



Knight Templar

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not report them to the editor.**

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knight templar

Grand Master's Message

Department Meetings

This triennium we have established a new department for the Southern Americas which had been loosely supervised until now. Recently they had their first ever Department Meeting. It was held in Panama and included the Grand Commanderies of Panama and Mexico as well as a number of subordinate Commanderies from the region. Those members were excited to see some of the material that members in the United States are used to seeing regularly.

When this article appears, the next annual cycle of department meetings will have begun, but many opportunities remain. This year we again have Eye Foundation guest speakers. They are universally well received and provide the opportunity for our Sir Knights to hear directly about the good we accomplish.

We always try to present useful, interesting topics. This begins the last year of the triennium, so in addition to progress reports on Grand Encampment programs, we also have preliminary information on plans for the next triennium. Of course the officer line is a big part of that, and the candidates for the 2018 Triennial elections will likely be present, providing an opportunity for you to meet them.

The leadership program held in partnership with the General Grand Chapter and Council continues. There are openings, but registration should be prefaced with a nomination through the respective Grand Commanders.

Any member is welcome at these meetings, and I look forward to seeing many of you there.



⚔️ *Orville Lee Vaughn*

Grand Encampment Membership Awards



IN MEMORIAM



Glenn W. Hill

Wyoming

Grand Commander 1972

Born: June 28, 1933

Died: June 22, 2017

Donald Eugene Summers

West Virginia

Grand Commander 1984

Born: October 25, 1936

Died: June 4, 2017

1115 Norman Lee Peterson

Marietta Commandery 50

Marietta, Ohio

1116 Phillip Wesley Hobson

Mississippi Commandery 1

Jackson, Mississippi

1117 Anthony Radosti

Indivisible Friends Commandery 1

New Orleans, Louisiana

1118 James B. Bartley

Piedmont Commandery 26

Turner/Ashby Commandery 35

Ashburn, Virginia

2nd Bronze

1119 Danny Lee Bowman

Clinch Valley Commandery 20

Tazewell, Virginia

1120 Raymon Walter Baccus

Piedmont Commandery 26

Ashburn, Virginia

1121 John Robert Bowker

Columbia Commandery 2

Columbia, South Carolina

Correction:

1107 Sidney Ray Cooley, Sr.

Lee Commandery 45

Phenix City, Alabama

Prelate's Chapel

by
Reverend William D. Hartman, right
eminent grand prelate
of the Grand Encampment

October holds two important dates for me; one is my birthday, and the other is Friday the 13th, when in 1307, King Philip of France determined to erase the Knights Templar from the face of the earth. It took over eight years, but he was able to have the last grand master, Jacques DeMolay, burned to death at the stake, and that was the end of that!



We know differently, and as modern Knights Templar, we carry on the traditions, the history, and the good works of those who, in the past, followed their Lord and Master in faith and confidence.

Of course, I have other important dates I remember, like birthdays and anniversaries of family. We all have dates that are important to us each year as years go by, but what is the most important date in your life?

Do you remember the date that you accepted Christ and gave Him your heart? "For God so loved the world that He gave His only begotten Son, that whoever believes in him should not perish but have everlasting life." All things in this life will perish, but God has prepared for those who love Him a home in heaven, that we may be with Him forever. Do you know the date you received Christ into your heart?

I remember that a young British minister by the name of John Wesley struggled to let Jesus into his life. Then, on the evening of Wednesday, May 24, 1738, he was attending a worship service in Aldersgate Street in London where Martin Luther's Preface to the *New Testament* book of *Romans* was being read, and Wesley later wrote: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Do you know the date of your second birthday - that day when an assurance was given you that God in Jesus Christ had taken away your sins and saved you from the law of sin and death?

Paul Miller Moore

40th Grand Master of the Grand Encampment

21st in a Series on our Past Grand Masters

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

Paul M. Moore was born and raised on a farm near New Concord, Ohio, on January 1, 1878, the son of William A. Moore (1848-1925) and Nancy Ann (Miller) Moore (1847-1937). His sister was Ivy Pearl (Moore) Milligan (1875-1958) and his brother was James Russell Moore (1880-1963). He graduated from New Concord High School in 1895 and graduated in 1899 from Muskingum College in New Concord.

After graduation from Muskingum, he found work in Pittsburgh, Pennsylvania, with the Jones & Laughlin Steel Corporation as a laborer and worked up to assistant superintendent of transportation and labor. In 1906 he was sent to prepare the ground for a new steel plant, to be known as the Aliquippa Works of the Jones & Laughlin Steel Corporation, and a town for the employees of the new plant. The town was named Woodlawn (later to become Aliquippa). He was elected the first president of the Woodlawn Borough Council and served for six years.

He left the steel firm in 1912 to found the P. M. Moore builders' supply company that constructed many of the neighborhood houses for the steel work-



ers. These homes, which were completed at a one per day rate, included a living room, dining room, kitchen, three bedrooms, a bathroom, and indoor plumbing. [At some point, likely during the years 1917-1921, he married Jessie Christie Moore (1897 – 1924), but I have not been able to find the exact date.] He retired from business in 1950 but still served as a member of the company's board of directors.

He served on the Board of Trustees of Muskingum College for over thirty years and also as president of that board. In 1948 the college awarded him the honorary degree of doctor of humanities. He was instrumental in founding several Beaver County, Pennsylvania institutions, civic organizations, and service groups. He was one of the organizers in 1910 of the former Woodlawn Trust Company, later the Mellon National Bank and Trust Company of Aliquippa, and served as its president for thirty-two years. He aided in establishing Boy Scout organizations in Beaver County and received Scouting's Silver Beaver Award, the highest adult award presented for outstanding service to scouting at the local (Council) level. He also helped to establish the

Aliquippa Golf Club, the Rotary Club, the Community Chest, and the Aliquippa Concert Band and was a member of the initial Board of Directors of the Aliquippa Hospital.

In 1957 he was honored by his home town by being selected as Aliquippa's "Man of the Year." In October of 1958, Muskingum College honored him by naming the new dormitory for freshman men "Moore Hall." He was a member of the Woodlawn Presbyterian Church and for twenty years was president of the Board of Trustees.

