



Knight Templar

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JUNE 2015

NUMBER 6

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Address changes or corrections and all membership activity including deaths should be reported to the Recorder of the local Commandery. Please do not report them to the editor.

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Cover photo of the old Templar church in the Commandry of Avallaur, in Bar-sur-Seine, France taken by the editor.

Grand Master's Message

This month spring will come to an end, and summer will be ushered in. We hope that you will take time to enjoy the beautiful and warm summer months outside absorbing the sun's beautiful rays.

Your officers are planning to be very busy attending Annual Conclaves, conducting the last of the Department Conferences for this year, and visiting other Masonic Bodies. This month we are looking forward to the installation of Sir Knight Robert S. Finley as the Most Illustrious Grand Sovereign of the Red Cross of Constantine. Sir Knight Finley is a very dear longtime friend who also serves as an Aide-de-camp to this Grand Master. We are also looking forward to visiting with our Brothers at DeMolay International and at the Grand Encampment of Knights Templar of the United States of America, Prince Hall Affiliation. The friendship and cooperation among the various bodies of Freemasonry is at an all-time high! Participate and enjoy the brotherhood!



We are looking forward to seeing you somewhere on the road this month! Please come out and join us.

The sands of time are quickly falling on the 66th triennium! We invite all voting delegates to come and participate in the future plans for your Grand Encampment. We invite all Sir Knights and their ladies to come and share in the wonderful fellowship and planned activities in Buffalo.

Please remember to make your reservation now! Time is running short!

**The 66th Triennial Conclave of the Grand Encampment of Knights Templar
Adam's Mark Hotel, Buffalo, NY
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<http://www.knightstemplar.org>

David Dixon Goodwin, GCT

A stylized signature of David Dixon Goodwin in black ink, preceded by a square and compasses symbol.

Grand Master

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Every Christian Mason should be a Knight Templar.

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IN MEMORIAM



Donald C. Brown

Vermont

Grand Commander 1988

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Died: March 14, 2015

Ronald Lee Thomas

Alabama

Grand Commander 2012

Born: July 8, 1947

Died: March 30, 2015

Charles Ned Richter

California

Grand Commander 1991

Born: March 9, 1923

Died: March 23, 2015

James Robert Stockner

Illinois

Grand Commander 1996

Born: February 17, 1927

Died: June 27, 2014

Prelate's Chapel

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

The disciple, Stephen, gave a wonderful defense of the new Christian faith before the Jewish Council in Jerusalem (The Acts 6-7), but they were incensed against him and demanded that he be stoned to death. He was taken outside the city, and as he was being stoned, he prayed; "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them," (The Acts 7:60) and then he died.

I am not sure I could be so forgiving, but it's a good lesson to learn. Stephen and the early Christians were overwhelmed with the "Good News" of God's love for all of his children and that God had sent His only son to die in our place and restore us to new life. They knew through the resurrection of Jesus that death cannot hold us imprisoned and that we have victory through Jesus' victory over sin and death. As they shared the good news with others, they were often scorned and mocked and, in Stephen's case, murdered, but they also knew that although the world may be against them, they could not be overcome.

Forgiveness became a hallmark of early Christianity, because those early Christians knew that evil was at work in those around them. They knew that Satan never rested as they remembered what Jesus had said to Peter when he wanted to keep Jesus from going to Jerusalem to die; "Get thee behind me, Satan." Jesus had forgiven Peter, even though he had denied him three times. Jesus' words from the cross, "Father, forgive them for they know not what they do," now had significant meaning and understanding for the way Christians live their daily lives.

The next time you pray the Lord's Prayer which includes "forgive us our debts as we forgive our debtors," Jesus is daily reminding us that as His Father has forgiven our sins, our transgressions, and our bad behavior, so let us do to others, for by so doing, we are fulfilling the law of love as Jesus taught us; "As I have loved you, so you ought to love one another."

Sir Knights, go forth to love and serve the Lord!



Flag Day!

By
Sir Knight Richard F. Muth

June 14th is Flag Day. It commemorates the “birth” of the United States flag as conceived by the *Flag Resolution of 1777*. For the first two years of the American Revolution, there was no national flag for the fledgling country or even a uniform flag for our troops to rally around. Each unit flew what suited them, and General Washington was not happy about it, but the Continental Congress was busy with other matters. It finally set aside some time to pass a resolution on June 14, 1777, stating simply “That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation.”

A few years after the Revolution, in 1794, when two new states had been added to the Union, Congress declared that the flag would thereafter contain fifteen stripes and fifteen stars. In the years that followed, there were several more states added, yet the flag remained unchanged. Finally, in 1818, under President and Freemason James Monroe, Congress enacted new legislation declaring that there should be thirteen stripes in honor of the thirteen original colonies and one star for each state in the Union. The stars for new states are to be added on the 4th of July following that State’s admission.

The flag’s proportions and the ar-

range ment of its stars, however, were still open to each maker’s imagination. Many even employed stars with six or eight points or included other items within the Union, such as an anchor on maritime flags. Finally, in 1912, President and Freemason William Howard Taft signed an executive order that specified for the first time exactly what the flag should look like.

Although Continental Congressman Francis Hopkinson who is believed to have been a Mason and was the son of Thomas Hopkinson, the Grand Master of Pennsylvania in 1736, was most likely responsible, it is not known for certain who devised the original design in 1777. Likewise, beyond what is explained in that resolution and the subsequent act of 1818, the significance or meaning behind the choice of colors and pattern for our flag is unknown. In recent years, various patriotic interpretations have been promoted retroactively – similar to how the legend of Betsy Ross making the first American flag in 1776 was not widely heard until almost one hundred years after the fact. (Though most historians now discredit that story, she is known to have made various flags during the Revolution. It is also known that her third husband, John Claypoole, was a member of St John’s Lodge No. 2 in Philadelphia.) While no significance was given to the choice of red, white, and



blue in the resolution of 1777, those colors were given specific meanings in the Great Seal of the United States as adopted in 1782. Apparently based on the definitions he found in a book titled *Elements of Heraldry*, Charles Thompson, a principal designer of the Great Seal, also attached meaning to the colors in our flag five years after its creation when he wrote, "The colors...are those used in the flag of the United States of America; white signifies purity and innocence, red hardiness and valor, and blue...signifies vigilance, perseverance, and justice."

