



# THE GAVEL

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Volume 22 Issue 8

*"The Oldest Masonic Lodge in the Rockies" Organized May 8, 1851*

August 2022

## *From the East...*



Brethren:

### **A Tribute to Audie Murphy: Most Decorated War Hero and Mason**

In combat, who do you want as your foxhole companion? No doubt, Audie Murphy the most decorated soldier of World War II. However, I would also extend this recognition to my Uncle Joe, who was a decorated sergeant in the First Division, the Big Red One, who similarly fought the Germans across North Africa, Sicily, Italy, France, and Germany (and was also a Mason). The First Division fought alongside Murphy's Third Division throughout much of the war.

Audie Murphy recalls the following story while clearing the French town Montélimar of German snipers: *"Leaping from the sunlight into the dim rooms, we must wait for our eyes to become adjusted ... Suddenly I find myself faced by a terrible-looking creature with a Tommy gun. His face is black; his eyes are red and glaring. I give him a burst and see the flash of my own gun, which is followed by the sound of shattering glass. The horrible thing I had shot at was the reflection of my own smoke-blackened self in the mirror."*

This is just one of many stories from Audie Murphy's book: *To Hell and Back*. After the Japanese attack on Pearl Harbor on December 7, 1941, Audie Murphy rushed to enlist, but he was considered too short and skinny (and under age). The marines wouldn't take him. Neither would the Navy. Neither would the paratroopers. He finally managed to enlist in the Army at the age of 18, falsifying his birth certificate so that he was one year older than he actually was. His sergeant at training camp called him Baby, and Murphy passed out during his first close-order drill. Audie Murphy went on to become the most decorated United States Army combat soldier of World War II, serving from 1942 to 1945. He received 28 medals (including three from France and one from Belgium). He won every American combat award for valor available at the time of his service, including the Medal of Honor. Citations accompanying each of these medals document considerable eyewitness accounts of his heroism.

Murphy received the Medal of Honor when he was 19. The Citation is just one strong example:

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**Please note that because Monday September 5<sup>th</sup> is Labor Day and by order of the Worshipful Master, the September communication will be held on Monday September 12, 2022.**

# Regular Meetings

## RECURRENCE

First Monday  
Fourth Wednesday  
Second Tuesday  
Third Tuesday  
Second Wednesday  
First Thursday

## EVENT

Regular Communication at 7:00 PM, Dinner at 6:00 PM  
Property Management Board at 6:00 PM  
Regular Communication at 7:30 PM  
Regular Communication at 5:30 PM  
Regular Communication at 7:30 PM, Dinner at 6:30 PM  
Regular Communication at 7:00 PM, Dinner at 5:30 PM

## ORGANIZATION

Montezuma Lodge No. 1  
Montezuma Lodge No. 1  
York Rite Bodies  
Santa Fe Shrine Club  
Cerrillos Lodge No. 19  
Santa Fe No. 19 Eastern Star

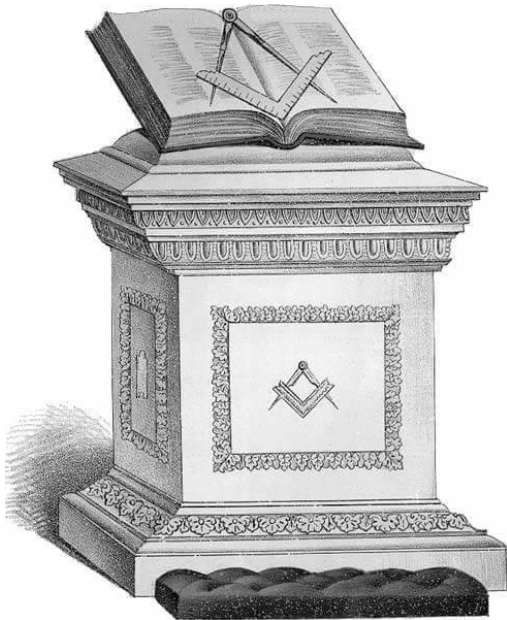
*We have been holding our Quest meetings every Saturday morning at 10:00 AM. Quest Club is a forum for everyone. Mason and non-Mason alike can voice ideas and discuss any topic.*



## Special Notices And Events

### Property Management Board

The next monthly meeting of the Property Management Board will be held on **Wednesday, September 28<sup>th</sup>** at 6:00 PM. in the library.

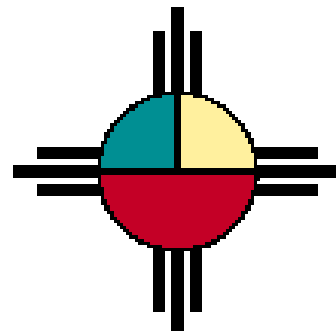
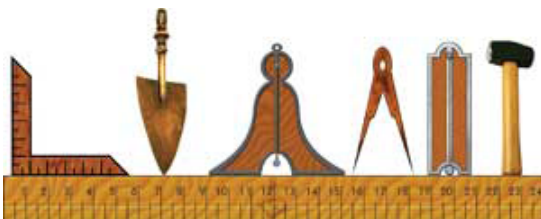


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## *From the East (continued)*



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Lt. Murphy commanded Company B, which was attacked by 6 tanks and waves of infantry. 2d Lt. Murphy ordered his men to withdraw to prepared positions in a woods, while he remained forward at his command post and continued to give fire directions to the artillery by telephone. Behind him, to his right, 1 of our tank destroyers received a direct hit and began to burn. Its crew withdrew to the woods. 2d Lt. Murphy continued to direct artillery fire which killed large numbers of the advancing enemy infantry. With the enemy tanks abreast of his position, 2d Lt. Murphy climbed on the burning tank destroyer, which was in danger of blowing up at any moment, and employed its .50 caliber machinegun against the enemy. He was alone and exposed to German fire from 3 sides, but his deadly fire killed dozens of Germans and caused their infantry attack to waver. The enemy tanks, losing infantry support, began to fall back. For an hour the Germans tried every available weapon to eliminate 2d Lt. Murphy, but he continued to hold his position and wiped out a squad which was trying to creep up unnoticed on his right flank. Germans reached as close as 10 yards, only to be mowed down by his fire. He received a leg wound, but ignored it and continued the single-handed fight until his ammunition was exhausted. He then made his way to his company, refused medical attention, and organized the company in a counterattack which forced the Germans to withdraw. His directing of artillery fire wiped out many of the enemy; he killed or wounded about 50. 2d Lt. Murphy's indomitable courage and his refusal to give an inch of ground saved his company from possible encirclement and destruction, and enabled it to hold the woods which had been the enemy's objective.

Murphy recalled: "I loved that artillery. I could see Kraut soldiers disappear in clouds of smoke and snow, hear them scream and shout, yet they came on and on as though nothing would stop them". The Germans had advanced to within 50 yards of Murphy when a nervous lieutenant from battalion headquarters inquired about the enemy's position. Murphy replied, "If you just hold the phone a minute, I'll let you talk to one of the bastards." Standing on the burning tank, Murphy recalled that his feet had never been so warm that winter.

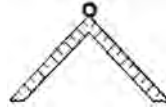


In 1945, Murphy was 21 years old when he was discharged from active duty. He is credited with killing, wounding, or capturing 250 enemy soldiers. He was discharged with the rank of Second Lieutenant with 50 percent physical disability. Although he was wounded three times in battle and suffered two hospitalized bouts of Malaria, his deepest scars weren't physical. He was haunted by his war experiences, suffered terrible "battle fatigue", or post traumatic stress disorder (PTSD) as it is called today. He lived the rest of his life with nightmares, slept with the lights on and a gun under his pillow, and became addicted to sleeping pills in order to cope with insomnia and depression. "Seems as though nothing can get me excited any more—you know, enthused?" he told director John Huston after being cast in *The Red Badge of Courage*. "Before the war, I'd get excited and enthused about a lot of things, but not anymore." He advocated on behalf of soldiers returning from Korea and Vietnam for better health benefits and treatment of mental health issues.

