

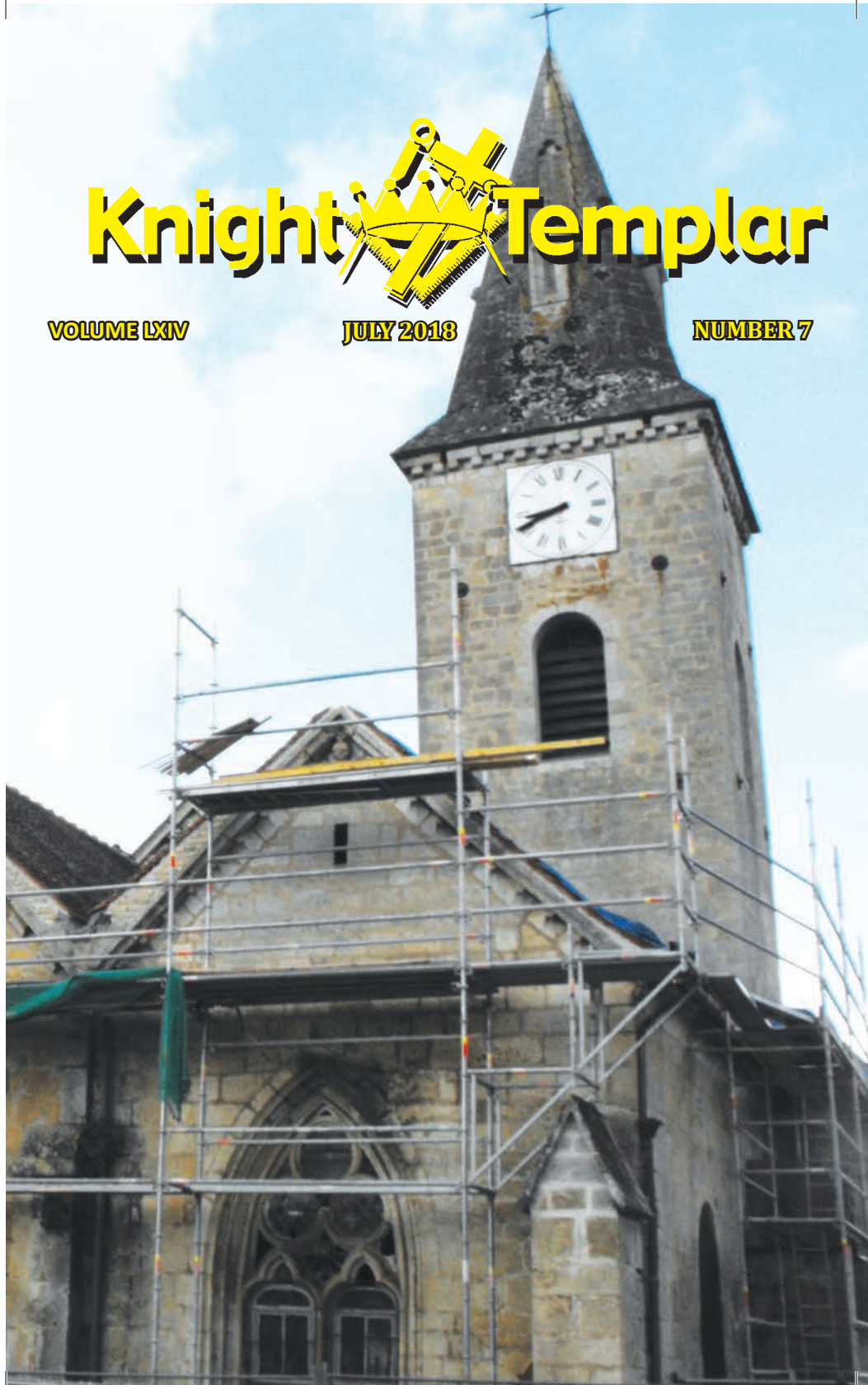
Knight Templar



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JULY 2018

NUMBER 7



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**Address changes or corrections
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church at Bure-Les-Templiers in
France by the editor.**

**Grand Encampment web site: www.knightstemplar.org
www.knightstemplar.org/KnightTemplar/archive**

Grand Master's Message

CHAPTER 1.

I AM BORN

“Whether I shall turn out to be the hero of my own life, or whether that station will be held by anybody else, these pages must show. To begin my life with the beginning of my life, I record that I was born (as I have been informed and believe) on a Friday...”

These are the opening words of the Charles Dickens classic novel, *David Copperfield*. Occasionally you read a passage so startling that you have to immediately pause to consider. The very idea that one might live a life and not be the central character of one's own life is confounding. Could such a thing happen?

Each of us exercises only limited control over our circumstances. Laws, economic conditions, environment, chance, and others in our life impose so many influences or constraints that it is easy to go with the flow of an undistinguished and inconsequential life. It's easy to point to people who have achieved much and, disregarding their challenges, note the advantages they had.

It need not be so. Each of us can do more, not just with our fraternity but with our lives. The past is not an excuse. One can start this moment (not tomorrow sometime if nothing else happens) to do more, be more, or be a better person in some respect. It does require one inconvenient ingredient, determination. Either way, the future starts now, and we each get to help decide who plays the hero.



⌘ Orme Lee Vaughn

IN MEMORIAM



James Stewart DeMond
Indiana
Grand Commander 1975
Born: January 4, 1924
Died: April 6, 2018
Department Commander – 1991-1994

Duane Stucker
Indiana
Grand Commander 1994
Born: March 15, 1931
Died: March 24, 2018

Ronald Paul Schmidt
Arkansas
Grand Commander 2015
Born: April 9, 1943
Died: May 1, 2018

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

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Prelate's Chapel

by

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

When we celebrate our Independence Day this month, let us remember the dependence this early nation had on many people and their sacrifice that achieved our independence from Great Britain. Our personal independence is dependent each day on those who protect us, who provide for our needs, who govern us, who love us.



We cannot assume our independence, either as a nation or personally, without dependence on the many who make it possible.

