



Knight & Templar

VOLUME LVI

FEBRUARY 2010

NUMBER 2

PRESENTING THE OFFICIAL CHAPTER, COUNCIL, COMMANDERY

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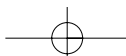
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Knight Templar

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VOLUME LVI FEBRUARY 2010 NUMBER 2
 Published monthly as an official publication of the
 Grand Encampment of Knights Templar
 of the United States of America.

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Materials and correspondence concerning the Grand Commandery state supplements should be sent to the respective supplement editor.

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Cover Photo is copyrighted by Maksym Gorpenyuk

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Grand Encampment Web Site: <http://www.knightstemplar.org>

Grand Master's Message

John William McNaughton, 33°, KGC Class

pring around the country brings the time when many Grand Commanderies and Commanderies concentrate on both Templar and York Rite festivals. I am pleased to be included in a number of these festivities as they take place.



On March 6, 2010, the Tri-State York Rite Festival (Ohio, Indiana, & Michigan) will honor Sir Knight and Past Commander John William McNaughton, 33°, KGC, Sovereign Grand Commander of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction.

As Grand Master, I will be conferring the Order of the Temple. The festivities begin with the conferral of the Order of Red Cross and the Order of Malta to begin promptly at 9:00 a.m. Lunch at a cost of \$10, will be at noon with the Order of the Temple to begin at 1:30 p.m. Grand Commander McNaughton will be formally received and introduced at 4:00 p.m. All events will be held at the Angola Masonic Temple in Angola, Indiana. Should the size of the class be such that more room is necessary, it will be held at the Angola High School.

For further information or lunch tickets, contact Sir Knight Paul Friend pi-friend67@aol.com or Sir Knight Ken Crouch at kc33rd@yahoo.com, and they will be happy to help.

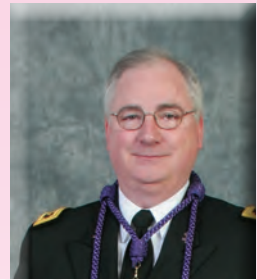
This event will exemplify by example the family of Freemasonry. Sir Knight McNaughton in his office as Sovereign Grand Commander has always worked closely with the York Rite of Freemasonry and believes wholeheartedly in working together to build closer ties within our fraternity. I am personally looking forward to conferring our beloved Order of the Temple on a class of candidates named after such a great Masonic Leader.

Fraternally,



William H. Koon, II, GCT
Grand Master

**From the
Grand Recorder's
Office...**



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No tickets will be sold at the door.

Direct questions to:

John Elkinton in the Grand Encampment Office

at (713) 349-8700 or john@gektusa.org

See Page 8 of December 2009 Issue for full details



Prelate's Chapel

by
Robert Cave
Right Eminent Grand Prelate
of the
Grand Encampment

We take vows in the Orders of Knighthood. I had an occasion recently to wonder what the parameters of our obligations are under these vows. Are our vows limitless or are they narrowly restricted? You decide.

There is an area in the United States where there are nine Commanderies well within a forty mile radius. The Commanderies are all accessible by automobile or public transportation. Not all of these Commanderies are healthy and functioning well, but they do meet. One of the Commanderies which once was a "powerhouse" in its time has fallen on hard times with regard to membership. The Commandery boasts of having three living Past Grand Commanders among its members and one Past Grand Commander who has been given honorary membership. Membership is down, and they are struggling to rebuild their numbers and return to a well functioning Commandery. They have candidates for the Orders of Knighthood, but they cannot confer the orders by themselves, nor can they get enough Knights to a meeting to open and perform the tactics. The commander recently lamented to me that he has asked for help from members of other Commanderies in the area, but the response he gets is "I don't want to travel there."

When I heard that, I immediately thought of our vows, especially that part which states that I will travel the distance of forty miles, even barefoot on frozen ground to relieve the distress of a worthy Knight(not a direct quote for obvious reasons).

In the case cited it raises two questions. First, what is the meaning of distress in this instance? Does it relate to physical distress and economic distress only or does it have a wider meaning? We have no clue from the ritual as it simply states "distress." Perhaps the least restrictive definition is "to cause to be uneasy or upset." Certainly this would apply to the commander in question. The second question relates to what extent we are expected to go to relieve the distress of a worthy Knight. Here we have a clear and definite guideline from the ritual. We are to go the distance of forty miles even barefoot on frozen ground. It seems obvious the distance of forty miles, barefoot on frozen ground suggests the most extreme conditions. No matter what the hardship, if it is within our ability to do so we should go to the help of a distressed Knight.

It seems to me that if we are to take the vows of Knighthood seriously we will go to relieve the distress of a worthy Knight no matter what the hardship might be for us to the extent our ability permits. I believe the commander in question rightly expected a positive response from those he had asked for help. What do you think?

Again we invite your response to this or other matters you may wish to write about that are germane to Templary. Please send to Rev. Robert J. Cave, 137 Glen Drive, Ridge, NY 11961 or email to RJCAVE@aol.com.

Meet Our New Department Commanders

SIR KNIGHT MICHAEL BURKE JOHNSON

RIGHT EMINENT NORTHWEST DEPARTMENT COMMANDER 2009 – 2011

Michael B. Johnson was born in Riverton, Wyoming July 11, 1951, to Burke and Dona Johnson. He received his elementary education for five years in a two room country school at Crowheart, Wyoming and graduated from Dubois High School in 1970. Mike and his wife, Judy, live on the family ranch in Crowheart where they continue to work in the livestock industry. Mike and Judy have two sons, three daughters, and five grandchildren.

Mike was Initiated, Past and Raised in Dubois Lodge No. 53 in 1984, serving as Worshipful Master in 1991. He is currently serving as Senior Grand Stewart in the Grand Lodge of A.F.&A.M. of Wyoming.

In 1985 he joined the Fremont County York Rite bodies. He served as High Priest of Mt. Horeb Chapter No. 6 (currently serving as treasurer), Illustrious Master of Lander Council No. 4, and Commander of Hugh de Payne Commandery No. 7. Other York Rite memberships include, Holy Order of High Priesthood, Thrice Illustrious Masters of Wyoming, Emmanuel Conclave Red Cross of Constantine, Knights of the York Cross of Honor, Equality York Rite College No. 92, the Order of the Purple Cross in Houston, Texas, Vanport York Rite College in Portland, Oregon, Agnus Dei Tabernacle No. XLIV, HRAKTP, of Wyoming Chapter Order of Knights Preceptor (currently serving as treasurer), and St. Bernard Commandery No. 41 in Denver, Colorado. In 2007 he served as Grand Commander of the Grand Commandery of Wyoming.

Mike is also a member of the Valley of Sheridan Scottish Rite Bodies, Philalthes Society, 9th grade of Council Masonic Societas Rosicruciana in Cibitibus Foederatis, Royal Society of Knights Occidental, Royal Order of Scotland, St. Thomas of Acon Trinity Chapel No. 12, Grand College of Rites, and Allied Masonic Degrees in Wyoming.



Photo by John Westervelt

Knighly News

GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION Centennial Celebration

On February 22, 1910, George Washington's 178th birthday, Masonic leaders from across the nation met in Alexandria, Virginia and formed an association for the purpose of building a great memorial to honor America's foremost Freemason. February 22, 2010, the 100th anniversary of the founding of the George Washington Masonic National Memorial Association, will be a day of great festivities.

