



Knight Templar

VOLUME LVI

APRIL 2010

NUMBER 4

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<http://www.knightstemplar.org>

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Knight Templar

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William H. Koon, II
 Grand Master

Sid C. Dorris, III
 Grand Generalissimo and Publisher
 2007 Brenthaven Drive
 Mount Juliet, TN 37122

Address changes or corrections and all membership activity including deaths should be reported to the Recorder of the local Commandery.

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

Magazine materials and correspondence to the editor should be sent in electronic form to the managing editor whose contact information is shown above.

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Lawrence E. Tucker
 Grand Recorder

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

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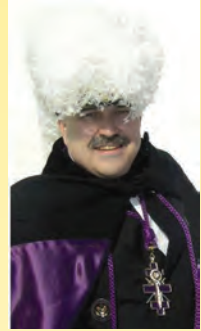
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Grand Encampment Web Site: <http://www.knightstemplar.org>

Grand Master's Message

Easter is the single most important Christian event on the Templar calendar. Without the events surrounding Easter, Templary would never have been created. During this special time, we take pause for reflection as to how we are living our lives and conducting our affairs by the example left by our Lord and Savior, Jesus Christ.



While we reflect, we are reminded that this year's eightieth Grand Encampment Easter observance marks a milestone of our fellow Templars coming together in the Washington, D.C. area. On this landmark occasion, it is my privilege to tell you that plans are being laid whereby a second Grand Encampment Easter observance will be held on the west coast for Easter 2011. Two Easter observances, one on each shore, held on the same day will be a "first time" event for Templary. More information about this monumental event will be forthcoming.

Many things have changed in the last eighty years since we first celebrated Easter in Washington. The first service was held in the Arlington National Cemetery, and we continued there until 1983 when it was moved to the George Washington National Masonic Memorial. The headquarters hotel was the Hotel Washington overlooking the White House. Today we are at the Hilton Alexandria Mark Center which is much nearer to the location of the service.

Since those early days, not only has the service grown and evolved, but your Grand Encampment has evolved from being American Masonic Templary into literally a world-wide order. After the events of the 64th Triennial in Roanoke, the sun never sets on Templary under our banner. Our fellow Templars now confer our orders in Spanish, French, Portuguese, Italian, and Romanian as well as in English. But no matter what language they speak or where they live, they are our brothers doing the same work we do with enthusiasm for our order as we all share in Easter remembrances around the world.

As I join with the Grand Encampment officers at the George Washington National Masonic Memorial this Easter for the eightieth observance in our history, I will remember that we are now a world-wide order under the banner of Christ. On behalf of the officers of the Grand Encampment, I wish you a most happy Easter.

Fraternally,



A handwritten signature in black ink that reads "William H. Koon, II".

