The Knights Templar Priests

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The selection of a title for this paper is as difficult as the subject of which I had hoped to render a "true and faithful" account, as will be evident as I proceed The best I can do is to divide what I have to say into parts, the first of which will cover what may or may not be the forerunner of our Order elsewhere than in the United States.

An investigation into the historical ramifications covering Knights Templar Priests might be compared with trying to present an historical treatise on the Rose Croix degree—a degree found in more systems and rites of Masonry than any other—it is even found outside of the Masonic systems. The names applied to the Knights Templar Priests degree are confusing: White Masons, Templar Priests, Asiatic Brethren, and others, and sometimes the degree known as Knight Templar Priests is totally unlike that which we so consider today. Even the bodies in which the degree was conferred go under different names—Melchisedek Lodges, White Lodges, Conclaves, Conventions, Union Bands, Tabernacles, and what not. Many times we are not sure we are talking about the same degree which we are now considering. This is, as some of us know, true in many other cases—the Rose Croix, the Red Cross degree, the Mark degree and *ad infinitum.*

For the sake of coverage, a few notes concerning statements made by writers on this subject as it concerns the degree outside of the English-speaking countries are set down:

Some writers (1) have connected the Templar Priest degree with the Asiatic Brethren, a body having its center in Vienna, with a certain Baron von Eckhofen at its head. This Order, it has been suggested, could be a continuation of the "Brothers of the Golden and Rosy Cross," which itself was a revival of the 17th century Rosicrucians organized in 1710 by a Saxon priest, Samuel Richter, known as Sincerus Renatus.

Asiatic Brethren are also titled "Knights and Brethren of St. John the Evangelist," but since Jews and others not Christians were admitted to the Order, this Johannite inspiration is imposture. The bodies were known as "Melchisedek Lodges" or true "Brothers of the Rose Croix." Karl A. Bohemann (2) attempted to establish the Order in Sweden about the end of the 18th century. There was some activity among the French and other

continental countries which had members in the Order, but there seems to be no reference to such an Order beyond about 1800 on the continent. Whatever relation, if any, this group had to our Priestly Order is obscure Frankly, I consider it apart from more than a root idea and will drop the subject.

Arthur Edward Waite (3), using Yarker and Hughan as authorities, states that the former writer concludes that the Priestly Order was once practiced in Ireland and formed a part of the system of the York Grand Lodge Hughan objects to the York origin. In one system, under the name of Knight Templar Priest or Holy Wisdom, the degree was the last of four superimposed upon the Craft degrees, and conferred in a Tabernacle. Waite says. "The Early Grand Scottish Rite conferred all the Grades, but not in a direct sequence, and that of Knight Templar Priest constituted the 41st degree, under the title of "Priestly Order, or White Masons" Continues Waite (4): "It is imbedded in the cumbrous and inchoate system of the Early Grand Rite, like a cornerstone laid in Zion (elect and precious)." In the Early Grand Rite, the 42d degree is Priest of the Sun In it the candidate is conducted by Truth from Angel to Angel, in virtue of successive Masonic qualifications and titles. When he reaches the seventh Angel it is as a Knight Templar Priest that the candidate is presented to Saphael, the President of Saturn, who recalls to him that the peace-makers are children of God. If we consider these degrees following in proper numerical order—which mostly they do not—we find here a foreshadowing from these words found in a ritual of 1813, No. 41 of the Early Grand Rite.

"And the philosophers say that the Sun is a body containing heat and light and by sending forth his influence throughout creation invigorates and enliveneth all things therein in due season. Here then what a beautiful emblem of God or Trinity in Unity—Heat—Light as the influence proceeding from hence And when we turn to sacred record we there find St. Paul teaching the same doctrine to the Greeks"

The Priestly Order of the Temple claims 1686 as its date of formation. This may or may not mean something. John Yarker, English Masonic writer, who might be considered to be "on the wrong side of the blanket" in Freemasonry in England—an expression he once applied to Thomas Dunckerley for a different reason, however—believes the date is correct. We might rather consider it in the symbolic sense as we do in the other Orders:

A L 5957 less 4000 equals 1957

A.I 2487 less 530 equals 1957

A Dep	2957	less	1000	equals 1957
A B	3870	less	1913	equals 1957
A O	839	plus	1118	equals 1957
K P T.	271	plus	1686	equals 1957