In honor of the occasion, the Conference of Grand Masters of North America, hosted by the Grand Lodge of Virginia, will be held in nearby Arlington. Delegates will attend the Association's annual Meeting and celebrate the 100th anniversary and Washington's 278th birthday at the memorial.

At the annual meeting, a new portrait of George Washington as a Freemason will be unveiled. Painted by local artist, Christopher Erney, the portrait will be a new interpretation of Washington. Prints of the portrait will be available at the meeting. Complementing the portrait is a new video. It presents George Washington as the inspiration for the founding of America and explores the founding of the George Washington Masonic National Memorial Association. Underwritten by the Masonic Charity Foundation of Oklahoma, it will be available on DVD and as a download from the Memorial's website for Masonic education.

The Memorial's new logo to commemorate the occasion was also designed by local artist Christopher Erney. The logo combines the Washington family crest with numerous Masonic symbols. Its square and compasses, taken from the Memorial's 1923 cornerstone, affirms the Association's motto "In Memoriam Perpetuam" as it supports Freemasonry in a new century of service. (see page 10)

Following the annual meeting, the International Order of DeMolay will rededicate the colossal bronze statue of George Washington in Memorial Hall and reaffirm the role of DeMolay young men in Freemasonry. The statue was a gift to the Memorial from the DeMolay, and 2010 marks the 60th anniversary of its unveiling by President and Past Grand Master Harry S. Truman.

On display during the celebration will be the trowel and gavel used at the 1793 cornerstone laying of the United States Capitol by George Washington and the 1752 Fredericksburg Lodge No. 4 Bible upon which a young Washington took upon himself his Masonic obligations.

The new White House Stones Exhibit will be inaugurated at the celebration. Each stone in the exhibit is marked by one of the Scots Masons who helped build the White House in the 1790s. The stones were discovered during the restoration of the White House by President Harry S. Truman in 1948. President Truman had the stones

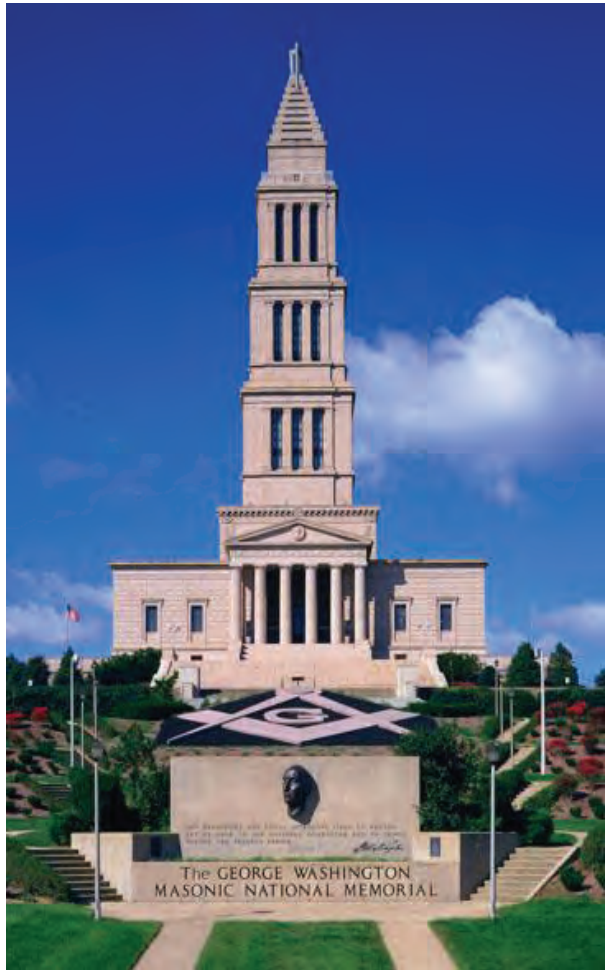
labeled, and one was sent to each U.S. Grand Lodge and other Masonic organizations. The exhibit reassembles nearly 50 stones. The exhibit also includes minute books from Lodge No. 8 of Edinburgh recording the stonemasons' marks and noting those who had "gone to America." A matching minute book of Federal Lodge No. 1 will show those Scots Masons forming the first lodge in 1793 on White House grounds. The exhibit is supported by the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, Valley of Washington, Orient of the District of Columbia and by the Grand Lodge, F.A.A.M., of the District of Columbia.

A gala reception will be held in Grand Masonic Hall, and while the annual meeting is being held, the ladies will enjoy

an entertaining program in the North Lodge Room. A centennial celebration souvenir booklet containing a brief history of the Association including historic and current photographs will be distributed and several commemorative gift items will also be available and on display.

2010 is a unique celebration year for the Memorial Association. Together we are celebrating 100 years of dedication to Freemasonry's greatest brother and honoring the countless brothers who built and sustain the Memorial. Equally important, 2010 marks a pledge of rededicated service; trusting in God that the century ahead will be filled with success and achievement. The Association shines as a bright light of Masonry as it fulfills its mission: "To inspire humanity through education to emulate and promote the virtues, character and vision of George Washington, the Man, the Mason and Father of our Country."

To learn more, please visit the Memorial's website: www.gwmemorial.org
knight templar



NEW MEMORIAL LOGO



Since its inception, the George Washington Masonic National Memorial Association has used as its logo the Washington family crest with a Masonic square, compasses, “G” emblem, and the motto “In Memoriam Perpetuam.” For a new century of service, a new logo has been created. Keeping the same elements, it enhances the Association’s Masonic identity. Virginia artist Christopher Erney began his design by enlarging the Washington family crest to make it the focus of the seal. Rather than a generic Masonic emblem, the new logo employs the one carved into the Memorial’s 1923 cornerstone. The cornerstone was laid by then president, Calvin Coolidge, and every United States Grand Master, using the same trowel as used by Washington for the United States Capitol.

The new design replaces the foliage that surrounded the crest with tools, emblems, and symbols of Freemasonry. On either side of the crest are pillars representing Boaz (strength) on the left and Jachin (to establish) on the right. The pillars are topped by terrestrial and celestial globes representing Freemasonry universal and a Freemason’s charity. Acacia vines of remembrance encircle the pillars. Complementing the globes are the sun in its glory above and the crescent moon below. Connecting the two lesser lights as the crest’s border is a cable tow. At the right, pomegranates represent abundance; on the left a sheaf of wheat represents wealth. Within the wheat are five of the six working tools. The sixth, the Square of the Master, is found resting upon Washington’s crest. The new logo is now the Association’s trestle board to labor “In Memoriam Perpetuam.” The new logo will be used in Association publications and webpages and will be available on new items in the Memorial’s gift shop.

A Chat With The Managing Editor

As you will read in the letters to the editor, we seem to be dealing with some controversial subjects. I had no idea that the “Letters to the Editor” feature would be so popular when we decided to try it. Your opinions are obviously interesting to others even if they do not agree. Just remember to be kind when you write in, especially about something somebody else says. Our readers have been very good in this respect so far, but what else would you expect of Christian Knights and Ladies?

On another subject, I have received some inquiries about the possibility of the magazine sponsoring a trip to some of the old Templar sites; not as a fund raiser but as a service to the readers. Before we consider this, I’d like to know how much interest there might be in trips of this sort. My e-mail and phone number are on page 3, if you would like to share your thoughts on this.

John L. Palmer
Managing
Editor

february 2010



Letters to the Editor



Dear SK Palmer;

The caption of the photo on page 30 of the November issue identifies the river as the Loire. I believe it to be the Vienne. Chinon is several miles above the Loire. (In 1955 I was stationed at the United States Army base about 6 miles toward Tours from Chinon.)

