

Knight Templar

VOLUME LXI

JULY 2015

NUMBER 7



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Cover Photo of
Blair Christy Mayford, GCT
Most Eminent Grand Master, 1994 – 1997
October 23, 1917 – March 28, 2015.

Grand Master's Message

Last month was another busy month for your Grand Encampment officers. We saw the installation of Sir Knight Robert S. Finley, KCT, Aide-de-Camp to the Grand Master, as Most Illustrious Grand Sovereign of the Red Cross of Constantine. We wish Sir Knight Bob a very successful year as he leads our sister Christian Masonic organization.

We also conducted the Southeastern Department Conference, attended DeMolay International, and visited several Annual Conclaves. The Grand Recorder and I attended the Annual Assembly of the Grand College of Holy Royal Arch Knight Templar Priests of York, England. These Brothers have visited us several times over the years, but this was my first visit with them. It was a wonderful experience, sharing Templary of all types worldwide.

We are down to about five weeks before the Triennial Conclave begins. If you haven't made your reservations, please do so now to ensure that you have a room. We all will be looking to see you there!



Some dress suggestions for the Triennial Conclave:

- Saturday Drill Dinner- casual
- Sunday Church Service- casual, as you may be touring Niagara Falls after; officers, full Class A uniform
- Sunday reception- Class A uniform for men, no chapeau or gloves; cocktail dress or dress slacks for ladies
- Sessions- Full Class A uniform for men, no swords except for honor guard; ladies may wear dress or slacks
- Tuesday Banquet- formal- Class A uniform for men, no chapeau or gloves; ladies formal or cocktail attire

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

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

Courteously,



A handwritten signature in black ink, appearing to read "David Dixon Goodwin".

David Dixon Goodwin, GCT
Grand Master

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

From the Grand Recorder's Office...



TRIENNIAL CONCLAVE PROCEEDINGS

Dear Delegate:

A *softbound* copy of the Proceedings of the 2012 Triennial Conclave will be available at no charge in Buffalo, NY to all who have reserved their copy using this form and received in our office no later than June 30, 2015. No additional copies will be available to those who have not reserved their copy.

Please complete and **MAIL** this original form to the address indicated below on or before JUNE 30, 2015.

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Prelate's Chapel

by

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

Riots, citizens protesting, looting, shooting, law enforcement cruelty, arrests, murders. Sounds like Ferguson, Missouri or Baltimore, Maryland, but go back two hundred fifty years. Such was happening in the American colonies against the British government. It would lead to our War of Independence and the establishment of the United States of America.

That wasn't the end of it either. There would be the war between the states, and other wars would follow that would threaten our national status and independence. Millions of lives have been sacrificed to preserve our way of life. Our country was born in blood and has survived through the shedding of blood in these two hundred fifty years. While we pray for bloodshed to end, it continues to this day.

As we celebrate the 239th anniversary of our independence, we honor those who have protected our country and its freedoms and especially those who have shed their blood.

As Knights Templar, we remember the Great Captain of our Salvation who shed his blood to restore us to God who "gave His only begotten Son, that whoever believes in him should not perish, but have everlasting life." (John 3:16) We have been set free from the law of sin and death to enjoy eternal fellowship with our God and our Savior Jesus Christ with all the saints in glory.



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Jack L. Foil
Louisiana

Grand Commander 1996
Born: January 26, 1941
Died: April 22, 2015

Charles Ned Richter
California
Grand Commander 1991
Born: March 9, 1928
Died: March 23, 2015

Lillard E. Payne
Louisiana
Grand Commander 1997
Born: July 15, 1922
Died: April 29, 2015

A Chat With The Managing Editor

As I get older, when this time of year comes around, I tend to focus less on the parades, the picnics, and the fireworks and more on my own good fortune. Now don't get me wrong, I like watermelon as well as the next fellow, probably more than most, but I guess I'm focusing these days more on what's most important. I have had the good fortune to have lived in the best place at the best time I can think of in human history. Even today, I live in an almost idyllic little town where everyone driving to work waves at me as I take my morning walk. Everyone that is except the moms with a cell phone in one hand and a coffee cup in the other, and even they will nod at you.

As citizens of this great republic, we just have to marvel at the blessings we have. Glenda especially likes all the modern conveniences like air conditioning, dishwashers, garage door openers, and indoor plumbing. She often remarks that she would not have made a very good frontier lady. We are free to travel almost anywhere we want without restriction, to pursue any career or avocation we desire, and to speak our mind whether we are right or wrong. A foreign diplomat once remarked that he couldn't understand why we had so few policemen. After having visited here, he remarked that the reason was that just about everybody obeyed all the laws willingly, as if it were the natural thing to do. I'm not sure that always applies to speeding laws, but I think it's mainly because our laws are generally just and fair.


For those of you who are citizens of other countries, I'm not putting yours down. There is no doubt a lot of prejudice on my part. Other countries have marvelous scenery, wonderful histories, interesting customs and traditions, and great people, but every time I stand before the passport officer in the airport here, I get the urge to kiss the ground.

Most of our good fortune is due to God's blessing, and some of it is courtesy of our founding fathers who based our republic on the same principles we teach in Freemasonry. I don't know whether this was by accident or by design, but it tells me that the entire world has the potential to be just like this place of ours. Never forget that some countries in the past have built walls to keep their people in and that we are now discussing building one to keep people out. That ought to teach us a lesson about the "Land of Opportunity."

As I look back in time and around the world I see good news and bad news. The bad news is that I fear that we may be the last generation ever to experience this wonderful country as it is. The good news is that if Freemasonry and Templary were actually to succeed in our mission to make the world a better place in which to live, one man at a time, the entire world population could experience this wonderful lifestyle.

