

Knight Templar

VOLUME LXV

May 2019

NUMBER 5



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Knight Templar

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knight templar

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Jeffrey N. Nelson
Grand Master

Michael Burke Johnson
Deputy Grand Master and Publisher
Box 575
121 Bobs Creek Rd.
Crowheart, WY 82512

**Address changes or corrections
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Lawrence E. Tucker
Grand Recorder

Grand Encampment Office
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402
Phone: (713) 349-8700
Fax: (713) 349-8710
E-mail: larry@gektusa.org

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John L. Palmer
Managing Editor
Post Office Box 566
Nolensville, TN 37135-0566
Phone: (615) 283-8477
Fax: (615) 283-8476
E-mail: ktmagazine@comcast.net

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Past Grand Master
Donald Hinslea Smith, GCT

Grand Master's Message

In January, we announced that one of our goals for 2019 was to improve communication; communication between the Grand Encampment and its constituent and subordinate Commanderies, communication between Grand Commanderies and their constituent Commanderies, and communication between Commanderies and their members.

Last month we discussed improving attendance and the retention of members by improving your members' Templar experience – giving your members something of equal or greater value than the time they are investing with you. In the same vein, we encouraged local Commanderies to communicate regularly with their members and to inform them about the exciting events occurring at their Commandery and what those who do not regularly attend are missing. This doesn't have to be elaborate or expensive. A newsletter, preferably sent electronically, is inexpensive. If you maintain regular communication with your members, they are much more likely to remain involved in your Commandery.

At the Grand Commandery level, we encourage each Grand Commander to take advantage of the monthly supplement. The Grand Encampment, in effect, gives each Grand Commander the opportunity to communicate with each of his Sir Knights free of charge monthly.

We are striving to enhance communication at the Grand Encampment level through continuous improvement of the website, the provision of relevant information at department conferences, attendance at annual conclaves, and via the *Knight Templar*. Speaking of the *Knight Templar*, we think it is the premier monthly Masonic periodical. However, it is also enormously expensive to deliver to each Sir Knight every thirty days. This is the primary rationale for the development and implementation of the *Knight Templar* mobile app. The mobile app enables the *Knight Templar* to be accessed instantaneously from anywhere on the planet and makes it much more cost-effective to make the magazine available to our members who are not in the United States. The next step will be to make the *Knight Templar* available in all major languages spoken within the Grand Encampment.

The *Knight Templar* will remain available in print. However, if you like the mobile app and would prefer to discontinue receiving the magazine by mail please contact the Grand Encampment office.



Courteously,
Jeffrey N. Nelson, GCT
Grand Master

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master’s Club

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Michael M. Williamson	PA	Charles V. Smith	TN
Joseph E. Reese.....	WA	James L. Sturdevant	WY

Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III,
right eminent grand prelate of the Grand Encampment

"Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven." (Matthew 5:15-16, English Standard Version)



As Knights Templar, this is a familiar text to us and on the surface appears to be a pretty straight forward admonition on how to act. However, it also brings some interesting questions to us as Christians. For example, later in the Sermon on the Mount, from which this text is taken, Jesus tells the people assembled not to let others see their piety. He tells them to wash their faces when fasting, to pray in secret, and to give alms in private. Why then would he tell us to let our light shine so that others would see our good works? Isn't the whole point of doing things in private designed not to be show-offs in public?

I am a Lutheran pastor, so I get a little uncomfortable talking about good works in general. After all, it is the teaching of Martin Luther that we are saved by grace through faith and not by our works. Maybe, just maybe, it is Jesus' intent here to encourage people to step forward as exemplars to others. After all, Jesus is the Light of the world, so why do we need more candles to be lit anyway? Perhaps, in showing our light to others, we add to the brightness of the Light of the world. We also bring attention to the actions we are taking which serve as examples of faithful witness to the call to be "little Christs" to our neighbors.

Let us continue to do our good works and act in faithfulness to our call as Christians and defenders of the faith. Let our light shine, not to bring attention to ourselves or the specific acts we are doing, but as a sign of our love and faithfulness, our fervency and zeal, to the Christian faith and the gift which we have received from God through our Lord Jesus Christ, who took all the sins of the world so that we may not only be freed from our sins, but live an abundant life as witnesses to His great mercy.

Medieval Pilgrim Dress

by

Sir Knight George L. Marshall, Jr., PGC

“And you shall visit me with a pilgrim’s staff, the scrip hanging from your shoulder.”
Life of St. Margaret

In the Order of the Temple ceremony, the candidate is initially enjoined by the Commander to undertake a pilgrimage “...clothed in pilgrim’s garb, with sandals, staff, and scrip....” What, exactly, was the common “pilgrim’s garb,” and what were the staff and scrip? This brief article will attempt to provide a more complete answer to these questions.

The medieval pilgrimage was undertaken with much preparation. Before departing, the pilgrim typically made a formal confession of his sins and received absolution, unless the sin was so grievous that it could only be absolved by a completion of the pilgrimage and proofs furnished that he had done so, and he showed signs of genuine repentance. Pilgrims were readily known by their costume, which was nearly the same in all countries. In the medieval epic, *Piers Plowman*, a person is introduced dressed as a pilgrim, bearing a burden bound about his back and a bag and a bowl by his side; his cloak is marked with crosses, interspersed with the Keys of Rome (two keys crossed) and a veronica in the front. Upon his hat were placed the signs of Sinai, and shells; that it might be known by these tokens for whose sake he had traveled; on being asked whence he came, he replied, “Ye may see by the signes that sitteth on my cappe,” and added that he had visited

“Sinai, the Holy Sepulchre, Bethlehem, and a variety of other places.” This was the pilgrim’s habit, as it was described in the fourteenth century. In art, the two most distinguishing items were the *pera*, or scrip, and the *bourdon*, or staff; and



Figure 1.

so, with these, I will begin.

Please don’t confuse the meaning or pronunciation of the word “scrip” with “script” (although I frequently hear it pronounced with a “t” during the ceremony). The scrip was a pouch or wallet in which was carried articles of absolute necessity, such as a knife, money, documents, and food. Chaucer mentions the scrip in the *Canterbury Tales*: “In scrippe he bare both bread and leeks.” It fre-



Figure 2.

quently constituted the whole of a pilgrim's baggage. It was made of untanned leather or coarse cloth (like burlap), but well-to-do or noble pilgrims were known to indulge in richly decorated scrips. Scrips were often of two types: hanging by the side by using an over the shoulder strap (Fig. 1) or suspended from the belt (Fig. 2). What types of food were carried in a scrip? Mainly chunks of bread, cheese, nuts, dried meat and dried fruits and vegetables (where available). The bread did not resemble the modern product but was rather a mixture of cereals (millet and oats) cooked with water (or milk) and salt. The meat and fish could be salted for preservation, but later on were spiced with tangy spices (pepper, cinnamon, cloves, saffron) and were fried in animal fats. (In the Mediterranean area olive oil was used where it was available.) Cheeses in the Middle Ages were a food almost as essential

as bread and were as commonly found as bread in a scrip. At inns, shelters, or convents where the pilgrims could eat as well as replenish their scrips, there was opportunity of providing themselves with a particularly abundant and varied meal, according to the agricultural practices of the area and according to their ability to pay.