James D. Sloser
PC, Norwalk No. 18 (OH)

PS: I have enjoyed the Trials articles.



Sir Knight Palmer,

As you have heard many times I am appreciative of all the great changes you have made in the magazine.

I was initially disappointed that you included the lengthy letter from Sir Knight Williams in the December issue. As I read it, I found fault with virtually everything he said. Why did you give him your soap-box? Then I realized it was your genius to get Sir Knights to think about what we believe. Thanks for including it. I trust that no true Sir Knight would be taken in by his logic.

Here in Indiana, in the public ceremony for Installing Lodge officers, it is explained that a Freemason must believe in God or else the vows he took would have no meaning. I felt the same way when I repeated my vow to Jesus Christ when I became a Sir Knight.

knight templar

I'm not going to Heaven because I'm a child of God (I am), nor because God loves us all (He does), nor because I strive to live a good life (I do), nor because Jesus died on the cross for the sins of the world (He did), but because I accepted the gift that Christ made upon the cross for my sin (He did!).

Fraternally,

George P. Weister
Williamspport, IN 47993-0126

George,

I regret that I am not quite as smart as you think I am. I am just trying to be fair to everyone who has an opinion. As you can see from the next letter, all the opinions are not the same.

The Ed.



SK Palmer,

I want to commend Sir Knight Dr. Ronald O. Williams who in your last issue had the courage to state his beliefs in the Bible being an allegorical work of literature. I would have to say that I tend to support his viewpoints. I also want to state that I believe that the editor's comment related to Sir Knight Williams' contribution was uncalled for.

Although the York Rite symbolizes the Christian side of Freemasonry, the foundation of our fraternity is based on freedom of religious expression and viewpoints. For the editor to express



Letters to the Editor



his hope that Sir Knight Williams belief in salvation is correct for his own good interjects an intolerance of individual belief that contradicts the tenets of the fraternity.

How a man believes is not important. It is true that as Templars we dedicate ourselves to the defense of the Christian religion, but how we view our faith should not be questioned. An impartial editor true to his craft should know better.

Sir Knight Robert Parrish

Niles, Michigan

“Do the right thing. It will gratify some people and astonish the rest.”

Mark Twain - Freemason

Dear Sir Knight Parish;

Although I guess he didn't say it, I am sure that Samuel Clemens also knew that doing the right thing sometimes tends to attract criticism. It was not my intent to be intolerant of Sir Knight Williams' religious beliefs but merely to disagree with them. Intolerance would have dictated that I not publish his letter. I have never claimed to be impartial in the matter of Christianity. As a Freemason and as a Christian, I believe that I should never force my beliefs on another. Even Jesus Christ did not do that.

Having said that, let's keep in mind that this publication is one of an organization that predicates its membership on the Christian religion. Although I do not dis-

agree that some parts of the Bible may be allegorical, I have always believed that the sinful nature of man, the birth, life, ministry, death, resurrection, and ascension of Jesus of Nazareth, as the Savior of mankind are the essential elements of Christianity. If these beliefs were not essential to the Christian religion, then I would have difficulty differentiating it from many pagan beliefs.

Readers,

As you can see from the two previous letters, there appears to be a good deal of disagreement within our Order about the nature or perhaps definition of the Christian religion.

I believe I have said enough on the subject if not too much. If anything else needs to be said, Sir Knights, remember to say it with kindness and a loving spirit.



SK Palmer,

I have much enjoyed your articles and photos of Masonic and Knight Templar jewelry and would like to see more!

Fraternally,
David McKinney



Hello John,

I've enjoyed reading your analysis on the trials of the ancient Templars.

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In the October issue, you reported that some of the knights had answered questions at the trials that they had engaged in or were aware of behavior which we would consider today to be unbecoming of a knight; specifically the denunciation of Christ and spitting on the cross or crucifix.

I also have been doing a good deal of research and study into the history of the Knights Templar. Their initiations would have required them to dedicate themselves in the service of Christ and the upholding of Christian virtues. Their answers at the trials contradict this. The reasons for that may have been; one, their answers were given under duress; two, during their initiations, they were being "tested" on their loyalty to serving Christ; or, three, their initiations involved some type of perverted Scottish Rite initiation.

knight templar

On a final note, I think you do need to footnote your sources for your writings in order that your readers, such as me, can follow-up and further research these issues.

Sir Knight Robert V. Carabina

Sir Knight Robert,

*Since this was a series, in order to save space I cited my sources in one of the first articles. I had three primary sources: Daffoe's **Nobly Born**, Frale's **The Templars The Secret History Revealed**, and a web based translation of the **Chinon Parchment** which can be found at <http://www.inrebus.com/chinon.php>. Remember that the trials of the Templars occurred a long time before the Scottish Rite existed.*

The Ed.

Knightly News

\$200,000 Donated to Eye Foundation by Member of the Social Order of the Beauceant

By

Jeanette Rife

A donation in the amount of \$200,000.00 was bequeathed to the Knights Templar Eye Foundation by Mary Isabel Larkin, member of St. Louis Assembly No. 29. Supreme Worthy President Mrs. John A. Kleinfelder presented the check to Grand Master William H. Koon, II at the 89th Supreme Assembly in Denver, Colorado on September 23, 2009.



Mary Isabel Larkin

Mary Isabel was born February 20, 1923, in Desloge, Missouri. When she and Brentwood Larkin married, they continued to live with her folks, in the house where she was born. She and Brentwood had no children of their own, but they had nieces and nephews whom they loved. Brentwood died in 1985 after a long career working for St. Joe Lead Company as a geologist at the lead mines in the area. Brentwood was a long-time Mason and member of the York Rite and a Past Commander of DeSoto Commandery No. 56. He was very interested in and supported the Knights Templar Eye Foundation. After he died, Mary Isabel continued to care for her folks until their deaths, living in the only home she had ever known. Mary Isabel worked for 42 years for Wetterau Food Company (later known as Super Value) as a payroll clerk. She loved to travel after her retirement and took many trips with the bank tours, etc. She was good at telling stories about her travels and experiences, and everyone enjoyed listening to her.

She was initiated into St. Louis Assembly on Jan 11, 1995. She was always crocheting something and made many craft projects to give away. Mary Isabel also loved to play the piano and played for the church, many funerals, lots of Masonic installations, and our Beauceant Assembly. She also entertained at the assisted living facility when she moved there. She never took pay for her playing, and she always returned her "salary" back to the Assembly. Mary Isabel was just an ordinary little woman. She did not "flaunt" her wealth, and no one had any idea she was so wealthy. Her life was a service to others.

Knights Templar Eye Foundation, Inc.

1000 East State Parkway, Suite I
Schaumburg, IL 60173
Phone (847) 490-3838
Fax (847) 490-3777



Greetings Sir Knights,

We have just passed the midpoint of the 42nd Annual Voluntary Campaign, and I am pleased to report that as of the time of this writing we are ahead of last year's campaign. However, I must admit that much of this is due to several significant gifts which somewhat distort the level of support to date. Although grateful, we cannot count on a few extremely generous individuals to carry the load for the rest of us, and I encourage each of you to support our great Templar philanthropy to the extent you can. This not only includes monetary contributions, but the time you spend working to promote the Foundation and its work as well as organizing and holding fundraisers to benefit the Foundation.