Actually nothing has come to light which shows the Order really existed until a hundred years later than 1686 In a minute book of Jerusalem Preceptory of Knights Templar, No. 5, in Manchester, England, dated 1812-1816, we find this reference:

"The degree of the United Sacred Band of Royal Arch Knights Templar Priests is an old York degree, as they printed warrants first in 1786 and the Encampment at Bottoms has a very old one granted by that body The degree with the Bands or Unwarranted Encampment dated its year from the year of Revival, or 1686, and it is interesting to read the names of the members of the Priestly Order and, as in many cases it gives the occupations"

Then follow sixty-five names, all signatures having been made between May 1813 and March 1864

I have before me a hand illuminated ritual of 1813, executed on September 30, 1827, which lists on one page the names of eleven members from 1815 to 1843. The first name is that of John McDougal, of Manchester, whose date is June 1815. The next entry is 1839, which makes a twenty-four year gap.

The ritual and set of laws is for the TABERNACLE OF JERUSALEM UNDER THE CONCLAVE OF SAINT JOHN, No. 9, instituted A.L 5817, A O. 605, K.T.P. 127, A D. 1813. Using 4004 as the year of light and the other usual figures to calculate, the year comes out 1813 in each case. However, the Lodge figure used is 1723. The Temple figure 1118 is not used at all.

This Conclave, under which the Priestly Order was held, was instituted in Manchester, England, May 20, 1795. It appears to have been in abeyance and revived in 1813, soon after which the Priestly Order Tabernacle was established. Thus we have two Tabernacles of the Priestly Order in Manchaster about the same time.

The Order was kept alive in England by the Royal Kent Tabernacle at Newcastle-on-Tyne, the only Tabernacle with unbroken activity from the early days. From this Tabernacle, in 1923, the Grand College of England was formed. Warrants have been issued for eighteen Tabernacles in addition to that of Royal Kent. Four were in London, four in New Zealand,

two in Australia, seven in the Provinces; and one (No. 9) in the United States.

We find that the priestly Order was operating in Ireland just prior to 1800 also, where it lasted about seventy-five years, when there seems to have been no further conferring of the Order or Degree of Templar Priest The groups in Ireland were known as UNION BANDS and were sometimes operating in a single lodge, but more often represented several lodges. Some instances are:

Newray Union Band No. 521 (Lodge No. 521)
Annahilt Union Band (Lodge 606 and 183), Nov 8, 1792
Belfast Union Band
Lisburn Union Band
Banbridge Union Band No. 4
Dromore Union Band No 5 (Lodge 508), Oct. 7, 1799

(Later Lodges 70, 119, 203, 371, 507, 732, 771 operated in this Band, which was active at least until 1857)

Dublin Union Band

(Worked under sanction of Encampments 25, 35, 49 of the Early Grand Encampment of Ireland—none of which was connected with any Craft Lodge There is a certificate, dated August 26, 1807, showing a Dublin Union Band working under the above sanction (5))

Dublin Union Band (Lodge No 950).

There is a certificate, dated October 6, 1860, showing a Union Band working only under Lodge No. 950, unlike the certificate mentioned above The Lodge worked from 1804 to 1824 in the 53d Regiment of Foot (5)

Fermanagh Union Band No. 864 (Lodge No 864):

One of the seals of this Lodge has Templar emblems and "MEMENTO MORI" (Remember to Die)—the pass-word of the Seventh Pillar in the old rituals—on it It operated in Enniskillen

Enniskillen Union Band No. 891 (Lodge No 891)·

One of the seals of this Lodge has the inscription "KNGT TEMPLRS ASSEMBLY" along the two upper sides of a triangle and the letters AIROTCIVTUASROM on the bottom. This last reversed is "MORS AUT VICTORIA" (Death or Victory)

These bodies worked "The Higher Degrees" of which the "Priestly Order" was the apex. What seems rather unusual is that we have here, as we had in Manchester, England, two Union Bands, and in Dublin the same situation. There must have been some rivalry among those who had "authority" to confer the degrees as, surely, there were not enough members to warrant two bodies in three places.