In addition to the scrip, the pilgrim always carried what was called a *bourdon* or staff. This is often depicted as a stout staff, six or seven feet long, with a knob at top possibly for defensive purposes, as well as a nail or peg on which was hung a hollowed-out gourd for dipping into wells, springs, lakes, or rivers in order to obtain drinking water. A lit-



Figure 3.

tle above the middle might be found a second, smaller knob, which provided a convenient device for hand positioning in holding or wielding the staff. As Jerusalem in that era was a notable market for souvenirs and relics, there the pilgrim often bought a staff made of palm wood for the homeward journey. Later on, the *bourdon* appears to have been made of two pieces of wood joined together at the middle by a thick metal band or ring, and one of these pieces was occasionally hollowed out a bit at the end to serve as a rustic flute or as a place to conceal money or jewels. An example of a *bourdon* is shown in Fig. 3.

In addition to the two articles already mentioned, the pilgrim generally wore a long coarse robe made of wool, fastened around the center by a girdle, and topped with a cloak or mantle called a

sclavina. A woman pilgrim wore a similar garment called a *scrobula*, which reached to the ground. (Neither sex wore linen, but all garments were of wool.) An example of a pilgrim with robe and *sclavina* is shown in Fig. 4 and another *sclavina* in Fig. 5., both below.

Male pilgrims are also depicted with broad-brimmed hats, often turned up at the front or side, resulting in what we would call a slouch hat. As pilgrims pursued their journey, they would often affix items to their hats as signs of where they had journeyed. For instance, a pilgrim to the Holy Land might tuck some palm branches in the hat fold (hence the designation of such pilgrims as “palmer’s”);



Figure 4.



Figure 5.



Figure 6.

going to Rome he might fasten a papal keys pin; a pilgrimage to the St. James of Compostella shrine in Spain was usually indicated by a scallop shell. (The scallop shell was also used as a cup or dish for water and food.) Fig. 6 shows an example of such a hat with a shell attached.

Artwork and drawings as well as narratives regarding pilgrims are divided as to pilgrim footwear. Some depict or mention sandals, some going barefoot, some boots, or it might happen that a pilgrim would be shod up to a certain point and proceed barefoot from there. For example, Fosbroke relates the following, "We read of a religious person, who pulled off his shoes when in sight of a monastery, because he was unwilling to approach dwellings of martyrs without a martyrdom on his own part."

Finally, the hillshepherd.blogspot source relates an interesting item regarding pilgrim appearance: "It was dangerous at the commencement of the thirteenth century, for a stranger to appear with a beard. 'Peter Auger, valet to Edward the Second, obtained from that Monarch letters of safe conduct, he be-

ing desirous of visiting the holy places abroad, as a Pilgrim; and having made a vow not to shave his beard, was fearful, without such documents, of being taken for a Knight Templar, and insulted.' It was by no means uncommon with lay pilgrims to make such a vow, and to extend it still further to the hair of their head and their finger nails: conceiving, I suppose, that the resemblance to a savage was a positive mark of piety and humbleness of mind."

I imagine that pilgrims in the first part of the fourteenth century who dared to wear beards might have likewise risked being taken for Templars fleeing from the persecution of Philip the Fair and other monarchs.

Right Eminent Sir Knight Marshall is currently chairman of the Grand Encampment Knights Templar History Committee and is a frequent contributor to the *Knight Templar* and *Royal Arch Mason* magazines. He can be reached at geomarsh@yahoo.com.

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Tria Juncta In Uno

by

Sir Knight James A. Marples

Recently, I was looking at an old Masonic Rosicrucian tract, published in England on April 12, 1871. It mentioned several of the concordant and invitational bodies of Freemasonry, including The Ancient and Primitive Rite of Misraim, the Masonic Rosicrucians, the Ancient Accepted Scottish Rite, and the "Red Cross Knights of Rome and Constantine," known as The Red Cross of Constantine. The unusual motto below its emblem were the words: *Tria Juncta In Uno*. Translated from the Latin, that means: "Three together in a single." As I pondered that, I began to see the close association of all the aforementioned Orders to Knight Templary.

Indeed, the motto *Tria Juncta In Uno* is not used as much as other mottos. Yet, it reminds me of the symbolic triangle or delta. As Knights Templar, do we really reflect on The Father, the Son, and the Holy Spirit in-depth, as we should? I think most members have a firm belief, and that a great emphasis is put on Jesus Christ as our Lord and Savior. Of course, The Father, is figuratively at the top of the delta, with Jesus sitting at the right-hand of the Father. Yet, as I converse with other members, it seems fewer members are giving The Holy Spirit the attention it deserves. The Holy Spirit is an equal leg of this mystical and divine triangle we sometimes refer to as "The Godhead."

When I was growing-up in Wichita, knight templar

Kansas, my dad's Commandery, now my Commandery, conducted Easter observances, Christmas observances, and even other observances. Those special occasions were emphatically described as open to the public. They weren't religious observances, since our gentle fraternity is not a church, but rather as Sir Knight Albert G. Mackey described in the 1800's: "...a handmaiden of religion." Our task is to inculcate good ethics, we don't claim we guide anybody to salvation in a religious way.

As Templars, we may have our chaplain, the prelate, utter prayers for the benefit of all. Indeed, in the Commandery and the Red Cross of Constantine, our orders put the virtuous lessons of the Masonic Fraternity into practice from a New Testament perspective. Yet we do not abandon the Old Testament. The two holy writs work in tandem. In Genesis 1: "In the beginning, God created the heavens and the earth..." Then, in John 12:44-50 (KJV) "Jesus cried, and said, He that believeth not on me, but on He who sent me..." Finally, in Matthew 12:31-33 "And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the (Holy) Spirit will not be forgiven."

