

Knight Templar

VOLUME LXII

NOVEMBER 2016

NUMBER 11

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knight templar

Grand Master's Message

At this writing we just completed the first department meeting of this cycle. When you read this, seven weeks from now, seven of the nine will be history. Nevertheless, let's risk a few thoughts.

Attendance — These meetings are a requirement of office for Grand Commandery senior officers. Absences for employment or other masonic events while understandable and forgiven are not "excused." At the meeting just completed there were no unexcused absences. Prior year attendance was also very good.

Topics — We always try to present useful, interesting topics. One might wonder why Templar law and uniform requirements stir such excitement, but they do, and the questions from the audience were numerous, and well-reasoned, and I think we fostered a lot of understanding.

Guests — This year we continue with Eye Foundation guest speakers. They are universally well received and provide the opportunity for our Sir Knights to hear directly about the good we accomplish. This year we expand the speakers beyond the starter grant program to also feature the Seniors Eyecare program and the ONE network.

Leadership — The leadership program continues with new instructors in the bullpen and revisions in the management.

Grand Commander Reports — These reports, while brief, continue to be practical, positive, and useful. Private breakout sessions with Grand Commanders have been equally productive. Optimism is warranted.

Elections — The use of this word gets your attention doesn't it? At our next Triennial, in 2018, we elect new officers. Department meetings are a great opportunity to meet the candidates.



⌘ *Orville Lee Vought*



The Star of Bethlehem

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for Sir Knights, Ladies,
Friends, and Guests**

November 6 – 16, 2017

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- **The itinerary will be similar to the annual pilgrimage for ministers (somewhat less physically challenging).**



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Based on double occupancy

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50 maximum participants

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Based on receipt of deposit

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Spring 2017**

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by August 1, 2017**

**Final cost will be determined by
number of participants, airline and
airport charges.*

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**Or see our information attached to the
Pilgrimage site, see Activities -
www.knightstemplar.org**

Prelate's Chapel

by
Rev. William D. Hartman, Right Eminent
Grand Prelate of the Grand Encampment



BIBLICAL BLESSINGS

Holy, Holy, Holy is the Lord of Hosts! *Isaiah 6:3*

And God said, "Let there be light, and there was light." *Genesis 1:3*

Praise the Lord! for it is good to sing praises to our God. *Psalms 147:1*

Praise the Lord, all gentiles, and let all the peoples praise Him. *Romans 15:11*

You shall love the Lord your God with all your heart... *Matthew 22:37*

Therefore I will give thanks unto thee, O Lord, among the nations. *Psalms 18:49*

Happy the people whose God is the Lord. *Psalms 144:15b*

All scripture is inspired by God. *II Timothy 3:16*

Now ye are made clean by the Word which I have spoken to you. *John 15:3*

Know the love of Christ which surpasses knowledge. *Ephesians 3:19*

Sing praises to the Lord, O you his saints. *Psalms 30:4*

Great is the Lord, and greatly to be praised. *Psalms 48:1*

I give thanks and praise (To Thee, O God of my fathers). *Daniel 2:23*

Vengeance is mine, I shall repay, says the Lord. *Romans 12:19*

If anyone would come after me, let him ... follow me. *Matthew 16:24*

Now is the acceptable time; now is the day of salvation. *II Corinthians 6:2*

Go therefore and make disciples of all nations. *Matthew 28:19*

James Madison Allen, 3rd Grand Master of the Grand Encampment

(16th in a series on our grand masters)

by

George L. Marshall, Jr., PGC, KCT, ADC
Chairman, Grand Encampment Knights Templar History Committee

James Madison Allen was elected to serve as most eminent grand master at the VI, VII, and VIII Triennial Conclaves of the Grand Encampment (1835-1841). Unfortunately, he has the dishonorable distinction of being the only grand master expelled from the order, as will be noted later in this article.

Allen was born in New Bedford, Massachusetts, on an unknown date. The first known record of his residence was at Amber, New York, where he served as a postmaster, merchant, and physician. He was listed as a member of Onondaga County Medical Society, but the records of the Old Geneva Medical College, the only medical school in central New York at the time, do not show him to be a graduate. It is more likely that he studied under a medical practitioner and did not hold a medical degree, which was not unusual at that early period.

Later, he is reported as living at Syracuse, Cayuga, and Skaneateles. After his difficulties with Masonic bodies, it is thought that he left New York about 1853, going to New Orleans where he died later in that decade. However, this is not confirmed. A careful search of online United States census and genealogical records failed to turn up definite or irrefutable information about his family or residences.

It is not known where he was made a Master Mason, but in 1826, he is listed knight templar

as a member of Mount Moriah Lodge 245 located in Amber, New York. The same year in April, his name appears on a petition for a new lodge in the Village of Skaneateles, to be known as Village Lodge 456. It was consecrated on October 12, 1826, by Worshipful Brothers R.L. Smith and James M. Allen.

In the *Proceedings of the Grand Chapter of Royal Arch Masons of New York*, he is listed as the representative of Amber Chapter 69, located in Otisco, Onondaga County, during the years of 1824 to 1827. In 1828, a charter was granted for a new Chapter in Skaneateles to be known as Skaneateles Chapter 128, and Allen became its first high priest. He attended the Grand Chapter in 1829 and 1830 as representative of the new Chapter and in 1830 was elected deputy grand high priest. The next year he declined reelection to that office, but in 1832 he was chosen grand high priest and again in 1833. He attended each meeting of the Grand Chapter, but in 1844 was refused admission. A committee was appointed to investigate the charges preferred against him. This resulted in his connection to Capitular Masonry being severed in 1845.

In 1832 he attended the meeting of the General Grand Chapter held in Baltimore, Maryland, in his capacity as grand high priest of the Grand Chapter of New York. He acted as general grand scribe

at the opening of the meeting. In 1838 and again in 1841, he attended General Grand Chapter as proxy for Joel R. Poinsett, the deputy grand high priest, who was unable to attend on account of illness. He served on several committees and in 1841 received \$25.00 for his expenses in attending the meeting.

In 1824 he was listed as one of the officers of Delta Lodge of Perfection of the Scottish Rite in Plattsburgh, New York. It is not known where he received the degrees, but is thought that he received those from the Rose Croix to the Prince of Jerusalem at Albany, New York.