In Scotland the Priestly Order of the Temple seems to have been mostly confined to Edinburgh where it had a "chequered and uncertain existence from about 1825 until 1875." It is positively known that it was conferred in 1872. It was removed from the Statutes of the Great Priory of Scotland in 1933. Up to that time authority to confer it was contained in all Scottish Templar Charters. "The degree had been a source of worry for some years and had not been worked" for some sixty years. "There was some discussion and an examination of a ritual supplied by the Grand Conclave of the Holy Royal Arch Knight Templar Priests" was made at the time it was removed from the Statutes. "There was no protest when it was expunged."

ORDO SACERDOTALIS TEMPLI

The Priestly Order of the Temple (Ordo Sacerdotalis Templi) was "introduced into America" on October 31, 1931, to quote from Volume I, Part 1, 1934, of the official "O.S.T. Reports"—page 3. The name in Latin, ORDO SACERDOTALIS TEMPLI, was devised by Knight Priest William Moseley Brown at the request of Knights Priests J. Raymond Shute, II, J. Edward Allen, and Luther T. Hartsell, Jr. It is, of course, the equivalent of the English, PRIESTLY ORDER OF THE TEMPLE. The name was used in order to take care of the thirty-three Christian degrees or orders, to which claim was laid at or about the time that THE GREAT PRIORY OF AMERICA was about to be organized.

Like many of the statements and "official" items connected with our present Knight Templar Priest Order in the United States, as I pointed out in my lengthy ALLOCUTION as Grand Preceptor in 1952, the statement "introduced into America" needs clarification. It should have read "thus was the Order reintroduced into America," because there is evidence that these degrees, or degree of The Priestly Order, were conferred in this country for more than a hundred years before 1931. To prove this point I cite the following:

There is a document dated 1829 in the archives of the Supreme Council, 33° of the Northern Jurisdiction. On the inside of the last page of what is otherwise a catechism of another Masonic order, is a notice of the Priestly Order. On the back of this page is a record of two meetings of The Order of High Priesthood; one in Providence, and the other in Pawtucket, Rhode Island, dated February 21 and February 25, 1829, respectively. Elsewhere I have seen statements which aver that

there are instances of these two Orders being conferred at the same meeting, although I have not seen any documents to prove this It may be that in these two places in Rhode Island are such instances. There is one thing certain—the rituals of the two Orders are overlapping, especially when the different extant forms of the rituals of the two Orders are compared. Which came first is not clear, but, so far, the evidence shows that the Priestly Order came first and that the Order of High Priesthood was later arranged in the United States—and that the Priestly Order did not survive to any extent here, but was re-introduced in this century to form our present Grand Body. One must not presuppose that the Priestly Order was never conferred in the interim because the following evidence contradicts such a supposition:

The next mention or notice of the Knight Templar Priests comes from references made by Frederick Webber. He was born on June 1, 1827, in County Cork, Ireland, and came to the United States when sixteen years of age, arriving in Louisville, Kentucky, in October of 1843. He moved to Washington, D. C., in 1878, where he died on November 4, 1907. He was made a Master Mason in Lodge of Antiquity, No. 113, Louisville, Kentucky, on June 1, 1848, his twenty-first birthday (6).

From some source—either from Lt Col William J B. Moore of Canada, or directly from England—Webber became a "Special Deputy for the U.S.A." of K.T.P. He stated, in an undated "Bulletin" which appears to have been issued circa 1875, that the K T.P degrees were first conferred in Kentucky in 1840—some eight years before he was made a Freemason and eleven years before he became a Knight Templar February 28, 1851. He stated that he organized "A Tabernacle in the bosom of the Commandery at Henderson (No 14) and in DeMolay, No 12, in Louisville," of which he was a charter member in 1867 and became a life member in 1875. No dates of the organization of these two K T.P bodies are given—nor is any reference made as to who conferred the K T.P degrees in 1840.

There is a printed document issued by Frederick Webber, 33° an Active Member of the Supreme Council, 33° of the Southern Jurisdiction longer than any other Brother (48 years, of which he was Treasurer-General for 15 and Secretary-General for 21 years). This document, which I presented to Sea of Galilee Tabernacle No VI for their archives, is a notice of a meeting of the Priestly Order. Millard F. Hicks, of Maine, was made a Knight Templar Priest by Frederick Webber in Washington, D C, on October 19, 1897 After Hicks returned to

Maine he gave this degree to the following Companions, I assume by permission of Webber:

Josiah H. Drummond	November 18, 1898
Marquis F. King	November 18, 1898
Albro E Chase	July 4, 1903
Leander W. Fobes	July 4, 1903
Alfred S Kimball	July 4, 1903
William C Mason	October 24, 1904

There does not appear a body of Knights Templar Priests in Maine, so the seven Knights Priests there were simply unattached and unorganized. By 1923 all of them had passed to the Great Beyond and nothing further has come to light about any activity of a Knight Templar Priest in Maine.