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Brother Audie Murphy was regularly initiated an Entered Apprentice on February 14, 1955, passed to the Fellowcraft degree on April 4, and was raised to the sublime degree of Master Mason on June 27 at North Hollywood Lodge No, 542 . Audie took his 32nd degree work (degrees 4 through 32) at the Scottish Rite Temple in Dallas on November 11-14, 1957 according to records located at this temple. Audie became a Shriner (Hella Temple, Dallas) on November 15, 1957. Audie was decorated a Knight Commander of the Court of Honor (KCCH) on December 11, 1965 and the 33° posthumously in 1999. Audie remained active in various masonic events and was a member of good standing at the time of his death. Brother Audie Murphy was called from labor on May 28th 1971 at the age of 45 and is laid to rest with full military honors at the Arlington Cemetery. He is the second most visited grave in Arlington behind President John Kennedy.

Fraternally,  
Chuck Hannaford  
Worshipful Master



## JEAN ANN EGENHOFER BALL

Jean Ann Egenhofer Ball, born June 6, 1940, in Santa Fe, NM, passed from this life to be with the Lord on July 24th, 2022. Surrounded by her loving family, she passed in comfort and with dignity according to her wishes. Jean graduated from Santa Fe High School in 1958 and the University of Colorado School of Nursing in 1962. She dedicated her life to the lives of others. Jean worked as a nurse at the Colorado Psychopathic Hospital for a short period before devoting herself full time to her family and community volunteer service.

Jean took seriously her commitment to First Presbyterian Church (FPC) in Santa Fe. She was baptized in 1940 and confirmed her baptism as a teenager in 1952 by becoming an active member. She participated in the FPC Brownie and Girl Scout Troops with many of her church friends. Jean and Ron were married there in 1962. Her involvement with the Presbyterian Women of the church was a large portion of her life. She served in several capacities and followed in her mother's footsteps as leader of Circle 3. Jean also served as Treasurer for Santa Fe and the New Mexico Presbyterian Women. Jean was the heart of the Alternative Christmas Market mission for many years. In 2006 she became a part of the History Committee, helping to research and preserve the official records of the church.

Jean was proud to serve on the Sangre de Cristo Girl Scout Council, serving all Northern New Mexico and part of Southern Colorado. She served in various capacities including President of the council for six years. Under her leadership, the organization served more girls than ever before, raised more money, and expanded into new geographic areas. She had a deep commitment and passion for helping girls develop their leadership skills. Her dedication was recognized with the presentation of the Thanks Badge, the highest award presented to adults in the Girl Scout Movement.

In 1976 Jean was initiated into P.E.O. International, a philanthropic organization dedicated to the advancement of women through the support of their educational goals. Over the years, Jean nominated many new members into P.E.O.



Three generations of her family were members. Jean led and served P.E.O. Chapter-AF New Mexico in many roles, including serving as president during three different decades. Jean enriched Chapter-AF by connecting with other chapters in Santa Fe and serving as a delegate to many state and international conventions. She was a sister, friend, advisor, and mentor to the chapter.

Her commitment to her family and her community was unmatched. Her wonderful laugh and positive outlook on life will be greatly missed by everyone she loved and served. She was preceded in death by her parents, Dr. Albert William and Ruth Keil Egenhofer of Santa Fe. She is survived by her husband of sixty years Ron Ball, her three children and their spouses Tim and Mary Ann Ball of Elizabeth, CO, Susan and Andy Ortiz of Santa Fe, and Chris and Amy Ball of Chapin, SC, eight grandchildren, Jessica, Justin (Leah), Ryan, Steven, Matthew, Andy, Nicholas, and Brian, five great-grandchildren, and two sisters Nancy Even of Santa Fe and Kay Lamon of Alameda, CA.

A service will be held on Friday, August 26th, 2022, at 11:00am; First Presbyterian Church, 208 Grant Ave., Santa Fe, NM.

In lieu of flowers, gifts in memory of Jean Ball to benefit scholarships for women may be directed to:

PEO Chapter AF Scholarships  
c/o Jean Ball  
223 North Guadalupe Street #244  
Santa Fe, NM 87501



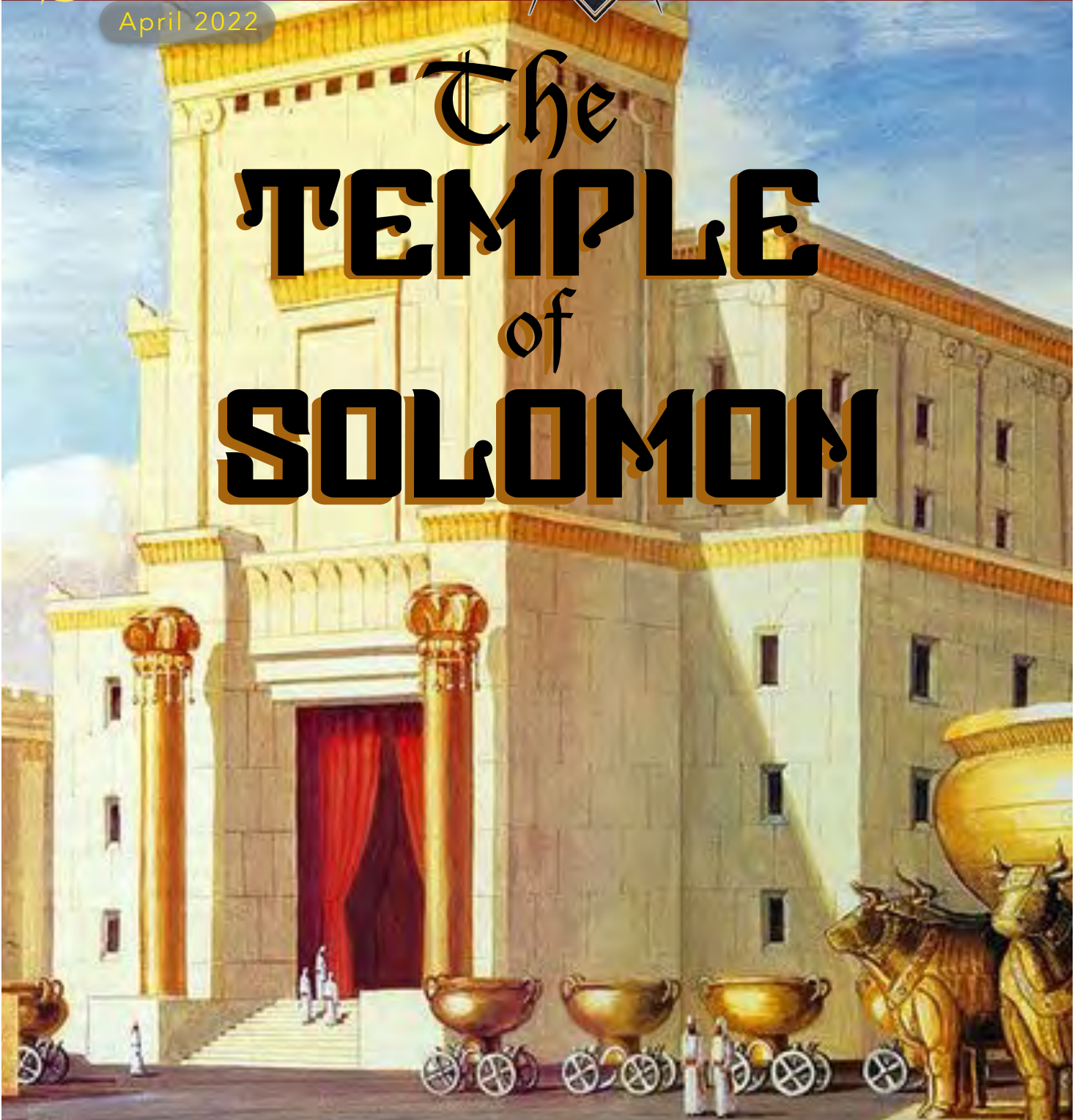
Southern California Research Lodge

# Fraternal Review



April 2022

## The TEMPLE of SOLOMON



THE ICONIC TEMPLE'S INFLUENCE ON FREEMASONRY

## GUEST EDITOR'S WORD



### *The Mysteries of Solomon's Temple*

The Temple of Solomon has long fascinated man. From books to movies and everything in between, the mystique and significance of the Temple has not diminished. In our modern pop culture world, when someone mentions the Temple of Solomon, many may immediately think of Indiana Jones searching for the Ark of the Covenant. Built as the resting place for the Ark of the Covenant, the Temple came to stand as a symbol of God's presence on Earth, and metaphorically as a representation of ourselves. This has been illustrated time and time again, especially in

Freemasonry, by such classic Masonic writers and philosophers such as Dr. Albert Mackey and Albert Pike, as well as more contemporary Masons such as George Steinmetz, W. Kirk McNulty, and Chuck Dunning.