Allen's connection with Templary is ambiguous. Since he was a close friend of Killian H. Van Rensselaer, who was created a Knight Templar by officers of the British Army stationed in Canada, it is possible that he may have obtained the orders in the same manner. However, it is possible that he may have been knighted in the early Commanderies of that vicinity, namely Genesee Encampment 10 or Cherry Valley Encampment 9, both established in 1825, or in Jerusalem Encampment located in Ithaca. In the Grand Encampment of New York, he was regarded as a regular Knight Templar and was received as such. However, he is not listed as ever having served as an officer of the Grand Encampment of New York (At this period local and state bodies of Templars were known as "Encampments," not "Commanderies").

At the Triennial Conclave of the General Grand Encampment in 1832, Allen attended as proxy for Sir Cyrus Carter, the grand generalissimo of the Grand Encampment of New York. At that Conclave he was elected deputy general grand master and was listed as being from Skaneateles, New York. He was a

member of the Committee of Memorials under Sir Knight Ezra S. Crozier, deputy general grand master (1829-1832).

He was not at the Triennial Conclave in 1835 but was elected general grand master, and the Encampment of New York was requested to install him in that office.

The VII Conclave assembled in Boston, Massachusetts, on September 12, 1838, Sir Knight James M. Allen, of New York, presiding as grand master, to which office he had been elected at the previous meeting in Washington, D.C. He was then listed as being from Syracuse, New York. Another state was added to the direct jurisdiction of the General Grand Encampment, the Encampment of Indivisible Friends of New Orleans, Louisiana, becoming directly subject to and a constituent of the General Grand Encampment. At this meeting, too, the regulation of Templary's connection with Masonry was first directly broached, and all connection with a spurious Masonic Lodge, then existing in New York, was repudiated.

At the following Conclave, the VIII, held at New York on September 14, 1841, Allen was listed as being from Cayuga, New York. The first known written report of any of the order's officers was here presented by the general grand captain general, Sir Knight William G. Reese of Ohio. He depicted in glowing terms the state and progress of Templary in what was then the great West, Ohio, and adjacent territory. Authority was thereupon given to the Encampments of Ohio to form a Grand Encampment (i. e., a Grand Commandery). At this Conclave, Most Eminent Sir Knight James M. Allen was again re-elected grand master.

The next meeting of the General Grand Encampment, Triennial Conclave

IX, which took place at New Haven, Connecticut on September 10, 1844, was in many ways a memorable one. The chair was occupied by the deputy general grand master, Sir Knight Joseph K. Stapleton, of Maryland, the grand master, James M. Allen, being absent. The reason for this absence transpired when the records were inquired into and irregularities were found in Grand Master Allen's conduct in matters connected with the order's finances. His conduct brought about the following resolution:

"Resolved, that the conduct of Sir James M. Allen, late an officer of the Grand Encampment, in withholding funds which came into his hands in the discharge of the duties of his office, merits the censure of this General Grand Encampment; and that he be notified to pay over the amount in his hands before the next Triennial meeting, or appear at that time to show why he should not be expelled."

It is a credit to the growing, youthful Grand Encampment, that such an inquiry was carefully made, that time and

opportunity were given to the accused to defend himself, and that, when he did not avail himself of this opportunity, he was duly expelled at the following Triennial Conclave. This is the only case of the expulsion of a grand master or past grand master of the modern order on record. The deputy grand master presented a written report of his doings, and Sir Knight Reese, now general grand generalissimo, once more called attention to the great West, this time to the Mississippi Valley in particular and its opportunities as "a Masonic field of labor." This Conclave is further made noteworthy by the fact that during its meeting, the old South Carolina Encampment 1 reappeared and enrolled itself in the regular ranks of organized American Templary, receiving a charter of recognition at the following Conclave.

There is no further record of Sir James Allen in the *Proceedings*. In later *Proceedings of the Grand Encampment*, the date of his death is indicated by dashes. A careful search has been made to find a portrait, engraving, or photo of Allen, but none has been found.

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Right Eminent Sir Knight Marshall, KYGCH(3), KCT, 33°, is a Past Grand Commander of the Grand Commandery of Knights Templar of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and has published several articles in that magazine as well as in the *Royal Arch Mason* magazine. He can be reached at geomارش@yahoo.com.
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THE IMPORTANCE OF THE MARK DEGREES

By
Thomas Lamb

The Mark Degrees (Mark Man and Mark Master Mason) are of hope and encouragement, and the ritual is built on a single verse from Psalm 118, "The stone which the builders rejected has become the headstone of the corner." It appears that the degree grew out of an ancient ceremony in which each craftsman selected for himself a private mark with which he might designate his particular work, and this mark was duly registered with the constituted authority. It also involved how Mark Masons received their wages. It continued into non-operative Mark Masonry as each candidate still selects his "Mark."

The keystone is the symbol of a Mark Master Mason. It deals with the building of King Solomon's Temple and the various Craftsmen employed, but its real message is one of contemplation of human strength and weakness. The degree contains many messages for the discerning man and illustrates that the wisest of men can be mistaken, that the experts are often wrong, that the weakest often display perseverance far better than the strongest, that the insignificant has potential for distinction, and that we all have a part to play in the building of life.

While there is evidence that a form of Mark Degree was in existence in Scotland as early as 1599, according to the earliest known English records, Mark Masonry was introduced in a speculative body at Portsmouth on the 1st of September, 1769, when the ubiquitous Thomas Dunkerley, as provincial grand superintendent, conferred the degrees of Mark Man and Mark Master Mason

on brethren of the Royal Arch Chapter of Friendship 257 in Portsmouth.

Records do not show where he got the degree. It had to come from an operative Mason. No speculative Mason would have had the background to dream it up. Reference to the Mark is actually in *Anderson's 1723 Constitutions* at the close of "exordium." This is reported in a letter in the *Flying Post* 4712 – A.D. 1723.

The Mark Degree was conferred by operative Lodges on their Fellowcraft Masons about the time that the third degree was introduced and was the ritual they used when being assigned their Mark. It is believed that a part of the Fellowcraft Degree ritual was moved into the third degree when that was developed (the Mark Man ceremony is commonly believed to be the contents of what was removed from the original second degree), and that part was necessary before the Mason could become a Mark Mason, thus the need for the Scottish Masons having to wait until they were raised to the Sublime Degree of Master Mason before being advanced to the Mark Man and Mark Master. At one time, some operative Lodges advanced the Fellowcrafts to Mark Man, keeping the Mark Master Mason for after the raising of the Master Mason.