I think those verses really help put things in perspective. We in the various Masonic orders do not exist as social clubs but as ethical friendship societies based on the solid foundations enumer-

ated in the holy books we take our obligations on. Those solemn promises are solemn, because we regard the “holy book,” the *Holy Bible* as solemn and binding. It isn’t a prop. It is the same *Bible* that our friends and neighbors carry and cherish. I believe that this is the message we need to trumpet today. We must show that we believe in the motto “*Tria Juncta In Uno.*”

Let us walk-the-walk and be Knightly daily.

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 rosehillks@yahoo.com or 1300 Greenbriar Drive, Longview, TX 75604.

Source

The Rosicrucian: A Quarterly Record with Notes on Freemasonry. No.XII,
Published 12 April 1871.Printed by Thomas H. Hearn, London, England.



The photo above is of Valletta, Malta, and was taken by
Sir Knight Frank Richard Brown.

may 2019

Charity

By
Sir Knight Robert Bruneau

One of the virtues promoted by the Fraternity and by all the ancillary bodies of Masonry is charity. It is considered, by some, to be the virtue by which the others are practiced. In order to explain charity, let us first define it.

Charity, in this context, is understood to be the assistance of weakness and the supply of wants, and it is extended for the benefit of others and to please God. Not every act of munificence should be dignified with the name of charity. If the motive for giving is a desire for esteem or for benefit in this life, it is not charity, but usury. Those who desire to increase their acquisitions, to add one superfluity to another, and to receive nominal advantages and imaginary pleasures are not practicing charity.

There are a number of ways in which charity can be extended. Unfortunately, the most common is the giving of alms or money to a charitable organization or to someone or some group which will, hopefully, use the funds to lessen the burden of others. There are many other forms of charity on which we neglect to concentrate.

It is said that by the practice of charity, man can lay up for himself treasures in heaven, where neither rust nor moth doth corrupt. Charity is also the alleviation of the sorrows of age, the pain of sickness, and the agonies of death. This charity can only be performed by the giving of time, time to comfort the aged, time to relieve the pain of sickness, or

time to commensurate with the grieving widow and children.

The chief reason to practice charity is the shortness and uncertainty of life, for we know not when the winds of fortune will cause a sudden rotation of affairs and the downfall of the affluent, and it may be hoped that no man can avoid applying those conditions and experiences to himself.

Keep in mind that the great advantage received from the practice of charity is the promotion of that virtue among those who may be blessed with an abundance of either time or money, while those things are in abundance. For we know not when fortune may shine on another.

The great rule of charity, by which we are directed to do unto others whatever we would that they should do to us, may be extended to God himself. Whatever we ask of God, we ought to be ready to bestow on our neighbor. If we pray to be forgiven, we must forgive those who have trespassed against us, and is it not reasonable that when we implore from God our daily bread, that we share our bread with the hungry?

Poverty produces ignorance; and ignorance facilitates temptation. How should man avoid the path of vice who was never directed to the way of virtue?

For this reason, charity that enlightens ignorance, relieves poverty, and implants virtue is the charity by which those who would probably, without assistance be a burden on the community,

can be more fruitful and glorify God by reasonable service.

In closing, let us remember that charity is an act of piety which can be practiced with such slight and transient attention as duty may allow. Remember now, more emphatically, the night comes in which no man can work, and therefore do not say to him, "Go away now, and tomorrow I will give." Tomorrow? Tomorrow is uncertain, almost hopeless. Today, to hear the voice of

charity, make haste to do, because the last moment may be upon you.

They who have given food to the hungry, clothes to the naked, and instruction to the ignorant, shall be numbered among the blessed of the Father.

Sir Knight Robert W. Bruneau is a past commander of Commandery 38 in Gulfport, Mississippi. He can be contacted at rwbruneau@yahoo.com.



The photo above is of Selmun Castle in Malta and was taken by Sir Knight Frank Richard Brown.

Knights Templar Holy Land Pilgrimage for Christian Ministers

In *The Footsteps Of Jesus Holy Land Pilgrimage* for Sir Knights, their Ladies, friends, and guests is open to anyone. Each person is responsible for his own fees and expenses related to the pilgrimage. This pilgrimage is an eleven day program that covers as much ground as possible in the touring days (we average five to seven miles of walking many days, often uphill or up steps and on uneven surfaces). For those who are less ambitious, consider the Senior Pilgrimage in November of 2020.

The In The Footsteps Of Jesus Holy Land Pilgrimage is scheduled in mid-November on each odd numbered year.

November 11 – 21, 2019

The 2019 Footsteps Of Jesus Holy Land Pilgrimage for Sir Knights, their Ladies, friends, and guests is completely sold out. Consider the Senior Pilgrimage in November of 2020.



Ezra Eini, our professional Israeli guide, explains how the storerooms were constructed and used at Herod's Masada fortress.



He entered Eastern Kentucky University upon retirement from the army and graduated with honors in 1966, subsequently earning a master of science degree in criminal justice. He was an assistant professor of Police Administration and the University registrar of his Alma Mater when he retired in 1985. He was a past officer in Phi Kappa Phi National Scholastic Honor Society and in Phi Delta Kappa, Professional Education Fraternity.

He was preceded in death by his wife, the former Kathleen Virginia McCallum of Detroit, and their daughter, Susan Burks Smith. He is survived by their two sons; the Reverend Donald H. Smith, Jr., and Mark M. Smith. Sir Knight Smith was a deacon

Donald Hinslea Smith was born in Cleveland, Ohio, and grew up in Detroit, Michigan, where he was educated in the public schools. He began his career life simultaneously with the beginning of the Second World War, serving from the week of Pearl Harbor until he retired as a lieutenant colonel in April of 1964. He served as a combat infantry officer in Europe in 1944 and 1945, and in 1946 he transferred to the Military Police Corps, the branch in which he was serving when he retired. His service included the Korean Conflict and Vietnam. He was decorated for bravery and for meritorious service.

16

57th TRIENNIAL CONCLAVE



Grand Encampment

Lexington, Kentucky

August 5-10, 1988

May 2013

Donald Hinslea Smith, GCT

M:E: Grand Master

Grand Encampment of Knights Templar

1985-1988

in the Berea Baptist Church in Kentucky, where he taught a men's *Bible* class beginning in 1960.

Masonically, he was raised in Atlanta Lodge 59 in Georgia, from which he demitted in 1962 to become affiliated with Richmond Lodge 25 near his home in Kentucky. In the latter, he served as worshipful master in 1977. In the York Rite, Sir Knight Smith was a member of Richmond Chapter 16, Council 71, and Commandery 19 in Richmond, Kentucky. He served as high priest of Richmond Chapter and as illustrious master of Richmond Council Royal and Select Masters. He served as grand chaplain of both the Grand Chapter and Grand Council of Kentucky. He was knighted in June of 1960 and in 1969 was elected eminent commander of Richmond Commandery. In the Grand Commandery of Kentucky, Sir Knight Smith held the office of grand commander during 1974-75. He served as chairman of the Grand Encampment Committee on the Educational Foundation being appointed to that position at the 53rd Triennial Conclave by Grand Master Willard M. Avery.