In the late seventies there appears to have been a K.T.P. Tabernacle in Chicago, Illinois, meeting in the old Masonic Hall on Monroe Street. There is no documentary evidence concerning the body but in the Proceedings of the Grand Encampment for 1880 mention is made of an "Emmanuel" Tabernacle (7).

Then on March 2, 1878, Webber instituted Temple Tabernacle No. 5, in Albany, N Y. (7).

From the above it appears that there may have been five Tabernacles erected before the present Grand Body was formed in 1933—none of which had survived.

1—Kentucky 1840 (ref Webber).

2—Louisville, Ky —Demolay Commandery No. 12, after June 27, 1867.

3—Henderson, Ky —Henderson Commandery No 14, after July 10, 1872.

4—Albany, N Y.—Temple Tabernacle No 5, March 2, 1878.

5—Chicago, Ill —Emmanuel Tabernacle, before 1880.

6—Portland, Me —by Webber October 19, 1897—no record of Tabernacle being formed

Hicks was Commander of Alban Commandery No 8 in Portland, Me , in 1900—three years AFTER he was made a K T P by Webber, which is an anomaly

Now I will point out some of the early happenings pertinent to the formation of our present Order Knight Priest Sydney Clifton Bingham, in Christchurch, New Zealand, certified John Raymond Shute, II, John Edward Allen and Luther Thompson

Hartsell, Jr., all of North Carolina, as Knights Priests, according to "Ancient Constitutions," under Law Number 3 of the Order. Quoting this law from the 1813 ritual and laws in possession of the writer, it reads.

Any One Member of the Priestly Order of Royal Arch Knights Templar, *if in case of necessity* shall make and admit two men into this Order—And two Brethren shall make and admit one man each into this step or degree of Masonry (under a proper and regular Knights Templar warrant), providing him or them to be proven True Faithfull and regularly Registered Brethren of the Knights Templar.

N.B This law it is to be hoped will never be put into execution, as there requires *Three* Members at the least by *Engagement*. It is only in case of the Greatest Necessity that this Law can be in force

Under date of October 31, 1931, Warrants of Erection for three Tabernacles were issued by the above mentioned Knight Priest Sydney Clifton Bingham from Christchurch, New Zealand, his abode. These Tabernacles were situated in North Carolina.

On May 14, 1933, the Preceptors of these three Tabernacles met in Convention in Raleigh, North Carolina, and resolved to form a supreme governing body of the Order. On May 27, 1933, the three Preceptors and Knight Priest William Moseley Brown met and formed THE GREAT PRIORY OF AMERICA, PRIESTLY ORDER OF THE TEMPLE. New warrants were issued to the three existing Tabernacles and one for a "Roving Tabernacle" now called Grand Preceptor's Tabernacle, but this last Warrant has never come to light. A Chapter General was also formed. I assume this was for the purpose of *electing* Knights Commanders and Knights Grand Commanders. I say "electing" because I never saw or heard of any ritual being performed for these decorations, and I have them both.

On June 12, 1933, Tabernacle No. II was moved to Virginia and on October 24, 1933, Tabernacle No. III was moved to Tennessee On December 11, 1933, at a Special Ingathering of the Great Priory, this latter Tabernacle was moved back to North Carolina. At this Special Ingathering the Statutes were revised No copy of the original has been found in the archives of our present Grand College, but on page 19, Volume I, Part 1—1935 of the O S.T Reports, we find the first printed Statutes.

On February 20, 1934, a Concordat was entered into by the Grand Council of Allied Masonic Degrees of the United States

and the Great Priory, O.S.T., making the two bodies one for all intents and purposes. However, this arrangement was terminated at a Special Ingathering on April 17, 1934, when the two Grand Bodies resumed their former separate existence after fifty-six days of marriage.

