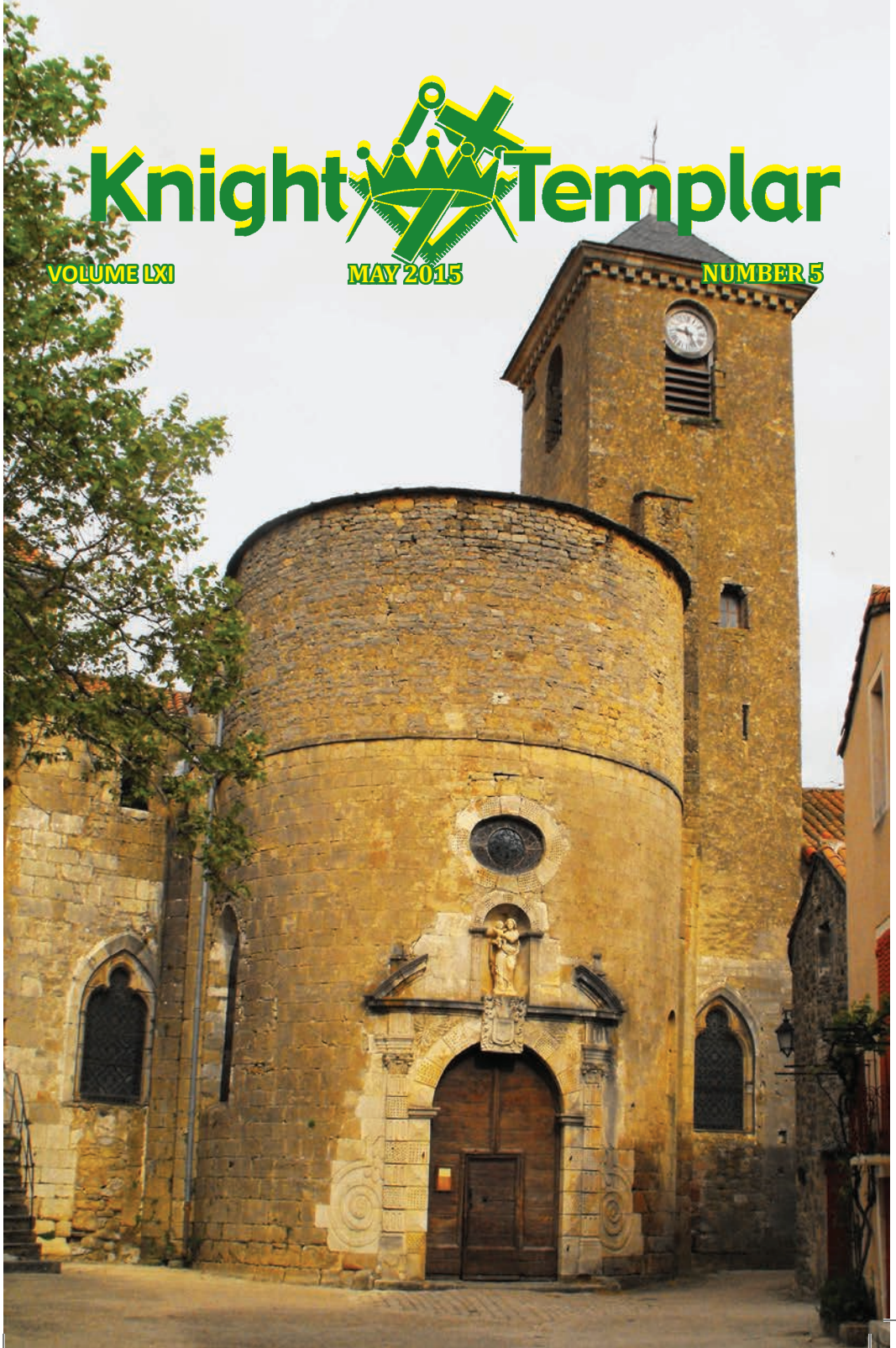


Knight Templar

VOLUME LXI

MAY 2015

NUMBER 5



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Knight Templar

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Cover photo of the gates of the Templar Commanderie of Sainte Eulalie in France was taken by the editor.

Grand Master's Message

We are about one hundred days from the end of the 66th triennium of the Grand Encampment. Those of you who wish to attend the Triennial Conclave and participate in directing the future of Templary should have made your reservations by now. The rooms are filling up fast. Please remember that it is the responsibility of each Grand Commander, Deputy Grand Commander, Grand Generalissimo, and Grand Captain General to attend and represent their Grand Commandery. Each Commander, Generalissimo, and Captain General of Subordinate Commanderies should also attend. Each Past Grand Commander is a voting member and invited to participate. We need the input of all voting members to move Templary forward! Please remember that all Sir Knights and ladies are invited. You don't have to be a voting delegate to attend and enjoy the great activities planned for the session. Make your reservations today!



On another note, have you replaced yourself in your Commandery? Have you asked an eligible Companion to join your Commandery? I believe that you love our fine Christian order and enjoy the camaraderie of your fellow Sir Knights. Don't you think that your non-Templar Brothers and Companions would also enjoy it as much as you do? Aren't you proud to be a Knight Templar? If so, please look around our Masonic fraternity and ask our Brothers to join us in Christian Freemasonry. While we are at it, let's look around our circle of acquaintances for men who would make good Freemasons. The best legacy that we can leave upon Templary is passing it along to the next generation of Templars in just a little better shape than that in which we received it.

On May 10th we will celebrate Mother's Day. Our Mothers have not only given us life but have taught us the moral values that have made us the Templars that we are today. Please take time to thank, honor, or remember you Mother for all that she has done for you!

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

Reservations may be made online from our website at:
<http://www.knightstemplar.org>

We look forward to seeing you at an Annual Conclave or Department Conference in the near future.

Courteously,



David Dixon Goodwin, GCT
Grand Master

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

may 2015

**66th Triennial Conclave
Grand Encampment of Knights Templar**

ABBREVIATED SCHEDULE

ALL EVENTS WILL BE HELD AT THE ADAMS MARK HOTEL, BUFFALO, NEW YORK

Friday, August 7, 2015

REGISTRATION	1:00PM to 4:00PM
DRILL JUDGES' MEETING	1:00PM to 3:00PM
DRILL CAPTAINS' MEETING	3:00PM to 5:00PM

Saturday, August 8, 2015

DRILL COMPETITION	7:00AM to 5:00PM
REGISTRATION	9:00AM to 4:00PM
JURISPRUDENCE COMMITTEE	9:00AM to 10:30AM
FINANCE COMMITTEE	11:00AM to 1:00PM
KNIGHTS TEMPLAR EDUCATIONAL FOUNDATION	3:00PM to 4:00PM
PASS-IN-REVIEW & DRILL AWARDS	5:00PM to 6:00PM
DRILL TEAM DINNER (Ticket Required)	7:00PM to 9:00PM

Sunday, August 9, 2015

DIVINE SERVICE	8:00AM to 9:00AM
TOUR TO NIAGARA FALLS (Ticket Required)	10:00AM to 5:00PM
REGISTRATION	1:00PM to 4:00PM
GRAND MASTER'S RECEPTION (Ticket Required)	8:00PM to 10:00PM

Monday, August 10, 2015

REGISTRATION	7:30AM to 4:00PM
FIRST BUSINESS SESSION (Open to all)	8:00AM to 12:00PM
LADIES LUNCH (Ticket Required)	12:00PM TO 2:00PM
MEN'S LUNCH (Ticket Required)	12:00PM TO 1:00PM
SECOND BUSINESS SESSION (Tiled)	1:00PM to 5:00PM
GRAND MASTER'S FAMILY DINNER (By Invitation)	6:00PM to 9:00PM
STATE DINNERS (As Requested)	6:00PM to 9:00PM

Tuesday, August 11, 2015

45R'S BREAKFAST (Ticket Required)	6:30AM to 7:30AM
REGISTRATION	7:30AM to 10:00AM
THIRD BUSINESS SESSION (Tiled)	8:00AM to 12:00PM
PRIVATE LADIES LUNCH (Ticket Required)	12:00 to 2:00PM
JOINT LUNCH (Ticket Required)	12:00 to 1:00PM
FOURTH BUSINESS SESSION (Tiled)	1:00PM to 4:00PM
GRAND MASTER'S BANQUET (Ticket Required)	6:00PM to 9:00PM

Wednesday, August 12, 2015

BREAKFAST (Ticket Required)	6:00AM to 7:30AM
FIFTH BUSINESS SESSION (Tiled)	8:00AM to 9:00AM
INSTALLATION OF OFFICERS	9:00AM to 10:00AM
GRAND MASTER'S FAMILY DINNER (By Invitation)	6:00PM to 9:00PM

Reservations may be made online from our website at:

knight templar

<http://www.knightstemplar.org>

Prelate's Chapel

by

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

It's the wonderful month of May! Many of us have had a cold, snowy, icy winter, and it's great to be in spring-time, to see flowers bloom, the tree-buds burst into full leaves, and to look forward to summer. I am reminded of that verse from the John of Damascus hymn, "Come, ye faithful, raise the strain;" "'Tis the spring of souls today; Christ hath burst his prison, ... all the winter of our sins, long and dark, is flying from His light, to whom we give laud and praise undying."

