

Knights Templar



VOLUME LVIII

SEPTEMBER 2012

NUMBER 9

Grand Master David Dixon Goodwin

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Knights Templar

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knight templar

**Address changes or corrections
 and all membership activity
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 not report them to the editor.**

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Cover photo of David Dixon Goodwin,
 Grand Master of the Grand Encampment.

Grand Master's Message

I thank each of you for electing me to the highest office in our fraternity, that of Grand Master of the Grand Encampment of Knights Templar. You have given me the greatest honor, and I know that it comes with great responsibilities. I promise that I will strive to be worthy of the trust you have placed in me. I will do my utmost to preserve, protect, and expand Templary as well as our beloved Masonic fraternity during the 66th triennium.



Your officers believe that great advances have been made in Templary over the last two trienniums, and we will continue with the same vision, that of making Templary the most prestigious Masonic order that one may petition for membership. We will continue to stress leadership development, our Christian faith, family involvement, pride within our order, community service, charity, and unity within the family of Freemasonry.

We would invite all Sir Knights to attend the upcoming Department Conference in your area. There will be a vast amount of information that we would like to share with you for the benefit of Templary. Please remember that you do not have to be a Grand Commandery officer to attend as all are welcome. This will also be a great opportunity for you to meet and talk with your elected officers. We welcome the opportunity to share thoughts and to discuss your ideas for moving Templary forward.

I would like to take this opportunity to thank all who have accepted appointments on the team for the next three years including our Department Commanders, Committeemen, Grand Commandery Coordinators, College of Honors Deputies, and Aides-de-Camp. These are working appointments, and we look forward to your efforts to improve Templary.

Again, thank you for electing me Grand Master. I look forward to greeting many of you at our Department Conferences, Grand Commandery Conclaves, Easter Services, and various Masonic gatherings during the 66th triennium of The Grand Encampment of Knights Templar.

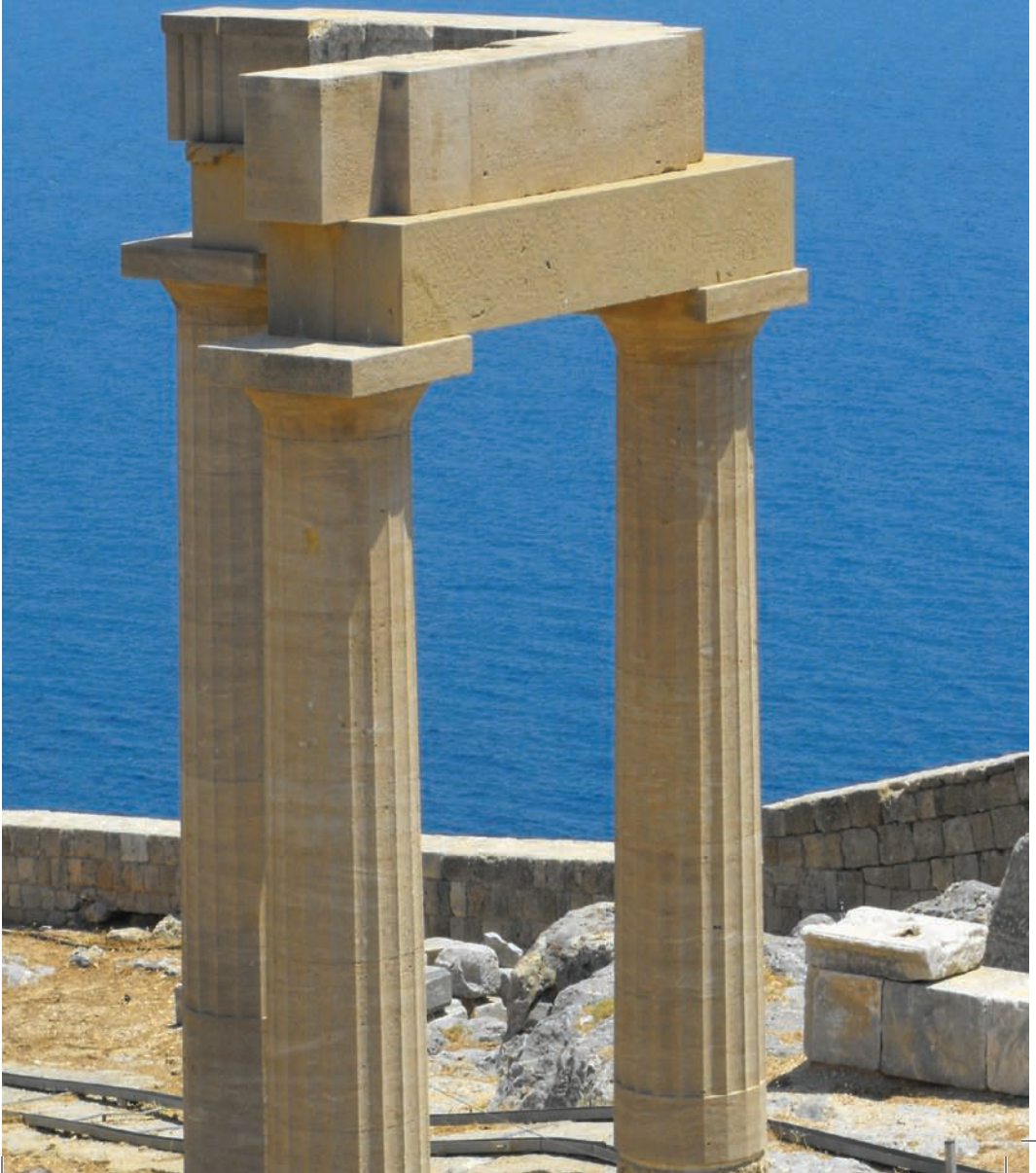
Courteously,




David Dixon Goodwin, GCT
Grand Master



The Knights of St. John built their fortifications around this Greek temple to the goddess Athena on the acropolis in Lindos on the island of Rhodes after they occupied the island. Photo taken by the editor during the *Knight Templar* magazine pilgrimage to Templar sites in May of 2012.



Prelate's Chapel



by
Reverend Sir Knight William D. Hartman
Right Eminent Grand Prelate
of the
Grand Encampment
of the
United States of America

“Why do you spend your money for that which is not bread and your labor for that which does not satisfy?” Isaiah 55:2

“Do not labor for the food which perishes but for the food which endures to eternal life which the Son of man will give to you.” John 6:27

We celebrate Labor Day in September and have for over a hundred years to highlight the social and economic achievements of American workers. It is a yearly national tribute to the contributions workers have made to the strength, prosperity, and well-being of our country. It is a recognition of how the vital force of labor added materially to the highest standard of living and the greatest production the world has ever known. It is indeed appropriate that we pay tribute on Labor Day to the creator of so much of this nation's strength, freedom, and leadership – the American worker.