Appendant memberships included the following: Kentucky Priory 25, Knights York Cross of Honour; Golgotha Tabernacle, Holy Royal Arch Knight Templar Priests in Kentucky; Kentucky Chapter 134, National Sojourners; St. Barnabas Conclave, Red Cross of Constantine in Louisville, Kentucky; the Royal Order of Scotland; and the Phila-knight templar

lethes Society. He was past excellent chief of Great Chief's Council, Knight Masons, U.S.A. and past president of the Forty-Fivers, and he held the Honorary Legion of Honor in the Order of DeMolay. He also held membership in the York Rite Sovereign College; the Scottish Rite bodies of Lexington and Louisville; Oleika Temple, AAONMS in Lexington; the Allied Masonic Degrees; Colorado College, SRICF; and the Order of Eastern Star. He served as most eminent grand preceptor of the Grand College of America, HRAKTP in 1991. He served the Grand Council of Knight Masons of the U.S.A. as most excellent great chief in 1999.

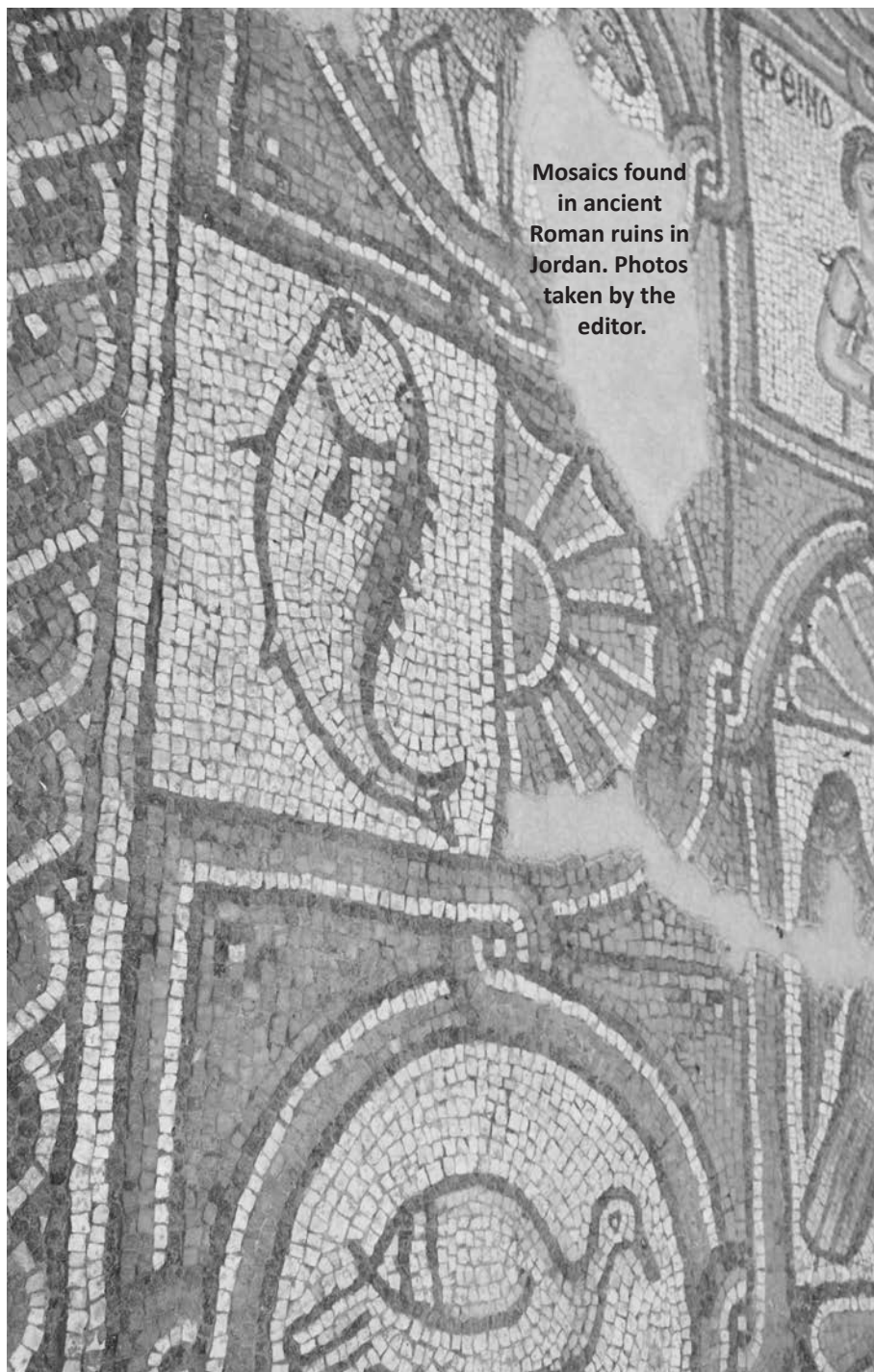
In the Grand Encampment of Knights Templar, he was elected right eminent grand captain general on August 15, 1979, at Indianapolis, Indiana. He was advanced to the office of right eminent grand generalissimo on February 16, 1980, following the death of William P. Wilson. He was elected right eminent deputy grand master on August 18, 1982, at Hot Springs, Arkansas and was elected most eminent grand master on August 13, 1985, at Cincinnati, Ohio. He presided over the Fifty-Seventh Triennial Conclave held in Lexington, Kentucky on August 8-10, 1988. He was appointed right eminent grand prelate in 1996 by Grand Master Blair C. Mayford.

Sir Knight Smith laid down his sword and entered the supreme asylum above on Wednesday, February 27, 2019.

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.





Mosaics found
in ancient
Roman ruins in
Jordan. Photos
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:

Knights Templar Eye Foundation, Inc. (address shown below)

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Flower Mound, TX 75022**

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Email: manager@ktef.us**



www.knightstemplar.org/ktef/

LAYING DOWN THE SWORD

By

Sir Knight Billy Hamilton

Recently, while sitting in the chapel and participating in a beautiful, music-laden service for a fallen Brother, I could not help but wonder, "Where are the other Brethren?"

The Brother and Sir Knight we were there to honor was a fifty-five year Mason who was very active in all of his Masonic bodies until infirmity in his final years prevented him from attending. Yet, there were only four Masons in attendance, those who answered the call to perform a graveside service for our Brother.