In Freemasonry, he became a Master Mason in St. James Lodge 457 in May of 1910. He resigned in 1913 to become a charter member of Woodlawn Lodge 672 and served as its worshipful master 1914-15. The unusual and exquisite sterling silver Past Master's jewel presented to him is shown above. He paid off the lodge mortgage debt in 1962.



He became a Royal Arch Mason in May of 1913 in Eureka Chapter 167, Rochester, Pennsylvania, and was high priest in 1918. In 1915 he was greeted a Select Master of Mt. Moriah Council No. 2, Pittsburgh, Pennsylvania, resigning in 1918 to become a charter member of Beaver Valley Council 54, Beaver Falls, Pennsylvania, and was thrice illustrious master in 1923. Sir Knight Moore was also a member and past commander in 1924 of the Knights Templar, Beaver Valley Commandery 84. He later became the grand commander of Pennsylvania



in 1939.

He was a Scottish Rite Mason in the Valley of New Castle, Pennsylvania and received the 33° in September of 1919. He was a member and past prior of Keystone Priory 26, KYCH, Pittsburgh, Pennsylvania. He was a member of Antioch Conclave, Red Cross of Constantine, New Castle, Pennsylvania. He became a member of Syria Shrine Temple, Pittsburgh, Pennsylvania, in 1915.

In 1943 he was appointed grand captain of the guard of the Grand Encampment and progressed through the offices, culminating in his election and installation as most eminent grand master of the Grand Encampment at the 48th Triennial Conclave in August of 1961. Some notable actions that occurred during his triennium are as follows: charters were issued to Hermann Von Salza 1 and Heidelberg Commandery 2 in Germany; a charter was issued to the Grand Commandery of the Philippines; a joint York Rite commission to promote York Rite unity was appointed; beginning with the November 1961 issue, the *Knight Templar* magazine was published monthly at a subscription rate of \$1.00 per year with Sir Knight Willard Avery as editor. At this conclave, the Knight Templar Cross of Honor award was approved. Finally, the Committee on Ritual established a Spanish language version of the *Templar Ritual and Tactics* which was subsequently adopted.

Right Eminent Sir Knight Moore died in April of 1966 on Good Friday evening. He was in Washington, D.C. to attend the Knights Templar Easter Sunrise Services at Arlington Cemetery and was rushed back to the Aliquippa Hospital

where he died on April 8, 1966. He was entombed at New Concord Cemetery, New Concord, Ohio. His wife was later exhumed and entombed with him. His crypt is shown to the right. The inscription beneath his name reads, "Grand Master Grand Encampment of Knights Templar of the USA 1961-1963."



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

SOURCES

Proceedings of the Grand Encampment of Knights Templar, Forty-Eighth Triennial Conclave, August, 1961, pages 368-370

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

THE NEW MASON: WHO TEACHES HIM?

By
Brother Joseph W. Illes

The newly made Mason is almost invariably told that he will only get from Masonry what he puts into it. Yet, we “older” Masons give him very little guidance and let him pick his own way. We assume that he knows what he wants and the path to get there. Unfortunately, there are those who have only a vague idea as to what it is that they want from Masonry, less idea as to how to get there, and still less idea of what it is they should put into Masonry. For them, there is a dimly perceived idea “out there” that can be reached through some process akin to osmosis. Even more unfortunately, there are others who know exactly what they want and how to get it. Usually they are seekers of some personal gain, whether it is material, political, or social. They know exactly what to “put in” and what the return will be. Usually these extreme cases can be easily identified and treated.

For most new Brethren, we do little more than provide a meeting place where he can learn about Freemasonry and see the ritual exemplified. We let him fend for himself and find his own way toward Masonic light. While we often go out of our way to make him feel welcome, we seldom sit down with him to find out whence he came and whither he goeth. In short, we are not being all that we can be. In the press of Lodge business, we are sometimes very perfunctory toward him and may even allow ourselves to become “wrapped around the axle” through a number of basically

irrelevant concerns. If this is the case, the new Brother very soon learns that if he is to “get along” he must “go along.” The result is a club member rather than a Mason.

The time to re-examine the education of our new Brethren is now! We must give it more than mere lip service. By our actions we shape the new Mason. By helping him find his way toward the light dictated by his values, we can make a good man into a better man! In the process we can make this a better world in which to live.

Brother Joseph W. Illes is now deceased. He was a member of Lodge 2 in Tacoma, Washington.



Institutional Religion

By
Sir Knight Robert W. Bruneau

Institutional religion has become so consumed by its quest for power and authority, most of which is rooted in the excessive claims of scripture, that the authentic voice of God can no longer be heard within it. The idols of creed, scripture, and church have all been used to hide from the reality of God.

When theism dies, God does not die, but a human definition of God does. That is an enormous difference that needs to be grasped. Discover a God who is not an external supernatural being but who is perceived as a life force that flows through all that is. That brings life out of death.

All life is radically interdependent. God's spirit which brooded over the waters to call life into being, is not an external force, but an emerging presence. God's spirit is the source of our common life.

Adam became a living creature, because the breath of God became his breath. All living things share that divine breath.

This is the portrait of a divine presence that permeates all of life, that binds all creatures in mutual interdependency. We need to shift our vision to look within, at life, at love, at being.

The clergy of churches define themselves as "defenders of the faith," they assume that their finite minds can define the reality of God. Imagine the conceit in the suggestion that God must be

bound by my knowledge and my experience. Religious closed minded ignorance wrapped in bigotry has even been justified by appeals to sacred scripture.

The darkest and most brutal side of existence becomes visible at the moment the adherents of any religious system identify their understanding of God with God. The two are never the same.

Institutional religion is not a search for truth, it is overwhelmingly a search for security. God cannot be found in human concepts.

To use scripture, let us consider the words of Peter in Acts 10:34; "Truly I perceive that God shows no partiality, but in every nation, anyone who fears him and does what is right is acceptable to him."

We live in a religiously pluralistic world, but there is only one God. This God is not a Christian, nor is He an adherent of any religious system. All religious systems are human creations by which people seek to journey into that which is Holy, Communion with God. Until that lesson is heard, human beings will continue to destroy each other in the name of "the one true God."

Recognize that the essential truth of religion is its goal not its highway. No system captures God. All systems empty into God.