That's what I celebrate on Independence Day and why I think that our institution is among the most important and most relevant in the world! If all our members shared that view, our impact would be limitless. If there was ever a time that the world, including this country, needed Freemasonry, today is that time.

Have a great time on the Fourth!



John L. Palmer
Managing Editor july 2015

Warren LaRue Thomas, 17th Grand Master of the Grand Encampment (Ninth in a series on our Grand Masters)

By

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

Chairman, Grand Encampment Knights Templar History Committee

Warren LaRue Thomas was born in Elizabethtown, Hardin County, Kentucky on January 25, 1845, and was the first of seven children born to Joseph Hardin Thomas (1818-1900) and Amanda (La Rue) Thomas (1824-1897). When he was fifteen years old, his father, who was a mail delivery contractor, moved the family to Danville, Kentucky. Warren received his education in the public schools and attended Centre College in Danville, joining Alpha Kappa Phi fraternity there in 1863 and graduating with honors in 1865. In 1866 he married Mollie Wardroper (1845-After 1914) of Woodford County, Kentucky.

He engaged for a few years in merchandising but in 1873 went into the life insurance business. In 1886 he moved to Louisville and was connected with the Northwestern Mutual Life Insurance Company of Milwaukee, Wisconsin and worked exclusively in Kentucky. He later became an agent of a New York company for the states of Kentucky and Tennessee.

As soon as he became of age, he petitioned the Masonic order for membership and was made a Master Mason in

Hopkinsville Lodge No. 67 in Hopkinsville, Kentucky in 1867. In 1869 he became a member of Franklin Lodge No. 28 in Danville and was Worshipful Master there in 1874. He was High Priest of Franklin Chapter No. 22, Royal Arch Masons at Danville in 1878 and was Illustrious Master of Danville Council No.

48, Royal and Select Masters in 1877 and was that same year elected Most Illustrious Grand Master of the Grand Council of Kentucky. Progressing through the Grand Lodge and Grand Chapter lines, he was elected Grand Master of Masons in Kentucky in 1880 and was elected Grand High Priest of the Grand Chapter that year as well.

In October of 1872, he received the Knight Templar Orders in DeMolay Commandery No. 12 in Louisville, Kentucky. In February of 1873, he assisted at the formation of Ryan Commandery No. 17 in his hometown of Danville and was the first Captain General of that Commandery, afterward holding the office of Eminent Commander for two years. In 1874 he was elected Grand Senior Warden of the Grand Commandery of Kentucky and



was elected Grand Commander in 1878. In 1874 he attended the Conclave of the Grand Encampment in New Orleans as proxy of the Grand Commander of Kentucky and in 1880 at the Triennial Conclave held in Chicago was elected Grand Jr. Warden and progressed through the Grand Encampment line, being elected Grand Master in 1895 at the 26th Triennial Conclave held in Boston.

At this Conclave, work was resumed where it had been left at Boston. The amendments and revisions to the *Constitution* proposed at Boston were taken up and largely completed here. One of the most important of the new regulations adopted in the light of later events was "Section I, Title XXXV, Non-affiliation," which read as follows: "*Hereafter voluntary non-affiliation in Lodge or Chapter for six months shall deprive a Knight Templar of his membership in the Commandery.*" This proved to be one of the most difficult rules ever framed. In Pittsburgh, as at Boston, the Conclave and its attendant ceremony and pageant proved to be a great attraction.

This display of Templary's power, beauty, and discipline was no less important and effective in its own way than the deliberative, legislative, and judicial work of the Grand Encampment itself. Templary was increasing by thousands and tens of thousands throughout the United States. New members were gained, new Commanderies were formed in the old States already part of Templary, and the remaining States and Territories of the Union were rapidly coming into line.

Previous to the Boston Conclave, Arizona had organized a Grand Commandery in 1893, and just before the sessions opened in 1895, Florida completed the

organization of its Grand Commandery. Then in the Triennial Period following, Indian Territory (1895), the District of Columbia (1896), and Oklahoma Territory (1896) completed the preliminaries of organization of their respective Grand Commanderies so that they were ready to receive charters at Pittsburgh in 1898. This now brought the total number of Grand Commanderies to forty-three, so that, excluding Alaska, and reducing the Indian and Oklahoma Territories to one State (done later), there remained at that time only seven States or Territories out of forty-nine which had no Grand Commanderies of their own. Remembering that Massachusetts and Rhode Island had one in common, this left but six in which such a result was desirable.

Other Masonic memberships of Most Eminent Sir Knight Thomas include receiving the 32° of the Scottish Rite in Louisville in October, 1877, and being coroneted a 33° Sovereign Grand Inspector General Honorary on January 23, 1889. He was also a member of Kosair Temple of the Shrine, located in Louisville.

In 1896, he ran for Congressional Representative for the Maysville district as a Democrat but was not elected. Possibly for health reasons, he and his wife moved to Tucson, Arizona later in life, and he died there on November 23, 1914. Excerpts from his obituary read as follows: "*Warren LaRue Thomas, formerly a leading citizen of Maysville, died at his home in Tucson, Arizona, at 6 p.m. last Monday...(the news) was received with sincere regret by the scores of friends who valued his magnetic acquaintance. He is survived by his wife but no children....No arrangements have been given out, as yet, as to his burial but that his remains will be brought to*

Kentucky for final interment."

He was originally interred in Bellvue Cemetery in Danville on November 30, 1914, but cemetery records state that his body was later exhumed on October 19, 1916, and removed to Russellville, Kentucky. Further research and information beyond this has proven unsuccessful.