Up until 1861, individual citizens very rarely flew the flag. At the start of

the Civil War, however, the United States flag quickly became a popular symbol throughout the North. It was not unlike what was seen shortly after September 11, 2001, when the flag again became a very common sight on American homes. The attack on Fort Sumter, like the attack on 9/11, made the Stars and Stripes a symbol of national pride and unity.

On June 10, 1861, an editorial was published in the *Hartford Evening Press* proposing a national holiday called Flag Day, proclaiming that it should be "a day of feasting and jollity, and let the great feature of it be a general display of American flags." What effect the editorial had is unknown, but

flags were soon flying from homes and businesses in and about Hartford, Connecticut and elsewhere. Then in 1885, a Wisconsin teacher promoted the idea for a national flag day, and over the next several years, he vigorously advocated June 14th as "Flag Birthday," or "Flag Day" in numerous published articles and speeches. Within a few years, school based Flag Day observances were to be found in New York City and then throughout the state. The Betsy Ross House in Philadelphia held a Flag Day celebration in 1891, and other groups soon adopted the observance of June 14

as Flag Day as well.

Eventually, after thirty years of various state and local celebrations, the anniversary of the *Flag Resolution of 1777* was officially established as Flag Day by a presidential proclamation from Woodrow Wilson in 1916. Then finally in 1949, President and Freemason, Harry S. Truman, signed the congressional act that henceforth designated June 14th as National Flag Day. Although it is not a federal holiday, the United States government encourages its citizens to display the flag outside of their homes and businesses.

However, up until 1923, there were no official guidelines regarding the display of the flag from either the federal government or any of the States. On Flag Day of that year, the *National Flag Code* was developed by representatives of nearly seventy different organizations, under the sponsorship of the American Legion. The code they drafted was given national

distribution and with minor revisions became part of public law in 1942.

Among the provisions of that code is the *Pledge of Allegiance to the Flag*. This pledge, recited during the opening of each of our Conclaves, was originally written by a Mason – two in fact: Reverend Francis J. Bellamy of Little Falls Lodge No. 181 in New York, with the assistance of James B. Upham of Converse Lodge in Malden, Massachusetts. The pledge has changed four times between 1892 and 1954 with the addition or substitution of a few words here and there, the last being the addition of the words “under God.” This alteration may be doubly significant for us as Freemasons, for we, like our country, are and should always be united as one under the Fatherhood of God, to whom we dedicate all our doings.

Sir Knight Richard F. Muth is Past Commander of Beaver Valley Commandery No. 84 in Beaver, Pennsylvania and can be contacted at Richard.Muth@comcast.net.

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Beauceant News



Worthy President, (Mrs. Gary) Brenda Davis, presided over the Official Visit of (Mrs. Leslie J.) Sandra Loomis, Supreme Worthy President, to Kingsport Assembly No. 244.

Along with members of the Assembly pictured were (Mrs. Joseph) Barbara Bon-giovi, Supreme Worthy Second Vice President; (Mrs. Edwin R. Jr.) Sharon Carpenter, Supreme Assistant Marshal; and new sisters, (Mrs. Tom) Lindsey Sutton, Ms. Linda Sutton, and Ms. Gina Hammond.



(Mrs. Leslie J.) Sandra Loomis, Supreme Worthy President, was welcomed by (Mrs. Carl) Yvonne Wunsche, Worthy President of Melrose Assembly No. 204 during her Official Visit. Many members of the Supreme family were present for the initiation of Mrs. Randal Werner. Those attending were Supreme Chaplain, (Mrs. John) Mary Hackward, and Past Supreme Worthy Presidents; (Mrs. John A.) Velma Kleinfelder, (Mrs. Jay U.) Nancy Ipsen, (Mrs. Harry S.) Phyllis Rogers (Maddox), (Mrs. Milton F.) Coy Baker, and (Mrs. Richard B.) Jeanette Cotton.

Who Was Simon of Cyrene?

By
George L. Marshall, Jr., PGC, KCT, ADC

At one point in the Order of the Temple ritual, a scriptural reference is read regarding the subject of this article, and afterward his memory is honored in an appropriate manner, but what do we know about this man, and why is he important to us as Templars?

As a starting point, let's see what the gospels say regarding him. He is only mentioned in the three synoptic gospels (Matthew, Mark, and Luke). It is interesting that John makes no mention of him in his gospel, the last to come into written form and the one most imbued with highly developed theological reflection. Here is what we read in the three gospels where he is mentioned:

"As they went out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross."
(Matthew 27:32).

"And they compelled a passer-by, Simon of Cyrene who was coming in from the country, the father of Alexander and Rufus, to carry his cross."
(Mark 15:2)

"And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross to carry behind Jesus."
(Luke 23:26).

An interesting question arises here: Why would the three gospel authors consider it important to include mentioning an act that was involuntary and apparently performed under duress by a sojourner from another country? I will attempt to answer this question later in this article.

His home town, Cyrene, was located in northern Africa in the eastern part of what is now Libya. At that time, Libya was part of the Roman province of Cyrenaica. Cyrene, a former Greek colony and the capital of Cyrenaica at the time of Jesus' crucifixion, also had a Jewish community where one hundred thousand Judean Jews had settled following the diaspora created by Nebuchadnezzar's conquest, and the city was an early center of Christianity.

The Cyrenaic Jews had a synagogue in Jerusalem where many went for annual feasts. This would explain why Simon happened to be coming to the city at that time. He would have had no other reason to have been "coming in from the country" to Jerusalem at the time of the Passover. It was a great distance from Jerusalem (nearly 900 miles), and the journey by land took a month or more and was potentially dangerous. It is possible that Simon had heard of Jesus before coming to Jerusalem. With Cyrene



near the coastline, ships of merchants often brought with them news from distant lands. The teachings and miracles of Jesus may well have been topics of discussion and debate, but what may have intrigued Simon the most was the chance that Jesus was the promised Messiah. Or he may simply have chosen that particular time to fulfill a religious duty of celebrating the Passover festival at Jerusalem.