It is with a sense of respect, reverence, and awe that we as Masons continually study the allegory of the building of the Temple and the symbolism of the Temple itself as it applies to our lives. Due to the sheer magnitude of the subject matter, the philosophical, moral, and spiritual realizations are truly endless. However, it is up to each of us to meditate upon the Temple and see how it applied to our lives. Symbols are very personal. What any one symbol represents to you may be very different from what it means to someone else. Study the allegories and determine what the symbolism of the Temple means to you as an individual.

*"Built as the resting place for the Ark of the Covenant, the Temple came to stand as a symbol of God's presence on Earth..."*

To bring the legend of Solomon's Temple to life, in this issue of *Fraternal Review*, we present the thoughts and research of several important Masonic historians and authors. Nevertheless, it is ultimately up to each of us to determine exactly what the Temple means to us. Just as the two columns flanking the entrance to the Temple teach us of duality, among many other lessons, it is also clear that there can be more than one meaning. The checkered pavement of the Temple teaches us of plurality and the harmony of opposites. Duality and plurality are the existence of two or more meanings that at times seem to be in conflict with one another; but upon further meditation and contemplation, we see that each is necessary for the other to coexist in balance and harmony.

While Masonry uses the tools of the operative stonemasons to illustrate certain moral, intellectual, and spiritual lessons, the cornerstone of Masonic ritual is the Temple of Solomon. There is debate among academics as to whether the first Temple actually existed. However, whether or not one believes the Temple was at one time a real structure, its symbolism transcends the architectural history. We must never forget that the Temple is also an allegory of ourselves. Its building is the story of our lives and the splendor of the completed Temple is an allegory of what we aspire to become as men and Masons.

As you read this issue, meditate on each author's article. Discover the meanings in each for yourself. The symbolism of the Temple is boundless and constant. The Temple exists within you and the lessons you discover will be just as lasting.

#### BIO:

Bro. Matt Parker is a member of Wendell Lodge 565 in Wendell, North Carolina, the founder of the North Carolina Masonic Research Society, co-founder of Refracted Light Student Services, and the coordinator for the Middle Chamber Program under the

©2022 SCRL FRATERNAL REVIEW: *The Temple of Solomon*

NOTICE: SCRL invites Masonic Lodges to reprint *Fraternal Review* articles for such uses as their Trestle Boards; however, we ask that you refrain from distributing entire issues to non-subscribers.

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COVER IMAGE:  
*King Solomon's Temple Painting*  
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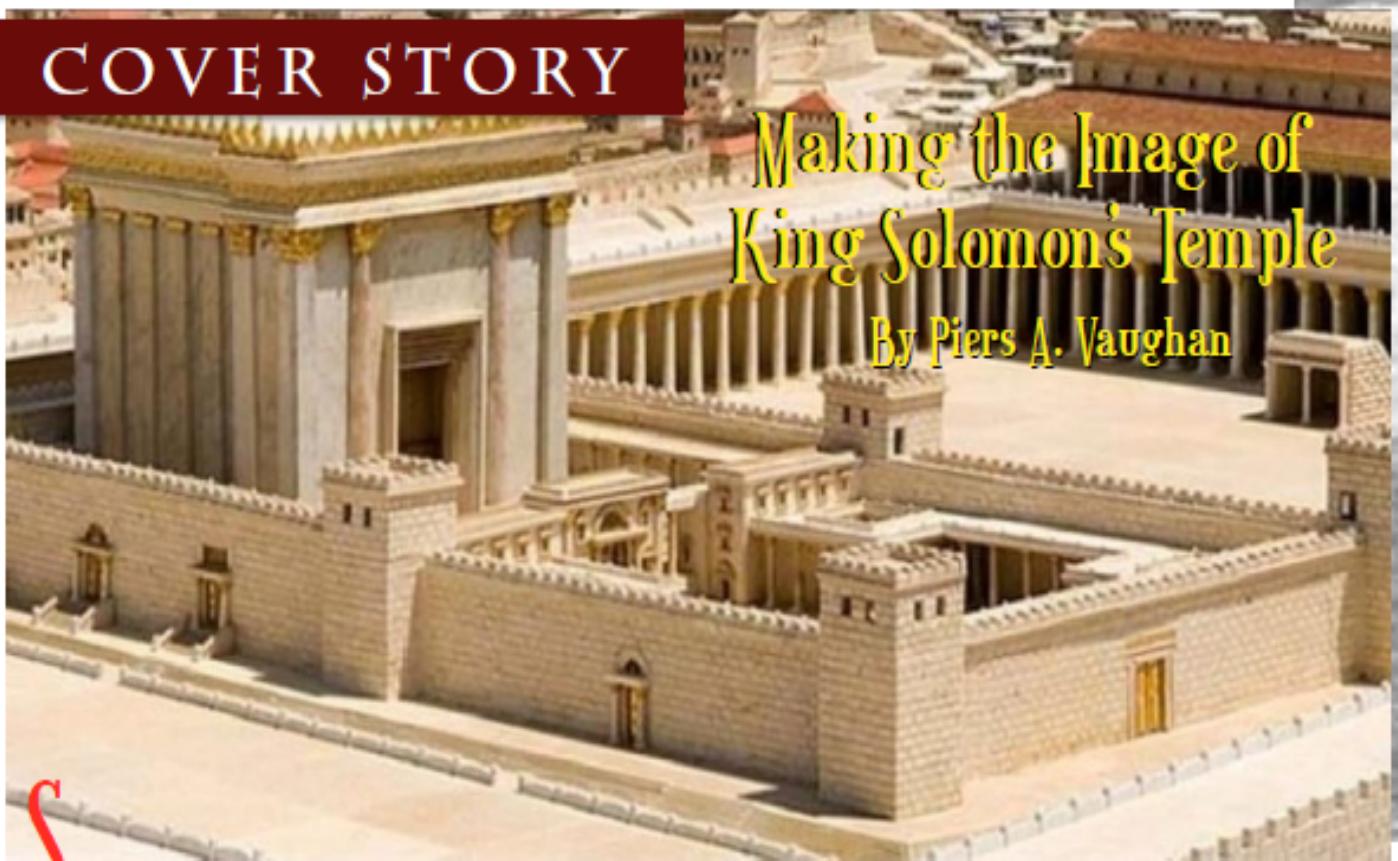
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# COVER STORY

## Making the Image of King Solomon's Temple

By Piers A. Vaughan



Sometimes, threads come together seemingly at random, and conspire to move history in a particular direction. Gerhard Schott (1641–1702) was a lawyer and adviser in Hamburg. In 1677, having an interest in music and being a friend of the librettist Christian Heinrich Postel, he was persuaded by Christian Albrecht von Schleswig-Holstein-Gottorf to found the first public opera in Germany. To ensure his venture was not censored by the local clergy, who saw the erection of an opera house as damaging to morality, he ensured that early performances at the opera house had a religious flavor. The inaugural performance was of a Biblical Singspiel, quickly followed by an opera in two parts, entitled “The Destruction of Jerusalem,” which covered the taking of Jerusalem and the destruction of the first Temple by Nebuchadnezzar. The libretto was written by his friend Postel, and the music was by Kapellmeister Conradi—and for which he commissioned a wooden model in 1680. Why a model?