MEPGM Thomas' feelings upon being elected Grand Master were fittingly

expressed in the closing lines of his acceptance speech:

"I shall do all in my power that the order may sustain the proud position it has achieved. At the end of three years, if I can have as my reward 'Well done, thou good and faithful servant,' then, and not till then, will the height of my Masonic ambition be reached. Then will my cup of joy overflow."

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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.

"Suppose you were an idiot. And suppose you were a member of Congress. But then I repeat myself." -- Mark Twain

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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Beauceant News



(Mrs. Leslie) Sandra Loomis, Supreme Worthy President, was welcomed by (Mrs. Kirk P.) Nancy Horton, Worthy President of Everett Assembly No. 242, Washington. Mrs. Robert Luttrell was initiated during this very special Official Visit.



Members of Columbus Assembly No. 226, Indiana warmly welcomed (Mrs. Leslie) Sandra Loomis, Supreme Worthy President, on the occasion of her Official Visit. (Mrs. Thomas) Caroline Sims presided as Worthy President.

King Solomon's Temple Then and Now

By
Chuck Clampitt

A large part of the symbolic Lodge degrees is based on the building of King Solomon's Temple. While we as Masons are very familiar with the allegory of this degree, we frequently are not aware of the facts behind it.



Following the Hebrew exodus from Egypt about 1445 B.C., Moses was given the *Ten Commandments* by God on Mount Sinai. During the forty years of wandering in the wilderness, prior to entering the Promised Land, the *Ten Commandments* were carried in the ark of the covenant as described in Exodus Chapter 37. It is interesting to note that the ark was made of acacia wood, the same wood sprig that was used to mark Hiram's burial spot in the Master Masons Degree and the same sprig that we use today in the Masonic funeral service.

The ark of the covenant was considered the most sacred "cult object" of the Jewish Religion and was kept in the Tabernacle until King Solomon's Temple was built. Solomon's father, David, had been given the crown as King and had located both his secular capital and the religious center in Jerusalem, "The City of David." While David had planned to build the temple, God commanded that since he had been a war king, the temple would instead be built by his son. Solomon ascended the throne in 970 B.C. In 959 B.C. the Temple was com-

pleted after seven years of construction. I Kings chapters 5-6 and II Chronicles 2-3 detail the arrangements of material and labor from King Hiram of Tyre (Lebanon) and the construction of the Temple.

The first task to be undertaken was to build a huge foundation of stone to level the steep hills in Jerusalem. This foundation still stands today and is known as the temple mount. A part of that same structure is frequently seen in the news today and is called the wailing wall. The Temple itself was described as being sixty cubits long, twenty cubits wide, and thirty cubits high and in today's terms would be one hundred five feet by thirty-five feet by fifty-two feet, since a cubit is twenty-one inches long. By comparison, a basketball floor is fifty feet wide and ninety-four feet long and would actually have twenty-two percent more square feet than did the Temple.

The Temple was divided into three areas described as: 1) The Porch (ten by twenty cubits), 2) The Main Hall (twenty by forty by twenty cubits) where offerings were made by the Priests, 3) The Most Holy Place (twenty by twenty by twenty cubits) where the Ark of the Covenant resided. To the Jews, The Most Holy Place (Sanctum Sanctorum) was the residing place of God on earth and the resting spot for the Ark of the Covenant. The Most Holy Place was only accessed

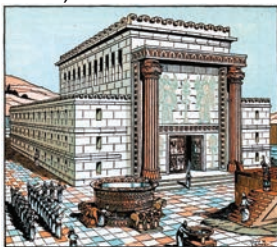
once each year by the High Priest on the Day of Atonement. He had a rope tied around his waist as he entered God's presence so that if he were struck down, the other priests could retrieve his body (similar to a cable tow).

While the exterior of the Temple was made of stone, the roof was made of wood, the walls paneled in cedar, and the floors made of juniper. Gold was used to overlay the interior of The Most Holy Place and on the doors, and throughout the Temple were elaborate carvings. At the entranceway stood two large bronze columns standing twenty-seven feet tall and nearly eight feet thick named Jachin (He will establish) and Boaz (In him is strength).

In 1 Kings 6:7 it states "In building the Temple, only blocks dressed at the quarry were used, and no hammer or other iron tool was heard at the Temple site while it was being built." This same description is included in the Master Mason Degree.

In 587 B.C., Israel fell to the Babylonians, and the Temple was destroyed which heralded a period called the Babylonian Captivity. Some seventy years passed before the Jews were allowed

to return to Jerusalem to rebuild the Temple and the city walls. By the time of Christ's birth, the Romans controlled Judea and most all of the area around the Mediterranean Sea. While the Roman Legions served as an occupation army, local administrative and religious life was under the control of a Jewish king named Herod the Great who had been placed on the throne in 37 B.C. Herod completely rebuilt the Temple and it was then known as Herod's Temple or



the Second Temple. In 70 A.D. this Temple was destroyed by the Romans during a period of Jewish revolt. Today the Temple Mount still exists and is considered a holy place by Christianity as the place where Christ walked, by

the Jews as the site of the Temple, and by Muslims as the site where Mohammed ascended into heaven. Today The Dome of the Rock, a Muslim Mosque built in 691 A.D., covers the site which is called "The Foundation Stone."

Chuck Clampitt is a member of Mt. Etna Lodge No. 333, Mt. Etna, Indiana, and can be reached at cclampitt@frontier.com.

Sources

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Johnson, Paul, *A History Of The Jews*, Weidenfeld and Nicolson, London, 1987
Wikipedia

"I contend that for a nation to try to tax itself into prosperity is like a man standing in a bucket and trying to lift himself up by the handle."