Last month we celebrated the resurrection of our Lord. Now, after being with them for forty days, Jesus led his disciples up a mountain and departed back to Heaven (the Ascension), but He told his disciples that they

would not be alone, that He would send the Holy Spirit to fill them with power (The Acts 1:8-9). Ten days later, in an upper room in Jerusalem, the Holy Spirit descended on each of them (Pentecost), and they went forth as Jesus told them to do (Matthew 28:18-20), making disciples of all nations. As the seasons of the earth progress from winter to spring to summer, so the seasons of Christianity are progressing from Lent to Kingdomtide.

That work is not over. With all the evil going on in our world today, it seems we are still in the winter. We need to bring the Good News of the great Captain of our Salvation to all the world around us. As Knights Templar, we need enthusiastically to march "Onward, Christian soldiers, marching as to war, with the cross of Jesus going on before!... Brothers, we are treading where the saints have trod; We are not divided, all one body we, one in hope and doctrine, one in charity."

Onward, Christian soldiers. Bring the seeds of love into full bloom in a world that is still in the winter of sin.



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Sheboygan, Wisconsin

1029 Victor K. Crooks, II
Bethel Commandery No. 98
Hanover, Pennsylvania

1030 Joseph Parnell
Anderson Commandery No. 11
Anderson, South Carolina



A Chat With The Managing Editor

In the last few years, it seems to be more stressful for me to prepare for the delivery of the various Masonic rituals in which I participate. Admittedly, there are probably too many of them, but the number was significant even thirty years ago when I was much younger. I am a little concerned that the younger guys are not as serious about ritual as us older fellows. This is one area where I differ from the youngsters. You see, Freemasonry is one of the few institutions left that uses “experiential” means to communicate its ideas and teachings. The experiential method has served humanity well for well over twenty-five thousand years, and we seem to be abandoning it within the last fifty. It does take a little longer and a good deal more effort to teach someone experientially, but the results are considerably more effective. To participate in an experience works at both the intellectual and emotional levels within our psyche, and the lessons learned in this manner permeate not only the conscious but the subconscious mind and can never be forgotten.

I agree that we have been through a period in our history where the actual meaning of the rituals we perform was sacrificed to rote memory and the perfect delivery of words which were often not understood even by those who delivered them and was, to a large extent, forgotten, but that time is past, and our fraternity is returning to a study of the deeper and more important meaning of our teachings and understanding of our role in civilization. My fear is that we will throw out the baby with the bathwater. Experiential education within our fraternity is totally dependent on some of us spending the time and effort needed to learn and deliver ritual in a sincere and impressive manner. It would be a sad loss, indeed, if this last bastion of experiential education were to go the way of the dinosaur because our younger members failed to see the value until it is too late.

So today I urge our younger readers to step up and take some of the load off of us older guys before it is too late. This is the responsibility that comes with all the privileges and wisdom you have received from the craft. Please don't wait until it is too late. Our average age as Templars is 67.5 years. You don't have much time left.

I should also mention to our older readers that if you don't give some of the responsibility up and trust these young guys to take care of the fraternity, you are taking an active role in the death of the fraternity you love. It is possible to actually love it to death. It sounds like a win-win opportunity to me.



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

John L. Palmer
Managing Editor

Charles Roome, 14th Grand Master of the Grand Encampment

(Eighth in a series on our Grand Masters)

by

Sir Knight George L. Marshall, Jr.

Most Eminent Past Grand Master Charles Roome was born in New York City on August 4, 1812, the son of Nicholas Roome and Jemima (Lewis) Roome. His father was a wealthy merchant and a leader among the Masons of the city, having served



as Worshipful Master of Independent Royal Arch Lodge No. 2 in 1809, 1810, and 1811 and as High Priest of Ancient Chapter No.

1, Royal Arch Masons, and he was a member of Columbian Commandery No.1, Knights Templar.

Charles was educated in the best public schools then existing in New York, and after receiving his education, he entered upon a business career. In 1837 he became a clerk in the Manhattan Gaslight Company. He then undertook a study of civil engineering and later became an assistant engineer in the company. In 1842 he was promoted to chief engineer and in 1855 he was elected president of the company, an office which he held until the company was merged into the Consolidated Gas Company in 1884, when he was elected president of the new corporation and continued as such until January of 1886, when he became chairman of the board of managers and continued as such until his death. Thus, his name became known in connection with the manufacture of illuminating gas in all

parts of the civilized world.

In early life, he enlisted in Company D of the Seventh Regiment of the New York State Militia, and in less than five years, he rose to the rank of Captain. During the Civil War, he assisted in organizing and equipping the 37th New York State Volunteers and was commissioned Colonel on May 29, 1862, when he served in the defense of Baltimore and received the thanks of the Secretary of War. On March 13, 1865, he was commissioned Brevet Brigadier General, United States Volunteers, "for faithful and meritorious services."



In September of 1836, he married Anna C. Wheeler, and to this union was born two daughters. After Anna's death, he married Mary Marvin Wells in June of 1859, and two sons were born of this marriage.

He was a member of various military and other organizations, among them the Grand Army of the Republic (GAR), the Military Order of the Loyal Legion of the United States (MOLLUS), the New York Historical Society, the American Institute, the Society of Mechanics and Tradesmen, and the Saint Nicholas Society, of which he was president in 1867.

His Masonic career was impressive. He was initiated, passed, and raised in January of 1866 in Kane Lodge No. 454, New York City. He served as Master in 1868, 1869, 1870, and again in 1876. He was appointed District Deputy Grand Master of

the Grand Lodge of New York in 1870 and the next year was appointed as Grand Marshal and served as such until 1876. In 1878 he was elected Deputy Grand Master, and in 1879 he became Grand Master.

One of Sir Knight Roome's proudest achievements was his role in the building of the Masonic Temple in New York City. He was a member of the Building Committee in charge of overseeing its erection and finishing, and he used his time and influence to assist in its construction. At one time, he is said to have advanced \$60,000 to help clear the Temple of indebtedness. The Temple was dedicated in 1875.

He was exalted a Royal Arch Mason in Jerusalem Chapter No. 8, Royal Arch Masons in May of 1866 and served as High Priest in 1882 and 1883. He received the Council degrees in Adelphi Council No. 7, Royal and Select Masters. In November of 1866, he was knighted in



New York Masonic Temple

Coeur de Leon Commandery No. 23 and served as Eminent Commander from 1867 to 1872. All of these bodies are located in New York City.

In 1869 he was elected Grand Sword Bearer of the Grand Commandery of New York. The following year, he was elected Grand Junior Warden and progressed through the line until, in 1875, he was elected Grand Commander. In 1880 he was elected Grand Generalissimo of the Grand Encampment of Knights Templar of the United States of

America; in 1883 he was elected Deputy Grand Master; and in 1886, at the Triennial Conclave at St. Louis, he was elected Grand Master. During his tenure from 1886 to 1889, four states completed the formation of Grand Commanderies, Oregon and Washington both in 1887 and Wyoming and Montana in 1888. The Northwest was growing, and its Templary was growing as well. Further, in 1866 the Grand Encampment and Great Priory of Canada exchanged Grand Representatives. At the Twenty-fourth Triennial Conclave of the Grand Encampment at Washington, D. C., on October 8, 1889, thirty-seven Grand Commanderies

and twenty-two constituent Subordinate Commanderies had representatives present to respond to the roll call. A special reception by President Harrison gave recognition to Templary as one of the great forces for good in the Nation. There

was not much immediate need for new legislative work. A complete ritual, fixed in print, introduced at the two previous Conclaves, demanded much internal adjustment and readjustment within the order, as such actions generally do. After a trial of three years, no change or revision of any sort was found necessary in the ritual adopted at San Francisco and St. Louis. However, room for diversity in unity and for future progress and development was left by dividing the ritual into two parts, the "Essentials" and the



"Ceremonials," a certain flexibility being left to the Grand Commanderies in the latter.