Barclay tells us that: "Simon was 'compelled' to carry Jesus' cross. The Greek word for such compulsion was *ag-gareuein*. In the end the word came to signify any kind of forced impressment into the service of the occupying power. In an occupied country, citizens could be compelled to supply food, to provide billets, and to carry baggage. Sometimes the occupying power exercised this right of compulsion in the most tyrannical and unsympathetic way. Always this threat of compulsion hung over the citizens. Palestine was an occupied country. At any moment, a Jew might feel the touch of the flat of a Roman spear on his shoulder and know that he was compelled to serve the Romans; it might be in the most menial way. That in fact is what happened to Simon of Cyrene when he was compelled (*aggareuein*) to bear the cross of Jesus."

On his arrival at the city, angry mobs thronged the streets with some of them yelling and others weeping. It would have been difficult for anyone to move through the frenzied streets to see what all the commotion was about. Perhaps someone told Simon that Jesus was going to be crucified. Pushing his way through the crowds, possibly he wanted to catch a glimpse of the young rabbi condemned to die as a criminal.

Then it happened. Suddenly a Roman soldier pulled him from the crowd, ordering him to carry the cross. As a devout Jew, Simon knew that to carry it would render him unclean and thus unfit to eat the Passover meal. All those miles he had traveled would have been for naught. Surely anger and fear stirred within him. Anger over a Roman's authority to ask him to do such a thing and thus defile himself and fear of what would be done to him if he refused to obey.

Had this been the end of it, there would have been no reason for the synoptic gospel writers to mention him by name. They could simply have stated something like "a stranger from Cyrene" was compelled to bear the cross. Mel Gibson's *The Passion of the Christ* film portrays Simon as a Jew being forced by the Romans to carry the cross, who at first is unwilling, but as the journey to Mount Calvary continues, shows compassion to Jesus and helps him make it to the top. Thus, Simon bearing the cross that day would find the king he would serve for the rest of his life, and this day would change Simon forever. So Simon, converted to discipleship by this chance encounter with Jesus, was no longer just a stranger but became known to the followers of Jesus as one of their own and thus was mentioned by name by in the synoptic gospels.

Mark is the first of the Evangelists whose gospel came into written form. Simon of Cyrene is identified there as "the father of Alexander and Rufus" as though the writer expected readers to know of them. Mark directed his gospel to the early Jewish-Christian community, so Alexander and Rufus were likely known to him and to those who first read or heard

his gospel. There would be no other reason to include their names than a belief that they would be familiar to Mark's readers. People from Cyrene were among the first Christian believers at the day of Pentecost (Acts 2:10). Perhaps Simon and his sons, Alexander and Rufus, were among those who heard and believed. In addition, some believers from Cyrene fled Jerusalem following the death of Stephen (Acts 7) and began sharing their faith in Antioch. Acts 13:1 mentions Lucius of Cyrene as one of the teachers of the Christians at Antioch.

It has been suggested that the Rufus mentioned by Mark may be the same man Paul greets in his letter to Rome whom he calls "chosen in the Lord" and whose mother "has been a mother to me, too" (Romans 16:13). Paul's knowledge of Rufus' family indicates that at some point they lived further east, possibly Antioch.

Finally, it is of interest that a burial cave in Kidron Valley discovered in 1941 by E. L. Sukenik, belonging to Cyrenaic Jews and dating before A.D. 70, was found to have an ossuary inscribed twice in Greek "Alexander Son of Simon." It cannot, however, be certain that this refers to the same person mentioned by Mark in his gospel.

The symbolic importance and relevance of Simon of Cyrene to us as modern day Templars and Christian Masons

is perhaps best expressed by Dr. Maurice C. Taylor; "...Rather, the significance of the story of Simon of Cyrene is that the most important crosses that we will bear in our lives belong to someone else. Thus, how well we bear our personal crosses, whether of our own making or an accident of birth, is much less of a story than how well we carry the crosses of family, friends, and perhaps most importantly, the crosses of strangers. Like Simon, we rarely have an opportunity to select the crosses that we are compelled to carry. Frequently we are merely happy bystanders to the lives of family, friends, and strangers when it becomes clear that their cross is now ours to carry. We often feel exceedingly sorrowful for ourselves at the injustice and unfairness of having to bear crosses that are not our own. Yet, like Simon of Cyrene, it is typically the case that the most important thing that we will do in our lives is carry someone else's cross, if only for a little while, until they are able to pick up their cross and resume their journey."

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

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Knights



at the Bookshelf

By

Sir Knight Douglas M. Rowe, Grand Recorder Knights Templar of Pennsylvania

Getting Beyond GroupThink to Make Groups Smarter, Authors: Cass R. Sunstein and Reid Hastie, Publisher: Harvard Business Review Press, Published 2014, ISBN: 978-1-4221-2299-0.

While not Templar or Masonic specific, this work can relate more easily to our fraternity than many other management science and organizational development works I have read. One important caveat; the authors are academics, and the work is probably not intended for a mass readership.

The authors present a counter-argument to the concept of “The Wisdom of Crowds” popularized a decade ago by James Surowiecki, and cautions groups against “Happy Talk” which most Masons should readily recognize as “We didn’t do it that way when I was Worshipful Master, Eminent Commander...” or the more insidious belief, “Our Commandery is doing well,— we had enough uniforms to open last month.”

The work presents many simple cases analyzing how an idea with little individual support gained majority support from a group consensus. I will cite just one example.

Alan, Betty, Charlie, Donna, and Ed were co-equal members of a team representing different disciplines (i.e. production, marketing, etc,) and tasked with evaluating a proposed new product, code named Q. Each member was given the same information and did not discuss the proposal prior to a group meeting. A was in favor, B was neutral, and C opposed the project. By random draw A spoke first and presented his case favoring Q. Persuaded by A, the neutral B decided to support Q as well. Speaking third, C (originally opposed to Q) re-evaluated his position rather than disagreeing with the consensus. The subsequent votes of D and E became irrelevant. Q was approved by a “Group Think” consensus when the product really had the support of only one member of the group.

Translating this case to a typical Masonic hierarchy and substituting Grand Commander for A, Deputy Grand Commander for B, and so forth down the Templar chain of command, readers can form their opinion on the chances of the Junior Warden having real influence on the decision. I will cite one particularly cogent sentence summarizing this idea, “.. group members often ignore their own beliefs and say that they believe what other people believe....”

The authors pose several possible solutions of which I identify two and which may or may not be practical in a real world setting.

First, ask each individual to submit advance written evaluations. Second, have individual opinions presented without the other members in the room (i.e. Grand Jury testimony).