As the "incorporation" (similar to English guilds) in Scotland was the administrative body whereas the Lodge was the practice, training, socializing (even living place), and ceremonial body, some believe that it was the incorporation that controlled the Mason's mark.

It was the *Shaw Statutes* that required the use of the Mark by the Lodges. There was never any real direct relationship between the Mark Degrees and the Royal Arch Degrees. They were introduced well before the Royal Arch. The grouping of them with Royal Arch in some countries, including the United States, was one of convenience. It is unfortunate that the agreement at the union of ancient and modern Grand Lodges of England contains the strange statement about Masonry being only three degrees and then, as a means to get agreement, they added "including the Holy Royal Arch."

The number one article in the *Constitutions of the Grand Lodge of Antient Free and Accepted Masons of Scotland* (GLOAFAAMOS) states:

"The GLOAFAAMOS is the corporate body governing the three degrees of Freemasonry within the Lodges under its jurisdiction, namely those of Entered Apprentice, Fellow-of-Craft (including the Mark), and Master Mason. Grand Lodge authorizes no other degrees but recognizes a ceremonial of Installed Master."

So the Scots have their anomaly of the Mark Degree, in their *Constitutions*, whereas the United Grand Lodge of England (UGLE) had its own with the Royal Arch Degree.

Following the union of the ancient and modern Grand Lodges and the formation of the United Grand Lodge of England in 1813, the articles of union stated that Freemasonry consisted of three degrees only, including the Royal

Arch, thus excluding the Mark Degree. For this reason, while in the rest of the world (excluding Scotland) Mark Masonry came under the control of Royal Arch Chapters, in England it was actually proscribed from the union. Even though it may have been conferred in Craft Lodges, after the union this was prohibited. It was reintroduced into England in 1851, by a group of Scottish Masons living in London who procured a warrant from Bon Accord Chapter in Aberdeen to set up a Mark Lodge in London.

The Scottish Grand Chapter stated that this was illegal and demanded that the London Lodge of Mark Masons give up the warrant. They refused and continued illegally, and to resolve the matter, they established their own Grand Lodge of Mark Masons in England. An attempt to add Mark Masonry to the approved craft workings was defeated in 1856, and a Grand Lodge of Mark Master Masons was created in response with Lord Leigh as the first grand master.

Happily, by 1860 a concordat, establishing a common ceremonial, was entered into by the English Grand Mark Lodge and the Grand Chapter of Scotland, and slowly the Mark Degree grew in popularity to make it, together with the Royal Arch, one of the most successful supported degrees in Freemasonry.

As Freemasonry spread around the globe in the 18th and 19th centuries, Mark Masonry became well established, and it now has a worldwide presence, with six daughter Grand Lodges, and the degree is being worked under alternative administrative structures elsewhere.

I often think of the Mark degrees as the forgotten degrees in the United States. The order of Mark Master Masons is a worldwide appendant order of

Freemasonry that exists in many Masonic jurisdictions and confers the degrees of Mark Man and Mark Master Mason. In some countries, there is a separate Grand Lodge of Mark Masons, in others it is part of the Craft Lodge, or as in the United States, it is part of the Royal Arch. This produced and still produces interesting situations when Royal Arch Companions visit other jurisdictions.

Similar to Craft Freemasonry, the Mark Degree conveys moral and ethical lessons using a ritualized allegory based around the building of King Solomon's Temple. The events of the degree require the candidate to undertake the role of a Fellowcraft Mason, thus the degree is seen as an extension of the Fellowcraft Degree, and the philosophical lessons conveyed are appropriate to that stage in a candidate's Masonic development. The candidate chooses (or may be given) a Mason's mark and is introduced to another extension of the King Solomon's Temple allegory relating to the manufacture, loss, and rediscovery of the keystone.

The administration of this degree varies greatly from jurisdiction to jurisdiction, though in all jurisdictions, the candidate for advancement is required to be a Master Mason to be eligible for this degree. In some places the Mark Man is conferred on Fellowcraft Masons but it is not considered a degree.

In North and South America and parts of Europe, Asia, and Australia, the Mark Master Mason degree is conferred as part of Royal Arch Masonry under the international York Rite.

In Scotland, the Mark Degree is usually conferred in a Craft Lodge and is seen as a component part of the Fellowcraft Degree. The degree may also be conferred in a Holy Royal Arch Chapter as a

prerequisite for progressing to the grade of Excellent Master and then for exaltation to the Holy Royal Arch. Should a candidate for a Scottish Royal Arch Chapter already have taken his Mark Degree in a Lodge, then he will affiliate to the Mark Lodge within the Chapter before proceeding to the Excellent Master and then Royal Arch degrees.

In England, the governing body is The Grand Lodge of Mark Master Masons of England and Wales and its Districts and Lodges Overseas, which also controls the Royal Ark Mariner Degree. This is a separate degree conferred on Mark Master Masons. Each Royal Ark Mariner Lodge is connected to a Mark Lodge and shares its number. The order is administered from Mark Masons' Hall in London. In England a Master Mason can be exalted as a Royal Arch Companion without being a Mark Master. This provides for interesting visitation dynamics as an English Companion who is not a Mark Master cannot visit a Scottish Royal Arch Chapter (they have a quick ceremony before opening so that they can).

In Ireland, the degree of Mark Master Mason is required to join a Royal Arch Chapter. A Royal Arch Chapter meets as a Mark Lodge and confers the Mark Degree on a candidate, making him eligible to become a Royal Arch Mason at a subsequent meeting. A Mark Lodge and a Royal Arch Chapter share the same warrant within the Irish system.

The Mark Degree not only spread to the British colonies as can be seen in the following table but also to other countries. The English Grand Lodge of Mark Master Masons (GLMMM) spread to Belgium, Germany, Netherlands, Spain, and Gibraltar. In the Caribbean and Western Atlantic, there is a strong relation with

GLMMM, but the Scottish and Irish Lodges are also well represented. In South America, especially Brazil and Argentina, the Mark organizations are all warranted by the GLMMM. There is also a Grand Lodge and a Grand Royal Arch Chapter of Israel which follow the Scottish practice.

Thomas Lamb was born in Edinburgh, Scotland, and immigrated to the United States in June of 1966. He resides in Lynnwood, Washington, and can be contacted at nalamb@umich.edu.