A letter from Dr. Hagedorn in the Hamburg Records Office, dated October 20, 1899, says that the general public were not at all impressed with the set used for the opera, expecting something far grander, since many tracts of the time claimed that the original Temple was an architectural masterpiece. This drove Schott to commission the creation of a model in wood, which took approximately six years to execute, at enormous cost, depicting the Temple in all its expected finery, including the personnel, the sacrifices, and the ceremonials. This model was housed in a separate building behind the opera house.

On Schott's death in 1702, his family had some difficulty selling this artifact, given its high price due to the amount of work that had gone into its construction. Indeed, it appears

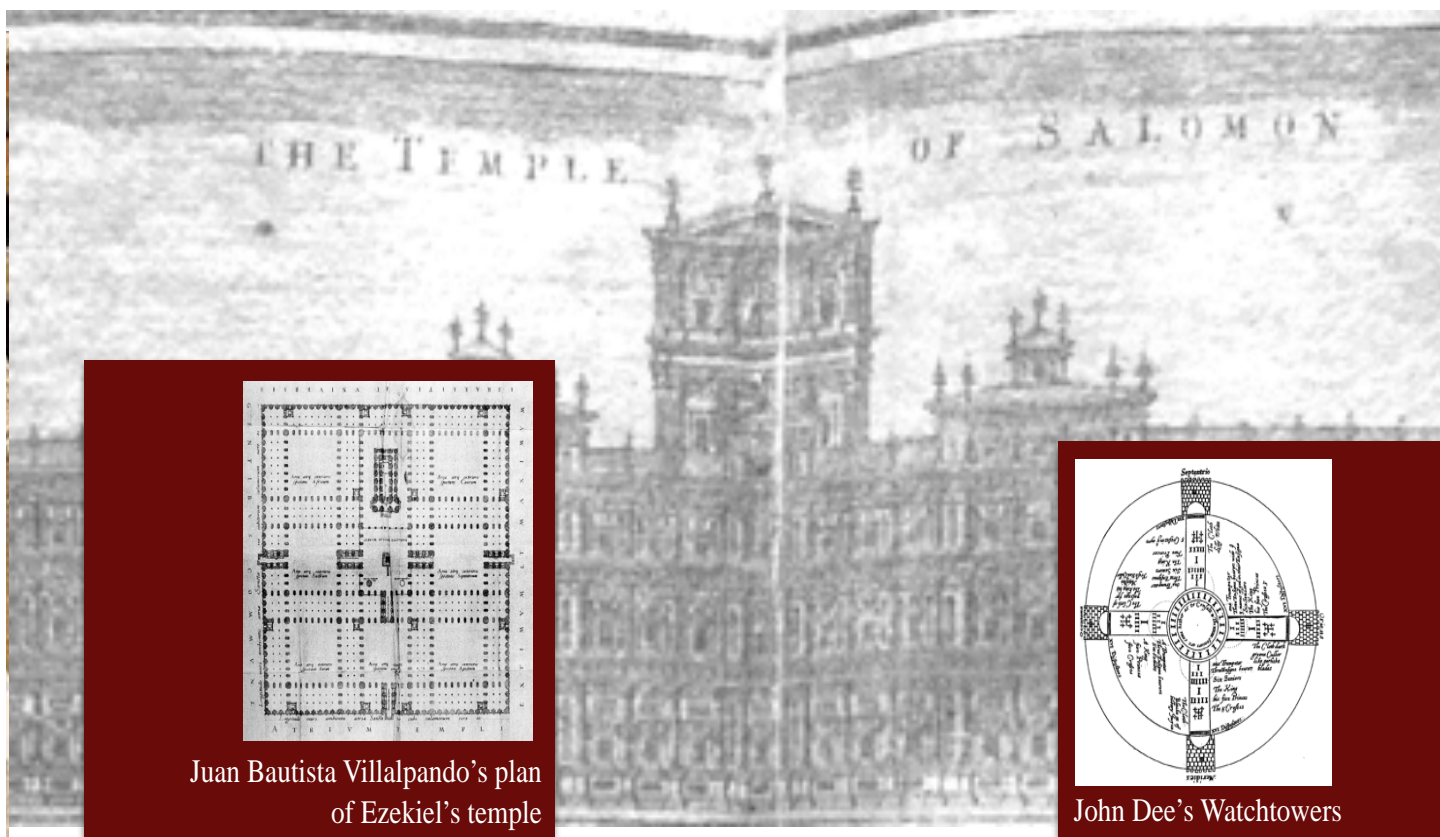
that a transaction was not completed until around 1717, when either a Gentleman from England, or an agent of Frederick Augustus I King of Poland, acquired it, depending on the source you read (of course, it is possible that the Englishman had been the king's agent). We do know that, following its exhibiting in London in 1723 and possibly up to 1730, it was removed to Dresden to form part of an exhibition of Jewish ceremonial art; and following this, it had several owners before being acquired by the Hamburg Museum in 1910.

It has been pointed out by many scholars that the initial appearance of the model in the London Royal Exchange made it a catalyst for much of the symbolism of the Masonic Third Degree. We must remember that it is believed that only two Degrees existed at the inception of the Premier Grand Lodge in 1717, and that the Third Degree did not come into existence until the early to mid-1720s. Two theories exist about this Third Degree: either the first two degrees were shortened, with the Third Degree extracted from them to form an independent Degree; or the Third Degree was invented, as it were, from scratch.

Given the immense interest that the exhibition of Schott's Model generated, especially among the educated classes, it is certainly not a stretch that numbers of Freemasons based in London were also among the many visitors; and that the physical sight of a symbol so important to the Masons, whether operative or speculative, would certainly have led to many an interesting discussion in the taverns following such a visit.

However, there was one piece in the jigsaw missing, and that was: did Schott imagine this extraordinarily modern-looking Temple himself, or was he basing his design upon some earlier description? Until now, most Masons who have





Juan Bautista Villalpando's plan  
of Ezekiel's temple

John Dee's Watchtowers

looked at the Schott model as a possible catalyst for the Third Degree have limited themselves to assuming that the model, in itself, was sufficient to spark this exercise.

Juan Bautista Villalpando was born in 1552 in Córdoba, Spain. From an early age he exhibited a strong interest in architecture, which he married to his intense Christian faith; and at the age of 23 he became a Jesuit, and also studied architecture and geometry, under Juan de Herrera, architect to King Philip II.

Very early on, Villalpando became obsessed with the Book of Ezekiel in the Old Testament—in particular his vision of the Temple of Jerusalem—and he co-authored a book with Jerónimo del Prado, entitled *Commentary on Ezekiel*. Despite the latter's untimely death following the publication of the first of three volumes, Villalpando went on to complete the other two.

Villalpando suggested that the Temple was an archetype, with Ezekiel's vision being that of the perfect Temple in heavenly Jerusalem, as later described by St. John in his Book of Revelation; and also seeing in the Temple an image of the microcosm, or man. Villalpando's works were eagerly read by the intelligentsia of Europe, who found avenues of study and philosophical debate in his clever synthesis of divine inspiration, biblical and classical design, and esoteric indications of a link between man, Temple and God—a synthesis that led to all kinds of symbolic interpretations—which was most certainly one of the many inputs to the Third Degree.

It is worth recalling Ezekiel's reference to Eden in Chapter 28, where the "son of man" [Ezekiel] is told by God to speak against the King of Tyre, who is described there by God as the "seal of perfection" and as having been adorned

with precious stones from the day of his creation and placed in the garden of Eden upon the central holy mountain by God himself as a guardian cherub. We should be struck by the fact that many religions center on a mountain, usually with the goal of ascending to its summit, such as Mount Moriah and Mount Zion, Mount Abiegnus of the Rosicrucians, and Mount Meru of the Hindus and Buddhists. Again, the perfect square, with four main gates at the four quarters, and the importance of the number 'four' (rivers, elements, quarters, etc.), lead us to note the similarities between the vision in Revelation, with the Mandalas of the Eastern traditions; and, closer to home, of John Dee's image of the Four Watchtowers in his Enochian scrying work with Edward Kelley in the late 16th Century. Indeed, it often leads one to wonder whether certain images fell into the hands of each of these groups; or whether they were all led to see the same archetype, from which they drew their own culturally-tinted versions?

