



# Knight Templar

**VOLUME LXV**

**September 2019**

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**Cover photo of the gorge leading  
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[www.knightstemplar.org/KnightTemplar/archive](http://www.knightstemplar.org/KnightTemplar/archive)



# Grand Master's Message

**T**here is the Illustrious Order of the Red Cross conferred? Who prevented the Jews from continuing to build the Second Temple following the death of King Cyrus? When entering or retiring from a Council of the Red Cross, you are to advance to the center of the chamber, face the East, and give the sign. The sign alludes to: A, B, C, or D? These are but a sample of the questions from our new Templar Education and Development correspondence course. If these questions pique your interest, please access the Grand Encampment's website for information on how you can enroll in the first course, *Templar Ritualist*.

We believe that today's Templar is thirsting for knowledge, further light or enlightenment if you will, about our beautiful ritual and rich history. We are committed to slaking this thirst through efforts such as the Templar education course.

The first course, *Templar Ritualist*, consists of thirty multiple choice questions and an essay question for each order. It is anticipated that future courses will center on areas of study such as ancient and medieval Templar history, modern Templary and the Grand Encampment, esoteric Templary, Church history, and theology. The field of study is endless. The course will also include a bibliography of recommended Templar-related reading, texts, and original source material. Not to give too much away, but a course-specific book is also in development!

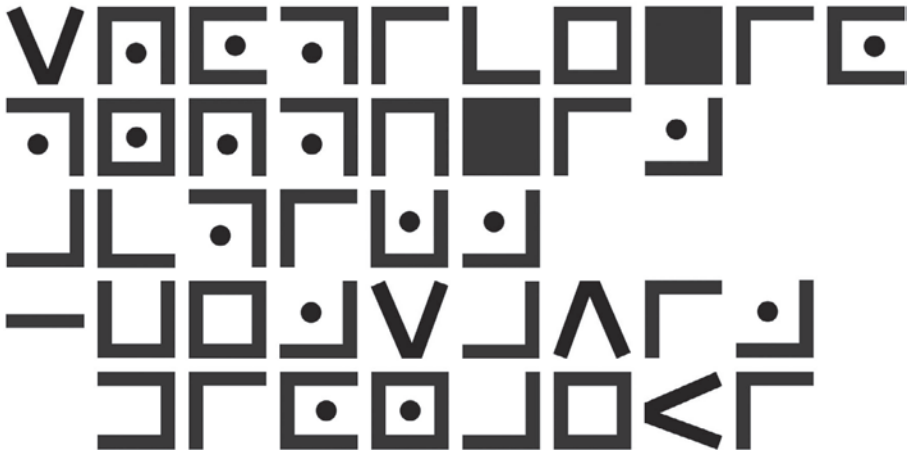
Appropriate recognition awards for course completion and excellent scores will be available. Exemplary essays, with the permission of the student, will be eligible for publication in the *Knight Templar*.

The Grand Encampment's Templar Education and Development Committee has put a tremendous amount of time and effort into developing this course, and we would like to acknowledge each of them. The committee is composed of Sir Knights Philip Hardiman, Adam Hathaway, Michael Kastle, George Marshall, Jr., Richard VanDoren, and Piers Vaughan, under the direction and leadership of Sir Knight Benjamin Williams, who, in his spare time, is also northwest department commander.

We encourage you to review the course syllabus on the website. We hope you find the course not only educational but enjoyable as well. Good luck.



Jeffrey N. Nelson, GCT  
Grand Master



Archived issues of the *Knight Templar* magazine can be accessed on the web at <http://www.knightstemplar.org/>. Then click on the button "Knight Templar" at the bottom of the page and select "Archives." The archives include an index.

## IN MEMORIAM



Herbert W. Jorgensen  
Vermont  
Grand Commander 1975  
Born: September 4, 1928  
Died: May 14, 2019

Eldon Earl Leitzel  
Kansas  
Grand Commander 2003  
Born: March 17, 1939  
Died: July 8, 2019

# Prelate's Apartment

by

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

*If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? (James 2:15-16, English Standard Version)*

**W**e as Templars are called to the service and defense of the poor, the sick, the widow, and the orphan. My question for you is simple: How do you fulfill that calling on a daily basis? Do you take positive, affirmative action to clothe the naked or under-clothed or to offer food and nourishment to the hungry? If so, you are doing your job. What are you doing to help lift that person up so that he or she might be able to care for himself or herself?

All too often, we are really good at talking the talk but absolutely awful at walking the walk. We may toss a few coins in the cup of the woman standing on the corner or send a check to the local food bank, but what are we doing to really help improve the situation in which others less fortunate find themselves? Instead of taking action and becoming involved, we tend to say, either by words or actions, "Well, someone else can do the work. I'll just support them."

As we enter the final months of 2019, I encourage and challenge each of you to take a step from the sidelines and become an active participant in our common work and mission—our calling as true and faithful Knights of the cross. Anyone can stand in front of a camera for a "grin and grip" presenting a check. It is time for us to lead by example, enter back into the world, and demonstrate our commitment by active participation in tending to those in need of our care and compassion.

Serve at the local food kitchen. Visit the sick and homebound. Call on the widow (no matter what her age might be). Go and do something, and take a fellow Knight with you, for even our Savior sent His disciples out in pairs. I assure you that doing so will not gain you a shiny star next to your name in heaven, but it will fill your heart with joy and improve and encourage the lives of those whom you have served.

# Protection From Devil and Disease: Christian Talismans and Amulets

by

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

While reading through the September/October 2018 issue of *Biblical Archaeology Review* (BAR) magazine, I came across a most interesting article by Dr. Theodore de Bruyn of the University of Ottawa titled, “Christian Amulets—A Bit of Old, a Bit of New.”<sup>1</sup> With permission, I will be using some excerpts from that article later in the present article. In this article, I intend to discuss only talismans and amulets used by Christians, although it should be noted that pagan societies used them as well, and the transition to their use by Christians was likely a natural occurrence.

To start with, we might do well to distinguish between a “talisman” and an “amulet.” The Merriam-Webster online dictionary defines a “talisman” as “an object held to act as a charm to avert evil and bring good fortune;”<sup>2</sup> while an “amulet” is defined as “a charm (such as an ornament) often inscribed with a magic incantation or symbol to aid the wearer or protect against evil (such as disease or witchcraft).”<sup>3</sup> So, the definitions, while very similar, seem to hinge on the amulet being inscribed with a magic incantation or symbol while a talisman need not necessarily be so inscribed. Further, the talisman can be created for a specific pur-

pose while an amulet can be used for generic purposes such as protection, averting evil, or attracting good luck.

## Talismans

It may be easiest to discuss talismans first. The word comes from the Arabic word *tilasm*, which comes from the ancient Greek *telesma* meaning “completion, religious rite.”<sup>15</sup> Sir Walter Scott wrote an 1825 historical novel set in the Third Crusade titled *The Talisman*.<sup>4</sup> In this case, the talisman was a silken bag containing a draught of medicine administered by a Moorish physician (Saladin in disguise) to King Richard to cure an attack of fever.