I think that is the emphasis both Isaiah and Jesus were making in their comments on matters of their day. We are to work, not for that which perishes, but for that which will endure into future generations. We work, not just to make buttons, tee-shirts, roads, and highways; we work, not just for a paycheck, or to stay off welfare, or to receive benefits but rather to build a livelihood and a meaningful life, to build homes and families, responsive governments, “one nation under God,” and hopefully, one world under God.

We are taught this in the orders of the Knights Templar. We are to give untiring effort to build a better life for our families, our friends, our brothers, and their families and to teach the whole world the ideals of the Great Captain of our Salvation. As Anna L. Walker in her hymn reminds us, “Work, for the night is coming, When man's work is done.” Then may we hear the words from our Lord and Savior, “Well done, good and faithful servant; enter into your Master's joy.”

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We publish letters and articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

Temple of Zeus in Athens.

A Chat With The Managing Editor

Well, we are beginning a new triennium in the history of the Grand Encampment. The Grand Encampment has been in existence now for one hundred ninety-six years. That is seven years longer than the ancient Templars existed. Do you think that seven hundred years from now we will be as famous and as remembered as the ancient Templars? Only time will tell.

New beginnings are always exciting for me. They give me an opportunity to decide what to change and what to keep the same. Changes are always necessary because of our changing environment. We just have to be careful about what we change. The single most damaging change any organization can make is to change its purpose and its core values.

I look for some change during the next three years but perhaps not as much as some might expect. I have had the unique opportunity to watch the Grand Encampment leadership team work together for the last four years, and it seems to me that they do so very effectively. They have developed some long-term objectives and are making significant progress toward accomplishing them. I expect that they will stay the course with most of these. I know that there will be some changes, too. I am most interested to see what they are and what I can do to help. You might consider asking yourself that same question as you hear about where we are headed for the next three years.

On another subject, I just returned from attending the annual conclave of our state DeMolays. I must say that these young men continue to impress me. My impression is that they are far more mature, articulate, confident, and polite than the average teenager. Also, this gave me a chance to hear again the teachings portrayed in their various ceremonies. It wouldn't hurt us all to attend one of them and pay close attention!

Visiting with them this weekend brought back memories of experiences that had been forgotten nearly fifty years ago; memories worth remembering. Please do what you can to support these young men. What could be more appropriate than a chapter of DeMolay sponsored by a Commandery of Knights Templar?



A handwritten signature in black ink that reads "John".

John L. Palmer
Managing Editor

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www.knightstemplar.org

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Sir Charles Warren

Victorian English Freemason, the Search for the Temple, the Boy Scouts, and Jack the Ripper.

By

Dr. David Harrison

Freemasonry in England during the Victorian age witnessed a surge of interest in researching the origins of the order and answering questions about its connection with the Temple of Solomon. It was exactly this drive and desire to research the early history of Freemasonry that inspired the founding of the London based Quatuor Coronati Lodge No. 2076 in 1884. Here the members presented papers on all aspects of Masonic research which were published in their annual *Transactions*. Sir Charles Warren, R.F. Gould, and many others such as Golden Dawn founders Dr. William Wynn Westcott and the Rev. A. F. A. Woodford were contributors. Both Westcott and Woodford predictably produced very esoterically themed papers for the first volume of the *Transactions* published in 1888, Westcott discussing the Kabbalah and Woodford talking about Hermeticism.¹ Sir Charles Warren presented a paper which reflected his research on the Temple itself.

Sir Charles Warren was initiated into Freemasonry in 1859 and was involved in various lodges throughout parts of the British Empire. He was a member of the Royal Lodge of Friendship No. 278 in Gibraltar and served as the Dis-

trict Grand Master of the District Grand Lodge of the Eastern Archipelago from 1891 to 1895. He also served as Grand Deacon in 1887 for the United Grand



Sir Charles Warren

Lodge of England and had become the elected founding Master of the Quatuor Coronati Lodge No. 2076 in 1884. Due to his departure to Africa, the lodge did not

meet until his return at the end of 1885. The famed Masonic historian, R.F. Gould, also attended various lodges throughout the British Empire, being involved in lodges as far away as China and Gibraltar. He was also, along with Warren, a founder of the Quatuor Coronati Lodge and published a paper in the first volume which echoed his own search for hidden knowledge entitled *English Freemasonry Before the Era of Grand Lodge*.²

Gould went on to publish many varied papers in the *Transactions*, searching for the origins of Freemasonry and becoming one of the leading Masonic historians during the late Victorian period. Other famous founders of the Quatuor Coronati Lodge included the writers Sir Walter Besant and George William Speth. On Speth's motion to form a literary society under the guidance and protection of the lodge, a Quatuor Coronati Correspondence Circle was created which promoted the work done by the lodge and ensured a wider reading of the *Transactions* and an increased attendance at the lodge meetings.³

The Victorian period experienced continued interest in the research of Solomon's Temple, and Sir Charles Warren became personally involved in excavating a section underneath the Temple Mount in Jerusalem. Warren excavated underneath the Temple Mount and surveyed Herod's Temple in 1867. As an agent of the Palestine Exploration Fund, his work paved the way for a new modern approach to Biblical archaeology. He went on to present a paper concern-

ing the *Orientation of Temples* to the Quatuor Coronati Lodge in 1887, a paper which also went on to be published in the first volume of the *Transactions* the following year.⁴

Warren also wrote further works on the Temple based on his research and archaeological work, such as *The Temple or the Tomb* in 1880 and *The Survey of Western Palestine-Jerusalem* in 1884. Both of these examined his findings in Jerusalem with notable attention to the Dome of the Rock and the chronology of the Temple itself. Warren became a leading specialist on the archaeology of the Temple, and his work went on to inspire other archaeologists in the field during the period.

It was however by his connection with the Jack the Ripper case that Warren was to be best known, especially among the many speculative writers who have since written about the murders. These murders took place in London's East End in the fall of 1888. Warren was working as Commissioner of the Police from March 1886 to

November 7th, 1888, his post covering the Jack the Ripper murders, and as the murderer was never caught, Warren's handling of the case has been much criticized. The fact that Warren was a Freemason has led one such writer, Stephen Knight, to put forward that there was a Masonic conspiracy to cover up the murders of the five prostitutes, a conspiracy that supposedly included other Freemasons such as Sir William Gull, the Royal physician; Sir Robert Anderson; and Prince Albert Victor, the Duke of Clarence. Gull was pur-



Punch cartoon featuring Warren from the late Victorian period.

ported to have committed the murders in an effort to avoid a royal scandal by covering up a marriage between Prince Albert Victor to a working class girl.⁵ Knight's controversial theory has since been dismissed by scholars, but his work on the Ripper case remains popular.