William H. Koon, II, GCT
Grand Master

Remaining Annual Communications of the Grand Commanderies

Arizona, Scottsdale, August 19, William H. Koon, II, Grand Master
California, Bakersfield, April 25-28, Duane L. Vaught, Grand Captain General
Colorado, Colorado Springs, September 9-11, Michael B. Johnson, Department Commander
Connecticut, Rocky Hill, April 17, Robert J. Cave, Grand Prelate
Florida, Lake Mary, April 17, Terry L. Plemons, Department Commander
Georgia, Macon, May 2-4, Sid C. Dorris, III, Grand Generalissimo
Idaho, Moscow, April 23, William H. Koon, II, Grand Master
Illinois, Springfield, July 31, David D. Goodwin, Deputy Grand Master
Indiana, Indianapolis, April 22-24, Duane L. Vaught, Grand Captain General
Iowa, Ames, June 3-5, Sid C. Dorris, III, Grand Generalissimo
Italy, Montecatini Terme, May 5-10, William H. Koon, II, Grand Master
Kansas, Manhattan, April 9, Robert J. Cave, Grand Prelate
Kentucky, Lexington, September 16-18, Duane L. Vaught, Grand Captain General
Louisiana, Alexandria, April 12-13, William H. Koon, II, Grand Master
Maine, Portland, April 24-25, Lawrence E. Tucker, Grand Recorder
Maryland, Westminster, October 22-24, Sid C. Dorris, III, Grand Generalissimo
Mass./R.I., West Springfield, Mass., October 16, Robert J. Cave, Grand Prelate
Mexico, Mexico City, November 6, Richard S. Butterfield, Department Commander
Michigan, Bay City, August 20-21, William J. Jones, Past Grand Master
Minnesota, Willmar, June 24, Sid C. Dorris, III, Grand Generalissimo
Mississippi, Meridian, May 6-8, James M. Ward, Past Grand Master
Missouri, Lake of the Ozarks, May 14-16, James M. Willson, Jr., Grand Treasurer
Montana, Billings, June 4, Duane L. Vaught, Grand Captain General
Nebraska, Columbus, April 10, David M. Dryer, Department Commander
Nevada, Sparks, June 8, David D. Goodwin, Deputy Grand Master
New Hampshire, Manchester, May 8, David D. Goodwin, Deputy Grand Master
New Mexico, Albuquerque, April 15-17, Richard S. Butterfield, Department Commander
New York, Albany, September 17-19, David D. Goodwin, Deputy Grand Master
Ohio, Columbus, October 7-9, William H. Koon, II, Grand Master
Oklahoma, Oklahoma City, April 22-24, William J. Jones, Past Grand Master
Oregon, Canyonville, April 10, David D. Goodwin, Deputy Grand Master
Pennsylvania, Erie, May 20-23, Duane L. Vaught, Grand Captain General
Philippines, Manila, October 16-17, Richard L. Lasswell, Administrative Aide for the Philippines
Romania, April 1, David D. Goodwin, Deputy Grand Master
South Dakota, Pierre, September 17-18, David M. Dryer, Department Commander
Tennessee, Nashville, April 30-May 1, James M. Ward, Past Grand Master
Texas, Kerrville, April 16-19, William H. Koon, II, Grand Master
Utah, Salt Lake City, May 8, Richard S. Butterfield, Department Commander
Vermont, Killington, June 7, William J. Jones, Past Grand Master
Virginia, Charlottesville, May 6-8, David D. Goodwin, Deputy Grand Master
Washington, Leavenworth, May 19, David D. Goodwin, Deputy Grand Master
West Virginia, Wheeling, May 21-22, Duane L. Vaught, Grand Captain General
Wisconsin, Green Bay, June 16-19, Robert K. Cronk, Department Commander
Wyoming, Thermopolis, September 17-18, Sid C. Dorris, III, Grand Generalissimo
knight templar

Prelate's Chapel

by

William D. Hartman, Chairman, Religious Activities Committee of the Grand Encampment

Do you remember a teacher's quiz in Sunday School and the giggling when the teacher asked; "Does anyone know what the shortest verse in the Bible is?" Of course, it's in John 11, as Jesus stood by the tomb of his friend Lazarus; "Jesus wept." It's a touching moment that shows the complete humanity of our Lord as he felt the loss of a friend to our last enemy, death! How often have we stood by the graveside of a parent, aunt, uncle, or friend and have wept? The loss is real, and the grave is a realistic reminder that no matter how we live our lives in this world, our enemy, death, takes it all away. Or does he?

Lazarus' sister had chided Jesus that day, telling him that if he had come to Lazarus' side when he knew that he was sick, Lazarus would not have died. Martha knew that Jesus could heal the sick; he had done so many times before. Martha believed that her brother would not have died if Jesus had been there, but now it was too late; they had buried him four days earlier. Jesus looked directly at Martha and asked her if she believed that she would see Lazarus again. And she did as she was part of the Jewish religious sect that did believe in an after-life, a general resurrection at the end of time. Then Jesus said some of the most important words in his ministry; "I am the Resurrection and the Life. ... He that believes in me shall never die! Do you believe this?"

A haunting question, isn't it? Do we really believe that "whosoever believes in Him shall not perish?" I think it is a very hard concept for us to accept. After all, I have never seen anyone come out of a grave and live again! Have you?

We know that Jesus died and was buried. We know that no one expected to see him alive again. We know that the women came to the tomb on Sunday morning hoping that someone would roll away the stone and let them go in, wash the body, and wrap it in cloths since they did not have a chance to do it when he died (they couldn't break the Sabbath rule of no work). We know that when they got there, the stone was rolled away, and the body was gone. Mary remained behind, weeping, because someone had stolen the body of her Lord. I guess we could have another "short verse"—"Mary wept." Obviously, she didn't believe in seeing the dead alive again. She turned to ask the gardener who approached her if he knew where the body was. His response was one word; "Mary," the tears from her eyes cleared at the familiar sound of her name being spoken by the man she loved, and she fell down on her knees before him.

