients. The Antients encouraged their Lodges and Royal Arch chapters to work further degrees, including Mark degrees.

By now many military regiments had their own lodges, which moved with them. The great majority had Irish warrants, with the Scots later issuing some. The Moderns only joined in 1775, restricting membership to officers. They issued few. As the regiments moved around Britain and the British territories, including America - and later Australia - they spread 'Antient'- type Freemasonry, including the Mark.

An important form of Masonry found in England's north-west was the Harodim 'chiefs' - system. As practiced in the Phoenix Lodge at Sunderland - not far from the Scottish border - in 1756 it was a series of lectures given to Past Masters. It covered aspects of a range of degrees, including Mark, Ark

and Link. It seems, says Cryer (54) to have been a 'part of the old Trade Guild System'.

In that same year, 1756, a lodge at Newcastle - placed even closer to Scotland 'made' a Mark Mason, without him paying the fee of 'one Scots Mark'. Up until then its members had been 'receiving' a mark. It seems that a Scottish-type Mark ceremony had been introduced. This was also the year that the British gained control of India; the regimental lodge scope to spread Masonry, with the Mark, was expanded. It moved, also, with great force to Canada in 1753, when the British wrested Quebec from the French.

In 1769 a major Mark event occurred on 1 September when Thomas Dunkerly, an illegitimate son of George II, brought a fully fledged two degree Mark system to Portsmouth, on the southern English coast. These were Mark Man and Mark Mason or Master. By great fortune - almost a miracle - MS copies of his degrees have recently come to light. Cryer (77) is almost certain that Dunkerly obtained these degrees from the Inniskilling

Dragoon's lodge. Mostly of the Royal Arch Chapter Friendship, which was associated with the Phoenix Lodge, were Irishmen. It held an Antient's warrant, and one from York.

Dunkerly delivered the two Mark degrees to the Chapter. Both the Lodge and he were Moderns, but they were liberally minded. The minutes of the meeting are the first in England

By 1793, also, Dunkerly, then in his 70's, was concurrently Provincial Grand Master of eight provinces, and Royal Arch Grand Superintendent of 18. He thus had ample opportunity to spread the further degrees, including Mark.

By at least 1780 all Antient lodges and many Modern chapters were working further degrees, with the Mark an

The American Revolution, 1775 to 1783, historically proven to have had a strong Masonic influence, was to help lead American Masonry even further from the official English Modern's system.

to give a clear notation on the Mark.

The American Revolution, 1775 to 1783, historically proven to have had a strong Masonic influence, was to help lead American Masonry even further from the official English Modern's system.

Until about 1780 most of the English Mark meeting consisted of a lecture, given as a catechism between the Master and the Senior Warden. This was to change.

important one. Minerva Lodge, Hull, founded in 1782, for example records 30 years from then of working the Mark. Some lodges began to keep a register of marks.

A development occurred in Wigan, close to the Scottish border, when a Modern's lodge, Tranquillity, in 1785 began to record separate Mark lodge meetings. We see an end form of this in South Australia, where the Duke of Leinster Lodge, 363 IC, holds separate Mark meetings, exactly as if they

The Mark Volume 2 No. 1

were those of an independent body. However, they are just separate meetings of the craft lodge. More closely, they are an integral part of the Leinster's Holy Royal Arch Chapter; which itself holds separate meetings. But the one set of Leinster officers work all three orders. By a step system, all the business of the Mark, including financial, is done by the Chapter. All the Mark element does is keep discrete minutes.

England was now going through the throes of grave problems. George III had a mental illness and there was a regency crisis. The French Revolution, breaking out in 1789, saw the Reign of Terror of 1793-4, which frightened the middle and upper classes. Then Napoleon emerged, with all his threats to the world balance of power. Freemasonry managed to get itself exempted from the Unlawful Societies Act of 1797, but every lodge had to report on each meeting, with the names of those attending, to local authorities. That, in fact, was one of the tasks of the Junior Deacon, and explains the wording still used today. This reporting tended to put a damper on 'extra' meetings.

Various forms of Mark workings are known to have now been dispersed across the country.

Interest was spurred by a William Finch (Cryer 127-8), who began publishing in 1801. He brought forward Mark lecture details, for example, which gave a prod to future Mark directions.

British power, backed by the growing Industrial Revolution, kept growing. Nelson defeated a combined Spanish-French fleet at Trafalgar in 1805. In the following year the British took the Cape of Good Hope. Armed services lodges had even greater opportunities to spread Freemasonry, including the Mark.

'Travelling Mark Lodges' were beginning to do the same in England. It is known that one, probably from Cheshire (Cryer 94-5) went to Dunkerfield, Lancashire, in 1808, and at a combined meeting instructed members from five local Craft lodges on how to work the Mark.

IRELAND

The Grand Lodge of Ireland was founded circa 1725 – the early records are lost. The workings of its lodges were of the scope

and style encouraged by the later Antient's Grand Lodge. That meant that Craft lodges could work any degrees they wished including the Mark.

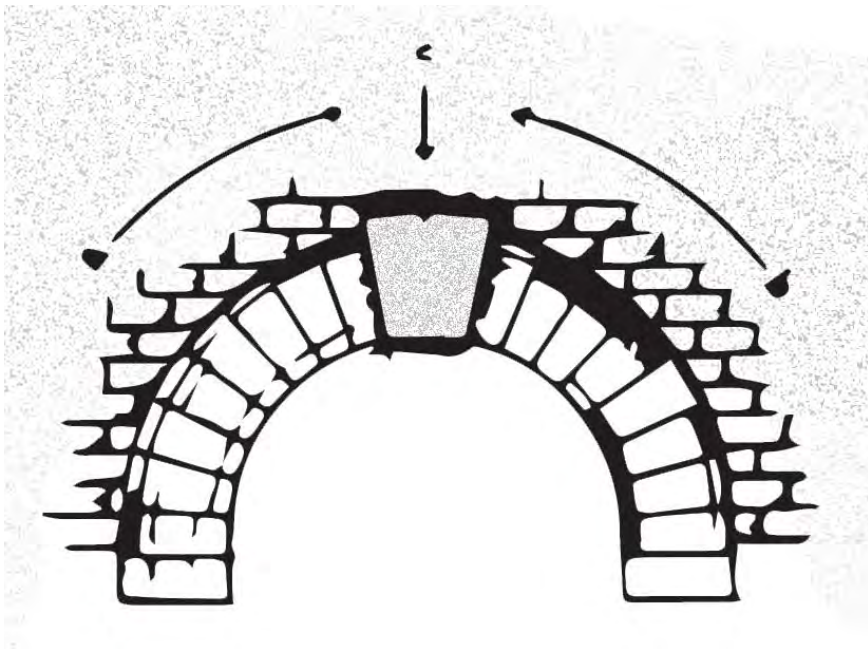
In the late 1700's 'Arch' and 'Royal Arch' degrees in Ireland were quite different (Cryer:47-8). The Arch was a form of early Mark, into which title the name eventually evolved.

A certificate of 1775 of the Knight Templars at Kinsale designated the recipient as a Mark Man.

In 1781 the Grand Lodge of Ireland constituted 'The Early Grand Encampment' to

facilitate the working of 'higher degrees'. This body recognised and encouraged old practices, even 'restoring' some. The Mark benefited. By 1805 it had issued 32 warrants, including some in Scotland and England. Severe Irish troubles continued. Drawing spirit from the French Revolution the Irish, almost all of whom were Roman Catholic, wanted to break away from Protestant England. The Eighteenth Century's last decade saw Ireland racked with violent internal struggles, mainly between the dominant Protestants, who were royalists, and the Catholic republicans. A bitter rebellion in 1798 was put down. France landed





supporting troops, fruitlessly. Alarmed, England passed an Act of Union in 1801. Such was the background of turn-of-the-century Irish Freemasonry.