Soon after the 1934 Annual Ingathering it was discovered that the Grand College of Knight Templar Priests of England was still in existence, so overtures were made to this only other Grand Body of the Priestly Order of the Temple in the world, with the idea of co-recognition and exchange of representatives. No direct contact was made with the Grand College in England, but word came to us that we could not expect recognition because of our method of formation would be considered faulty. We had not known that the English Grand Body was still in existence and evidently Knight Priest Bingham did not know it either, being in Australia and not having any word from England for some years, otherwise, he most certainly would not have taken the step he did in issuing the three Warrants for the United States of America. This action was only to be taken under the most unusual circumstances (See Law of 1813 previously quoted). He no doubt saw the probability that the Order might die out and being advanced in years and a former member of the English body, desired to perpetuate it by this lawful method

Knights Priest John Raymond Shute, II, and William Moseley Brown visited England during the summer of 1934 to attend various Masonic functions and it was hoped that contact could be made with officers of the English Grand College. What happened then in England is best shown by Knight Priest Brown's own account.

Because of commitments back in the United States, Knight Priest Shute returned home about the end of August We had left England for Masonic meetings on the Continent, but I returned to England to pay a visit to Brother Arthur Edward Waite at Bishopsbourne, Kent, after which I went to London and then to Newcastle-on-Tyne for a Quarterly Communication of the Grand Lodge of England, to which I had been invited as Grand Master of Masons in Virginia Since Newcastle-on-Tyne was the seat of the Grand College of Knight Templar Priests, with Knight Priest Shute's sanction, I was to see what I could find out about it.

Having made some discreet inquiries I found that one of the top officers of Grand Lodge was the second ranking officer of The Grand College, namely, Knight Priest Charles W. Hodgson During the social

hour after the Grand Lodge session and before the formal dinner that evening, I was able to procure an introduction to him, and was able to talk with him privately for a short time. I explained the organization of the GREAT PRIORY OF AMERICA, PRIESTLY ORDER OF THE TEMPLE with the three Tabernacles warranted by Knight Priest S Clifton Bingham in Australia I also told him something of our plans for the immediate future and of our desire to establish fraternal relationship with the Grand College of England He was rather shocked at this intelligence for he had not known, and apparently no one else in England had known, that any such move had been made The situation was not pleasing to Knight Priest Hodgson, but because of my personal status as a guest of the Grand Lodge of England, he was willing to discuss the situation. I suggested that if there had been any irregularity in the method by which we had obtained the Order, we wished to be regularized. In the end he gave me the address of their Grand College so that we might officially correspond with them and try and clear up the situation This led to the agreement on the part of the Grand Officers in England to accomplish our desire

Knight Priest John Edward Allen visited England the following year and, on August 16, 1935, was formally made a Knight Priest in Royal Kent Tabernacle, T I M. A Warrant of Erection was then given by the Grand College of England for "United States Tabernacle No. 9" and Knight Priest Allen was invested with the Installation Degree and Knights Priests Shute and Brown were named the other members of the Tabernacle.

Upon returning to the United States, Knight Priest Allen reconsecrated the Tabernacle and, on October 27, 1935, qualified all adherents of the previously organized Tabernacle in this country. Before the Annual Ingathering of 1936, the Tabernacles formerly existing had been replaced under the English system and the former acts of The Great Priory of America were confirmed. At this Annual Ingathering the Patent of Recognition of the Grand College of England was exhibited, wherein it was noted that the English Grand Body styled itself "The Grand College of England, The Holy Royal Arch Knight Templar Priests or Order of Holy Wisdom," It was then suggested that we adopt a similar name. No such change is reported in the proceedings or "reports" as they are called, but the designation "O.S.T. Reports" became the "K.T.P. REPORTS" in 1938 and the proceedings say "The Sixth Annual Ingathering of the Grand College of America, Holy Royal Arch Knight Templar Priests" and this name has prevailed to date. The next printed issue of the Statutes (1944) used this designation as does the revision of 1952.

The following Tabernacles have been erected under our present Grand Body.