As Micah says, "What does God require of you but to do justice, and to love kindness, (mercy) and to walk humbly with your God." (Micah 6:8)

Humanity always impairs itself when it builds its sense of worth by denigrating the worth of others. To make our point, we could choose the essential ideas of any of the world's articulation of wisdom manifested by scriptures or great spiritual teachings.

Every one of them brings with it a great body of ideas that may not always be expressed in abstract language, so we use symbolic forms designed to reach more hidden levels in us of feeling, instinct, and intuition through myth and story, architecture, music, and ritual.

In Masonry we claim to teach, yet people question what it is we teach. We do not necessarily answer questions, we want to prepare the candidate by the use of symbols and ritual for the ideas

he will encounter in the years ahead, to value the state of questioning and his own discovery.

We use the mysteries, mysteries defined as intelligence beyond my intelligence which I cannot understand but which I must understand, which I am obliged to understand.

Hopefully the process will succeed in opening our minds to the reception of wisdom. We find others with whom we may think together, to develop our knowledge, a communal search for morality.

Robert Bruneau is a past commander of Commandery 38, Gulfport, Mississippi and can be contacted at rwbruneau@yahoo.com.



Harry Truman's father-in-law David W. Wallace, Distinguished Past Grand Commander of all Templars in Missouri

by

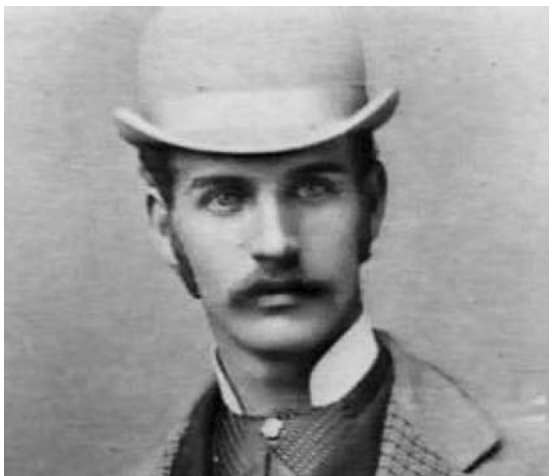
Sir Knight James A. Marples

Most everyone is aware that United States president and Sir Knight, Harry S. Truman was a past grand master of Masons of Missouri (1940-1941). Plus, Harry was briefly in the officer line of Ararat Shrine Center in Kansas City but resigned from the office of second ceremonial master of Ararat Shriners in 1934 due to his belief that it would detract from his duties while freshly elected that same year to serve in the United States Senate. He was also a dedicated 33rd member in the Scottish Rite, Southern Jurisdiction, USA, receiving both the K.C.C.H. and 33rd on the same day in October of 1945. Additionally, Knight Companion Truman was a member of the Mary Conclave of the Red Cross of Constantine in Kansas City. Sir Knight Truman was literally born into a Masonic family, since both of his grandfathers: Anderson Shipp Truman and Solomon Young were both Master Masons.

However, most people are not as familiar with Truman's father-in-law, David Willcock Wallace (1860-1903). He was a Mason too and also a presiding officer of a statewide Masonic body in Missouri. This undoubted knight templar

edly proved invaluable to his son-in-law Harry in seeing "confidence" and "leadership ability" in his own father-in-law. According to the Grand Lodge of Iowa *Bulletin*, David W. Wallace was born in Independence, Missouri, in 1860. He married Margaret Elizabeth Gates (1862-1952), and they had one daughter, Elizabeth Virginia Wallace (1885-1982), commonly known as "Bess Truman," who was first lady of the United States from 1945 to 1953.

Bess Truman's father, David Wallace, was a man of vision and vigor. The Iowa Grand Lodge of Masons notes that David Wallace "while yet a mere youth, was



Right Eminent David Willcock Wallace,
grand commander of all Knights Templar in
Missouri (1892).



The home in Independence, Missouri of David W. Wallace, the 1892 grand commander of Templars in Missouri as well as the home of his son-in-law, Harry S. Truman (1940-41) grand master of masons in Missouri.

given a position in the state legislature.” He also became Jackson County treasurer and deputy surveyor at the Kansas City office of the Bureau of Customs at the time of his death in 1903. To that, I smile and see how that additional facet of his life would someday also influence the civic-mindedness of his future son-in-law, Harry Truman, who rose from World War I captain, to haberdasher, to county judge, to United States senator, to vice president of the United States, and ultimately succeeded to the presidency upon the death of president and Masonic Brother Franklin D. Roosevelt in April of 1945.

David Willcock Wallace became a Ma-

son in September of 1882. He served in offices in the Blue Lodge, Chapter, and Council and became eminent commander of his Commandery. In 1892, Right Eminent David W. Wallace was elected grand commander of all Knights Templar in Missouri. Back in those times, the various Knight Templar Commanderies and the Grand Commandery were at their zenith in popularity. Thus, Right Eminent Sir Knight David W. Wallace presided over a statewide Masonic body in a prestigious office which had both its internal fraternal duties and its ritualistic oversight responsibilities and was also highly noticed by the public at large. Thus, Right Eminent Sir Knight Wallace

indeed wore a Templar Chapeau, but he also wore many other hats while performing that office in the glory years of Templar Masonry. He was essentially the “go-to man” in what we would describe today as public relations with regard to how Templary was perceived by the public as a whole. He and his Grand Commandery granted charters, issued dispensations, and convened Annual Conclaves, but Right Eminent Sir Knight David W. Wallace mainly authorized and endorsed Knight Templar drill-team parades which were not only grand occasions for members and spectators on the streets but also a prime recruitment tool for new candidates for the York Rite during those times.

When Harry Truman married Bess Wallace in 1919 after World War I ended, Right Eminent Sir Knight David Wallace was already deceased. Yet, the new couple moved into Bess’s childhood home which was built by her maternal grandfather George Porterfield Gates at 219 N. Delaware Street in Independence, Missouri, and was also lived in by Sir Knight David Wallace and his wife and family. I have personally been inside that wonderful house. For a Victorian-era home, it is still a grand place to visit in Independence, Missouri. It is listed as a “National Historic Site,” and regular tours are given by the National Park Service. When I visited that home on at least three different occasions, I would internally imagine in

my mind’s eye Right Eminent Sir Knight Wallace coming back from a Commandery meeting or Grand Commandery meeting, and in those days, he would have had to have gone to meetings by means of horse and buggy. I often envisioned his Templar Sword somewhere in his bedroom closet and tried to envision how that house reflected so much of him and his son-in-law, Harry Truman, as men, as fathers, as Masons, as civic leaders and politicians, and as homeowners of a proud legacy.