— Winston Churchill

All the Way Up There

By
Sir Knight William Perkins

How many times have we heard this phrase from friends and acquaintances that are not members and are referring to someone they know who was in the Lodge?

"My father-in-law was all the way up there." "I had an uncle who was all the way at the top."

Often we hear this or something similar from nonmembers and just as often, spoken with pride on their part. It is generally a reference to someone that is a 32° or a 33° in the Scottish Rite or is a past Illustrious Potentate in the Shrine. Daily our lives center around numbers, and as humans we look at numbers and often think: "onward and upward."

In Masonry, what really is "all the way up there?" After all, if two of something is greater than one, then thirty-two of that something must be the most. Right?

Well, not quite. We are initiated as an Entered Apprentice, passed to the degree of Fellowcraft, and raised to the sublime degree of Master Mason. Now let's take a closer look at one of the words in that previous sentence, the word being "sublime."

In the dictionary you will find a number of meanings for this word, everything from "lofty" to "supreme," even "utter" is listed in the adjectives. Also among them are the words "complete" and "absolute." A look at the word "complete" tells you that you have everything and lack nothing. The whole, the entire, ad infinitum. I avoid the word absolute

here as the definition includes "free from imperfection," which we are not, as we are reminded in Romans 3:23. Complete? Masonically speaking, yes we are.

We are charged with the authority to correct those of the lesser degrees and to help, guard, and protect our Brethren and our Fraternity. By the same token, there are no instructions as to a Master receiving corrections from those "higher up," but we hear about those that are "all the way up there," and "how far up are you?"

No doubt a number of you, like me, when explaining, go into a little of the detail of the appendant bodies of our Fraternity. I say that these other "groups" or rites go out from the 3rd degree and that they are "extra" and not directly in line with what we often call the "Blue Lodge." Once in a while the ego may rear its head and you simply give the answer that the person may expect, knowing it's not correct but answering and going on to other matters. While we may do this, we also must be mindful of Matthew 20:16; that "So the last will be the first, and the first will be the last." (NIV) So is this not what we are here for? Is not the fraternity here to make good men better? To this end to help our brethren and their families and in turn, to aid the less fortunate of our respective communities?

Of course the answer to all of the above is "yes," and why wouldn't it be?

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"A government which robs Peter to
pay Paul can always depend on the
support of Paul."

-- George Bernard Shaw

To offer aid to others, to make the world a better place, and the interesting thing about this? You don't have to be all the way up there to do it. The Entered Apprentice, a DeMolay, even the candidate in waiting can help to accomplish these tasks. To give of yourself is all the way. Remember, if you are "all the way up there" and have not charity.

Naturally, there are a good number of us that are very active in the numerous bodies associated with our Fraternity, and we have a right to be proud of what we contribute and what those respective bodies accomplish. Those in this category are often referred to by the Brethren, Companions, and fellow Knights as being "big in the Lodge."

"I knew his dad, he was big in the Lodge."

Not all the way up there, just big. There is a difference, and actually a very simple difference. When you are raised to the sublime degree of a Master Ma-

son, you are all the way up there. If not it wouldn't be called Master Mason. Yet so many of our Brethren are so seldom seen after being raised that we sometimes meet them, not knowing who they are, while others are known in a good many circles of the Fraternity due to their selfless dedication and boundless energy for its propagation.

So my advice to you is don't just be up there, or all the way out there in the appendant bodies, but be big in your Lodge. In other words, be active. Attend meetings and be active where and when you can. Be mindful of Galatians 6:7 as you only get from the Fraternity what you put into it.

Sir Knight William Perkins is Past Commander of Belvedere Commandery No. 2 in Alton, Illinois and can be contacted at gunnyperk@gmail.com.

Grand Encampment

Membership Awards

1032 Phillip P. Wyatt
Ivanhoe Commandery No. 10
Fort Valley, GA 04/21/2015



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 ruins of Bure-Les-Templiers in France taken by the editor.



Admitting Our Quantitative Membership Programs Have Failed

By

Sir Knight Russell Schlosser, Grand Commander of Illinois

Editor's Note

Sir Knights, once again I have found an article among our state supplements that just begs to be spread to a wider audience. I think that Sir Knight Russell Schlosser has once again shown great insight and leadership. One thing is for sure; if we keep on doing what we have been doing, we will keep on getting what we have been getting. He can be contacted at russ_schlosser@hotmail.com.

Look at the names in your attendance register vs. how many total members are in your Commandery. At Inspections and Conclaves, what percentage of members are in the asylum? Or, how many are in the dining room if that's where you occasionally hold your meetings? How often did you have real quorums of at least nine members not counting the signatures of those who weren't actually in attendance?

Sir Knights, let's face it: our quantitative membership strategy has failed. That's why the Grand Commandery of Illinois is discontinuing all numerical membership initiatives, incentives, and recognitions. This approach simply doesn't work, so we're admitting it and moving on. We must deal with reality and focus on qualitative experiences that engage those relatively few members who wish to remain active.

This means using different metrics, such as individual satisfaction, participation, and engagement to measure success. We have knighted countless men who never bonded with the Commandery and drifted away. Let us take a lesson from their absence and finally start paying attention to what they are telling us—we need to offer something of value that

is worth their time. If we don't, then we deserve to die off.

Nostalgia will not save us. It is not the 1800s or even the 1900s anymore. The days of huge turnouts for Templar events are over and have been over for many decades. We can't blame the weather, traffic, economy, other Masonic bodies, or being "busy." Templary is what we are supposed to be busy with. We have to learn to function with far fewer members. Only those Commanderies that do so will survive.