He was active in the Northern Masonic Jurisdiction of the

Scottish Rite as a member of the New York bodies, and in 1872 he received the Thirty-third Degree. He was also an Emeritus Member of Honor of the Southern Jurisdiction.

After a decline in health several months prior to his death, he finally succumbed to bronchitis and pneumonia at his home at 1:30 p.m. on June 28, 1890. His services were held at St. Thomas' Episcopal Church, where he had long been a member. In ac-

cordance with his wishes, no Masonic rites were held at the church. The white lamb-skin aprons worn by the members of Kane Lodge in attendance were the only outward display. Following the solemn church services, the body was conveyed to Green-



Wood Cemetery in Brooklyn, New York, where he received a Masonic burial service rendered by Kane Lodge. His tombstone is shown at left.

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.

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- Private e-mail communication from Sir Knight Ron Brown, REPGC (Honorary), Grand Historian, Grand Commandery Knights Templar New York, September 17, 2014

Knightly News

An online index to all the issues of the *Knight Templar* magazine from 1969 to the present is now available at the Grand Encampment website
www.knightstemplar.org!

The *Knight Templar* magazine was first published in 1955 on a bi-monthly, subscription basis. This official organ of the Grand Encampment of Knights Templar became a monthly publication in 1961, and in July of 1969, the Grand Encampment began all-member mailings.

Also beginning in 1969, pages twenty-eight and twenty-nine were devoted to the news of the individual state. Later, the grand jurisdictions used pages sixteen and seventeen for state supplements, and late in 2008, pages eighteen and nineteen were used for supplements as the number of pages in the magazine increased.

This reference index to the *Knight Templar* magazine spans the period from July of 1969 through February of 2015. Feature articles and major news highlights are listed by title and cross-referenced under author's name and often, by subject. When a listing appears for an article located on page sixteen or seventeen (pages formerly used for state supplements), this always refers to pages in the general monthly magazine — never a state supplement. If the page is indicated as one or zero, that is usually the front cover. If a page is listed as thirty-six, it is the back cover.

The PDF index can be found by accessing the Grand Encampment web site at www.knightstemplar.org and clicking on the button: "KT Magazine." You can search the document by entering a word you are looking for. It is organized alphabetically by author, title, and subject.

The actual magazines from 2008 until the present can also be found on this web page in PDF format. We are working on getting previous years up also.

Sir Knights, this was a monumental task and although Dan Pushee, our webmaster; George Marshall of our Editorial Review Board; and I were all involved, the overwhelming majority of the work was done by **Sir Knight Gary D. Moore**, a member of Commandery No. 7 of Port Huron, Michigan. Gary has worked for two solid years on this project and has used all manner of sources to complete the work. For those of you who do research work, I need not tell you what a blessing this index will be. There is no way we can adequately repay Gary for all the two years worth of work he has done on this project, but I hope many of you will join me in expressing our heartfelt thanks for all his work. He can be contacted at gary@gmasw.com.

Thank you, Gary!

Three Temples at Jerusalem

Three Millennia of Faith and Worship

By

Sir Knight J. R. Dinkel

The story of the holy temples at Jerusalem has its beginning in the history of the Hebrews and with their monotheistic deity, the God of Abraham, Isaac, and Jacob.¹ Abraham (Abram), patriarch of the Hebrews, is believed to have lived in the city-state of Ur in Mesopotamia during the second millennium B.C. and to have journeyed from there to Canaan, present day Israel, by the command of God and under His specific covenant and protection. The twelve tribes of Israel are the direct descendants of the sons of Jacob, Abraham's grandson, whose name was later changed to "Israel."

The establishment of the kingdom of Israel by God in 1000 B.C., with King Saul upon the throne, began the monarchical period during which the Israelites had a central government and state. Saul began his reign with obedience to God, but he soon became a disobedient and unworthy king and in consequence of this was struck down by the Philistines, along with all of his sons at the Battle of Mt. Gilboa in the Jezreel Valley.

David, the son of Jesse, anointed by the prophet Samuel as Saul's successor, was crowned as the second king of Israel, and after a partial subjugation of the Canaanites, he attacked and conquered the city-state of Jerusalem and made it his capital city and citadel.

Why Jerusalem, we might ask? Most capital cities of the time were founded next to major bodies of water or with

trade routes running through them to encourage trade, growth, and the accumulation of wealth. Jerusalem had none of these advantages, being inland from the Mediterranean Sea with no ancient trade routes passing through the city.

So, again, why Jerusalem? The answer is found on the hill situated high above the northwest part of the city known as Mt. Moriah. Holy writ and Masonic tradition informs us that upon this hill Abraham was about to offer up his son Isaac as a sacrifice to God, and here at a later period, King David purchased the threshing floor of Oman the Jebusite and sacrificed unto the Lord to appease His wrath after undertaking a census of all the people of Israel in direct disobedience to God's will.

It was also here on Mt. Moriah that Jacob slept and dreamed that he saw a ladder extending from that spot up into heaven, showing the gateway to the house of the Lord, with angels going to and fro, doing God's holy will.

So this singular spot, Jerusalem, was chosen by King David's son, Solomon, as the holiest spot on earth and for the site of the building of the first temple. King Solomon, the third and final king of the combined Kingdom of Israel, spent the next seven years constructing the temple as a house unto the Lord God. This temple period has been used as the basis of much of our Masonic ritual, especially our three symbolic Blue Lodge degrees.

This Temple of King Solomon was de-

stroyed by Nebuchadnezzar II, King of Babylon, on the 9th of the Jewish month of Av (August) in 586 B.C. The Jewish people were then enslaved and carried away to Babylon, only to return to Jerusalem after more than fifty years of captivity by the command of Cyrus, King of Persia, whose empire had succeeded that of the Babylonians.

Upon their return, the exiled Hebrews rebuilt the sacred temple in 516 B.C., completed on the exact site of the first. This second temple, the temple of Zerubbabel, was smaller and more modest than its predecessor, but it served until it was enlarged and beautified by Herod the Great beginning in 70 B.C. This expanded second temple (Herod's temple) is the temple that existed during the time of Christ and which was destined to be destroyed in 70 A.D. by the Roman Legions, during the Jewish rebellion.

So this second temple, like the first, was doomed to destruction, but there are references to temple building in Jerusalem within the New Testament of the *Holy Bible* that seem to refer to a "third" temple yet to be built. If constructed, this third temple must be built on the exact site of the original temples, because the Jews believe that there is a zone of holiness upon Mt. Moriah.

This third temple, alluded to in the *New Testament Book of Revelation* to John, is to be of limited use, perhaps for as little as only three years, until its own destruction signals the end of the age and, in the Christian tradition, the coming of the Lord himself in great glory to judge all mankind. As written in the *Book of Revelation*, "Then will the city of New Jerusalem² need no fourth temple, for its temple and lamp will be the Lord God Almighty Himself."

At this juncture, we can discern several striking references within the times of the building and destruction of the temples at Jerusalem. The date of the building of the Temple of Solomon is in some dispute, with many scholars putting the date around 957 B.C. The date of its destruction, however, is not in doubt, having been recorded on the 9th of Av in 586 B.C., by both the Jews and Babylonians.

Following the Babylonian exile and after the returning Jews completed their second temple, this structure survived until 70 A.D. when it was also destroyed on the 9th of Av by the Roman legions, so we see that this second temple had survived for a *total time period of 586 years!*³

Another recurrent figure is the number forty, which appears in the *Holy Bible* no less than one hundred forty-six times and generally refers to a period of testing or probation. King David reigned over Israel for forty years. Conventional dates for the reign of King Solomon, David's son, are from 970 B.C. to 931 B.C. So, if Solomon did not serve a complete year at the beginning or the end of his reign, then he, like his father David, would also have reigned for a total of forty years, the longest period of peace that has been given to Israel in all its history as an independent nation.