What does it take to convince us that our last enemy, death, has been conquered by our friend, our brother, our Lord Jesus? Yes, we weep at the graves of loved ones. Yes, we hope to see them again, but are we convinced of it? Do we really believe it? Or are we like Martha by the grave of her brother? Mary at the tomb of Jesus? Weeping because our loved one is gone, and we shall never see them again?

Easter is not a holiday. It is the holiest of holy days simply because God, through His Son Jesus, has declared victory over our last enemy, death. Martha and those around her saw Lazarus walk forth from his tomb to live again. Mary, the disciples, and thousands of others saw Jesus after he had been crucified and buried, living again to convince all people for all time that our Lord and Savior holds the keys of hell and death, and because He lives, we too shall live. DO YOU BELIEVE THIS?

Meet Our New Department Commanders

SIR KNIGHT WILLIAM B. BRUNK

RIGHT EMINENT MID-ATLANTIC DEPARTMENT COMMANDER 2009 – 2011

After spending his formative years in Charlotte, Bill graduated in 1967 from the University of North Carolina at Chapel Hill with a degree in chemistry and went on to receive a Doctor of Dental Surgery degree followed by graduate training in the specialty area of orthodontics. Bill moved to Raleigh where he has been engaged in the private practice of orthodontics ever since.

With a deep interest in being of service to his fellow man, Bill began treating indigent patients at the Wake County Department of Public Health on a part-time basis and was instrumental in founding a program that helped train orthodontic graduate students in managing orthodontic care in the public health arena. He became a part-time instructor of Clinical Orthodontics at the school of dentistry and served his profession as President of the North Carolina Association of Orthodontists in 1994.

Bill's main interest, besides his family and his work, revolves around his activities with the fraternity of Freemasonry in which he became active some twenty-nine years ago. He was raised a Master Mason on November 15, 1980, and served his lodge as Master in 1986. He was appointed Grand Steward of the Grand Lodge of North Carolina in 1987 and was elected and installed Grand Master of the Grand Lodge on April 20, 1994. After joining the Raleigh Scottish Rite Bodies in 1984, he received the rank and decoration of Knight Commander of the Court of Honour in 1989 and was coroneted a 33° Inspector General Honorary in 1993. He was appointed Deputy of the Supreme Council for the Orient of North Carolina in 1998 and was elected to serve as an active member in 1999. He currently holds the office of Grand Orator.

Having joined the Raleigh York Rite Bodies in 1987, he received the York Rite Meritorious Service Award in 1992, was elected Grand Warder of the Grand Commandery of Knights Templar of North Carolina in March 1998, and eventually served as Grand Commander, being installed in March of 2006. He is a member of the Masonic Societas Rosicruciana in Civitatibus Foederatis and currently serves the High Council as Senior Deputy Supreme Magus. He is on the board of directors of the Scottish Rite Research Society and has served as President of that organization since 2002.

Other Masonic affiliations and memberships include Amran Shrine Temple, Royal Order of Jesters, Order of the Eastern Star, Red Cross of Constantine, Allied Masonic Degrees, Knight Masons, Royal Order of Scotland, York Rite Sovereign College (OPC), and the Council of Nine Muses.

In recognition of his many civic contributions, Bill was presented the Outstanding Individual Volunteer Service Award by Governor James B. Hunt in 1983 and again in 1992 by Governor James G. Martin. Sir Knight Brunk and his wife, Sharyn, who is the founder and president of a computer software development firm, have four adult children and seven grandchildren.



Photo by John Westervelt

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Grand Encampment Membership Awards



765 Darrell Wade Gifford
Ivanhoe Commandery No. 18
Jonesboro, AR 28-Dec-2009

766 Raleigh C. Foster
Louisville DeMolay Commandery No. 12
Louisville, KY 28-Dec-2009
Bronze Cluster

767 John M. Neece
Hospitaller Commandery No. 31
Jacksonville, IL 15-Nov-2009

768 Vincent Joseph Faraci
Milford Commandery No. 11
Milford, MA 6-Jan-10

769 Don Radloff
Ascalon Commandery No. 25
Waterloo, IA 20-Jan-2010
Bronze cluster



Knighly News

The presentation of a \$40,000.00 Knight Templar Eye Foundation research grant was made to Dr. Kango-Singh of the University of Dayton on December 1, 2009. This grant will enable her to pursue her research using fruit flies as there are many similarities between the eye of a fruit fly and the human eye. The life cycle of the fruit fly is very short which enables her to gain information much more rapidly than by any other means.