As Christians, we need to remember and give thanks every day for our independence from the law of sin and death which is wholly dependent on the love and forgiveness of God through the life, sacrifice, death, and resurrection of His Son, our Lord Jesus Christ. He is the "Great Captain of our salvation." As we know that every minute of our lives is dependent on our ability to breathe, St. Paul reminds us that God is "closer than breathing" to us. That is an outstanding reminder that we cannot survive without God no matter how "independent" we think we are.

As I have said before, we need to pray daily, for that is the way we maintain our independence, by depending on our Father through His Son, our Lord Jesus Christ. Our God has promised never to leave or forsake us. Take hold of His hand and walk the road of life safely and triumphantly, independent of any fear or failure, by depending on our God.

A Brief History of the *Holy Bible* in English

By

Sir Knight George L. Marshall, Jr., PGC

The history of the *Bible*, the “Great Light” in Freemasonry, from its earliest beginnings to the present day, is both interesting and extensive in scope. In this article, I will only present a brief history which touches upon the major English versions of the *Bible* down to 1611 A.D. The interested reader may consult the sources listed at the conclusion for a more in-depth study of the development of the English language form of God’s word down through the ages. Source (11) is particularly useful.

VULGATE

The primary source of early English versions of the *Bible* was a late fourth-century Latin translation that became, during the 16th century, the Catholic Church’s officially disseminated Latin version of the *Bible*.

The translation was largely the work of St. Jerome (342-420 A.D.), who, in 382, was commissioned by Pope Damasus I to revise the collection of biblical texts in Latin then in use by the Church, which was accomplished by Jerome between 382 and 405. Once published, it was widely adopted and by the 13th century, was

known as the *versio vulgata* (that is, the “version commonly-used”) or basically in Latin as *vulgate*. The Catholic Church affirmed the *Vulgate* as its official Latin *Bible* at the Council of Trent (1545–63 A.D.), though there was no authoritative edition at that time. During the remainder of the 16th century, various committees worked to create such an edition but without success. In 1592, Pope Clement VIII authorized the second edition of the *Vulgate*, known as the *Clementine Vulgate*. The misprints in this edition were partly eliminated in a second (1593) and a third (1598) edition. The 1598 edition of the *Clementine Vulgate* was the official *Bible* of the Catholic Church until 2001, when the *Nova Vulgata* (New Vulgate) was issued and was declared an official *Bible* of the Catholic Church.

The collection and order of the books which make up this version of the *Bible* differs slightly from the ones in the Protestant King James Version, since it includes several of the *Apocrypha*.

WYCLIFFE BIBLE

Since Latin was only studied by priests and scholars, the vast majority of people could not read or understand



St. Jerome (342-420 A.D.)

the *Vulgate*, even though they would hear passages from it every time they went to church.

The first notable translation of the *Bible* from Latin into English was done by John Wycliffe (c.1325-1384), who was an English philosopher, theologian, Biblical translator, reformer, and semi-nary professor at Oxford. He was an influential dissident within the Roman Catholic priesthood during the 14th century. Around 1380, he and some assistants produced an English translation. Since this was before the printing press was invented, each *Bible* was hand copied, and Wycliffe's version circulated in manuscript form for about 150 years.

Catholic Church authorities had declared that reading an English *Bible* was a criminal offense, but people read it anyway, either by paying an hourly "rental fee" in cash or produce or by listening to some fearless person reading it aloud in their own language.

Wycliffe, forty years af-



John Wycliffe (c.1325-1384)



William Tyndale
(1494-1536)

ter his death, finally received the punishment of the Church by being tried in absentia, found guilty, excommunicated, his body exhumed and burned, and his ashes scattered into the River Swift.

WILLIAM TYNDALE/ MYLES CLOVER- DALE BIBLE

The spread of *Wycliffe's Bible* led to the death penalty for anyone found in unlicensed possession of Scripture in English — these were translated not from the original

Greek but from the Latin, the language the Church inaccurately insisted was the official language of the *Bible*.

William Tyndale (1494-1536), known as the "Father of the English *Bible*," set out to translate the Scriptures from the Hebrew and Greek into English. Because the English King Henry VIII prohibited any *Bible* except Latin versions, he approached several influential civil and ecclesiastical persons to secure their support. Failing to get any support at Henry's court for his pro-

posed translation, Tyndale was obliged to flee to Germany to complete his English *New Testament* which was published in 1526 by one of the excellent printers of that country. He also began a translation of the *Old Testament* but didn't live to complete it.

At the time he was working on the *Old Testament* in 1535, he lived in Antwerp, Belgium where he befriended an Englishman named Phillips who ultimately betrayed him. Soldiers captured him outside his house, and he was arrested and taken to the Holy Roman Emperor's court in Brussels where he was accused of heresy and plunged into a cold, dark dungeon cell for sixteen months. On the morning of October 6th, 1536, he was taken out of his cell, stripped, degraded from the priesthood as a heretic, and then tied to a stake in the courtyard of the prison in the presence of grand churchmen who had come to witness the occasion. Because he was an eminent scholar, they allowed him to be strangled first and then burned. His final words, spoken "at the stake with a fervent zeal, and a loud voice," were reported as "Lord! Open the King of England's eyes."

Myles Cloverdale (1488-1569) completed the Old Testament translation

THE PRAYER OF JESUS—"Oure father which arte in heven, halowed be thy name. Lett thy kyngdome come. Thy will be fulfillet, even in erth as it is in heven. Oure dayly breed geve vs this daye. And forgeve vs oure synnes; For even we forgeve every man that traspaseth vs, and ledde vs not into temptacion, Butt deliver vs from evyll, Amen.