The book of Genesis tells us that for forty days and forty nights it rained during Noah's Flood. The Children of Israel wandered during the Exodus in the desert for forty years, Jesus spent forty days of fasting and testing in the wilderness before taking up His ministry, and He appeared to his disciples for forty days after His crucifixion before His ascension into heaven. Jesus prophesized the destruction of Jerusalem just before he was crucified in 30 A.D., and four Roman

legions did burn the city and temple to the ground forty years later, on the 9th of Av, 70 A.D., precisely the same day of the burning of the first temple by King Nebuchadnezzar II, six hundred fifty-six years before.

Another series of similarities shows a recurrent figure of seventy. The number seventy refers to the Jewish number seven times ten In the *Bible*; the number seven is the number of perfection or completion; it is the number of days of the creation of world in the *Book of Genesis* and the number of years it took to build Solomon's temple. Seven times the number ten refers to spiritual order and to divine judgment. David was thirty years of age when he became the king of Israel and then reigned for forty years, seven at Hebron and thirty-three at Jerusalem, showing us that his lifetime was seventy years. Psalm 90:10 also tells us that the years of a man's lifetime are numbered three score and ten or seventy years. During that time, a man's life is perfected, and then there follows divine judgment.

The Jews of the exile completed their second temple seventy years after the destruction of the first. Herod began the renovation of this second temple in 70 B.C. The Romans destroyed it in 70 A.D.

In the Hebrew *Kabala*, a system of Jewish mysticism, the number seventy also refers to a double-sided coin referring to unity versus disunity. With just a little thought, we can easily see how moving from unity to disunity (and vice versa), could apply to all these dates and times.

Historically, we know that the modern state of Israel was founded on May 14, 1948, sixty-six years ago, within many of our own lifetimes. As Knights Templar, we will look forward with great

interest to see what May of 2018 will bring to Israel, to us as Christians, and to the whole world.

This date, May 14, 2018, will be the 70th anniversary of the re-founding of the Jewish State of Israel on God's holy ground. Is there a movement toward unity or disunity between the Jewish and Palestinian states? The rebuilding of a third Jewish temple at Jerusalem on Mt. Moriah would surely cause great disunity with the Muslim peoples but also great unity within the Jewish peoples wherever dispersed throughout the world.

Will there be built a third and final temple in Jerusalem, and if so, will that temple also be destroyed as were its two predecessors? Will the disunity of the building and destruction of the last temple on Mt. Moriah, this holiest spot on Earth, signal the end of the age, with a final unity between creation and God's holy purpose? In three years time, on May 14, 2018, what will be revealed to us and to the world?

Notes

- ¹ The word Hebrew is considered by some historians to derive from the word *Habiru*, found in Egyptian writings of the 13th and 12th centuries B.C., and is used synonymously with Israelite to describe the Jewish people.
- ² Italics are mine - we note the reference to a New Jerusalem.
- ³ Italics are mine.

Sir Knight J. R. Dinkel is Past Commander of Beaver Valley Commandery No. 84 in Beaver County Pennsylvania. He resides in Aliquippa, Pennsylvania and can be contacted at jdcommander@comcast.net.

Knights Templar Eye Foundation, Inc.
1033 Long Prairie Road, Suite 5
Flower Mound, TX 75022-4230
Phone (214) 888-0220
Fax (214) 888-0230.



Greetings Sir Knights,

Jhis is my last time writing to you as chairman of the Voluntary Campaign, serving as chairman, working with you, has been a highlight of my Masonic life. We accomplished many great things together. With each dollar raised, we progressed forward in our fight against diseases of the eye. When Grand Master Goodwin asked me to serve three years ago, I was a bit reluctant. After prayerful consideration, I realized that I would be working with some of the finest men in the fraternity — each of you, and the answer quickly became yes.

During this triennium, four Grand Jurisdictions achieved one hundred percent in life sponsorships, which some said could not be done. You proved it could!

The 45th Campaign raised \$1,379,456, the 46th raised \$1,548,681, and the final campaign of the triennium is projected to end at around \$1,700,000. Sir Knights across the Jurisdictions of the Grand Encampment purchased 6,631 new Life Sponsorships.

We partnered with one of the premier hospitals in America, the Mayo Clinic. From this partnership came the “Knights Templar Eye Foundation, Inc. Professor of Ophthalmology Research” at the Mayo Clinic. This partnership was and will continue to be a perfect fit for both the Mayo Clinic and the Knights Templar Eye Foundation.

We continued our partnership with Eye Care America to provide direct patient services to those who qualify through over seven thousand volunteer ophthalmologists. We continued our partnership with “ONE Network.” Our support of this global education resource will be an important step toward addressing a large and growing number who suffer from vision loss. More than two hundred eighty-five million people globally are blind or visually impaired. Childhood blindness is among the top five causes of visual loss.

Nationally, research grants were awarded in the amount of \$3,360,000 through the first two years of the campaign. As I write, our Trustees are meeting with the Scientific Advisory Committee to select the next group of recipients for 2015.

I can never tell you enough how proud I am of you. Thank you for all of your hard work this triennium. There is more to be done. I know we can do it. Remember, when like minded men join together for a singular purpose, seemingly impossible things can be accomplished.

Sir Knights, it has been my pleasure to serve you, and I wish you always the very best. The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all.

Terry L. Plemons K.G.C.

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Fred M. Lohman	AZ	James C. Hutchinson, Jr.....	CT
Raymond E. Hassell	MA/RI	Thomas X. Tsirimokos	OH
Daniel L. Crone	PA	Charles C. Sherrill.....	SC
Robert M. Loflin.....	TX		

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Knights Templar Eye Foundation

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

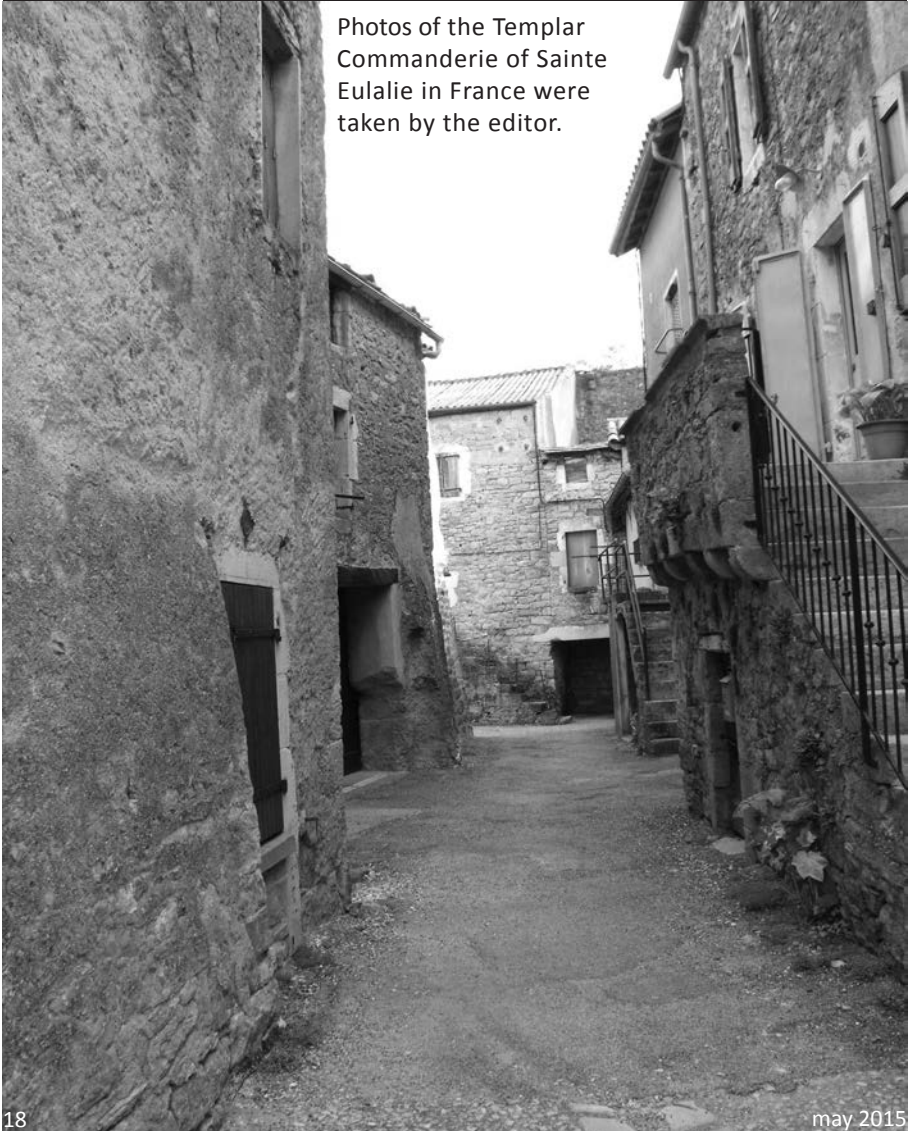
As of 2/1/2015 once 25 Grand Master's Clubs are reached, a Sword of Merit will be awarded.