#### BIO:

Piers A. Vaughan is a lifelong Mason and member of many parallel Orders. He is also proprietor of Rose Circle Publications ([rosecirclebooks.com](http://rosecirclebooks.com)), which serves to bring many French esoteric and Masonic works to an English public, as well as his own insights into Freemasonry.

This article was adapted from *Enlightenment Man & Mason* (the sequel to *Renaissance Man and Mason*) now available from Amazon and other good booksellers.

## The Temple Mount, The Foundation Stone, and The Cave

By Bro. Dr. Aaron W. Byrd

Both the York and Scottish Rites further the education of the blue lodge degrees by not only discussing the Holy of Holies of King Solomon's Temple, but also what lies underneath it. By Jewish tradition, the Holy of Holies was located upon Mount Moriah, which is now better known as the Temple Mount in Jerusalem. It is widely believed that the site of the Holy of Holies of the former Temple is marked by the Foundation Stone. The Foundation Stone is a large rock on the Temple Mount, currently covered entirely by the Dome of the Rock mosque.

This stone holds significance to all three of the Abrahamic religions of the region. It is believed that the rock marks the spot where Abraham sought to sacrifice Isaac, where Jacob had his dream, where Noah made landfall, and was ultimately the resting place of the Arc of the Covenant. Additionally, in the Christian religion, it is believed that this was a possible site of the annunciation of John the Baptist. From the Islamic standpoint, the rock marks the spot of Muhammed's night journey to heaven. It is also asserted by the Jewish faith that the stone marks the place where God created the world and the first human, Adam.

The current Dome of the Rock was built, in about 691 CE, upon the site of the second Jewish Temple, which was destroyed during the Roman siege of Jerusalem in 70 CE. It was captured by the Knights Templar in 1099 and renamed the *Templum Domini*, or Temple of the Lord. After the sack of Jerusalem in 1187, Saladin ordered the Dome of the Rock to be ritually purified with rose water. Christian furnishings were removed from the mosque and it was fitted with oriental carpets. Its walls were illuminated with

candelabras and text from the Quran. It has remained in the charge of the Muslims ever since.

The Mishnah states, "There are ten degrees of holiness. The Land of Israel is holier than any other land... The Temple Mount is still more holy, for no man or woman who has gonorrhea, no menstruant and no woman after childbirth may enter therein. The Rampart (an area of ten cubits surrounding the Temple itself) is still more holy, for no gentiles and none that have contracted ritual impurity from a corpse may enter therein. The Court of Women is still more holy, for a person who has immersed himself that very day (but the sun has not yet set) may not enter therein, yet none who enter would thereby become liable to a sin-offering. The Court of Israelites is still more holy, for none whose atonement is yet incomplete (i.e., who have not yet brought a sacrifice) may enter therein, and a person who does enter would thereby become liable to a sin-offering..." [Kelim 1:6-9].

Even more than these, the Holy of Holies is the holiest site in Judaism, and could only be entered by the High Priest on one day per year, and then only after substantial ritual purification. The prohibition on Jews entering the Temple Mount is anchored in the Halakhic status of Jews in our times, who are regarded as "defiled by contact with the dead." At present, unlike in ancient times, there is no possibility of being purified from this defilement. This purification required the ashes of a red heifer that had been sacrificed consistent with the requirements of Numbers 19:1-22 and Mishnah Tractate Parah. The existence of a red heifer that conforms with all of the rigid requirements imposed by these rules is a biological anomaly. The animal must be entirely of one color and meet other stringent requirements, and there is a series of tests listed by the rabbis to ensure this. According to



Jewish tradition, only nine red heifers were actually slaughtered in the period extending from Moses to the destruction of the Second Temple.

The extreme rarity of the animal, combined with the detailed ritual in which it is used, have given the red heifer special status in Jewish tradition. It is cited as the prime example of a *ḥok*, or biblical law, for which there is no apparent logic. Because the state of ritual purity obtained through the ashes of a red heifer is a necessary prerequisite for participating in Temple service, efforts have been made in modern times by Jews wishing for biblical ritual purity, and in anticipation of the building of the Third Temple, to locate a red heifer and recreate the ritual. However, multiple candidates have been disqualified. As it is not known for absolute certain where the site of the Holy of Holies once stood, and given the relative impossibility of ritually purifying modern orthodox Jews, the Chief Rabbi of Jerusalem has precluded Jews from entering, lest they mistakenly set foot on holy ground, which could be punishable by death. According to Jewish tradition, the original holiness which King Solomon bestowed upon the first Temple was holy for its time and for the future, the reason being that the holiness of the Temple and of Jerusalem itself derives from God's presence [Shekhinah], and the Shekhinah is not canceled out, for it is written "and I shall destroy your temples" (Leviticus 26:31). Therefore, according to

tradition, "even though they be desolate, they are still called Temples" [Megillah 28a].

Beneath the stone is a natural cave, which has been somewhat enlarged. This is known in the Islamic tradition as the "well of souls," as it is believed that it is the holding place of souls who are waiting for judgment day. Interestingly, if one were to knock on the lowest point of the cave, efforts would be met with a notable hollow echo sound. This has led many to speculate that there are additional chambers under the Well of Souls. No one has ever seen the chamber (or chambers) below. It is also relatively easy to isolate the sound of moving water beneath the cave. Both the Jewish and Islamic traditions have answers for this. The Talmud states that the stone covers an entry into the abyss, where all of the waters from the great flood are stored. Muslims believe that the river of paradise flows beneath the stone, and from it springs a large palm tree which holds up the stone, and indeed the world itself.

BIO:

W. Bro. Aaron Byrd is the current Worshipful Master of the Lodge of the Nine Sisters No. 773 in Raleigh, North Carolina. He is also a 32 ° KCCH in the Ancient Free and Accepted Scottish Rite, Southern Jurisdiction, and a member of the York Rite.



# The Symbolism of Solomon's Temple

By Albert G. Mackey

*"I propose now to illustrate, by a few examples, the method in which the speculative Masons have appropriated this design of King Solomon to their own use."*

Now, the operative art having, *for us*, ceased, we, as speculative Masons, symbolize the labors of our predecessors by engaging in the construction of a spiritual temple in our hearts, pure and spotless, fit for the dwelling-place of Him who is the author of purity—where God is to be worshiped in spirit and in truth, and whence every evil thought and unruly passion is to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish temple.

This spiritualizing of the temple of Solomon is the first, the most prominent and most pervading of all the symbolic instructions of Freemasonry. It is the link that binds the operative and speculative divisions of the order. It is this which gives it its religious character. Take from Freemasonry its dependence on the temple, leave out of its ritual all reference to that sacred edifice, and to the legends connected with it, and the system itself must at once decay and die, or at best remain only as some fossilized bone, imperfectly to show the nature of the living body to which it once belonged.

Temple worship is in itself an ancient type of the religious sentiment in its progress towards spiritual elevation. As soon as a nation emerged, in the world's progress, out of Fetichism, or the worship of visible objects—the most degraded form of idolatry—its people began to establish a priesthood and to erect temples. The Scandinavians, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual and the objects of their polytheistic worship, all were possessed of priests and temples. The Jews first constructed their tabernacle, or portable temple, and then, when time and opportunity permitted, transferred their monotheistic worship to that more

permanent edifice which is now the subject of our contemplation. The mosque of the Mohammedan and the church or the chapel of the Christian are but embodiments of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the material temple to a science of symbolism would be an easy, and by no means a novel task, to both the Jewish and the Tyrian mind. Doubtless, at its original conception, the idea was rude and unembellished, to be perfected and polished only by future aggregations of succeeding intellects. And yet no biblical scholar will venture to deny that there was, in the mode of building, and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism.