That is your challenge, and there is no top-down solution. Neither the Grand Encampment nor the Grand Commandery can offer any program to help you fix this or force you to do it (and while you're at it, you may need to fix your Chapters and Lodges, too). Start by figuring out what you can offer members who want to help sustain and improve things. Learn what it would take for them to stay involved, and let them do that.

It is no secret that most Commanderies are operated by a tight-knit group of committed core members which we sometimes call a "clique." Cliques are insular and tough for new members to get into, but if you expand your clique by just a few, it can significantly reduce

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the burden of everyone's shared work-
load. This is a practical suggestion, and
you can surely think of others that will
work best for your Commandery.

Also, the next time you knight a new
man, talk with him afterward about what
he would like to personally accomplish as
a Templar. Ask him what he wants from
his membership experience. You might
be surprised by his answers. Whenever
possible, empower him to do those
things, and you'll probably gain a dedicat-
ed lifelong participant. Remember, once
upon a time, we were all like him.

Subscriptions to the *Knight Tem-
plar* 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
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itor if available. Inquire via e-mail
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ties in excess of 10. Some past is-
sues are archived on our web site.
<http://www.knightstemplar.org>.

"What one person receives without working for, another person must work for
without receiving."

"You cannot legislate the poor into prosperity, by legislating the wealthy out
of prosperity."

Is There Allegory in the Bible?

By
Sir Knight Jeffrey L. Kuntz

Allegory is an integral part of the degrees of Freemasonry, which tend to be of a rather philosophical and even mystical nature as well as a religious one. In the ceremonial part of some of the Scottish Rite degrees, the drama sections are occasionally referred to as allegories.

Perhaps a thorough but fairly summary definition would be that allegory is an extended symbolic narrative in which some or all the elements of action, character, and setting illustrate a moral or spiritual lesson or truth.

Every Freemason discovers, regardless of the directions he has taken and to what extent he has gone in his Masonic journey, that much of the material in the degrees of both York Rite and Scottish Rite is based upon the *Holy Bible*, which Freemasons call the Great Light in Masonry. It is really no secret that a certain amount of textual material for the work of the craft is taken directly from it.

From a Masonic point of view at least, it may seem then that one could almost safely infer that there is a certain amount of allegory within the *Bible*. The great Masonic scholar Albert Pike wrote in his *Morals and Dogma* that allegories of scriptures contain profound truths. The renowned English historian and Freemason, Walter L. Wilmshurst, wrote in his book, *The Meaning of Masonry*: "The method of all great religious and initiatory systems has been to teach their doctrine in the form of myth, legend, or allegory."

The extent of allegory in scripture

has, of course, been a matter of debate among religious leaders to varying degrees at various periods in history. The great Jewish scholar, Philo of Alexandria, used an allegorical method for biblical interpretation in the first century, as did Clement, a disciple and successor of Peter. Origen of Alexandria, a leading Christian theologian and philosopher of the second and third centuries, used a similar method of interpretation. They believed such symbolic interpretations actually made some of the more perplexing and recondite passages more meaningful. They and some other biblical scholars believed parts of the *Bible* have a dual meaning—a literal one and a deeper hidden meaning.

That system of biblical interpretation actually remained rather common through to the latter part of the medieval period. After the Protestant Reformation in the sixteenth century, however, the reformers tended toward a more literal interpretation of scripture. Today, there are those who believe the entire *Bible* is to be taken literally, and those who say it teems with all forms of literary symbolism. The beliefs of most are likely dispersed between the two extremes.

Doubts about allegory being in the *Bible* could very well be dispelled by reading apostle Paul's explanation in the fourth chapter of his epistle to the Galatians. He skillfully sums up and interprets the seemingly bizarre story of the two sons of Abraham representing the two covenants—the bond and the free.

In the sixteenth chapter of Genesis, we read of the strange story of Sarah, Abraham's wife, persuading him to father a child (Ishmael) by her Egyptian slave girl, Hagar, because she is too old to have a child of her own. In the next several chapters, time passes during which God establishes the covenant of circumcision, the destruction of Sodom and Gomorrah takes place, and God promises Abraham he will have a son Isaac by his wife Sarah, despite their extremely old age.

Let us now turn to Paul's commentary, preferably in the Authorized King James Version, in Galatians 4:22-26: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman, but he who was of the bond-woman was born after the flesh, but he of the freewoman was by promise. **Which things are an allegory:** for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children, but Jerusalem which is above is free, which is the mother of us all."

So, Paul of Tarsus, considered by theologians to be the greatest preacher of all Christendom and author of thirteen canonical epistles, clearly writes that the story of Abraham's sons, one representing the bond, i.e. slaves to the flesh, the other the spiritually free, is an allegory.

Some translations, in that passage, use the word "figure" or "symbol," which of course, an allegory is. One of the shorter books of the Old Testament can surely help make the case for biblical allegory. The poetic Song of Solomon, or Song of Songs in some

translations, is interpreted entirely allegorically by Jewish spiritual leaders. Its eight chapters are comprised of six love songs exchanged between a man and a woman. If taken literally, at least some passages would almost have to be considered erotic, but Jews interpret them as symbolizing the love between God and Israel. Christians, by the same token, generally consider them symbolic of the love between Christ and His church. In the same manner, it also could be said that if the story about Abraham fathering a child by Hagar were taken literally, he would clearly be an adulterer, although some would go as far as to argue that this was before the giving of the *Ten Commandments*.

The creation story in the first chapter of Genesis has always been an interesting and controversial topic of discussion. Scientists say the earth is about four and a half billion years old, probably more. Biblical literalists believe it is about 6,000 years old, based on biblical genealogy. A familiar phrase of the Psalmist is: "For a thousand years in thy sight are but as yesterday when it is past" (Ps. 90:4). A fairly common interpretation, however, is that a day in the Creation story actually represents a much longer period of time.