Pictured are Dr. Daniel J. Curran, President of the University of Dayton; Dr. Singh; and Right Eminent Grand Commander of Ohio, S. Thomas Ramsay.

IN MEMORIAM



Raymond A. Lancaster
Nebraska
Grand Commander 1976
Born: December 29, 1919
Died: February 7, 2010

Solution to Cryptic Puzzle on Page 20 of March Issue

1	T	O	O	L	R	S	C	R	E	W			
	7	F	B	B	E	E	L	I	N	E			
9	B	E	A	U	C	E	A	N	T	S			
		10	M	E	A	11	D	Y	12	V	R	13	B
			14	W	P	E	K	E	E	A			
16	B	A	R	E	H	A	N	D	E	D			
17	P	R	E	L	A	T	E	I	S	G			
18	S	I	L	K	Y	H	19	A	C	R	E		

ACROSS

- LOOT reversed
- SCREW double definition
- LIE BEEN anagram
- A < BEAU + CENT
- MADE anagram
- PEAK homophone
- BEAR HANDED pun
- PRE + LATE
- IL < SKY
- ACRE double definition

DOWN

- TUBED double definition
- O + 'BAMA
- RECAP pun
- C + LAY
- EN + TREES
- RARE FIR anagram
- HAD E.T. anagram
- V + DICE anagram
- BADGE(r)
- (Laurence) WELK double definition

A Chat With The Managing Editor

We have a wide variety of articles this month and a large number of letters from our readers. Richard Carver brings us some thoughts about lodge symbolism, Jeff Kuntz brings us some insight about the impact of the Dan Brown book particularly as it relates to the lodge and organized religion, we continue David Harrison's series about the birth of Freemasonry, and Stephen Dafoe shares another Templar battle with us. Incidentally, we also have in this issue our long awaited book review of Stephen's book about the Morgan affair. Most of the feedback about these new kinds of articles we are running has been positive. Whether positive or negative, we need to keep on hearing from you so we know what to print in future issues.

I continue to receive numerous calls from widows advising me that their husbands are deceased and asking that the magazine be discontinued. The magazine is discontinued as soon as the death is reported to the Grand Encampment office by your local recorder. I cannot help these widows in this respect. Please inform your wife that if you pass away before her, and she desires to continue to receive the magazine, we are happy to do that at no charge if she will inform your local recorder to submit the request to the Grand Encampment office.

As you probably know, I have to edit and lay out these magazine issues months ahead of the month they will be delivered. As I edit this issue, are expecting a big ice and snow storm, so this southern boy is already looking forward to spring. I look forward to seeing many of you at the Easter Observance weekend in Alexandria, but if you are unable to attend, maybe I will see you at the department meetings this year. We are doing some leadership training along with the other informational sessions so bring a prospective young leader with you to the conference!

On another subject, the Grand Encampment is reaching out more and more to Brethren and Knights outside the United States. I will try in future issues to bring you some information about how Templary is done abroad.



I wish each of you and your families a blessed Easter celebration of the resurrection of our Lord and Savior, Jesus Christ!

Handwritten signature of John L. Palmer in black ink.

John L. Palmer
Managing Editor



Letters to the Editor



SK John -

I just wanted to say how much I value the last issue of heirloom Templar Jewel Masterpieces. Keep 'em coming.

Your pictorial review is as close as I, and countless other Sir Knights will ever get to seeing how it used to be.

If you publish additional photos in future issues, I believe I'll start a Templar Jewelry scrapbook.....or, I assume that you recorded digitally? If so, when this project is complete, I wonder if your entire album could be made available electronically? This would make a terrific power point presentation.

Excellent job, John; I really enjoyed and appreciate your efforts.

S&F,

Phil Blaisdell, P.E.G.C. Montana
Cyrene Commandery No. 10
P.E.C. Kalispell, MT.