The Brother was a member of our Lodge for those fifty-five years and a Sir Knight of my Commandery for almost as long, but we did not know about the funeral until forty-eight hours prior to the service. The family knew the Brother wanted a Masonic funeral but did not know exactly who to contact. We were fortunate that another Lodge in our county had received the request and passed it on to my Masonic Lodge.

In another instance, an announcement was read in our stated conclave that a twenty-seven year old Sir Knight of our Commandery had succumbed to cancer several months prior. As is often the case, we found out after the funeral had passed. There was no opportunity before his passing to visit our sick Brother Sir Knight or to pay our respects at the funeral. We simply did not know until it was too late.

Most people shy away from contemplating death because it is uncomfortable, and as Sir Knights, we are often no knight templar

different in this respect. We are charged with contemplating our own mortality as a key component of the Order of the Temple, but many of us fail to take steps to prepare for our own passing.

When the time comes, it will naturally be difficult for the loved ones and friends that we leave behind. We cannot remove the sorrow that they feel, but we can help with the planning beforehand.

To better understand how to plan and prepare for funeral services, I spoke to Sir Knight Jack Harper, II, right eminent south central department commander for the grand encampment; Sir Knights John Huffman, eminent commander of Worth 19; and Ricky Cox, eminent commander of Weatherford 51, to get their thoughts and advice on preparing for when we inevitably lay down our own sword.

Q: When should the conversation about funeral services begin?

Sir Knight Cox: "Right now. Let your family know your wishes, and have the conversation as early as possible. We all think we're invincible, but we never know when we'll hang up the chapeau. As a Sir Knight, you need to make sure that everything is prepared. Your family will be grieving, so we need to make it as easy as possible for them."

Q: How should a Sir Knight

communicate his wishes?

Sir Knight Harper: “The Sir Knight needs to talk to his loved ones and to make his wishes known in his last will and testament. If the Sir Knight has done that, his family may request a Masonic service proactively. If the Sir Knight was active in his Commandery, the Commandery or Grand Commandery might reach out to the family after his passing and ask if they want a Knight Templar burial.”

Sir Knight Cox: “Put your wishes in your will. Make sure that it includes information about your Commandery and who to contact. If the Commandery does not respond or the family does not know who to contact, the Grand Commandery of your state can help.”

Sir Knight Huffman: “There are forms available to help with burial planning. I have a form that lists my wishes. You can fill it out and let your family know if you want a Masonic or Knight Templar service. Make sure that your wife is aware, and it helps to let your family lawyer know during estate planning. If you have already bought a burial plot, talk to the funeral director and let him know.”

Q: How does the Commandery find out about a Sir Knight’s passing?

Sir Knight Huffman: “Often Commanderies only find out from his Lodge that a Sir Knight has passed. The Commandery and Grand Commandery keep records, and most Commanderies have a sickness and distress committee, but there are times when a Sir Knight is no longer active. In those cases, we only know if the family contacts us.”

Q: Each Masonic body has a funeral ritual. Is it possible to have more than one performed at your service?

Sir Knight Harper: “The formal Knight Templar burial service is open to any Sir Knight, and is a beautiful service. It can be done by itself or together with any other Masonic service. An honor guard can also be requested to be part of the burial service. The honor guard consists of two Sir Knights at a time standing watch over the body. They change watch and will be rotated out after every five minutes. Always keep in mind that, no matter what, you will want to do what the family wants you to do and respect their wishes. Every burial will be different, and each family will want to handle things differently.

I recently had the honor of performing the Knight Templar burial ceremony as grand commander at the service of Past Grand Commander Bill Matyas-tik. At his service, he had an honor guard standing at atten-

tion as the family and guests entered the church. Once the church service was started, the honor guard was dismissed, and the casket was closed and never opened again. At the cemetery, the honor guard led the pallbearers to the graveside, and stood at attention during the graveside service. The honor guard can be incorporated and be a part of the burial service, but it should be coordinated with the family. It is a wonderful addition and definitely adds to the solemnity of the situation."

Sir Knight Huffman: "The Sir Knight should determine which service he likes the best, even if he is a member of multiple bodies. However, it is possible to make special requests. One Sir Knight chose not to have a Masonic service but instead requested that members of each body show up in regalia, so that each was recognized at the service."

Q: Is there any place that a Sir Knight can read through the available Knights Templar funeral services?

Sir Knight Harper: "The Grand Encampment publishes a book called the *Manual on Public Ceremonies*, which includes the funeral service. In Texas we have taken it verbatim and incorporated it into the *Grand Commandery Law Book*. You can find it online with the installation service at the Grand Com-

mandery of Texas website."

Q: What can your Commandery do if they don't have the available Sir Knights or know the ritual?

Sir Knight Huffman: "If a Commandery does not know the funeral ritual, they can request another Commandery to help or reach out to their Grand Commandery."

Q: Is there anything that you wish more Sir Knights knew about or did in advance?

Sir Knight Harper: "I would recommend that any Sir Knight go out and read the ceremony and see if it is one that he would like to have done at his funeral. He should also talk to his family and the recorder of his Commandery when he is doing his planning and let it be known if he wants specific Sir Knights to perform certain parts in the service. If any Sir Knights knows of a service in his area, I recommend that he do his best to show up at the service, support the family, and show his respects. At the end of the day, all Sir Knights are a part of the Templar family, and it is important that we support each other and the families of our fallen Fraters."

Conclusion

As Freemasons, one of the benefits

of membership is the right to burial services. For most of us, there are several different rituals available. After we lay down our working tools, our families will be facing tough decisions. We can help them by taking an active role in planning our burial services. By planning in advance and discussing our wishes with our families, Brothers, and fellow

Sir Knights, we can help alleviate some of the stress for those we are leaving behind. This is an opportunity to serve the ones we love one final time.

Sir Knight Billy Hamilton is a member of Worth Commandery 19 in Fort Worth, Texas. He can be contacted at bhamiltontx75@gmail.com.