Some Irish Craft lodges continued to work the Mark, even though the Grand Encampment was now supposed to control it. 'Old Lodge 611', for example, at Glasslough, County Monaghan, (Cryer 106-7), has 1802-15 minutes showing that it worked many degrees, including 'Ark Mark and Link Masonry'.

The Irish continued to work their versions of the Mark, not only in some Craft lodges, but

usually closely associated with other orders, including Chapter, Red Cross, Knights Templar, and their 'Chair Master' lodges. These were destined to contribute to 'solving' (Gould 12-13) English Mark problems.

WORLD

The ever-increasing world-wide impact of the British military lodges has been noted. Of the 'Antient' type they diffused a liberal style of Masonry. By the end of the eighteenth century, for example, there was apparently no 'Modern' style of Masonry in North America.

Even then, in the New World, a regional style of Mark was

evolving. The marks given, for example (Cryer 110) were not diagrammatic but descriptive. For example, Bald Eagle and North Pole.

In the Quebec region, 1759-1781, many degrees were worked, Mark being one.

A Mark lodge of some description, says Cryer (109), is recorded as being in America in 1768. In Middletown, Connecticut, the Grand Royal Arch Chapter in 1783 formed a Mark lodge. All members were Mark Master Masons.

At Jamaica and Charleston, West Virginia, circa 1787, the 'Rite Ancien de York' was worked. The fifth degree was a form of Mark. A lodge in Halifax, Nova Scotia, has minutes showing that it was making Mark Masters from 1792-1798.

As the nineteenth century began to unfold world Mark workings appear to have been increasing.


BIBLIOGRAPHY

- Cryer, Neville: The Arch and the Rainbow, Lewis, Addlestone, 1996.
- Draffen, George: 'The Mark

Degree', in Grand Lodge of Scotland Year Book, GL Scot,

- Edinburgh, 1954.
- Gould, F: 'Some Notes of the Mark Degree', in Grand Lodge of Scotland Yearbook, GL Scot, Edinburgh, 1971.
- Grantham, John: History of the Grand Mark Lodge of Mark Master Masons of England and Wales and the Dominions and Dependencies of the British Crown, Lewis, London, 1960.
- Handfield-Jones, RM: A New and Comprehensive History of the Grand Mark Lodge of Mark Master Masons of England...1856-1968, G Mark L, London, 1969.
- Jones, Bernard: Freemasons' Guide And Compendium, Harrap, London, 1950-82.
- Newton, Edward: 'The Mark Degree', in Ars Quatuor Coronatum, London, 1954.
- Springett, B: The Mark Degree, Lewis, London, 1946.
- Ward, J: Freemasonry and the Ancient Gods, Simpkin, London, 1921.
- 7. 1997. Grand Lodge of MMM of France.

-TO BE CONTINUED-



The Secret of Royal Arch Masons and the Precession of the Equinoxes

Analyzed and compiled from the vision of the Mystic Traveller Gabriel.

Held annually during the month of Tishri or October of the Gregorian Calendar, the opening ritual is a representation of the symbolism of the astrological period of the ages and the prophecy of Prophet Haggai as indicated in the Bible during the time of the Babylonian captivity.

(Tishri, from Akkadian tašritu "Beginning", from šurrû "To begin") is the first month of the civil year (which starts on Tishrei) and the seventh month of the ecclesiastical year which starts on Nisan in the Hebrew calendar. The name of the month is Babylonian. It is an autumn month of 30 days. Tishri usually occurs in September–October on the Gregorian calendar.) This maybe the reason why the grand reunion is being held during the autumnal equinox on the quarter period of the eagle or Scorpio months.

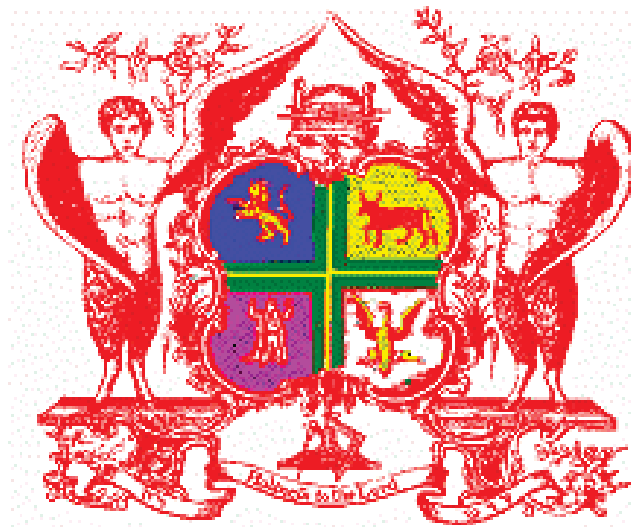
constitutes the supreme number of the Deity- Number 9, which includes the Grand Council and six other members that hold meetings in a Tabernacle or Holy of Hollies. The secret of this degree was discovered and brought to light by the last Three Masters of the Veil allegorically represented the tribes of Judah with color blue banner as the master of the 1st veil and delineated by a Lion; Ephraim, an Ox with color purple in the 2nd veil; and Reuben, a Man with scarlet color banner in the 3rd veil.

The Royal Arch Masonry

The Principal Secret of the Royal Arch Masons Degree

The Royal Arch Masonry

The Precession of the Equinoxes:



This is the phenomena where the constellations appear to rotate around the earth because of the wobbling. The sky is divided into 12 constellations, 12 x 30 degrees' x 72 years = 25,920 years which is

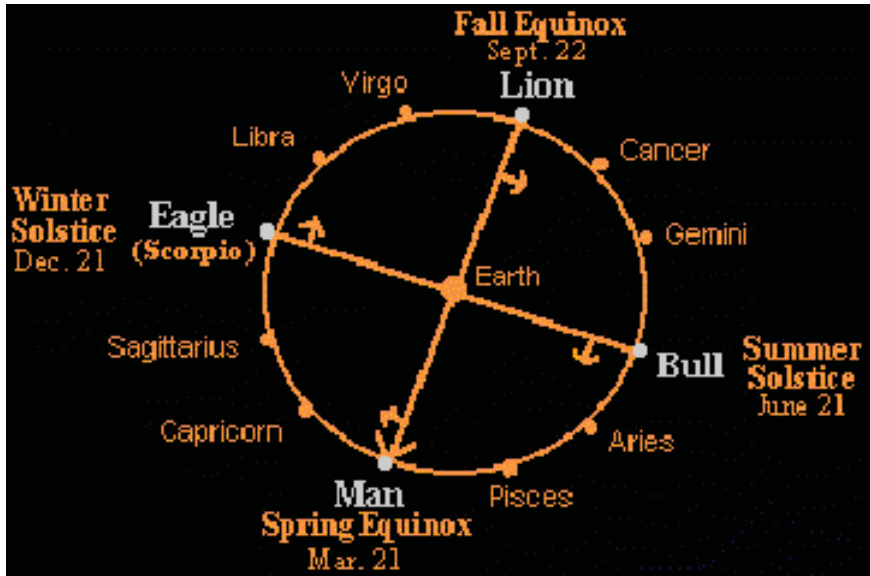
A Royal Arch Banner featuring the four other banners.

The Mark Volume 2 No. 1

crossed by the location of the sun on the fixed sign.