I propose now to illustrate, by a few examples, the method in which the speculative Masons have appropriated this design of King Solomon to their own use.

To construct his earthly temple, the operative mason followed the architectural designs laid down on the *trestle-board*, or tracing-board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

The trestle-board becomes, therefore, one of our elementary symbols. For in the Masonic ritual the speculative Mason is reminded that, as the operative artist erects his temporal building, in accordance with the rules and designs laid down on the trestle-board of

the master-workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Grand Architect of the Universe, in those great books of nature and revelation, which constitute the spiritual trestle-board of every Freemason.

The trestle-board is, then, the symbol of the natural and moral law. Like every other symbol of the order, it is universal and tolerant in its application; and while, as Christian Masons, we cling with unfaltering integrity to that explanation which makes the Scriptures of both dispensations our trestle-board, we permit our Jewish and Mohammedan brethren to content themselves with the books of the Old Testament, or the Koran. Masonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is, that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator. But so rigidly exacting is it that the symbol shall be preserved, and, in some rational way, interpreted, that it peremptorily excludes the Atheist from its communion, because, believing in no Supreme Being, no divine Architect, he must necessarily be without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction.

But the operative mason required materials wherewith to construct his temple. There was, for instance, the *rough ashlar*—the stone in its rude and natural state—unformed and unpolished, as it had been lying in the quarries of Tyre from the foundation of the earth. This stone was to be hewed and squared, to be fitted and adjusted, by simple, but appropriate implements, until it became a *perfect ashlar*, or well-finished stone, ready to take its destined place in the building.

Here, then, again, in these materials do we find other elementary symbols. The rough and unpolished stone is a symbol of man's natural state—ignorant, uncultivated, and, as the Roman historian expresses it, “groveling to the earth, like the beasts of the field, and obedient to every sordid appetite”; but when education has exerted its salutary influences in expanding his intellect, in restraining his hitherto unruly passions, and purifying his life, he is then represented by the perfect ashlar, or finished stone, which, under the skillful hands of the workman, has been smoothed, and squared, and fitted for its appropriate place in the building.



Here an interesting circumstance in the history of the preparation of these materials has been seized and beautifully appropriated by our symbolic science...

The idea, therefore, of making the temple a symbol of the body, is not exclusively Masonic; but the mode of treating the symbolism by a reference to the particular temple of Solomon, and to the operative art engaged in its construction, is peculiar to Freemasonry. It is this which isolates it from all other similar associations. Having many things in common with the secret societies and religious Mysteries of antiquity, in this “temple symbolism” it differs from them all.

#### BIO:

Albert G. Mackey (1807-1881) was one of the most respected Masonic authors and scholars of the 19th century. He was Initiated, Passed and Raised in Saint Andrews Lodge No. 10, Charleston, South Carolina, in 1841. A dedicated Brother, he was later made the Grand Secretary of the Grand Lodge of South Carolina, Grand High Priest of the Grand Chapter, Grand Master of the Grand Council, and General Grand High Priest of the General Grand Chapter of the United States. Today, Bro. Mackey is best-known for his *Encyclopedia of Freemasonry*. This article was excerpted from *The Symbolism of Freemasonry*, 1969.

## SYMBOLGY

# The Many Sides of Solomon

By W. Bro. Brent Kaleta

In Freemasonry, King Solomon (sometimes described as our “first and Most Excellent Grand Master”) is regarded as one of the three Grand Masters present at the construction of The Temple. Besides Masonic ritual, the majority of our readers will also be familiar with the narrative of King Solomon from a Christian point of view, but what about variations in some of the other narratives of King Solomon? Let’s start by comparing the three Abrahamic Religions.

	Christianity	Judaism	Islam
Known As	Solomon also called Jedidiah	Shlomo Hamelech (Solomon) also called Jedidiah	Sulaiman (Solomon)
Parents	David and Bathsheba	David and Bathsheba	Dawud or King David and Saba or Bathsheba
Gift(s)	Wisdom	Wisdom – including the ability to control demons and speak to animals	Wisdom – including the ability to rule over Jinn (spirit creatures) enslave demons, speak to the animals, and control the wind
Other blessings	Great riches and honor	Wealth and long life	Wealth and long life
Wives	700 wives / 300 concubines	700 wives / 300 concubines	700 wives / 300 concubines
Time on the throne	40 years	40 years	30 years
Status	Lost his zeal for God	Lost his zeal for God	Died faithful to God, but had been replaced by a Jinn, who took over the kingdom



*“A magic ring called the ‘Seal of Solomon’ was supposedly given to Solomon and gave him power over demons...”*

### **Bahá'í Faith**

In the Bahá'í Faith, Solomon is regarded as one of the lesser prophets, along with David, Isaiah, Jeremiah, Ezekiel, and others. Baha'is see Solomon as a prophet who was sent by God to address the issues of his time and he is depicted as a contemporary of Pythagoras.

### **One Thousand and One Nights**

A well-known story in the collection *One Thousand and One Nights* describes a genie who had displeased King Solomon and was punished by being locked in a bottle and thrown into the sea.

Since the bottle was sealed with Solomon's seal, the genie was helpless to free himself, until freed many centuries later by a fisherman who discovered the bottle.

In other stories from the *One Thousand and One Nights*, protagonists who have had to leave their homeland and travel to the unknown places of the world saw signs which proved that Solomon had already been there. Sometimes, protagonists discovered words of Solomon like “abracadabra” or “open sesame” that were intended to help those who were lost and had unluckily reached those forbidden and deserted places.

### **Seal of Solomon**

A magic ring called the ‘Seal of Solomon’ was supposedly given to Solomon and gave him power over demons or Jinn. The magical symbol, said to have been on the Seal of Solomon that made it effective, is often considered to be the Star of David; although this emblem, also known as the Shield of David, is known to have been associated with Judaism only as recently as the 11th century CE; while the five pointed star (pentagram) can be found on jars and other artifacts from Jerusalem dating back to at least the 2<sup>nd</sup> and 4<sup>th</sup> centuries BCE and is more likely to have been the emblem found on the ring purportedly used by King Solomon to control the Jinn or demons.

The Seal of Solomon, in some legends, is known as the Ring of Aandaleeb, and was a highly sought after symbol of power. In several legends, different groups or individuals attempted to steal it or obtain it in some manner.

### **Other Artifacts**

In *The Book of Deadly Names*, purportedly translated from Arabic manuscripts found hidden in a building in Spain, the “King of the Jinn,” Fiqitush, brings 72 Jinn before King Solomon to confess their corruptions and places of residence. As each evil Jinn confesses, Fiqitush tells King Solomon the recipes for curing such corruptions.

Other magical items attributed to Solomon are his key and his Table. The latter was said to be held in Toledo, Spain during Visigoth rule and was part of the loot taken by Tarik ibn Ziyad during the Umayyad Conquest of Iberia, according to Ibn Abd-el-Hakem's *History of the Conquest of Spain*.

The former appears in the titles of the occult grimoires, the *Clavicula Salomonis* (*Key of Solomon*, probably 14-15th century) and the *Lemegeton Clavicula Salomonis* (*Lesser Key of Solomon*, 17th century), both wrongly attributed to the Biblical King of Israel.

### **Worms**

The general opinion of the Rabbis is that Solomon hewed the stones by means of a *shamir*, a mythical worm whose mere touch cleft rocks.

As Masons, the more we explore the legend of Solomon outside the context of Masonry, the more it can help us understand it within the realm of our own myths.

### **BIO:**

W. Bro. Brent Kaleta, is a Past Master of Zetland Lodge No. 83 in Calgary, Alberta and a member of State College Lodge No. 770 in Raleigh, North Carolina.