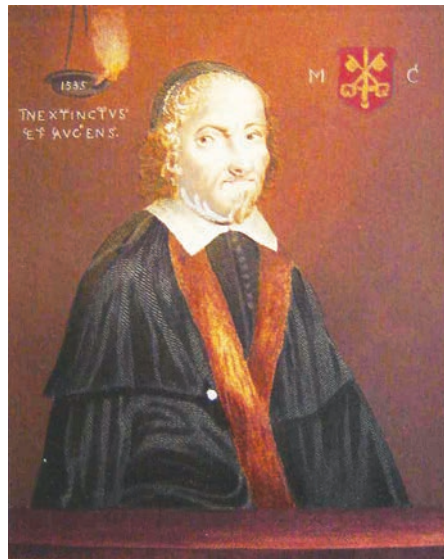
Tyndale's Version, 1526

task begun by Tyndale, including books which were already translated by Tyndale: the *Pentateuch*, and the book of *Jonah*. Other *Old Testament* books he translated from the German *Bible* of Martin Luther and others, including the *Vulgate*. It was published in October of 1535 and was the first *Bible* to be printed entirely in English.

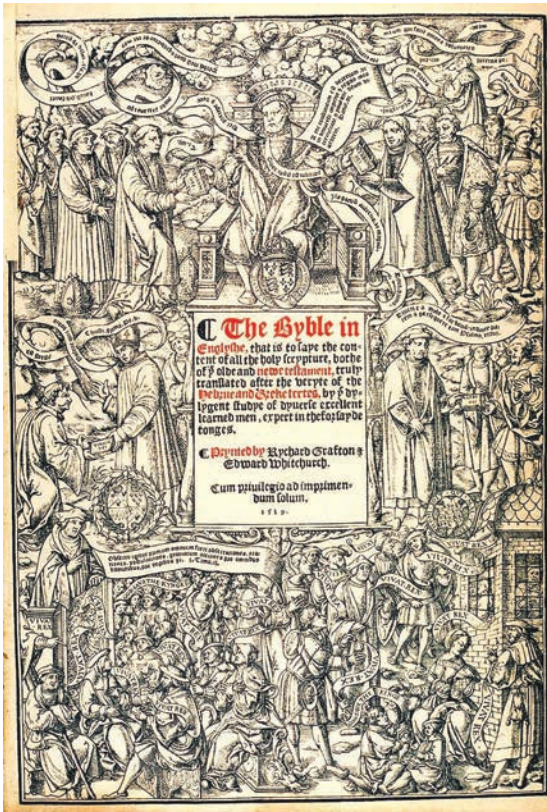
THE GREAT BIBLE

The *Bible* of Tyndale and Cloverdale was a relatively small book, meant to be carried in pockets or bags and read when opportunities presented themselves by people fortunate enough to possess it. *The Great Bible* was called "great" due to its large page size—11 inches wide by 16½ inches long. The first edition of the *Great Bible* appeared in April of 1539,

authorized by King Henry VIII, and a command was issued that a copy of it should be set up in every parish church. It was consequently the first (and only) English *Bible* formally authorized for public use, and contemporary evidence proves that it was welcomed and read with eagerness. Much of the *Great Bible* was identical to the *Tyndale Bible*. There is a picture



Myles Cloverdale (1488-1569)



The Great Bible

of the king on its title page, plus the inscription “This is appointed to be read in churches.” This page was therefore an unmissable opportunity to communicate a visual message about the new royal supremacy to every English parishioner. Every English man or woman could witness the flow of authority from God to Henry. Christ is pictured blessing Henry VIII, who is handing out copies of the new *Bible* to the clergy and to the local parish congregations via Thomas Cranmer, Archbishop of Canterbury, on the left and to the nobility through Thomas Cromwell on the right.

The *Great Bible* was only allowed to

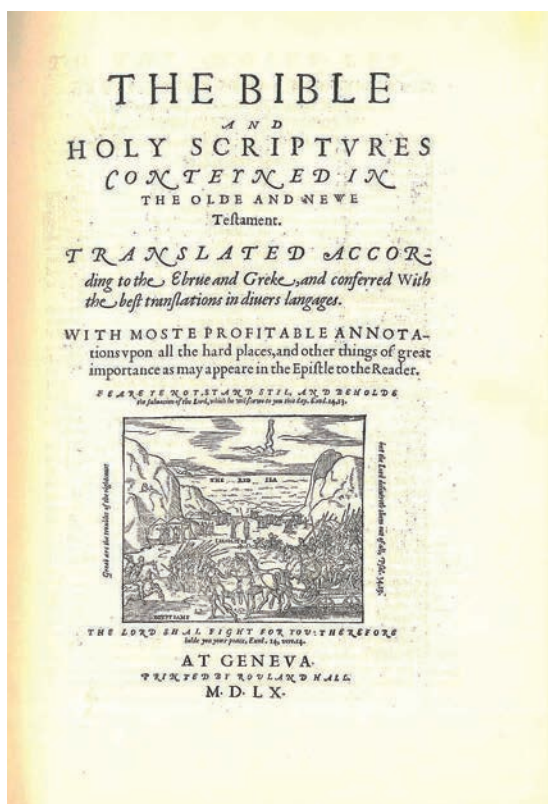
be kept in churches. In fact, it was often chained to something in the church to prevent its removal! It could not be taken home for personal study, but the *Great Bible* was an important step. It was the first legal English translation of the *Bible* in England — a great advancement in religious freedom, but it was confined to the church building. The Reformers’ dream of putting the Word of God in every person’s hand was yet to be realized.

THE GENEVA BIBLE

One drawback of the preceding *Bibles* was that they were printed in the pretty (but hard to read) “Gothic” letters. This was omitted in the *Geneva Bible*, which used the Times New Roman font. It was also the first English *Bible* divided into verses and was a reasonable size.

In 1560 the *Geneva Bible* was given to the world, being printed at Geneva in Switzerland, hence its name. The book contained a dedication to Queen Elizabeth I, an address to the English brethren, the books of the *Old Testament* (including the *Apocrypha*) and *New Testament* in the same order as in the *Great Bible* and our modern *Bibles*, copious marginal notes, and a collection of maps and woodcuts.

It quickly became the most popular household *Bible*, and was most likely the *Bible* used by Shakespeare, by the Pilgrims, and by the first English settlers in the New World. Even after the King



The Geneva Bible

James Version appeared in 1611, the *Geneva Bible* held its popularity for years and is still in print today.