The major failing of this book (see caveat above) is the frequent use of “MBA-speak” (my term), referring to complex concepts without laying a proper foundation or explanation.

I recommend this short, albeit at times obtuse, work to the current and future officers with an interest in improving Masonic management.

A Chat With The Managing Editor

I am rather amazed at the volume of e-mail I received concerning the “Masonic Philosophy” article in the April issue. This is clearly a topic of interest to the Brethren and Sir Knights!

I just returned from a two week trip to Asia Minor where we spent Easter in Ephesus. I missed being able to attend the Easter observances with you, but the experiences at the sites of the New Testament churches was worth it! Look for photos in coming issues. It was extremely educational and sometimes surprising! In case you are concerned, this was not a magazine trip but rather a personal one.

Every time I leave the country, it sets me thinking about civilization. How do you measure the advancement of civilization? I think one of the ways is to see if the society in question applies their technology and resources in ways that will benefit humanity and especially its citizens. I have visited several countries who claim to be more civilized than we are in the United States. Most of the time, I was told not to drink their water because it would make me sick. One time, I was told that to drink our water makes them sick also. This is clearly not true. Anybody can drink the water here. I also find it interesting that in many if not most countries, you are asked not to put toilet paper in the toilet as their systems cannot handle it. I think these two are related.

I think from now on, two of the items on my checklist for a civilized society are going to be, can I drink the water and flush the toilet paper. Don’t get me wrong; these countries have rich histories, wonderful and educational places to visit, and usually very nice people. They just aren’t applying the technology they have for the welfare of the people. Another indicator might be if I have to pass through a metal detector to enter my hotel or a shopping mall. There are very good reasons for these security measures, but they reflect a lack of civility or civilization. We in the United States are deteriorating in this respect also. I used to be able to go into the courthouse or museum with my pocket knife in my pocket where it belongs.

I wonder if a time will come here when we can’t drink our water anymore?



John L. Palmer
Managing 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 French Templar
city of Le Viala du Pas de Jaux
were taken by the editor.



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Knights Templar Eye Foundation gives Sword of Merit

During the recent inspection of Ohio's Clinton Commandery No. 5, a Knights Templar Eye Foundation Sword of Merit was presented to the Commandery for their contribution of \$114,000 to the Foundation.



Presenting for the Foundation was Sir Knight Larry Brown, Right Eminent Department Commander of the East Central Department (right of the sword). Others present from the Grand Commandery of Ohio were Sir Knight Thomas H. Gault (left of the sword), Right Eminent Grand Commander, along with other Grand Commandery officers and Sir Knight Ronald G. Horne, Eminent Commander of Clinton No. 5, and his core of officers along with the inspection candidate.

The Four Masonic Elements

Part 2 of 2 of a series

By

Sir Knight David E. Stafford

Editor's Note

This article is continued from the May 2015 issue of the *Knight Templar* magazine.

The Elements in Literature

Throughout antiquity and the more modern era, the four elements have been included in literature, ranging in genre from poetry and science fiction movies to academic works on conservation and physics (Besson, 1997; Laurie, 1929; Rupp, 2005; Sylvester, 1979). Of particular interest is that the majority of the passage concerning the four elements from Sickel's monitor and various other York Rite renditions is lifted from the ancient writings of Pliny the Elder. Practically word for word, depending on translation, the Sickel and McCoy monitors recite Pliny's discourse from Book II, Chapter 63 of *Naturalis Historia* (Laurie, 1929; Pliny, 1987). *Naturalis Historia* was completed around the year 77 AD, and it is considered to be one of the largest works, consisting of thirty-seven books, to have survived from the era of the Roman Empire until today (Rupp). Pliny reads:

"It is the earth that, like a kind mother, receives us at our birth and sustains us when born. It is this alone, of all the enemies around us, that is never found an enemy to man. The floods of waters deluge him with rains, oppress him with hail, and drown him with inundations; the air rushes on in storms, prepares

the tempest, or lights up the volcano; but the earth, gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers, and his table with plenty; returns with interest every good committed to her care; and though she produces the poison, she still furnishes the antidote, though constantly teased more to furnish the luxuries of man than his necessities, yet even to the last, she continues her kind indulgence, and when life is over, she piously hides his remains in her bosom."

Joshua Sylvester (1979) in the robust work *The Divine Weeks and Works*, first published in 1621, presents a stanza that is very reminiscent of Pliny the Elder's writing. All four elements are referred to; however, it is the earth that is most revered. Pay particular attention to the commonality of line 467.

"459: The Earth receives man
when he first is born:
460: Th'Earth nurses him; and
when he is forlorn
461: Of th'other Elements, and
Nature loaths-him,
462: Th'Earth in her bosom
with kind burial
cloaths-him.

463: Oft hath the Aire with
 Tempests set-vpon-vs,
 464: Oft hath the Water with
 her Floods vndon-vs,
 465: Oft hath the Fire
 (th'vpper as well as ours)
 466: With wofull flames
 consum'd our Towns
 and Towrs:
 467: Onely the Earth, of all
 the Elements,
 468: Vnto Mankind is kind
 without offence:
 469: Onely the Earth did neuer
 iot displace
 470: From the first seat
 assign'd it by thy grace."

In recent literature, the four elements have received considerable attention for their prominent inclusion in Dan Brown's (2000) work, *Angels and Demons*. The book fictionally connects the four classical elements with the practice of an Illuminati conspiracy and an assassin. On page 360, Brown depicts what he refers to as The Illuminati Diamond, an artistic creation forming the words Earth, Air, Fire, and Water into a square figure. The novel repeatedly mentions political figures' connections to Freemasonry and Freemasonry's supposed and illusionary connection with symbols such as the eye within a triangle and the Great Seal of the United States. In the fictional novel, bodies are found branded with an anagram of one of the four elements somewhere on their person.

There are numerous other references

in literature that compare favorably to the subject at hand; however, it would be beyond the scope of the current focus to expound more fully upon them. Let it be made very clear that the similarity of our modern ritual to these older works does not in any way point to the age of the fraternity; yet, it does indicate that the ideas and thoughts propagated within the Lodge are linked to those of a more ancient time.