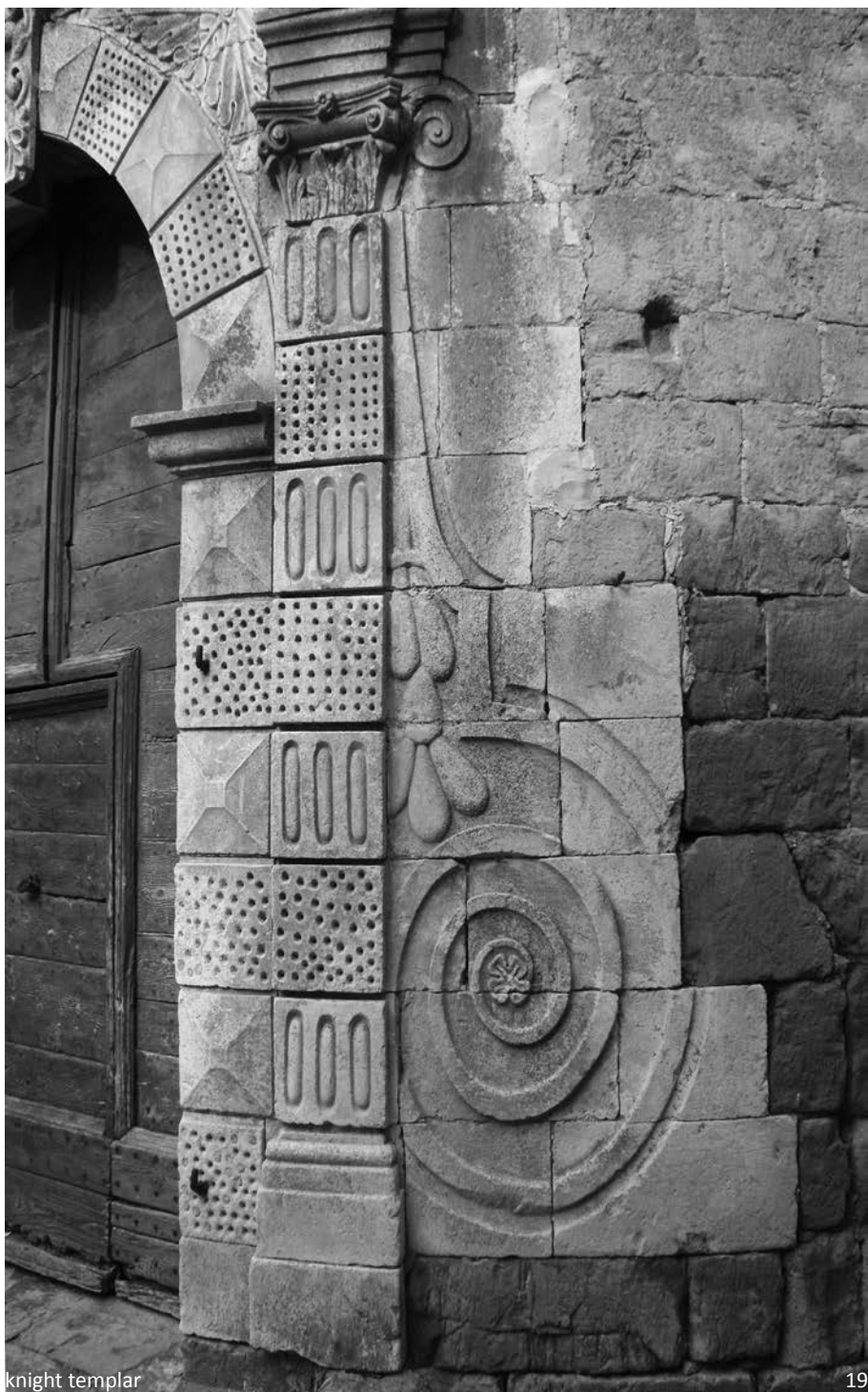
Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than 10 can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of 10. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

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 Templar
Commanderie of Sainte
Eulalie in France were
taken by the editor.





2015 Knights Templar Holy Land Pilgrimage



Pilgrim Ministers in the remnants of a Byzantine Church dating from the 5th and 6th centuries on Masada during the 2015 Knights Templar Holy Land Pilgrimage.

IN MEMORIAM



Charles A. Garnes
Pennsylvania

Grand Commander 1990
Honorary Past Department Commander
Born: March 28, 1932
Died: February 15, 2015

Henry E. LaHurreau
Indiana

Grand Commander 1999
Honorary Past Department Commander
Born: February 14, 1946
Died: February 19, 2015

Paul A. Monroe, Jr.
Arizona

Grand Commander 1999
Past Department Commander
Born: January 26, 1937
Died: February 21, 2015



Sam Lawrence Garrett, Sr.
Alabama

Grand Commander 1993
Born: March 3, 1926
Died: February 20, 2015

Maher-shal-al-hash-baz

By

Sir Knight William McClean

Inevitably, one or two Sir Knights will share the information that this is the longest name in the *Bible*. A nice bit of trivia that, but I knew there has to be more significance to this phrase in order to put such emphasis on it among Templars. Sir Knight Glen Chandler brought it to the attention of readers of "The True Word" that this phrase translates to "make haste to the prey, fall upon the spoil." That is very interesting. How does it relate to the precepts of a valiant and magnanimous order that is renowned for its deeds of charity and beneficence? Perhaps there are some obscure and long forgotten definitions of the words "prey, fall, and spoil" that would make this phrase more in keeping with what Templars aspire to. Upon consulting my dictionaries, I found only negative connotations associated with them, nothing that men of good moral character would laud or should emulate. Rather it sounds more like a phrase that should be said while greedily rubbing one's hands together followed with a sinister laugh and a little bit of drooling. "Go quickly to the prey and fall upon the spoil."

It is in fact a phrase heard by victims shouted by approaching enemy troops used to encourage their companions as they closed in for an attack. So what's going on here? As it turns out, Maher-shal-al-hash-baz is part of a prophecy.

Upon entering the Prelate's apartment, sharp eyes could detect that the *Holy Bible* is opened to the book of Isaiah, Chapter 8 where we could read,

"Moreover the Lord said unto me, 'Take thee a great roll and write in it with a man's pen concerning Ma-her-shal-al-hash-baz,' and I took unto me faithful witnesses of record, Uriah the priest and Zechariah the son of Jeberechiah, and I went unto the prophetess, and she conceived and bare a son. Then said the Lord to me, 'Call his name Ma-her-shal-al-hash-baz for before the child shall have knowledge to cry, 'My father, and my mother,' the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.'

The Lord spake unto me again saying. 'Forasmuch as this people refuseth the waters of Shiloah that go softly and rejoice in Rezin and Remaliah's son, now therefore behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory, and he shall come up over all his channels and go all over his banks, and he shall pass through Judah. He shall overflow and go over. He shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Associate yourselves, O ye people, and ye shall be broken in pieces and give ear, all ye of far countries, gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught. Speak the word and it shall not stand, for God is with us.'

For the Lord spake thus to me with a strong hand and instructed me that I should not walk in the way of this people, saying, 'Say ye not a confederacy, to

all them to whom this people shall say, a Confederacy, neither fear ye their fear, nor be afraid.

Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuary, but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

As you see, there are many folds in this passage.

Prophecy

Maher-shal-al-hash-baz, make haste to the prey and fall upon the spoil.

That phrase of encouragement among looters would raise alarm and strike fear in the minds of their soon to be victims. It is as if the Lord told Isaiah to make a large banner and to write upon it in large bold letters that everyone could read “The pirates are coming, the pirates are coming,” and he wasn’t talking about Disney pirates. He also told Isaiah to get two witnesses to this. The witnesses he chose were specific and not the friends of Isaiah, but instead those chosen were unfriendly and rivals who would be happy to truly testify to actions taken by Isaiah where he would degrade himself. He then told Isaiah to name his second son Maher-shal-al-hash-baz. Doing so would start the clock ticking on fulfillment of the prophecy. Within two years, nine months gestation plus a year and a few months of development, “For before the child shall have knowledge to cry, ‘my father and my mother,’ the riches of Damascus and the spoils of Samaria shall be taken away before the king of Assyria.”