Comparison of Mark Degree History and Organization

COUNTRY	EARLIEST CONFERRAL	WHERE	ORGANIZATION	CURRENT AUTHORITY	COMMENT
ENGLAND	1769	Portsmouth	Royal Arch Chapter	Grand Lodge of Mark Master Masons of England and Wales and its Districts and Lodges Overseas	Conferring of Mark Degrees died out due to confusion of UGLE and Grand LMMM. Grand Lodge of Mark Master Masons of England and Wales formed 1856. GLMMM has NO connection to UGLE or SGRAC. England is the only country that a Master Mason can become a RA Mason without first being conferred as a Mark Master Mason.
SCOTLAND	1787	Edinburgh	Journeymen Masons Lodge No. 8	1. Grand Lodge of Scotland 2. Supreme Grand Royal Arch Chapter of Scotland	In Scotland Mason's Marks in use prior to 1598. Earlier references to Mark Masons from 1770. SGRAC was formed in 1817. Mark degree is conferred in Craft Lodges. However, SGRAC can confer Mark Degree but seldom do. Scotland and parts of western Australia are the only countries where the Grand Lodge is the authority for the Mark Degree. This reflects the strong influence of operative masons on its attributes.
IRELAND	1839	Dublin	Royal Arch Chapter	1. Grand Lodge of Ireland 2. Supreme Grand Chapter of Ireland	In 1775 there is a reference to Mark Masons and again in 1782. The conferral of the Mark Degree is performed in Royal Arch Chapters.
CANADA	1782	Niagara	Military Lodge No 152	Provincial Grand Chapters	Although earliest practice probably followed English and Scottish Mark Degree conferrals, today Canadian Mark Degree is part of Royal Arch. Canadian Royal Arch is part of the Canadian York Rite.
USA	1783	Middletown, CN	Washington Royal Chapter	State Grand Chapters	Originally in the USA the Mark Degree was conferred in Craft Lodges as well as Royal Arch Chapters following English, Scottish and Irish connections. Thomas Webb grouped it with the Royal Arch in his York Rite
WESTERN AUSTRALIA	1858				
QUEENSLAND AUSTRALIA	1889				
NEW SOUTH WALES	1908	Geelong, Victoria	Provincial Grand Lodge of Scotland		In New South Wales and the Australian Capital Territory, the Mark Master Mason Degree is conferred by a Royal Arch Chapter under the United Supreme Grand Chapter of Mark & Royal Arch Masons. Warranted Craft Lodges under the United Grand Lodge of NSW & ACT confer a Mark Man ceremony which is not treated as a degree.
NEW ZEALAND					Many lodges are still affiliated with England (10 MMM), Scotland (11) Craft Lodges and Ireland (4) Craft Lodges and so follow their Mark organizations. However, the Mark Degree is integrated with the Royal Arch, as in USA for systems controlled by the Grand Lodge of New Zealand
SOUTH AFRICA					The District Grand Lodge of Mark Master Masons of South East Asia was constituted in 1917 with four Mark Lodges. It then grew to eight Mark Lodges and six Royal Ark Mariners Lodge when we were granted Sovereign Constitution by the Grand Lodge of Mark Master Masons of England and Wales.
INDIA	1848	Madras	Keystone Chapter Social Friendship Lodge No. 326	Grand Lodge of Mark Master Masons of India	Obviously all freemasonry was warranted from England Scotland and Ireland and this existed until 1961. In 1963 the Grand Royal Arch Chapter was formed using the English system. Thus the Grand Lodge of Mark Masons of India was formed in 1965

Grand Encampment

Membership Awards



1074 James B. Bartley
Piedmont Commandery 26
Ashburn, VA
1st bronze

1075-1076 Donald Leo McAndrews
Piedmont Commandery 26
Ashburn, VA
2nd & 3rd Bronze

1077 Malin Gene Terrell
McKinney Commandery 34
McKinney, TX
1st bronze

1078 H. David Moore
McKinney Commandery 34
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Knights Templar Eye Foundation, Inc.
1033 Long Prairie Road, Suite 5
Flower Mound, TX 75022-4230
Phone (214) 888-0220
Fax (214) 888-0230.



Sir Knights of the Grand Encampment of Knights Templar, I bid you a fraternal and respectful salute. This month is our time to mark Thanksgiving – November 24, 2016.

What is the story of Thanksgiving? Originally, it was a day of giving thanks for the blessing of the harvest. Thanksgiving is commemorated in several countries around the world. In our part of the world, it has been traced to the 1621 celebration at Plymouth in present day Massachusetts. Since the United States began operating under the present *constitution*, Thanksgiving has been solidly entrenched.

President Washington proclaimed November 26, 1789, the first nationwide thanksgiving celebration in these United States, “as a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many and signal favours of Almighty God.”

Over the next approximately 88 years, Thanksgiving was observed on different dates by the several states. In 1863, President Lincoln issued a proclamation that Thanksgiving was to be celebrated on the last Thursday in November. He was attempting to foster a sense of American unity between the Northern and Southern states. That day became universally accepted within these United States at the end of Reconstruction.

The final chapter of this story came on December 26, 1941. President Roosevelt signed a congressional resolution establishing the 4th Thursday in November as the day.

Let us revere the words of our distinguished Brother Washington. This month of Thanksgiving, I ask you to acknowledge the many and signal favors of Almighty God. I also ask you to be generous in support of the great work of the Knights Templar Eye Foundation.

There are a number of ways to contribute. You can be a Life Sponsor for \$30.00. A contribution of \$50.00 makes you an Associate Patron; \$100.00 makes you a Patron. If you would like to enroll in the Grand Commander’s Club, you may do so for as little as \$100 as an initial contribution with a pledge of \$100 for the next nine years, at which point you will then be elevated to the Grand Master’s Club. Also available for \$10,000 is the Golden Chalice or \$25,000.00 for the Sword of Merit. You can also give to KTEF through estates and planned giving.

Fraternally & Respectfully

David M. Dryer, KGC

Chairman, 49th Annual Volunteer Campaign

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How to join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220, Fax (214) 888-0230.

As of 2/1/2015 once 25 Grand Master's Clubs are reached, a Sword of Merit will be awarded.

Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals age 70 ½ or older to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation.

General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.

Photo of the fortress tower at Tomar, Portugal, taken by Sir Knight Michael Kastle.



