



Knight Templar

VOLUME LX

AUGUST 2014

NUMBER 8





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**Cover photo of monument on Malta
taken by the editor.**

Grand Encampment Web Site: <http://www.knightstemplar.org>
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Grand Master's Message

August is here again marking the end of the second year of the 66th triennium. That leaves us only one year until the 66th Triennial Conclave which will be held next August. This spring and summer has been very busy with Annual Conclaves, Department Conferences, and visits to sister Masonic organizations.

We recently had the great pleasure of attending the World Conference of Regular Masonic Grand Lodges in Bucharest, Romania, under the leadership of Most Worshipful Radu Balanescu, Grand Master of the National Grand Lodge of Romania. It was a wonderful event executed in a first class manner. It was great to see representatives from over one hundred Grand Lodges come together to discuss worldwide Freemasonry. Your officers were contacted by several Grand Lodges in Europe and South America that



are interested in having American Templary in their jurisdictions. We will follow up and see where these leads may take us. As you know we have a policy of not seeking new jurisdictions but waiting to be invited into a new area. This, we believe, is the key to our success outside of the United States. I am always amazed at the interest in American Templary around the world.

We are preparing the material for the new series of Department Conferences. Please plan on joining us at your conference. All Sir Knights, regardless of rank, are invited and encouraged to attend. You will learn something that will benefit your Masonic organizations. The officers of the Grand Encampment are also looking forward to greeting you at your upcoming Annual Conclaves. Please come out and participate. We are looking forward to seeing you "on the circuit."

Mark the date now!

**The 66th Triennial Conclave of the Grand Encampment of Knights Templar
Adam's Mark Hotel, Buffalo, NY
August 8-12, 2015**

Courteously,



David Dixon Goodwin
David Dixon Goodwin, GCT
Grand Master

The future is ours! We must seize the moment!
Every Christian Mason should be a Knight Templar.

august 2014

From the Grand Recorder's Office...



The Grand Encampment Library and Archive is seeking the “donation” of any of the old Triennial Proceedings. Anyone who is willing to donate their old copy or extra copy of Triennial Proceedings should mail them to:

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A Chat With The Managing Editor

As some of you may have noticed, the letter to the editor on page 21 of the May issue appeared to be unsigned. Actually, he did sign it. I inadvertently left his name off of the letter. The letter was written by Sir Knight Robert H. Knight.

I am informed that the content of the letters to the editors is beginning to reflect badly upon our institution and have been prevailed upon to limit these letters accordingly. Therefore, I am changing the editorial policy for letters to the editor as follows: Beginning with this issue, I will only publish letters to the editor which I am absolutely certain will not offend anyone. Additionally, this chat column will not contain my opinions but rather information you might need or want to know.

Have a great summer!

A handwritten signature in black ink, which appears to read "John".

John L. Palmer
Managing Editor

Prelate's Chapel

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

How August is August? The names of our calendar months come from the ancient Roman gods and goddesses. The original Roman calendar had ten months, and so our ending four months reflect that. The Roman Senate, when the calendar was revised, added two months, July and August, to honor Julius Caesar and Augustus Caesar. So last month and this month we sub-consciously “remember” those two Roman leaders who so defined history for centuries. Though long dead, they are still remembered.

Being remembered has always been a human need. Ancient Jewish lineage was designed to make sure that no one was forgotten. Tracing lineage today is a “big business,” especially with internet access to ancestry links.

When Jesus shared the Passover meal with his disciples the night before his death, He broke bread and shared it with his disciples to remind them that it was His body given for them. He blessed the cup of wine, passed it around, and said this was his blood, shed for us. He then added that whenever we break bread and share the cup, we do so “in remembrance” of Him.

Jesus was crucified between two thieves. One of them turned toward Jesus and asked that when He came into his kingdom, to remember him.

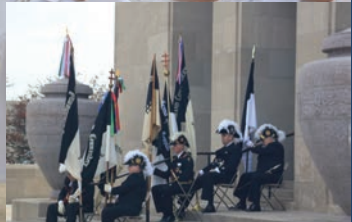
Jesus assured him that he would be with Him that day in Paradise.

While our calendar months “remember” ancient Roman gods and goddesses and two Roman iconic leaders, through Jesus Christ we are known of and by God and will never be forgotten. The promise is kept. We are never alone. The Spirit of God is with us even now and unto the end of days.



West Coast Easter 2014





Mid-America Easter 2014

MATCHING THE METHOD TO THE MESSAGE

or

How to Insure that the Lessons of Freemasonry are Heard and Understood.

By

Sir Knight W. Bruce Pruitt

Freemasonry is often defined as “a system of morality, veiled in allegory and taught by degrees.” Since the “teaching by degrees” is heavily dependent on verbal communications, it is important to study just how those verbal communications can be made most effective and how the beautiful lessons of the Craft can become meaningful and permanent in the lives of the brethren. In this article we will discuss some important elements critical to accomplishing that goal.

In the ceremonies of the Fellowcraft Degree, the candidate for Freemasonry is introduced to the Seven Liberal Arts and Sciences:

**Grammar, Rhetoric, Logic, Arithmetic,
Geometry, Music, and Astronomy**

We are indebted to the philosophers of the Middle Ages for this nomenclature and for the organization of knowledge as known by them in those days. In writing about the scholastic efforts to educate youth in the eleventh century, the historian Moshier points out that these seven topics were studied sequentially as a student progressed. The first three were referred to as the “Trivium,” translated loosely as the joining of three roads or three paths or three directions.

The latter four were called the “Quadrivium” (thus a joining of four roads etc.). They are called the Liberal Arts and Sciences to distinguish them from the crafts and mechanical operations as practiced by handicraftsmen. Albert G. Mackey, in his *Encyclopedia of Freemasonry* comments:

“The Freemasons of the Middle Ages, always anxious to elevate their profession above the profession of a mere operative art, readily assumed these liberal arts and sciences as a part of their course of knowledge, thus seeking to assimilate themselves rather to the scholars who were above them than to the workmen who were below them.”¹

References to the Liberal Arts and Sciences are found in the *Old Constitutions*, such as the *Lansdowne Manuscript* (1560) and the *Regius, (or Halliwell) Manuscript* (about 1390). In the *Regius*, the order was different, with Geometry being listed last instead of fifth as it is today. It is not surprising that in 1717 with the “reorganization” of English Freemasonry, the Seven Liberal Arts and Sciences were incorporated into the ritual. They were initially

used in the First Degree, which was the basic and essential degree. They were later moved to the Fellowcraft, since that degree is more symbolic of science, where they were made a part of the lesson of the winding staircase.