The History of the Four Elements

It would now be prudent to briefly examine the development of the four elements. Throughout all ages and even today, man sought to identify the *prima materia*, prime matter, or primary material of all substances (Vorhand-Ariel, 1998). The debate over the fundamental building blocks of all material is as old as civilization itself. It was the group of thinkers belonging to the school of natural philosophers in the sixth century

BC who first begun to seriously debate the elements (Rupp, 2005). Thales is accredited with being the first to develop a theory of elements. He proclaimed that water was the most basic of all elements and that all things were made of some variation of this base material. The debate continued for centuries. Anaximander, Thales's student, proclaimed

that air was the basic unit of matter. Heraclitus proclaimed the simplest element must be fire, and Xenophanes asserted that all things were made of the fundamental element of earth (Rupp).



It was Empedocles (494-435 BC) who is accredited with combining the theories of his predecessors and developing a four-prong theory of the elements, although Buddha's teachings of the four elements pre-date Empedocles'. In *Thetrasomia* or *Doctrine of the Four Elements*, Empedocles postulated that all things were made up of various combinations of earth, air, fire, and water. According to Rupp (2005), the development of a set of basic elements was not exclusive to Greece, the cradle of western thought. Japanese and Hindu traditions taught a five element belief. Both taught the four classical elements and a fifth element akasha, aether, or the void which explains the unseen spiritual influences of life and nature. Within the Greek philosophy, the presence of a fifth element, ether, was regularly discussed and debated. Aristotle added a fifth element he called "aether" later termed "quintessence." The peoples of India developed a three element theory and those of China a five element theory. The Indian theory contained fire, water, and earth to which the Chinese added wood and metal. The Indians later expanded the theory to include air.

The Greek thought of the four classical elements has been greatly confused in modern time. When the Greeks debated and discussed the four elements, they did not have a physical substance in mind. When the Greeks discussed earth, they did not necessarily intend for it to be taken as soil; although, it would often be represented as such. The four classical elements more readily referenced physical states of being. The following excerpt clearly explains:

"For Aristotle, matter (hyle), inert and shapeless by itself,



gained its shape and properties by the action of form (morphe) which could be expressed by such factors as hot, cold, dry and humid, giving in turn, by their combination, four elements: earth (cold and dry), water (cold and humid), air (hot and humid), and fire (hot and dry). The elements were eternal and indestructible and by synthesis (chemical reaction), mixis (mechanical mixing), or krasis (dissolution) gave birth to different substances whose properties depended solely on the contents of each element."²

During the Middle Ages, Western thought was stifled and oppressed. Alchemy and the study of the four elements was overcome in the Western world by superstition and blind faith in the church; however, in the East, the same period was a time of great growth in science, literature, philosophy, and overall intellectual achievement. Alchemy "developed in close relation with metallurgy and medicine" within the Islamic Arabian-Persian world (Tramer,

Voltz, Lahmani, & Szczepinska-Tramer, 2007, p. 56). It was during this time that the Arab scholar Abu Musa Jabir ibn Hayyan, more readily known as Gerber (720-780 AD), lived and worked (Tramer, Voltz, Lahmani, & Szczepinska-Tramer). Gerber was profoundly interested in alchemy, and he believed that all metals were made up of a combination of sulfur and mercury. Gerber's sulfur-mercury theory was expanded by Al-Razi (850-940 AD), a Persian physician, to include salt (Rupp, 2005).

In the late Middle Ages (12-14th centuries), alchemy was studied by such eminent personalities as Albertus Magnus – Albert von Bollstadt (1193-1280), professor of philosophy and theology at the Universities of Cologne and Paris and Arnaldus de Villanova (1235-1313), rector of Montpellier University” (Tramer, Voltz, Lahmani, & Szczepinska-Tramer, 2007, p. 56). In the 16th Century, the Greek theory of elements and the Arabian three elements were combined. Paracelsus (Phillip von Hohenheim, 1493-1541) determined that, though the Greek four were indeed the fundamental components of all matter; earth, air, fire, and water in turn were composed of the three Arabic “principles;” mercury, sulfur, and salt (Rupp, p. 23).

The classical elements composed of either four or five elements dominated philosophic, scientific, esoteric, and mathematical thought from Empedocles through Socrates, Plato, Aristotle, Gerber, and Paracelsus, and their dominance began to weaken in the middle of the 17th Century with the scientific research of Robert Boyle. Boyle's (2008) *The Sceptical Chymist* signaled the end of the four elements' dominance in science. For the next one hundred years, the dominance

of alchemy and the four elements over Western society waned. The death of alchemy has been symbolically represented by Antoine Lavoisher who listed thirty-three elements classified as gases, metals, non-metals, or earths in his 1789 dissertation entitled *Elementary Treatise on Chemistry* (Donovan, 1996; Rupp, 2005). From this point, the number of identified elements increased at a steady if not amazing rate (Rupp). It is noteworthy to mention, however, that even today, the classical elements and alchemy are used in astrology, esoteric thought, and several other occult philosophies.

It was not uncommon for cultures to connect their belief of the elements with other basic knowledge such as colors, seasons, symbols, directions, religious iconography, virtues, or planets, attributing one of each to a specific element. The Greeks were no different from their global companions. The Pythagoreans, those philosophers who followed the teaching of Pythagoras, had a natural affection for numbers, and to them, the world of nature and reality seemed to divide itself nicely into units of four. They observed four elements, “four prime faculties, four societies, four seasons, four ages of man, and four parts of living things” (Rupp, p. 12). It was the Pythagoreans who are credited with developing four of the seven liberal arts and sciences, the quadrivium; arithmetic, geometry, astronomy, and music (Stahl, Johnson, & Burge, 1991). Hippocrates took this fascination with four and connected the four elements to his four essential fluids of the human body (yellow bile, black bile, blood, and phlegm).

Ginsburgh (1995) asserted that the Hebrew people saw a correspondence between the four classical elements

and the letters of the Tetragrammaton. In Ginsburgh's view, water correlates with Yod, fire with Heh, air with Vav, and earth with the final Heh. Bogdan (2007), Castells (2005), and Ozaniec (2005) concur that there is a correlation between the name of God and the four classical elements. According to some writers, the four classical elements when corresponded with the Tetragrammaton may be further associated with the four senses, four evangelists, four angels ruling over the corners of the world, and the four triplicities (Castells (2005); Goldstein, 1990; Labriola & Simmonds, 2000; Ozaniec). "A triplicity is a set of three zodiacal signs: there are four triplicities in all, each of which is associated with one of the four elements" (Goldstein, p. 1). Bogdan stresses that the illustration of this connection is displayed more fully or clearly in the rituals of the Order of the Golden Dawn than they are within Freemasonry. Kabbalistic philosophy is deeply rooted in the study of the Tetragrammaton. The Tetragrammaton and Kabbalistic knight templar



philosophy are repeatedly seen within the degrees of the Scottish Rite, including the craft degrees (Hutchens, 1995a; Hutchens, 1995b).