Geography

What today comprises the modern state of Israel was divided into two states. The kingdom of Judah was to the south with Ahaz on the throne in Jerusalem. To the north lay Ephraim, with its capital at Samaria. You may recall the *Bible* story of the Good Samaritan. King Pekin ruled there. Further to the north was Syria with King Rezin ruling from Damascus, the oldest continually occupied city in the world. The big dog of the region, however, was the Assyrian Empire further to the north and east, astride the rivers Tigris and Euphrates.

NATION	CAPITAL	KING
Judah (Zion)	Jerusalem	Ahaz
Israel (Ephraim)	Samaria	Pekah the son of Re-miah
Syria (Aram)	Damascus	Rezin
Assyria(Asshur)	Ninevah	Sennacherib

Alignments

King Ahaz of Judah was a man of shaky faith, and fearing an alliance between Ephraim, the northern state of Israel, and Syria against Judah, he sought and paid for assistance from Assyria against the alliance rather than turning to the Lord, the Almighty who is ever a tower of strength to all who put their faith in him. Ahaz bribed the king of Assyria to attack Ephraim and Syria. “The riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria, for the Lord instructed me that I should not walk in the way of this people, saying ‘say ye not a confederacy, neither fear ye their

fear nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuary, but for a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

Waters

The little stream of Shiloh springs from Mount Zion on the southwesterly side of Jerusalem. It flows softly without a murmur, constantly providing for the needs of Israel and its people. Jerusalem’s existence depended upon its waters. The Assyrian empire sat astride the two great rivers Tigris and Euphrates which swell and rage out of their banks, flooding the surrounding lands. God is making a point comparing the small, humble, yet adequate waters of Israel with the mighty, yet uncontrolled rivers of Assyria. It is as if God is saying, “You don’t like what I have given you? You persist in rejecting what I give you? Then I will give you something else, but you won’t like it either, and good luck getting rid of it. Assyria will conquer the northern nation of Israel, the ten northern tribes will cease to be a nation. He will reach up to the neck but not over the head. Judah will survive but suffer much destruction.” The gold from the doors of the Temple in Jerusalem was stripped and given to the king of Assyria in an attempt to appease him. Ahaz even ordered the priest Uriah, one of the two witnesses, to convert the temple to the worship of the Assyrian gods.

By naming his son Maher-shal-hash-baz, Isaiah established a day to day living reminder, a lifetime of reminder of the prophecy and the accuracy of

Isaiah’s predictions. The eldest son of Isaiah was named Shear-Jashub (Isaiah 7:3) meaning “a remnant shall return.” This all foretold the destruction and exile that were coming, yet a remnant of the faithful would return and be preserved, leading to hope for the future. As these predictions came to pass in the short term, lifelong and centuries long, they established Isaiah’s credibility, his “street cred” in modern parlance.

Isaiah 8:18 reads “Behold, I and the children whom the Lord has given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in mount Zion.” All of these prophecies paved the way for his most famous prophecy found in Isaiah 7:14 “Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive and bear a son and shall call his name Immanuel.”

Isaiah 8:6 “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called ‘Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.’”

Sir Knight William McClean is Prelate and Past Commander of Damascus Commandery No. 2 in Jacksonville, Florida.

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.

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Government is the great fiction, through which everybody endeavors to live at the expense of everybody else.

-- Frederic Bastiat, French economist (1801-1850)

The government cannot give to anybody anything that the government does not first take from somebody else.

may 2015

The Four Masonic Elements

Part 1 of a series

By

Sir Knight David E. Stafford

Editor's Note

This article was originally presented by Dr. Stafford to the Tennessee Lodge of Research. Both he and the Lodge have granted permission to reprint it here. Because of the length, we have broken it into sections and now present it as a series in the magazine. References will be found following the last part of the series.

Freemasonry has been described as being veiled in allegory and illustrated by symbols. Through the centuries of time, the allegories and symbols of the Craft have been obscured and made only partially recognizable to the meanings they held in antiquity. The ritual, as used in each jurisdiction, has evolved and been pruned in such a manner that within the work are blurbs and sections that have little meaning in its present context or to modern Masons; however, it is within these scattered gems of purpose that a studious Mason may find great enlightenment.

One such portion of the ritual may be found with the seemingly haphazard mentioning of the four elements, water, fire, earth, and air, usually found at the conclusion of the stereoptics in the Entered Apprentice Degree. Their inclusion within the ritual seems a little awkward and misplaced, but as will be discussed within this paper, other Masonic rites use the elements in a more prominent and pronounced manner than does the common American York Rite system.

In either event, it raises the question as to why the classical elements of water, fire, earth, and air were ever introduced to the rituals of the Craft.

The American Ritual

The rituals used in American Lodges are for the most part similar. Most United States Grand Lodges confer a derivative of the Preston/Webb ritual. There are but few exceptions. The variations within the majority of the rituals adopted by United States Grand Lodges are usually only associated with the verbiage and sequence of events. Although, this ritual does illustrate the importance of our Mother Earth, the elements are not mentioned at all within the ritual of the First Degree as practiced under the auspice of the Grand Lodge of Tennessee, to whom the author owes allegiance. The following is from the 2003 edition of the Tennessee ritual, and it is very similar to Indiana's ritual (Taylor, 1975).

Our ancient brethren, we are told, served their master with freedom, fervency, and zeal, which are symbolically illustrated by chalk, charcoal, and clay. For there is nothing more free than chalk, which upon the slightest touch leaves a trace; nothing more fervent than charcoal, which when properly ignited melts the most obdurate metals; and noth-

ing more zealous than clay or our Mother Earth, for from the earth we came and unto the earth we must all inevitably return.

Another common passage found within the Preston/Webb Rituals pays little to no attention to freedom, fervency, and zeal and a larger amount to the elements. McCoy (1855) and Sickels (1868) are both examples. It will later be shown how this passage is extremely similar to the wording of an ancient Greek authority. On page 98 of Daniel Sickels' 1868 edition of *The General Ahiman Rezon and Freemason's Guide*, the ritual reads:

Our Mother Earth alone, of all the elements, has never proved unfriendly to man; the bodies of water deluge him with rain, oppress him with hail, and drown him with inundations. The air rushes in storms, prepares the tempest, and lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes. Though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield, spreading his path with flowers and his table with plenty; though she produces poison, still she supplies the antidote and returns with interest every good committed to her care, and when at last he is called upon to pass through the "dark valley of the shadow of death," she once more receives him and piously covers his remains within her bosom: this admonishes us that from it we came, and to it we must shortly return.

The Freemason's Guide to the Symbolic Degrees (Reed, 1968) welds the two afore quoted passages together in the Entered Apprentice Degree. The combination is found in the same place within the ritual, after the discourse on the virtues and before the charge. The same is done in the *Kentucky Monitor*, the *Louisiana Masonic Monitor*, New York's monitor, and the *Masonic Manual of Missouri* (Carman, 1952; Huckaby, 1927; Missouri, 1952; Pirtle, 1990). The Tennessee ritual includes the latter discourse not in the First Degree but within the Masonic Funeral Service.

These three variations appear to be the most common within the American York Rite craft degrees as practiced in the United States. Within the context of the entire discourse of the third section of the First Degree, the inclusion of references to any of the elements seems a little out of place. The reason for the inclusion of any of these variations has been questioned for at least the last sixty years, and it would probably be safe to say for much longer (Barbour, 1946; Wells, 1947).

The Elements in Other Rites

In various rites and obediences, a candidate for the First Degree of Freemasonry must endure a series of trials to prove his sincerity and character. Perhaps the trial that would be familiar to most American Freemasons would be the chamber of reflection, for many have experienced a similar trial in at least one of the concordant bodies. According to Mackey (1927), the use of the chamber of reflection prior to the Entered Apprentice Degree is common in the French and Scottish Rites, neither

of which are widely practiced within the regular Grand Lodges in the United States. The chamber of reflection will be discussed and examined later in this work.

In a 1946 article found in *The Philalethes*, Barbour discusses the use of the four elements as trials in the Rite of Misraim. Pike and Cummings (2001) spent a great deal of time in combating the legitimacy of this rite and that of Memphis in the United States. They clearly assert the spuriousness of the Rite of Misraim, the Rite of Memphis, and the one formed through their union. All three of these are frequently, albeit perhaps harshly, called Masonic bastards (Stevens, 1899).