Dear Sir:

I knew little if anything of the Masons when I submitted my petition over 50 years ago. What I did know was that my sponsoring uncle was a gentleman in the true sense of the word. If he was a Mason, I wanted to be one.

Brother Jackson's "Crafting The Mason," July issue, says a lot of that which needs saying by one with the credentials to say it. I doubt these changes will take place, in our lifetime anyway. Things headed down-hill seldom defy gravity.

knight templar

I would suggest a couple of ideas to help any organization without challenging any egos or status-quo lovers.

1.) We Americans move a lot, so when a Mason leaves his home lodge, especially if he is a passive member, he may not seek out his new lodge. His old lodge should be required to inform his potential new lodge of his whereabouts. A standing committee should seek him out and should make a date to bring him to a meeting.

2.) The same committee should be provided a "lost and found" list of those who haven't set in lodge in a given period of time. They should endeavor to bring them to lodge or find a brother in need or a lodge in need.

3.) I'll stop here. With basically the same goal as #1 and #2; keeping our people in their lodges, not just on a list of paid dues. My third suggestion: Any member who becomes a sponsor must accompany the new member to lodge for one year. That doesn't seem too great a commitment. After all, as the orphan boy said to Father Flanigan, "He ain't heavy, Father, he's my brother."

These suggestions should get our members to lodge. If you want to keep them there, people should listen to Brother Jackson and the other good Masons who have written in on the subject.

Sincerely,

Charles F. Stephenson

Dear Sir Knight Charles,

My only comment would be that, speaking as a Past Grand Master and a for-



Letters to the Editor



mer Grand Secretary, I have found it extremely challenging to “require” the local lodge to do anything. As I recall, there was a time when lodge secretaries were so courteous and close to each other that they did notify the local lodge when their members moved nearby. I know it happened in my case, because I happened to be visiting the local lodge when the letter from my lodge was read. I’m not sure why the secretaries don’t voluntarily do that sort of thing now. I guess those were gentler times.

The Ed.



SK John,

As my wife handed me my copy of the December issue, she asked what the picture of the unusual building on the back cover was. I said “I’ll let you know as soon as I get it open.” I cut the buttons and opened to page 3 and there was the information on the front cover photo but nothing about the one on the back cover. Can you provide the info?

Regards,

SK Duane Anderson

Rainier Commandery No. 28, KT
Renton, WA

SK Duane,

I have had several inquiries about the photo, but alas, I have no idea where the castle is or anything about it. Since so many are interested, perhaps one of our readers knows and can fill us in. To remind everyone, the photo in question is shown above. It is copyrighted by Maugli. That’s all I know.

The Ed.



Sir Knight Palmer,

This is in response to the letter from Dr. Williams in the December *Knight Templar* magazine.

If the content of his letter is truly what he believes, then I do not believe that he has the right to be a Knight Templar. We swore an oath to defend the Christian faith which he, apparently by his own admission, does not believe in. What does “birth, life, death, resurrection, ascension” as taught to us in the Order of Malta refer to if not to Jesus’ death on the cross, resurrection, and ascension?

Let’s back up a bit in our Masonic journey. The Royal Arch Degree refers to “The stone rejected by the builders” or the “cap stone.” To whom do you think that refers? Now a bit further to our first degree, we were presented with a lamb skin “deemed an emblem of innocence.” It was to represent “our life” to be as pure and spotless. To whom did we think this “lamb skin” referred if not The One who was pure and spotless and entered into the City of Jerusalem by way of the

“Sheep Gate” that the priests used to obtain the sacrifice to Jehovah or God? What is the “ineffable word” that we received, the true word of the Master Mason?

Yes, Dr. Williams is free to believe that which he chooses to believe, but what he apparently believes is not the Christian faith. Christianity is founded on the belief that God came to this earth and took on the form of a man to be persecuted, crucified, and die as the perfect atonement for our sins enabling us to enter into the presence of God. Go your way in peace, but please search your heart and conscience as to your journey with those who believe in and have sworn to uphold the Christian Faith.

SK Fred Noyes

Winthrop Washington



John L. Palmer - Managing Editor, *Knight Templar*

The feature entitled, “The Crosses of Templary” was very informative and inspirational as well. It is done with brevity and clarity. The author is to be commended for his gift to other Knights. I am confident this essential data will be of great service to many, if not most, in our brotherhood. Thanks again.