In current times, a candidate is now told: "The greatest of these is geometry." It is not surprising that the concept of points, lines, and solid bodies should be extremely important to operative masonry. To quote the ritual:

"Geometry, the first and noblest of sciences and the basis on which the superstructure of Freemasonry is erected."²

In addition to the significance of Geometry, another of the Seven Arts and Sciences is also extremely valuable, especially considering the methods by which the lessons and traditions of the Craft are communicated over time. The teachings of Freemasonry are heavily communicated verbally, through ceremonies, lectures, charges, and obligations. Even with the new opportunities to use visual presentations to explain parts of the degrees, nothing has supplanted the tried and true idea of "from mouth to ear." One could say that, while Geometry is valuable for Entered Apprentices and Fellowcrafts from an "operative" point of view, another science is employed by the Master Mason – that is the leaders and teachers of the Lodge. That art is rhetoric. Rhetoric is defined by Webster as the art of effective speaking. Here again though, we are indebted to Illustrious Brother Mackey for a clearer understanding of this art:

"Rhetoric is the art of embellishing language with the ornaments of construc-

tion, so to enable the speaker to affect or persuade his hearers. It supposes and requires a proper acquaintance with the rest of the Liberal Arts..."³

Perhaps it is even more interesting to look at the wording from the old *Constitutions* as found in the *Harleian Manuscripts* (Number 1942):

"retoricke that teacheth a man to speak faire and in subtill terms"⁴

It is the application of all those disciplines necessary to adequately convey the desired information. There is much more to getting a message across than just pronouncing words. We need to "match the method to the message." Much depends on word emphasis, volume, speed, pronunciation, and enthusiasm. While Geometry is employed by the "working" mason, rhetoric is greatly needed by the Lodge Master, coaches, Inspectors, Grand Masters, and all other Brothers when presenting lectures and ritual.

One might imagine a young Entered Apprentice being asked by a friend how he enjoyed his first degree and how he felt about now becoming a Mason. The answer might be something like this:

"Well, the men were really friendly, and I think I am going to enjoy the fellowship, but I am afraid I didn't get the full message of the degree itself. The Master and other brothers must have worked awfully hard to memorize all of those lec-

tures and things. I'm not hard of hearing, but they talked so low and so fast that I didn't understand a lot of what they were saying. The Master talked in a kind of monotone, and I almost went to sleep."

What a shame if that were true too often. Masons do work hard at memory, and major emphasis is given to getting the words just right. There is more to effective communications, however. We must first give major thought to the one receiving the words and ideas and then develop the practices that make for complete understanding and a pleasing experience.

Most Worshipful Brother Harry Truman, Grand Master and President of the United States, had several things to say about communicating:

"A good speaker genuinely likes people; he respects his listeners."

and also:

"Sometimes I forget the microphone and the formality and really warm up, but you will note that it is usually when I want to drive home some important facts and not just phraseology"⁵

Brother Truman served in Missouri as District Lecturer and District Deputy Grand Master for five years.⁴ He was known as one of the most proficient lecturers of his day, and he even participated in degrees during his term as President. He was especially interested

knight templar

in public speaking and was certainly a successful campaigner.

Listeners expect to receive something of benefit for their time and attention. It has been shown that there are several different things that a listener may look forward to getting, such as information, inspiration, education, entertainment, direction, warning, insight, supplication, or demands. The list could be very long. The respect that is due to a listener places a heavy burden on the speaker to ensure that, whatever the message, it is delivered in the most effective and profitable manner possible.

As members of the Masonic Fraternity progress through the various offices that lead to serving as Worshipful Master, total emphasis is given to memory. We practice the degree work and usually have a coach or prompter to correct us when we skip a word, give the wrong word, or get phrases mixed up. We attempt to deliver a lecture, or any part of a degree ceremony, by saying just the right word at just the right time. If we are going to endure all of that pain and stress of memorization, doesn't it make sense that we want the listener to actually get the full message?

It appears to me that we leaders and communicators within the fraternity have lost sight of a discipline that was considered important during an earlier culture. It was taught in schools for many years. Contests were held similar to spelling bees and math exercises. The subject I have in mind is "elocution." Elocution is just another word for rhetoric; it is simply defined as: "The art of effective public speaking." It is, indeed, an art, because it requires study, practice, and concentration on

basic principles. It involves proper pronunciation, loudness, correct speed of speaking, proper emphasis of key words, and breath control. Some people come about it more naturally than others, but that is true of all art. However, elocution can be learned, and we are convinced that it must be learned and emphasized if our members are going to really understand the importance and beauty of our Masonic ritual.

A Formula for Success

In this article, I am proposing that there is a very simple but effective method to exemplify, learn, and remember the basic elements of elocution and rhetoric. This method is in the form of a “mathematical-type” formula. It doesn’t require a proficiency in higher math to be understood. It is plain addition and division, but it clearly gets the message across. Here it is:

$$Au = (Vs + E) / St$$

The meaning might not be obvious. Perhaps it will help to give some definitions.

Au — represents the amount of understanding that takes place when information is transferred by word of mouth. This represents the purpose for talking in the first place. In every case, as Most Worshipful Brother Truman said, we want the listener to understand the full meaning of the delivery. Unless information is truly communicated, the time and effort expended is completely wasted and is only “breathing into the wind.”

Vs — is defined as the voice sound. In other words, if the sound being projected is not loud enough, it is impossible for the ear to receive what is be-

ing transmitted. If the listener is thirty feet away, he should not be talked to as if he were close up and face-to-face. Some of the Masonic youth groups are good at teaching this lesson. The young ladies and gentlemen are told that they have a “big voice” that must be used in public delivery that is different from their normal speaking or “little voice.” What we are talking about is projection. That refers to a concentrated effort to bring breath and resonance into play. One needs to think consciously about speaking to people some distance away and put some effort into it.

Unfortunately, many people think their voice is sufficiently loud because it resonates in their own ears. You will hear them say, “Oh, I don’t need a microphone,” when they really do. There is a helpful saying used by professional singers and lecturers: “Don’t forget the little lady in the back of the balcony!” Brother Teddy Roosevelt said: “Speak softly and carry a big stick.” We could say: “Speak loudly and you won’t need a big stick in order to wake up the listener!”