THE BISHOPS' BIBLE

The popularity of the *Geneva Bible* eclipsed that of the official *Great Bible*. This was displeasing to the bishops of the English church as well as Queen Elizabeth. Under these circumstances, an old project of a translation to be produced by the bishops was revived. This would be "authorized" by the queen to be read in churches. Portions of the text were assigned to various revisers, the majority of whom were bishops. The Archbishop of knight templar

Canterbury exercised a general supervision over the work, but there does not appear to have been any organized system of collaboration or revision, and the results were unsurprisingly unequal. In 1568 the so-called *Bishops' Bible* was published with a portrait of the queen on its title page. Interestingly, the *New Testament* pages were printed on thicker paper than the *Old Testament* pages, on the assumption that the *New Testament* would be used more. In both, use was made of the *Geneva Bible*, as well as of other versions. Its size slightly exceeded the dimensions of the *Great Bible*.

In 1571 a copy was required to be kept in every archbishop's and bishop's house and in every cathedral, and as far as possible, in all churches. The *Bishops' Bible*, in fact, superseded the *Great Bible* as the official version, and the *Great Bible* ceased to be reprinted, but it never attained the popularity and influence of the *Geneva Bible*. The *Bishops' Bible* continued in official use until its replacement by the King James version of 1611, of which it formed the basis.

THE KING JAMES (AUTHORIZED) VERSION

The version which was destined to put the crown on nearly a century of labor, and as the most popular English *Bible* ever, made an indelible mark on English religion and English literature, came into being almost by accident. It arose



The Bishops' Bible

out of the Hampton Court Conference, held by James I in 1604, with the object of arriving at a settlement between the Puritan and Anglican elements in the Church, but it was not one of the prime or original subjects of the conference. During discussion, a referral was made to the imperfections and disagreements of the existing translations, and the suggestion of a new version, to be prepared by the best scholars in the country, was warmly approved by the king. James did not allow the idea of the revision to drop. He took an active part in the preparation of instructions for the work, and

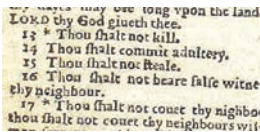
to him appears to be due the credit of two features which went far to secure its success. He suggested that the translation should be committed to the universities (subject to subsequent review by the bishops and the Privy Council, which practically came to nothing) and thereby secured the services of the best scholars in the country, working in cooperation, and on the suggestion of the bishop of London, he stated that no marginal notes should be added, which preserved the new version from being the organ of any one party in the Church.

The king appointed fifty-four scholars to revise the *Bishops' Bible*, paying attention to the Greek and Hebrew originals. Six teams were formed: two at Westminster, two at Oxford, and two at Cambridge. The teams were free to use

words and phrases from other translations, including Tyndale's. The work was completed in four years, from 1607-1611. It did not become immediately popular, but in time the "KJV" became the *Bible* in English, the one that generations of Americans and English have known and loved. Its success must be attributed to the fact which distinguished it from its predecessors, namely that it was not the work of a single scholar (like Tyndale's and Coverdale's *Bibles*), or of a small group (like the *Geneva Bible*), or of many men working independently with little supervision (like the *Bishops' Bible*)

[illegible]

In 1631 a London printer published a KJV *Bible* that omitted the word not from “Thou shalt not commit adultery.” Thus, it stated “Thou shalt commit adultery.” It became known as the *Wicked Bible*, sometimes called *Adulterous Bible* or *Sinners’ Bible*, and its publishers were fined three hundred pounds for the error and deprived of their printing license.



In 1716 an edition of the *Bible* was printed in England with the heading for Luke 20 reading “The parable of the vinegar,” instead of the correct “The parable of the vineyard.” It became known

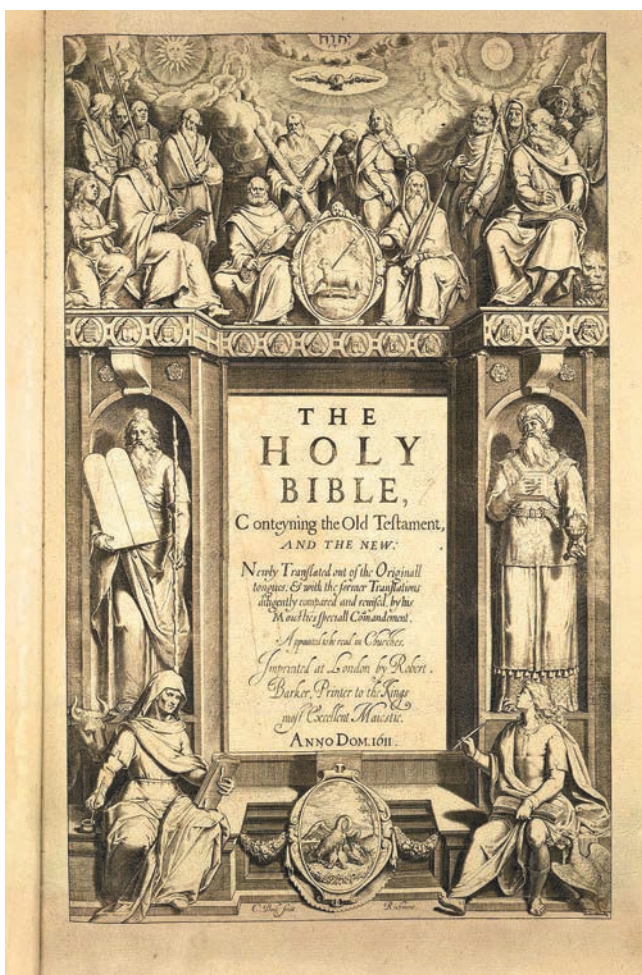
as the *Vinegar Bible*.

Many other instances of early *Bibles* errata exist and can be found in source (14).

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.