Although Sir Knight Wallace didn’t live long enough to see his son-in-law Harry attain the Presidency, David’s widow, Margaret Wallace, did live until 1952 and thus saw her son-in-law, Harry Truman, become a Mason in 1909, a Scottish Rite Mason and Shriner in 1917, a Royal Arch Mason and Cryptic Mason in 1919, and a Templar in 1923 in Palestine Commandery 17 of Independence, Missouri, and a statewide leader of the Masonic Grand Lodge of Missouri in 1940-41, and she last saw Harry attain the presidency. She undoubtedly reflected upon the mirrored careers of her late husband, David, and son-in-law, Harry.

Sir Knight James Marples is a life member of Mt. Olivet Commandery 12 in Wichita, Kansas, and currently resides in Texas. He can be contacted at rosehills@yahoo.com or P. O. Box 1542, Longview, TX 75606.

Sources

Iowa Grand Lodge Bulletin, year 1903.

Denslow’s 10,000 Famous Freemasons.

Proceedings of the Annual Conclave of The Grand Commandery of Knights Templar of Missouri (1892).

Proceedings of The Grand Encampment of Knights Templar of the United States of America (1892)

A Message From the Chairman of the Knights Templar Eye Foundation Annual Campaign

Hello, my name is Rodney A. Mann. I am a past grand commander of Indiana. I currently serve as the most worshipful grand master of Indiana. I am a trustee of the Knights Templar Eye Foundation, Inc. I worked for many years in Indiana for the Foundation and found serving to be one of the most rewarding positions I have held. The Foundation has held a special place in my heart for more than twenty years.

I consider it a great honor to be selected to serve the Knights Templar Eye Foundation, Inc. as the 50th annual voluntary campaign chairman. Over the next several months, I will keep you informed of the many wonderful advancements that are taking place due to your faithful support of our mission. Our mission is "to improve vision through research, education, and supporting access to care."

I would like to congratulate Sir Knight David M. Dryer, KGC for running a great 49th Annual Voluntary Campaign. We ended the 49th Campaign with contributions of \$1,759,795.51. Congratulations Sir Knight Dryer and all who made the 49th Campaign a success.

Imagine waking up each morning and not being able to see across the room. Imagine walking outside and not being able to see the great colors and sights as you look across the landscape. Imagine not being able to use your phone! Imagine you are a child or are elderly, and are slowly losing your eyesight. Our mission is to help, aid, and assist those in these types of difficulties.

The 50th Voluntary Campaign is a milestone in the history of the Knights Templar Eye Foundation, Inc. The Knights Templar Eye Foundation, Inc. as of April 2017 has spent \$148 million on research, patient care, and education.

Sir Knights you can make a difference. We are men who believe in improving the lives of those around us. Let us be men of action. Let us provide the funding for our research partners to find cures. Let us provide funding for education and access to care.

The tenets of our profession require each one of us to be charitable and to assist those who need aid and relief. I know you will help me to reach higher in this noble cause.

I look forward to communicating with you in the months ahead. God Bless!

Faternally,

Rodney A. Mann, KGC
chairman 50th Annual Voluntary Campaign



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master’s Club

John F. Bradshaw	AL	Edwin S. Balao	CA
Jerome M. Miller	CA	Myron A. Tisdell.....	CA
David E. Pletz	DE	John D. Pickford	FL
Michael E. Kemper	KY	Gerald H. Houston	LA
Charles E. Warns, II.....	MD	John K. March	ME
Jeffrey A. Bolstad	MT	James E. Britt	NC
Frederick H. Whitty, III	NC	Gregory Taylor	ND
Charles E. Sohm.....	NE	Franklin H. Blouch, Jr.	PA
John K. March	PA	Richard F. Muth.....	PA
Moton H. Crockett, Jr.	TX	Norman G. Hoot	TX
John R. Goodwin	VA	Martin C. Juul.....	VA
Reuel T. Werner, Jr.	WA		

Grand Commander’s Club

Cecil L. Jaquess, Jr.	CA	Adam M. Bryan	FL
Robert E. Gordon	GA	Donald J. Newman, Jr.	MO
Charles O. Hancock	NY	Thomas J. Turrentine, IV	NC
Kent C. Lyon	OH	Richard D. Warren.....	OH
Hoyt B. Palmer	SC	Alan K. Webster	VA



"A Masonic Charity"

General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.

Photos of the Templar site at Carcassonne, France were taken by the editor.





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, e-mail Manager@ktef.us.

Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals age 70 ½ or older to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation.



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Can the Hiramite Legend be Found in the Bible?

by

Sir Knight Robert P. Kaltenbach

I have titled this article, "Can the Hiramite Legend be Found in the Bible?" That is obviously a question, and I hope by the time you reach the end of this work, you will have found the answer to that question. For a good definition of legends and traditions, let us consider the one given by Dr. E. Raymond Capt in his book *The Traditions of Glastonbury*. He says:

"Consider the traditions of Glastonbury, they cannot be dismissed as mere fables for legend is not fiction, nor is truth confined only to that which can be established by documentary evidence. It is a fact that legends and traditions are generally rooted in a basis of truth. In the absence of proof to the contrary, there is no reason why one would not accept traditions as having a foundation in fact."

Many would say that we should begin our search for the answer by looking at the Scottish Rite of Masonry, it has many degrees and it has extensive libraries for research purposes, so let us start our quest there. The Long Beach Scottish Rite Valley is one of the few that confers all twenty-nine degrees, namely degrees four through thirty-two. One might immediately ask, "why do they start with four?" The answer to that comes from the Grand College of Rites, an organization in Washington, D.C. that keeps track of all the rites in existence and who is knight templar

currently conferring them in the United States of America. The state of Louisiana is the only State in the United States that confers, in the Scottish Rite, the Scottish Rite degrees one, two, and three. All the other jurisdictions, including the State of Louisiana, have symbolic York Rite Grand Lodges, and therefore most of the subordinate lodges throughout the entire United States are actually symbolic York Rite Lodges.