In Gratitude,

The Reverend Donald Charles Lacy



Bro. Palmer,

Thank you for your response to Sir Knight Dr. Ronald O. Williams’s letter to the editor. I don’t understand why anyone claiming to be a Christian would feel knight templar

they have the liberty to pick and choose what parts of God’s Word, the Bible that they prefer to accept as “truth,” leaving all the rest to be fables in their minds. We are admonished to refrain from taking from or adding to His word. Therefore, Christ arose from the dead thereby providing for our salvation, and as He stated, “I am the way.” There is no other way through those pearly gates no matter what modern society may “wish” based on any 21st century “enlightenment.”

Thank you again for your rebuttal.

I enjoy the Knight Templar publication. Keep up the good work.

Robert L. Evans, KT

Tokyo No. 1, Life Member

Poulsbo, Washington



Sir Knight Palmer:

There have been so many improvements to the Knight Templar magazine that complying with the Grand Master’s fourth goal seems like quite a challenge.

The “Crosses of Templary” article in the January issue is great; the sort of information that is good to know. I would like to read more about protocol and proper ways to address various officers in Templary. I find myself shying away from addressing officials because I am uncertain of the proper prefix to their name. There was some information of this type in the Scottish Rite magazine quite some time ago, but it was largely generic, so something specific to York Rite would be welcome. Best wishes for the New Year.

Sir Knight Bob Brown,
Columbia Commandery No.35,
Tennessee.

EASTER AND PASSOVER

By
Sir Knight Donald C. Kerr



Both of these events speak of springtime and new birth. They suggest that nothing is ever ended but everything becomes new. Both speak to us of hope in this special season giving us reason to believe in the future. Everyone likes to see something new, and spring is a time of renewal.

We are heirs of an immortal hope and miracle. We belong to a tradition that allows us to believe that there is more to life than what we can see or know. We are the recipients of an immortal promise, knowing that there is another side to injustice and iniquity and betrayal. In the resurrection of life is the belief that God overcomes tragedy and evil and death. The resurrection of life can transform darkness into light and misfortune into thankfulness.

Passover, likewise, can tell of a people who were reborn out of fear and despair and slavery into freedom and hope and opportunity. In the Jewish festival, as in Easter, is the assurance of a new horizon. From dejection and rejection people looked to a promised land.

As the immortal St. Paul once wrote: "If Christ be not risen, then our faith is foolishness, and there is no hope." These two ceremonies of Easter and Passover urge us to realize that the Creator of time designed life to go forward not backward. As Alexander Pope once said "Hope springs eternal within the human heart."

That is what this season implies. New vistas are unfolding, and the evolution of time moves us to a new horizon of tomorrow. So let us have a happy Easter and a joyful Passover! Hope is on the way just as surely as spring follows winter.

The Reverend Sir Knight Donald C. Kerr, a member of Beauseant Commandery No. 8, Baltimore, MD, is Pastor-emeritus of the Roland Park Presbyterian Church in Baltimore. He resides at 700 John Ringling Boulevard, Apt. E202, Sarasota, FL 34236-1586



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,

Easter. April 4th is Easter Day or Easter Sunday. "According to His great mercy, He has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead." What better way to celebrate the resurrection of Jesus Christ than by remembering those less fortunate than ourselves and making a timely contribution to the Knights Templar Eye Foundation?

I say timely because the 42nd Annual Voluntary Campaign is quickly coming to a close. The campaign will close April 30th. Now is the time to wrap up those fundraising projects you have been working on and report the results of your efforts. For the first time in history, each voluntary campaign during the last triennium raised over one million dollars. It would be a tremendous achievement if the Eye Foundation, through your efforts, was to begin the 65th Triennial with another one million dollar campaign.

Since the Foundation's inception in 1956, we have expended over \$108 million on cases, over \$11 million on research grants, and processed over 85,000 applications. But what's past is prologue. We can take justifiable pride in the past, but we cannot dwell on our past achievements. We must look toward and focus on the future.