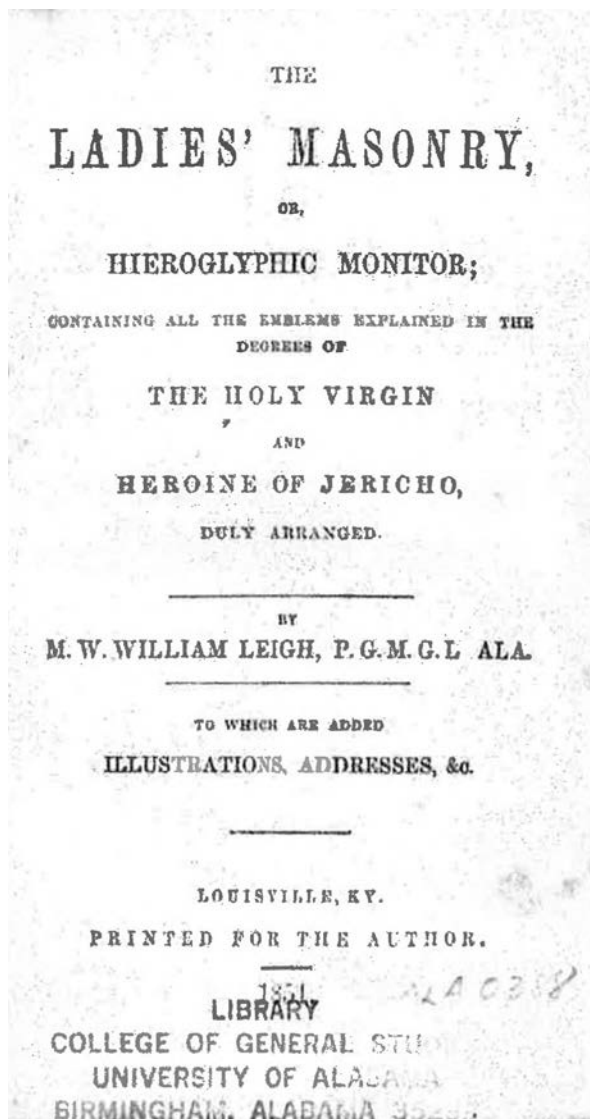
Photo of the original Templar church at Tomar, Portugal, taken by Sir Knight Michael Kastle.



THE MASON'S WIFE AND DAUGHTER DEGREE
and
THE DEGREE of KNIGHT OR HEROINE OF JERICHO
for Royal Arch Companions From PGM William Leigh's 1851 Work:
The Ladies' of Masonry, or Hieroglyphic Monitor
Degrees of the Holy Virgin and Heroine of Jericho

By
Sir Knight Kenneth A. Carpenter

While researching a study of Masonic grave memorials in Alabama and South Central Tennessee as well as an allied study of William Leigh, past grand master of the Grand Lodge of Alabama (1833-1834), I was intrigued by the grave memorials of my wife's great-great-grandmother (1850-1908) and that of her great-grandmother (1882-1933) located in southern Giles County, Tennessee. Both markers were adjacent to the markers of their husbands which depict the square and compasses. The ladies' stones bore strange cryptic markings in two concentric circles. The inner circle bore the initials "AM" over the initials "YR." The outer-circle bore the initials "FNDOZBTKC." The same such ladies' marker (1826-1914) is found in nearby Lexington, Alabama. A stone (1810-1855) without this cryptic inscription, marked "A Mason Wife," is found in the cemetery at Old Cahaba, the first per-



manent state capital of Alabama. These two studies converge with Leigh's 1853 work, *The Ladies' Masonry, or Hieroglyphic Monitor*.

The Mason's Wife and Daughter Degree is described in *Mackey's Encyclopedia* (1946) as

"a degree frequently conferred in the United States on the wife, unmarried daughters, unmarried sisters, and widowed mother of a Master Mason; conferred by any Master Mason to provide them with a 'peculiar mode of recognition' for the aid and assistance of the Fraternity. It is sometimes known as the 'Holy Virgin,' and has been by some deemed of so much importance that a manual of it with the title of *The Ladies' of Masonry, or Hieroglyphic Monitor*, was published at Louisville, Kentucky, in 1851, by Past Grand Master William Leigh of Alabama."

(*Mackey's Revised Encyclopedia of Freemasonry*. Vol. 2. 1946. p. 650)

Coil's Encyclopedia (1961) references Leigh's work and this degree as the "Mason's Daughter, Mason's Wife, Mason's Wife and Daughter, and Holy Virgin," noting that:

"Apparently there were two orders for a time and then one order. Some writers mention Mason's Wife and Daughter, ignoring the two separately, while others refer to the separate degrees without mentioning the amalga-

mation, if that is a proper term. Some or all of them were popular about the middle of the 19th century but probably had an earlier origin. In the minutes of American Union Lodge for March 25, 1779, there is an account of a celebration of some kind at which a piece of music called *Mason's Daughter* was played twice by the band. Those discussing the combined order state that, in the last century, it was conferred only on Master Masons and their female relatives and was especially designed to enable the latter to make themselves known to a Master Mason."

Coil further mentions that Denslow [unidentified, possibly Ray V. Denslow, 1885-1960] does not recognize that order but lists Mason's Daughter and Mason's Wife [degrees], stating that the Mason's Daughter was founded on a legend connecting Mary, a sister of Lazarus, with Jesus' triumphal entry into Jerusalem, and of having certain modes of recognition and the signet bearing the letters "A M R Y" (Mary) encircled by the letters, "F N D O Z B T K C." Membership



was limited to relatives of Master Masons. The Mason's Wife was conferred on wives of Masons but later included other female relatives.

In reference to such gravestone markings, several internet sites note that the initials "F.N.D.O.Z.B.T.K.C." associated with this degree represent the *Biblical* phrase: "Fear Not, Daughter of Zion; Behold the King Cometh"(John 12:15). This degree was conferred most often in the southern states from the 1850s until the early 20th century. (Masonic Lodge of Education, 2016)

Text of The Ladies' of Masonry, or Hieroglyphic Monitor

I was able to find a copy of this rare 6" x 3 ¾" volume in the rare book collection of the M. H. Sterne Library of the University of Alabama at Birmingham. This text may also be found through the Online Computer Library Center (OCLC) World Cat (a union catalog that itemizes the collections of 72,000 libraries in 170 countries and territories) at the following: University of Kentucky Libraries, Lexington; University of Virginia, Charlottesville; Library of Virginia, Richmond; Baylor University, Waco, Texas; and University of Texas, Austin. As with similar such monitors, asterisks in this text indicate unpublished material.