Perhaps the most commonly seen Christian talisman is the cross or crucifix worn on a chain around the neck. One interesting variation of the cross worn on a chain is a cross that has the

entire Lord’s Prayer visible when viewed through a small magnifying glass at the center of the cross. The crucifix is one of the key talismans used by Catholics and has been used to ward off evil for centuries. Many of the early theologians of the Catholic Church referred to the use of the sign of the cross by Christians to confer or invoke a blessing and to ward off demonic influ-





Another talisman, used principally to protect the traveler, but also as protector against toothaches, hailstorms, and sudden death is the St. Christopher medal, worn to show devotion and as a request for his blessing. Miniature statues of the saint are frequently displayed in automobiles. The medal typically depicts this patron saint of travelers as a large man with a child over his shoulder and a staff in his hand. The staff represents him as

ences. The crucifix is still widely used as a talismanic device by Catholics. In Christian culture, it is considered to be one of the most effective means of averting or opposing demons or other evils.<sup>6</sup> To provide divine protection of home or other buildings, wall crucifixes have often been employed.

Medals are also often used as talismans. Two of the most common in use among Catholics and other Christian groups today are the St. Benedict and St. Christopher medals. The St. Benedict medal is one of the oldest and most honored medals used by Christians and, due to the belief in its power against evil, is also known as the “devil-chasing medal.” The reverse side of the medal, among other inscriptions, carries the initials of the *vade retro satana* (“Get thee behind me, Satan!”) injunction which has been used by Christians to ward off evil since the 15<sup>th</sup> century.<sup>13</sup>



a protector against death or other disaster during traveling.<sup>14</sup>

One form of talisman which may not be as familiar as those presented above is the scapular, (from the Latin *scapulae*, “shoulders”), which is a device suspended from the shoulders. The “devotional scapular” typically consists





of two small (generally rectangular or square) segments of cloth, wood or plastic-coated paper, a few inches in size, which often carry religious images of saints or scripture verses. These are joined by two bands of cloth or leather straps, and the wearer places one segment on the chest; rests the bands or straps, one on each shoulder; and lets the second segment drop down the back. As an object of popular piety, it serves to remind the wearers of their commitment to live a Christian life as well as to invoke the aid and protection of the Lord Jesus, Virgin Mary, or the saints as they live their lives.<sup>10</sup>

The *Catechism of the Catholic Church* (number 301) specifically refers to the use of holy water for “protection from the powers of darkness.” Holy water is water that has been sanctified by a priest for the purpose of baptism; the blessing of persons, places, and objects; or as a means of repelling evil. The use of holy water as a sacramental for protection against evil is common among Anglicans, Roman Catholics, and Eastern Christians. Saint Teresa of Avila, a Doctor of the Church who reported visions of Jesus and Mary, was a strong believer in the power of Holy Water and wrote that she used it with success to repel evil

knight templar

and temptations.<sup>6</sup>

Finally, the gnostic sect of Christianity called Basilideans made use of a talisman on which was inscribed a figure called Abraxas. They believed that Jesus Christ emanated from Abraxas and was

a phantom while here on earth. Many stones and gems were cut with his variable symbolic markings, such as a human body having a fowl’s or lion’s heads, and snakes as limbs, which were worn by the Basilideans as talismans. They believed the name contained great mysteries because it contained seven Greek letters which, when computed numerically, equaled the number 365, which is the number of

days in the year.<sup>12</sup>

### Amulets

Turning our attention now to the amulet, we find it is derived from the French *amulette*, and this from the Latin *amuletum* (charm).<sup>16</sup> Just like their pagan neighbors, Jesus’ followers of the first Christian centuries would commonly resort to protection amulets to guard themselves from illness and any kind of harm. The pagan practice of wearing protection amulets survived well into



the second half of the first millennium, with some clergy even participating.<sup>11</sup>

What type of amulets did these early Christians use or devise? Many were composed of animal or vegetable matter. Many of these have perished, but those remaining have been in “the form of figurines; engraved stones; and texts written on papyrus, parchment, potsherds, wood, and metal.”<sup>11</sup> Before looking at some examples of papyrus or parchment textual amulets, let’s look at an example of one engraved on stone.

The amulet pictured below shows



an incised carved Coptic amulet made of hematite, dating 6<sup>th</sup>—7<sup>th</sup> century AD from Byzantine Egypt. On the obverse (front), inscriptions identify the subject of this amulet as the Woman with the issue of blood (*Mark* 5:25–34; *Luke* 8:43–48). On the reverse, a woman stands in the orant (prayer) pose with extended arms. Hematite was believed to stop the flow of blood and was a favorite medium for amulets related to female reproductive health and menstrual problems.<sup>17</sup>

Dr. de Bruyn states that textual amulets are especially interesting because

they “allow us to see how Christian ways of praying and worshiping began to influence what people wrote on amulets.” Most of these were found in Egypt and are written in Greek.<sup>1</sup> Let’s now look at few examples of these as presented below.

The first example pictured below (Amulet 1)<sup>18</sup> is a Greek Papyrus Amulet, with citation of *Romans* 12:1 and *1 John* 2:1-2, namely,

“Therefore, I urge you, brothers and sisters, in view of God’s



mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. (NIV)”

and



Amulet 1

“My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world (NIV).”

The second example pictured below (Amulet 2) is from Marek Dospel’s article where he states, “The text was found inscribed on a piece of parchment excavated a hundred years ago at the site of ancient Oxyrhynchus in Egypt...Relying on the healing powers of a sacred text, this sixth-century Christian amulet from the Robert C. Horn Papyri Collection contains a redacted version of Matthew 4:23–24, where Jesus is described as ‘healing every disease and every sickness.’ For added effect, the gospel text is inscribed in five columns arranged in the form of crosses and is accompanied by a human bust of uncertain meaning. The cut-out rectangles and notched edges are doubtless intentional, too. Photo: Courtesy of Special Collections and Archives, Trexler Library, Muhlenberg College.”<sup>11</sup>

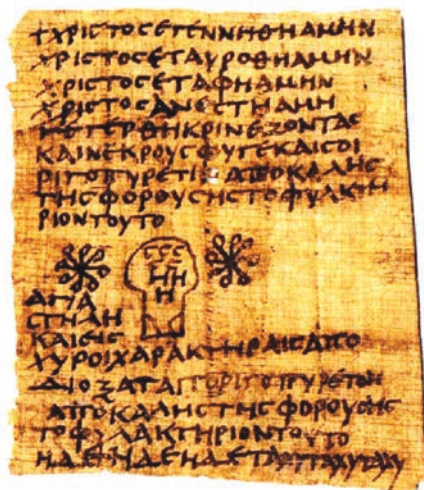
The final example pictured opposite is from Dr. de Bruyn’s BAR article (Amulet 3)<sup>7</sup> He provides the following translation:



Amulet 2

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tion: “...this fifth-century amulet opens with credal acclamations, each followed by a confirmative ‘amen’: ‘Christ was born, amen. Christ was crucified, amen. Christ was buried, amen. Christ arose, amen. He has woken to judge the living and the dead.’ In the face of these acclamations (as in an exorcism), the fever and chills are said to flee from a woman named Kale, who was supposed to carry the amulet on her person. A second chant follows for added effect, commanding the three powerful objects (the ‘holy stela and mighty signs’) drawn on the amulet to chase away the chills and fever from Kale ‘now, now, now, quickly,