February means Valentine's Day and EyeCare America's Valentine's Day Campaign to remind seniors that you can't put a price tag on love, friendship, or the importance of eye sight. The campaign encourages those age 65 and older to call EyeCare America's Seniors EyeCare Program at 1-800-222-EYES (3937) to see if they qualify for a free exam. EyeCare America is a public service program of the Foundation of the American Academy of Ophthalmology and is co-sponsored by the Knights Templar Eye Foundation. The Seniors EyeCare Program is designed for people who are US citizens or legal residents, are age 65 and older, have not seen an ophthalmologist in three or more years, and do not belong to a HMO or the VA. People eligible for a referral through the program receive a comprehensive, medical eye exam and up to one year of care, at no out-of-pocket cost, for any disease diagnosed during the initial exam. Volunteer ophthalmologists accept Medicare and/or other insurance reimbursement as payment in full and patients without insurance receive care at no charge.

Our partnership with the the American Academy of Ophthalmology is a real win-win for our Foundation in that it helps us to fulfill our mission of providing assistance to those who face loss of their eyesight while enhancing the visibility of Templary. We can use this increased visibility to cement our place in the community and to tell our story to non-Templar masons and members of the public at large.

Please remember that every contribution, regardless of the amount, is deeply appreciated. A contribution in the amount of \$100 entitles you to membership in the Grand Commander's Club and once contributions reach \$1000 you will be entitled to membership in the Grand Master's Club.

Sir Knights, PLEASE BE GENEROUS.

Jeffrey N. Nelson KCT, PDC,
General Chairman of the
42nd Annual Campaign
knight templar





Knights



at the Bookshelf

By

Sir Knight George L. Marshall, Jr.

David Harrison; *The Genesis of Freemasonry*; Lewis Masonic, Hersham, Surrey, England, 2009. ISBN: 978-0-85318-322-8 Price: \$31.95 Hardbound, 224 pages.

It is known that speculative Freemasonry had its origins in the guilds and lodges of the operative stone masons and architects who constructed the imposing cathedrals and abbeys in England during the medieval period and into the late 17th century. Documents such as the *Regius Manuscript* (c. 1390) and the *Cooke Manuscript* (c. early 15th century) which contained the rules and traditions of the operative masonry of the Middle Ages played an important role in the historiography and ritual formation of early speculative Freemasonry. What is not so well known, perhaps, is the role played by alchemy, Rosicrucianism, and Newtonian science in the development of speculative Freemasonry in the years immediately prior to and shortly after the formation of the Premier Grand Lodge of England in 1717.

The Genesis of Freemasonry (not to be confused with the book of the same name written by Douglas Knoop in 1947), authored by historian Dr. David Harrison, provides many interesting insights into the variety of ideas and influences that were critical to the development and propagation of speculative Freemasonry in 18th century England. The book was written as an expansion of the author's Ph.D. dissertation at the University of Liverpool in England. As

it is a scholarly work, it contains copious footnotes and references to other Masonic research which makes it a valuable tool for the Masonic researcher.

The author discusses the contributions and philosophy of the early forefathers of Freemasonry such as Elias Ashmole, Henry Mainwaring, Sir Robert Moray, and Sir Christopher Wren. Also included are the contributions of such speculative Masonic notables as Dr. John Theophilus Desaguliers, Dr. James Anderson, and William Preston as well as lesser-known gentleman Masons of the period. The author discusses the three transitions of English Freemasonry (viz., (1) the transition from operative to speculative; (2) the formation of the London Grand Lodge in 1717 and modernization of the ritual; and (3) the dissonance within Freemasonry which forced the Craft to rebuild and reconcile) and the evolution of the ethos of the Craft within these transitions. What is particularly interesting is the number of Freemasons who belonged to the Royal Society, devoted to the study and propagation of "natural philosophy" (which we today would call "science"), and the influence that Newton and his physics, as well as his studies of King Solomon's Temple, may have had on early Masonic thought

Continued on page 20



Knight Voices

Please visit the classified section of our website. These and many other listings can be found on the Grand Encampment web site at:

<http://www.knightstemplar.org/knightvoices/index>.



Many individuals, Commanderies, and other Masonic bodies have a number of interesting articles for sale which benefit the three Grand Encampment charities. Please visit the web site above to see what they have to offer.

Items for this section of the magazine may be submitted by e-mail to ktmagazine@comcast.net. Items for sale will only be published if 100% of the sale price is donated to The Knights Templar Eye Foundation, The Knights Templar Educational Foundation, or The Holy Land Pilgrimage.

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knight templar

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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.



Photo of Synagogue ruins at Capernaum, Israel copyrighted by Noel Powell, Schaumburg.



Photo of sculpture of Jesus, disciples and saints on the west font of Wells Cathedral in Somerset, England.

and ritual. Lastly, the author examines the circumstances leading to the split of English Freemasonry into four separate Grand Lodges (the “Moderns”, “Antients”, “York”, “South of the River Trent”) and how a reconciliation was effected resulting in the United Grand Lodge in 1813.

Because of the extensive scope of material presented in the book, a complete representation is not possible here. The book covers a period critical to the formation, development, and expansion of Freemasonry in the British Isles. However, its main strength, a scholarly treatment of early Masonic history up to 1813, is also its main weakness. This is not a book for the casual student of Freemasonry but more for someone already well-versed in basic Masonic history as well as English history of the period. One problem I had with the book was a seeming lack of continu-

ity throughout and some degree of digression within chapters from the theme of the chapter. The chapter on Masonic Gravestones is quite interesting but one wishes the photos of the gravestones had been enhanced to make them more legible and less dark. These things aside, however, the book is well worth the read, particularly if you have sufficient knowledge of English Freemasonry to enjoy the level of papers presented in *Ars Quatuor Coronatorum* (AQC), because this book is certainly on the same level of erudition as many articles contained in that learned journal.

R.E. Sir Knight Marshall, KCT, is a Past Grand Commander of the Grand Commandery of Alabama and is serving as Aide-de-Camp to M.E. Grand Master William Koon, II. He resides at 161 Anna Kathryn Dr., Gurley, AL 35748 and can be reached at geomarsh@yahoo.com.

Solution to Cryptic Puzzle on Page 12 of January Issue

1	S	H	U	3	T	I	N	5	P	U	6	M	A
7	M	O	8	U	E	9	K	A	I	10	S	E	R
12	B	A	N	A	L	O	N	E	S	I			
	L	X	I	K	13	B	14	M	E	D	A	L	
15	A	16	C	T	O	R	I	17	O	A	18	S	L
	Z	A	E	19	V	I	20	D	A	N	T	E	
21	E	N	S	I	G	N	22	T	S	A	R		
23	E	T	N	A	24	S	A	H	A	R	A		

DOWN

- 2. HO + AX
- 3. TEA + K
- 4. OMANI anagram
- 5. PIN double definition
- 6. ME + AS reversed
- 20

- 8. UNTIES anagram
- 10. SEE DAN'S homophone
- 11. R + ILL + E
- 12. B + LAZE
- 13. BRIGS double definition
- 16. CANT double definition
- 17. OAT + H
- 18. STAR double definition
- 19. VI + A

ACROSS

- 1. SHUT + IN
- 5. P.U. + MA
- 7. MOUSE - U
- 9. KAISER double definition
- 12. BAN + AL
- 14. MED(icin)AL
- 15. A + DOCTOR - DO
- 20. DE > ANT
- 21. EN(english) + SIGN
- 22. STAR anagram
- 23. E.T. + N.A.
- 24. S.A. + (O')HARA - O