Warren resigned from his post as Commissioner of the Police after coming into conflict with the Home Secretary, Henry Mathews, earlier on the day that Mary Jane (Anne) Kelly, the last murder victim attributed to Jack the Ripper, was found killed. He was also criticized for his lack of control of the Criminal Investigation Division during the case. Warren also attracted criticism as a commanding officer in the Boer War in 1899. His military background did however, assist him in his later pursuits when he became involved with the Boy Scout movement with Robert Baden-Powell. There is no evidence that Baden-Powell was a Freemason, though he was friends with the Freemason Rudyard Kipling, and there

are a number of lodges named after him in Australia, all linked to the scout movement which has a similar ethos of charity, education, and duty.⁶

Despite his critics and the later speculative links to a conspiracy in the Jack the Ripper case, Warren's career has been much discussed over the years, and his Masonic work and writings on the Temple have attracted staunch praise, especially as a founder of the Quatuor Coronati Lodge, which remains to this day the leading Masonic research lodge in England. His work in the early Boy Scout movement has also added to his reputation. His archaeological work inspired a new, modern approach to Biblical archaeology, his research on the Temple gaining respect and support from fellow archaeologists at the time. Warren has certainly left a lasting legacy on Freemasonry, and in light of the controversial conspiracy theories, his career is overdue for reanalysis.

Notes

¹ See Rev. A.F.A Woodford, "Freemasonry and Hermeticism," and W.W. Westcott, "The Religion of Freemasonry illuminated by the Kabbalah," in *AQC, Vol. 1*, (1888), pp.28-36 and pp.55-59.

² R.F. Gould, "English Freemasonry Before the Era of Grand Lodge," in *AQC, Vol. 1*, (1888), pp.67-74.

³ See Robert A. Gilbert, "Masonic Education: Leading the way," in *MQ, Grand Lodge Publications*, Issue 11, October, 2004.

⁴ See Sir Charles Warren, "On the Orientation of Temples," in *AQC, Vol. 1*, (1888), pp.36-50. For more information on modern interpretations of Solomon's Temple see Leroy Waterman, "The Damaged 'Blueprints' of the Temple of Solomon," in the *Journal of Near Eastern Studies*, Vol. 2, No. 4. (The University of Chicago Press, October, 1943), pp.284-294.

⁵ See Stephen Knight, *Jack The Ripper: The Fi-*

nal Solution, (London: Harper Collins, 1977).

⁷ See "Freemasonry and the Scout Movement," published by the Baden-Powell Lodge No. 505, the United Grand Lodge of Queensland, Australia, (1982).

Dr. David Harrison is a history lecturer, having completed his Ph.D. on the history of Freemasonry in 2008 at the University of Liverpool. The thesis was published by Lewis Masonic titled *The Genesis of Freemasonry* and is available at all good book outlets. The author can be contacted via the Lewis Masonic website: www.lewis-masonic.co.uk



IN MEMORIAM



O. Reed Bollin
California

Grand Commander 1990
Born: February 8, 1920
Died: April 22, 2012

William Chant
California

Grand Commander 1996
Born: October 17, 1931
Died: January 11, 2012

H. Courtney Jones
West Virginia

Grand Commander 1977
Past Department Commander
Born: February 18, 1921
Died: July 13, 2012



Temple to Apollo on the acropolis near the city of Rhodes. Photo by editor.

44th Annual Voluntary Campaign Final Report

July 1, 2011 - May 15, 2012

State	Cumulative Total	Total \$ Rank	Active Members as of Week End 5/19/2012	Active Member Per Capita Average	Per Capita \$ Rank
Total	\$2,552,318.89		109,326		
Knights Templar	\$29,515.72				
Alabama	\$18,295.50	21	1,808	\$10.12	22
Alaska	\$7,498.58	37	531	\$14.12	13
Arizona	\$424,399.74	2	757	\$560.63	2
Arkansas	\$36,391.35	12	1,192	\$30.53	6
California	\$38,381.99	11	3,850	\$9.97	23
Colorado	\$95,360.77	5	1,134	\$84.09	3
Connecticut	\$16,222.00	24	954	\$17.00	9
Delaware	\$1,890.00	49	258	\$7.33	33
District of Columbia	\$503,991.00	1	298	\$1,691.24	1
Florida	\$24,562.01	15	4,405	\$5.58	44
GE Subordinate	\$4,153.50				
Georgia	\$44,193.81	9	4,024	\$10.98	20
Idaho	\$5,413.00	44	411	\$13.17	17
Illinois	\$51,650.00	8	4,608	\$11.21	18
Indiana	\$21,793.38	17	3,858	\$5.65	41
Iowa	\$17,114.66	23	2,184	\$7.84	28
Italy	\$0.00		349	\$0.00	
Kansas	\$8,602.55	34	2,015	\$4.27	48
Kentucky	\$21,242.65	18	3,321	\$6.40	36
Louisiana	\$12,786.20	28	1,732	\$7.38	31
Maine	\$12,182.05	29	1,944	\$6.27	37
Maryland	\$30,341.85	13	1,284	\$23.63	7
Mass/Rhode Island	\$40,007.00	10	2,992	\$13.37	16
Mexico	\$250.00	51	174	\$1.44	51
Michigan	\$14,894.60	26	2,313	\$6.44	34
Minnesota	\$9,578.00	31	1,707	\$5.61	42
Mississippi	\$11,376.33	30	3,095	\$3.68	49

State	Cumulative Total	Total \$ Rank	Active Members as of Week End 5/19/2012	Active Member Per Capita Average	Per Capita \$ Rank
Missouri	\$17,975.17	22	3,250	\$5.53	45
Montana	\$5,255.94	45	884	\$5.95	39
Nebraska	\$7,921.68	36	1,018	\$7.78	29
Nevada	\$7,349.29	38	491	\$14.97	11
New Hampshire	\$9,331.00	32	468	\$19.94	8
New Jersey	\$8,518.50	35	913	\$9.33	26
New Mexico	\$5,771.00	42	523	\$11.03	19
New York	\$19,119.00	20	1,832	\$10.44	21
North Carolina	\$20,439.00	19	3,662	\$5.58	43
North Dakota	\$2,221.00	48	287	\$7.74	30
Ohio	\$310,215.42	4	9,500	\$32.65	5
Oklahoma	\$13,236.97	27	1,367	\$9.68	25
Oregon	\$6,149.00	40	833	\$7.38	32
Pennsylvania	\$91,425.77	6	5,475	\$16.70	10
Philippines	\$680.00	50	387	\$1.76	50
Portugal	\$0.00		97	\$0.00	
Romania	\$0.00		167	\$0.00	
South Carolina	\$21,798.00	16	4,341	\$5.02	46
South Dakota	\$2,973.00	46	688	\$4.32	47
Tennessee	\$62,175.60	7	4,582	\$13.57	15
Texas	\$361,280.35	3	9,005	\$40.12	4
Togo	\$0.00			\$0.00	
Utah	\$5,594.00	43	383	\$14.61	12
Vermont	\$2,967.00	47	518	\$5.73	40
Virginia	\$30,249.12	14	2,158	\$14.02	14
Washington	\$6,097.00	41	947	\$6.44	35
West Virginia	\$15,874.11	25	2,631	\$6.03	38
Wisconsin	\$9,104.73	33	1,060	\$8.59	27
Wyoming	\$6,509.00	39	661	\$9.85	24