What does the future hold? Like any successful organization, your Foundation is evolving in response to society's needs and current conditions. For example, the original goals of the Foundation to sponsor clinical research on eye diseases that affect children were deemed to be too narrow. The goals of the Foundation have evolved from purely clinical to a mixture of basic science and clinical science. Similarly, the Foundation is seeing a shift in awarded grants from strabismus and public health oriented grants to those focusing on molecular biology and DNA studies. These exciting areas of research pose almost unlimited potential and are probably not something our most visionary founders dared dream about. Concerning grant application trends, the Foundation is seeing a transition to gene and genetic disease studies from infectious disease research. The Foundation's trustees are striking a careful balance between service to community and country and long-term scientific strength for America.

What makes the Foundation successful? The short answer is you, the individual Sir Knight or friend. Through your timely monetary contributions, fundraising efforts, and promotional activities, you are propelling the Foundation ever forward.

Sir Knights, PLEASE BE GENEROUS.

Jeffrey N. Nelson, KCT, PDC
Chairman
42nd Annual Campaign

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NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

No. 5,564 David William Studley (CA)

No. 5,565 James N. Karnegis (NE)

Grand Commander's Club

No. 102,990 Marvin E. Hollowell, Jr. (VA)

No. 102,991 Richard Robert Jernigan (TX)

How to Join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc.; 1000 E. State Parkway, Suite I; Schaumburg, Illinois 60173-2460. The phone number is: (847) 490-3838. The fax number is (847) 490-3777.

Letters to the Eye Foundation



Dear Knights Templar;

I wanted to drop you a line to tell you how much I appreciate what you all did for me. I don't think words can express my gratitude.

For two years, I have been completely blind in my left eye and 45% blind in my right. Everything was a great big blur, and I had forgotten that the world and everything in it wasn't cloudy. I signed up for Social Security, tried to get payment plans, and every avenue I could to try for help. I couldn't see well enough to work; most places wouldn't even talk to me when they looked at my eyes.

But thanks to you all, I can see now, and the world is so beautiful and bright. I saw my granddaughter's beautiful blue eyes clearly for the first time. Like I said before, there just aren't any words to express my gratitude. If I ever get any money, I will try to pay you back. If I can ever help you in any way, please let me know.

Thank you again so much!



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.

■ **Wanted To Buy:** Daggers, swords and any other military items—U.S., German, or others. American Flyer, Lionel, or Marx trains or train sets (in any condition). Civil War articles including money, stamps (Confederate or Union), and pre-1924 US stamps German or German (Axis) WW II stamps. Retired Sir Knight Tim Rickheim, 14761 Tunnicliffe Road, Petersburg, MI. 49270-9716/ email: vonRueckheim@hotmail.com or call collect (734)854-3021— I will answer ALL inquires—THANK YOU !!

■ **Wanted:** Always buying and trading for old law enforcement items. Badges, patches, call boxes, sirens, other police equipment particularly with Masonic motif. *Lawrence Baird P.M. PO BOX 1459 MORENO VALLEY CA 92556*

■ **Wanted To Buy:** Oklahoma Sir Knight is collecting "Lionel Trains". Please look in your attic or your storage closet and call or write *John Alexander, 7617 E. 66th Street, Tulsa, Oklahoma 74133-1802, Phone 1-918-252-4981*. I will answer all inquires—Thank You.

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■ **Wanted:** Masonic Chapter pennies by an avid collector. I have been building this collection for 36 years and still need many pieces as I am collecting all varieties. These one day will end up in a Masonic museum. Why not find a home for your mark? I will gladly send you a check for one piece or will buy your collection. If you collect, I will gladly exchange. I will answer all letters. **Especially needed are Iowa, Michigan, Hawaii, and Alaska pennies.** *Maurice Storck, Sr., 775 W. Roger Road, No. 214; Tucson, AZ 85705, (520) 888-7585.*

■ **Wanted To Buy:** Either of two Triennial Medals; years 1919 in Philadelphia and 1967 in Detroit. Please send pictures and price to loudermilk99@united.net. Will pay reasonable price or will make donation to KTEF.

■ **For Sale:** *Favorite Recipes of Knights Templar of Virginia, (over 1,000 recipes) - \$12.50 each. Checks payable to KTEF and send c/o Eva K. Longworth, Secretary, 502 Wentworth Avenue, NE, Roanoke, VA 24012-3545.*

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General Supplement

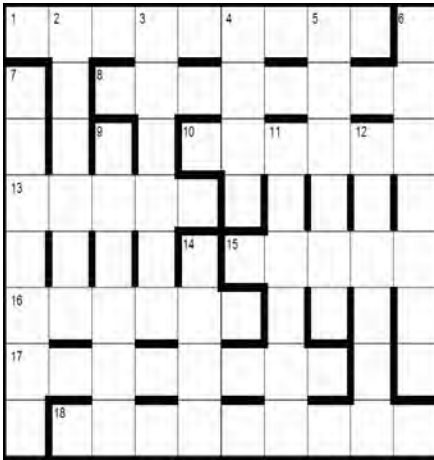
The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.