King James



The King James Vesion Bible

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Joliet, IL

1147 William H. Poole, Jr.
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Joliet, IL
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Murfreesboro Commandery 10
Murfreesboro, TN

1149 Walter Cal Disher, II
Orangeburg Commandery 9
Orangeburg, SC

1150 Ralph Burks Taylor
Dickson Commandery 41
Dickson, TN 03/31/18
2nd Bronze



1151-1153 Bobby Charles Blankenship, Jr.
Lexington Commandery 36
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2nd bronze

1154 -1155 Gene R. Hatfield
Temple Commandery 4
Des Moines, IA
2nd Bronze

1156 Richard A. Riepe
Palestine Commandery 17
Independence, MO

Humility

By

Sir Knight Jason Jones

A young man in Masonry receives many valuable gifts and experiences that he should always cherish. For me, the most valuable gifts that I truly cherish are those brethren who have lived many years. I will never forget the lessons they have taught me, and they often remind me of characteristics which I believe are necessary in a Mason and ones that I should never neglect. Those brethren are often two or even three times my age, which many would presume would leave a generational gap, but for what they continue to do for me, I consider them the best of friends.

I have never thought of myself as one to brag. As far as Masonry, I believe my excitement and pride overwhelms me, but a brother Mason well beyond my years reminded me always to be humble. One evening, a group of Masons assembled to support the local Order of Rainbow Girls Chapter at an inspection. I attend Rainbow functions dressed in Class A Commandery uniform and always share my Commandery name and office and attempt to explain the uniform.

We each wore the regalia of a Masonic body in town, and at the start of the meeting, the mother advisor asked us to stand so we could be recognized by all in attendance. As we rose, the first brother to speak, one of the most decorated Masons I have ever had the privilege to know, a fifty year Mason with more accolades than everyone else in the room com-

bined, said to the lodge "My name is Bob and I am a Master Mason." To the young ladies about to be inspected, this did not mean much, but the Masons in the room were rather taken back. The man whom we all admired and look up to refused to acknowledge any of the hard work and dedication that he had given to Masonry over his many years of service.

While the others waited on me to introduce myself, I could not help but lose myself in thought. I thought back to when I began my journey in Masonry, the presentation of the white leather apron in the Entered Apprentice Degree, and all the lessons of the Masters Degree. In my head I remembered hearing the Master's words, "There is no higher honor..." After some thought, I answered, "My name is Jason, and I, too, am a Master Mason." The rest of the brothers assembled in the room did the same. While this was something small, I will always be so grateful for instances such as this, reminding me of how to conduct myself in life.

Colossians 3:12 – Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience.

Sir Knight Jason Jones is gernerallissimo 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.

July 2018



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A THANK YOU from EyeCare America

Dear Sir Knights,

On April 20, at an Academy meeting in DC, ninety-eight ophthalmology residents signed a pledge to volunteer for EyeCare America once they become practicing ophthalmologists. Looking forward, this is exciting news for older Americans on limited incomes and EyeCare America's volunteer future.

Back in 2010 when newspapers were still king, most of the patients EyeCare America referred heard about the program by reading their local newspaper. Every year since, a significant number of newspapers no longer exist. Today, the primary way people hear about us is through online searches, the second way is through our partners - senior centers, social workers, friends, and family.

If each Sir Knight told one senior about EyeCare America, thousands more would know about this vital public service. Any Sir Knight interested in receiving a brochure about EyeCare America may email us at eyecareamerica@aao.org or call our staff line at 877-887-6327 (M-F, 8 a.m. to noon, Pacific Time).

The late B. Thomas Hutchinson, MD, Founder of EyeCare America, would have been proud to see so many young ophthalmology residents stepping up to volunteer and carry the volunteerism baton for EyeCare America's future. I hope you will consider doing the same by spreading the word about this great program you and the Knights have been supporting for the last twenty-three years.

I appreciate your ongoing support.

Sincerely,

C. Pat Wilkinson,
Chair, EyeCare America
knight templar

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.



These photos are of Montségur in France where the Cathars made their last stand and were taken by the editor.



Knights Templar Eye Foundation, Inc.

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.

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.

Planned Giving – Create a Charitable Legacy

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

I bequeath (lump sum) or (%) of my estate to:

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www.knightstemplar.org/ktef/

Origin of the Royal Arch Highest of the High Degrees

by
Sir Knight George C. Ladd

The Royal Arch Degree is like Masonry itself—"its origin is covered in darkness, and its history is, to a great extent, obscure." In my opinion, it is the most important degree of all Masonic degrees and orders beyond the third, for it is in this degree that the True Word is disclosed to worthy companions. Whence cometh this important degree? Did it exist from time immemorial?

The answer very much depends upon one's belief about the Third Degree. Brother Harry Carr, past long time secretary of England's premier research Lodge, Quatuor Coronati Lodge 2076, has stated,

"In the course of my lecture duties, and the further I go, the more astonished I am to see how many brethren believe, quite genuinely, that our Masonic ritual came down straight from heaven, directly into the hands of King Solomon. They are all quite certain that it was in English, of course, because that is the only language they speak up there [in heaven]. They are equally certain that it was all engraved on two tablets of stone, so that, heaven forbid, not one single word should ever be altered, and

most of them are quite certain that King Solomon, in his own Lodge, practiced the same ritual as they do in theirs." (Carr)

In a lecture given by Brother Carr to the Long Beach, California Valley of the Scottish Rite, he largely substantiates the view outlined by Scottish Rite scholar Arturo de Hoyos in the *Scottish Rite Ritual Monitor and Guide* that in 1717, when the Grand Lodge of England was established, there were only two degrees: Entered Apprentice and Fellowcraft. De Hoyos writes,

"Yet early documents include hints of a separate higher honor bestowed even before the creation of the Grand Lodge. *The Trinity College Dublin Manuscript*, of 1711, recognizes Master Masons as possessed of their own secrets. This mark of distinction superseded the Fellow Craft Degree and developed into a new "high degree," as we read that on May 12, 1725, Brother Charles Cotton received the Master Mason Degree. It is not known who the authors of the new [Master Mason] ritual were or how this transformation occurred. It may even be

that different locales maintained different traditions connected with this higher honor, as at least two distinct but related tales survive.” (Carr)

These two tales are the Noachite Legend and that of Hiram Abif, the latter first appearing in Samuel Pritchard’s 1730 expose, *Masonry Dissected*. De Hoyos states,

“...both Hiram and Noah are mentioned in the medieval old charges. These charges (the earliest of which, the *Regius Manuscript*, dates to 1390) also include other material which may have inspired the legends of other ‘high degrees.’” (de Hoyos, 72, 73)

For more information on this view of the evolution of the Third Degree, based solely on verifiable evidence, see “Six Hundred Years of Craft Ritual” by Harry Carr in the 2006 Proceedings of the Tennessee Lodge of Research, or google “Six Hundred Years of Craft Ritual” to find Brother Carr’s lecture on the subject.