# ALCHEMY - MAGIC

## The Secret of Solomonic Magic

By Bro. Lon Milo DuQuette



The third and most important factor in the formula of initiation is the act of consciously inserting ourselves into the divine circuitry of the cosmos. One can rightly argue that we are all, at all times, whether we recognize it or not, an inextricable part of the universal instance and supreme stream of consciousness/existence. But it is not until we wake up and recognize our position in this circuitry, that we can begin the Great Work—the work of invoking the forces of nature above us so that we may master our own demons and redirect their chaotic energy to build the Temple of our own evolving soul.

This is what the archetypal Solomon did; and in Masonry, this is expressed in the disarmingly simple admonition, “No man should ever undertake any great or important undertaking without first invoking the blessing of God.”

Once again, the Bible provides the key in a simple story that conceals a fundamental secret of magic—a lesson that, if we observe, we will gain the power to control the infernal spirits and if we ignore them, we will be assured that the infernal spirits will remain in control of us. The third chapter of the *Book of Kings* tells us that, at the beginning of his reign, the Lord appeared to Solomon in a vision by night and said, “Ask that which I should give you?” Solomon answered:

“Give therefore to thy servant an understanding heart to judge thy people and to discern between good and bad; for who is able to judge this thy so great of people?” And it pleased the Lord because Solomon had asked this thing. And the Lord said to Solomon, “Because you have asked this thing and have not asked for yourself riches, neither have you asked the lives of your enemies, nor have you asked for yourself long life, but have asked for your self wisdom to discern judgment; Behold, I have done according to your words; lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you.”

Before understanding the task of ruling his people and building the temple, Solomon doesn't begin by consulting with his inferiors (his ministers, his generals, his architects, his building supply contractors, or labor leaders). He doesn't immediately enmesh himself in the energy-draining details of micromanaging such a huge important project. Instead, he turns his attention upward to the highest level of the hierarchical scale of consciousness. He makes direct contact with Deity and, instead of behaving like a helpless youngster asking a parent for pocket money, he boldly makes himself available to serve as a conduit through which Deity's infinite wisdom and understanding can pass.

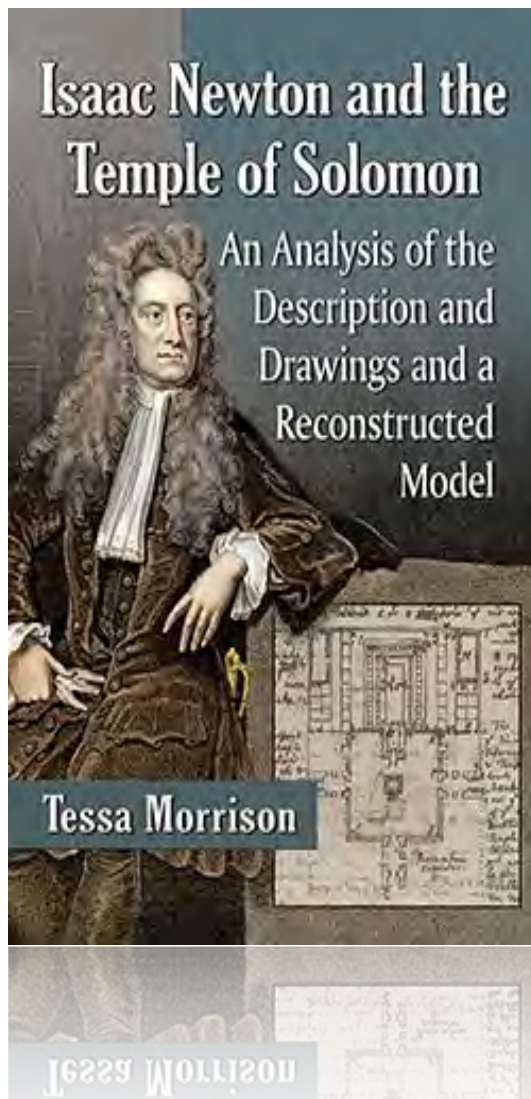
This profoundly mature and uncomplicated request is instantly granted, as if Deity had no choice but to acquiesce. A unique spiritual hierarchy is created with Solomon enthroned midway between heaven and hell—poised to work in cosmic harmony with a divine consciousness above him—poised to compel the infernal spirits to do the same.

This is the primary secret of Solomonic magic. As long as the magician remains plugged into *that which is above*, he or she is simultaneously plugged into (and must begin to master) *that which is below*.

BIO:

Lon Milo DuQuette is an internationally recognized authority on tarot, ceremonial magick, and esoteric Freemasonry. His books include *Understanding Aleister Crowley's Thoth Tarot*, *The Chicken Qabalah*, and *Low Magick*.

This article was excerpted from *The Key to Solomon's Key: Is This The Lost Symbol of Masonry?* (San Francisco, California; Consortium of Collective Consciousness Publishing © 2010) p. 113 - 115.



## *Isaac Newton and The Temple of Solomon: An Analysis of the Description and Drawings and A Reconstructed Model*

By Tessa Morrison

186 pages McFarland Press ©2016

Isaac Newton's unpublished manuscripts reveal that for over fifty years he had an interest in the Temple of Solomon. He wrote of the Temple's meaning, the rituals associated with it, and even recreated the architectural plans. In an unpublished manuscript entitled Introduction to the Lexicon of the Prophets, Part Two: About the appearance of the Jewish Temple, or more commonly known by its call name Babson MS 0424, he described the plan and the architecture of the Temple. His main source for this reconstruction was the Book of Ezekiel, but he also used and compared this source with a wide selection of Jewish, Classical and contemporary sources in his search for the truth. ... This work will appeal not only to scholars of architectural history but also to all those interested in the history of ideas in the seventeenth and eighteenth centuries.



### WATCH IT

**Solomon's Temple**  
Michigan Masonic  
Museum Library  
Masonic Education #30  
4 minutes

In this episode of Masonic Education Michigan Masonic Museum and Library takes a close look at why Solomon's Temple is important to Freemasonry. <https://www.youtube.com/watch?v=pqINJR6rKJo>



### HEAR IT

**The Masonic Roundtable**  
Podcast  
*King Solomon's Temple*  
Episode 141  
59 minutes, 2016

The allegory of King Solomon's Temple is central to the Ritual of Craft Freemasonry. In this episode, the hosts of The Masonic Roundtable explore the history of the ancient Temple. [https://www.youtube.com/watch?v=X\\_Y-TCdsYsM](https://www.youtube.com/watch?v=X_Y-TCdsYsM)



# Boaz and Jachin: An Historical, Biblical, and Masonic Perspective

By Bro. Ed Rybczynski

The Middle Chamber Lecture explores the possibilities of human nature, both intellectually and spiritually. Central to its theme is a predetermined universal order crafted by a single divine presence. The lecture's introduction defines Operative and Speculative Masonry. It then goes a step further and introduces the notion of Contemplative Masonry. The word contemplative is often used to describe someone devoted to prayer, thoughtfulness, and silent circumspection. All are virtuous attributes for the aspirational Fellowcraft in search of his own truths.

The identities of the Brothers who originally authored the lecture remain a mystery. This, somehow, seems appropriate. Sages and adepts in all ages have sought the shadows of anonymity. Yet, this timeless masterpiece continues to draw the Contemplative Mason towards the secret teachings of ancient wisdom.

The use of the Five Orders of Architecture and the Seven Liberal Arts and Sciences seems more appropriate for a 16th century academic curriculum than a modern-day Masonic lecture. But their lesson for the Fellowcraft is straightforward. We are instructed to pursue learning for the purpose of intellectual maturity and spiritual advancement. Through the application of our intellect, we can better understand the language of our Creator and our place in his grand vision.

Before reaching the winding stairs we encounter a pair of massive, mysterious pillars placed at the only entrance into the temple. Dual pillars have been placed at the gateway of sacred places since the dawn of time. Passing between them is a rite of initiation and a means of spiritual purification.

The lecture imparts specific knowledge about the pillars. We learn that the northernmost pillar is named Boaz. Jachin is on the entrance's southern side. When their names are translated from ancient Hebrew and, taken together, a correlation is made with a biblical promise made by God to King David. The capital of each pillar artistically depicts lilies, netting, and pomegranates. Resting upon them are globes, one on each pillar, said to represent the heavens and earth.