Amulet 3

quickly, quickly.”<sup>1</sup>

Apparently, amulets could also be ingested to treat disease. “A charm against fever, attributed to the 15<sup>th</sup>-century Florentine alchemist Bisticus, involves writing holy words on three sage leaves. The leaves should then, Bisticus advised, be ‘eaten on three days on a fasting stomach, one on each day.’”<sup>9</sup>

Dr. de Bruyn states that amulets often contained short common verses with Christian symbols such as the sign of the cross, the monogram of Christ (chi-rho), the alpha-omega, or the fish cryptogram. Other amulets might contain a chant with Christian terms paired with a Greco-Egyptian chant. Chants could be addressed to Biblical characters and saints, stories derived from the Gospels, the Psalms, and the closing words of liturgical prayers.<sup>1</sup>

### Conclusion

Talismans and amulets have been in use by believers from the early days of the Christian religion. What has been the opinion of members of the clergy regarding their use? As Dr. de Bruyn tells us, "With the spread of Christianity, Christian preachers reprimanded the faithful for relying upon amulets. They urged their congregations, instead, to make the sign of the cross or to apply water or oil that had been blessed by a priest or a monk...Christian authorities were especially severe in condemning the practice because they regarded amulets as instruments of the devil."<sup>1</sup>

Another source<sup>19</sup> expresses arguments against their use thus: "Whenever amulets, idols, and other magic charms are mentioned in the *Bible*, God's attitude is against them and those who trust in them...When we feel the need for divine protection to guard us against physical harm or danger, we should trust in God—not some magic amulet or charm.

*'I will say of the Lord, He is my refuge and my fortress; my God, in Him I will trust. Surely He shall deliver you from the snare of the fowler and from the perilous pes-*

*tilence. He shall cover you with His feathers, and under His wings you shall take refuge; His truth shall be your shield and buckler. You shall not be afraid of the terror by night, nor of the arrow that flies by day, nor of the pestilence that walks in darkness, nor of the destruction that lays waste at noonday' (Psalm 91:2-6, NKJV).*

If we feel a need for protection from evil and demonic powers, God has something far better to offer than amulets and useless figurines.

*'Put on the full armor of God so that you can take your stand against the devil's schemes. . . . Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the Word of God'" (Ephesians 6:11, 14-17, NIV).*

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



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# *What Makes a Man a Christian Knight?*

By

Sir Knight Larry Horath

**D**uring the Middle Ages, pilgrimages to the Christian Holy Lands and Crusades to take back the sacred sites in the Holy Land were sanctioned and encouraged by the Church. In order to help ensure the safety of these pilgrims, several military-religious orders were formed. Among these were three prominent groups: The Knights Templar, the Knights of Saint John of Malta, and the Teutonic Knights.

The Poor Fellow Soldiers of Christ and of the Temple of Solomon, commonly known as the Knights Templar, were founded in Jerusalem around 1119 AD by a French Knight and eight of his fellows. Their stated purpose was to protect Christian pilgrims traveling to the Holy Land after the successful Crusade had captured these lands. Eight major Crusades were launched between 1096-1291 AD.

The Sovereign and Military Order of the Knights Hospitaller of Saint John of Jerusalem, commonly known as the Knights of Saint John, the Knights of Malta, the Knights of Rhodes, or the Knights Hospitallers, were founded by Italian merchants in the 11<sup>th</sup> century to protect Christians in the Holy Land and to establish hospitals along pilgrimage routes on the way to Jerusalem. When the Saracens retook the Outremer in 1291, the Hospitallers retreated to Cyprus and then to the island of Rhodes. From Rhodes, they retreated to Malta in the early 16<sup>th</sup> century. These Knights consisted of many nationalities, among

them predominantly English, French, and German. Napoleon Bonaparte drove them from Malta in 1798, and they fled to Rome and remain there today.

The Teutonic Knights were also established in the latter part of the 12<sup>th</sup> century to protect and assist Christian pilgrims on their passage to the Holy Land and evolved into a special forces unit that participated in the Crusades. Although typically confined to Knights of German descent, its numbers were often supplemented by mercenaries of various nationalities. When Jerusalem fell, the Teutonic Knights shifted their focus north until they were defeated in 1410 at the Battle of Tannenberg (Grunwald). They still exist today as a charitable organization.<sup>1</sup>

Military orders such as these are chivalric orders with a military component, established to protect Christian pilgrims against persecution by Saracens in the Holy Land and to secure and protect the city of Jerusalem. Members were called Knights and were often paired with the clergy, taking oaths of poverty, chastity, and obedience. These orders, based on the Catholic military orders of the Crusades and established on the ideals and precepts of chivalry, continue into today without the military component but are based on the same chivalric sense of purpose.<sup>2</sup>

While much has been written and portrayed related to chivalry, one prime example is that of King Arthur and his Knights of the Round Table. Medieval

literature is full of odes, tales, and various portrayals of chivalric deeds of noble Knights. This continues to the present day, with books and movies illustrating the heroic deeds of these courageous men and women. One source summarized the concepts of chivalric behavior as:

1. Duties to countrymen and fellow Christians: this includes virtues such as mercy, courage, valor, fairness, protection of the weak and the poor, and in the servant-hood of the Knight to his lord. This also brings with it the idea of being willing to give one's life for another's, whether he would be giving his life for a poor man or his lord.
2. Duties to God: this would include being faithful to God, protecting the innocent, being faithful to the church, being the champion of good against evil, being generous, and obeying God above the feudal lord.
3. Duties to women: this is probably the most familiar aspect of chivalry. This would include what is often called courtly love, the idea that the Knight is to serve a lady and after her all other ladies. Most especially in this category is a general gentleness and graciousness to all women.<sup>3</sup>

One can argue whether or not these are all-inclusive or whether or not these remain intact in the present, but the purpose here is to illustrate the ideal Christian Knight and the expectations re-

lated to the title.

Based on this code of conduct known as chivalry, a man was granted the title of Knight when appropriate to serve a lord and given social status with consequent reward. Historically, the order of knighthood was conferred on mounted soldiers. As time, civilization, and technology progressed, mounted Knights transformed into gunslingers and swords were traded in for revolvers as signs of a warrior's status. Modern "Knights" of a kind can be likened to the soldiers of the various military branches and the modern law enforcement officers who still carry firearms and serve, defend, and protect under a modern code of conduct. Cultures may have progressed from medieval times, but modern Knights Templar have the same mandates of: duty to country, duty to God, and duty to women.

To be dubbed a Christian Knight, then as now, was to assume and embrace the code of chivalry, serving our fellow citizens through charitable words, actions, and other forms of support. In whatever age, not all men were found worthy, and some sought knighthood for the wrong reasons. Some were born into it while some received a calling to service. Whatever the circumstance, being a Christian Knight has certain responsibilities that have been time-tested and proven to make our world a better place.