When I seek evidence-based information on Masonry that is not colored by unacknowledged speculation, I reach for *Coil’s Masonic Encyclopedia*. Henry Wilson Coil states that, in all probability, not more than one Craft Degree was inherited by the premier Grand Lodge from a prior era.

“They [the three Craft Degrees] were a development rather than the work of any identifiable ritual committee, and these quite as much as may

be called the free or private enterprise of interested and zealous Freemasons. *The Constitutions of 1723* fixed the degrees at that time as two. The third was not to appear until 1725 and then not by way of official announcement or requirement. We are actually without knowledge that the Grand Lodge was, itself, instrumental in the addition of the Master’s Degree. It placed some slight restrictions upon the Fellow Craft Degree, requiring it to be conferred in Grand Lodge or by dispensation until 1725, when those limitations were somewhat but not entirely removed. The Master Mason Degree was virtually a side degree circulating for thirteen to fifteen years without the slightest official recognition of the Grand Lodge. No additional Masonic standing was attendant upon that degree until the publication of the *Constitutions of 1738*.

In the early 1700’s, confusion ruled Masonic degrees, even among well regulated Lodges. Some conferred but one degree, some two, but very few three, because the Third Degree was supposed to be worked in a Master’s lodge...

As if by deliberate intent, the Master’s Degree, when finally familiar to the Fraternity, was found to be manifestly incomplete. Hope was deferred, and one who sought the ultimate secret of Freemasonry was given a substitute. [Bear

in mind, what some call the Secret Word, other jurisdictions call the Substitute Word.] How could there have been a better demonstration of the propriety of a fourth degree to do for the third what the third had promised to do for the second. It is no wonder then, that the oration of Chevalier Andrew Michael Ramsay at Paris in 1737 produced more degrees... One of the principal functions of these High Degrees was to supply the deficiency of the Third Degree, to disclose the True Word and ultimate secret of Freemasonry!"

In this lecture given by Ramsay, he claimed that

"...the secrets of Freemasonry included the pass words of the military camps in Palestine, and the order founded in great antiquity united with the Knights of St. John of Jerusalem, following the example of the Israelites in the erection of the Second Temple, who, whilst they 'handled the trowel and mortar in one hand, in the other held the sword and buckler.' He said that Lodges were founded throughout Europe and the British Isles by Kings and Princes upon their return from the Crusades."

Ramsay asserted that

"The famous festivals of Ceres at Eleusis, of Isis in Egypt, of Minerva at Athens, of Urania

amongst the Phoenicians, and of Diana in Scythia were connected with those of the Freemasons, and those mysteries concealed many vestiges of the ancient religion of Noah and the Patriarchs."

Within three years after Ramsay's pronouncement, superior degrees were being produced by the score, so that within ten or twelve years, whole rites, containing as many as twenty-five regular and recognized degrees were current in France and in the process of migrating over Europe.

One of these high degrees, the Scottish Master Degree, related to the removal of rubbish of the first Temple to lay the foundations for the Second, in the course of which, the Mason-Knights, working with trowel in one hand and sword in the other, came to an aperture leading to an underground vault or crypt, usually under the Ninth Arch wherein was discovered a cubical or white stone or metal plate or triangle upon which appeared the ultimate great Masonic secret, the possession of which by the Scottish Masters rendered them superior to other Master Masons and constituted the Scottish Master Degree a capitular or predominant grade. That describes the essence of the Royal Arch working in both the York and Scottish Rites. The two principal remnants of this class [of degree] bear different titles, Royal Arch [York] and Royal Arch of Solomon [Scottish].

Another peculiarity is that, although few of the French high grades migrated to the British Isles, the Royal Arch, Knight Templar, Knight of Malta, Prince of Jerusalem (Red Cross), and Royal

Order of Scotland not only crossed the English Channel, but became known as the York Rite.

W. L. Cummings of New York makes the interesting observation that the Royal Arch seems to have arisen independently but almost simultaneously in France and England, both telling the same story but with different legends. In England, it is based on the alleged discovery of a secret vault built by King Solomon under the Sanctum Sanctorum of the First Temple at Jerusalem; in France, it was based on the legend of an arch built by Enoch and is the one ultimately embraced by the A. & A. S. R. as the 13th Degree.

There has been a great deal of prejudicial writing about the relation of the Royal Arch to the Master Mason Degree, such as the repeated statements of Laurence Dermott that the Royal Arch was the root, heart, and marrow of Masonry, which was both poor metaphor and doubtful appraisal and the theory championed by Dr. George Oliver and others down to recent times that the Royal Arch was formerly the concluding section of the Master's Degree but was lopped off by Thomas Dunckerley or someone else, thereby destroying the York Rite. No such accomplishment occurred or could have been performed. There is no evidence that the Royal Arch was ever a part of the Master Mason Degree or any other Craft degree until 1813, when the United Grand Lodge of England declared the Holy Royal Arch to be included in the Third Degree. The Ancients, whose pride and joy it [the Royal Arch Degree] was, clearly described it as a fourth degree (per Ahiman Rezon, 1813 ed, p. 106.) It was always a supplementary degree conferred in the Ancient Lodges or in

Chapters appurtenant thereto.