In California, the Long Beach Scottish Rite confers degrees four through thirty-two, but most other Valleys only confer degrees four, fourteen, sixteen, eighteen, thirty, thirty-one, and thirty-two. For the other degrees, they have written a book titled *A Bridge to Light*, which is used as a textbook for classroom lectures about the degrees that they do not confer. Since thirty-three is an important number in the Scottish Rite, we might look at page 33 in this book. There we find a discussion of the 6th degree. In the ceremony, it says:

"In the Scottish Rite workings of the symbolic degrees (1-3), the Pythagorean tetractys is an important symbol. Since it is not to be found in the York Rite symbols of these degrees, it is not well known among Masons in America, virtually all of whom take the first three degrees in York Rite lodges."

Well there you have it, the Scottish Rite book, page 33, tells you that the first

three degrees of Masonry in the United States of America are York Rite degrees. So, if we were to look for the continuation or conclusion of the Hiram legend, we should turn to the York Rite.

In turning to the York Rite we find considerable history discussed in the book *The York Rite of Freemasonry* by Frederick G. Speidel. This is one of the finest books available on Freemasonry. One of the first things we learn is the traditional story that in 1717 four lodges in England formed the Grand Lodge of England, and documented Freemasonry proceeds forward from that point. One might ask "where did the four lodges come from that formed the Grand Lodge of England?" The York Rite consists of four bodies:

- The Symbolic (Blue) Lodge
- The Chapter of Royal Arch Masons (Capitular Masonry)
- The Council of Royal and Select Masters (Cryptic Masonry)
- The Commandery of Knights Templar (Chivalric Masonry)

We find some things of particular importance before 1717:

1390 A.D. - the *Regis Poem* mentions many things before 1717

926 A.D. - the York legend of King Athelstan (Mark Master Degree)

When we look at 1390 A.D. and 926 A.D., we must conclude that Freemasonry was around long before the four lodges formed the Grand Lodge. It appears that it was around for at least eight centuries before 1717!

Immediately after the organization of the Grand Lodge, a search was conducted throughout England for all existing Masonic documents. These were analyzed by Dr. James Anderson, a Presbyterian minister, who sifted through the collected data and constructed a constitution for the government of the Grand Lodge. This was adopted in 1723. *Anderson's Constitution of 1723* included a history of Masonry that preceded recorded history and was actually a condensation of numerous legends and allegories that had previously existed within the craft. This constitution also included charges for the Entered Apprentices and Fellowcrafts.

After several years, additional background material was accumulated, and Dr. Anderson revised his constitution in light of the new discoveries. This edition was adopted by the Grand Lodge and is known as *Anderson's Constitution of 1738*. Adjustments had been made in the legendary history of the craft and a number of the charges that had previously been applied to Fellowcrafts were now assigned to the new degree of Master Mason.

The early constitutions of Freemasonry were decidedly Christian in nature. The operative Masons were predominantly Roman Catholic in England until the Protestant Reformation of the 16th century. *Anderson's Constitutions* of 1723 and 1738 omitted all pre-existing references to Christianity, and modern symbolic Freemasonry embraces all religions.

In addition to the Grand Lodge of England, in 1730 the Grand Lodge of Ireland was formed, and in 1736, the Grand Lodge of Scotland was formed. After the establishment of the Grand Lodge in 1717, that body instituted a number of practices that overly modernized the craft in the opinion of many Masons.

They became known as the “Moderns.” Therefore, in 1751, six independent London Lodges formed The Ancient Grand Lodge or “Ancients.”

This was actually the resurrection of the first undocumented Grand Lodge of England which was formed in 926 A.D. at York under King Athelstan. These four Grand Lodges chartered many Lodges in the United States of America. Those that were chartered by the “Moderns” were basically F. & A.M., and those that were formed by the Grand Lodges of Ireland, Scotland, and the “Ancients” were A.F. & A.M. As these lodges formed their own Grand Lodges, they deviated somewhat from the original degrees that had been given to them. This explains why we see so many different rituals practiced in the United States.

In 1813, the two Grand Lodges that existed in England, after an extended period of discussion, merged into the United Grand Lodge of England. The main thing that had kept them apart was the dominant subject of their discussions. The delegates shared different views as to the place the degree of the Holy Royal Arch should, or should not, occupy in the official structure of Freemasonry. Delegates from the Modern Grand Lodge advocated its omission, while the Ancient delegates maintained that it should be incorporated into the system. After much debate and arbitration, the following statement was inserted into the act of union:

“It is declared and pronounced, that pure Ancient Masonry consists of three degrees and no more; viz: Those of the Entered Apprentice, the Fellowcraft, and the Master Mason, including the Supreme

Order of the Holy Royal Arch.”

So, what have we learned? We learned that in 1813, Masonry actually consisted of only three degrees, namely the Entered Apprentice and Fellowcraft and also the newly created Master Mason Degree including the Supreme Order of the Holy Royal Arch. Those who have not gone through the Royal Arch Chapter degrees are not aware that in the Master Mason Degree, we only saw part of the story. Pieces were left out, and the basis of it all was that the Masters word was lost and a substitute was given for it. In fact, the Masters word was never lost! There were a lot of things surrounding its being hidden, but the important thing is this, in the Royal Arch Degree we find that which was lost by finding the key! Thus the story is complete.

Having now thrown some history into it all, we unfortunately find that the York Rite doesn’t supply us with the answer to our question, but we do find a clue! In 1766, the first Royal Arch Chapter was formed, and thus began the separation of the Master Mason Degree from the Supreme Order of the Holy Royal Arch. The Master Mason Degree tells us that the Grand Master Hiram Abif was no longer alive at the time the Temple was completed, but we find secular history telling us that he was alive and well at the dedication of the Temple. How could both stories be true? There is a way! How do we find out? The clue is this, if we can separate the two degrees, it is possible that we have two stories about two different people! Where could we turn after looking at the Scottish Rite and the York Rite and not finding the answer to our question? We must turn to the most obvious place of all, the Great

Light of Masonry, the *Holy Bible*. There we will find our answer!

When we look at the *Holy Bible*, we find that there are two accounts of the building of King Solomon's Temple. We find an account in *1st Kings* and another in *2nd Chronicles*. Why two accounts? Were there two temples? We know better than that! There was but one temple, so we must understand the history that leads us to find two accounts. Let's go back in time. Dr. John Gerstener, former professor of church history at the Xenia Theological Seminary in Pittsburgh, Pennsylvania, had a favorite question. If you were to summarize the *Bible* in one word, what would your choice be? His choice, and I agree with him, was "redemption." God knew before the fall of Adam that he would fall and provided a means to redeem him which was the promise He made to Adam.