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William Blick Hooper..... TN	Ricky Hoover TN
David Andrew Lacy..... TN	Billy Roger Miller TN
David William Newman..... TN	W. Bruce Pruitt CA
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James Earl Washek.....TX	Roger Lee McDaniel..... TN
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Steven Craig Weekly..... IL	Wayne Edward Gunter..... TN
William Blick Hooper..... TN	Jay Ell Jewell TN
John Burk McKelvey TN	Malcolm R. Holley, Jr..... VA
James Michael Hursey..... TN	Paul William SherwoodNH



Letters to the Editor



Sir Knight Palmer:

In response to your question posed in the March 2012 issue of *Knight Templar* magazine, I have always been curious as to why I have seldom if ever, seen convincing evidence of a Commandery, Grand Commandery, nor the Grand Encampment for that matter, really concerned about “feeding the hungry, clothing the naked, and binding up the wounds of the afflicted.” I have seen laudable attempts to provide some medical assistance through the Knights Templar Eye Foundation, and in certain locales, a Knight Templar home, but that is as close as it comes in my experience. Not that our good works should be glorified above all else, but you seldom see or read anything of such activity in the *Knight Templar* magazine. In my opinion, were we to focus on fulfilling that obligation to which we have all sworn our allegiance, the world would be far better off and our words would mean far more than praiseworthy rhetoric spoken in ritual. That is what I would change.

Sincerely,

William E. Love, EPC
Trinity No. 80, Illinois



Sir Knight Managing Editor;

From your March Issue 2012, Volume LVIII, number 3: “If I could change one thing about the way we do Templary in the U.S.”...

knight templar

Modernize our uniform to be more meaningful to the modern age and less archaic to the public from whom we recruit.

And on your second subject...that of a “Mission Statement”...

“Protection of the Defenseless” I know we pledge this at our Knighting and it is a part of our persona, but really, is this a practical thing to invoke on our Mission Statement?

How do they propose that we actually do this? We are not a para-military organization, and we are not social workers per se. Has the world grown beyond chivalry? Can you really take on such a task, and what will be the outcome if you do? Be careful what you claim, you may have to own it.

Sir Knight Gen. Clinton Cagle
Burlington Commandery No. 50
Burlington, WI



Dear Sir Knight Palmer,

In response to your “poll” question in March’s “Chat with The Managing Editor,” I’d have to say that the one thing I’d change is the Knight Templar uniform. Compared with the timeless quality and simplicity of the Masonic apron, the uniform seems very, very outdated. I’d especially ditch the chapeau. It costs hundreds of dollars, it looks like something

Continued on page 20.

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.

Inside the Coliseum in Rome, Italy.
Photo by the editor.



Sculpture in Rome, Italy. Photo by the editor.



knight templar



Letters to the Editor



Continued from page 17.

from a Gilbert & Sullivan operetta, and it's uncomfortable. Delaware's and Canada's simple white mantle (personally, I'd skip the little cap they wear), together with a dark suit or tux and the sword hanging from a sash seems much more dignified and in keeping with the simplicity of dress worn by Knights Templar in the Middle Ages. And the cost would be much more reasonable so that fewer Sir Knights would be walking around in obviously worn-out uniforms.

Courteously,
A middle-aged Sir Knight



Sir Knight Palmer:

Seldom before have I read such vociferous/viperous repercussions based on a lack of understanding of the original situational concepts such as in the recent case of the poll regarding the contents of the *Knight Templar* magazine.

Never before have I read such a calm and eloquent defense of oneself, especially as relates to explaining the concepts of polls, binding referendums, and advisory positions relative to an authoritative board.

Perhaps you should be running for public office. Congratulations and heartfelt thanks for being cost conscious. Keep up the good work.

Sincerely and Fraternally,
Hugh T. Hoskins
Golden West Commandery No. 43, CA

Dear Sir Knight Palmer,

Unfortunately, attacks upon the characters of Masons and Sir Knights by other Masons and Sir Knights no longer surprise me, as they have become far too commonplace. However, once in a while an attack is made that is so obviously ill-informed that I feel compelled to comment upon it. Such is the case of the Letter to the Editor from Sir Knight Timothy Walter Rickheim in volume LVIII, March 2012 of the *Knight Templar* magazine.

This letter contains a direct attack on the character of Sir Knight John Palmer, the Managing Editor of the magazine. In short, Sir Knight Rickheim accuses Sir Knight Palmer of "fixing the vote" as to whether or not the "Knight's Voices" classified section of the magazine should be reinstated.

No such promise was ever made, as was amply demonstrated by Sir Knight Palmer in his response to the letter. Sir Knight Rickheim had clearly never read the original letter (featured in the September 2011 issue), or has completely twisted what Sir Knight Palmer clearly stated in his letter to fit what he (Sir Knight Rickheim) wanted to see in the original letter.

Sir Knight Rickheim, in my opinion, attacks on the character of a Mason and Sir Knight are never appropriate. It is highly possible to disagree with someone's position without resorting to an attack on the character of the individual holding the position. In your letter, you accuse Sir Knight Palmer of disregarding a "vote" that was never promised. In the future, if you really feel that an attack

on a Mason and Sir Knight's character is warranted, it may behoove you to have actually read the statement before you make such an attack.

Yours,

Sir Knight Scott F. Harris P.M.
Utah Commandery No. 1



Dear Knight Editor:

I am responding to the article "Tending Hiram's Store." It was an excellent article and told our problems very well.

I belong to a lodge that did those things plus a few more. We have gone from a lodge of around ten old men who hadn't taken in a new member in seventeen years to a very active lodge of almost all young men. Attendance at meetings is at least 80%.

It can be done, but sad to say, I don't think many lodges will do what is necessary to make the change.

Fraternally,
George Dieffenderfer



Editor, *Knight Templar Magazine*:

Sir Knight Kirk White's excellent "Tending Hiram's Store" was the first article in your magazine that spurred me to respond. I am very much interested in Masonic outreach and membership efforts as I am a 30-year-old Mason who is often targeted as a keystone demographic. One vital piece was missing from Hiram's business plan: Location.

It is almost a cliché, but our genera-

tion is more mobile than any previous. I cannot name a single person with whom I graduated college who still lives in their hometown. Additionally, both public and private enterprises tend to rotate their emerging leaders (potential Freemasons) among many locations throughout their careers in order to build senior management experience. The days of enjoying an entire career in a single community appear to be dwindling for most of us.