The Royal Arch Degree and the degree of Past Master became associated through the fact that the Royal Arch Degree was so highly prized by the Ancients that they required a candidate for the degree to be one who had "regularly and faithfully attained the three progressive degrees, and hath passed the Chair." At first, it was conceived that only Masters of Lodges could fulfill the conditions, but that strict interpretation soon gave way to the practice of passing the candidate through the chair in a ceremony similar to the installation service, thus creating a virtual Past Master, qualified for the Royal Arch.

The Modern Lodges never countenanced either the Royal Arch or the Past Master Degree. There can be little doubt that the Royal Arch was conferred at York, England, for several years before it was first heard of there in 1744 and, hence, must have arrived in the first wave of French [high] degrees. (Coil, 200-202)

In a separate article regarding Royal Arch Masonry in general, Coil gives the following hard evidence regarding the Royal Arch Degree.

"The Royal Arch Degree is distinctly of the French Cryptic or Secret Vault or Ineffable type. It appeared about the same time as the other high grades, the first known intimation of it being found in *Faulkner's Dublin Journal* for January 12-14, 1743, which reported that Younghall Lodge No. 21 celebrated St. John's Day with a parade in which there was 'The Royal Arch car-

ried by two excellent Masons.' In 1744, Fifield Dassigny published at Dublin a book entitled *A Serious and Impartial Enquiry into the Cause of the present Decay of Freemasonry in the Kingdom of Ireland* in which, speaking of York England, he said: 'I am informed in that city is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working masons.'"

Laurence Dermott, long time Secretary of the Ancient Grand Lodge of England, asserted that he had received the Royal Arch Degree in Ireland in 1746. The foregoing are the only known references [these three references] to the Degree prior to 1752, although, for about ten years prior to that date, the degree seems to have been conferred on past masters of York, London, and Dublin.

The first Masonic record referring to the Royal Arch Degree is in the minutes of the Grand Committee for the organization of the Ancient Grand Lodge, March 4, 1752. The first unquestioned minutes of a Lodge recording the conferring of the Royal Arch Degree are those of the Lodge at Fredericksburg, Virginia for Dec. 22, 1753. [Brothers Daniel Campbell, Robert Halkerston, and Alexander Wodron

were "Raised to the degree of Royal Arch Mason. Royal Arch Lodge being shutt, Entered Apprentices Lodge opened."] (Coil, 575, 576)

There are a number of Masons who believe, contrary to what Brother Coil has laid out, that our rituals derive from the Knights Templar. This case was made in the book, *Born in Blood*, by John Robinson. Two scholars whom I respect subscribe to this view, although they do not rely on Brother Robinson to support it.

One reason I agree with Coil is that every step of the way during the recorded history of Masonry, there have been exposures of the degrees as they developed. There is no reference to the Knights Templar in connection with Freemasonry in Masonic or any other literature until after Chevalier Ramsay's lecture.

I was recently privy to a discussion in which members of a Masonic body that includes research complained of presentations, I suppose similar to this one, which asserted that the Third Degree was "just made up." In my view, a Degree "just made up" cannot long survive unless it speaks to deep psychological archetypes that resonate with the psyche of the candidate and stirs within his soul universal truths that stimulate his longing for his Creator. I assert that you would not go to the trouble of reading this article if this had not happened to you. While I agree with Henry Wilson Coil's assertions and assessments that I have shared with you, I assert that the Third Degree and Royal Arch Degree are "just made up" in so awesome a fashion by well-informed Brethren that they accomplish the initiatory function of setting us on the path of building, or re-

building, in our hearts, a temple for the in-dwelling of God and instilling a recognition of the brotherhood of man.

Fear is a reaction. Courage is a decision.

Winston Churchill

Sir Knight George C. Ladd is past commander of Columbia Commandery 35 in Columbia, Tennessee, presently a member of DePayens Commandery 11 in Franklin, Tennessee, and grand treasurer of the Grand Commandery of Tennessee. He resides in Williamsport, Tennessee and can be contacted at gladd32@hughes.net.

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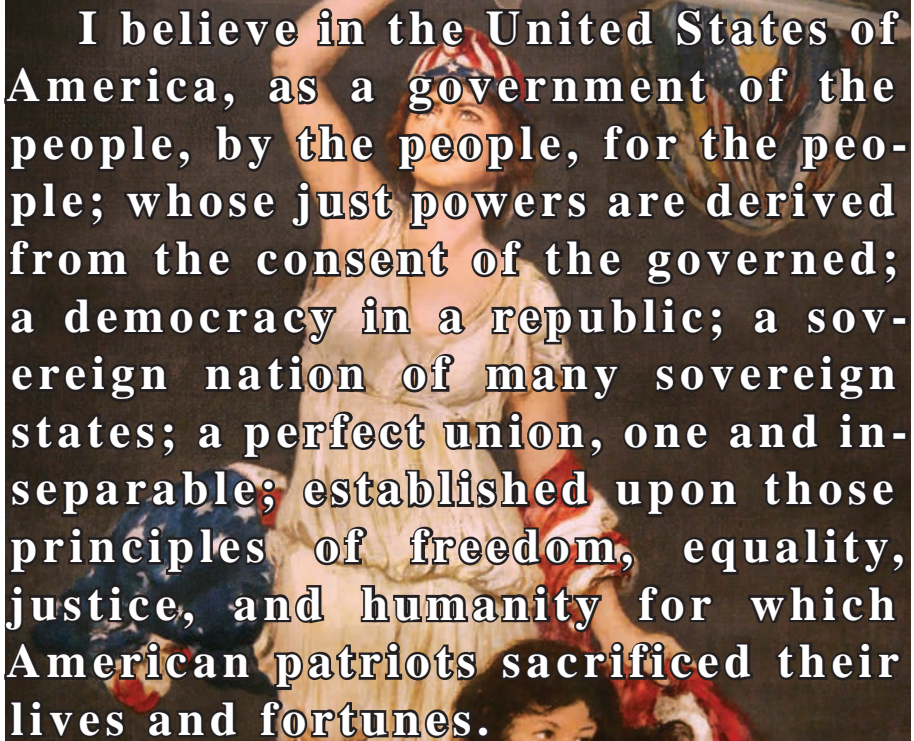


Opposite: Masonic Short Talk Bulletin, Volume 54, Number 3

Civic and Patriotic Activities Committee

On April 6, 1918, one hundred years ago, the United States Congress adopted "The American's Creed" as an expression of our national faith and purpose. It therefore represents an official definition of patriotism in this republic. We reprint it here for your edification.