E — represents an element that is demonstrated by the voice but originates somewhere else in the body. It is the enthusiasm of the speaker for the subject at hand. Dull, monotone delivery with no emphasis or emotion communicates: “I am really not interested in what I am saying.” If the speaker does not have a real enthusiasm in heart and mind for the subject, that fact comes through in the manner of delivery. As Masonic leaders, the more time and effort we give to the study of and appreciation for the deep meaning of our ritual, the more effective we will be in commu-

nicating it. It is obvious that Vs (volume) and E (emphasis) go hand in hand. Just listen to an effective minister or a political candidate, and the marriage of volume of the voice and enthusiasm comes through loud and clear. Refer again to the quote above from Brother Truman on enthusiasm.

St — is the third element on the right side of this equation and presents a negative influence. It tends to diminish the strong voice and the enthusiasm of the speaker. This element is the speed of talking. The great temptation in recitation of a memorized piece is to hurry and get it over as soon as possible! The speaker is unconsciously afraid that if he pauses or talks slowly, he will lose concentration and forget the words. In reality, speech that is too rapid is annoying to the listener, harder to comprehend, and also conveys a lack of enthusiasm.

It would be hard to try to quantify the results of this equation by putting in numbers. However, the author has conducted experiments which proved that a properly-spaced delivery consumes words at about one half the rate of simply reading through the material at a normal pace. Thus, the audience will likely retain twice the amount of information that is given slowly and with variations in the pace, as opposed to rapid reading or reciting as fast as possible.

This simple formula demonstrates that sufficiently loud speech and enthusiasm increase understanding, while rapid speech decreases understanding.

The Pregnant Pause

One of the most effective elements in elocution is the pause. As a part of knight templar

maintaining a slow, deliberate speed of talking, taking an occasional break not only helps the speaker to get a breath but conveys a specific message to the listener. It says, "Pay attention; what I am about to say is important!" Some experienced speakers actually begin their talk with a pause. They simply wait, look around, and begin speaking when they sense that the audience is anxious to hear the first words.

Key Words

Not every word in a lecture, or even in normal conversation, has the same meaning. Try saying: "I love you" to your spouse or some other family member in a low monotone without enthusiasm. She would certainly reply, "Say it like you mean it!" A much more pleasant reaction will come from: "I L-O-V-E you!" Now, giving a Masonic lecture is not the same as saying sweet things to a loved one, but the point is obvious. Thought must be given to emphasizing key words and phrases, a critical element in effective elocution.

Don't Drop Off the Cliff

One bad habit in public delivery probably takes more thought and effort than any other factor of elocution. There is a natural tendency to pronounce the last word in a sentence or phrase much softer than the preceding words. This practice may have something to do with breath control. One might be getting shorter of breath at the end of a sentence or may think that they are. This situation makes a properly placed pause even more important so that one does not get short of breath. In either

case, care must be taken not to “drop off the cliff” when you get to a break in the text. A bit of practice will show the lecturer how common this habit is. It just seems natural but must be avoided, or the complete meaning can be lost. A good tendency would be to consciously emphasize, in a small way, the last word when you come to a break.

About Public Address Systems

It would be fair at this point to say a few words about microphones and public address systems. All of the concerns about proper speaking cannot be solved by adding electronic amplification in a Lodge room. Certainly, public address systems are needed for large auditoriums and outdoors. They should not be necessary all the time, however. There are a number of negative aspects to having them in an average meeting room. First, recognize that an amplifier is really for the benefit of the listener, not the speaker. It just makes the sound louder. It doesn't change the need for proper elocution. Proper use of a microphone is not easy and needs practice and careful thought. You have to keep thinking “Do I have the mike in the right position? Is the sound getting through?” It could make for a distraction from the subject matter and can cause a loss of concentration. That has been learned from long experience.

If a speaker is using a stationary microphone, he cannot keep looking back and forth around the room. Some of the words always get lost, and it is very annoying. With a portable microphone, one has the flexibility to move around, but the microphone must be kept close to the mouth, and only one hand can

be used for any gestures or emphasis. Cordless clip-ons are the latest development, and they are good but expensive. Another limitation of public address systems is the need for a technician to set up, monitor, and control the volume. Some disadvantages of amplification are the distortion of the voice, feedback, and occasionally a “buzz.” The natural voice is always more pleasant than even the best electronic system. A good clear voice often works fine, but help can be used when necessary.

Getting Back to Basics

When a sports team is in a slump and needs to do some hard work to get back in a winning mode, the coach or general manager usually says “We’ve just got to get back to basics!” It means to review again the principles and practices that are effective and have been used through time to perfect whatever discipline is at hand. That concept can be used in almost any situation and certainly so for Masonic delivery. We can take Freemasonry’s basic definition: “A system of morality, veiled in allegory, and taught by symbols,” and we can add “and communicated by word of mouth!” There is no argument that communicating Masonic principles and concepts is primarily accomplished through speaking.

This article is intended to encourage emphasis on rhetoric and elocution. We want to challenge all the members of the Masonic Fraternity to pay as close attention to the method we use in delivering our message as we do to the accuracy of the words. This charge is especially important to those who have the responsibility of being Inspectors, grand

officers, Masonic education committees, presiding officers, and Lodge coaches. Such groups as research Lodges and table Lodges should be good venues for practice and companion feedback.

I was very encouraged to see support for the opinions expressed in this article in a contemporary paper. It dealt with the important changes that take place when a man becomes a Mason. In the *Journal of the Masonic Society*, Brother Scott Kenney reported on his study of the broad subject of change. He interviewed one hundred twenty-nine Freemasons, and he discussed in his article the various effects that Freemasonry has had on those brothers. One paragraph in the report is particularly relevant to our thesis, and shows that application of the rules of rhetoric and elocution can indeed have a beneficial result:

“In perhaps the most notable example, twenty-three respondents claimed involvement in Freemasonry had helped them to overcome fear and learn to speak in public. Given their claim to feel “supported if I make a mistake,” there seemed to be a progressive improvement over time from “stammering and stuttering” at first, through “becoming a better communicator,” to developing “confidence eventually to take on Masonic leadership roles.”⁷

The above statements demonstrate that significant improvement can be made, not only in qualification but in the enjoyment of public speaking. This

is specifically true in the delivering of a degree, in increasing the understanding of Masonic principles, in the education of new members, and in the encouragement of older members who are perhaps a bit hard of hearing to continue attending Lodge meetings.

Summary

To summarize and to review the overall thesis, we will take one more look at the most basic elements needed to achieve effective communications.