Therefore, Freemasonry may have suffered as well due to a lack of young men able to grow roots anywhere. Our fraternity has always been intertwined with local communities with which today's men feel less connection. Our mobility is a huge benefit coupled with significant loss. However, there is a growing trend of "Cyber Masons" who communicate and share ideas much like in physical lodges. Although I would be the first to clarify that cyberspace is no true replacement for in-person fellowship, it is often the best we can manage. Many lodges and affiliated bodies are making tremendous strides on the internet. I encourage my brothers to continue this work. Location is essential to "tend Hiram's store."

In closing (due to space limitations), I do not even go to a restaurant without first checking its website and online reviews. Why then, would I invest less effort in discovering our wonderful fraternity?

Fraternally,
Matthew G. Butler
Nathaniel Greene Commandery No. 81
Xenia, OH
(but have since lived in San Antonio, TX
and Las Vegas, NV)

2012 Knights Templar Holy Land Pilgrimage



Pilgrim Ministers on the Knights Templar Holy Land Pilgrimage taking the opportunity to have baptismal renewal in the Jordan River. For pilgrimage information, go to www.knightstemplar.org (see Purpose/Activities page).



Knights Templar Eye Foundation

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.

The Symbolism of the Cable Tow in the Symbolic Degrees

By
Sir Knight John L. Palmer

The symbols of Freemasonry are unique in a couple of ways. First, as the Brother begins to study the degrees, he often finds that the symbols have several meanings in addition to the obvious one explained in the ceremony of initiation, if indeed the meaning of the symbol was even explained during the ceremony. Second, he may someday be told that the symbols are interpreted by each Brother for himself and that the meaning may vary from person to person. Third, he may come to realize that the variation in the interpretation of these symbols is perfectly OK with the Fraternity. He is not forced to accept someone else's interpretation of a symbol, but rather, his opinion of the interpretation is tolerated by Brethren with different views.

This leads to a plethora of symbols and interpretations and to the discovery of new interpretations and moral lessons all the time. This encourages Masons to think. It also leads to an exchange of ideas among the Brethren, resulting in a never ending quest for more hidden truth in our mysteries. It also explains why they are called mysteries.

The topic at hand is the use of the cable tow. In most jurisdictions, the cable tow is used in each of the three degrees in different configurations and is associated with the numbers 1, 2, and 3. In most jurisdictions, an attempt is made during the Entered Apprentice degree to explain its symbolism, but this explanation

would not, by its very nature apply in the degrees of Fellowcraft or Master Mason. This would lead us to the conclusion that there is symbolic significance to the cable tow which is not clearly explained in any of the degrees.

The cable tow seems to me to have significance in two distinctly different ways. It is used to "bind" the candidate or Brother, and when removed, it is used to symbolize the Brother being released or "freed" from something. To me, the progression of the number of loops, 1, 2, and 3, seem to indicate the addition of responsibilities and of the things from which the Brother is freed.

In the Entered Apprentice degree, the Brother is bound to the fraternity for the first time, but what is he bound to? Primarily, he is bound to keep the secrets of the order, although he is also told about the duties he owes to God, his neighbor, and himself. What are these secrets? Why is it important that he not reveal them? These questions are not clearly answered at the time he receives his degree.

I often have Brethren ask me if I have seen one particular TV show or another purporting to "reveal" the secrets of Freemasonry. They are often very upset that some of these shows more or less accurately portray some of our private ceremonies and reveal to the world those "secrets" which we as Masons are bound to keep confidential. They are offended that some "Brother" must have at some time violated his vows and

betrayed his trust. I tend to not get upset about such things for three reasons. First, there is nothing I can do about it, and creating a big stir only serves to validate the people who show these videos. Second, I believe that the mysteries and true secrets of Freemasonry can be found only in a thorough understanding of the symbolism of the ceremonies. I would suggest that a large percentage of our current members, perhaps even a majority, even though they have participated in the ceremony, don't have much of a clue as to its meaning. The ceremonies are designed to have a combined intellectual and emotional impact on the candidate. If you are not the candidate, viewing these ceremonies on television or even in person as in these so called "one day classes," the emotional if not the intellectual components are simply not there, and you don't have much of a chance to experience the lessons of the degree. Masonic initiation is an experiential learning process, not a spectator sport. Third, it seems to me that binding the Entered Apprentice to secrecy is really a test or trial of his character. It has been said that the foundation of good character is the ability to keep a confidence, even when everyone in town knows the secret. The entered apprentice is therefore bound symbolically by the cable tow to keep a confidence. If he fails this test, he should not be afforded advancement. The single strand cable tow and the vow to keep a confidence are both easily broken. In the event that the Fraternity comes under immediate and physical threat as it has so often done in the past, do we really want members who will betray us? Is it true that if a man will break his word about secrecy that he would also lie,

cheat, and steal? The cable tow in the Entered Apprentice degree symbolizes, to me, the binding of the candidate to the Brotherhood by an agreement that he will keep our private matters private. It is amazing to me as editor of a national Masonic magazine, how many articles are submitted for publication which contain material that seems to me to be in direct violation of this vow.

The next question is, "What does the removal of the cable tow symbolize; what are we sacrificing or freely giving up?" I believe that this symbolizes our willingness to begin the process of "divesting ourselves of the vices and superfluities of life," of freeing ourselves from the tyranny of our own uncontrolled passions. The failure to do this results in intolerance toward the views of our Brethren and self-centeredness which in turn results in the disharmony of the lodge and the misbehavior of some of our Brethren we occasionally witness. Animosity has no place in the lodge. A man who cannot learn to control his passions has no business in our fraternity. An Entered Apprentice is therefore, by his cable tow, bound to the fraternity by a promise of secrecy and symbolically freed from the tyranny of his passions.

The fellowcraft encounters a second or additional loop of the cable tow. What do the two loops symbolize? First, he is bound or obligated to a study of the arts and sciences. If he is to truly begin to understand the nature of God and his relation to God and Man, he must first have some appreciation for God's glorious creation. Our understanding of the order of the universe is a function of our understanding of the complexity of mathematics, geometry, astronomy, music, and arithmetic. Our ability to un-

derstand these things is a result of logic and our ability to learn and communicate them a function of grammar and rhetoric. In the second degree, we are therefore binding or committing ourselves to the improvement of our intellect. Second, we are bound to some very specific duties toward our fraternity and our Brethren. We are no longer simply informed of our duties, but we are required to make some very specific commitments regarding the Lodge and the Brethren.