## Sacred Ground

The significance of the ancient building, before which the pillars were placed, must be considered to understand their great importance. King Solomon's Temple was constructed for the sole purpose of housing the fabled Ark of the Covenant within its innermost room, the Holy of Holies. The Ark of the Covenant was a chest made of acacia wood overlaid with gold. God provided Moses with specific instructions for its construction while on Mt. Sinai. Resting upon the chest was a golden cover, the Mercy Seat, with the likeness of two Cherubim on either end, facing each other. The ancient Hebrews believed the actual presence of God resided above the Ark, between the two celestial guardians.

King Solomon's Temple was God's earthly dwelling place. David, the second King of Israel, first conceptualized a great temple to house the Ark. Solomon, the third King of Israel and David's son, employed his vast resources to erect the building. After 7 years of construction, King Solomon's Temple was completed in 957 BCE. It was destroyed by the Babylonians in roughly 587/586 BCE, as were the two pillars. The Ark of the Covenant is said to have vanished at that time. To this day, Judaism regards the Ark as its most sacred object.

A second temple, without two pillars positioned in front, was completed at the site of the original temple in 515 BCE. It was destroyed by the Romans in 70 CE.

Though no solid archeological evidence of the first temple has been found, any of its remains are thought to lie in the rubble atop Mt. Moriah, now known as the Temple Mount in the Old City of Jerusalem. There is an exposed section of bedrock on its summit, known as the Foundation Stone. It's believed that the Holy of Holies was located directly above this stone.

Jewish tradition holds that the first day of creation took place at this very spot. Adam, the first man, was created there before being placed in the Garden of Eden. Jacob was camped on the summit of Mt. Moriah when he had a vision of a ladder extending from heaven to earth with angels ascending and descending on it. In the Gospel of Luke 2:46-47, we read that Jesus, at the age of 12, astounded

Rabbis with his wisdom and knowledge while in the second temple. Mohammad is said to have ascended into heaven from this same place. For Christianity, Judaism, and Islam, the Temple Mount is among the holiest places on earth, if not the holiest.

### God's Promise to David

God's promise to David mentioned in the Middle Chamber Lecture is theologically known as the Davidic Covenant. By this covenant, God irrevocably promised David that a Messiah would be born into his bloodline and would establish David's kingdom forever. Additionally, the Messiah would sit on the Royal Throne of Israel, which ceased to exist when the first temple was destroyed. With knowledge of the Davidic Covenant, the powerful message of Boaz and Jachin's ornamentation is revealed. The lilies represent the species of water lilies that flourished in Israel in ancient times. Water lilies are said to embody Femininity, due to the receptive nature of their blooms. The network, or netting comprised of chains, denotes Sovereignty, or Royalty. The use of pomegranates is clearly an expression of Fertility. The phallic qualities of the pillars personify Masculinity.

### Globes – Celestial and Terrestrial

Biblical accounts validate the description of the pillars as found in the Middle Chamber Lecture, except for the globes. They appear to be purely a Masonic invention. The world was not known to be round at the time of King Solomon. As Masons, we can only assume that the placement of globes atop the two prophetic pillars is by design, with great esoteric meaning. The theological implication of Boaz and Jachin's symbolism is essentially: God made Man.

What is the Masonic meaning of the globes? One explanation points to the Hermetic Principal of Correspondence, which posits heaven and earth are reflections of each other. Hermeticism is a tradition of spiritual philosophy comprised of seven universal principles embracing the teachings of ancient Greek and Egyptian Mystery Schools. The Principal of Correspondence is often stated "As above, so below; as below, so above." In this case, it implies that man was made in the likeness of his Creator. There is biblical authority to confirm the God-like qualities of man.

The ancient Greeks believed in the concept of Apotheosis, or the deification of man. Before ascending the mystical winding stairs, we were placed at the gateway of God's



dwelling place. The use of winding stairs was a clue that we were about to start a spiritual journey, one that would last a lifetime. Passing through the pillars could be nothing but profoundly transformative, even if we did not realize it at the time. Like Jacob's Ladder, the pillars are a connection between heavenly and earthly planes. As Masons, these pillars—Boaz and Jachin—teach us that we were born in the image of God.

### BIO:

Bro. Ed Rybczynski is a member of Susquehanna Lodge 130 in Havre de Grace, Maryland.

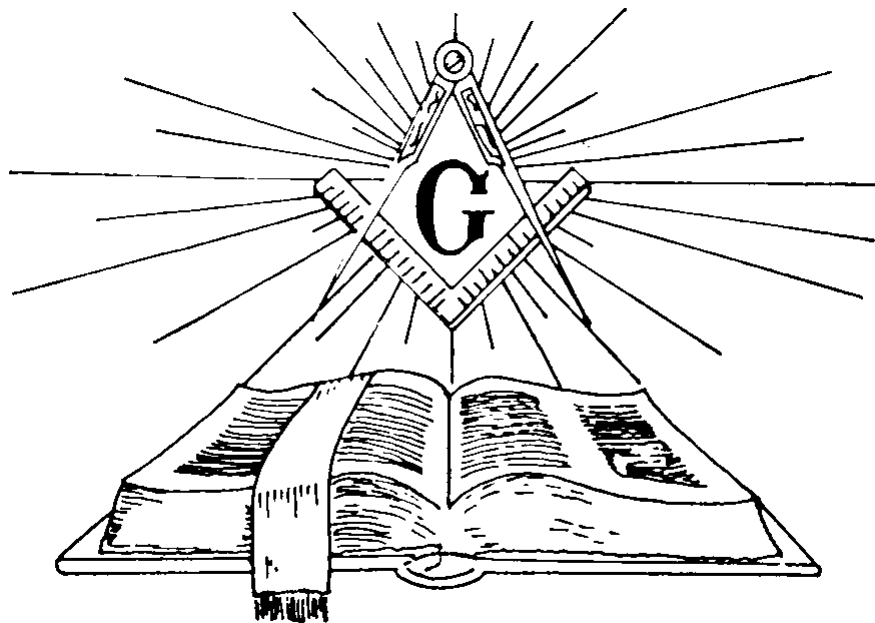
## FINAL WORD



Bro. William D. Moore

"The [Masonic] narrative surrounding the building of Solomon's temple provides, to borrow a phrase from the religious historian Mircea Eliade, the sacred history of the fraternity. Further, the story is mythic in that it transcends time. Hiram and the temple exist in a reality that is not tied to a chronological continuum... On each occasion when an individual is initiated [into Freemasonry], the events of the myth occur again."—

William D. Moore, *Freemasonry, Ritual Architecture, and Masculine Archetypes*, p. 10.







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## *September Dinner Menu*



Join us on August 12<sup>th</sup> for dinner at 6:00 PM before the stated meeting. The entire family is invited. Our chefs have planned an excellent menu. If you have any dietary restrictions please contact the secretary so that we may arrange suitable alternatives.

Grilled Steak and Baked Potatoes  
Mac & Cheese  
Summer Vegetables  
Tossed Salad  
Bread / Rolls  
Desserts  
Coffee, tea, and sodas



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### ***What is the purpose of Freemasonry?***

“To admit, make and pass Freemasons according to the Constitution and By-Laws of the Grand Lodge. To advance the moral and social interests of its membership; to foster good citizenship, honest industry and upright living; to cultivate the exercise of charity in its best and broadest sense; to assist the widows and orphans of its deceased members; to stimulate friendship, harmony and Brotherly love and generally to promote, in its own way, the happiness of mankind — it is a fraternity of good men, linked together by honorable and indissoluble bonds, to accomplish these noble purposes, eschewing all interests in factional politics and sectarian religion and free from the dictation of both.”

### ***For more information about Masonry:***

- ☐ Call the Lodge at 982-0971
- ☐ Stop by the Lodge
- ☐ Visit our website @  
[www.montezumalodge.org](http://www.montezumalodge.org)
- ☐ Ask any Mason