The modern irregularity of the rite in the United States is without question; however, according to Barbour, Marc Bedarride, a former Grand Master of the Rite of Misraim in France and accused charlatan, recorded a “quite lengthy, detailed, and perhaps imaginary” description of the rite’s trials. The description includes the proselyte being caused to transverse an underground cavern, pass between two engulfing flames, to wade a swift current of water of unknown depth without extinguishing his torch, being exalted through space where his light is darkened by a blustering gust of air, and finally being hastened into a “chamber of horror” just outside of the room where he is to be initiated. This is a dramatic account of this obedience’s tri-

als, but it illustrates the passage presumably required of those seeking enlightenment within the French Rite of Misraim, at least in spirit.

Although extremely impractical within the setting of a Lodge hall, the description corresponds, in narrative, to the trials detailed within Pike’s (1993) *Porch and the Middle Chamber: Book of the Lodge* and Ambelain’s (2006) *Freemasonry in Olden Times: Ceremonies and Rituals from the Rites of*



Mezaraim and Memphis.¹ At least one current Rite of Memphis and Misraim in the United States is purportedly using Ambelain’s work (Brother Methodius, personal communication, July 15, 2008). Robert Ambelain is of Martinist fame. It appears the ritual is more heavily influenced by esoteric and occult thought than is mainstream American Masonry; however, the ritual shows a very strong similitude to Pike’s craft ritual. This is not surprising since both find their origin developing within France. Ambelain’s ritual warrants a review by anyone who is interested in variations of Masonry.

Pike’s craft rituals are not widely known within the United States. He revised the Scottish Rite version of the Craft Degrees not to be worked within the halls of a Lodge but instead as a perquisite reading for a York Rite Mason venturing through the Scottish Rite’s fourth through thirty-second degrees (Pike, 1993). This objective explains the frequent digressions within Pike’s ritual to clarify the

differences between York Rite work and Scottish Rite work. It was believed by Pike that the rites contrasted so greatly in presentation that the York Rite Mason would not be able to fully understand the lessons within the Scottish Rite without some exposure to its craft degrees. Pike believed that after familiarizing himself with the Scottish Rite version of the three degrees that a candidate for the “higher” degrees would not be puzzled by their order. To provide one example of the differences between the American York Rite craft ritual and that of the Scottish Rite, within the American York Rite ritual, the ruffians are apprehended and punished before the conclusion of the Third Degree. This is not so within the Scottish Rite workings of the degree; it is not until the completion of the 10th degree or Elu of the Fifteen, that the fullness of retribution is paid to the ruffians. The following is an examination of Pike’s use of the elements within the First Degree.

Pike’s “Blue Degrees” and the Elements

Pike’s version of the First Degree involved four tests or trials by the elements. The first trial experienced by the candidate is that of earth and involves the Chamber of Reflection. The following three trials are known as “The Journeys” and are made up of circumambulations around the Lodge with various barriers and experiences to encounter. Each journey is accredited with an element; air, water, and fire. The following is a description of each trial paraphrased from Pike’s (1993) *Porch and the Middle Chamber: Book of the Lodge* and (1996) *Esoteric Word of the 1st through 3rd Degree, According to the Ancient and Accepted Scottish Rite*.

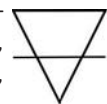


Chamber of Reflection

The first trial of a candidate for the first degree is that of earth. The proselyte is delivered to the lodge by the individual who recommended him to Masonry. The profane is promptly left in the hands of a conductor who blindfolds the proselyte and leads him about the lodge in the allusion of descending into a deep pit or catacomb. The candidate is then seated on a stool and turned over to the instruction of the preparer. The room is prepared with images of death and despair. Present also is a cup of water, a piece of bread, and dishes of salt, sulfur, and mercury.

The proselyte is left to explore the crypt and answer four written questions before him. Each question is related to the duties the candidate owes to himself, his fellow-creatures, his country, and his creator, respectively. He is instructed that once he has answered the questions and followed all the instructions, he is to ring a bell signifying his completion.

The preparer observes the candidate through a hidden wicket, and when the candidate begins to answer the questions, a disturbance outside of the chamber occurs. The proselyte hears chains rattling, cries, and a loud explosion, followed by silence. Once he answers the questions, the candi-



date is required to write a will, drink the water, eat the bread, and reflect upon the salt, sulfur, and mercury. The latter substances' connections to alchemy are explained. They are described as being representative of man's three fold being: body, mind, and spirit. The salt is a reminder of the endless cycle of the dead becoming part of the living. The smoke from burning a particle of sulfur represents good and evil thoughts. The mercury with its inability to be easily divided into portions is representative of the spirit in simple oneness. After the proselyte has completed his tasks, the preparer blindfolds the candidate and leads him back through the path from whence he arrived at the chamber.

The First Journey

The first journey represents trial by air. During this journey, the candidate is conducted three times around the lodge. He is caused to traverse objects on the floor as if passing over rocks and through hollows. All the while, sounds of thundering and loud claps are made about the journeyman. The candidate

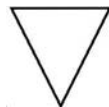


is stopped by the Junior Warden and caused to make an alarm by striking the Junior Warden on the left shoulder three times. At this point, the candidate is given a light electric shock accompanied by a loud clap of thundering sounds. After answering the Junior Warden's brief interrogation, the first journey is completed. The candidate is then informed that the element air is a representation of vitality or life. In a deeper explanation, the trial by air is said to be emblematical of the whims of life and more especially the quality of tolerance and progress from a knight templar

terrestrial to a celestial state of being.

The Second Journey

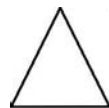
The second journey represents trial by water. During this trial, the candidate is conducted three times around the lodge. After each circumambulation, the candidate's right hand is dipped in a laver of water. The lodge is completely silent during the journey. After the third revolution, the candidate is stopped at the Senior Warden and caused



to make the regular alarm by striking him three times on the left shoulder. It is explained to the candidate that baptism by water is a symbol of purification and was used by the Essenes and John the Baptist. It is to be a reminder to the candidate that all men must be driven by a desire to serve his fellow creatures; otherwise, when fortune finds opportunity to invest him with rank and honor, he will serve himself and not the people who gave him opportunity.

The Third Journey

The third and last journey represents trial by fire. To best convey the venture taken by the candidate on the third journey, much of the description to follow is taken directly from Pike's (1996) *Esoteric Work of the 1st through the 3rd Degree*. According to the *Ancient and Accepted Scottish Rite*. The profane is once again conducted three times around the lodge. "He is continually exposed to heat which is produced by means of a long metallic tube, having at one end a mouth-piece and at the other a spirit-lamp surrounded with wire-gauze. The



tube contains lycopodium or arcanson powder which, blown upon the spirit-lamp, inflames and passes through the wire-gauze, making a hot flame. Torches may be used with cotton saturated in alcohol and powered with lycopodium which rains out in flames when the torch is shaken (p. 12).” The candidate is to clearly feel the heat from the apparatus but not to be burned. Upon the last circumambulation, the candidate is stopped by the Worshipful Master and caused to make an alarm on the Worshipful Master’s shoulder just as before. The candidate is then taught that through the baptism of both water and fire, he is symbolically free from all sin and vice. He is then instructed that the flame teaches all Masons to aspire for perfection and labor with aspiration, ardor, and zeal (very similar to freedom, fervency, and zeal in the American York Rite ritual).

Ambelain’s Ritual and the Elements

Ambelain’s *Freemasonry in Olden Times* contains two separate sets of rituals, those of the Rite of Memphis and the Rite of Mizraim. It is suggested that any reader with an interest in various Masonic craft rituals spend some time in studying these unique and beautiful systems. There are some interesting differences between Ambelain’s ritual and that of Pike. The first variation of Ambelain’s ritual from that of Pike’s is the absence of mercury, sulfur, and salt from the Chamber of Reflection. The order of the trials is different in the rituals. In Ambelain’s ritual, the order is water, air, and fire (air, water, and fire in Pike’s).

The first journey includes the candidate being conducted around the lodge with immense noise and harass-

ment. At the conclusion of the circumambulation, at the Junior Warden, the candidate’s hand is plunged into pure water for purification.

The second journey being a test of air, the candidate is led around the lodge in silence, although obstacles are still present. Stopping at the Senior Warden, the Master of Ceremonies blows three times on the candidate’s forehead.