- (a) Talk loudly enough to be heard in the back of the Lodge room.
- (b) Talk slowly enough to be easily understood.
- (c) Be enthusiastic. Enjoy your subject.
- (d) Pause at appropriate times and emphasize key words.
- (e) Don't drop the last word in a sentence.
- (f) Memorize the formula for success: **$Au = (Vs + E) / St$**

Proper elocution can be fun and extremely rewarding, both to the individual and to any organization that calls for verbal communication. This is especially true with respect to the family of Freemasonry. Heed the advice of Most Worshipful Brother Truman. The listener is the most important person, and the reason for all of the effort of the speaker.

W. Bruce Pruitt is Past Grand Commander of the Grand Commandery of California, Past Grand Preceptor of the Grand College of America of Holy Royal Arch Knight Templar Priests, a Knight Commander of the Temple, Grand Cross of the Temple, and a holder of the prestigious Grand Encampment National Award. He resides at 8555 Edenbridge Way, Roseville, CA 95747-6383 and can be contacted at wbruiitt@aol.com.

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Knights Templar Eye Foundation

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We publish 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.

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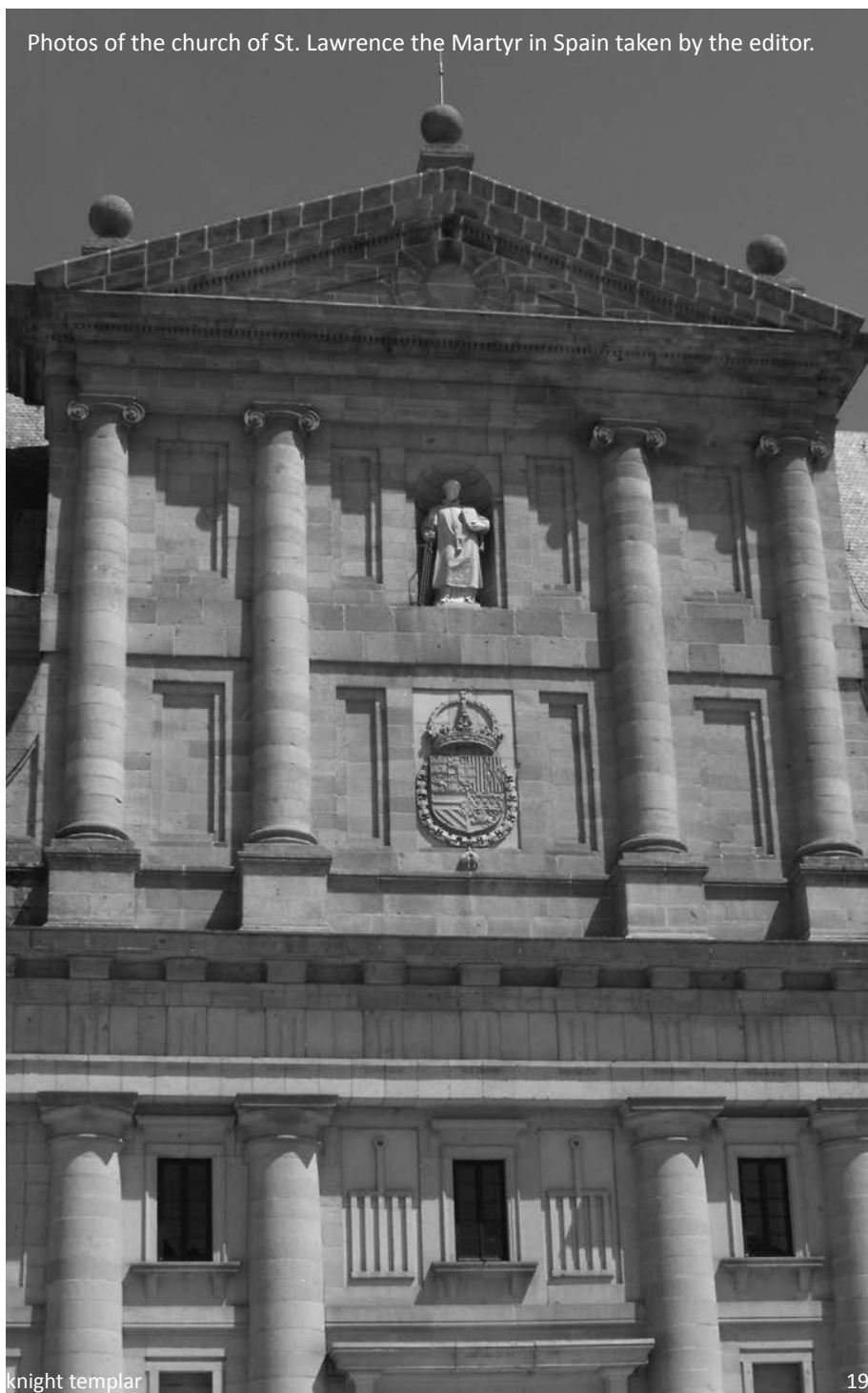
Photo of Cathedral at Troyes, France by editor.

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.



Photos of the church of St. Lawrence the Martyr in Spain taken by the editor.



IN MEMORIAM



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Born: January 8, 1934
Died: February 11, 2014

William A. Howard
Florida
Grand Commander 1988
Born: July 28, 1933
Died: May 22, 2014

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KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

Dates for 2015 Knights Templar Holy Land Pilgrimage:

Group 1, February 9 - 19, 2015

Group 2, February 23 - March 5, 2015

All forms from each Grand Commandery Committee on the Holy Land or Grand Recorder (nomination form, certification form, and check) are due to Sir Knight Emmett Mills (Grand Encampment Chairman) no later than October 15, 2014.

The Case For Hiram Abiff

By
Mr. Anthony H. Duval

The year was 1000 B.C.; the place was the ancient Near East. A new king, the fabled Solomon, sat on the throne of an up and coming regional power called Israel. Conquered by the warrior, King David, it stretched from the borders of Egypt to the plains of western Asia. To the north was Phoenicia (modern Lebanon) with its cities of Tyre, Biblos, and Sidon strung like pearls along the Mediterranean coast. The Phoenicians were a seafaring people of traders and merchants. Their written alphabet, the Phoenician script, was the lingua-franca of the civilized world of the time. This alphabet was adopted by the Israelite dynasty of David to document the story of its rise. The King of Tyre is called Hiram. Like Solomon and David before him, he is a man to be reckoned with. Unlike Solomon who outshines him in glory, King Hiram is historically and independently attested in extra-biblical sources. His name is engraved on a sarcophagus found near the Phoenician coast.