The Four Astronomical Period of the Fixed Ages (see table).

and the Eagle; which were upon the respective standards of Ephraim, Judah, Reuben, and Dan; and still appear on the shield of American Royal Arch



Master of the 1st Veil	Blue (Gold)	Age of Leo	Fixed Fire	10,800-8,640BC
Master of the 2nd Veil	Purple	Age of Taurus	Fixed Earth	4,320-2,160 BC
Master of the 3rd Veil	Scarlet	Age of Aquarius	Fixed Air	2,160-4,320AD
Royal Arch Captain	White	Age of Scorpio	Fixed Water	8,640-10,800AD

Relating The Astrological Signs of the Lion, Bull, Man and Eagle "The Celestial Vulture or Eagle, rising and setting with the Scorpion, was substituted in its place, in many cases, on account of the malign influences of the latter: and thus the four great periods of the year were marked by the Bull, the Lion, the Man (Aquarius)

Masonry" (Albert Pike, *Morals and Dogma*, 1871, p. 448).

-000-

Master of the First Veil, Tribe of Judah, Leo, the King, ruled by the Sun, 12,800 years ago.

From the book *Esoteric Astrology* by Alice Bailey: The

The Mark Volume 2 No. 1

keynote for Leo is "I am that and that am I." This keynote relates to the three planetary rulers and to the three stages of this sign that have been mentioned. "I am," relates to the strong-willed individual personality; the "I am That," to the stage of the mystic who is working towards alignment and conscious contact with the soul; and the final stage — the "I am that and that am I" stage, aligns with the highest monadic aspect.

From the Bible Exodus 3:14 Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" 14God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" 15God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations...."

Moses with a scepter or staff, a royal emblem of a King (Leo)

The scepter or staff is one of the most ancient symbols of authority and emblem of kingship. It was essentially a long stick with a hooked handle and in later times it was often composed of alternating bands of blue and gold.



In Exodus Chapter 4
And the LORD said unto him, what is that in thine hand? And he said, A rod. (scepter or staff) And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.

Moses and the Burning Bush, the symbol of Fixed Fire
The angel of the LORD appeared

The Mark Volume 2 No. 1

to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." ...



BLUE: the emblematic color of the First Veil

The ark of the covenant in the Tabernacle was covered with blue cloth representing its close association with the Word of God (Numbers 4:5-7; 11-13). Blue is connected with that which is holy in God's service.

"And you shall make loops of blue on the edge of the outermost curtain in the first set, and likewise you shall make them on the edge of the curtain that is outermost in the second set."

Exodus 26:4

"You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim. ...the veil. The veil shall be a divider for you between the holy place and the Most Holy." Exodus 26:31-33

The Age of Leo is the age of the Sun

Regality, Rulership, Pleasures, Creativity – both of children and art. The Sun is its ruler, Fire is the element, the metal is Gold, and the animal is Leo, the lion. The Egyptian worship of the Sun God "RA" or Amun Ra.



In Astrology, Leo is the fifth astrological sign of the zodiac, originating from the constellation of Leo. It spans the 120-150th degree of the Tropical zodiac, between 125.25 and 152.75 degree of celestial longitude, which the Sun transits this area on average between July 23 to August 22 each year. Leo is considered to be a "masculine", positive (extrovert) sign. It is also considered a fire sign and is one of four fixed signs ruled by the Sun.

Positive Traits:

- Love the Limelight

- Generous and warmhearted
- Creative and enthusiastic
- Broad-minded and expansive
- Faithful and loving

Negative Traits:

- Pompous and patronizing
- Bossy and interfering
- Dogmatic and intolerant

Leo is the most dominant, spontaneously creative and extrovert of all the zodiacal characters. In grandeur of manner, splendor of bearing and magnanimity of personality, they are the monarchs among humans as the lion is king of beasts. They are ambitious, courageous, dominant, strong willed, positive, independent, self-confident there is no word as doubt in their vocabularies and self-controlled.

Born leaders, either in support of or in revolt against the status quo, they are at their most effective when in a position of command, their personal magnetism and courtesy of mind bringing out the best of loyalty from subordinates. As they are uncomplicated, knowing exactly what they want and using all their energies, creativeness and resolution to

get it, as well as being certain that they will, their followers know where they are with Leos. Leos think and act bigger than would normally be dared; although the ambitiousness of their schemes and idealism may sometimes daunt their followers, their practical hardheadedness and ability to go straight to the heart of any problem reassures them.

-000-

Age of Taurus or Ox 4320 BC represented by Tribe of Ephraim or Master of the 2nd Veil. The Agricultural Age (Fixed Earth)

Royal Arch Masons Astrologers allegorically presented the Age of Taurus as the period when the bull is the sacred animal sacrificed as offering to the Deity Bel or Baal and goddess Astarte.

From the Bible: Shem, Ham, and Japheth are sons of Noah. Genesis 5:32 indicates that Noah begat Shem, Ham and Japheth while he was still 500 years old. (Noah was 600 years old at the time of the flood in Genesis 7.) The life of Ham is related in Genesis 9:20-27 Genesis 9:20 And Noah began

The Mark Volume 2 No. 1

to be a husbandman, and he planted a vineyard:

And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.



The damnation of Ham is the story of sexuality which has significance to the qualities of Taurus of physical sensuality, pleasure, and materialism –” some scholars have suggested that Ham may have had intercourse with his father’s wife or with his father itself. Under

this interpretation, Canaan, the son of Ham, is cursed as the “product of Ham’s illicit union.”

“Put thy hand into the bosom” And he put his hand into his bosom. This is an allegory or the action of covering the nakedness of the body....

PURPLE: the emblematic color of the 2nd Veil

Canaan was the name of a large and prosperous country (at times independent, at others a tributary to Egypt) which corresponds roughly to present-day Lebanon, Syria, Jordan and Israel and was also known as Phoenicia. The origin of the name `Canaan' for the land comes from various ancient texts (among them the Hebrew Bible) and there is no scholarly consensus on precisely where the name originated nor what it was intended to convey about the land. According to the Bible the land was named after a man called Canaan, the grandson of Noah (Genesis 10). Other theories cite `Canaan' as derived from the Hurrian language for `purple' and, as the Greeks knew the Canaanites as `Phoenicians' (Greek for `purple' as the Phoenicians worked, primarily at the city of Tyre, in purple dye and so were

called by the Greeks 'purple people').

Age of Taurus: 4320 TO 2160 BC:

Taurus rules: Money and wealth, Monumental building, Permanence, Solidity.

Sometime after 4800 BC, the Ubaid people in Mesopotamia moved out onto the harsh, resource poor river plains of the Tigris and Euphrates Rivers. There they invented money as a means of trade, and invented banks and banking to support the use of money. Their trading villages were remade into market towns. Their banks soon began to float loans and collect interest. Bartering gave way to the development of a money economy, along with business and banking, and the use of copper as a universal medium



of exchange, the first known coinage. Money was deposited into these early Ubaid banks to be applied, much as we do today, towards projects of civic improvement, which would in turn make more money. By 3500 BC these new Ubaid towns were rich with imported goods. A whole new basis for community living was created. Indeed, the sole archaeological indicator for growth during this age was the incremental increases in wealth found at these and other sites around the world. The religions of this age were bound to the ideal of money and wealth. The gods showed their favor in a very Taurus way by showering wealth and goods on those who worshiped them. The temples became the center for the collection and redistribution of wealth, and priests were the administrators of this activity.

Taurus spiritual thought revolved around the ideal of creating heaven here on earth by building cities in a hierarchical fashion to mimic the perceived structure of heaven. Towns were built with their walls facing the four directions. Temples were built as the center of town. Over the

The Mark Volume 2 No. 1

course of centuries, they were constantly being rebuilt over the old foundation. Eventually these temples grew into huge mountainous pyramid structures called ziggurats in Mesopotamia that could be seen from miles away. The Egyptian pyramids were built at this same time. New finds in Peru have found huge pyramids being built there at this same time. In this same process towns grew to become cities.