So what are we released from in addition to our passions? We are symbolically released from the tyranny of ignorance. A man cannot be expected to make good and wise decisions if he is ignorant. Many institutions, past and present, have attempted to keep men ignorant so that they can be controlled. By contrast, Freemasonry insists that we lay aside our ignorance and be freed to function as the intelligent creatures we were created to be. We are to make our own decisions and to be responsible for the results. Only in this fashion can man live up to the destiny intended by our Great Creator. An ignorant man is almost always someone's slave. It is true that everybody is ignorant about something, but ignorance can be cured; stupidity cannot. A Fellowcraft is therefore additionally bound to the fraternity by a commitment to intellectual improvement and specific responsibilities toward his Brethren and freed from the tyrannies of both his passions and his ignorance.

In the Master Mason degree, we are faced with three loops. The Master Mason is first bound to even more strict and specific duties toward the fraternity, his Brethren, their relatives, and even to society at large. He is also bound to instruct, mentor, and nurture his less

informed Brethren and the next generation of Freemasons. Our fraternity is quite remarkable when you consider that it is always one generation away from extinction, and yet, it has survived for centuries in almost every part of the world. This is accomplished by the faithful Brother passing on to the next generation those timeless truths which contain the secret of how man can live with his fellow man in peace and harmony. Although the human race is still far from practicing these truths, the fraternity is where they are found and will be preserved. Finally, he is bound to begin the process of freeing himself from spiritual tyranny, that tyranny which allows other people or other things to come between himself and God. He learns here that he has the very real capability to know God personally and to harmonize his actions with the plan of the Supreme Architect of the Universe.

In addition to being freed from his passions and ignorance, the Master Mason is freed from his fears, particularly his fear of death. Naturally we cling to life and shrink from death; however, the fear of death can turn out to be debilitating and a terrible waste of time and resources, causing us to throw away an entire lifetime trying in vain to prevent the inevitable. By divesting himself of this fear, the Master Mason is able to focus his time and energy on leaving a positive legacy for his fraternity, his family, and civilization. He realizes that what he here says and does produces effects which live long after his death, effects for good or for evil. This freedom is a sort of freedom from spiritual tyranny, spiritual tyranny imposed by others, but especially spiritual tyranny imposed by one's own fears.

In summary, the cable tow symbolizes the individual's progress of initiation into the mysteries of Freemasonry by becoming bound to the brotherhood, bound by obligations to remain faithful to the trust reposed in him, to assist his brethren, to improve his mind, to contribute in a positive way to human civilization, to preserve the ancient truths entrusted to the fraternity, and to seek harmony with his creator. He is freed from three tyrannies, the tyranny of his passions, the tyranny of ignorance, and the tyranny of spiritual slavery.

Few, if any, of us will ever succeed in accomplishing all that the cable tow teaches us, but we can work toward that

goal and remember what our task on earth is by observing the lessons of the cable tow.



Fortifications of the Knights of Malta in Lindos Rhodes. Photo by the editor.



Templar Masons in Jerusalem

By
Sir Knight Sanford Holst



Arches in front of the Templar main hall, and stairs going down into the Mount.
Photo by Galyn Wiemers.

As Knights Templar we bear the name of Solomon's Temple in Jerusalem. On that sacred site, the original Templar order was formed in 1119. The hands of their masons then raised a grand headquarters building that can still be seen today.

During the hours visitors are allowed to enter Temple Mount, you walk up an incline at the southwest corner of those grounds and enter the large green door built into the western wall. As you step forward onto the Mount, the buildings

knight templar

on your right were built by Templar masons. Archaeologists found mason's marks and tooling on the stones that confirmed their origin. Today a museum is housed where the Templars once lived and dined.

The king's palace in those days occupied all of Al Aqsa Mosque, but he eventually gave this to the Templars for their use. The knights made it into their own building by adding several massive stone arches in front to serve as an impressive entry to the Grand Master's hall. Those



Templar buildings on the Mount, which are now a museum. Photo by Eric Huntsman on April 2, 2012.

central arches still stand today, flanked by small arches added later.

In front of that grand entrance are stairs that lead down to a double gated entryway far below in the southern wall.

Solomon's Stables

The men who walked down those stairs and emerged through the double gate could turn left and walk a short distance to a triple gate. Inside that entryway was what has come to be called Solomon's Stables. The courtyard outside these gates at the foot of this towering south wall was a convenient staging ground for Knights to mount up and ride to battle in the Holy Land with their Beauceant banner waving overhead.

Exploring Under the Mount

Another underground passageway led

up from the stables to the plaza around Al Aqsa and the Dome of the Rock. This is among the tangle of corridors, cisterns, and crypts beneath the Mount that have still not been completely explored. These mysterious places figure into intriguing stories about what the Templars may have discovered there. Following in their footsteps, I found further evidence leading to the location of Solomon's Temple. Who knows what you will find?

Castles

From this headquarters in Jerusalem the Knights ruled many castles across the Holy Land. You can still see several of these in Lebanon, such as the Sea Castle and Fortress of St. Louis in Sidon, the citadel in Tripoli, and the Castle of Beaufort about twenty miles west of Tyre.

To Get There

International flights to Israel arrive in Tel Aviv, with buses and taxis frequently

making the thirty mile trip to Jerusalem.



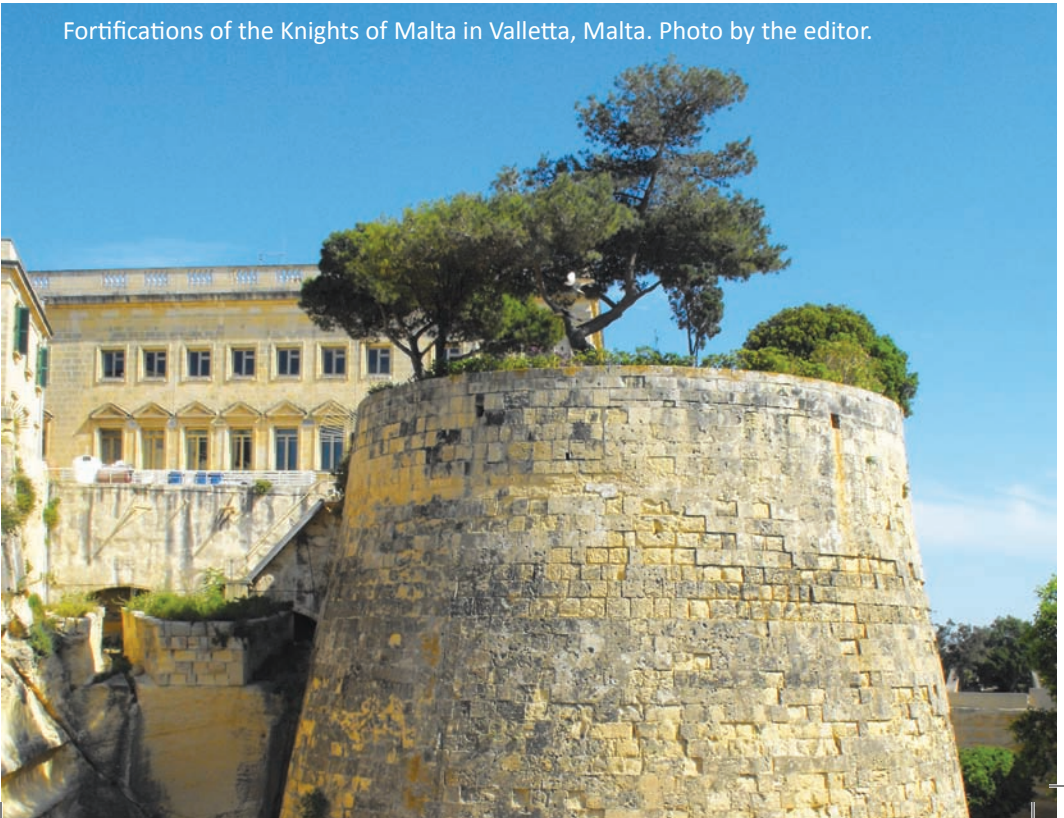
Sidon Castle, photo by the author.