No I	Mount of the Holy Cross—North Carolina	Oct	31,	1931
No II	Garden of Gethsemane—Virginia	Oct.	31,	1931
No. III	Holy Sepulchre—North Carolina	Oct	31,	1931
	Grand Preceptory—(roving charter)	May	27,	1933
No. IV	Joseph of Arimathea—Oklahoma	Mar	30,	1935
No V	Star of Bethlehem—New York	Dec	12,	1936
No. VI	Sea of Galilee—New Jersey	Feb	10,	1938
No VII	Triune—Pennsylvania	Feb	21,	1942
No. VIII	Emmanuel—Maryland	Feb.	19,	1944
No. IX	Our Redeemer—Texas	Feb.	23,	1946
No X	Prince of Peace—Ohio	May	30,	1946
No XI	Holy Grail—Arkansas	July	4,	1946
No XII	The Holy Saint John—Nova Scotia (D)	Sept	7,	1946
No XIII	Mount of Olives—New Mexico	Jan	31,	1948
No XIV	Golgotha—Kentucky	Feb	10,	1949
No XV	Simon of Cyrene—Wisconsin	Feb.	12,	1949
No XVI	Bethany—Oregon	Feb.	15,	1949
No XVII	Gennesaret—Indiana	Feb	16,	1949
No XVIII	Last Supper—Iowa	Feb	20,	1949
No XIX	Mount Calvary—West Virginia	Feb	20,	1949
No. XX	Ascension—Texas	Aug	12,	1949
No XXI	Resurrection—Texas	Aug.	12,	1949
No XXII	Simon Peter—Illinois	Jan.	22,	1952
No XXIII	Galilean—Ohio	Jan.	23,	1952
No XXIV	Trinity—New York	Aug.	24,	1952
No XXV	King of Kings—Florida	Feb	19,	1953
No. XXVI	Damascus—Massachusetts	May	9,	1953
No. XXVII	Apostles—Connecticut	Aug	15,	1953
No XXVIII	Crown of Thorns—Colorado	Sept.	5,	1953
No XXIX	Transfiguration—Pennsylvania	Feb	21,	1954
No. XXX	Good Shepherd—New York	Mar.	30,	1954
No. XXXI	Saint Paul—Montana	Aug.	31,	1954
No XXXII	Jerusalem—Alabama	Apr.	1,	1955
No XXXIII	Our Savior—Ohio	May	29,	1955
No XXXIV	Nazareth—Texas	Oct	26,	1955
No. XXXV	Saint Andrew—Indiana	Nov.	26,	1956
No XXXVI	Good Samaritan—Minnesota	Jan.	1,	1957
No. XXXVII	INRI—District of Columbia	Feb.	22,	1957
No. XXXVIII	River Jordan—Kansas	July	27,	1957
No. XXXIX	Immaculate—Washington	Sept	26,	1957
No XL	Redemption—Idaho (D)	Nov.	17,	1957

(D) Dormant.

No XLI	Palestine—New Hampshire	Nov. 17, 1957
No. XLII	John of Patmos—Louisiana	Jan. 9, 1958
No XLIII	Rose of Sharon—Mississippi	Jan. 10, 1958
No. XLIV	Agnus Dei—Wyoming	Sept 30, 1960
No XLV	Upper Room—Georgia	Aug 24, 1961
No XLVI	Lily of the Valley—Illinois	July 28, 1962
No XLVII	Emmaus—Ontario, Canada	May 1, 1963
No XLVIII	Holy Manger—Tennessee	Feb. 8, 1964
No XLIX	Cana—South Carolina	Feb. 20, 1964
No L	Sangre de Cristo—Nebraska	July 1, 1964
No LI	Lord of Lords—Missouri	July 1, 1964
No LII	Wilderness—Arizona	Oct. 31, 1964
No LIII	Cross and Crown—Maine	Feb 19, 1967
No. LIV	Our Lord's—Missouri	Feb. 19, 1967

The total number of Knights Priests installed since 1931 and through December 31, 1967, was 2,077. The living membership as of this date was 1,410.

* * *

The 1829 drawing in the Supreme Council archives needs a few notes. By referring to the design, which is headed "copy of initial at Belfast, Ireland—Dec. 1829," we find three numbers alongside of the letters, and a key to them. It is not clear where some of the keys come from.

1—"Born All Our Strength Is of God"
2—"But Quench Not the Life of Improvement"
3—"Quench Not the Spirit of Love and Kindness, Forgiveness and Charity."
4—"Remember the Poor"
5—"Walk Wisely"
6—"Be Good and Merciful"
7—"Memento Mori" (which means "Remember to Die").

The first word in number 1 is an error. It should be "But All Our Strength Is of God." The last word of Number 2 is an error It should be "But Quench Not the Life of Israel." Number 3 checks with nothing. The letters actually mean "Which Light Burneth to the Perfect Day."