The Masonic Enlightenment

a continuation of

Desaguliers and the Birth of Modern Freemasonry

by

Dr. David Harrison

In the 1738 edition of the *Constitutions*, the original Regulation XIII was altered to state that 'Apprentices must be admitted *Fellow Crafts* and *Masters*' which suggests that the three degrees had definitely been formulated by then.¹ The alteration of the original Regulations certainly presents the progression of Craft Freemasonry in a much clearer and precise fashion than in the original 1723 edition and suggests that at the time the first edition was published, the ritual was still in transition. The three degrees of the ritual had been mentioned by Prichard's anatomy of the Craft in 1730, *Masonry Dissected*, so the official regulation had to be altered and stated in a clearer form. The concern of the 'Premier/Modern' Grand Lodge was revealed at the front of the new 1738 edition:

*'And where'as some have written and printed Books and Pamphlets relating to the fraternity without leave of the Grand Lodge; some of which have been condem'd as pyratyical and stupid by the Grand Lodge in Ample form on 24th February 1735 when the brethren were warned not to use them nor encourage them to be sold.'*²

It was during this same meeting on the 24th of February 1735 that the plans for the new edition were put into place, knight templar

when the Brethren '*spent some thoughts upon some Alterations and Additions that might be made to the (Constitutions)*'. The Brethren of Grand Lodge seemed to have been rather concerned about an exposé called the *Free Masons Vade Mecum*, which was described as a '*silly thing, done without Leave*', though Prichard's exposé may have also been amongst the '*Books and Pamphlets*' regarded as '*pyratyical*' during this time.³ The changes in the ritual and the creation of the third degree led the 'Premier/Modern' Grand Lodge to publish a new edition of the *Constitutions*, altering the regulations with carefully reworded phraseology.

Despite the fact that pure and ancient Freemasonry consisted of 'entered apprentice' and 'Fellow Craft', the term 'Master Mason' had been in use before the development of a third degree by the new 'Premier/Modern' Grand Lodge. David Stevenson in his *Origins of Freemasonry* claims that within Scottish lodges the term 'Fellow Craft' was blurred with that of 'Master', both terms being synonymous. By the late seventeenth century however, Stevenson puts forward that the first evidence of the separation of 'Fellow Craft' and 'Master' into two separate grades appears. The Lodge of Edinburgh had traditionally been run by the 'Fellow Craft/Masters', but a power dispute between the actual working Journeyman 'Fellow Craft/Master' Masons and the organizing incorporation 'Fel-

low Craft/Masters', led many of the former to form the Lodge of Journeymen Masons in 1687. This secession, though seen as a step in the separation of 'Fellow Craft' and 'Master Mason', does not reflect any ritual developments, but the minutes of the Lodge of Edinburgh never reflect any ritual content anyway. As Stevenson points out, the incorporation masters, in the wake of a power struggle, may have developed new symbolism and secret signs to distinguish themselves from the journeyman 'Fellow Craft' Masons. Perhaps it could have been a ceremonial aspect of this new 'Master Masons' grade that Desaguliers witnessed on his 'pilgrimage' to the Lodge of Edinburgh in 1721.⁴

In Thomas Martin's *Narrative of the True Masons Word and Signs*, dated to 1659, Martin describes the 'Gripe' for both a 'Fellow Craft' and a 'Master', indicating that separate secret signs were used to distinguish both 'offices.'

This suggests that a separation of 'Fellow Craft' and 'Master' had taken place before the dispute in the Lodge of Edinburgh. The 'Gripe' of a 'Fellow Craft' is described as *'grasping their right hand in each other thrusting their thumb nail close upon the third joint of each other's first finger'*, whereas the 'Gripe' of a 'Master' is described as *'grasping their right hand in each other, placing their fore finger's nails hard upon the carpus or end of others wrists, and*

their thumb nails thrust hardly directly between the 2nd joint of the thumb and the third joint of the first finger'.⁵ These two well established secret signs indicate



This photograph was taken at St. Kentigern's churchyard at Stobo in Scotland, a village which, according to legend, is also the resting place for Merlin. The skull and crossbones symbol was commonly used by Freemason's on their gravestones throughout Scotland during this period. Photograph by Marie Shaw from *The Genesis of Freemasonry* by David Harrison.

two separate grades by the 1650's. The *Kilwinning Manuscript*, a version of the *Old Charges* dated to the same period, indicates that *'mason's should work for their masters honestly, choosing the wisest mason working on a building to be their master of works....'*, suggesting that the differences between 'Fellow Craft' and 'Master' was the traditional operative worker and manager role.⁶

Thomas Martin's Narrative describes a further hint of the relationship of 'Master' and 'Fellow Craft', when in one of the Mason's worthy oaths, it indicates *'that no Master or Fellow take an Apprentice, to be allow'd his Apprentice but for 7 years....'* again blurring the operative role of 'Master'

and 'Fellow Craft', suggesting that both 'grades' have an element of power.⁷ In later editions of the *Constitutions* it was clearly stated that *'In antient times no brother, however skilled in the craft, was called a master-mason until he had been elected into the chair of a lodge'*.⁸ This details the fact that the third degree of 'Master Mason' was part of the new Grand Lodge structure, and beforehand there was only 'Apprentice' and 'Fellow Craft', the title of 'Master Mason' only

being gained when a 'Fellow Craft' was in the 'chair' of the lodge, again hinting that a 'Master Mason' had more of a managerial status with the title given to those who presided over the lodge.

For the Speculative Masons who penetrated the operative lodges, the term 'Master' was adopted for the experienced brethren who were in charge of the lodge, hence in 1717, when the 'Premier/Modern' Grand Lodge first came together in London to choose the first Grand Master, it was '*the oldest Master Mason*' described as '*being the Master of a Lodge*' who proposed the list of candidates and invested the new Grand Master.⁹ The term or grade of 'Master' seems to have been used in Speculative Masonry in the same way as in operative masonry, as a 'promotional' office, chosen by the 'Fellow Crafts' to be in charge of their lodge. The ritualistic or ceremonial content surrounding the grade is a mystery though the development of the third degree by Desaguliers in the 1720's was influenced by various sources.

The resurrection and necromancy themes displayed in the third degree act as the culmination of the dramatic ritual and certainly produced a profound finale to the educational journey of the new Freemason. In essence, the Hiram story which is revealed in the ritual, is a traditional tragedy, though deeper mysterious themes are embedded within the three degrees. The re-birth or 'raising' of the 'Master Mason' from a grave which features the skull and crossbones set within an atmospheric, candle-lit lodge room suggests images of alchemy, magic, necromancy, and immortality and seems to be contradictory to the philosophical outlook of Desaguliers. But when reminded that Newton was an alchemist obsessed knight templar

with Solomon's Temple and its purported divine measurements, one can identify with Desaguliers, as a disciple of Newton, that he could adopt such imagery and symbolism as the basis for a third degree.

To be continued next month

End Notes

¹ Anderson, *Constitutions* 1723 & 1738, 160.

² Ibid. This statement is displayed in '*The Sanction*' of Anderson's 1738 edition of the *Constitutions*.

³ See A. Whitaker, *An Introduction to the history of No.4 The Royal Somerset House and Inverness Lodge*, London, 1928. Also for the early minutes of the 'Premier' Grand Lodge see Anderson, *Constitutions*, 1769, 228.