An important point to be made here is that the order of creation in the biblical account basically matches that of some scientists, including Darwin. They believe the earth was originally covered entirely with water, and that vegetation was the first form of life. They agree that animal life began in the water and with the flying creatures, and later, animal life developed on land. Then later on, of course, came man. From this perspective, one could say that there is little dif-

ference between the scientific view of creation and the biblical account.

A few chapters later in Genesis, we have the narrative of Noah and the flood. Various ancient religions and civilizations, including the Greeks, Chinese, and American Indians, had their own versions of the great deluge brought about by a deity in order to punish disobedient peoples while saving the few faithful. Perhaps the one that best parallels the Genesis account is that of the Mesopotamian *Epic of Gilgamesh*, written probably at least as early as 1900 B.C.

The passage of Ecclesiastes 12:1-7 is considered by biblical scholars to be an explicit allegory about old age. It ends, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (vs. 7).

Perhaps at this point, it should be pointed out that the *Bible* was written more as a book of moral and spiritual guidance than one of history, although it has much history in it. In fact, archaeological discoveries in recent decades have turned up evidence of biblical history, but there are biblical scholars who believe that some biblical historical events and personages are used in allegorical illustrations, and that, by the way, the story of Abraham's progeny which Paul cites, is an example. The messages and lessons of scripture are more important than its historical accuracy. Much of the Old Testament is a history of the Jewish people, but it is also a long narrative, illustrating the rewards of doing God's will and the punishment for doing wrong.

The portable Tabernacle the Israelites had as they wandered in the desert and Solomon's Temple, considered to be the spiritual home of all Freemasons, are both splendid examples of allegorical

symbolism. The materials, architecture, various parts, including the veils and their respective colors, and the various utensils are all symbolic of some principle, some law or precept pertaining to the building of human character and spiritual and mental development. Solomon's Temple is a symbol of the soul and spirit of man. In the New Testament then, we are given perhaps a simpler more straightforward and personal perspective of the metaphorical idea of the human body as a temple of God. Perhaps Paul stated it best in the third chapter of his First Letter to the Corinthians: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth within you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (vss. 16,17). This passage is of considerable importance in Freemasonry.

There are a number of lesser examples of passages in the Old Testament that could be considered allegorical, such as the trees seeking a king in the ninth chapter of the book of Judges verses 8-15 and that of the dwelling together of the wolf and the lamb in the eleventh chapter of Isaiah which prophesies the coming of a Messiah.

Jesus' use of parables, most of which are very allegorical, is along the same idea as the allegorical passages in the Old Testament. He used such fictional stories to illustrate something about the nature of the Kingdom of Heaven, a moral precept, or some other message. The parable in the beginning of the fifteenth chapter of the Gospel of John in which Jesus says, "I am the vine and you are the branches," is one of the more beautiful examples.

As ridiculous as it might seem to point

it out, Jesus surely does not mean he is actually a vine. In the fourth chapter of the Gospel according to Saint Mark, Jesus reveals a clue as to why parables and other forms of figurative language are used to teach spiritual truths when he says, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables."

The book of the Revelation to Saint John the Divine undeniably contains a great deal of imagery, some of which is rather grotesque or even frightful. John describes what is to come from visions and revelations during which he perceived dragons and other hideous beasts as well as angels and scrolls. *Bible* scholars and theologians generally agree that there is a considerable degree of symbolism in Revelation, but disagree on the interpretation of much of that last book of the *Bible*.

A word of caution might be in order for *Bible* readers regarding a couple matters concerning interpretation in the New Testament. One involves the antichrist. Although this appellation is mentioned only by Saint John the Evangelist in two of his three epistles, some interpretations have associated it with the false prophets or false Christs or the beasts in Revelation or some highly sinister world leader described on the History Channel. Who or what the antichrist or those beasts represent will surely continue to be a debatable subject for some time to come.

The antichrist is a case of a word being mentioned in Scripture that has been given several different interpretations. Conversely, "the Rapture," which is mentioned nowhere in the *Bible*, is a designation devised from various bibli-

cal passages. It is often associated with the "End of Days" or the second coming of Christ. Many of those who believe in "the Rapture" say it is partly described in the fourth chapter of Paul's First Epistle to the Thessalonians where he writes that those saved will be "caught up together... in the clouds to meet with the Lord."

There are various viewpoints among Christian denominations and theologians as to just what "the Rapture" is and when and how it is to take place.

Many of the apocryphal writings, of which there is an abundance, appear to contain a great deal of figurative and cryptic language, some of which is rather bizarre. These works include both Jewish and Christian apocryphal books as well as those of the Gnostics. Such imagery is quite possibly one reason some of these writings were not ultimately included in the *Bible*. In fact, the Revelation of John was nearly rejected by the early church fathers who compiled it.

Rev. Joseph Fort Newton was a clergyman and Freemason during the first half of the twentieth century who wrote extensively about Masonry. In an essay included in the introductory section of the Temple Illustrated Edition of the *King James Bible*, which is distributed to candidates in Scottish Rite bodies, he wrote that the *Bible* is "so rich in symbolism."

From all this then, as Freemasons, can we deny there is at least some allegory, as well as other forms of symbolic figurative writing in the *Holy Bible*? No doubt there will be differences of interpretation in some biblical passages for a long time to come. Perhaps the day will come when all will be unveiled, and all scriptural messages will be understood by all who would seek to understand.