Now a few notes on the 1813 ritual in my possession. The title page shows the institution dates, as follows:

A L —5817	minus 4004	is the year 1813
A O — 605		is the year 1813
K T P — 127	plus 1686	is the year 1813
A D —1813		is the year 1813

The triangle drawing has six different colored stripes and a white center, making "seven pillars" and the initials or letters are outside the triangle They are the same letters as on the drawing in the Supreme Council archives.

Another drawing shows a triangle on top of six flat stones. Inside the triangle are the Latin words TRIA JUNCTA IN UNO (three joined in unity), which happens to be the motto of the English Order of the Bath. Three of the stones have letters on them—"C," "H" and "F." I assume these mean CHARITY, HOPE and FAITH.

In the Irish Pass-word list the "GM-GF" in the triangles is said to be "Gather Manna" and "Gospel Field." The second is an error—it should be "Gospel Food."

Then there are seven "pillar" drawings in color These architectural pillars have words on the top, the middle and the bottom, as follows:

				Ritual
1	Prayer	Strength	Faith	(Power)
2.	Knowledge	Wisdom	Hope	(Riches)
3	Holy Desires	Beauty	Mercy	(Wisdom)
4	Purity	Truth	Utterance	(Strength)
5	Word of God	Light	Salvation	(Honour)
6.	Peace	Power	Perseverance	(Glory)
7	Joy	Glory	Life	(Blessing)

The final drawing is "The Heraldic Representation of the Trinity."

The ritual we use is not a counterpart of that of 1813, although there are a number of parts which are similar. We obtained ours from New Zealand or and England, but who put it in such a different form from that of 1813 is a question not answered.

The late M. E. Clarence Brain, K.G.C. in 1946, issued in type-written copy form, a pamphlet containing two Knight Templar Priest Rituals. The first is copied from a printed version issued by A. Lewis, London, England, dated 1905. I have before me the 1895 issue, which is substantially the same. Knight Priest Brain gives some explanations of the plate of symbolic designs in the Ritual, but in two or three instances his interpretations are incorrect. The printed ritual is in the second part of a book containing the "Ritual" of the Red Cross of Con-

stantine, and is titled "The Perfect Ceremonies of the United Sacred Band of Holy Royal Arch Knights Templar–Priests" and contains an historical note, the Laws, a few observations on Wisdom, directions, opening, reception, closing–and then three short items not in Knight Priest Brain's copy–The Grand Point, An Explanation of the Furniture of the Holy Royal Arch, and a ceremony of installing the High Priest.

The ritual is nothing more or less than extracts from the Bible–with eleven books of the Old Testament–53 quotations and fifteen books of the New Testament–51 quotations, the pillar illustrations show another Old Testament and fifteen New Testament quotations, making a grand total of one hundred and twenty quotations. I understand this is unlike the Ritual, presently used in England, which is similar to that used by us.

The other ritual in Knight Priest Brain's pamphlet is dated 1839, but it is practically a *verbatim* copy of the 1813 ritual before me.

There are at least two other Rituals of questionable vintage, probably interim rituals between 1814 and the present English version.

I am now going to comment on some oddities regarding our rituals and changes of Degrees or Orders we "officially control." Some details may be found in the first issue of the "O.S.T. REPORTS" issued in 1934-35, a single pamphlet containing Parts 1 & 2.

Before "The Official Liturgy of the Priestly Order of Holy Royal Arch Knights Templar Priests" of 1938 was printed (reprinted or revised in 1952, 1959 and 1968), there was mimeographed a set of rituals covering seventy-seven pages. The first edition is dated 1933 and a second came out in 1935, prepared by Knight Priests Shute, Hartsell and Allen "from early manuscripts," so it says. The actual mimeographing was done by Knight Priest Allen. This book contains the following rituals

	I—Prince of Babylon
12	II—Priest of Eleusis
1	III—Knight of the Christian Mark
2	IV—Knight of Saint Paul
3	V—Knight of Patmos
4	VI—Knight of Death