We have a duty to study our history and role in society in order to formulate where we need to serve our various Commanderies, nations, and ultimately the world. As stated on the website of the Grand Encampment of Knights Templar, U.S.A., whose motto is "*Integrity, Obedience, Courage,*" modern Knights Templar come from various walks of life and engage in a variety of activities which illus-

trate their courage and good will toward all mankind while possessing a belief in the Christian religion. These principles remain intact throughout time, regardless of culture or nationality.<sup>4</sup>

Further explanation can be found in the *Constitution of the Grand Commandery of Knights Templar of Pennsylvania*, similar to other jurisdictions, which states that:

“The order of Knights Templar is a charitable, benevolent, educational, and religious society. Its membership is confined to Freemasons who are firm believers in the Christian religion. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and symbolic instruction.”<sup>5</sup>

Through embracing these principles and practicing these in our everyday lives, a Christian Knight is one who continuously improves and strengthens his character, subsequently improving his sense of personal morality, improving

his sense of community, and enhancing the practice of good will through charitable actions, benevolence toward all, and a reverence for God, truth, and justice. These age-old concepts have sustained good men through the ages, unifying, strengthening, and comforting them according to morality and tempered by one’s conscience.

Finally, to answer the question, “What makes a man a Christian Knight?” I’ll answer with a quote from the movie *Kingdom of Heaven* (2005) where the character, Balian, translates a Latin passage loosely as: “What man is a man who does not make the world better?”<sup>6</sup> The challenge made to us all when we became Christian Knights is to strive to become better men by making the world a better place to live for all. Ask yourself: What have I done today to make the world better?

Sir Knight Larry Horath is Past Commander of McKean Commandery 80 in Pennsylvania. He can be contacted at [one-larryhorath@gmail.com](mailto:one-larryhorath@gmail.com).

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# NEW CONTRIBUTORS TO THE KTEF CLUBS

## Grand Master's Club

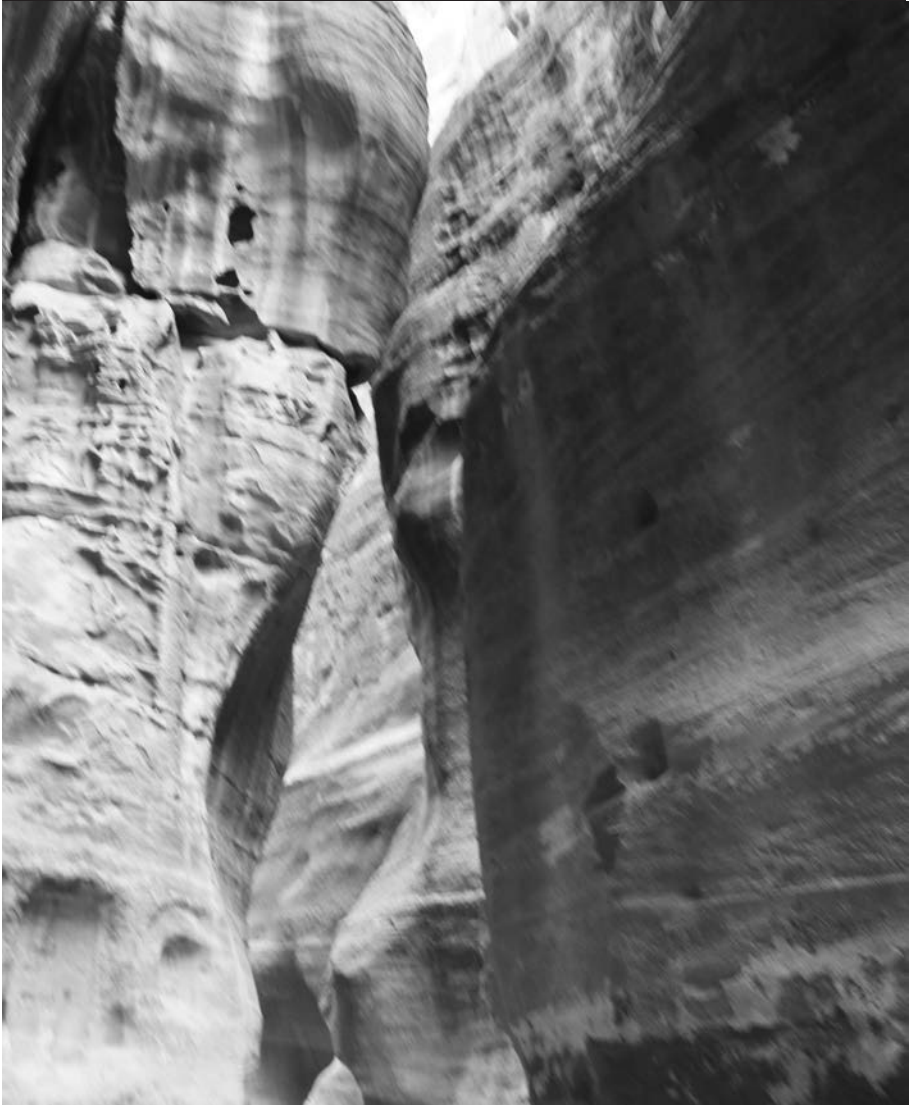
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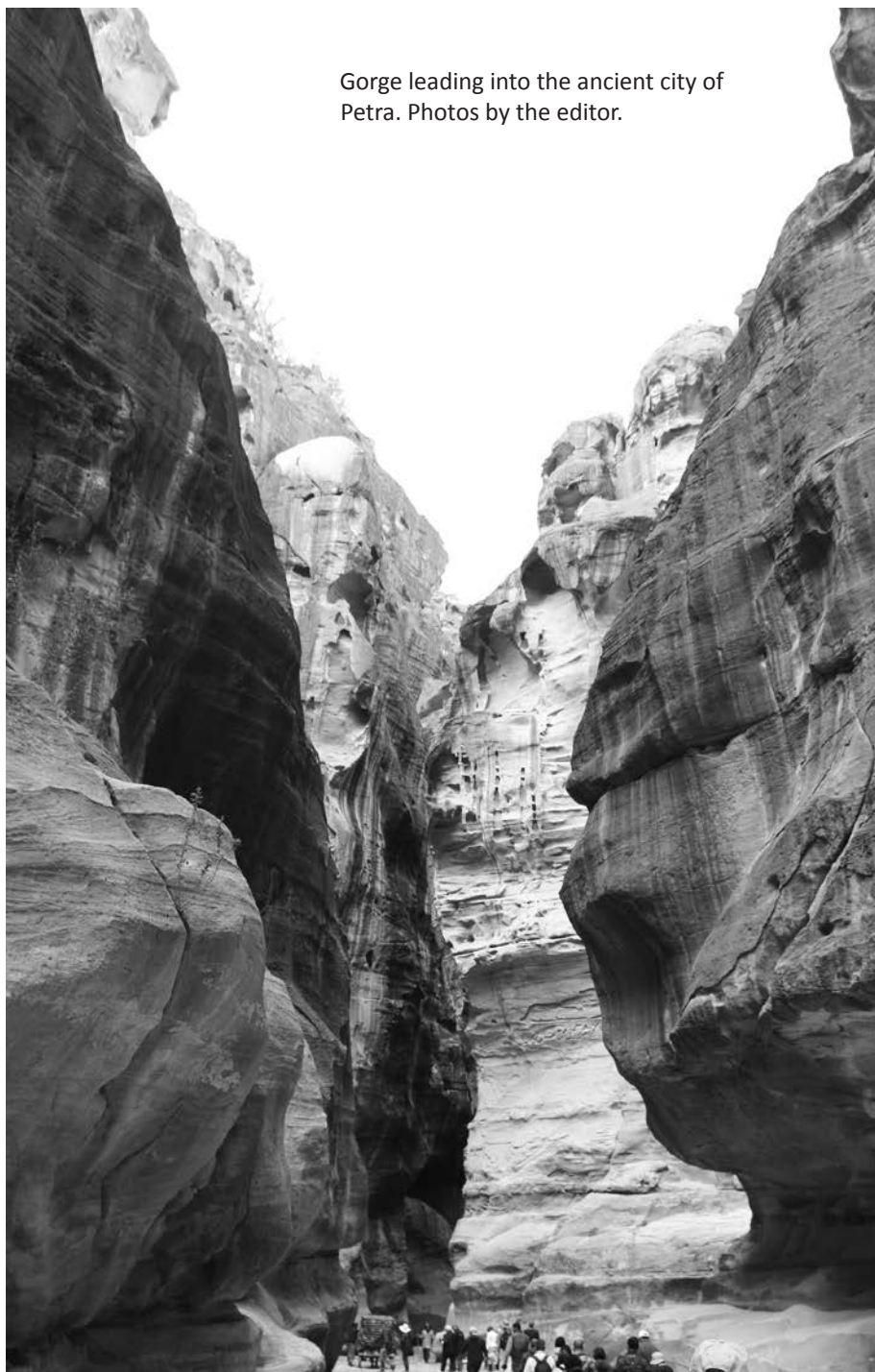
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Charles E. Campbell .....	TX	Frederick M. Kellner.....	VA
Joseph E. Reese.....	WA	James E. Crawford.....	WV