Within the American York Rite's "higher" degrees is a very clear example of how units of four were associated with each other. In the Royal Arch Degree, the candidate is caused to pass

through four veils, each representing one of the principal tribes of Israel. The first veil represents the tribe of Dan and is represented by a blue banner bearing the representation of an eagle. The second veil represents the tribe of Rueben and is represented by a banner of purple bearing the representation of a man. The third veil represents the tribe of Ephraim and is represented by a scarlet banner bearing the representation of an ox. The fourth veil represents the tribe of Judah and is represented by a banner of white bearing the representation of a lion. According to Royal Arch and early Christian tradition, each of the four veils is said to represent one of the four Christian Gospels of John, Matthew, Luke, and Mark, respectively. The representations of the eagle, man, ox, and lion are further described as corresponding to four astrological symbols of the Zodiac: Scorpio, Aquarius, Taurus, and Leo, respectively.

In *Morals and Dogma*, Albert Pike (1956) connects even more units of four with the four representations on the Royal Arch's banners while discussing the twenty-eighth degree of the Scottish Rite. On page 791, Pike presents an illustration connecting the eagle with azoth and air; the man with mercury and water; the ox with salt and the earth; and the lion with sulfur and fire. Pike continues to explain how the Zohar further connects each illustration on the banners with an angel: the lion with Michael; the ox with Gabriel; the eagle with Uriel; and the man with Raphael.

Alchemy

The four classical elements are intimately related to the ancient science of

alchemy. The discipline, not unlike Freemasonry, is divided into two denominations, material and spiritual or operative and speculative (Tramer, Voltz, Lahmani, & Szczepinska-Tramer, 2007). Alchemy was very en-vogue with the thinkers of the Renaissance (14th-17th centuries) but fell out of popularity with the rise of the "rational and critical philosophy of the enlightenment" mind (Tramer, Voltz, Lahmani, & Szczepinska-Tramer, p. S6). It is not to be assumed however that alchemy instantaneously disappeared from the social, political, and scientific scenes.

Whereas the material practice of alchemy sought to explain and manipulate the physical world, the spiritual alchemist sought to use the terminology, science, and ideas of the material to explain the psychological, spiritual, and sociological existence of man. Alchemy was interested in transmuting one thing into another. Of course the most widely known idea of alchemy is the search for a technique of converting base metals into silver or gold; however, within the spiritual denomination of alchemy there was a search to return man to a pure oneness with the Divine Creator. Although the once prominent theories of alchemy lost position in the open scientific world view, its spiritual half found refuge in the esoteric beliefs of organizations such as Freemasonry and the Rosicrucian movement. The traditional quest within alchemy was transmutation or change into another substance or form (Von Franz, 1980). This quest in relationship to the four elements can still be found within *The Elemental Trials* of Freemasonry.

Before going farther, it would be advantageous to explore what connections the framers of the Craft had with

alchemy and its practice. The beginnings of Freemasonry are shrouded in mystery. At what point the operative Lodges transformed into an organization accepting men of stature and prestige is blurred; however, it is generally accepted that Elias Ashmole, Robert Moray, and Christopher Wren were among the first to transcend the barriers and become speculative or accepted Masons (Beresiner, 2004; Koltko-Rivera, 2007; MacNulty, 1998). It is also noteworthy that all three of these men were founding members of the Royal Society. It is possible that more members of the Royal Society were Freemasons; however, even of the three afore mentioned, Wren and Moray are occasionally questioned as Freemasons. It is not suggested that the Royal Society has any connection in origin to Freemasonry; however, it is implied that both organizations developed during the transition from the Renaissance to the Enlightenment thought. It is also suggested that the men in both organizations probably shared similar interests, two of which were alchemy and the rapidly develop-

ing science of chemistry.

Elias Ashmole was born on the 23rd of May 1617 at Lichfield, Staffordshire England (Beresiner, 2004). Ashmole was made a Freemason in 1646 within the lodge at Warrington (Koltko-Rivera, 2007). From an early age, Ashmole found a fond interest in esoteric teachings. He had a passion for botany, astronomy, and alchemy. He became fast friends with William Backhouse, a noted alchemist, and this relationship was so strong that, according to Koltko-Rivera, Ashmole became the alchemical successor to Backhouse. Ashmole also had an interest in Rosicrucianism; however, there seems to be no record of him ever being a participant in Rosicrucian activities. Ashmole published several works with esoteric and alchemic connotations including *Fasciculus Chemicus*, *Theatrum Chemicum Brittanicum*, and *The Way of Bliss* (Beresiner; Koltko-Rivera; MacNulty, 1998).

Robert Moray was born March 6, 1609. He was initiated into Masonry in 1641 at the Lodge in Edinburgh. Mo-



knight templar Elias Ashmole



Robert Moray

ray was a lover of hermetic philosophy and alchemy, and he was the patron of Thomas Vaughn, an active alchemist (MacNulty, 1998; McGregor, 2005).

Christopher Wren was born October 20, 1632 (McGregor, 2005). It is believed that Wren was initiated into Freemasonry in May of 1691 as evidenced by John Aubray's *Naturell Historie of Wiltshire*. There is little to no firm evidence however to substantiate the assertion that Wren was definitely a Freemason. His interests in intellectual endeavors, however, are unquestionable. Wren was raised in an Anglican family that leaned towards the Royalist agenda during the civil unrest in England. He was educated at an early age by his father and Reverend William Shepherd. He attended Westminster School for several years. Following a change in prosperity, the Wrens resided with William Holder. It was here that Wren was exposed to William Scarburgh, a physician. Scarburgh was a member of a small group of thinkers who met weekly to discuss such topics as alchemy, physics, astronomy, statics, and the like. Wren was allowed to attend many of these meetings. Christopher Wren was among the first twelve founding members of the Royal Society and served as president for several years (McGregor, 2005).