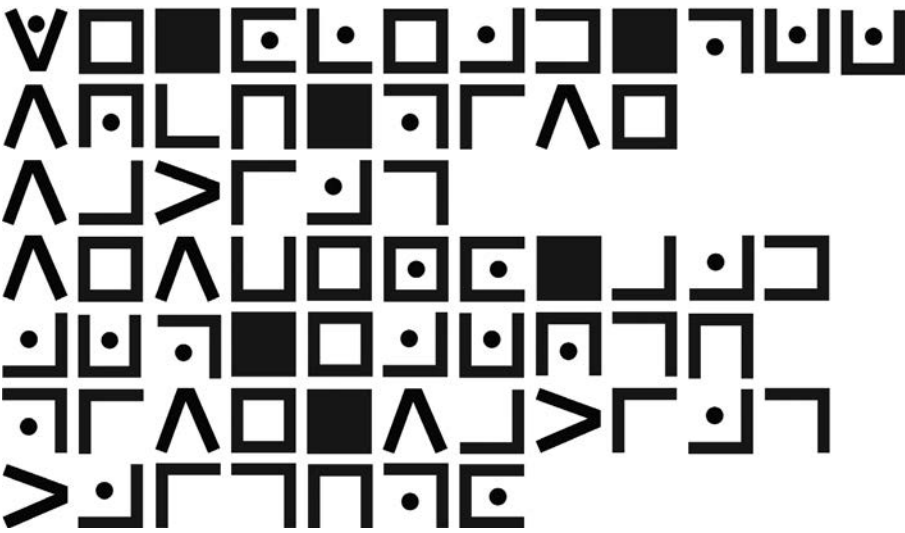
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1186 James C. Stargel
Jacques DeMolay Commandery 4
Frederick, Maryland

1187 Harry S. May, III
Cyrene Commandery 7
Clarksboro, New Jersey





EARNING OUR WAGES

By
Sir Knight Gabriel Jagush

The only body of the York Rite that requires belief in the Christian faith is the Commandery of Knights Templar. However, it is not the only York Rite body that contains Christian faith.

We already know that Chivalric Masonry is, for the most part, explicitly Christian. However, the Christian faith is seen all over Craft Masonry. While many of the symbolic, capitular, and cryptic degrees carry Christian messages (subtle or otherwise), the Mark Master Mason degree in particular teaches a very Christian message.

The Mark Master Mason degree is notable among the York Rite Craft degrees for the large number of New Testament verses read throughout it and the fact that the Lodge *Bible* is opened to the Gospel of Matthew. However, even if the Lodge *Bible* was opened to a different passage and there was no reading of the New Testament, other characteristics of the degree speak to its powerful Christian message, albeit in a more subdued manner.

One notable aspect of the Mark Master Mason degree is the manner in which a Mark Master Mason is instructed to receive his wages. It is a familiar gesture to most modern Christians in the Eastern Orthodox, Byzantine, Oriental, and Nestorian Churches. In both the West and East, when Christians make the sign of the cross, they touch their forehead, chest, and shoulders with their right hand. There are variances in order of

movements, how far down on the chest one makes contact, and so forth, but the most notable difference between the two methods is the position of the hand and fingers.

To speak in broad strokes, many Western Christians tend to use an open hand with all five fingers to symbolize the five wounds of Christ, or the index, middle, and ring fingers placed together, but many Eastern Christians place their thumb, index, and middle fingers together, with the little and ring finger tucked into the palm. The three fingers held together are a reminder that the Father, Son, and Holy Ghost are three distinct persons who are of one substance in the Godhead. The two fingers tucked into the palm are a reminder of the hypostatic union of Christ as the fully human Jesus of Nazareth and the fully



divine Son of God.

What, then, does this particular hand positioning mean for us as Knights Templar, and how might it relate to the Mark Master Mason degree?

The position used to make the sign of the cross is also the position used to receive wages as Mark Master Masons. By holding our Mark against our palms with our little and ring fingers, we are enabled to receive our wages between our thumb, index, and middle fingers. Those without a mark cannot receive wages. In the same way, by placing our faith in Christ who was simultaneously man and

God, we are enabled to receive eternal salvation through the divine grace of the Godhead. Without grace, we cannot enter heaven.

As Knights Templar, we are also by definition, Mark Master Masons. We know that there is more to the story than earning a penny after a day's work. Our mark is our faith in Christ, and our wage is salvation.

Sir Knight Gabriel Jagush is Junior Warden of Worth Commandery 19 in Texas. He can be reached at texanmason@gmail.com.

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The Lord's Prayer According to the Knights Templar

By

Sir Knight Brian Ragain

I have read numerous commentaries on Freemasonry but have only recently discovered this blatantly obvious explanation of one of the most humble and all-inclusive aspects of Templar Masonry, the *Lord's Prayer*.

We recite this prayer every meeting at every Commandery across the globe, but what exactly is it saying to us? The *Bible* explains that we are to pray in this manner. We are first led toward it at the chamber of reflection where we go into a room to pray to the Father, and He promises to reward us for what we do in secret. The reasons are as follows:

Our Father who art in Heaven - We here address our Heavenly Father, just as we address one another. This may have been a precursor to the death of Christ, when He became the ultimate sacrifice and tore down the traditional pathway to God, thereby informing his disciples that they may speak directly to God. This must have been very new to them. They were following the Son of God but He was directing them to speak directly to the Father.

Who art in Heaven signifies where God resides and displays His glory. This teaches us to look upward in prayers, to the place where heavenly mansions are prepared for the faithful followers.

Hallowed be thy Name - The unspoken name of God. His name is so powerful that we are not permitted to knight templar

know it. When Christ died and the veil was torn, we no longer needed to appeal to the high priest to talk to God but now had the ability to appeal to God through prayer. We were each given the power contained in knowing the unspoken name of God, whether we realize it or not.

Thy kingdom come - We are asking God to reign over our hearts and minds. We are anxiously awaiting for the day when the "mountain of the Lord's house shall be established in the tops of the mountains" and the world is filled with his glory.

Thy will be done - We are declaring that the will of God will be performed. Just as we are taught "may we so faithfully serve the Master, that having passed through the portals of the grave we may receive from His hand the crown of victory, while we exclaim 'not unto us, oh Lord, not unto us, but unto thy name give glory.'" We are committing to obey the law of God and to keep his commandments.

On earth as it is in Heaven - This petition states that we know that the reign of the Blessed Emmanuel, the Prince of Peace, the Great Captain of our Salvation will become universal and eternal. This also intertwines with the teaching of "as above, so below." We are quick to forget that we have a direct pathway to God through the power of prayer. Heaven will be revealed to us soon, but we must

strive to live a Godly life here on Earth.

Give us this day our daily bread-

“Man cannot live by bread alone but by every word that proceeds out of the mouth of God.” We do not need anything except that which God grants to us. He promises us plain fare and pure water because that is all we need. Manna was a gift of God to the Israelites in the wilderness and supplied their every need. We too must remember that what we sow, we will also reap. When we get tired of waiting and proceed to apply our own knowledge to the situation and “force” God’s hand, we may get what we were asking for but not in the manner we intended. We were given the ability to use our faith to move mountains, but Moses showed us that when we decide to beat rocks, the consequences are not always favorable.