Flights to Lebanon arrive in Beirut. To see the castles and the ancient Phoenician cities from the time of King Solomon, hire a car and guide or book a seat on one of the local tour buses.

Grand Lodge of Israel
4 Berkowitz Street
Tel Aviv, Israel
Tel: 972-3-695-4218
www.freemasonry.org.il
Jerusalem, English-Speaking Lodge
Holy City Lodge No. 4
13 Ezrat Israel Street
Jerusalem, Israel 94343
Tel: 972-54-566-8745

Sir Knight Sanford Holst is the author of *Sworn in Secret: Freemasonry and the Knights Templar*. He is an historian who lectures at universities in the United States of America and overseas. Holst is also Senior Warden of the Southern California Research Lodge, a 32° Mason, and a member of the Los Angeles Commandery No. 9 Drill Team. His websites include www.MasonicSourcebook.com.

Fortifications of the Knights of Malta in Valletta, Malta. Photo by the editor.



Sir Knight David Dixon Goodwin Installed as the Most Eminent Grand Master of the Grand Encampment of Knights Templar

Sir Knight David Dixon Goodwin was installed as the Most Eminent Grand Master of the Grand Encampment of Knights Templar on August 15, 2012, at the 65th Triennial Conclave held in Alexandria, Virginia. He was also elected President of the Knights Templar Eye Foundation, Inc. Most Eminent Grand Master Goodwin is a Right Eminent Past Grand Commander of New York in 1999 and a Right Eminent Past Department Commander of the Northeastern Department during 2000-2003. He was elected Right Eminent Grand Captain General at the 62nd Triennial Conclave, August 2003 in St. Louis, Missouri and elected Right Eminent Grand Generalissimo at the 63rd Triennial Conclave in August of 2006 at Houston, Texas. He was advanced to Right Eminent Deputy Grand Master in August of 2007, upon the resignation of Sir Knight Richard Burditt Baldwin as Grand Master for health reasons. He was elected Right Eminent Deputy Grand Master at the 64th Triennial Conclave in August of 2009 in Roanoke, Virginia. He will serve as Grand Master for the 66th Triennium of the Grand Encampment during 2012-2015.

David Dixon Goodwin was born on August 15, 1949, in Johnson City, New York, to the late Mary Isabel and John Walter Goodwin. He was raised in Binghamton, New York and confirmed in Trinity Memorial Episcopal Church. He attended the Binghamton public schools and graduated from Binghamton Central High School in 1967. He attended Broome Community College and graduated from Union University, Albany, New York College of Pharmacy in 1972 with a B.S. in Pharmacy.



Following his graduation he was employed by CVS Pharmacy in several locations. He was the owner of four retail pharmacies in the Binghamton area from 1977-1988. He was employed as a pharmacist at Arnot Ogden Medical Center in Elmira, New York, from 1988 until

his retirement in 2010. His memberships have included local, state, and national pharmaceutical societies as well as health related community organizations and the Endicott Rotary Club. He is a commissioned Notary Public in the State of New York.

He married Marci Lynn Sternberg on July 15, 1979. They have two daughters, Jennifer and Samantha. They currently reside in Vestal, New York.

Right Worshipful Brother Goodwin was raised a Master Mason in Binghamton Lodge No. 177, F&AM, Binghamton, New York, in September of 1977. He served through the line and was elected Master in 1982. The following year he was elected Secretary, a position he held until 1999. He was named Mason of the Year by his Lodge in 1988. He has served as Secretary-Treasurer of the Broome-Chenango District Masters Council, District Masonic Brotherhood Fund Chairman, and as a member of the Grand Lodge Committee on Related Organizations. He served as a director and president of the Masonic Youth Foundation of New York. He was commissioned as the Grand Representative of the Grand Lodge of Austria near the Grand Lodge of New York in September of 2000.

Right Excellent Companion Goodwin was a member of Binghamton Chapter No. 139, Royal Arch Masons, having served as High Priest and as Secretary for several years. He is now a member of Western Broome Chapter No. 332. He served the Grand Chapter of New York as an Assistant Grand Lecturer, District Deputy Grand High Priest, and a Custodian of the Work. He was awarded the Distinguished Service Medal in Bronze by the General Grand Chapter of Royal Arch Masons International in 2011.

Right Illustrious Companion Goodwin was a member of Binghamton Council No. 24, Cryptic Masons, where he served as Illustrious Master and Treasurer. He is now a member of Ahwaga Council No. 30 following a merger. He is a member of St. George Council, Order of Anointed Kings of New York, where he served as the Thrice Illustrious Master. He was commissioned by the Grand Council of Delaware as their Grand Representative near the Grand Council of New York.

Sir Knight Goodwin was Knighted in Malta Commandery No. 21, Knights Templar, stationed at Binghamton, now in Endicott, New York, where he served as Commander in 1988 and Recorder for many years. He was Captain of the zone drill team for ten years. He holds plural memberships in The Empire State Commandery No. 83, New York; St. George Commandery No. 76, Ohio; St. Bernard Commandery No. 41, Colorado; Blaney Commandery No. 5, Illinois; and Anchorage Commandery No. 2, Alaska. He is a member of the Sovereign Order of Knights Preceptor, the Knight Crusaders of the Cross, and Past Commander associations in many jurisdictions. He holds honorary memberships in many Commanderies, Grand Commanderies, and Grand York Rite Bodies across the country.

He served the Grand Commandery of New York as a Zone Commander and Grand Representative of the Grand Commandery of Kentucky near New York and was elected Grand Warder in 1991. He served through the line and was elected and installed as the 149th Grand Commander at the 186th Annual Conclave at Suffern, New York, on September 18, 1999. Sir Knight James Morris Ward, Most Eminent Grand Master of the Grand Encampment of Knights Templar

of the United States of America, awarded him the rank and dignity of Knight Commander of the Temple in 1998.