# 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.



Gorge leading into the ancient city of Petra. Photos by the editor.



# *Knights Templar Eye Foundation, Inc.*

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## **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.

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## **Planned Giving – Create a Charitable Legacy**

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# Sir Charles Warren finds “The Masonic Hall” near the Jerusalem Temple

By

Sir Knight Myron C. Boice, P.C.

**W**hat did Sir Charles Warren find under the temple mount in Jerusalem that seemed Masonic? This article gives a brief biography of Warren, his Masonic connections, his excavations, and how he named and related one of his particular discoveries to Freemasonry. Also, other interpretations of that symbol by two Masonic authors are included.

Sir Charles Warren was born February 7, 1840, in Bangor, Gwynedd, Wales. He was an officer in the British Royal Engineers and was one of the earliest European archaeologists of the Biblical Holy Land and particularly the Temple Mount. Much of his military service was spent in British South Africa. As an agent of the Palestine Exploration Fund in 1867, he surveyed Herod's Temple and conducted excavations in Jerusalem, recording his discoveries in two books, *The Temple or the Tomb* and *Under Jerusalem*. As an agent of the Palestine Exploration Fund, his work paved the way for a new modern approach to Biblical archaeology.<sup>6</sup>

Warren was initiated into Freemasonry in 1859 and was involved in various Lodges throughout parts of the British knight templar

Empire. He was a member of the Royal Lodge of Friendship 278 in Gibraltar and served as the deputy grand master of the District Grand Lodge of the Eastern Archipelago from 1891 to 1895. He also served as grand deacon in 1887 of the United Grand Lodge of England.



Fig. 1. General Sir Charles Warren  
Carbon print portrait by Herbert Rose  
Barraud of London.

He was elected founding master of the Quatuor Coronati Lodge 2076 in 1884, but due to his departure for Africa, it did not meet until his return at the end of 1885.<sup>9</sup>

In 1867, the Palestine Exploration Fund sent twenty-seven-year-old (later Captain) Charles Warren to Jerusalem. His instructions were to investigate the

site of the Temple, the line of fortifications, the City of David, and the authenticity of the traditional Church of the Holy Sepulcher. Warren had gained a reputation for himself by scaling and charting the Rock of Gibraltar. In the course of Warren's excavations near and under the Temple, he made a discovery with which this article is concerned, and

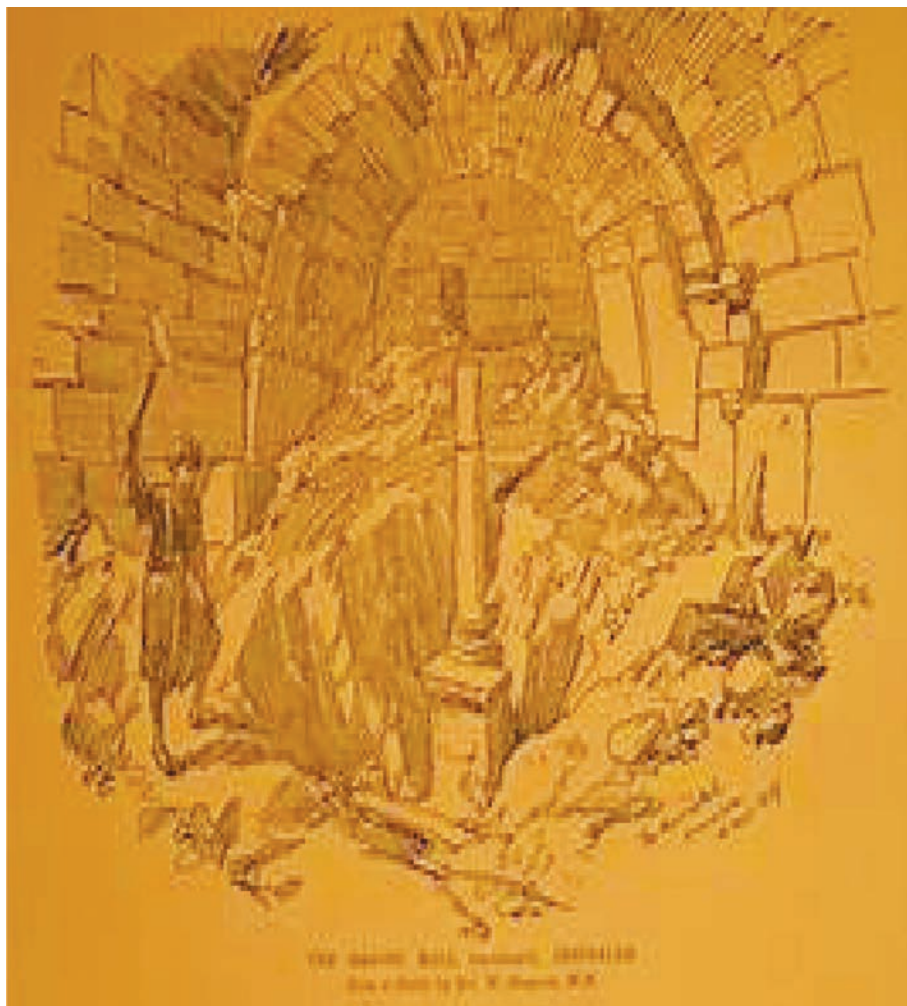


Fig 2. The “Masonic Hall” as drawn by William Simpson, from a copy in the Masonic journal *Ars Quatour*, 1888.