Astrology from Crystalinks:
Taurus The Bull
April 20 – May 20 Taurus is an Earth Sign ruled by Venus

Taurus is the second astrological sign in the Zodiac. It spans the 30-60th degree of the zodiac, between 27.25 and 54.75 degree of celestial longitude, which the Sun transits this area on average between April 20 to May 20 each year.

Positive Traits:

- Patient, reliable, warmhearted, loving,
- persistent, determined, placid, security

The Taurean's characteristics are solidity, practicality, extreme determination and strength of will – no one will ever drive

them, but they will willingly and loyally follow a leader they trust. They are stable, balanced, conservative good, law-abiding citizens and lovers of peace, possessing all the best qualities of the bourgeoisie. as they have a sense of material values and physical possessions, respect for property and a horror of falling into debt, they will do everything in their power to maintain the security of the status quo and be stupidly hostile to change.

They are faithful and generous friends with a great capacity for affection, but rarely make friends with anyone outside their social rank, to which they are ordinarily excessively faithful. In the main, they are gentle, even tempered, good natured, modest and slow to anger, disliking quarreling and avoiding ill-feeling. If they are provoked, however, they can explode into violent outbursts of ferocious anger in which they seem to lose all self-control. Equally unexpected are their occasional sallies into humor and exhibitions of fun.

Although their physical appearance may belie it, they have a strong aesthetic taste,

enjoying art, for which they may have a talent, beauty (actively recoiling from anything sordid or ugly) and music. They may have a strong, sometimes unconventional, religious faith. Allied to their taste for all things beautiful is a love for the good things of life pleasure, comfort, luxury and good food and wine and they may have to resist the temptation to over indulgence, leading to drunkenness, gross sensuality, and covetousness.

-000-

The Age of Aquarius 2160 AD, Master of the 3rd Veil, under the banner of scarlet delineated by Man, Tribe of Reuben, and the Prophecy of Haggai for the New Earth.

The 3rd veil is an allegory of the future, the age of



craftsmanship, technology, electricity, computers, all with the energy of the fixed Air, The Age of Aquarius.

Exodus 31 – The Call of Bezallem and Aholiab: *Then the LORD spoke to Moses, saying: "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship. And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all who are gifted artisans, that they may make all that I have commanded you:"*

Even as God specifically chose Moses and Aaron, He also specifically chose these craftsmen for His service. God supernaturally enabled Bezalel to do the work of building the Tabernacle. God saw this work as just as spiritual, and just as dependent on the Holy Spirit's power, as the work Moses and Aaron did.

The Age of Aquarius 2160AD

The Mark Volume 2 No. 1

– 4230AD shall be the period when the Ark of the Covenant would be restored in the form of computers, EMF generators, atom smashers, wormhole transport facilities and ultimately smart device like signet that serves as individual data storage, biometrics, and radiates the Spirit of God handled by Humanos Luminus or Illuminated Human.

Present day craftsmen are programmers, scientists, physicists, alien like engineers who understand the dimensional law of the universe and perfecting the reality of the Godlike particle.

The Prophecy of Prophet Haggai (Present Days before Year 2160 AD)

From the fourth chapter of Exodus: "And it shall come to pass, if they will not believe in the two former signs, thou shalt take of the water of the river and pour it upon the dry land; and the water shall become blood upon the dry land." This is an allegory of the scarlet (blood) color of the banner, the transformation of the old earth by wars, manmade calamities, weather manipulations before

the realization of the New Temple or the New Earth.

1. All Nations Will be Shaken
2. The Heavens and Earth Will be Shaken
3. The Past and Present Building of the Temple
4. The Instruction to Build the Temple

1. All Nations Will be Shaken
"For this says the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, says the Lord of hosts. The silver is mine, and the gold is mine, says the Lord of hosts. The glory of this latter house shall be greater than of the former, says the Lord of hosts: and in this place will I give peace, says the Lord of hosts" (Hag.2:6-9 KJV).

It is clear from the scriptures that there has never been a time in history when God has shaken the heavens, the earth, and all the nations. But, this is what he says he will do just before Jesus returns as King of kings at the end of this age. See also Heb.12:26.

2. The Heavens and Earth Will be Shaken

"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother. In that day, says the Lord of hosts, will I take you, O Zerubbabel, my servant, the son of Shealtiel, says the Lord, and will make you as a signet: for I have chosen you, says the Lord of hosts" (Hag. 2:21-23 KJV).

Clearly, this is an end of the age prophecy. Here, we see that God shakes the heavens and the earth, overthrowing the kingdoms (nations) of the world. "In that day," is a reference to the end of the age (Isa.2:17-21; Zeph.1:7-10, 12-16; Joel 3:9-18; Zech.14:1-8,13,20). And as we will see, it is also very clear that God gives the prophetic end-time Zerubbabel great power and authority to represent him and proclaim his good news message to the world.

3. The Past and Present

Building of the Temple

"And now, I ask you to consider from this day and forward, from the time before a stone was laid upon a stone in the temple of the Lord" (Hag.2:15 Para.).

"Consider now from this day and forward, from the twenty-fourth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it" (Hag.2:18 Para.).

Both of these references about laying the foundation and construction of the temple refer to a past and a future fulfillment.

-000-

Age of Aquarius: The Song

Age Of Aquarius

(Note: the composer may be presumed as an astrologer who understand the placement of the planets in the House of harmonious relationship, love and marriage. Moon, Jupiter and Mars in the Seventh House of Libra ruled by Venus.)

When the moon is in the Seventh House

*And Jupiter aligns with Mars
Then peace will guide the planets
And love will steer the stars
This is the dawning of the Age of*

The Mark Volume 2 No. 1

Aquarius
Age of Aquarius
Aquarius! Aquarius!
Harmony and understanding
Sympathy and trust abounding
No more falsehoods or derisions
Golden living dreams of visions
Mystic crystal revelation
And the mind's true liberation
Aquarius! Aquarius!

-000-

Note: Royal Arch Masons will understand the passwords, signs and words of explanations of this degree which are all part of the book.



THE AUTHOR: Companion and Sir Knight Gabby Comia hails from the Luzon York Rite Bodies and maintains a blog site entitled *taughtbydegrees* where he published this article last October 11, 2015.

Cavite Commandery feted for services



An award and recognition well-deserved.

Last October 21, 2017, during the Annual Grand Conclave of Knights Templars of the Philippines held at the Plaridel Masonic Temple in Manila, Cavite Commandery No. 7, KT was recognized and bestowed a token of recognition and appreciation for its splendid performance in the opening of the Grand Commandery of Knights Templar of the Phils. in 'full chivalric form" for seven (7) consecutive years.-with reports from **CSK Nestor Tampol**



The 65th Grand Convocation held last October 20, 2017.

Grand York Rite holds annual 2-day Congress

Every October, Companions and Sir Knights from the various Grand Bodies of the York Rite of the Philippines gather at the J. Abad Santos Hall of the Plaridel Masonic Temple to meet and choose their new set of officers in what was then a two-day masonic affair. During this event coined the Annual Grand Reunion, the Grand York Rite of Freemasonry of the Philippines composed of the

Grand Chapter of Royal Arch Masons, the Grand Council of Royal and Select Masters, and the Grand Commandery of Knights Templar would convene in separate yet successive sessions during the occasion. This year, officers of the Grand York Rite added new activities to celebrate York Rite Masonry during the month of October.