5 VII—Knight of the Black Cross
6 VIII—Knight of Bethany
7 IX—Knight of the White Cross
8 X—Knight of Saint John
11 XI—Holy and Illustrious Order of the Cross
33 XII—Holy Royal Arch Knight Templar Priest
10 A—Holy Order of Wisdom
17 B—Grand Cross of Saint Paul
28 C—Knight of the Holy Cross
9 D—Knight Priest of the Holy Sepulchre
20 E—Knight of the Triple Cross
16 F—Knight of the Sanctuary
19 G—Knight of Rosae Crucis
14 H—Knight of the North
15 I—Knight of the South

On April 17, 1934, at a Special Ingathering which terminated the Concordat with the Grand Council of Allied Masonic Degrees of the United States, by unanimous consent, our Great Priory, as it was then called, "ceased working the Prince of Babylon and tendered it to the Grand Council A.M.D., receiving therefrom the following orders."

22 J—Knight of the Holy Virgin Mary
a—Holy Order of Wisdom
b—Knight of the Holy Cross
24 K—Grand Trinitarian Knight of Saint John
32 L—Knight of Rome

Those marked "a" and "b" above—i.e., The Holy Order of Wisdom and Knight of the Holy Cross are "A" and "C" in the mimeographed rituals so we must have obtained them a second time. How the Grand Council A.M.D. got them, and the other three which they gave away to get one for themselves (the Prince of Babylon—which they already had, incidentally), has never been recorded. No doubt these also came "from the early manuscripts"—whatever that means.

Now let us note the list of Degrees or Orders that the Grand College of America "shall control and superintend," according to its first printed statutes—page 18 of the 1935 "O.S.T. Reports." They number thirty-three, and I have shown these numbers in the list above on the left side, as well as those which

follow. These Degrees include all those found in the mimeographed book except the first (Prince of Babylon)—twenty, the three received from the A.M.D. which we did not have before, the ten others as follows.

13 1—Knight of Harodim
18 2—Knight of Saint John the Baptist
21 3—Knight of the Holy Grave
23 4—Knight of the White Cross of Torphichen
25 5—Grand Cross of Saint John
26 6—Knight Priest of Jerusalem
27 7—Knight of Palestine
29 8—Knight Priests of the Tabernacle
30 9—Knight of Redemption
31 10—Knight of Truth

The rituals of these ten degrees and the three received anew from the Grand Council A.M.D. have never been distributed, and, so far as I know, are not in our archives.

The Holy Royal Arch Knight Templar Priest or Priestly Order Degree is the only one conferred by us or the Grand College in England. To hold control over the others would appear unwise, and unique to say the least—especially the thirteen we do not have or have never seen.

These thirteen degrees were printed as the degrees held by the old Early Grand Rite of Scotland, by Hugh Murray, 19 High Street, Ayr, Scotland, in 1890. The list includes ten of the same names as those listed under our control now, plus several others no doubt, because their names would so indicate. A few were printed in the issues of MISCELLANEA, official organ of the Allied Masonic Degrees of the United States. Also, two of them were printed in 1835 in THE WORLD'S WONDER or FREEMASONRY UNMASKED, by John W. Carter, Madisonville, Tennessee. These were Knight of the Holy Sepulchre and The Holy and Illustrious Order of the Cross. There are other printings.

However, the motive considered by our Founders should be taken into consideration—that we assume control over the grades so that they could not be used for ulterior purposes, "instances of the kind being on record." For that reason, we should endeavor to secure the missing rituals and deposit them in our Archives.

Knights Priests, I have endeavored to bring before you, in one place, all the pertinent matters concerning our Order. No doubt some additional things will be discovered and brought to our attention. Knights Priests Ward K. St. Clair, William L. Cummings and William Moseley Brown, and I covered everything we could find. To the latter, for examining and editing my manuscript, and giving me much help about the early happenings, I extend my sincere appreciation. I regret the dearth of material available previous to 1814 and the big gap between then and this century, but have done my best.

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3 Same (p. 154, Vol II)

4. Same (p. 295, Vol. II)

5. History of the Grand Lodge of Free & Accepted Masons of Ireland? by Lepper and Crossle (Vol I, Dublin, 1925).

6 What Is the Order of the Holy Royal Arch Knight Templar Priests, by Wylie B Wendt, K C C 1962 Reprinted—1967.

7. Temple Tabernacle No. 5, Knight Templar Priests, Albany, N. Y, by Charles H Copestake and Ward K St. Clair. Transactions of A. L of R—Vol VIII, No 1, 1960—Pages 103-127.