⁴ Stevenson, *Origins of Freemasonry*, 151-2. The confusion over 'Master', 'Master Mason' and the 'Master's Part' is discussed by The Rev. R.Tydemann, '*Masters and Master Masons: A Theory of The Third Degree* (The Prestonian Lecture for 1971), AQC, (1971), 84, 187-208.

⁵ '*Narrative of the True Masons Word and Signs by Thomas Martin, 1659*', transcribed by Joanna Corden, taken from the *copy Register Book*, Royal Society, London; Ref; RBC/9 240-252 & RBO/9 199-210.

⁶ Stevenson, *Origins of Freemasonry*, 6-7.

⁷ '*Narrative of the True Masons Word and Signs by Thomas Martin, 1659*', transcribed by Joanna Corden, taken from the *copy Register Book*, Royal Society, London; Ref; RBC/9 240-252 and RBO/9 199-210.

⁸ Anon., *Constitutions of the Antient Fraternity of Free & Accepted Masons Under the United Grand Lodge of England*, London, 1919, 7.

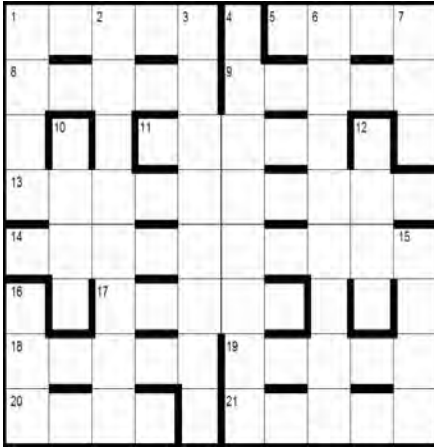
⁹ Anderson, *Constitutions*, 1769, 198.

Dr. David Harrison is a history lecturer, having completed his Ph.D. on the history of Freemasonry in 2008 at the University of Liverpool. The thesis was published by Lewis Masonic titled *The Genesis of Freemasonry* and is available at all good book outlets. The author can be contacted via the Lewis Masonic website: www.lewisasonic.co.uk.

CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



DOWN

1. Con gets miniature secret camera (4)
2. Tops sound of finishing touch (8)
3. Divider of Spanish garbage (8)
4. Chapeau of Chester led to tomahawks (8)
6. High time to be getting up a revolution (8)
7. Primal urge in sports extremes (3)
10. Chain shrieks from wildcat (4)
12. Victory in Europe in a bloody vessel (4)
15. Short garden tool used on feet (4)
16. Wife of Mister Solomon (3)

ACROSS

1. Bags fires (5)
5. Sued wildly for payment to Commandry (4)
8. Hold by Cleopatra's two foreparts, a snake (5)
9. Computer for the teacher (5)
11. Alabama sailor found sacred table (5)
13. Fraternal bonds of soothsayer's neckwear (6,4)
14. Opposite against the sibling (10)
17. Eight musicians oddly once holiday in Vietnam (5)
18. Flush clean by first radial sine randomization (5)
19. Sidekick got into fight on tolerance (5)
20. Lose fur in tool room (4)
21. Muffled two-wheeled electric scooter makes smooth transitions (5)

The author is a Knight Templar who follows Cryptic Crossword tradition by setting puzzles under a crucinym, choosing Loki, the Norse god of mischief. If you would like detailed instructions on how to solve Cryptic clues, Loki would be happy to oblige. Contact him at <okl.loki@gmail.com> or at 2501 W. Zia Rd., #6104; Santa Fe, NM 87505.

SIR KNIGHT EARL WARREN

From Golden State Grand Master to Governor and Chief Justice

By
Sir Knight Ivan Tribe

In the middle decades of the twentieth century, no well-known American Mason was more celebrated than Harry S. Truman, who rose from haberdasher to Missouri Grand Master, Senator, Vice President, and ultimately President. Not far behind Brother Truman in terms of impact was Sir Knight Earl Warren who also served as a Grand Master, state Attorney General, Governor, and Chief Justice of the United States Supreme Court. Both men came from modest origins, joined lodges before they were thirty, and joined the military during World War I. But in other respects—except that both men ran for Vice President—their careers took different paths. Assuming that the Truman story is better known, this article examines the life and career of Sir Knight Warren.

Earl Warren was born in Los Angeles on March 19, 1891, the son of Scandinavian immigrants. His father labored for the Southern Pacific Railroad and had once lost his job through participation in labor disputes. The Southern Pa-

cific came under frequent criticism from political reformers for its corporate and near monopolistic power. Although the young Warren later worked as a “call boy” for that company, he became a critic of that firm and tied his early political wagon to that of Progressive-Republican Sir Knight Hiram Johnson (see article in *Knight Templar*, October 2004). At home,

Earl’s parents, who had moved to Bakersfield, taught him the values of temperance, hard work, self-sacrifice, and education.

Earl Warren left Bakersfield in 1908 to attend the University of California at Berkeley. Upon receiving his B. A. in 1912, he entered law school from which he graduated in 1914. While in law school the student exhibited a maverick streak by working part-time for a legal firm in violation of rules and by re-

fusing to speak in class. Warren argued that passing the exams was sufficient. Earl passed the tests but found “lawyer-ing” to be a disappointment. So when the United States entered the World War, he joined the army and rose to the



rank of first lieutenant by the time of his discharge on December 18, 1918.

Following a short visit with his family, the young veteran went to Oakland where he took a \$7.00 a day job as a court clerk. Over the next few months he took his blue lodge degrees in Sequoyah Lodge No. 349. Raised to the sublime degree of Master Mason on November 1, 1919, Warren joined the Scottish Rite in Oakland that same December. He held offices in Sequoyah from 1922 and served as Master in 1928. As a Noble of Aahmes Shrine Temple in Oakland, he would serve as Potentate in 1933. However, his most notable fraternal service came later.

When Brother Warren first became a Mason he worked as a deputy city attorney for the city of Oakland and the following year became a deputy Alameda County attorney. While in this position he courted and married in 1925 a young widow, Nina Palmquist Meyers, who had a son. The Warrens subsequently had five additional children. After the Alameda County Attorney resigned, Earl Warren received the appointment to fill out his term and in the fall of 1926 won election to the first of three full four-year terms to the office.

During his twelve years as a prosecutor, Brother Warren earned a reputation for fighting crime and corruption second to none in the entire country. Hard work, honesty, and encouragement of scientific

law enforcement became his by-words. Critics might have added ruthlessness to those words as well. His successful prosecutions included that of Alameda County Sheriff, several deputies, prostitution rings, gambling, and other activities associated with organized crime. Warren also pushed hard for better training of police officers and more scientific study of evidence. The prosecutor also came down relentlessly



on labor radicals, a recurring issue in California dating from the early years of the century. Such was Brother Earl's acclaim that according to a biographical sketch by scholar Paul Finkelman, "by the mid-1930s, Warren was probably the best-known district attorney in the United States, with

a reputation that far exceeded the prestige or power of his office." Concurrently, across the continent in the same decade, another young prosecutor Brother Thomas Dewey (of Kane Lodge No. 454 in New York City) was also making a name for himself as a crime fighter. Later they would become presidential-nominee rivals and in 1948 running mates.