And forgive us our debts as we forgive our debtors

- This one verse is very powerful. We are asking forgiveness for breaching our obligations, just as we are to forgive those that have breached theirs. This can mean that we are to forgive our debtors as we are forgiven our debts, or that we are to be forgiven in the same manner that we forgive others. What a difference one little comma makes. Remember the sentiments uttered by the Pilgrim “I now declare in truth and soberness that I entertain no enmity or ill will against a soul on earth that I would not freely reconcile should I find in him a corresponding disposition.”

And lead us not into temptation - Just as Judas betrayed Christ for thirty pieces of silver, we should be reminded that our need for penitence has not and will not

end, and that “should temptation assail you, should misfortune befall you, should all the world seem to forsake you, still remain faithful to your vows of Knighthood.”

But deliver us from evil - Christ died that we might live. “...our blessed Savior, after suffering the pains of death, descending into the place of departed spirits; that on the third day He burst the bands of death, triumphed over the grave, and in due time ascended with transcendent majesty into Heaven, where He now sits at the right hand of our Heavenly Father, a mediator and Intercessor for all those who have faith in Him.” Just as we help the widows and orphans by helping them over the rugged paths of life, Christ gave his life that we may be delivered from evil.

For thine is the kingdom and the power and the glory forever

- We are making a public declaration of the cause in which we are engaged. We are acknowledging the Deity; the Father, Son, and Holy Spirit; the death, burial, and resurrection; the years of pilgrimage through the kingdom, or the power of warfare and penance toward glory. It is He that will afford us consolation in the gloomy hour of dissolution and secure our ineffable and eternal happiness in the world to come.

The prayer closes with an acknowledgment of God primacy over all, for all time. All is His, what is “ours” is only temporary.

Amen.

Brian Ragain is eminent commander of Lawton Commandery 18 and grand warden of the Grand Commandery of Oklahoma. He can be contacted at ragainff@yahoo.com.

FINDING LOGOS IN THE DEGREE OF SECRET MASTER

By

Sir Knight Michael Feld

The first part of each step in Freemasonry is receiving a degree. Each degree is a prerequisite for the following degree and it may seem to the new Master Mason that receiving degrees is the beginning and end of Freemasonry. At some point, perhaps after becoming a Master Mason or perhaps after receiving all of the degrees of an appendant body, the Mason asks, "Now that I have the title, what good are the degrees? What is the purpose of these degrees?" He waits for someone to explain how to execute the lessons taught in the degrees. It is for each individual to seek and find and then do. Each Master Mason must discover his purpose and perform his work.

"In the beginning was the Word, and the Word was with God, and the Word was God." – John 1:1, KJV

The original Greek was "Logos" in place of "word" and meant reason, purpose, plan, or order. With this translation, John tells us that the order and purpose of all creation existed at the beginning. That Logos was with God and was God. Heraclitus, a Greek philosopher, stated that all things were one with the everlasting Logos.

Heraclitus said, "Listening not to me but to the Work (Logos); it is wise to agree that all things are one."

In Christian theology, Jesus is the Logos incarnate. The purpose of man's being is found in Jesus and in his works on earth.

knight templar

"But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." – John 10:38

In the York Rite degree of Royal Master, we learn where to find "the Word" if it should be lost. We learn that we should labor to accomplish our purpose while we have time and use of our faculties. We must not only have a purpose, but also work to accomplish it. That logos is what encourages us to persevere despite obstacles. It is to the logos that we must be faithful. Our purpose is expressed in our labor in the physical world (malkhut), but it is directed toward our eternal spiritual purpose (keter).

There is an appeal to us that we must divine the Logos to reveal our purpose and create order.

In 1946, after surviving the Nazi concentration camp, Victor Frankl wrote *Man's Search for Meaning* that laid out his psychotherapy method called Logotherapy. Frankl had postulated this theory before his internment in the concentration camp, and while starved and abused by the Nazi's, he was able to observe and practice logotherapy to enable his own survival and the survival of his fellow prisoners. Frankl observed that in the face of death some prisoners would commit suicide while others determined to persevere. What gave some the strength to persevere while others surrendered their lives? Purpose; logos.

Those prisoners who looked forward

to accomplishing some purpose if they were able to survive drew endurance from the knowledge of their purpose.

Gnothi Se Auton. "Know thyself" said the Greek oracle, and this is on the chair outside the Lodge room of the Ancient and Accepted Scottish Rite. Know your purpose so that you may endure.

Frankl said that as he and his fellow prisoners met and talked, they determined that one man who was a scientist doing important research must survive because only he could complete his research. Another had to survive because he was the father of a child waiting for him in a foreign country. Each man had a unique purpose.

"These tasks, and therefore the meaning of life, differ from man to man, and from moment to moment." (Frankl)

"These were all so classed and arranged by the wisdom of King Solomon that neither envy, discord, nor confusion was suffered to interrupt that universal peace and tranquility which pervaded the world at that important period." (Alabama Monitor)

"Laborara est Orare" or "to labor is to pray." – Rule of Saint Benedict

"It is not our duty to be better than our brethren, but to be better than ourselves." – Scottish Rite, Maundy Thursday ceremony

"No man and no destiny can be compared with any other man or any other destiny." (Frankl)

"A man who let himself decline because he could not see any future goal, found himself occupied with retrospective thoughts..." "...but in robbing the present of its reality there lay a certain danger. It became easy to overlook the opportunities to make something positive..." "Life for such people became

meaningless." (Frankl)

Once you have determined your purpose, how do you accomplish it?

For the purpose of this example, we will equate "logos" with "attainment" as presented in the Scottish Rite 4th Degree of Secret Master.

The Scottish Rite 4th degree, Secret Master, focuses on the importance of duty which we may substitute for logos. Duty is our purpose and we must select a purpose appropriate to us. We must not assume a purpose we cannot accomplish.

The degree of Secret Master shows kabbalistic pillars of wisdom, strength, and beauty upon which are found nine virtues:

- truthfulness, endurance, and independence
- justice, mercy, and equity
- silence, devotion, and attainment

The center pillar contains the virtues of attainment, equity, and independence. Aristotle taught that virtue could be triangulated by identifying extremes (vices) and then determining the golden mean (virtue).

The example in the Entered Apprentice Lecture is "Fortitude is... equally distant from rashness and cowardice."

The balance of truthfulness (seeking truth in thought, wisdom) and endurance (strength to perform) grants us the independence to discern our thoughts, words, and actions and direct them toward our goal (symbolized as attainment).

The extreme of justice is severity, tyranny, or fanaticism while the extreme of mercy is apathy or indifference. We must temper justice with mercy to attain equity.