Fig. 3. The “Masonic Hall” today, part of the “Western Walls” archaeological complex. Warren broke in through the hole in the roof – the dark patch against the back wall, right of center. The earth at that time was two-thirds of the way up column. (Photo KS) “Palestine Exploration Fund Blog: Adventures in the archives and in the field.” 29 December 2014.



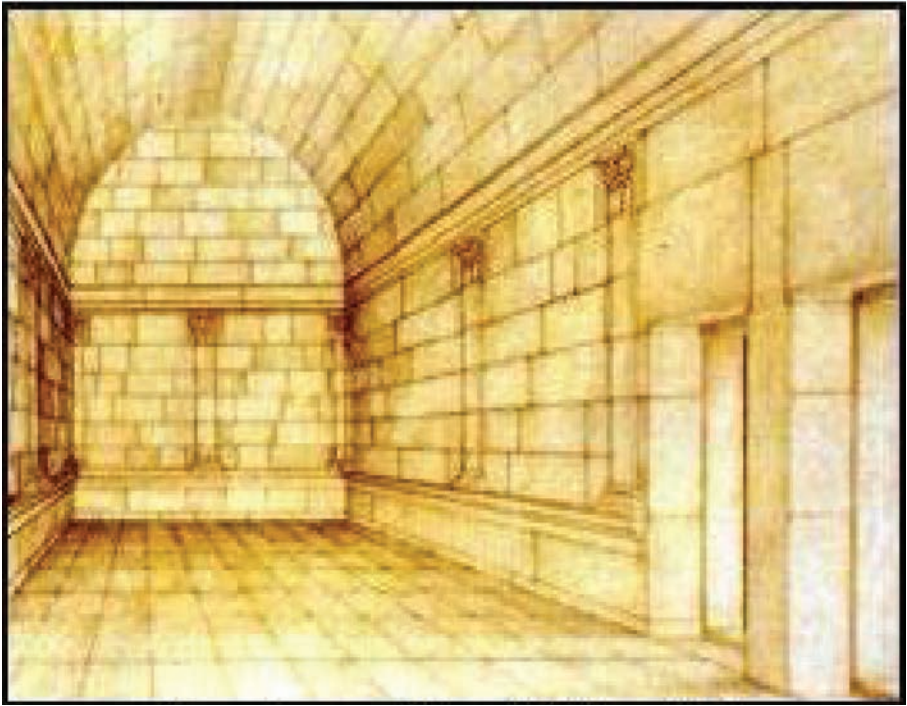


Fig. 5. The underground Masonic Hall West of Wilson' Arch in present day Jerusalem. Ritmeyer, Leen. "A 2,000 year old Mikveh exposed in the Western Wall tunnels" *Ritmeyer Archaeological Design* 25 September 2009.

there being no better explanation of his procedure, I quote the following in his own words:

"We now went outside from under Wilson's Arch and, traversing the recent Moslem sub-structures of the Justice Hall, got through the small hole I had made and emerged upon the continuation of the arches of the causeway to the west. ... Here was a chamber built of well-cut drafted stones, pilasters at each corner, and semi-circular roof, once high above ground, now deep below it.

Our troop came tumbling into this vault in the most intense excitement, to see this old chamber, with the broken column standing up in the centre. Beside this column we were now digging a deep shaft and nearly had an accident with some of the party, for the vault was full of debris, which when we cleared from one side, we had to pile up on another..."<sup>12</sup>

Joseph Patrich and Shlomit Weksler-Bdolah, in *Old, New Banquet Hall by the Temple Mount*, state that Warren uncovered an impressive hall about 400 feet



from the Temple. “We believe that this structure was an elegant dining hall that dates to King Herod’s time.” Note that all of the debris was not removed until after the Six Day War in 1967 when the Old City of Jerusalem came under Israeli control. They further state that the rooms are a part of a building adjacent to the Temple which are a part of a complex with a fountain and two side halls. These two side halls were triclinia (dining rooms) with reclining couches arranged along the walls. The fountains were adorned with attached pilasters

resting on a raised podium crowned with a decorative cornice and supporting plain-faced Corinthian capitals out of which water flowed.

Did Masons actually use this hall as a banqueting gathering? The sophistication and architectural style suggests that Herod sponsored it as the above authors surmise. Its location so near the Temple Mount indicates it may have served guests of the king, visitors, or non-priestly chiefs of the Israelites who served the Temple. “The complex was apparently destroyed some forty years

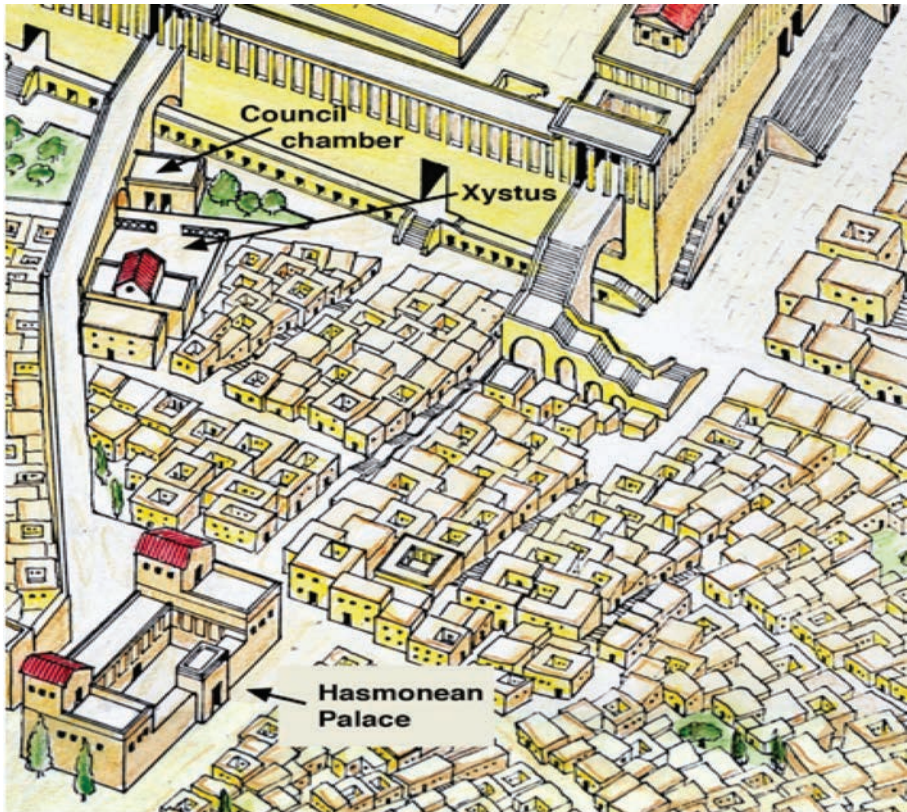


Fig. 4. Masonic Hall, ( Council-Chamber), adjacent to the Temple, located near the Western Wall, and the bridge over Wilson’s Arch later built over it. Ritmeyer, Leen. “A 2,000 year old Mikveh exposed in the Western Wall tunnels” *Ritmeyer Archaeological Design* 25 September 2009.

before the Temple's ultimate destruction by the Romans in 70 A.D."