PRE-REUNION

The Mark Volume 2 No. 1

As a precursor to the Grand Reunion, the brethren of the Makati York Rite Bodies in partnership with the Dimasalang Chapter No. 40, RAM of Taytay, Rizal, held a whole-day LTOPF Caravan at the Aguinaldo Hall of the Grand Lodge of the Philippines last October 13, 2017—right on the anniversary of the arrest of the Knights Templar in Paris.

Almost a week later, on October 19, 2017 at the Philippine DeMolay Service and Leadership Center at the GLP Complex, the conferral of the Chair Degrees of the York Rite was held starting with the Holy Order of the High Priesthood-Philippines which started at 9:00am, the Order of the Silver Trowel of Thrice Illustrious Masters of the Philippines commencing at 1:00pm, and the Knights Crusaders of the Cross-Philippines at 3:00pm.

Later in the evening, the very first staging of the Templars' Night by the Grand Commandery of Knights Templar of the Philippines was held at the Heritage Hotel in Pasay City. No less than the Sir Knight Duane L. Vaught, GCT, Grand Master of the Grand Encampment of



NEW LEADERSHIP, NEW DIRECTION: (Above) The newly-installed Masters of the Philippines and (Below) the newly-installed Grand Masters of the Philippines as they are both joined by foreign dignitaries for the conferral of the Chair Degrees of the York Rite.



The Mark Volume 2 No. 1

Knights Templar of the United States of America was present as its Guest of Honor. Templars' Night hopes to be an annual fellowship event to honor and receive guests to the Annual Grand Reunion.

DAY 1: FRIDAY, OCTOBER 20, 2017 THE 65th GRAND CONVOCATION

The 2017 Annual Grand Reunion officially kicked off with the 65th Annual Grand Convocation of the Grand Chapter of Royal Arch Masons. The companions of Makati Chapter No. 26, led by its incumbent High Priest Excellent Companion Marlon M. Castor, admirably performed the opening of the Grand Chapter. After opening, the gavel was then turned over to Right Excellent Companion Rodel Riezal S. Reyes, Deputy Grand High Priest to receive Grand High Priest Most Excellent Emmanuel R. Bravo, as well as other dignitaries and Past Grand High Priests.

In his welcome address, the Grand High Priest thanked the companions present and prays for a fruitful staging of this year's Grand Convocation.



Installed officers of the Grand Council of Royal and Select officers of the Grand Commandery of Knights Templar of the Philippines for a photo.







The Mark Volume 2 No. 1

IN FULL CHIVALRIC FORM: The Knights Templar of Cavite Commandery No. 7, KT opening the 54th Annual Grand Conclave as they have been for the past 7 years.



The response to the acknowledgment of the Grand High Priest was given by RE Louie Thom-Arman E. Yu, Grand Representative of the Grand Chapter of RAM of Ontario, Canada. Later, the 2016 Annual Proceedings of the Grand Chapter was approved by the plenary where a Joint Necrological Address was given by Rt. Rev. Romulo B. Pisig, KYGCH, Grand Chaplain afterwards.

Next was the presentation of the 2016 Grand Chapter Awards to deserving companions wherein Excellent Companion Emmanuel H. Mateo, High Priest of the Nicolas Buendia Chapter, UD of Malolos, Bulacan merited Distinguished Service Medal award. On the other hand, The Mark's own Editor-In-Chief, Excellent Companion Marlon M. Castor, High Priest of Makati Chapter No. 26 and a member of Dimasalang Chapter, UD of Taytay, Rizal was recognized as the 2016 Capitular Mason of the Year. As an added surprise, the Silver Medal Award for Distinguished Services was conferred on ME Evaristo A. Leviste, KYGCH, PGHP.

The proposed amendments of the Constitution and By-Laws

was presented and deferred for discussion and deliberation in the afternoon. The elections of the 2017-2018 Grand Chapter Officers ensued wherein RE Rodel Riesel S. Reyes was elected as Grand High Priest. After the installation of officers was held, the 65th Grand Convocation was closed. A fellowship luncheon was held at the Aguinaldo Hall of the GLP.

61st ANNUAL GRAND ASSEMBLY

In the afternoon, the 61st Annual Grand Assembly of the Grand Council of Royal and Select Masters was held. The companions of Haribon Council No. 20, proficiently performed the opening of the Grand Council. After opening, the Illustrious Grand Master Most Illustrious Gregory B. Blas of Guam, USA, as well as other dignitaries and Past Illustrious Grand Masters were received.

A Keynote Address was given by RIC Monty Glover, Deputy General Grand Master of the General Grand Council, Cryptic Masons International.

The response to the acknowledgment of the

The Mark Volume 2 No. 1



Illustrious Grand Master was given by RI Orlando M. Mabutas, Grand Representative of the Grand Council of RSM of the District of Columbia, USA. Later, the 2016 Annual Proceedings of the Grand Council was approved by the plenary.

Next was the presentation of the 2016 General Grand Council Awards to deserving companions wherein Companion Manolo S. Teodoro of the Filipinas Council No. 11, RSM merited 2016 Cryptic Mason of the Year while the International Award Badge for Adult Leadership was bestowed upon Ill. Michael Francis Perez of Luzon Council No. 9, RSM. On the other hand, the Grand Council of Royal and Select Masters of the Philippines likewise gave out

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

awards wherein Comp. Arlen De Guzman of Victorino Floro Sr. Council No. 21, RSM was adjudged 2016 Cryptic Mason of the Year.

The elections of the 2017-2018 Grand Council Officers followed wherein RI Jonathan Edward L. Chua was elected as Illustrious Grand Master. After the installation of officers was held, the 61h Grand Assembly was closed. A fellowship dinner was held at the famed President's Restaurant in Binondo, Manila.

**DAY 2: SATURDAY,
OCTOBER 21, 2017
THE 54TH ANNUAL
GRAND CONCLAVE**

The following day, the 54th Annual Grand Conclave of the Grand Commandery of Knights



[k.com/yorkritephilis/](https://www.facebook.com/yorkritephilis/)

The Mark Volume 2 No. 1

Templar was convened. The Sir Knights of Cavite Commandery No. 7, KT beautifully performed the opening of the Grand Asylum. After opening of the Grand Asylum, the Eminent Grand Commander Sir Knight Manuel Liam C. Garcia, as well as other dignitaries and Past Illustrious Grand Masters were received.

After the Welcome Address by the Eminent Grand Commander, a Keynote Address was given by Sir Knight Duane L. Vaught, GCT, Grand Master, Grand Encampment of Knights Templar of the United States of America.

The response to the acknowledgment of the Eminent Grand Commander was given by Sir Knight Florencio B. Nazareno, Grand Representative of the Grand Commandery of Knights Templar of Florida, USA. Later, the 2016 Annual Proceedings of the Grand Commandery was approved by the plenary.

Next was the presentation by the Grand Encampment of its annual awards to deserving Sir Knights wherein The Mark's own Associate Editor,

SK Giovanni A. Villegas of Luzon Commandery No. 9, KT merited Knight Templar Cross of Honor and the Knight Commander of the Temple was bestowed upon SK Romeo Gregorio N. Macasaet of Kalaw Commandery No. 5, KT and SK Edgar D. Lim of Kalaw Commandery No. 5, KT. On the other hand, the Grand Commandery of the Philippines likewise gave out award the 2016 Knight Templar of the Year to SK Ryan M. Felipe of Far East Commandery No. 1, KT. In addition, the Grand York Rite of Freemasonry of the Philippines as a whole recognized SK Laureano M. Ledres, Jr. as Most Outstanding York Rite Mason of 2017 and for the fifth consecutive year, gave the Most Outstanding Bodies of the Year award to Capitol York Rite Bodies.