He was appointed Right Eminent Department Commander of the North-Eastern Department by Sir Knight William Jackson Jones, Most Eminent Grand Master at the 61st Triennial Conclave in Nashville, Tennessee in 2000.

Illustrious Brother Goodwin is a member and past officer of Otseningo Bodies, Valley of Binghamton, New York, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction of the United States of America. He was coroneted a Sovereign Grand Inspector General, 33°, Honorary Member of the Supreme Council, in Boston, Massachusetts, in 2002. He is a dual member in the Valley of Toledo, Ohio.

He was awarded the Honorary Legion of Honor from DeMolay International and is a member and Past Dean of the Central New York Preceptory, Legion of Honor. He was elected a deputy member of the International Supreme Council in Seattle, Washington in 2006 and an active member in Louisville, Kentucky in 2012. He served DeMolay International as its Grand First Preceptor from 2008 to 2009.

He was a charter member of the Southern Tier York Rite College No. 126 where he served as Governor. He was awarded the Order of the Purple Cross in 1993 from the York Rite Sovereign College of North America.

He holds memberships in Christian Conclave, Red Cross of Constantine where he is Past Sovereign and honorary membership in Charlemagne Conclave in Ohio; Crusade Priory No. 57, Knights of the York Cross of Honor, where he holds Knight York Grand Cross of Honor with one quadrant; Gen. Hen-

ry Knox Council No. 139, Allied Masonic Degrees of which he is a Past Sovereign Master and a member of the Red Branch of Eri; Charles Smith Council No. 324, Allied Masonic Degrees; The Grand Council of Allied Masonic Degrees of the United States of America in which he is a line officer; Royal Order of Scotland; Star of Bethlehem Tabernacle No. V, Holy Royal Arch Knight Templar Priests where he was created a Past Preceptor and an honorary membership in Good Shepherd Tabernacle No. XXX; the Grand College of America, where he is a line officer; Celtic Council No. XXV, Knight Masons; Societas Rosicruciana in Civitatibus Foederatis, Long Island College where he holds the IX°; The High Council Societas Rosicruciana in Civitatibus Foederatis in which he is Junior Deputy Supreme Magus, Knight Grand Cross; Grand College of Rites of the United States of America in which he was Grand Chancellor in 2009; Kalurah Shriners; Aahmes Grotto, Mystic Order of Veiled Prophets of the Enchanted Realm; Lafayette Chapter No. 340, Order of the Eastern Star; Pilgrim Chapel No. 11 and Novum Eboracum Chapel No. 51, St. Thomas of Acon; and Trinity Church Assemblage of the Operatives. He was a Masonic Supervisor of Endicott Triangle No. 43, Organization of Triangles, Inc., a Masonic youth organization for girls in New York for many years.





Beauceant News



During Mary Brogan's Homecoming in San Antonio on May 20, 2012, Mrs. Jack L. Edwards, Past Supreme Worthy President, was the latest inductee into the Grand Master's Club of the Knights Templar Eye Foundation. This was presented by Sir Knight James N. Higdon, Past Grand Commander of Texas. Others pictured who have received this membership are: Mrs. R.D. Moore, Past Supreme Worthy President; Mrs. Barbara Higdon; and Mrs. John A. Brogan, Supreme Worthy President.



On October 27, 2011, Findlay Assembly No. 252, Ohio, welcomed Mrs. John A. Brogan, Supreme Worthy President, for her Official Visit. Mrs. David Roth is the Worthy President. Mrs. Kathy Yoakam and Mrs. Steven Roth were initiated into the assembly.



Knights



at the Bookshelf

By
Sir Knight John L. Palmer

The Great Secret of Solomon's Temple and the Hiding of the Arc of the Covenant, DVD, Michael Rood 2004, Last Great Day Productions, available from <http://michaelrood.tv/store-1/teachings/video>.

This DVD was referred to us by one of our Sir Knights. It consists of a two DVD set. The first 45 minutes of the first DVD consists of what I would describe as an expository sermon by Michael Rood. Rood appears to be a proponent of Christianity that differs from what I would consider to be main stream. He seems to be advocating a return to a flavor of Christianity that is much closer to its Jewish roots. He points out that some of the words in the Bible have alternate translations to those found in most versions and explains this at length. After the first 45 minutes, he begins to explain a theory about King Solomon's temple, the Temple Mound, the Arc of the Covenant, the Architect Hiram, and especially the two brazen pillars.

He had first visited Jerusalem in 1999 and had come to the conclusion that the Holy of Holies had not been located in the location which is now the Dome of the Rock, but rather under another dome some distance to the north of that location. Ironically, I had come to the same conclusion a couple of years before for entirely different reasons when I visited the site. It will be interesting to you that the dome over his proposed location was built by the Ancient Templars. He does not bring this out in the DVD and would probably not recognize this as being significant.

He goes on to describe his theory of where the original Arc of the Covenant is and how it got there due to an elaborate contingency plan devised by Solomon and the ingenious engineering designs of the Temple builders. It is certainly an interesting theory and includes information about King Solomon's quarries and the real location of the crucifixion. The theory is as plausible as many of the other theories that have been advanced.

Not surprisingly, the theory is presented as fact. The downside of the DVD is that all the information is embedded in what is obviously an evangelical sermon that espouses doctrines which contradict some of main stream church doctrine. I believe that if you are open-minded enough to ignore what you don't like about the theology, listen to the part about the Temple and the Arc, and be patient enough to wade through the first 45 minutes, you will find his theories interesting.



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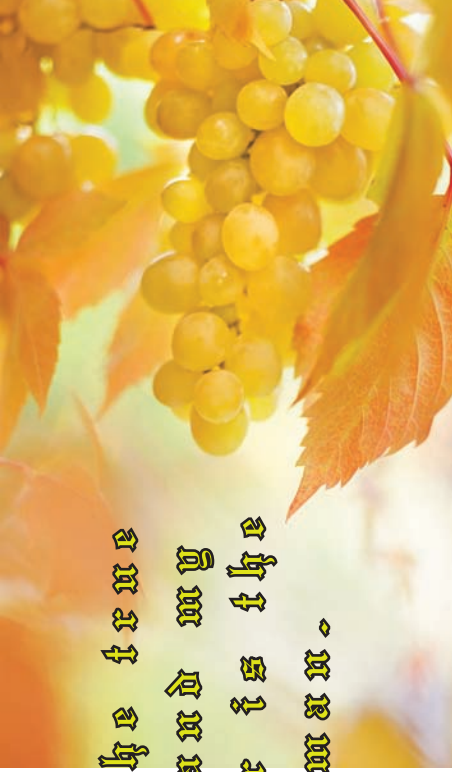
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