Until such a time would come, and despite the difficulties of the more recondite parts of the *Bible*, all Masons and all believers should read it regularly. Do not just read it. Absorb it! Live it! Make it the center of your life, for it is the source of all wisdom, the greatest work of man, the most important book

ever bestowed upon humanity.

Sir Knight Jeffrey L. Kuntz is an officer in Baldwin II Commandery No. 22 in Williamsport, Pennsylvania. He resides at 1610 Comly Road, Turbotville, PA 17772 and can be contacted at jeffkuntz5@windstream.net.

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Knights Templar Eye Foundation

How to Join the Grand Commander's or the Grand Master's Clubs

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

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

BLAIR CHRISTY MAYFORD, GCT

Most Eminent Grand Master, 1994 – 1997

October 23, 1917 – March 28, 2015

Sir Knight Mayford began life's journey on October 23, 1917, in Wood River, Illinois, the son of Henry and Lucille (Garmley) Mayford. He graduated from Wood River Community High School and later attended Washington University. On June 14, 1941, he married the love of his life, Dorella Youngberg Mayford. Had he lived until June 14th, they would have been married for seventy-four years! Blair and Dorella have one daughter, Christy Ann Van Horn, a son-in-law, Michael Van Horn, two grandchildren, Angela Marie Vincent and Matthew Christy Van Horn, three great-grandchildren, Madeline Vincent, MacKenna Van Horn and Miles Van Horn. He completed life's toilsome journey on March 28, 2015, at the age of ninety-seven in St. Peters, Missouri.

Blair served his country in the United States Army and was proud to be a veteran. He worked thirty-five years until his retirement at John S. Swift Printing Company. Sir Knight Mayford was a Mason for sixty-seven years, and his Masonic resume is extensive as would be expected of any Past Grand Master.

Templary was particularly dear to his heart, and his contribution was immense. His service to the Grand Encampment began at Indianapolis, Indiana on August 16, 1979, when he was appointed by Grand Master Kenneth Culver

Johnson as Chairman of the Committee on Ritualistic Matters. On August 19, 1982, in Hot Springs, Arkansas, he was appointed Department Commander of the South Central Department by Grand Master Ned E. Dull. He was elected Grand Captain General of the Grand Encampment of Knights Templar in Cincinnati, Ohio on August 13, 1985. He was elected and installed as Grand Master on August 16, 1994, in Denver Colorado at the 59th Triennial Conclave. He served with distinction over the 60th triennium of the Grand Encampment.

The listing of Blair's Grand Encampment involvement gives the facts but falls far short of telling "the rest of the story!" Sir Knight Mayford in his candidacy for Grand Captain General faced a field of three very qualified, and in some cases better known Sir Knights. Further, Blair was literally the "dark horse" candidate in that he did not have the support of the old guard Grand Encampment power structure, but Blair ran with the zeal of a man late for his appointment with destiny. Blair and Dorella went everywhere in their quest. He appealed to the hearts and minds of the voting delegates, and it was those voting delegates who elected Sir Knight Blair Christy Mayford Grand Captain General on the first ballot! Blair's candidacy and election changed forever

the way prospective candidates sought to be elected. Blair was low key, but he and Dorella went everywhere, spent time getting to know the people, and he always put something in your hand.

Most who read this will likely never have known Sir Knight Mayford nor remember his accomplishments, but those of us who did will never forget that the greatness of the man was the equal of his accomplishments. During his administration, greater focus was placed on membership, both in retention and recruitment. He was an early advocate of in-

volving all branches of Freemasonry in partnering in the membership process. As President of the Knights Templar Eye Foundation, Inc., he and several trustees met with the Charitable Foundation of the American Academy of Ophthalmology, resulting in a partnership that continues today as EyeCare America and providing free eye care to those over sixty-five. The number of patients served is over one hundred thousand. This partnership with the American Academy of Ophthalmology has expanded over the years, but it all began with the foresight of Blair Christy Mayford.

A quote from Paul J. Meyer sums up Blair Christy Mayford most effectively; "Whatever you vividly imagine, ardently desire, sincerely believe, and enthusias-



knights templar tically act upon, must inevitably come to pass!" While not born in Missouri, he was a Missourian by choice and demonstrated the "get it done" tradition as well as "the Buck stops here" attitude attributed to those from the "show me" State. Additionally, those of us who knew Blair well can say unequivocally that we never had a better or more loyal friend than Blair. To have the love of one's family, and the admiration of friends is all that anyone can ask. Blair had both.

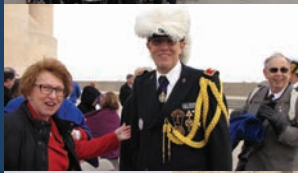
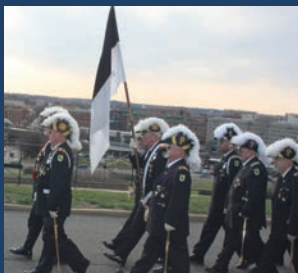
"You cannot multiply wealth by dividing it."

Templar Easter Ac



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ross America 2015





Knights Templar Eye Foundation, Inc.

Scientific Advisory Committee Meeting

PEDIATRIC OPHTHALMOLOGY GRANT REVIEW 2015

The Knights Templar Eye Foundation, Inc. supports research that can help launch the careers of clinical and basic researchers committed to the prevention and cure of potentially blinding diseases in infants and children such as amblyopia, cataract, glaucoma, optic nerve hypoplasia, nystagmus, and retinopathy of prematurity. It supports clinical and basic research on conditions that can or may eventually be treated or prevented.



At an annual meeting held every March, officers and trustees of the Foundation come together with ten doctors specializing in pediatric ophthalmology from many leading hospitals and research institutions throughout the country to review the applications and recommend which applications should be funded with a grant.