Now, let us return to the probable reason that the room got the name, "Masonic Hall." If you read the above section carefully, you will see why Warren named it Masonic Hall, a fact that is still a mystery to some. We are reminded of the figure in the third degree of the weeping virgin near a broken column holding an evergreen spring of acacia in her left hand. In back of her stands Father Time endeavoring to number the

ringlets of her hair while holding the Scythe of Time, (fig. 9) There is no point in going into the meaning of this illustration except to remark on the broken column which undoubtedly caused Charles Warren, a Freemason, to remember it as a Masonic symbol and to appropriately name the site. The original purpose of the column as found was to support two arches, but what of the significance of a broken column?

The broken column represents death, the premature death of a young person



Fig. 9. "The Beautiful Virgin of the Third Degree." from Folger, Robert B. "Fiction of the Weeping Virgin." December 12, 2002 Grand Lodge of British Columbia and Yukon.



Fig. 6 Britannia weeping over a dead hero.

perhaps or of anyone. We are never really “ready” for death. It could be the death of an idea, a country, the loss of a battle, or anything lost or separated, as in the loss of Grand Master Hiram Abif who said, “My life you may take, my integrity, never!” He was killed in the prime of his life, his work unfinished. Killed by greed, ignorance, and knight templar

brutality. The broken-off part of the column is lying on the ground; it cannot be reintegrated. We deal with loss, memorialize it, and go on. I suggest the severed part is death of the physical body, and the standing portion is the soul which has been called, “immortal” and at some point will be resurrected and, through the mercy of God, rest in



peace in His Heaven. Death, you may take my earthly life but my soul, never, and my earthly "column" will be united with God, who gave it.

Today we see grave sites marked with a broken column. The obvious meaning is that the deceased had a life cut short in youth or at the height of his endeavors. Perhaps it commemorates the failure of an important battle and the mourning of that country. In any event, it has a universal meaning. Perhaps the broken column, as found by Warren, represents the fall of "Herod's Temple" in 70 A.D. and later the complete devastation of Jerusalem and re-building by the Romans in 110 A.D. It was one of the wonders of the ancient world in the Near East, a work of perfection on the outside but of tyranny and greed on the inside. As Jesus said: "Jerusalem, Jerusalem, how often would I have gathered you under my wings but you would not." As a side note, the broken column is believed to be a fairly recent addition to Freemasonry, attributed to Brother Jeremy L. Cross who based it on a monument to Commodore Lawrence erected in the Trinity Church. Other than the (Florida) monitorial explanation, here are a few recent Interpretations of the broken column:

Brother William Steve Burkle,<sup>8</sup> KT, 32°, says that the broken column may have deeper meanings which align with other Masonic symbols incorporating images of columns and pillars. His discussion is based on an ancient Kabalistic concept and a diagram in the Zohar. The cardinal virtues (Plato) are shown. His discussion is quite complex so I will let him explain his thesis:

"...the pillar of Beauty is broken see Fig.(8) ... this fracture symbolizes Man's

separation from knowledge of the Divine and an interruption in the pathway leading from beauty directly to the crown (which symbolizes 'the vast countenance')...if the broken column indeed represents Hiram Abif per the explanation given to initiates, then the two remaining columns would correspond to Solomon and Hiram, king of Tyre."

Robert B. Folger, 33°, in his paper, "Fiction of the Weeping Virgin,"<sup>11</sup> takes issue with the current explanation and attempts to link astrology with Freemasonry, a claim about which the publisher states, "The history and ritual of Freemasonry do not support this claim." Nonetheless, Folger states in summary,

"The whole emblem may therefore be astronomically explained as follows: The virgin weeping over the broken column denotes her grief at the death of the sun, slain by the wintry signs. Saturn standing behind her and pointing to the summit of the zodiacal arch denotes that Time will heal her sorrows, and when the year has filled its circuit, her lord the sun will arise from the grave of winter, and triumphing over all the powers of darkness, come again to her embraces." See fig. (9).

Sir Charles Warren was a pioneer in the "underground" excavation of the Temple Mount and adjacent areas. He named a vault he found "Masonic Hall" as he reflected on a broken column which stood in the center and which reminded him of the Masonic emblem of the weeping virgin standing over a broken column. He went on to make many other discoveries. In addition to the monitorial expla-

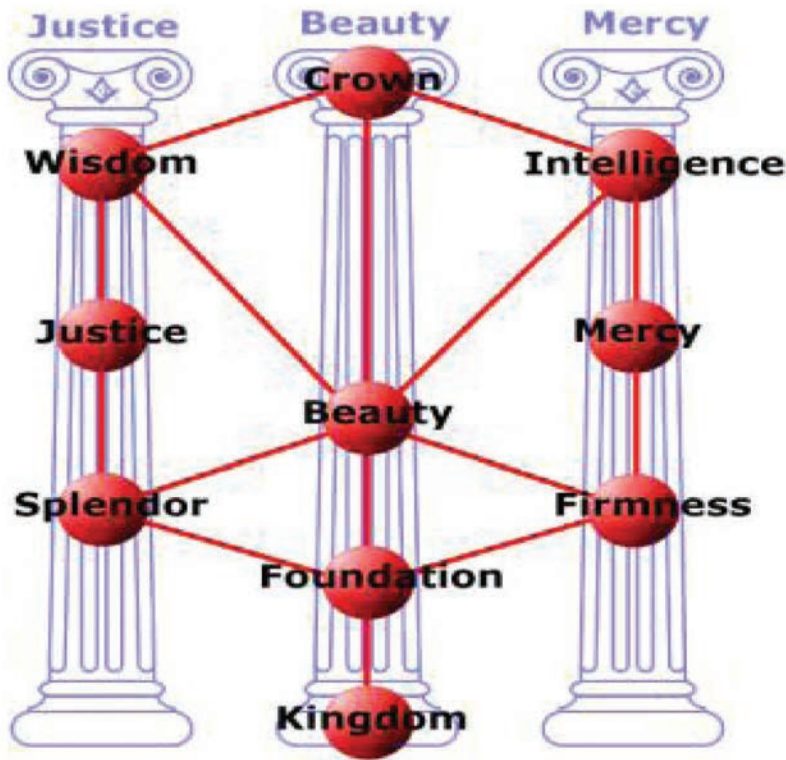


Figure 1 -  
The relationship between the three pillars of the Sephiroth  
and the three Great Columns of Freemasonry.

Fig. 7. (as above Fig 1). from Burkle, William Steve. "The Broken Column and Its Deeper Meaning." *Pietre-Stones Review of Freemasonry*.<sup>10</sup> December 2008 Grand Lodge of British Columbia and Yukon.

nation of the weeping virgin, others have taken a different route in explaining its meaning, and we are, of course, free to form our own opinions.