The call of Abraham was the beginning of the implementation of that plan of redemption. Abraham was given many blessings, and these blessings were passed on to his son, Isaac, and then passed on to his son, Jacob. Jacob was the father of twelve children, his son, Joseph, was his favorite. You have probably heard the story of how Joseph was hated by his brothers and sold into slavery and went through numerous negative experiences. Refusing the advances of Potiphar's wife, she then accused him of raping her. Falsely accused and thrown into prison, this man had nothing but bad times, but in the end, when Pharaoh had a dream and could not understand it, he was told of a man in prison that could tell him its meaning. Pharaoh had Joseph brought to him, and when he interpreted the dream, Pharaoh made him the number two man in

all of Egypt. He had tremendous power. His own people, his father and his brothers, were going through a great famine. They came to him, and he saved them, he forgave them, and he loved them. He loved his father, and his father was happy to see his son.

Israel was near death, and he called his sons to him, and of his twelve sons, he first blessed the eleven. When he blessed Joseph, he passed the blessing on to his two sons, Ephraim and Manasseh, and said that they would be known by his name, Israel. Now we find that the twelve sons of Jacob became the heads of the twelve tribes of Israel. We also know that there is the 13th tribe, namely the tribe of Manasseh, because of Joseph's blessing being split between his two sons. We find the history of the Hebrew people going on until the death of Solomon. After Solomon's Temple was completed by our ancient brethren, we find the ten northern tribes, known as the Kingdom of Israel, rebelled against Solomon's son Rehoboam and complained about the heavy tax burden that his father had placed upon them. Well things haven't changed much, we're still griping about taxes.

The tribe of Judah, with the Benjamites, remained loyal to Rehoboam, who then doubled the tax burden of the people. This caused the ten northern tribes to secede from the monarchy, and thus the Hebrew nation suddenly became two kingdoms, the Kingdom of Judah and the Kingdom of Israel. As we go forward in history, we find that about one hundred years before the destruction of the Temple by Nebuchadnezzar, the Assyrians conquered the ten northern tribes, hauled them off to the Caucasus mountains, and took the people

from that area known as Samaria and moved them to what was the Kingdom of Israel, a common military maneuver at that time. When Christ went to Jerusalem, He found the Good Samaritan there. Also, He sent His apostles out to the lost sheep of the House of Israel. Obviously they were to go to where they had been moved.

So, the result of all this is that there was a split in recording the chronological actions of the Kingdoms, there were now two kingdoms. The books of *Kings* record the chronological events of the Kings of Judah. *Chronicles* records the chronological events of the Kings of Israel. Having Saul, David, and Solomon common to both kingdoms is why we have two accounts of the building of King Solomon's Temple

Let us look first at *Chronicles* to see what we can find. We find in *2nd Chronicles*, chapter 2 verse 3:

"...and Solomon sent to Hiram the King of Tyre, saying, as thou didst deal with David my father and didst send him cedars to build him a house to dwell therein even so deal with me;"

skipping down to verse 7,

"send me now therefore a man cunning to work in gold and in silver and in brass and in iron and in purple, and in crimson, and in blue and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem whom David, my father did provide."

Skipping down to verse 13,
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"Hiram, King of Tyre, said and now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father."

Skipping now to chapter 3, verse 1,

"Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign."

So we find that Solomon, according to this story, talked to Hiram. By the way, why do we have this Hiram, Hiram thing? Hebrew has no vowels, so Hiram or Hiram would have been spelled the same. The King James translators tried to put vowels in to get the proper English pronunciation, but made a few errors. They decided on the side of consistency; throughout *Chronicles* they used Hiram, throughout *Kings* they used Hiram. Nobody can be sure, but one thing

we should note is that Solomon entered into an agreement with Hiram of Tyre to build the house and to have a man sent to him who could do everything. That man was the son of a woman of the daughters of Dan, and then the Temple was built.

Now let's look for a moment at *1st Kings*. We find in chapter 6, verse 1:

"...and it came to pass in the four hundred and eightieth year, after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

Going on, we find in verse 38:

"...and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."

Skipping over to chapter 7, we find that King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali. The Temple is done, why did he have to fetch him? Why didn't he just ask for him to come if he needed him? Obviously to protect him. Who was he?

He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre. He was a worker in brass only, and he came to Solomon and finished all of his work. What work? The Temple was done. What have we learned from this? We have learned that a man was

sent, who was the son of a woman of the daughters of Dan, but here we find a widow's son of the tribe of Naphtali. The first one, called Hiram in this instance, could do everything. He was not a widow's son he was the son of a woman of the daughters of Dan. His father was a man of Tyre. The Temple was completed.

Then we find Solomon sent and fetched Hiram out of Tyre; he was a widow's son. The only way he could be a widow's son is if his father were dead. Who was this second man? "Abif" in Hebrew means master or father. The first man was the master of the second and probably his father. As is the case of many craftsmen, their father was their master, and if something were wrong and the father had died, it would have been logical to have his son complete his work, even though the Temple was for all intents and purposes complete. It wasn't really finished, and Solomon, fearing that the same fate that befell the father would fall upon his son, sent and fetched him; meaning he sent armed guards, soldiers, to be sure that he arrived safely. When he arrived, what did he do?

Let me quote to you from *2nd Chronicles*, chapter 4 verse 11. You change the word to Hiram.

"And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for King Solomon for the house of God; To wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars."

Finally, we find in verse 16 the culmination of it all:

“The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to King Solomon for the house of the Lord of bright brass.”

This is the second Hiram speaking of the first because he couldn't do bright brass. What does he say?

“and the pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to King Solomon for the house of the Lord of bright brass.”

I am indebted to the works of Morris Marks and Morris Rosenbaum for their research work on this and for getting me started. I am indebted to the works of Dr. E. Raymond Capt for the Biblical history and to Frederick G. Speidel for his wonderful book *The York Rite of Freemasonry*. More importantly I am indebted to God for having revealed to me this great truth which I am sharing with you. There were two Hiram's, the second one was there for the dedication of the temple, the first one is honored throughout all of Masonry and all of its degrees, because he was the architect of the work.