The third and last journey is a trial by fire. The candidate is once again conducted around the lodge and stopped by the Worshipful Master. The Master of Ceremonies takes the right hand of the candidate and passes it three times through the flame of a lit candle.

These differences are only presented to give the reader a little broader view of how the elements are used in different rituals. It is hoped that a reader with an interest will seek out these rituals and read them fully, for they all have a great many gems of purpose to impart to the Masonic student.

To be continued in next month’s issue of the *Knight Templar* magazine.

¹ For other rituals, reference Arturo de Hoyos’ *Rituals of the Masonic Grand Lodge of the Sun Bayreuth, Germany*, Kessinger Publishing, 1997 and Hoyos and S. Brent Morris’ *Committed to the Flames: The History and Rituals of a Secret Masonic Rite*, A Lewis Publishing, 2007.

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EXEMPLIFICATION OF RITUAL

By

Sir Knight Wilber M. Brucker, Most Eminent Past Grand Master, Knights Templar, U.S.A.

The following article is an excerpt from a pamphlet entitled *Charting The Course*, written by Sir Knight Wilber M. Brucker, Most Eminent Past Grand Master, Knights Templar, U.S.A., and published February 15, 1965. The content is still extremely relevant to our Commanderies today. I hope you will take a moment to read and think about it. The pamphlets are still available from the Grand Encampment office.

The Ed.

The orders of Knighthood are generally conceded to contain the most beautiful and impressive ceremonies in all the realm of Masonry. The conferring of the orders is the method by which Christian Masons are enlisted and sworn to duty as a part of our militant corps.

Accordingly, the orders of Knighthood ought always to be conferred in a dignified and impressive manner. Any less is not only to cheat our petitioners but to fail miserably in our duty. No detail of preparation should be neglected. No Sir Knight selected to perform these important tasks should take them lightly or permit any other activity to prevent their performance in keeping with the best traditions of our order.

Unfortunately, in too many places, the conferring of our orders has been allowed to become a matter of routine, conducted without apparent feeling and performed by a few who happen to be "in the line" or who are available by reason of regular attendance. Where this exists to any extent, we urge thoughtful consideration of the following suggestions.

The Ritualistic Program Should be Planned

Far in advance, before any candidates are in view, this program should be planned. In most Commanderies, there should be three ritualistic cycles per year, two at home, and one area festival. A large and active Commandery might need one more. There is rarely any planned campaign for the enlistment of new members in the absence of a planned ritualistic program. Consider how embarrassed a devoted Sir Knight must be, having just convinced a Christian Mason that Templary is for him and needs him when he is unable to give a satisfactory answer to the natural and unfailing question of the important prospect or anyone who has other demands upon his time, "When would I receive the work and how much time will it require?"

The Program Should be Coordinated

First, it should avoid conflicting dates. Thus, we would not be conferring work

while Grand Lodge is in session or on the same night when there is a reception for the Grand Master anywhere in the close area or on nights when local students are graduating. Second, we should not plan Templar work just before the Chapter and Council work is to be done or just after a Shrine ceremonial if we can avoid it.

We Should Use Our Best Ritualists

The use of ritualistic casts in all of the orders is recommended. These Sir Knights need not be the officers of the Commandery. There are several good reasons for this practice.

(1) More members may be used, thus both spreading the work and permitting more members to contribute to the program.

(2) The principal officers of the Commandery are relieved of their demanding parts unless they wish to take them. If they are doing their leadership job, they scarcely have time!

(3) A clearer differentiation between leadership and ritual is made, and thus we need not, on one hand, prevent a splendid leader from functioning just because he is a poor ritualist, or on the other hand, settle for a poor ritualist in order to get a good leader, and by and large, if we use those who can give the best performance, use more men, and have less turnover in personnel, better ritualistic work will result.

Our Equipment Should be in Good Order and Ready for Use

The considerable amount of regalia and paraphernalia used in Templar work represents a large investment, and it must be ready and in good order when needed. This cannot successfully be "anybody's job." An equipment custodian should have this function to store the equipment properly; to see that it is clean, complete, and in good condition; to bring it out when needed; and to check it and put it away afterward.

Ritualistic Performances Should be Staged

The Commandery needs a "Director," a "Stage Manager," and a "Prop Man" just as in any other performance. We ought to understand that you can't put on a "show" by the efforts of the "actors" alone. Someone has to select the casts, train them, see that they know in plenty of time when they are to perform, and know they will be there or provide alternates. Someone has to set up the stage, see to the lighting, change the scenes, etc. Much can be done toward a better performance by the use of local lighting to identify different scenes, by the use of music, etc.

The Candidate is the Audience

Everything is properly played to him. No activities of the sideline members, either inside or outside the asylum, should be allowed to distract his attention. During or after the work, there may well be some social function at which he will be the honored guest.



Beauceant News



Casper Assembly No. 70, Casper, Wyoming, recently honored its twenty-five plus year members with lunch at a local restaurant for their years as members in the Social Order of the Beauceant and their service to the Assembly. The members pictured above are: Back row (Left to Right) - Mrs. Jackie Tighe, Mrs. Stan McIrvine, Mrs. Babbs Aldridge, Mrs. Joe Boster, Mrs. George Williams, and Mrs. George Worman. Seated (Left to Right) - Mrs. Katy Noah, Mrs. Margaret Edwards, and Mrs. Edwin Burgess. Other Members honored who were not in attendance were: Mrs. Joe Daniels, Mrs. Glen Gilette, Mrs. Frank Hartung, Mrs. Walter Hoshaw, Mrs. Kenneth Richards, Mrs. George Smith, and Mrs. Claybon Unger.



At the Official Visit of Park Place Assembly No. 205, Texas, held on February 2, 2015, (Mrs. Leslie) Sandra Loomis, Supreme Worthy President, presented (Mrs. John D.) Mary Hackward, Supreme Chaplain, with her fifty year emblem. (Mrs. William J., Jr.) Mona Gaye Giles is serving as Worthy President of Park Place No. 205, Texas.



Knights



at the Bookshelf

By
Sir Knight John Palmer

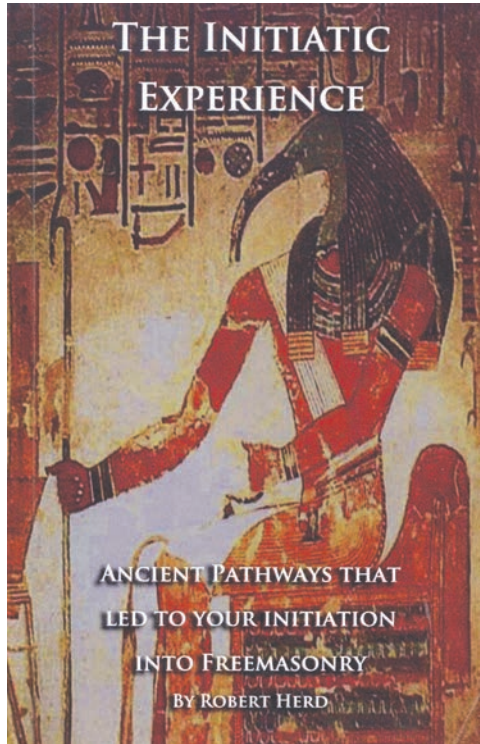
The Initiatic Experience, Ancient Pathways that led to your initiation into Freemasonry by Brother Robert Herd. Published in 1992 by Starr Publishing LLC in Colorado Springs, Colorado, ISBN-13 978-0615741192.



One of the most interesting things about the Masonic Fraternity is that it is one of the few institutions which still uses an initiatic experience to induct its members and educate them about the principles of the order. I believe that Freemasonry has served our western civilization for the last few centuries as a “rite of passage” for many prominent and successful men. Brother Herd explains what is really meant by the initiatic experience and relates it to many ancient institutions which successfully used it to teach their philosophies.

It includes chapters on the Egyptians, Eleusinians, Pythagoreans, Hermeticism, the Sufi, alchemy, the Kabbalah, and the Rosecrucians. If you are confused about who these people were and what they believed and practiced, this is a good place to find a summary of each in one book. Robert also points out that all these institutions share the concept of an initiatic experience with the Freemasons and shows how some of our current practices may have been derived from the ancient practitioners of these institutions.

I found it to be one of the easiest books to read of its kind and very enlightening. It can be found on Amazon.com.



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The Cathedral of Notre Dame, Paris.

Photo by the editor.

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“...I am the Lord your
God who brought you out
from under the burdens
of the Egyptians.”
Exodus 6:7

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