Upon this background of ancient kings and kingdoms, we read in the Biblical book of Kings (I Kings 5) and in the third chapter of Second Chronicles, a detailed account of the building of the Temple in Jerusalem. In order to begin the Temple's construction (no little undertaking as the *Bible* makes clear), King Solomon asked Hiram to send him cedar wood and other supplies along with a master artisan who could work in stone; "a cunning man" who could work gold,

silver, brass, and iron; who knew how to work in purple and crimson; a master stone mason and chief architect who would be in charge of the work force required for the undertaking. In describing this "cunning man," the *Bible* says that "King Solomon sent and fetched Hiram out of Tyre. He was the son of a widow woman of the Tribe of Naphtili, and his father was a man of Tyre."

It is clear from the Biblical account that written correspondence was carried out between the two kings. According to the historian, Josephus, writing in Roman times, "copies of this correspondence were preserved both in the Hebrew and Tyrian archives and were still existent in his day" (*Antiquities* 8:28). According to Masonic tradition, the cunning artisan mentioned in the *Bible* is called Hiram Abiff. The particular name "Abiff" is not found in the Biblical account. From whence did it come? We shall leave this question for further discussion later in the article. Let us start here with the premise that the Masonic Hiram Abiff was an actual historical figure of whom the Masons somehow acquired extra-Biblical knowledge.

What can we say about the linguistic possibilities of such a name within the context of the times and the ancient Semitic languages? We can only speak here of the possibility that a name of such a man might have survived in the traditions of Tyre to be later picked up by the Templars during the crusades two thou-

sand years later. Such an idea, though improbable, is not impossible. That there was a Templar presence in the principality of Tyre during the crusades is a certainty. They could have stumbled on such a name in the archives of Tyre if such archives still existed as attested by Josephus.

Let us now discuss the Hiram Abiff of Masonic tradition. It states that he was the Master Mason sent by King Hiram to Solomon. In charge of a workforce of many thousands of laborers and artisans, Hiram Abiff was the Grand Master and architect over the entire project. One tradition says that among the common laborers, craftsmen, and master masons, were fifteen men of the highest rank of artisan. These fifteen conspired, so the story goes, to petition Hiram Abiff, their boss, to elevate them to the status of Grand Masters in order to improve their lot within the system. This, the master architect refused, explaining that only King Solomon himself or King Hiram could sanction such a request.

Angered at being put off, they murdered Hiram Abiff in a doorway of the Temple and hid his body in the rubble of the construction site. This they did, thinking that with the chief architect out of the way, Solomon would have no choice but to appoint them in his place. The three murderers; Jubela, Jubelo, and Jubelum by name, fled to the coastal town of Yaffo (Joppa) where they were tracked down by Solomon's men. Brought back to Jerusalem, they were judged, found guilty, and executed for their crime. Quite an extraordinary story! Could it be true?

Of the name Abiff itself, the following can be said: It may be an abbreviation of Masonic origin or code, each letter of

the name standing for a word or key to something else which only an adept or initiate might understand. We will speak of this matter more fully when discussing the name "Abiff" in an allegorical sense. Of the name "Hiram" there is no problem. The name is Biblically attested and is of Hebrew or Phoenician origin. It means simply "high born."

The Phoenician King Hiram is known to have lived in the 10th century B.C. between the years 980-947 B.C., roughly parallel to Solomon's reign. This was the same Phoenician king who built ships for the Israelites at the port of Etsion Geber (modern Eilat). These ships were piloted by Tyrian navigators who set sail in quest for King Solomon's mines. (II Chronicles 8:14-17). Another Tyrian sarcophagus bearing the name "Ahiram" and dated to the same period could conceivably relate to the same dynasty of the Biblical Hiram. It bears an inscription and a curse. "This coffin was made by Ethbaal son of Ahiram king of Byblos (Gval) as the resting place for his father. If any ruler or governor or general should harm this coffin, may his scepter be broken." The inscription engraved on the sarcophagus in a twenty-two consonant alphabetic script of the Phoenicians, is of the same alphabet and letter style used by the Israelites at the time of the first Temple and was the script used to write the original Old Testament of the *Bible*. The Ahiram inscription was found in 1923 at Byblos and contains thirty-eight words. It is one of the longest existent inscriptions in the old Phoenician script ever found.

When we turn to the second element of the Masonic name "Hiram Abiff" i.e., "Abiff," we run into trouble. This part of the name is clearly not Hebrew nor is it

Phoenician or Arabic in origin.

One might argue that it is a later mis-transliteration of an Arabic word “bafham” meaning “understand” (v) or, understanding, knowledge etc. (n). Note the similarity of the word “Baphomet” of the Knights Templar, also believed to mean “knowledge” or “wisdom.”

In studying this problematic name “Abiff,” I had originally considered that it might represent an error, or mistransliteration of the possible Hebrew verb roots:

Afaff (to encompass)

Hafaff (to align)

Bafham (Ar.) understand

Though such readings are improbable, it is of interest that these three Semitic roots all seem to bear a relation or interpretation reminiscent of stone masons and Freemasonry i.e., “encompass” (compass), “alignment” as in the alignment of stone blocks in a wall, and a word associated with the Knights Templar taken to mean “understanding.” Concerning the names of the three ruffians who waylaid and murdered the Grand Master Hiram Abiff, we are on firmer ground, for the three names are surely Semitic and are most likely of Phoenician origin. Jubela, Jubelo, and Jubelum have a number of ancient Near Eastern root parallels.

One possibility is that they contain the name element of the chief Phoenician god, “Baal.” Another reading could be “jebel” the word for mountain in Arabic. Another possibility is “Jubal” a Hebrew personal name pronounced “yooval” and in common use in Israel today. The Masonic word “Jubelum” is eas-

ily familiar in Hebrew “yuvalim” which means “streams” or “brooks”, the “um” ending being the plural marker. Though these names or words make sense phonetically, it is very difficult to explain why three different people would all have the same name. Two could be a coincidence, but three? Fortunately, there is a way out of the dilemma, and one which I am confident is the true meaning. Jubela, Jubelo, and Jubelum are not personal names of people at all! Rather, the word, despite its apparent case endings a, o and um, is simply the name “Jubayal” i.e., the Arabic rendering of the Phoenician city of “Gval” or (Javal) a name that translates into “Byblos” in the Greek and known to us, as “Bible.”