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While we honor his memory, at the dedication of the temple, he was dead. His son, being a widow's son, because his father was dead, finished the work of his father, and we find that revealed to us in the Great Light of Masonry, the *Holy Bible*. I started this article by asking you a question. Can the Hiram Legend be found in the *Bible*?

I hope that I have now answered that question, and I thank you for affording me the opportunity to present this work to you!

Sir Knight Robert P. Kaltenbach is a past commander of Melita Commandery 9 in Las Vegas, Nevada. He is the author of *Freemasonry Before King Solomon's Temple*. His website is www.BeforeKST.com, and he can be contacted at BobKaltenbach@live.com.

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An Interpretation of the Second Temple in the York Rite

By

Sir Knight John Wiseman Simmons, II

Our experience in Masonry begins with an introduction to King Solomon's Temple. The three degrees of Symbolic Masonry develop the symbolism of the temple as the representation of our spiritual and moral lives. We learn that each of us is a builder, a builder of the temple of his own life. We are responsible to God for how we build. God has provided us with the raw material, and Masonry seeks to provide us with the working tools, skills, and plans to build effectively.

The Masonic ritual teaches us that we do not, by nature, possess the required knowledge to build our lives according to God's plan. The candidate starts in darkness and must be brought to light. The degrees represent increasing levels of skill in building. The Entered Apprentice starts as a bearer of burthens, serving others and receiving instruction from them. The Fellowcraft has learned enough to build from day to day, as exemplified in the term "journeyman," but still relies on the plans laid down by others. The Master Mason has progressed to a point where he can make plans, instruct others, and oversee their work. He is said to be completely equipped for the labors and duties of life.

Yet the Master Mason degree leaves something unfinished. It unfolds a story of greed, impatience, and violence that disrupts the work, threatens the completion of the Temple, and removes the very benefit being sought. The True word is lost, and the Craft is left with only a substitute. Indeed, at the end of

the story, the Temple is still incomplete, and the drama shifts to bringing life from death.

In the Chapter degrees, we learn more details of the work on the Temple. In the Mark Master degree, we learn of the keystone, representing the stone that was rejected by the builders. We move from the square to the compasses and are taught that the symbolism of Masonry represents more than we have previously learned. Finally, in the Most Excellent Master Degree, we see the Temple completed, the keystone put in its place, and the workmen dismissed. The temple of our lives appears to be complete.

The story does not end here, however. In the Royal Arch degree, we learn that the Temple was destroyed and must be rebuilt. A second temple comes into view. We are admonished to be willing to undertake even the most humble task in this enterprise, with the possibility of great discoveries to follow. During this rebuilding, the true word reappears and is restored to the craft.

The Council degrees return to the building of the original temple to fill in the details of how the word and the sacred treasures were preserved for future generations. They show that preparation was made for a restoration, in light of knowledge of an impending loss.

In earlier times, the Commandery orders followed immediately after the Chapter degrees, and the Illustrious Order of the Red Cross also deals with the

building of the second temple. There has been concern that this order is somehow “sub-Christian” and that it is out of place in a Christian organization.

Indeed, the historical lecture of this order contains a defense that this order is not a pagan rite, and is indeed a proper preparation for the solemnities of the Order of the Temple.

In the Order of Malta and the Order of the Temple, the focus shifts, seemingly suddenly and inexplicably, to medieval history, with imagery based on the New

Testament. The candidate is informed that, from now on, he is a pilgrim on his way to the Holy Sepulcher. Everything is leading to his experience of the resurrection and ascension of Christ.

Sir Knight John Simmons is currently a member of Park Avenue Commandery 31 in Memphis, Tennessee and a past commander of Bloomington Commandery 63 in Bloomington, Indiana. He can be contacted at drjwsimmons@yahoo.com.



The Millennial Knight

By
Sir Knight Jason Jones

All throughout Masonry today we see constant reminders of the era of tribulation that has arguably existed for decades within our fraternity with an ever-decreasing membership roster and numerous initiatives through out all Masonic bodies aimed at rectifying the issue. This is a problem which no doubt becomes a bigger and bigger issue every year. We as new Masons learn very early on, if not before our initiation, that Masonry has attracted good men and leaders of society for generations before our time, so what exactly seems to be the problem?

As the time to ascend to the Celestial Lodge above grows ever closer for the remaining brethren of the World War II era, we are left to carry on a legacy of incredible men that created a thriving environment for Masonry. These men took great pride in being a Mason and assuredly intrigued the potential candidate with the mysteries that took place behind the door of the Lodge. The west gate remained heavily guarded at all times, creating a factor of exclusivity around the privilege of being a Mason. However, we must face the fact that the world has changed in the last seventy years. We live in a much more technologically advanced society where a television screen is more likely to have the attention of a potential candidate on any given week night than a Masonic function.

If perhaps we are able to get the potential candidate out from in front of his television screen and to a Masonic

function, he might even ask for a petition, and his top line signers might get credit for recommending him, but after he is initiated, he discovers those mysteries that wait behind that door aren't what they were made out to be. He goes to a Lodge, Chapter, Council, or Commandery meeting, eats dinner, votes to pay the bills, maybe votes on another petition, and if he is lucky, views a poorly planned presentation. We never see this Brother again.

As the average age of a Mason grows higher and higher every year, there is a demographic that is almost completely overlooked when searching to grow membership and train the next leaders of our fraternity. A demographic that does not need a huge membership initiative, if one at all. Have you guessed it yet? Yes, the millennial generation. Before you groan, hear me out. Yes, I am well aware that the millennial generation is one of the most hated generations of all time, with the self entitlement and pure craziness that you see on the news and internet. However, I must tell you that we are not all that loony. While possibly a small majority, the millennial generation has a group of very intelligent, dedicated, and diligent individuals who seek a bright future just like the generation before us. Before you write off the millennials, consider something. If we are petitioning Lodges without being encouraged by friends and membership initiatives, we actually want to be there. I am not just talking about young men that have aged

out of the Order of DeMolay but young men without any living ties to the Masonic fraternity, a group of individuals that Masonry skipped a generation ago, or some that may have never had a tie to Masonry at all.