Meanwhile Earl Warren's Masonic career continued unabated. Between 1928 and 1933, he served on a variety of Grand Lodge committees. Elected Senior Grand Warden in 1933, he moved up to Deputy Grand Master in 1934 and thence to Grand Master in 1935. During his term in office, membership in the Grand Lodge numbered about 128,000. As Grand Master he endeavored to visit smaller lodges in more remote parts of the state and also in Hawaii (under the jurisdiction of California at the time). He reported warm welcomes wherever he went. He took a strong position against gambling within lodges which may have been his most remembered stand. Taking note of the rise of totalitarian governments abroad in Italy, Germany, Russia, and Japan, as part of his annual message, Warren noted prophetically:

"They rarely call these autocracies by the same name but . . . they are the same thing in that they are the opposite of free government and human liberty becomes dead. When free government dies, Masonry dies with it, and in all of these countries today, their lodge rooms are dark, their property has been confiscated, our brethren are persecuted for their beliefs, and all men are denied the freedom of speech, of assemblage, of the press, and of religion—these rights, which to Americans . . . are the very es-

knight templar

sence of life itself. In all of these countries we now find war or frantic preparations for war . . . and as such to plant the heel of ruthless government upon the chests of their weaker neighbors. . . . Let us love it and cherish [our freedom] as we do few other things and let us pledge . . . Masonry to its principles as strongly as did our brethren who did so much to bring it [the USA] into being."

With his term as Grand Master drawing to a close, Warren continued to be an active Mason. At some point, he joined Oakland Chapter No. 36, Royal Arch Masons; Oakland Commandery No. 11, Knights Templar; and St. Phillip Conclave No. 23, Red Cross of Constantine. In 1938 he served as Master of Rose Croix and in 1945 after he had become governor of the Golden State as presiding officer of the Lodge of Perfection. By that time, he had already been coroneted with the 33rd degree A. & A.S.R., S.J. on December 23, 1941.

Meanwhile in 1938, Brother Warren sought and won election as California Attorney General. Under the unique California system of cross-filing he actually won in the Republican, Democratic, and Progressive primaries. With such strength he won a roughly 4 to 1 victory in the fall election over a hapless opponent named Karl Kegley. As the state's chief law officer, he continued to vigorously combat organized crime, political corruption, and vice activity. Warren also opposed alien ideologies of both left and right. After the attack on Pearl Harbor, he strongly favored the federal internment of Japanese-Americans. In later years after his retirement, Warren conceded that this action had been "regrettable."

In 1942, Brother Earl Warren chal-

lenged incumbent Democrat Governor Culbert Olson of whom he had been a frequent critic. The candidate won the GOP primary easily and even took nearly 45% of the Democratic vote making him a comfortable winner (57%) in November. He would go on to be elected Governor three times serving over ten years in the office. As the Golden State's chief executive, Brother Warren generally followed a moderate path in the style of his early idol, Hiram Johnson. In retrospect some of his moderation seems odd. For instance, during the "McCarthy era" he opposed loyalty oaths for University of California Professors, but favored them for other state employees, signing such a bill into law.

Following Warren's overwhelming victory for a second term, presidential rumors soon followed for a popular governor of the second largest state. Losing out to New York's Tom Dewey, he accepted the second spot on the ticket. In a spirited four-way contest in which all the presidential candidates were Masons (as well as two of the Vice Presidential nominees), the Republican early lead faded, but the GOP made their best showing since 1928 garnering 189 electoral votes in losing to Truman and taking back such states as New York and Pennsylvania that had been in the FDR camp.

In 1950, Brother Warren easily won a third term and again had presidential ideas, but like the other GOP hopefuls had little chance against Dwight D. Eisenhower. The retired general won an easy victory and promised Warren "the first vacancy on the Supreme Court." When Chief Justice Fred M. Vinson (of Apperson Lodge No. 195 in Louisa, KY) died on September 8, 1953, the President chose Warren within days as an interim ap-

pointment. He then won Senate confirmation on March 1, 1954.

Earl Warren came to the court at a crucial time. The case of *Brown v. Board of Education of Topeka* concerning racially segregated schools had come up for consideration. In a decision that still stirs emotions in some circles, Sir Knight Warren managed to steer a potentially divided court into making a unanimous decision. At the same time the Chief Justice realized that it would take some time to be fully implemented. As a result "all deliberate speed" could sometimes be what seemed rather slow. In many parts of the Deep South nearly two decades elapsed before school integration became a reality.

The era of what became known as "the Warren Court" (1953-1969) were years of rapid social and economic change in American society. The *Brown* case turned out to be the first of many decisions that carried more than a spark of controversy. Several of these involved providing increased protection for the rights of the accused. For instance *Mapp v. Ohio* (1961) threw out evidence obtained without a warrant, *Gideon v. Wainwright* (1963) required courts to appoint defense attorneys for accused felons who could not afford lawyers, and *Miranda v. Arizona* (1966) forced police to inform persons being arrested of their rights. In the words of historian George B. Tindall, such decisions upset numerous "middle class Americans who resented . . . the federal government's excessive protection of the 'undeserving.'" During the sixties the ultraconservative John Birch Society began placing numerous "Impeach Earl Warren" billboards across the fruited plain.

Other decisions also led to sweeping

changes in society. *Engel v. Vitale* (1962) banned state sanctioned school prayer. *Loving v. Virginia* (1967) struck down a law that forbid inter-racial marriages. *Griswold v. Connecticut* (1965) struck down state laws that banned use of birth control devices or pills that created precedent for several later cases based on “a right to privacy.” In *Baker v. Carr* (1962) and *Reynolds v. Sims* (1964) the Court first declared that state legislative districts not based strictly on population were unconstitutional and in the second mandated the “one man one vote principle.” Sir Knight Warren himself considered *Baker v. Carr* his most significant case.

With advancing age, Brother Warren chose to retire from the Supreme Court in June 1969. After leaving the Court he lectured, gave public speeches, and wrote his memoirs. He passed to “the celestial lodge above” on July 9, 1974. His widow lived a full century dying in 1993.

In retrospect Sir Knight Earl Warren’s judicial legacy, while increasingly accepted as part of the American mainstream, remains controversial in many circles. Few would argue that he ranks second only to Brother John Marshall as the most important Chief Justice. Ironically, as Governor he was seen as a uniter, but as what many called “the Super Chief,” he was a divider. However, in many respects it seems ironic that a man, who in his personal life exemplified the old fashioned American virtues, did so much—for better or worse—to alter and change them.

Further Reading: Those who wish further examination of Sir Knight Earl Warren and his life may want to consult his own *The Memoirs of Earl Warren* (Doubleday, 1977); G. Edward White, *Earl Warren: A Public Life* (Oxford U. Press, 1982); and Lucas A. Powe, Jr., *The Warren Court and American Politics* (Harvard U. Press, 2000). For his Masonic records I am indebted to Bro. Adam Kendall of the Henry Wilson Coil Library and Museum of Freemasonry at the Grand Lodge of California in San Francisco, a 2003 article in *The California Freemason*, and William R. Denslow, *10,000 Famous Freemasons* (1961), Vol. IV, pp. 297-298.

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Sir Knight Tribe is a professor emeritus of history at the university of Rio Grand in Ohio, and a holder of the KCT, KYCH, and 33°. He has been a regular contributor to the *Knight Templar* magazine for many years and resides at 111 E. High Street, McArthur, OH 45651.

The Siege of Ascalon

By

Stephen Dafoe

The following article, part three in a series on Templar battles, is excerpted from the book *Nobly Born: An Illustrated History of the Knights Templar*.