In the following I will show that this last interpretation is the correct one, i.e., a hidden allegorical term of the Knights Templar of later times and their Masonic heirs. In order to prove this, let us go back to the 14th century A.D. when the Knights Templar were dispersed and their leaders killed. The year was 1314 A.D. The place was Paris, France. The Grand Master of the Knights Templar writhed in agony over the funeral pyre of the stake. For more than two hundred years, the Templars had fought and died on far flung fields for the glory of kings, popes, and the church—only to be betrayed by all three!

Just before the end, the dying man called out a curse upon the king and pope. The curse took effect shortly, for within the space of one year, both Philip the IV, King of France, and Pope Clement V were dead. The first from an accident and the second from poison. We return to the pyre. In the final moments before oblivion, came the last dying thoughts of the condemned man, Jacques de Molay,

last Grand Master of the Knights Templar.

The French King, deeply in debt to the Templars, had charged them with heresy, and together with the weak and vacillating Pope, had brought them before the Inquisition. In this one treacherous act, the king planned not only to erase his debt but to get his hands on the Templar treasure.

Concerning the curse of Jacques de Molay, it must be said in all fairness that no one really knows what the man at the stake said as he died over the fire. There exists no trustworthy reference, as far as I know, concerning his last words at the stake. The only sure fact is that within the space of one year, both the king and the pope were dead.

A supposed eye-witness to the burning said only that De Molay was a very brave man, showing no fear, and that their deaths would be revenged. No exact words were taken down or preserved for posterity. The popular claim that he would see both the king and pope brought before God for judgment, is also without reliable sources and seems a little bit too poetic or stylized to have actually been spoken by a real person in the throes of indescribable agony. The crackling flames and swirling smoke would have choked off any sound coming from the poor man's pyre. In short, the hearsay curse can only be taken as a combination of different things that were perhaps said to have been spoken by different people who allegedly witnessed the scene. No one really knows.

So it might be imagined that as the condemned man slowly burned on the fire, his last thoughts came in the form of questions and answers. They are not really heard nor actually spoken. Some things are better said in one language than another. What a strange thought

for a man only seconds from death! Stranger still, the words might have come in Arabic:

Question: Shoo shikloo Allah?

Answer: Shikloo ayakan howe yared.

What is the form of God?

The form of God is as he pleases (it to be.)

Question: Kif betchoof Malach el Mawet?

Answer: Hatha yat'al fi ilee yashoof.

What does the Angel of Death look like?

It depends who is looking!

Then peace and a dark tunnel that leads to the everlasting light.

So there we have it, the final reckoning and the real meaning of the word "Abiff!" Jacques de Molay is a Christ figure put to death by the church, the *Bible* (Jubayal), the pope, the Christian king, and the Inquisition. On what do we base this assertion? The proof lies in the Masonic tradition of the three murderers Jubela, Jubelo, and Jubelum who murdered Hiram Abiff in Solomon's Temple. The whole story is an allegorical condemnation of the king and the church!

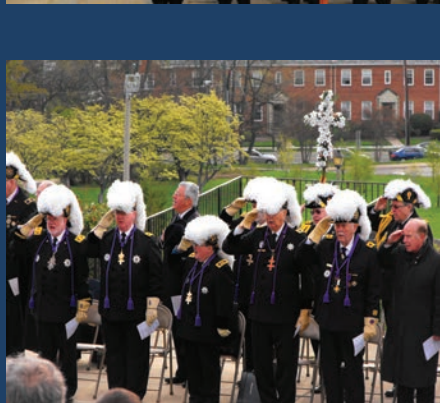
For you see, the Arabic word for the ancient Phoenician city of Gval, Byblos or *Bible* in English, is Jubayl, none other than the Masonic Jubela, Jubelo, Jubelum. What the hidden meaning of the Masonic story is saying, is that the *Bible* itself (Jubayal), the King, and the Pope were the three murderers of Hiram Abiff who is one and the same with Jacques de Molay.

After the Knights Templar were dispersed, hunted down, and murdered by the Inquisition, the survivors had to guard their tongues with extreme care,

for the king's spies were everywhere. In their hearts, the last Knights Templar cursed the church that had betrayed them. They hid their condemnations in mystery stories, secret codes, and disguised names that only brother Templars (Masons) could understand. Some fled to Scotland, others to places of refuge farther afield. Some even say that

they reached America, and perhaps they did, but that is a story for another day!

Mr. Tony Duval is in the process of seeking admission into the Ancient And Honorable Fraternity of Free and Accepted Masons. He resides in Jerusalem, Israel, and can be reached at Duvaltony1@gmail.com.



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2014 Knight Templar Pilgrimage to Templar Sites in France



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Carcassonne

Grand Encampment Awards and Honors

by

George L. Marshall, Jr., PGC, KCT, ADC
Deputy in Alabama, Grand Encampment College of Honors

In some Grand Commanderies, honor cords, badges, or distinctive medals are utilized to recognize accomplishments or achievements by Sir Knights within their respective Grand Commandery jurisdictions. This article will focus on the items or awards used by the Grand Encampment to recognize merit and eminence.

We will begin with oldest of the awards. At the 47th Triennial Conclave held in 1958, the Awards Committee made a recommendation to create an award entitled "Knight Templar Cross of Honor" (KTCH) to be given to one member per state per year. This was referred to the Templar Committee on Jurisprudence to be written in proper form and to be reported upon at the next Triennial Conclave. For whatever reason, the award was not finally approved until the 49th Triennial Conclave held in 1964. A description of the KTCH and the criteria for its awarding are found in Section 237(b) of the *Grand Encampment Constitution, Statutes, Disciplinary Rules, Standing Resolutions, Ceremonies, Forms and Approved Decisions*. In summary, these are: "An award consisting of a gold medal upon the center of which shall be a Patriarchal Cross in purple.



Around the cross shall be inscribed the words 'Knights Templar Cross of Honor.' A lapel pin in the form of the medal as described above shall also be provided. A suitable certificate of award issued by the Grand Encampment and signed by the Grand Master and the Grand Recorder bearing the seal of the

Grand Encampment thereon shall set forth the citation... A nomination for the award shall be made by the Commandery of which the nominee is a member, by a motion adopted by the Commandery and must be submitted in writing and approved by the Grand

Commander of the respective state.... The award shall be made only for exceptional and meritorious service rendered to the order, far beyond the call of duty, and beyond the service usually expected of an officer or member. No present or past elected grand officer of a Grand Commandery shall be eligible for the award. One nomination may be made from each Grand Commandery, regardless of the number of members, plus one additional nomination may be made from a Grand Commandery for each 5,000 members or major fraction thereof, during any one year... No posthumous awards shall be made."