I know you are wondering now, what attracts these young people to the fraternity? The answer is esoteric ritual, learning, and more light. These individuals, whether instilled with the work ethic of a DeMolay member or not, are genuinely hungry for all the learning Freemasonry has to offer them. They do not want to just go to Lodge, eat dinner, and pay bills but want rather to hear thought provoking presentations and perfect esoteric ritual and to continue to learn more about our ancient craft.

I know you are curious about what all this has to do with the York Rite. Where

better to find what a young Mason is looking for than in one of the two Masonic rites. To this day, there has not been a more solemn moment for me than when I was knighted at the end of the Order of the Temple in the beautiful Woth Commandery 19. There has not been a more intriguing passage or book to read than one from a Masonic rite.

Brothers, don't just strive for numbers, create the exclusivity around being a Mason again, make the mysteries of what is behind that door intriguing to the potential candidate, and they will come.

Sir Knight Jason Jones is a member of Lubbock Commanery 60 of Texas and serves as district coordinator for the Grand Commanders Standard Guard in Texas. He can be contacted at jason.l.jones96@gmail.com.



knight templar

(Mrs. Dean) Edith "Edie" Rein Installed Supreme Worthy President, S.O.O.B.

On September 29, 2017, (Mrs. Dean) Edith Rein was installed supreme worthy president of the Social Order of the Beauceant at the closing of the 97th Annual Supreme Assembly held in Bloomington, Minnesota. She will preside during the 98th Annual Supreme Assembly on September 24-29, 2018, which will be held in Las Vegas, Nevada.

She was born in Laramie, Wyoming; raised and educated in Salt Lake City, Utah; and resides with her husband, Sir Knight Dean, in St. George, Utah. She graduated from Judge Memorial Catholic High School and the University of Utah, where she earned a bachelor of arts degree in mathematics. For the last nine-plus years, she has been employed by Weight Watchers of Las Vegas.

A member of Beauceant since 2004, she was initiated in Midvale Assembly 247 during the official visit of Supreme Worthy President Mrs. Kirk Limus-Rubida. Her late father's Templar heritage helped her to qualify for membership. She served as president in 2007-2008. In 2014, she became a dual member with Las Vegas Assembly 207. She has served on the following supreme committees: Supreme Courtesy Committee 2010, Area one Knights Templar Eye Foundation 2012, and Supreme Paraphernalia Committee 2013. In 2013-2014, she served as supreme chaplain for Supreme Worthy President Mrs. T. Michael Fegan.

She is active in Job's Daughters International, Eastern Star, Daughters of the Nile, and P.E.O as time permits. Mrs. Rein is a member of the Episcopal Church.

Mrs. Rein and her Sir Knight are looking forward to her visits to the assemblies and to building a special relationship with her Beauceant sisters.



Her Theme: "Be Faithful, Be Loyal, Be Loving, Be Friendly, Be Generous, Be Happy, Be Beautiful and leave everything else to God in our Journey through Life!"

Her Motto: "Why Not Today?" - words by Amy Lacey and sung by Eric Dodge

Scriptures: Matthew 6: 5-14 (*King James Bible*)

Proverbs 31: 10-31 (*Contemporary Bible English version*)

Mrs. Rein has requested continued support for the Knights Templar Eye Foundation, which helps others to see, from the sisters in Beauceant Assemblies across the country.



Beauceant News



Mrs. Bruce Cathy Dalton, president of Arlington Assembly 189, and members welcomed Supreme Worthy President (Mrs. Joseph L.) Barbara Bongiovi, on the occasion of her official visit. Also visiting were (Mrs. Carl W.) Yvonne Wunsche, supreme preceptress, and Mrs. Bongiovi's husband, Sir Knight Joseph L. Bongiovi. From Fort Worth Assembly 59, two visitors, (Mrs. Morris) Pattie Mitchell and (Mrs. Timothy) Pamela Johnson, were also welcomed. The meeting was held in the Sweet Home Lodge at the Texas Masonic Retirement Center (TMRC). Before the meeting, a delicious dinner was prepared and served by Barry Swenson, TMRC's executive chef. It was a great meeting and time of visiting with our supreme president, our supreme worthy preceptress, and our two Fort Worth sisters.



Supreme Worthy President (Mrs. Joseph) Barbara Bongiovi with Mrs. Bruce Cathy Dalton, president of Arlington Assembly 189.





Knights



at the Bookshelf

By
Sir Knight W. Bruce Pruitt, P.G.C.

Birth of the Kingdom by Jan Guillou; Translated to English by Steven T. Murray,
Harper Collins Publishing Co. paperback, 2012 ISBN 978-0-06-168864-5, 480 pages.

This is the third and final book in the “Crusades Trilogy” by the Swedish Author, Guillou. It brings Sir Arn Magnuson back to the Gotaland area of Sweden after twenty years as a Knight Templar in the Holy Land. He returns to wife Cecilia and son after her life in a convent. A reader enjoys a fascinating story of life in that region during the transition from the 12th into the 13th century. It is also a fascinating account of how a capable leader can influence culture and life-style by using his experiences as a Knight Templar for the benefit of the people.

Because of a debt being paid, Arn is quite wealthy, and he brings several workmen with him from the East. They possess talents for stone, metal, and glass work. He also brings two Saracen physicians. He is able to rebuild his family castle, construct forts, provide a new church, and assist his clan in many ways. He takes many young men, including his own son, under his wing to instruct them in warfare. The way in which Arn transfers Knight Templar knowledge into civilian life makes this book extremely educational.

Parts of this story deal with royalty at the time. One king is a boyhood friend of Arn's. As time goes by, leadership shifts, sometimes by negotiations at the traditional “ting,” the early group meetings for decision-making. Otherwise battles are required, with Sir Knight Magnuson always involved. This part of the book involves such historic kings as Knut Eriksson and Sverker Karlsson. Lady Cicelia plays a major role in helping Arn with talents she had developed when managing the business of the convent. Both she and Arn determine in time that the servant “trolls” were to be freed, and they establish a method to help them make the transition into life as individuals. Even though this book follows the two previous ones, it is still extremely enjoyable on its own merits.

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Templar graveyard in a courtyard in
Sarlat, France. Photo by the Editor.

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*“I will be as the dew
unto Israel: he shall
grow as the lily, and
cast forth his roots
as Lebanon.”
Hosea 14:5*

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