The elections of the 2017-2018 Grand Council Officers followed wherein SK Victorino A. Floro III was elected as Eminent Grand Commander. After the installation of officers was held, the 54th

Grand Conclave was concluded. A fellowship luncheon was held later in the day.

Floro York Bodies holds installation of officers

BETTER LATE THAN NEVER: Last March 22, 2017, the Companions and Sir Knights of the Victorino Floro, Sr. Memorial York Rite Bodies held their joint installation of officers for the year 2017-2018 at the Grand Lodge of the Philippines in Ermita, Manila. Installed as High Priest, Illustrious Master, and Eminent Commander was C&SK Clint Calinisan of Hadji Butu Rasul Memorial Lodge No. 393. Presiding over the joint installation were ME Comp. Emmanuel R. Bravo, then Grand High Priest of the Grand Chapter of RAM and ME Comp. Danilo C. Datu, Sr., PGHP, PIGM, PEGC and current Grand Secretary-Recorder of the Grand Chapter of RAM and Grand Commandery of Knights Templar of the Philippines.



York Rite Bodies holds joint installation of new officers in Davao

Last February 21, 2018, the beautiful and expansive city of Davao served host to the joint installation of officers of several York Rite Bodies, namely: the Manobo Chapter No. 31, Royal Arch Masons, Haribon Council No. 20, Royal and Select Masters, and the Rajah Commandery No. 20, Knights Templar. Also installing their officers are the Sotero Roque Memorial Chapter No. 33 and Tinalak Chapter No. 35 of the Royal Arch Masons. The installations were all held at the Davao Masonic Temple.

MANOBO CHAPTER NO. 31 ROYAL ARCH MASONS

High Priest	:	Comp.	Albert J. Encarnacion
King	:	Comp.	George M. Cang, Jr.
Scribe	:	Comp.	Alan R. Sombito
Treasurer	:	Comp.	Dexter L. Ng
Secretary	:	Comp.	Joseph Michael C. Sapaula
Chaplain	:	Comp.	Fortunato G. Cagas, Jr.
Captain of the Host	:	Comp.	Edwin Mark P. Abrazaldo
Principal Sojourner	:	Comp.	Remus S. Morandante
Royal Arch Captain	:	Comp.	Edfort A. Sengson
Master of the 3rd Veil	:	Comp.	Warren E. Dablo
Master of the 2nd Veil	:	Comp.	Franslome John S. Gabin
Master of the 1st Veil	:	Comp.	Marlon O. Rebaya
Lecturer	:	Comp.	Rommel L. Galicia
Sentinel	:	Comp.	Julius S. Valdez

**HARIBON COUNCIL NO. 20
ROYAL AND SELECT MASTERS**

Illustrious Master	:	Comp.	Senen P. Abing, Jr.
Deputy Master	:	Comp.	Remus S. Morandante
Principal Conductor of the Work	:	Comp.	Edwin Mark P. Abrazaldo
Treasurer	:	Comp.	Dexter L. Ng
Secretary	:	Comp.	Joseph Michael C. Sapaula
Prelate	:	Comp.	Alan R. Sombito
Captain of the Guard	:	Comp.	Ariel M. Enriquez
Conductor of Council	:	Comp.	Loreto P. Gamalong
Steward	:	Comp.	Julius S. Valdez
Sentinel	:	Comp.	Romeo R. Perez



**RAJAH COMMANDERY NO. 20
KNIGHTS TEMPLAR**

Commander	:	SK	Orlino H. Pacioles, Jr.
Generalissimo	:	SK	Kenneth Mark B. Tan
Captain General	:	SK	Albert J. Encarnacion
Treasurer	:	SK	Dexter L. Ng
Recorder	:	SK	Joseph Michael C. Sapaula
Senior Warden	:	SK	Ferdinand R. Roque
Junior Warden	:	SK	Edwin Mark P. Abrazaldo
Prelate	:	SK	Alan R. Sombito
Standard Bearer	:	SK	Franslome John S. Gabin
Sword Bearer	:	SK	George M. Cang, Jr.
Warder	:	SK	Marlon O. Rebaya
Sentinel	:	SK	Fortunato G. Cagas, Jr.

SOTERO ROQUE MEMORIAL CHAPTER NO. 33
ROYAL ARCH MASONS

High Priest	:	Comp.	Che Yasser Estrella
King	:	Comp.	Archmelan Andrada
Scribe	:	Comp.	Edward Agpalza
Treasurer	:	Comp.	Joel Cabrera
Secretary	:	Comp.	Ferdinand Roque
Chaplain	:	Comp.	Albert Lagamon
Captain of the Host	:	Comp.	Rene Berico
Principal Sojourner	:	Comp.	Antonio Casabuena
Royal Arch Captain	:	Comp.	Rodolfo Celestial
Master of the 3rd Veil	:	Comp.	Enrico Engrosso
Master of the 2nd Veil	:	Comp.	Ronald Duque
Master of the 1st Veil	:	Comp.	Jaime Cruz, Jr.
Sentinel	:	Comp.	Fritz Alayon

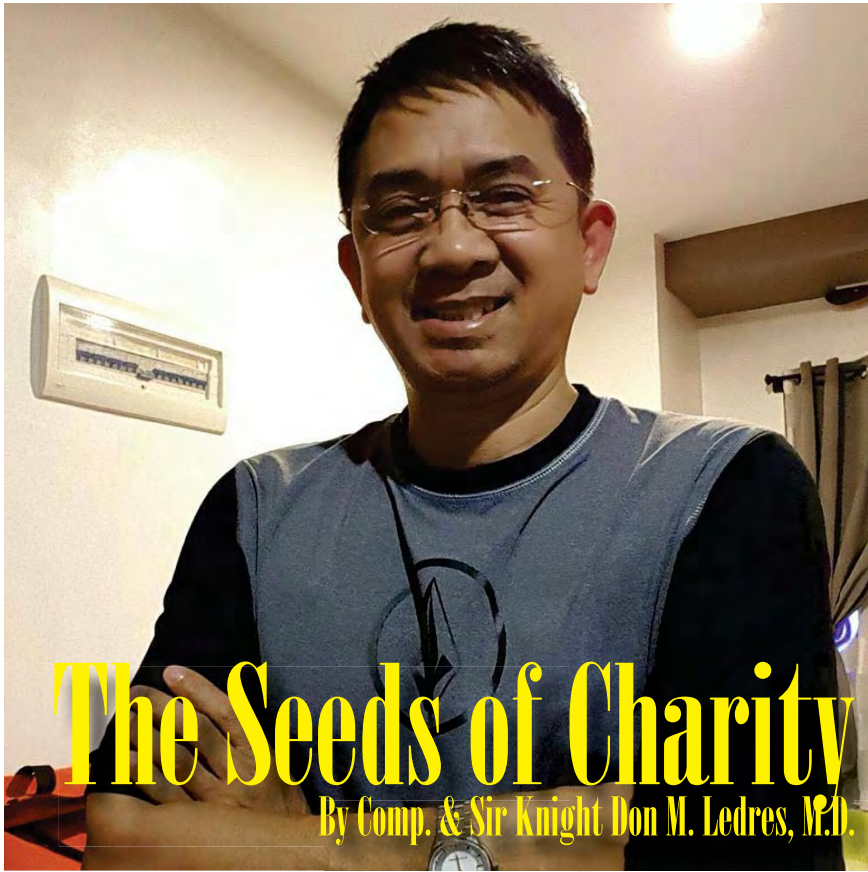




JOINTLY-INSTALLED: The officers and members of several York Rite Bodies posing for posterity at the Davao Masonic Center after their joint installation.