A few more facts about Sir Charles Warren are, that he was commissioner of police from March 1886 to November 7, 1888, during the "Jack the Ripper Murders" in Whitehall, London. He was criticized for not finding the murderer and knight templar

resigned. He was involved in the Transkei War, the Bechuanaland Expedition, the Second Boer War, and the Battle of Spion Kop.

He was awarded the Knight Grand Cross of the Order of St. Michael and St. George, the Knight Commander of the Order of the Bath, and was mentioned in despatches Order of the Medjidie, Third Class (Ottoman Empire). He was



involved with Baden-Powell in the creation of the Boy Scout movement. He died of pneumonia brought on by a bout of influenza on 21 January 1927 and was buried in Churchyard at Westbere, Kent, England.

Sir Knight Myron C. Boice is past commander of Coeur de Lion Commandery 1, Pensacola, Florida and can be reached at mceciob@gmail.com.

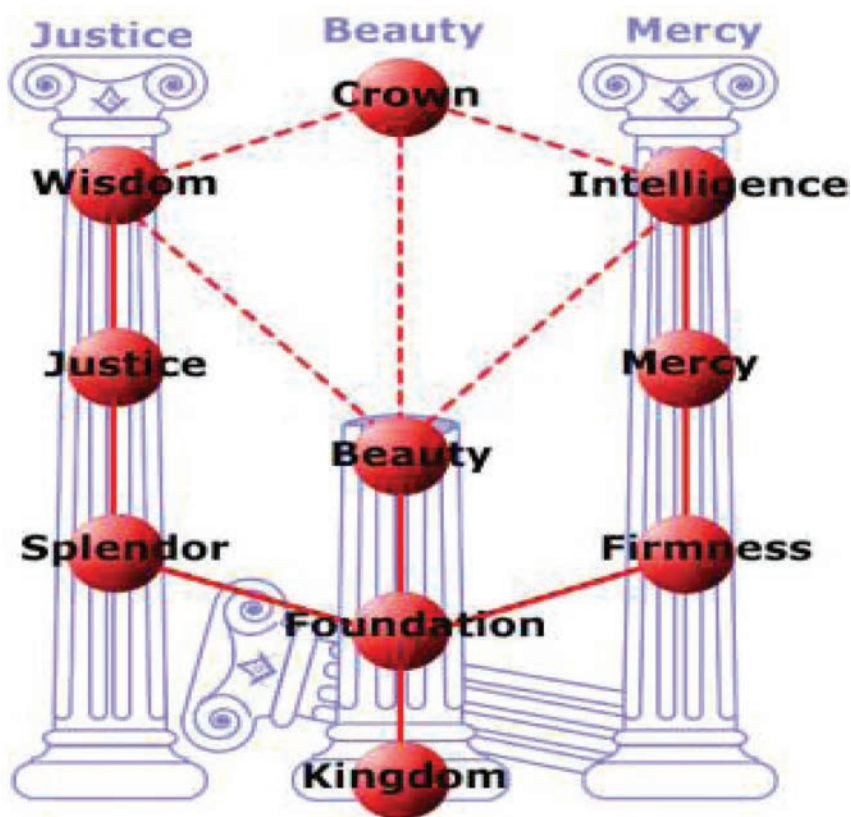


Figure 2 - The Sephiroth and three Great Columns illustrating the gap in the middle pillar of the Sephiroth and the discontinuous path between Beauty and Crown. The allusion to the Broken Pillar is evident.

Fig.8 (Fig. 2 above) Burkle, op.cit.

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Ancient Templar site in Conques, France. Photo by the editor.

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# Beauceant News



(Mrs. Steve) Sherri Kirk, president of the Georgia State Assembly, presided over the official visit of Supreme Worthy President Ms. Kim Burnett. (Mrs. Brandon) Leah Yarbrough was initiated at this meeting.



(Mrs. Willy) Sandra Carreras, president of Tampa Assembly 208, presided at the Official Visit of Supreme Worthy President Ms. Kim Burnett.



The Homecoming of Supreme Worthy President Ms. Kimberly Burnett was well attended. It was held in Columbus, Ohio, the location of Ms. Burnett's home Assembly.





# Knights



## at the Bookshelf

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

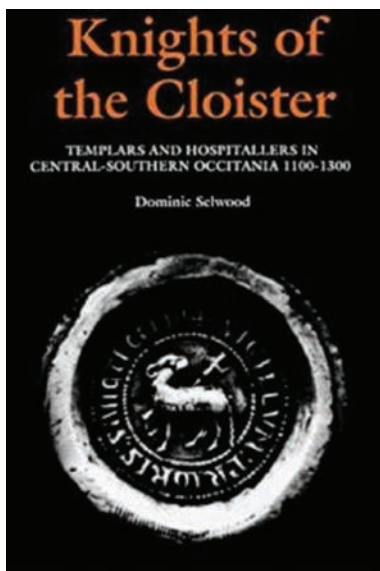
Dominic Selwood, *Knights of the Cloister: Templars and Hospitallers in Central-Southern Occitania 1100-1300*, Boydell Press, 1999, ISBN 978-0-85115-828-0, 261 pages, softbound.

This book is a study of the organization and activities of the Knights Templar and Knights Hospitaller in the region known as Occitania, being essentially the southern third of France and small parts of Spain and Italy. Although the book deals principally with the more mundane aspects of the two military monastic orders in this particular region, much of what the author presents could undoubtedly be extrapolated to other regions of Europe where the orders had established commanderies and priories.

Most books on these two orders deal with their presence in Outremer and their crusading activities in that region of the world, with few covering the material that this book presents. What makes this book unique and interesting is that it gives us an insight into the logistical and support activities provided by the European establishments of the orders to their Knights engaged in the fighting in Outremer and elsewhere during the crusading era.

Activities such as recruitment, fund-raising, farming, shipping, livestock raising, and communal life are discussed; also covered are their relations with the society of Occitania, their interactions with other non-military monastic orders, and their relationships with the secular and monastic Church.

The author states that he chose the Occitania region for three reasons: First, both military orders accorded prime importance to it over the rest of Europe; second, the area was in constant contact with the eastern and western Mediterranean; third, sufficient sources and records remain to make the study feasible and rewarding.





Of particular interest to this reviewer was the chapter dealing with the laity and the military orders, covering relationships with the nobility, support of pilgrims, and especially recruitment and confraternity. Another most interesting chapter dealt with the important Templar commandery of Saint Eulalia, presenting a description of the physical structure of the buildings as well as a glimpse of everyday life and activity at that rather typical commandery.

The book is well-supplied with footnotes, many of which are taken from original sources and are in untranslated Latin. This lack of translation is a shortcoming in my opinion. Also, at times the quantity of footnotes overwhelms the text on the page. There is an extensive bibliography of both primary and secondary sources at the end.

Is it a worthwhile read? Definitely, since the operation, function, and leadership roles of these two military orders outside the Holy Land and Outremer as presented in the book give us a more fascinating and complete picture of their structure and purpose apart from the fighting roles they played.

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than ten can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

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



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Matthew 21:2

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