Text

Title Page:

"The LADIES' MASONRY, or HIEROGLYPHIC MONITOR; Containing All the Emblems Explained in the Degrees of The

HOLY VIRGIN AND HEROINE OF JERICO, Duly Arranged. By M. W. William Leigh, P.G.M.G.L. Ala. To which are added Illustrations, Addresses, & c. Louisville, KY. Printed for the Author. 1851"

Copyright page:

"Entered according to the act of Congress, in the year 1851, By William Leigh, In the Clerk's Office of the District Court of Kentucky."

Dedication:

To the MASONIC FRATERNITY OF Ancient York Masons, in the United States of America, This Little Volume is Respectfully Dedicated. By The Author.

Endorsements:

P. L. Townes, (P.M. Muhlenburg Lodge 227, Muhlenburg Co., Ky. 1 Aug., 1852.)

"...It manifests much research into the ancient honorary degrees and reflects honor and credit on its author... All Master Masons should understand it, and their wives, widows, mothers, sisters, and daughters, having claims on Masonic protection and bounty, should avail themselves of the benefits of these degrees, by which, together with the diplomas, they will be justly entitled in the hour of danger and distress"

The Louisville Journal:

"We believe it is the only work of the kind ever published... Having seen the degree of Holy Virgin conferred on several Masonic sisters, we are satisfied of its great utility and importance to the Masonic world. We would suggest to all who are entitled to those degrees to avail themselves of the present opportunity of receiving them at the hands of one who is so well qualified to confer them properly and whose Masonic skill is so generally and favorably known. To each one on whom he confers the degree, he furnishes, at a small charge, a neat diploma, with certain emblems attached thereto, expressive of the degree to which it alludes."

David G. Ligon (Mountain House, Ala., 19 May, 1852)

"...The degrees treated in this book, (if generally introduced) accompanied by the diplomas, would... [insure] protection and relief to all who are entitled to them, and relieving the craft from the fear of imposture ... the craft should patronize the undertaking."

Rob Morris (Masonic Lecturer, and author of *The Lights and Shadows of Freemasonry*)

"... If our females will take advantage of the plan, and our brethren will unite in those who possess our affections, and so largely control our destiny."

Leigh, In regards to his character, includes in the preface an 1849 resolution of the Grand Lodge of Alabama recommending him

"to the fraternal regard and esteem of our brethren, wherever he may go, as a man, a Mason, and a minister of the Gospel ..."

In his preface of over eleven pages, Leigh defends and promotes this degree, comparing its value to other accepted degrees of honor such as the Secret Monitor, and Knights of Constantine.

"Of the Holy Virgin – From the peculiar circumstances connected with this degree it has been thought, not only consistent with some of the avowed principles of the order but actually important that every Master Mason should understand its nature and character. That his wife, his widow, his mother, his sister, and his daughter, being entitled to all the honor, privileges, and benefits of this degree, he should in every emergency, be ready to redeem those sacred pledges of the order." Also, that "Every Royal Arch Mason make himself acquainted with the mysteries appertaining to the degree of Knight of Jericho,

that his wife being entitled to all the honor, privileges, and benefits of the degree of Heroine of Jericho, so should every Royal Arch Mason be competent, on every emergency, to respond to a sister of this degree..."

To further support this degree, Leigh references a report of the Committee on Foreign Correspondence of the Grand Lodge of New York:

"Our institution, originally, was probably founded by males who were operative mechanics, in whose mechanical pursuits females were physically and naturally unfitted to take a part. Hence, and not on account of want of natural endowments, physical prerequisites, free birth, mental or moral qualifications, females were excluded. But shall we say that the Free Mason's Lodge is not an unfit place, on any other account than that, for female morals, female purity, and female piety? Never. The ancients provided for their participation in all the benefits of the institution but those peculiarly pertaining to membership; and they bound every member of it to award, on proper demand, to all worthy Masons, mothers, sisters, daughters, wives, widows, and children, peculiar immunities and benefits. But they failed to provide them with any means of making

themselves known as such. These [honorary] degrees supply the omission ... Are women unfit to possess the talisman against evil accident, want, danger, or distress — this key to treasury that is theirs — this knowledge of their rights and that of their children... Are these degrees modern? They have been conferred on Masons' wives, widows, and daughters, in France, Switzerland, Italy, and Germany, for a period of three hundred and ninety odd years at least... The chairman of this committee willingly and cheerfully avows having conferred them upon large numbers, both male and female... Do they overturn and destroy Masonry? Then why, if so, in seven hundred years and upwards, has not Masonry been destroyed by the side or 'Manufactured' degrees of Holy Sepulchre, Christian Mark, Knights of Hospitalliers, Knights of St. John, and Knights Templars?... Do we recognize those as Masonic degrees? Then why not these? Are none Masonic but the three ancient... The United Grand Lodge of England, in 1814, and the Grand Lodge of New York, in 1819, if not earlier, authorized the conferring, in Master's Lodges, of the Union Master's Degrees, a side degree designed to detect clandestine Masons and imposters; and

it is still conferred in some parts of both countries and in the British Provinces... How is this Anti-Masonic?..."

A contemporary argument against conferring this degree is found in the April of 1853 response of the most worshipful grand master of Ohio, W. B. Hubbard, to an inquiry from Brother C. Moore, editor of the [Ohio] *Masonic Review*, concerning the legitimacy of this degree. He writes:

"...all of the Lodges under our jurisdiction are interdicted from conferring the side degrees you name (those of Mason's Wife and Daughter) and all others... there is nothing in the body of true Masonry that authorizes the degree, so called Masons' Wives and Masons' Daughters... the attempt to give them, under any circumstance as a part or portion of Freemasonry to which they are entitled is false, deceptive, and unworthy a just and upright Freemason."

Regarding controversy concerning such a degree, Leigh notes the following:

"These degrees have caused dissatisfaction within the craft because they were conferred in the hands of the uninformed...Uniformity in mystic work is of vital importance. For the want of a proper knowledge of the work, its beauty, on many

occasions, has been defeated, its importance and benefits entirely lost. For the purpose of establishing a more uniform mode of work in the degrees of the Holy Virgin and Heroine of Jericho, the author has laid down certain important regulations ... which if observed, will not only insure uniformity, but will exhibit the work in its original beauty; and introduced under each section of each degree, certain emblems... with a proper explanation, [that] will enable every person receiving the degree, the better to comprehend and fully appreciate its beauty and worth."