The Elemental Trials as Illustrations of Transmutation

"According to Aristotle, the prima material combines with the four qualities of coldness, dryness, heat, and moisture to develop into the four elements. He believed that manipulating these qualities would change their elemental composition, resulting in transmutation"

(Vorhand-Ariel, 1998, p. 110). Within alchemy, it was believed that the elements could be manipulated in order to produce a mystical substance or the philosopher's stone. This belief in manipulating what was found in nature into a supernatural substance, transmutation, transposed itself into the philosophy of Rosicrucianism and Freemasonry. Nowhere within all of Freemasonry is this more clearly evident than in the elemental trials.

Earth

Within the American York Rite, it is taught that "our Mother Earth alone, of all the elements, has never proved unfriendly to man." The ritual further admonishes us that "from the earth we came, and to it we must shortly return." The element of earth represents man's alpha and omega, his beginning and his end. Man's body was molded together with the dust of the earth and water. His mortal temple was an earthen clay vessel into which God breathed air through his nostrils to transmute him into a living soul. The first living man was Adam who is recognized within Masonic tradition and myth as being the first Freemason. The name Adam comes from adamah, meaning earth or ground (Mackey, 1927; Vorhand-Ariel, 1998). It may be of interest to mention here that according to Jewish law, it is unlawful for a corpse to be cremated. One explanation for this edict is that a body that is returned to the earth "is capable of bringing forth new life;" whereas, a body that is turned to ash through burning by fire represents complete destruction (Kaplan, 1990, p. 149). The Jewish religion and Freemasonry both teach that man is an eternal being that awaits resurrection

after death. It is therefore proper that man's body be laid under the solemn clods of clay as a symbol of his awaiting resurrection and return to the endless cycle of life.

It is appropriate that the Masonic rituals of elemental trials begin with the candidate being placed deep within the earth. It may be interpreted as a symbol of his beginnings. When the profane candidate leaves the Chamber of Reflection, he is born anew and prepared to receive instruction as a *tabula rasa* or blank slate (Zeldis, 2008).

Air

The word wind is intimately related to the word spirit. It has already been mentioned that it was breath that made man a living soul. God breathed air into man's nostrils to make him a free moral agent, made in the likeness of the Godhead, Father, Son, and Holy Ghost. The Arabic word "*ruch*" and the Hebrew word "*ruach*" are words meaning both soul and wind (Kaplan, 1990; Vorhand-Ariel, 1998). Jung (1989) asserted that it was only natural for man to associate air with the soul. For life begins with a baby's first gasp for breath and ends with a man's last struggle to breathe. When a man breathes his last breath and the air leaves his body, his soul vacates the carnal clay vessel and transmutes to eternal reward or damnation.

Water

The second journey within Pike's ritual is the trial by water. In Western, alchemist, and Jewish thought, water has a deep rooted connection with creation, birth, and renewal (Rupp, 2005; knight templar

Vorhand-Ariel, 1998). The first two elements mentioned within the Christian and Jewish *Bible* are earth and water. In modern science, it is taught that life on earth began within the primordial ooze of the ancient oceans. The process of a mother delivering a baby is signaled by the breaking of her water. Through a study of ancient civilizations, it is found that the earliest societies developed on the banks of the fertile rivers of life; the Tigris, the Euphrates, the Nile, the Indus, and the Yellow Rivers; thus it might be suggested that water has always been a source of life and fertility to the human race (Kaplan, 1990; Vorhand-Ariel, 1998).

Water has played a vital part in the rituals of the world's major religions. Although much of the Christian world views baptism and ceremonial immersion as a rite isolated within their practice, mikvah is a ritual bath practiced in Judaism (Vorhand-Ariel). The Holy Scriptures of the Jews require followers to participate in a ceremonial immersion in order to purify themselves. Causes for such a requirement are varied but include women after childbirth or menstrual cycles, converts to Judaism, and the Cohen Gadol or High Priest before performing a ceremony representing the people (Vorhand-Ariel). Within the Muslim religion, practitioners are required to go through purification by water before prayer. It is thereby a safe assertion that the washing of the body in water is an ancient symbol of the purification of the immortal soul and the carnal vessel. Its use within the Craft is no different. The alchemist used water as a sign of transmutation and purification. Before setting to work, the alchemist prepared his tools and vessels by immersing and washing them in a bath

of water (Vorhand-Ariel). Perhaps it is only fitting for the first degree of Freemasonry to purify and prepare a candidate for the ancient mysteries within a symbolic water baptism.

Fire

To the ancient Hebrews and to alchemists, fire was the most active of the elements. It was fire that served as a catalyst. According to Vorhand-Ariel (1998), "Heraclitus regarded fire as an agent of transmutation and as a symbol of renewal, representing light, spirit, the sun, radiance, and purification" (p. 111). The alchemists used fire as well as water as a source of purifying their tools. The alchemist and metallurgist both used fire to refine metals and make them pure. It separates the base from the precious metal (Tramer, Volts, Lahmani, & Szczepinska-Tramer, 2007). Fire was used by them to transform a crude convoluted mixture into a separated collection of base and precious metals. "The Zohar says that the flaming sword (referred in Genesis as being placed east of the Garden of Eden) symbolizes the trials with which God overwhelms man that he may be purified and restored to the way of goodness" (Vorhand-Ariel, 1998, p. 112). It might be mentioned here that the tiler's sword was traditionally wavy in shape to represent the sword placed in the Garden of Eden (Lawrence, 1999; Mackey, 1927). As afore mentioned, fire is a symbol of renewal and has been since time immemorial. Perhaps one of the best images of this is the traditional phoenix. The phoenix is a mythical bird that after an extensive life combusts into flames and is reborn from its own ashes. In *Thus Spake Zarathustra*, Nietzsche

(2003) wrote, "You must be willing to burn in your own flame: how could you become new unless you had first become ashes?" (p. 49). The ancients implemented a trial by fire perhaps similar to Pike's variation of the Entered Apprentice degree. Perhaps it is a reminder to the neophyte that he must set aside or destroy his old image of life and self to receive the teachings of Freemasonry and become a new and better creature.