On 25 January 1153 the Commander of the City of Jerusalem, along with the ten knights under his command, was guarding the True Cross as an army of Templars, Hospitallers, seculars, and ecclesiastics made the march toward Ascalon. The massive army arrived at the walls of the port city with as many siege towers as King Baldwin could gather for the war that lay ahead.

Ascalon was situated on the Mediterranean coast, and its fortifications were like a half circle; the radius on the shoreline and the semicircle on the landside facing eastward. William of Tyre described the city as being like a basin that sloped seaward, girded round with artificial mounds, on which were built walls, studded with towers. The stone work, according to William's account, was held together with cement, which made them very strong. There were also four gates in the circuit of the city's walls, and one wall was flanked by two high towers.

The Franks besieged the city for months, their number added to at Easter with the arrival of pilgrims, including many knights and sergeants. The Fatimid garrison at Ascalon was aided in June by the arrival of troops from Egypt who had come by ship

to bring fresh supplies. With fresh forces on both sides of the battle the siege continued on through the summer.

The largest of the Franks' siege towers was so big that it rose a good distance above the city walls and allowed the Christians to rain volleys of missile fire down on the city with greater precision and accuracy.

On the evening of 15 August, some members of the garrison snuck outside and set the massive tower ablaze. However, they did not allow for the direction of the wind and soon the flames were not only destroying the tower, but weakening the city's walls. The next morning the walls had become so weakened from the heat and several months of Christian battering that they collapsed, creating a breach that gave the Franks their first opportunity in nearly seven months to capture the city. When the dust began to clear, the Christians were greatly excited that a victory was at hand and immediately picked up their arms to enter the breach. However, Bernard de Tremeley, who had succeeded Everard des Barres as Master of the Temple when the later resigned his post in 1152, arrived at the wall first along with a number of his Templars.

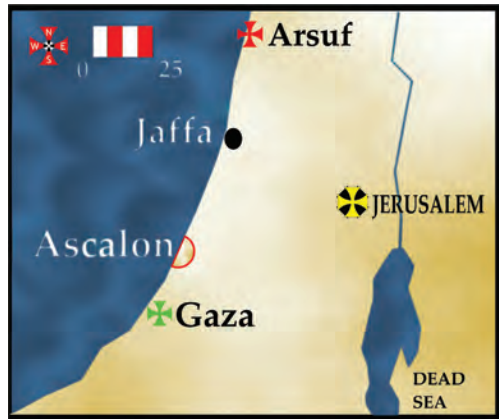
In his account of the siege, William of Tyre said that de Tremeley would not let anyone into the breach except his own men so that they could have first pick in obtaining the spoils of war. Although William was in France during the actual siege of Ascalon and writing as much as a quarter century after the actual event, the custom at the time was still the same as it had been when Ascalon was besieged. Whenever a city was captured by force, whatever a man seized belonged to him and his heirs in perpetuity. So there was certainly precedent for the practice among secular knights, and although the Templars were vastly different to secular knights in many ways, it is reasonable to assume that de Tremeley would have wanted to obtain as much reward for his Order's efforts as possible. In fact the papal bull *Omne datum optimum* had among its many privileges expressly given the Templars the right to keep booty captured from the Muslims, and it is certain the Templars would have taken full advantage of this privilege.

De Tremeley entered the breach with about forty of his Order, and it was said that those who remained outside the breach did so to keep others from getting in until the Templars got their share of the booty. Unfortunately for de Tremeley and his men, forty Templars, no matter how well trained, were no match for the awaiting garrison who slew the invaders to a man as soon as they realized that the odds were in their favour. Realizing that no further Christians were following, they moved quickly to secure the breach by piling beams and other pieces of good sized timber across the knight templar

hole. As the fire of the previous night had now died out, they once again resumed their positions in the towers and renewed their defense immediately.

Soon the Muslims were not the only ones looking down on the Christians from above – the slain Templars were tied to ropes and hung over the city's walls to taunt the Christians.

As was often the case in medieval warfare, a truce was called so that each side could bury its dead. Although the



battle later resumed, the Muslims had soon had enough, and terms of surrender were sought. The Christians accepted the proposals and gave the citizens of Ascalon three days to vacate the city. They were gone within two, and the captured city was given to Baldwin's younger brother Amalric.

Although it would be easy to accept William of Tyre's assertion that Master Bernard de Tremeley and his Templars acted in their own interests at Ascalon, his is the only account of the battle to make such a claim. Given that William

was not an eyewitness to the events and did not always see eye to eye with the Templars, it is possible that his account, derived from second hand sources, was manipulated to deliver his own message. What is known is that the Templars lost a number of men during the siege including their Master Bernard de Tremeley.

Once again, as they had several times previously, the Order assembled thirteen of their number to elect a new Master and this time chose the Order's Seneschal, Andrew de Montbard, perhaps the last of the Order's founding members, to be the Templars' fifth Grand Master.

Sir Knight Stephen Dafoe is a freelance writer, author, and publisher who lives in Alberta, Canada. He is Past Grand Historian of the Sovereign Great Priory of Canada and is currently serving on the editorial review board of the *Knight Templar* magazine. He is author of *Nobly Born: An Illustrated History of the Knights Templar* and *The Compasses and the Cross: A History of the Masonic Knights Templar*. He also coauthored *The Warriors and the Bankers* and *The Knights Templar Revealed*. He is the founder of TemplarHistory.com.
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Last month, we published the 2009 recipients of the Knight Templar Cross of Honor. One was omitted as follows:

Carlo A. Hilario
Rajah Commandery No. 20
Philippines



- 750-754 J. B. Hitt, II**
Louisville DeMolay Commandery No. 12
Louisville, KY 9-Nov-2009
Original and 4 Bronze Clusters
- 755 Henry George Scanlan, Jr.**
Plains Commandery No. 11
Baton Rouge, LA 12-Nov-2009
- 756 Royce H. Taylor**
Damascus Commandery No. 8
Pine Bluff, AR 19-Nov-2009
Bronze Cluster
- 757 James Edward Gregory, Jr.**
McKinney Commandery No. 34
McKinney, TX 23-Nov-2009
- 758 Harry F. Powell**
McKinney Commandery No. 34
McKinney, TX 23-Nov-2009
- 759 Russell L. Compton**
Mt. Hope Commandery No. 22
Mt. Hope, WV 14-Dec-2009



Beauceant News

Westminster Assembly No. 245, MD, Social Order of the Beauceant, recently celebrated their 35th Anniversary with a dinner for Members, Family and Friends at Johansson's Restaurant in Westminster.



Charter Members Left to Right : Mrs. Reginald E. Grose, Mrs. Carl J. Wisner and Mrs. Joseph F. Chalker. Not pictured Mrs. Stanley G. Harrell.



Past Presidents – Left to right – Seated – Mrs. Eric L. Woolman; Mrs. Edward Thatcher, III; Mrs. David L. Alcon, Past Supreme Worthy President; Mrs. Joseph F. Chalker, Supreme Recorder Emeritus. Standing – Mrs. David W. Theilman; Mrs. Howard E. Roe; Mrs. William J. Baldwin; Mrs. H. Cassell Roop; Mrs. Carl J. Wisner; Mrs. Kurt S. Wood; Mrs. William A. Markley; Mrs. Owen Henry.

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

IN MEMORIAM



Glenn N. Marshall
Iowa

Grand Commander 1993
Born: September 21, 1928
Died: November 30, 2009

Lawrence Albert "Larry" Blanchard
Wyoming

Grand Commander 1981
Born: November 18, 1935
Died: December 14, 2009
Right Eminent Northwest
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