The American's Creed



I believe in the United States of America, as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies.

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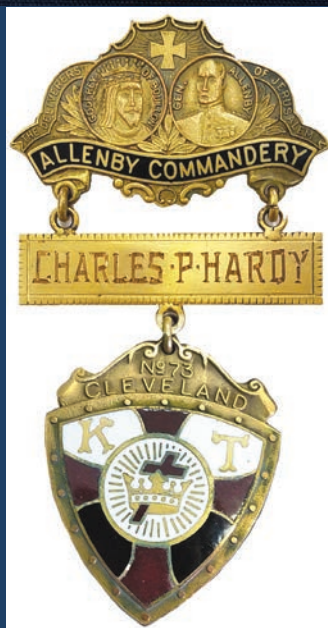
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Sir Knight Charles Cole – a member of Oriental Commandery 12 in Chagrin Falls, Ohio and a dual member and past commander of DeMolay Commandery 7 in Sheridan, Wyoming – assembled a collection of commandery badges from the seven commanderies comprising the 7th Division of the Grand Commandery, Knights Templar of Ohio. These pieces of Templar memorabilia demonstrate the pride in the order taken by those who came before us.





A view of the valley below from the Crusader castle Kerak in al-Karak, Jordan, erected in the 1140s by Fulk, King of Jerusalem, and captured by Sa'd Al-Din, Saladin's nephew, in 1188. Photo by the editor.





Beauceant News

In Memoriam

Mrs. Milton Baker

It is with a heavy heart that I inform you that Past Supreme Worthy President (Mrs. Milton) Coy Baker has passed away. She was supreme worthy president in 1996 to 1997. Her motto was "Reach out—touch another life!" Her symbol, The Irish Claddagh – the hands of friendship, the crown of loyalty, and the heart of love. It is enclosed in a circle representing our Beauceant friendship circle. Mrs. Baker's scripture was Matthew 7:12: "All things whatsoever ye would that men should do to you, do ye even so to them." Her theme was friendship, loyalty, and love, and her flower was the pansy.

Mrs. Baker originally belonged to Baytown 153, Texas which consolidated with Port Arthur 160, Texas. Mrs. Baker made official visits to 135 Assemblies during her year as supreme worthy president and presided at the 77th Supreme Assembly in Wichita, Kansas.





Knights



at the Bookshelf

By
Sir Knight Douglas M. Rowe

The Lost Rites and Rituals of Freemasonry, Dr. David Harrison, Lewis Masonic (Allan Publishing, Ltd.), Published 2017, ISBN: 978-0-85318-541-3

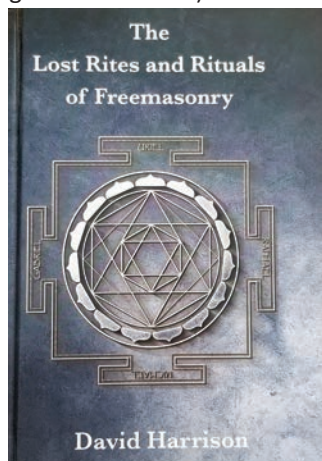
Dr. Harrison defines a “rite” as a collection of degrees falling under a common heading, such as the Entered Apprentice, Fellowcraft, and Master Mason Degrees all falling under the York Rite.

Viewing the work in the context of a newspaper story, the typical who, what, when, and where questions are answered in exemplary manner; however, any mention of the why is conspicuously absent. It is possible that the author chose not to include this “W” in the scope of his work.

The work tracks the rise and usual near-term fall, of a multitude of Masonic rites. What is not addressed is why our fraternity adopted rites and rituals developed by non-Masons or in some cases, by persons with no obvious Masonic connection. I will cite just one of many examples: The Swedonborgian Rite, developed by Emanuel Swedonborg in the early 18th century, which enjoyed a small, short-lived following in France and possibly the United States a century later. (The Swedonborg Church theology, derived from the same source, continues to exist in Pennsylvania, although there is no documented connection to the Swedonborgian Masonic rite).

The strongest part of this work is the author’s description of how extensively alchemy, mysticism, and similar occult superstitions, influenced our 18th and 19th century brethren’s thinking. I had assumed that literal, not allegorical, searches for the philosopher’s stone, and base metal to gold transmutation had disappeared long before our Fraternity’s founding. Freemasonry has always been considered a product of the “Enlightenment,” and this work poses a legitimate doubt to at least part of that belief.

In addition to the occult, many of the rites detailed in the work included elements of libertine sexual behavior, often cloaked in elaborate costuming and stage settings. Again, citing a single example,



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surviving records of Count Alessandro di Cagliostro's, (AKA Giuseppe Balsamo) Egyptian Rite contain descriptions of a naked Cagliostro being lowered from the ceiling while ordering potential female initiates to undress and participate in orgies, frequently conducted by him and his wife.

The work is lavishly illustrated, with copious footnotes, obviously befitting the author's academic background.

Overall, I found this work interesting and informative, albeit perhaps better suited to the library reference table than the general reading shelf. I recommend it to serious Masonic scholars interested in Masonry's lesser known early history, while possessing an intellectual skin thick enough not to be offended by some of the author's indelicate revelations.

One comment, perhaps outside a reviewer's purview, the work is printed in small font, on densely packed pages often consisting of one or two paragraphs. If Freemasons are the primary target reading audience, considering our demographics, I recommend future editions use a larger font spread across more pages.

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“And God said, ‘Let the
waters bring forth
abundantly the moving
creature that hath life and
the fowl that may fly above
the earth...’”

Genesis 1:20

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