The Degree of the Holy Virgin

In his introduction Leigh defines the standards of this degree:

"This degree, which only Master Masons, their wives, their widows, their mothers, their sisters, and their daughters of mature age are entitled to receive, can be given only by a Master Mason, who should himself be well skilled in all the mysteries appertaining thereto, and if convenient, there should be present two Master Masons, who are to judge the applicant's claims to the benefit of this degree. In the conferring of the degree, a due respect should be observed as to the situation of the place as well

as every precaution taken to guard against intruders... One or more candidates can be introduced and receive the benefits of this degree at the same time. When convened for the purpose of transacting any business appertaining to the degree of the Holy Virgin, it is called a council, in reference to an expression of Solomon when he says, 'Counsel is mine, and sound wisdom.'"

Address to the candidate:

"That you freely offer yourself for the mysteries of this degree... a desire of being useful to others... being beneficial to yourself... confirm to the rules and regulations of the order." Upon his consent "he will be furnished with a token... to be presented to the Council."

Section One:

"...consisting only of general heads, teaches the proper mode of investigating the rights of applicants... [asterisks] and 'the manner in which they should be introduced.'... Upon arriving in the presence of the Council, he should be reminded of the great importance of watchfulness [asterisks] ...as per 'the admonition of Solomon.'... After questioning the candidate as to his identity and his desire [asterisks], and "if the response be satisfactory

[Asterisks], he is to repeat the *Apostle's creed*, followed by set prayer given by the candidate and the Council, followed by a covenant or vow 'according to ancient custom,' in preparation for the degree."

Section Two mentions:

"...the unchangeable character of God; the exclamation of Job that under the Gospel dispensation is fully developed those important mysteries which the prophets, in their visions, contemplated; the announcement of the angels to the shepherds of the Savior; and the supper in Bethany..."

Section Three:

"In this section we have the character of those divine attributes as attributed to Christ; his entry into Jerusalem."

The section ends with an explanation [asterisks] of illustrated figures 1-4. [Fig. 1.: KOK, LOL (King of Kings, Lord of Lords)].

Section Four:

"This section exhibits, in a forcible manner, not only



the holiness of God, but in it is brought to view his unchangeable purposes, from first to last..."

Leigh includes several New Testament quotes, an explanation with figures 1-5 [HHH (Holy, Holy, Holy), JE, AGL], and notes that the address [to the candidate] should never be omitted, "as the degree would not be complete without it."

Address to a Brother:

In this address Leigh refers to this as a "degree of honor," that it teaches the importance of watchfulness and notes words of the great Architect of the Universe: F.N.D.O.Z.B.T.K.C. He further notes:

"The color of the banner which is now presented to you... adopted and worn by Ancient York Masons of three symbolic degrees... It is an emblem of universal friendship and benevolence and should teach you, that in the mind of a Mason, those virtues should be as expansive as the blue arch of heaven itself."

Address to a Sister:

Leigh repeats that this is a degree of honor or "for your benefit" and quotes several passages from the Entered Apprentice lecture.

He continues:

"Yes, my sister, you may approach a Mason with confidence that in him, you will at

all times find a friend – yea a brother and protector... The Mason and the Mason's family are bound by every mystic tie... The Ancient York Mason knows that Free Masonry extends from east to west and between north and south... The woman, by nature, is not designed to undergo those hardships and fatigues rightly belonging to the duty of man, but ... she is admirably calculated to lighten his burdens, to aid him in the government of domestic life as well as the higher duties to which he may be called... As a sister, she can elevate and refine a brother, or... into the abyss of moral ruin."

This address describes the "social relation" of a wife and husband:

"They are in one bark on the sea of life... As a mother, she leaves the moulding impress of her hand on her offspring..."

It concludes with a repeat of the address to a Brother regarding the color and emblem of the banner, and the following:

"From the peculiar circumstances attending the present age, so many persons are changing their places of residence yearly... [therefore the recipient of the degree] should also procure a diploma... A form of a proper diploma is hereto annexed."

Diploma:

"To all whom it may concern.
Know ye that our worthy ---
---- having been introduced
into all the mysteries apper-
taining to the degree of the
HOLY VIRGIN, that ----- is
entitled to the confidence,
esteem, and protection of
the MASONIC FRATERNITY
throughout the world..."

Leigh provides songs for each section:

"It is common during the
ceremony of conferring this
degree... that a Masonic an-
them be sung. The address
can be made in public, which
always has a good effect."

The degree of Knight or Heroine of Jericho

Mackey's Encyclopedia (1946) de-
scribes the Heroine of Jericho degree as:

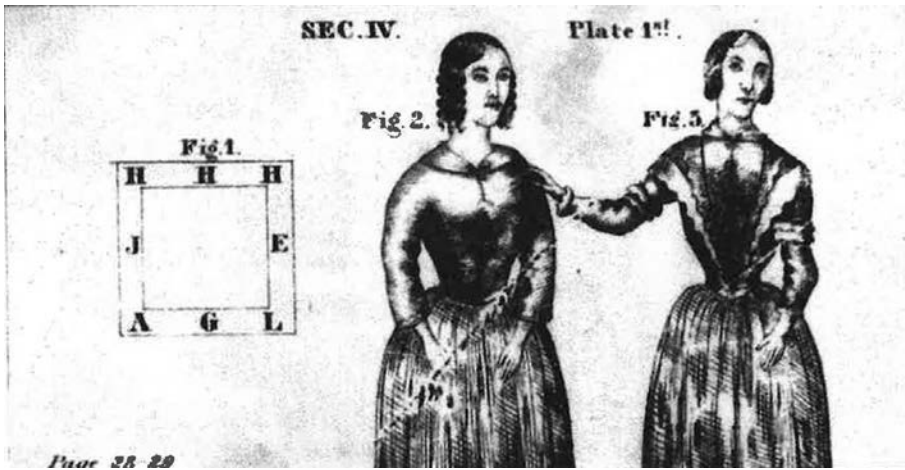
"An androgynous degree con-
ferred, in America, on Royal
Arch Masons, their wives, and
daughters, intended to in-
struct its female recipients in
the claims which they have
upon the protection of their
husbands' and fathers' com-
panions, and to communicate
to them an effectual method
of proving those claims. An
instance of friendship ex-
tended to the whole fam-
ily of a benefactress by those
whom she had benefited, and
of the influence of a solemn
contract in averting danger,

referred to in the case of Ra-
hab, the woman of Jericho,
from whom the degree de-
rives its name; and for this
purpose, the second chapter
of the *Book of Joshua* is read
to the candidate. When the
degree is received by a male,
he is called a Knight of Jericho,
and when by a female, she is
termed a Heroine. It is a side
or honorary degree, and may
be conferred by any Royal
Arch Mason on a candidate
qualified to receive it."