Each year the Knights Templar Eye Foundation, Inc. invites eligible investigators to submit applications for pediatric ophthalmology grants:

- **Career-Starter Research Grants** - up to \$60,000 per grant. Applicants for these grants are at the beginning of their academic careers and must have received a M.D., Ph.D. or equivalent degree.
- **Competitive Renewal Grants** - up to \$60,000 per grant to extend the original 2014 grant project for one additional

year if the data accumulated in the first seven months of the original grant awarded in 2014 are compelling.

Along with these two grant programs, in 2012 the Scientific Advisory Committee for the Knights Templar Eye Foundation identified a significant need for well-trained pediatric ophthalmology faculty (mentors) in developing countries. As a result of this initiative, your Foundation has created a one year fellowship to help meet this training need.

- The Training Mentors for Developing Countries (TMDC) Fellowship – is an annual stipend of \$60,000. Those receiving the stipend have agreed in writing to return to their native country immediately following the fellowship to practice pediatric ophthalmology for a minimum of five years and, to the extent possible, be directly involved in the training of residents during those five years.



We are pleased to report that this year we received forty-five career-starter research grant applications, thirteen competitive renewal grant applications, and one fellowship application. Twenty career starter grants, eight competitive renewal grants, and one fellowship grant were recommended for funding by the committee and all twenty-nine were approved by the officers and trustees serving on the Scientific Advisory Committee. This committee consists of David D Goodwin, President, member of the committee, and Trustee of the Foundation; Duane L. Vaught, Chairman of the Committee, Vice President, and Trustee of the Foundation; Jeffrey N. Nelson, member of the Committee, Vice President, and Trustee of the Foundation; Michael B. Johnson, member of the Committee and Trustee of the Foundation; and William Jackson Jones, member of the Committee, Past President of the Foundation, and current Trustee.

knight templar



Knights



at the Bookshelf

By
Sir Knight George L. Marshall, Jr., PGC, KCT

Josef Wages, Reinhard Markner (Editors), Jeva Singh-Anand (Translator), *The Secret School of Wisdom: The Authentic Ritual and Doctrines of the Illuminati*, Lewis Masonic Publisher, ISBN-13: 978-0853184935, 2015.

This book is a scholarly, yet interesting, revelation of the rituals, regulations, and doctrines of the Illuminati, a secret society founded in May of 1776 by Adam Weishaupt, a professor of Practical Philosophy and Canon Law at the University of Ingolstadt in Bavaria, Germany. The order's goal was supposedly to free men's minds from both superstition and prejudice, encourage them to be good, and teach them that this was the true path to happiness. Goals consistent, of course, with the Age of Reason, of which Voltaire and Rousseau were exemplars. Growth was slow until 1780 when Baron Adolph Von Knigge joined the group. Von Knigge, a Freemason, modified the Masonic ritual to serve as part of the Illuminati ritual structure. In all, the Illuminati ritual was comprised of three distinct classes: (1) the Minerval Class, consisting of the Minerval and Illuminatus minor degrees; (2) the Freemason Class, consisting of the three modified Masonic degree rituals; and (3) the Mysteries Class, consisting of the degrees of Presbyter, Princeps, Docetists, and Philosophii. Due to its numerical growth, from about a dozen in 1780 to over 3,000 in 1783, rumors began to circulate that the Illuminati Society intended to change the government and impose their own ideals on the land. This led the Elector of Bavaria to issue edicts ordering the suppression of the group, one in 1784 and two more in 1785. Weishaupt was removed from his university post and later banished from Bavaria. He found asylum at the University of Gottingen in Thuringia, Germany, where he died in 1830 at the age of eighty-two.

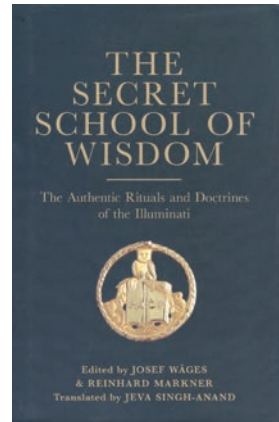
The Introduction chapter of the book deals with the history of the Society and the development of its structure, rules, and ritual by Weishaupt, Von Knigge, and others. The remaining chapters are devoted to the three Classes of membership mentioned above, presenting their rituals, philosophies, system of government, and officer structures. Of particular interest to me was the chapter that concerned the Freemason Class and the comparison of the ritual of the three degrees given there compared to the ritual currently practiced in my state (Alabama). It is also worthy of note that in the Mysteries Class one could find many similarities to ideas, symbolism, and constructs used in the Scottish Rite and Masonic Rosicrucian rituals.

The book is copiously supplied with footnotes, and Latin and German words and

phrases used in the ritual are translated into English. Diagrams and ciphers for the various class degrees are presented.

The book states that “the reader will trace a path akin to that of a career in the order, progressing from one stage to the next, ascending through the levels of knowledge and secrecy, and finally reaching those degrees which were meant only for the chosen few.” In some places, particularly in the detailed statutes and regulations for the classes or degrees, the “path” is rather tedious, but this is amply compensated for by a careful perusal of the degree scripts, lectures, and symbolism.

Dan Brown’s recent novels have awakened an interest in secret societies, conspiracy theories, and the Illuminati. However, this book is definitely not for leisure or entertainment reading but rather is for those wishing to fully explore the tenets of the Illuminati and undertake a deep and thorough study of their rituals and regulations.



Tomb of St. John the Evangelist at Ephesus. Photo by the editor.

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*The harvest truly
is plenteous, but the
laborers are few.
Matt 9:37*

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