**TINALAK CHAPTER NO. 35
ROYAL ARCH MASONS**

- High Priest : Comp. Richard T. Opinion
- King : Comp. Rommel O. Javier
- Scribe : Comp. Lucky V. Siao
- Treasurer : Comp. Sean Irvin B. Santander
- Secretary : Comp. Gregorio Dominic C. Velos
- Chaplain : Comp. Abdulrahman Ferdinand N. Mangelen
- Captain of the Host : Comp. Alain J. Panlaque
- Principal Sojourner : Comp. Noel Benigno L. Aquino
- Royal Arch Captain : Comp. Jeffrey A. Mosqueda
- Master of the 3rd Veil : Comp. Francisco P. Guinto
- Master of the 2nd Veil : Comp. Daniel B. Canen
- Master of the 1st Veil : Comp. Virgilio M. Serrano
- Lecturer : Comp. Modesto C. Sanchez, Jr.
- Sentinel : Comp. Michael Ferdinand D. Flores
- Auditor : Comp. John H. Villaluna



My travels in Freemasonry was paved by a brother mason whom I personally considered as the bulwark of the fraternity in the southern part of Bukidnon. Laureano S. Ledres Sr., a civil engineer by profession introduced me to the world of Freemasonry at an early age as I traveled with him in several places within the province on weekends to attend to his masonic functions that I

practically became familiar with their early members, their titles, jokes, conversation lines and even the physical arrangement of the lodge.

By the time I was in high school during the 70's, I became the official janitor and errand boy of Mount Musuan Lodge No. 155. During those times, I tapped some friends around the neighborhood to cut short the tasks, play nearby, in return for

an unlimited snacks and drinks.

Ranked the sixth of the eight children in our family, I draw my first breath of life on the 31st of May 1958 in Dangcagan, Bukidnon, but grew up in the farm, attending primary school in a remote village of Kiokong along with Manobo school children.

It was during these formative years that I started to view education in relation to the environment one is in. While western education requires the ABC's to communicate, I've learned that most natives were accurate in their view on us as illiterates, for we are no better than a tenderfoot tracker in terms of recognizing tracks as to its; kind, size, duration, number and their speed of movement, after all, who needs anyone's signature in the woods more so a traffic light in the forest.

Charity Begets Charity

It was in 1975 when I first met the late Bro. Damaso C. Tria--a calm, soft spoken, mild-mannered, and white-haired brother at the Grand Lodge who was in charge of the financial

assistance of the children of masons studying in Manila. The impact of this assistance from the masons dispensed through him always left teary-eyed each time I leave his office bringing with me the cheque he issued to cover my school fees. In those several destitute and seemed helpless situations, the fraternity where my father belonged indeed practiced its tenets.

I never got the chance to visit the late Bro. Damaso C. Tria after I finished my medical degree nor was I around during his passing away but let this be known as written that the seed of masonic charity he planted in the heart of once a destitute son of his brother grew, bloomed and has become fruitful. It is my way of saying thank you to the Masonic Charity and planting the same seed into the heart of those who will follow the next generation.

On Becoming a Mason

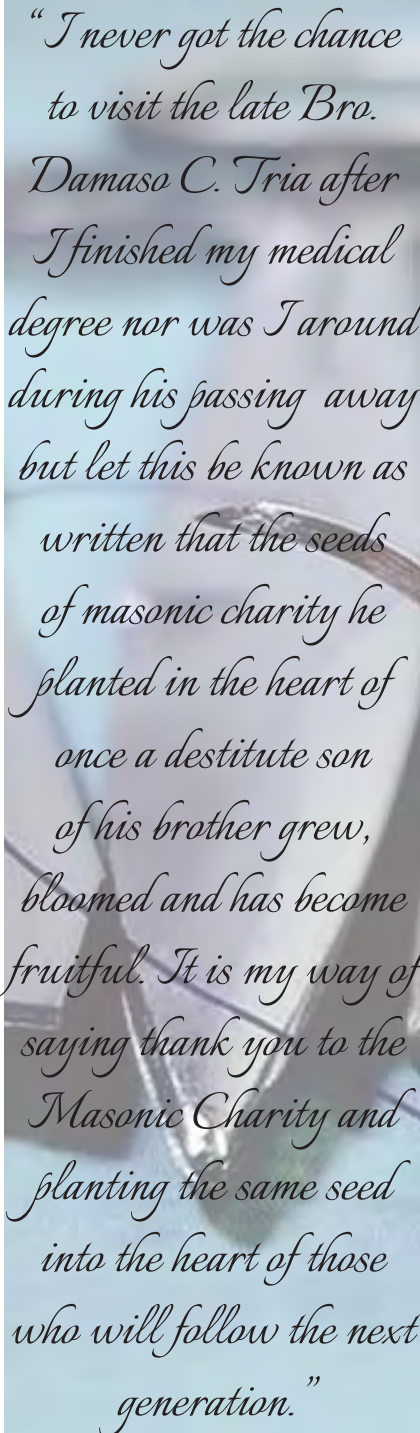
Having served as the "lodge janitor and errand boy" of Mount Musuan Lodge No. 155 during my high school days, the brethren thereof must have seen my potential and leadership. They unanimously approved my

The Mark Volume 2 No. 1

petition so that within the year I became a Master Mason during the incumbency of MW Reynold S. Fajardo as the Grand Master.

The rest of my departments are as follows----Master: Laureano S. Ledres Lodge No. 271, PDDGM, MD Bukidnon South; Past VM, Don Camilo Osias Lodge of Perfection A&ASR; Past Wise Master, Rodolfo Tan Chapter of Rose Croix A&ASR; Past Commander Leodigario B. Esquilio Council of Kadosh A&ASR; Past Master of Kadosh, Bukidnon Consistory of the Masters of the Royal Secrets; conferred 32nd Degree Knight Commander of the Court of Honor; 33rd Degree Inspectors General Honorary; Member & Executive Aide, Aguila Shrine Temple of CDO Shrine Club; Past High Priest, Sotero Roque Mem. Chapter of Royal Arch Mason; Past Illustrious Master, Bukidnon Council No. 22 Royal and Select Masters; Member, Rajah Commandery of Knights Templar; Member, York Rite College of North America; Member, 5th Mountain Council of Allied Masonic Degrees.

Initiation for Surgical Mission



"I never got the chance to visit the late Bro. Damaso C. Tria after I finished my medical degree nor was I around during his passing away but let this be known as written that the seeds of masonic charity he planted in the heart of once a destitute son of his brother grew, bloomed and has become fruitful. It is my way of saying thank you to the Masonic Charity and planting the same seed into the heart of those who will follow the next generation."

My initiation to mission works began 1997 upon the invitation of Dr. Pedro J. Obregon, a Filipino-American practicing Surgeon from Toledo, USA. He obtained his medical degree from FEU, Manila, offered to serve the US Army Medical Corps at the outbreak of WWII and since then has been to several African, Latin American and Asian countries as well doing missions. He along with the following surgeons: Dr. Allan B. Melicor, a local from Liangga, Surigao Sur and Dr. Glenn W. Geelhoed from Washington State has been frequenting the tribe of T'boli in Surallah, South Cotabato who's local inhabitants ever since been afflicted with goiter.

The poor road conditions forced us to pack our supplies and board a six-seater plane from an airstrip at Nasuli in Bukidnon to clearing close to the tribal village frequented by grazing herds of cattle, dogs and the welcoming crowd of elderlies, women and children.

Situations then were far from ideal, bugs abound all over at the makeshift Operating Room Complex that the following day we decided to operate inside

an oversized mosquito net with our headlamps without cautery maintaining sterility closest to the ideal. I admire the resiliency of the T'bolis, they trod miles on foot crossing rivers and mountains to have their lumps and bumps taken and retrace the same route a day or two after surgery.