Section 237(c) of the *Constitution* provides for a National Award. This is an award which is given by the Grand Encampment at each Triennial Conclave. It is awarded to a person (not necessarily a Knight Templar) who has made an outstanding contribution to our country through civic, professional, military, scientific, religious, etc. endeavors. Nominations for the award may be made by any Commandery or Sir Knight. Nominations are to be made to the Grand Master who may either refer the nominations to a special committee or have the Grand Encampment line officers choose the recipient. The Grand Encampment line officers or the special committee may at their discretion determine the criteria for the award. The award consists of a framed certificate and a Lucite obelisk appropriately inscribed and with the recipient's name.

Before presenting the next set of awards, a bit of history may be instructive. At the 59th Triennial Conclave in August of 1994, Most Eminent Grand Master William H. Thornley knew that the Grand Encampment had no means of recognizing a member of the order for continued service to the order, service to freemasonry, service to the community, or service to mankind. Several Grand Encampment officers, both past and present, were of the opinion that some tangible means of recognizing such service should be available to the Grand Encampment, much the same as the honors that were awarded for service in other Masonic Bodies. At the suggestion of the officers and other interested Templars, M.E.G.M. Thornley was asked to design three awards: The Knight Commander of the Temple (KCT), Companion of the Temple (CT) and the knight templar

Knight Grand Cross of the Temple (KGC). With the active and past grand officers of the Grand Encampment acting as a cadre of Knights Grand Cross of the Temple, a minimum of five members of the order were nominated in each of the Grand Commanderies based on the requirements noted above. These were then voted upon, and those who passed the ballot were invited to accept the nomination as Knight Commander of the Temple. These included candidates from each of the four service categories. A similar procedure was followed for the first Companion of the Temple recipients. This was done several times during the next three years, each time including those Knights Commander of the Temple from each Grand Commandery who were already members.

In order to oversee the KCT and KGC awards as well as to insure that the KTCH was administered according to the *Constitution*, the Grand Encampment College of Honors was instituted by M.E.G.M. William J. Jones in 2003. In addition to the KCT and KGC awards, a special version of the KGC, the Grand Cross Templar (GCT) was created in 2003 for certain members of the College of Honors. Before turning to a discussion of the KCT, CT, KGC, and GCT decorations, let us look a little more closely at the structure of the College of Honors.

The Grand Master of the Grand Encampment of Knights Templar is ex officio Grand Master of the College of Honors and is the titular head of the College. The active members of the College of Honors are the Grand Master, Deputy Grand Master, Grand Generalissimo, and Grand Captain General during the terms of their respective offices. Active membership in the College of Honors

exists only so long as a Knight Templar is serving in one of the above-named offices. No active member will ever be a “permanent” active member except the Grand Master, whose membership in the College of Honors is considered permanent by virtue of his election as Grand Master.

The Emeriti Members of the College of Honors consist of all Past Grand Masters who are permanent members of the College of Honors. The Grand Recorder and Grand Treasurer are considered Emeriti Members of the College of Honors during their terms of office only, and their membership in the College of Honors terminates at the end of their tenure in office as Grand Treasurer or Grand Recorder. Only the Grand Master and Past Grand Masters are considered Permanent Members of the College of Honors.

Each triennium, the College of Honors designates at least one but no more than two Deputies for each Grand Commandery. Any active member of the College of Honors acts as Deputy in his Grand Commandery by virtue of his active membership. Any emeritus member of the College of Honors will act as Deputy in his Grand Commandery by virtue of his emeritus membership unless there is an active member in his Grand Commandery, in which case the Emeritus Member becomes Co-Deputy, with the active member serving as the Senior Deputy. In Grand Commanderies having more than two members of the College of Honors, all serve as Co-Deputies, with any Active Member being the Senior Deputy.

All Deputy selections, except those listed in the preceding paragraph, are

made by the Grand Master and must be approved by a majority of the other active members of the College of Honors.

We will now consider the KCT award. Any holder of the KCT may make nominations for the Knight Commander of the Temple (KCT) to the Deputy in each Grand Commandery. Knights Commander of the Temple are selected by the Deputies of each state in accordance with the number allotted to each Grand Commandery, and their names are forwarded to the College of Honors. Since this honor is given for service to the order, the fraternity, the community, or mankind, it is left to the

Deputy of each Jurisdiction to prioritize nominations within the guidelines given. The Deputy is also free to accept or reject any nomination for the KCT. The number of Knights Commander of the Temple selected for each Grand Commandery annually is determined as follows:

five KCTs may be awarded to Grand Commanderies with fewer than 7,500 members. Ten KCTs may be awarded to Grand Commanderies with more than 7,500 members. Any active or emeritus member of the College of Honors has the “Right of Veto” for any nomination for the Knight Commander of the Temple. This veto can only be overturned by a unanimous vote of the active members of the College of Honors. All Department Commanders are ex officio awarded Knight Commander of the Temple if they have not previously received this distinction. The award consists of a neck jewel on a purple ribbon as shown above, a lapel pin of the same design as the center of the jewel, and



a wood-mounted certificate or patent. All Knights Commander of the Temple elect, are invested with the KCT at some appropriate occasion. A KCT Dinner, a special KCT Meeting, a Grand Commandery Conclave, or other function deemed suitable by the Deputy is appropriate. The Deputy or some holder of the Knight Commander of the Temple he so designates shall perform the investiture. The ceremony authored by M.E.P.G.M.



William H. Koon, II, or another appropriate ceremony of the Deputy's choosing may be used. The investiture may be done in public with ladies present.

An additional recognition is the Companion of the Temple (CT) award. Companions of the Temple may be nominated in the same manner as listed above for the KCT, but are not subject to any numerical limitation. All nominations must be made through the Deputy or Deputies for the program, with no exceptions. As with the KCT, any member of the College of Honors may nominate any suitable person for the Companion of the Temple with the same guidelines as listed for the Knight



Commander of the Temple. However, the recipient need not be a Knight Templar or a Mason. Both men and women are eligible for the CT award. In a similar

fashion as used for the KCT, all Companions of the Temple are to be invested with the honor utilizing a format or ceremony designated by the Deputy or one devised by R.E.P.G.C. George Marshall, Jr., and approved by M.E.P.G.M. Koon during his tenure as Grand Master. The jewel of a Companion of the Temple is shown at left. It is to be pinned on the left side of a dress, blouse, or sweater for ladies and a

blazer or suit coat for men.