Leigh introduces this degree with
the following comments and conditions
similar to that of the introduction of the
Holy Virgin Degree:

"This degree... has been much
abused owing to the want of
correct information... of those
who have undertaken to con-
fer it... [and] for the want of
a knowledge of the proper
character that is entitled to
receive it. For the purpose of
establishing uniformity, the
author would remark, that
only Royal Arch Companions
who have proved themselves
worthy and Royal Arch Com-
panions' wives or widows are
entitled to receive this degree,





and which can never be properly conferred, unless there be present two Royal Arch Companions exclusive of the candidate, and only one man can receive this degree at the same time... the wife... cannot receive the degree in the presence of her husband.

This is a degree, too, which requires... reflection and meditation... [the candidate] is left with his guide in an adjoining room. Having come to the conclusion of his belief in... the Great Architect of the Universe... two Royal Arch Companions or Knights of Jericho approach [asterisks] [the candidate] repeats the following or some other suitable passages of Scripture: "I know that the Lord hath given you the land..." how "the Lord dried up the waters of the Red Sea... and what ye did unto the two kings of the Amorites... whom ye utterly destroyed."

With the assurance of the candidate's faith in God, a proscribed or suitable prayer is offered. [asterisks] When the candidate's mind is 'fully prepared to understand and appreciate all the mysteries of this degree' [asterisks] an address, 'which should never be omitted,' is delivered to the candidate."

Address to Knight of Jericho:

"My Companion and Knight of Jericho: The degree now conferred upon you... because of your advancement in the mysteries of the order... it enables you to test your own faith... and test the fidelity of others... you have long since been taught this great Masonic lesson, that you should have faith in God, hope in immortality, and charity for all mankind... By faith, the walls of Jericho fell down... By faith, the harlot Rahab perished not with them that believed not... By faith, you are enabled to quench the violence of fire, or

escape the edge of the sword. Let those mystic characters which are introduced in this degree ever remind you of those solemn devotions to which they refer, and signs, as the many acts of charity which may be in your power to bestow, always bearing in mind the rich colours of that emblem or banner again presented to you, the signal of which will ever be as a testimony of your faith and of your unshaken confidence in a Knight or Heroine of Jericho... should ever remind you of that crimson tide which flowed on Calvary; that speaks better things than the blood of Able. It is an emblem of dignity, of fervency, and of zeal... the appropriate colour of the Royal Arch Degree... that you should be fervent in the exercise of your devotion to God and zealous in your endeavors to promote the happiness of mankind."

Address to a Heroine of Jericho upon her being... made acquainted with the mysteries of the degree...

"My Sister and Lady Companion, you have been introduced into the mysteries of the degree of Heroine of Jericho... that can only be conferred on Royal Arch Companions, their wives or widows; from your connection with a Royal Arch Companion, with whom we are associated as a Masonic brother, and from your avowed belief of the great principles of our order... This is a degree instituted for the benefit of such as are worthy by their union with a brother Companion, as by its use you are better enabled, in the hour of danger and distress, to obtain that protection to which you are justly entitled under the well known laws of the Masonic fraternity... that you should not be faithless but believing:



for it was by faith the elders obtained a good report – and by faith, Rabab perished not with them, believing not, when she had received the spies with peace... that by the command of Joshua, she, her father, mother, brethren, and all her kindred were saved when the walls of Jericho fell down, and its inhabitants destroyed... we learn that Rehab dwelt in the land of Israel and became connected with that noble family from whence our Lord descended. You will ever bear in mind those mystic characters which are introduced in this degree and those solemn devotions to which they refer; and signs, as the many acts of charity which it may be in your power to bestow. Remem-

bering, too, the rich colour of that emblem or banner again presented to you, that will ever bear testimony of your faith and confidence in the order, and which, too, will remind you of that crimson tide which flowed on Calvary; that speaks better things than the blood of Able. It is an emblem of dignity, of fervency, and of zeal... the appropriate colour of the Royal Arch Degree... that you should be fervent in the exercise of your devotion to God, and zealous in your endeavors to promote the happiness of mankind."

Sir Knight Kenneth A. Carpenter is a member of Huntsville Commandery 7, Huntsville, Alabama, and can be contacted at kencarpenter2016@gmail.com.

SOURCES

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Editor's Note

A short biographical sketch of Most Worshipful Past Grand Master William Leigh of the Grand Lodge of Alabama also written by the author was provided with this article which we regret that we did not have space available to print.



Beauceant News



Members of Denver Assembly 1 in Colorado gathered with Sir Knights, family, and friends to share wonderful food and fellowship at their annual picnic! Invited guests, Past Supreme Worthy President (Mrs. T. Michael) Debbie Fegan and her Sir Knight T. Michael had the opportunity to enjoy the warm hospitality and the pleasant Colorado weather!



Members of Columbus Assembly 79 and Columbus Commandery 69 in Ohio came together to celebrate summer by holding a joint picnic. The highlight of the picnic was celebrating the 89th birthday of (Mrs. Arthur) Patricia Glass, a 29 year member of the Social Order of the Beauceant. Mrs. Glass is the mother of Supreme Preceptress Ms. Kimberly Burnett and Supreme Necrology committee member (Mrs. James) Karen Baughman.

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F. Michael McGrath
Virginia
Grand Commander 2007
Born: October 5, 1939
Died: September 7, 2016

Peter Palmer Bowler
Maine
Grand Commander 1999
Born: February 16, 1935
Died: July 30, 2016

William Boyd Crowder
Tennessee
Grand Commander 1998
Born: April 1, 1925
Died: August 11, 2016

William Simonton Boyd
Tennessee
Grand Commander 1981
Born: April 20, 1915
Died: September 2, 2016



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ber of this year, and the cost is \$25 each plus postage. The one shown with the black and white ribbon is reserved for those who receive the Order of Malta this year.

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days are as grass: as
a flower of the field,
so he flourisheth.”
Psalms 103:15

Kauai, Hawaii, photo by editor



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