Goiter was considered as a hallmark of a T'boli that they seem to have considered the pathology normal. It predominantly affects women but the men are not spared either. A double fist sized goiter is common while those equal or larger than their faces is not unusual. It is so common that the T'bolis developed a garb on their necks to conceal the pathology.

One grade schooler named Justin whose parents died in a tribal war when he was still an infant, sustained severe burnt contracture on his neck; the skin in his eyes were pulled by the contracture severe enough that Justin cannot even see what's in front of him when walking unless he bent backwards almost 90 degrees from his waist, the challenged we faced on Justin's case is in securing his airway and positioning him

The Mark Volume 2 No. 1

for the needed correction. With God's grace, his guardian has just informed us that his surgery significantly improved his outlook and he is about to finish his senior high school years.

Bush Anesthesiologist

Perhaps owing to my desire to finish the work even in a very inhospitable clinical set up where scarcity of resources is the norm rather than the exception, my colleague in the Medical Ministry International, MMI began to call me as the "bush anesthesiologist" that Dr. Glenn W. Geelhoed, during one of our dinner announced, "with Don who can administer anesthesia even in the bushes, I can do surgery even to the most remote place in the planet".

That title persisted until this day that the MMI team recommended me to be part of their surgical missions. The seed of charity that the late Bro. Damaso C. Tria planted in me, grew, blossomed in full lush to the benefit of our destitute fellows from the tribe of the T'bolis to Bukidnon, Leyte, Samar, Iloilo, Taytay in Palawan, Baler in Aurora, Alfonso Lista

and Mayaoyao of North Luzon to as far as Pnom Penh, Siem Reap, Kamphong Thom, Kamphong Cham and Batambang all in the Khmer Empire in the Kingdom of Cambodia.

Trailblazing

My efforts were never in vain. Seeing the sincerity and nobility of our intentions, these anesthesiologists; Caesar, Erwin, Arnold and lately Ronald responded my call. I always value their time spent knowing fully that appointments can be reset, with time money can be recovered, but time lost will be gone forever. To them my greatest admiration and respect that am always willing to use my personal resources for these healers to be with me anywhere am going. The trail was marred with ardent difficulty and long hours away from our love ones but we moved on until a decade later this humble bush anesthesiologist was designated as the Chief Anesthesiologist of the Medical Ministry International [MMI] for Philippine-Asia Pacific Surgical Mission Projects.

Hail Brethren

I first met Dr. Pedro J. Obregon during our Surgical mission at Bethel Hospital in Bukidnon. A retired Filipino-American Surgeon who hails from Iloilo but spent most of his entire career in the US. During one of our project at T'boli, I decided to drive my pick-up truck so we can load our supplies instead of flying them to save cost. He helped me load and unload everything saying not a word. I was surprised during the following day when he introduced me to the new members of the team saying... "this is Don, the bush anesthesiologist, willing to take and drive anyone with his truck provided they have King Solomon's Pass" to the surprise of everyone, we both incessantly laughed. For over 10 years, Bro. Pedro J. Obregon and I have been working together in several projects and never knew until this time that we were both craftsmen. Lately, Ronald Brioso likewise an Anesthesiologist joined our ranks thus completing the three ruffians in extorting

the surgical ailments during missions.

Once in our project at Mayaoyao North of Luzon, we lost valuables; cash, laptops, tablets, cell phones and cameras after our quarters got ransacked. I hailed and stirred the brethren thereat that in 24 hours everything was accounted for and intact with minor differences; the dollar was now converted into peso currency, the larger peso denominations were now in a hundred bills instead of the five hundreds. Thanks to the PNP head of the area. I hope he got his promotion.

Appeal

Brethren, seldom would I bother any brother within his circle, in several occasions they may not even know I am amongst them as what I have just related to you earlier what happened between me and Bro. Pete J. Obregon. But help if you must, give them freely, that is my appeal, for we know "God loves a cheerful giver".

ABOUT THE AUTHOR: CSK Laureano M. Ledres Jr., MD, FPSA, DPBPM is an anesthesiologist and cancer pain specialist by profession. And as professed by him, he is a bush anesthesiologist by vocation. He is connected with several medical institutions which includes the Capitol University Medical City, CDO Medical Plaza Inc., Ma. Reyna-Xavier Univ. Hospital, Northern Mindanao Medical Center of Cagayan De Oro and of the Bethel Baptist Hospital, Lavinia General Hospital, Adventist Medical Center of the province of Bukidnon.



OFFICERS OF THE VARIOUS GRAND YORK RITE BODIES FOR THE YEAR 2017-2018

GRAND CHAPTER OF ROYAL ARCH MASONS

- Grand High Priest : Rodel Riezel S. Reyes
Deputy Grand High Priest : Genesis V. Aquino
Grand King : Roger R. Rebanal
Grand Scribe : Juanito P. Abergas
Grand Lecturer : Manuel Liam C. Garcia
Grand Treasurer : Rafael J. Roxas, PGHP
Grand Secretary : Danilo C. Datu, Sr., PGHP
Asst. Grand Secretary : Evaristo A. Leviste, PGHP
Grand Chaplain : Nestor V. Tampol, PGHP
Grand Captain of the Host : Victorino A. Floro III
Grand Principal Sojourner : Louie Thom-Arman E. Yu
Grand Royal Arch Captain : Orlando M. Mabutas
Grand Master of the 3rd Veil : Arlen P. De Guzman
Grand Master of the 2nd Veil : Dexter L. Ng
Grand Master of the 1st Veil : Virgilio R. Cuajunco, Jr.
Grand Sentinel : Ben-Hur Q. Dela Torre

The Mark Volume 2 No. 1

GRAND COUNCIL OF ROYAL AND SELECT MASTERS

Illustrious Grand Master	: Jonathan Edward L. Chua
Illustrious Deputy Grand Master	: Victorino A. Floro III
Grand Principal Conductor of Work	: Emmanuel R. Bravo
Grand Treasurer	: Rafael J. Roxas, PIGM
Grand Recorder	: Evaristo A. Leviste, PIGM
Asst. Grand Recorder	: Manuel Liam C. Garcia
Grand Chaplain	: Nestor V. Tampol, PIGM
Grand Marshall	: Jomel Dennis L. Maranan
Grand Captain of the Guard	: Manuel Liam C. Garcia
Grand Conductor of the Council	: Ruel L. Ditan
Grand Steward	: Arlen P. De Guzman
Grand Lecturer	: Romeo Greg N. Macasaet III
Grand Sentinel	: Genesis V. Aquino

GRAND COMMANDERY OF KNIGHTS' TEMPLAR

Eminent Grand Commander	: Victorino A. Floro III, KCT
Deputy Grand Commander	: Victor Antonio T. Espejo, KCT
Grand Generalissimo	: Edgar D. Lim, KCT
Grand Captain General	: Rodel Riezel S. Reyes, KCT, KTCH
Grand Treasurer	: Rafael J. Roxas, PEGC
Grand Recorder	: Danilo C. Datu, Sr., PEGC, KCT, KTCH
Asst. Grand Recorder	: Jomel Dennis L. Maranan, KCT
Grand Senior Warden	: Xerxez S. Coronado
Grand Junior Warden	: Ruel L. Ditan
Grand Prelate	: Romulo B. Pisig, HPGC, KTCH
Grand Standard Bearer	: Genesis V. Aquino, KCT
Grand Sword Bearer	: Hernani B. Lopez, Sr., KCT
Grand Warder	: Orlando M. Mabutas
Grand Sentinel	: Quirino B. Parilla
Grand Marshall	: Emmanuel R. Bravo, KCT, KTCH



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>.