Silence means more than "keeping one's mouth shut." Silence here means

listening and attentiveness. It means to quiet the mind from preconceptions and to allow it to receive new information. By practicing silence, it is possible to hear answers without asking questions.

Devotion is the zeal in the performance of our duties and labors. It is making a schedule and staying on task. Devotion is more than being present. Devotion is the decision to direct each action toward a single goal.

At the top of the Secret Master's kabalistic column is the word "attainment." What are we trying to attain? It should be our purpose, our meaning, our logos.

In Christian theology, Jesus is the Logos incarnate. The purpose of man's being is found in Jesus and in his works on earth. Through the Logos, we seek eternal life.

"But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." — John 10:38

The ultimate logos for each of us may be an overwhelming task to consider.

For a more attainable purpose, I will use my method for learning ritual based on the lessons of the 4th degree.

First, I must obtain independence. To obtain Independence requires truthfulness and edurance.

For truthfulness, I obtain a script and if possible an experienced teacher who is familiar with the degree. I separate truth from fiction by avoiding spurious ritual or appealing to unauthoritative sources. To be true, I must seek out a trusted authority and find the proper source material. (In the case of unwritten ritual, this would be a certified teacher.)

For endurance, I make a plan for a number of hours per day to study, a

number of repetitions, and all physical and mental effort that will be required. I make sure that my physical and mental ability are capable of meeting a deadline and that there are no conflicting obstacles that will prevent accomplishing the task.

With truthfulness and endurance defined, my independence to be responsible for accomplishing the task is mine. The last step for independence is a personal commitment to initiate and accomplish the task.

Justice, mercy, and equity are accomplished by not being too hard on myself if I make a mistake. At the same time, I cannot tell myself that mistakes are acceptable. I can forgive myself for missing a day of study but I must temper it by justly making up for it on a future day. Where truthfulness, endurance, and independence are the foundational planning, justice, mercy, and equity comprise the method of execution.

Silence is the time spent reading the ritual or listening to the recitation. It is using all five senses to observe and store in the memory the ritual being learned. Distractions must be removed. The silence is a place in the mind divested of distraction to receive the information. If it helps conceptually, the word "study" may be substituted for silence.

Devotion is the emotional attachment and dedication to the plan. Devotion is the ability to do the work with enthusiasm and to incorporate the ritual into part of my daily thinking process. While silence is the study of verbatim memory, devotion is the observation of how the lessons of the ritual are put into practice in daily life.

Attainment is the end goal, and it is also the constant process of moving to-

ward the goal. Attainment includes each line of ritual learned in silence and each line of ritual understood and put into practice in devotion. At some point, the ritual is memorized verbatim, can be discussed at length, and I can give anecdotes of the moral lessons of the ritual put into action.

A final note is that the node of attainment (the logos) is constantly accumulating all of the experiences and practices that occur. Each ritual learned and practiced is stored in the logos and it is never lost. If I fall away from regular practice, it may require climbing back up the ladder, but it is always there.

The last section of the Secret Master degree states "To know, to will, to dare, and to be silent."

I read this as a restatement of the top three virtues. To be silent is to know. To be devoted is to dare. To will is to attain

the purpose (logos).

This is one example of how the lessons of the degree of Secret Master may be applied. The lessons taught in the 4th degree lay the foundation for the succeeding degrees in Scottish Rite. The application of the Kabbalistic tree shown in the 4th degree is also applicable to any study or pursuit. In your own studies, you might discover a deeper meaning than what has been written here. You may accomplish greater deeds. That is for you to determine.

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." Proverbs 25:2

Sir Knight Michael Feld is past commander of Huntsville Commandery 7 in Alabama. He can be reached at mfeld2009@gmail.com.

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Beauceant News



Mrs. John Sutter, worthy president of Cleveland 15, and Mrs. John Mashburn, worthy president of Columbus 79, presided over a joint official visit of Supreme Worthy President Kim Burnett. The sisters of these two assemblies enjoyed the gathering of both assemblies.



(Mrs. Walter) Brenda McGuire, president of North Platte 177, presided at the official visit of Supreme Worthy President Ms. Kim Burnett.

(Mrs. Jim) Christine Conner and (Mrs. Roy) Karen Phillips were initiated into North Platte at this official visit.

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.



Knights



at the Bookshelf

By

Sir Knight George L. Marshall, Jr., PGC

Mark Lawrence, *Making A Daily Advancement*, Lewis Masonic Publishers, 2018, 269 pages, ISBN:978-0-85318-556-7.

The book is a relatively brief compendium of Masonic facts and tidbits, mostly slanted toward English Freemasonry, but also applicable in many instances to American Masonic practices. It includes such things as the origin and history of Masonic ritual, customs, and procedures as well as a scattering of the author's personal observations and Masonic humor. The presentation is in a thought for each day of the year format, with the stated purpose of helping the reader "make a daily advancement in Masonic knowledge" as well as to perhaps stimulate the desire to "research the topic a little further."

The author advises the reader to begin reading the book on the day he acquires it and then continue day-by-day. Given the amount of material now available online, it is relatively easy for the interested Mason to expand his knowledge of the items presented.

As an example of one of the briefer entries in the book, I quote that of October 21: "In the early days of Speculative or non-Operative Freemasonry, Lodges met in the upstairs or back rooms of inns or ale-houses. It was at these early regular meetings that Freemasons continued to drink, smoke, and feast throughout the evening."

Because of the demand for a steady flow of refreshment during the meeting, the inn keeper, a non-member, was often sworn-in as a serving Brother so that he could wait on the brethren in the lodge when required. The inn keeper's wife was also sworn-in and known as the Mason's Dame, and was also al-

Making A Daily Advancement



Mike Lawrence

lowed to assist in the serving of brethren during the open lodge.”

The book is very similar in format to that authored years ago by the late Brother Alphonse Cerza, titled *A Masonic Thought for Each Day of the Year*. Both books would make a great addition to your Masonic library.

I found the book entertaining, informative, easy to read, and it answered several questions that had arisen in my mind over my fifty-year Masonic journey. As a reviewer, of course, I had to read through the entire book in a week or so, but I now plan to go back and re-read it as the author intended. I look forward to the experience!

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IN MEMORIAM



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Wyoming
Grand Commander 2007
Born: October 26, 1932
Died: March 6, 2019

Gerald L. Ogle
Nevada
Grand Commander 2008
Born: October 17, 1936
Died: February 25, 2019

James A. Robertson
Utah
Grand Commander 2014
Born: October 8, 1948
Died: November 20, 2018

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himself; unto that very de-
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Psalms 35:8

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