Conclusion

At the onset of this work, the question was raised concerning the inclusion of the classical four elements within the Entered Apprentice Degree in various ritual variations. The examination of this topic has transcended time, passing through the studies of religion, philosophy, and history. In the study of the elements, the topic of alchemy repeatedly revealed itself. It has been illustrated how the discipline of alchemy dominated the religious, political, scientific, and social aspects of human existence. Tramer et al. said of alchemy, "alchemy, an integral part of the medieval world-view, was doomed to death by the spirit of enlightenment well before its official death which coincided with the appearance of the modern chemistry of Lavoister and Dalton. [Now] Only its phantom is still alive" (p. S5). It is most probable that a very prominent place where alchemy is still shining is within Freemasonry. The early speculative Freemasons came from the ages of the Renaissance and the Enlightenment. It is without question that these patriarchs of the Craft were knowledgeable in both denominations of alchemy and their relationship with the four classical elements. It

is proposed, and hopefully supported that sporadic mentioning of the four elements within the York Rite system and the blatant use of the elements within the rites of continental Europe are direct descendents from the reign of alchemy in pre-Enlightenment Europe. The early framers of the Craft during the Renaissance probably drafted the rituals to include the philosophies of spiritual alchemy that aligned with the spiritual needs

and goals of the fledgling organization of Speculative Freemasonry.

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Elements	Water	Fire	Earth	Wind/Air
Zodiac	Aquarius	Leo	Taurus	Scorpio
Gospels	Matthew	Mark	Luke	John
Daniel’s Vision	Man	Lion	Ox/Bull	Eagle
Principal Tribes	Reuben	Judah	Ephraim	Dan
Angels	Raphael	Michael	Gabriel	Uriel
Alchemy	Mercury	Sulfur	Salt	Azoth
Greek Gods	Neptune	Vulcan	Juno	Jupiter
Hippocrates’ Four Humours	Phlegm	Yellow Bile	Black Bile	Blood
Platonic Shapes	Icosahedron	Tetrahedron	Cube	Octahedron
Colors (Pike)	White	Red	Black	Blue

(Barbour, 1946; Pike, 1956; Rupp, 2005; Wells, 1947)

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Foreign aid might be defined as a transfer of money from poor people in rich countries to rich people in poor countries.

-- Douglas Case

Giving money and power to government is like giving whiskey and car keys to teenage boys.

If you think health care is expensive now, wait until you see what it costs when it's free!

-- P. J. O'Rourke

Democracy must be something more than two wolves and a sheep voting on what to have for dinner.

--James Bovard

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>.

PATRIOTIC AND CIVIC ACTIVITIES

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.

At the 49th Triennial Conclave of the Grand Encampment, the purpose of this Standing Committee was stated: [Patriotic and Civic Activities Committee of the Grand Encampment]

"The committee shall foster and supervise activities of a patriotic and citizenship nature, whether in peacetime or in wartime, and shall present its recommendations for civic responsibility by Knights Templar individually and collectively, compatible with the patriotic principles of Templary."

This statement puts Templary squarely and firmly in support of those local activities which promote the civic welfare of every community as well as the national wellbeing of our country. It is the responsibility of this committee to afford an opportunity to demonstrate the good citizenship of Templars in every community as well as to promote our patriotic principles.

More than in other areas of activity, the idea of patriotic and civic activities is misunderstood. Some earnest Templars have complained, saying that of

course we are patriotic and that no program is necessary to convince us of the truth of such an obvious fact. To them, we would say that it is not enough for Templars to be — rather, we must do! Other Templars, equally earnest, argue that civic activity by Masons is forbidden. We deny this most emphatically, and state that a non-partisan support of our American institutions is no more to be criticized than our support of the Christian religion!

What Can We Do?

By programs for such a purpose, we can be citizens who are better informed as to the structures, operations, and needs of our civic institutions. We can emphasize the need for men of our sort — Christian Masons — in positions of civic responsibility, and we can honor those who heed the call and provide an audience for their expressions.

We can relate ourselves, whether by program or project, to high objectives and give honor to those who have made great personal sacrifices to give us our American heritage by activities related to Armed Forces Day, Memo-

rial Day, Independence Day, and other national holidays.

Everyone must recognize that apathy and indifference have made deep inroads into American life. When we speak of “the good old days,” we refer to the time when there was personal responsibility on the part of every citizen and a concern to see that the forces of crime, corruption, violence, and disorder were conquered before they could gain even a foothold. We are appalled when we survey the present scene and contrast the days of law-and-order with what is rampant today. Countless thousands of people openly say that they “couldn’t care less” about what goes on in civic affairs. Murders, hold-ups, and rapes are boldly perpetrated without too much fear of apprehension, because people “don’t want to become involved.” Men and women turn away from the scene of a crime and do absolutely nothing to help the hapless victim or the police. They don’t have sufficient interest to care about their fellow man in deepest distress! Instances of this are not limited to the big cities. Even small towns and rural communities are becoming infected with the same “disease” that is typified by the expression, “so what?”

The hour is late to combat this terrible moral scourge, but attack it we must if we are to be true to our convictions. The cure lies deep in changing the moral fiber all over the country. America can’t go on this way, or we will degenerate as all previous civilizations have done. Every force for good in America must join a stout counter-attack, and Templary with its militant spirit for righteousness must take an active part.

If ever there was a problem that can be started to be corrected on a local knight templar

basis and does not need to wait for Washington, this is one that will lend itself to self-help.

Every Commandery in the country should have an active, alert, wide-awake committee to cooperate in the civic and patriotic activity that is necessary to combat this insidious problem. If civic leaders have not sensed the danger from this source, Templary should supply the facts and generate the enthusiasm to do something real and tangible about it.

Every Commandery should have a committee, after careful consideration of the roster, to select those best qualified to plan and execute both programs and projects by experience, ability, and influence in community affairs. Let’s look for the busy men who will be most effective and who might never have had time to serve as officers of the Commandery. Our Christian character demands that we plan a project for the good of the community — something constructive and unselfish which will earn the respect and appreciation of both our members and the general public.

Grand Encampment

Membership Awards

**1031 Ralph Burks Taylor
Nashville Commandery No. 1
Nashville Tennessee
1st Bronze Cluster**

Knight Templar

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The Earth is the Lord's and the
fullness thereof; the world, and
they that dwell therein, for he hath
founded it upon the seas and es-
tablished it upon the floods.

Ps 24: 1-2

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