Upon the election of any officer of the Grand Encampment of Knights Templar of the USA, he will be presented the Knight Grand Cross of the Temple (KGC) following his Installation into office unless he is a current holder of the same. His patent and jewel are presented at no cost to him. Should a death occur in the elected line, and an appointment made to fill a vacancy, the same shall apply, with the KGC being presented at the Installation of the new officer appointed by the Grand Master.

Additional Knights Grand Cross of the Temple may be nominated by any member of the College of Honors, but must carry

the unanimous approval of the Active Members. All Active Members must give their approval before any KGC may be awarded, either orally, or in writing.

The total numbers of Knights Grand Cross is set at twenty-four not counting elected or appointed officers of the Grand Encampment, per an original decision by M.E.P.G.M. Thornley. The original decision delineated “officers or past officers of the Grand Encampment” would not count in the twenty-four total. Accordingly, Department or Past Department Commanders are not counted toward the total of twenty-four. The Investiture of Knight Grand Cross of the Temple is performed by the Grand Master of the College of Honors, or by a member of the College of Honors that he so designates. The jewel of a KGC is shown on the previous page and is worn on the left side of the recipient’s uniform.

As previously noted, the Grand Cross Templar (GCT) is a version of the KGC, denoting membership in the College of Honors only, and is of the same level as the KGC. The jewel of a holder of the Grand Cross Templar (GCT) is pictured at right. There are no other holders other than those previously listed, namely the active and emeriti members of the College of Honors. The jewel is worn on the left side of the recipient’s uniform.

All who have received the Knight Tem-



plar Cross of Honor, Knight Commander of the Temple, Knight Grand Cross of the Temple, or Grand Cross Templar, retain the honor so long as they are members of the order. The aforementioned honors cease at the time of membership termination. Upon restoration of membership, the College of Honors may, by unanimous consent, restore said honor.

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 geomarsh@yahoo.com.

SOURCES USED

1. *Constitution, Statutes, Disciplinary Rules, Standing Resolutions, Ceremonies, Forms and Approved Decisions of the Grand Encampment of Knights Templar of the United States of America*. 2012 EDITION. Including Approved Decisions of the Grand Masters contained in 1988 digest of decisions and all decisions approved in 1910 through 2012. Revised September 30, 2012. (Available online at <http://www.knightstemplar.org/csd.pdf>)
2. Photos of KGC and GCT courtesy of Lawrence Tucker, R.E. Grand Recorder, Grand Encampment of Knights Templar of the United States of America.
3. College of Honors Guidelines, furnished by MEGM William H. Koon, II, to the author, 2009.
4. Private communication, MEPGM William H. Koon, II, 2014.



Beauceant News



A show of support was evident at Ocala Assembly No. 249 on the occasion of the Supreme Worthy President's Official Visit. Worthy President (Mrs. James) Leta Dickenson presided over the meeting which included the initiation of (Mrs. Daniel) Cynthia Hobson into our order. In addition to receiving Mrs. T. Michael Fegan, Supreme Worthy President, other members of the supreme family were: Past Supreme Worthy Presidents, Mrs. Paul Case and Mrs. Keith Dean; Supreme Preceptress, Mrs. Joseph Bongiovi; Supreme Assistant Marshal, Mrs. George Wolf; and Supreme Jewelry Committee member, Ms. Jean MacMullen. Other visitors and members participated in the meeting.



Salina Assembly No. 229 hosted Supreme Worthy President Mrs. T. Michael Fegan for her Official Visit. Worthy President Mrs. Glenn Kohr was especially delighted to have several supreme officers and committee members present for the meeting. Additional supreme officers were: Mrs. Richard Brown, Supreme Recorder; Mrs. Leo Magnuson, Supreme Standard Bearer; Ms. Sandra Applegate, Supreme Color Bearer; Mrs. Jimmie Jackson, Supreme Daughter of the Household; and Mrs. Jack Gravatt, Supreme Treasurer Emeritus. Supreme committee members were: Mrs. Gale Young, Necrology, and Mrs. Glenn Kohr, Courtesy.



Knights



at the Bookshelf

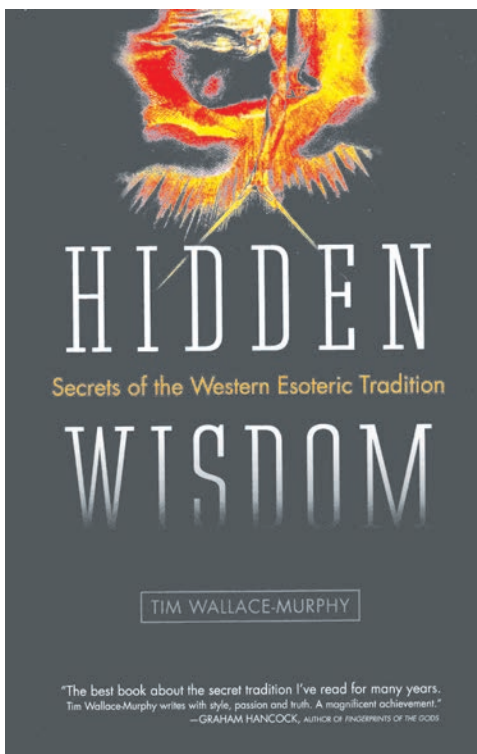
By
Sir Knight John L. Palmer

Hidden Wisdom, Secrets of the Western Esoteric Tradition by Tim Wallace-Murphy Copyright 2010, published by the Disinformation Company Ltd.
ISBN: 978-1934708-48-4.

This book explores the esoteric side of many institutions beginning in pre-historic times, including Freemasonry and Templary. The author is a scholar and a Freemason who has moved to the south of France in order to continue his studies in this area.

Although I do not agree with every conclusion to which the author arrives, he does a very thorough job of documenting his sources and is not one of those who jump to conclusions without evidence. He includes chapters on the Rosicrucians, the Celts, the Jewish traditions, the Holy Grail, the Ancient Greeks, the Egyptians, the Cathars, and the Neolithic cultures. He also addresses both world wars and both the American and French revolutions as they relate to the western esoteric traditions.

I have read many books related to these subjects and have not found all of them worth my time. This book puts forth some ideas that seem plausible to me and which I had not previously encountered. The book is well noted and contains an extensive bibliography. If this subject interests you, this book will be a good addition to your reference library.



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**Cast thy bread upon the
waters: for thou shalt
find it after many days.
Eccles. 11:1**

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