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ACROSS

1. Risque vaudeville emulating Brother Ives (9)
8. Knight Templar functionary they resent in Elderhoster shelters (8)
10. Skirt intensifying music (6)
13. Salesman's chatter consisted of piles (5)
15. Ushers give their heart to addicts (5)
16. Officer in Knights Templar Crusade came back bloody (6)
17. Ceremonially poured liquid to create inane dot (8)
18. Pleasant zestfulness kerbs sin's dis-sension (9)

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, go to <http://cerrillos.org/cryptic.htm>.

■ **Wanted To Buy:** WWII Vet. D.R. Hunnell wants to buy a German Lugar 9mm pistol *email: DRHUNNELL@QWESTOFFICE.NET* or call (515) 240-0455.

■ **For Sale:** Beautiful blank Knight Templar Past Commander certificate 11"x14" full color 100 pound paper. Shields were taken from original drawings at the Grand Lodge of England. Features Past Commander's jewel, Templar poem, and Knights in regalia. *Entire sale price to be donated to the Knights Templar Eye Foundation. \$4.00 per certificate plus \$5.50 shipping and insurance per shipment. S. C. Buz, P. O. Box 702, Whitehall, PA 18052.*

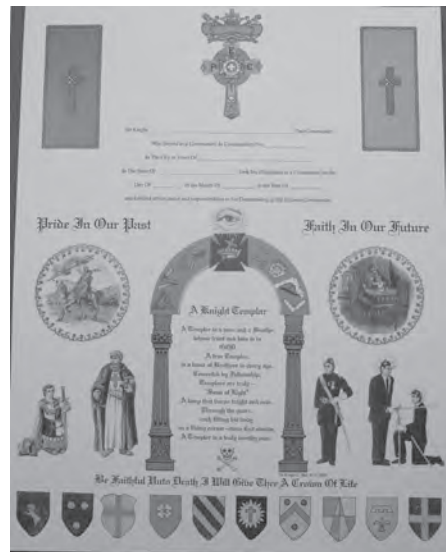
CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue

DOWN

2. Perfect location for esoteric Pluto Piazza (6)
3. Is the Royal Arch located at the ankle or the hip? (6)
4. Halt a type of cock (4)
5. Rugged day closing and night beginning under international organization (6)
6. Be lost some endless efflorescence (7)
7. Support warden loses tail following conflict (7)
9. Orr rim-shot reflector (6)
11. Enlist switch ends to pay attention (6)
12. Registered Nurse user was sick of old shows (6)
14. Leonard's monocle (4)



If The Question Is, “Will You Be Off Or From,” What If You Are The One Who Is Off?

By

Richard D. Carver, PM

A story is told about two friends who daily commuted by train. One day, Harry said to Jim, “Have you ever noticed that the conductor never takes a ticket from that guy wearing the funny ring. I’ve seen those rings in the pawn shops, and I think I’ll get me one and see what happens.”

The next day Harry was flashing his new ring when the conductor came by. Noticing the ring, the conductor asked him, “Will you be off or from?”

Harry thought for a moment, and then replied, “I’ll be off.”

The conductor told him he was right, and Harry was put off at the next station.

Being a Masonic imposter, Harry did not understand the significance of being *off* or *from*, but you could likewise say that neither do the majority of regular Masons. I confess that I have met some Masons who most definitely seem to be *off*, and most of us are in transition *from* some place to another, but in this instance, the intended meaning is a bit more complex.

On the surface, *off* or *from* sounds like a simple catch-question — much like the hundreds of others found in the catechism of Ancient Craft rituals. However, as Harry learned, it involves more than a simple right or wrong answer with a 50/50 chance he could guess correctly.

In most Masonic jurisdictions, the question; “Will you be off or from?” is still used as part of the ritual when a candidate

is advanced to a higher degree, (i.e., for passing from the grip of one degree to the one immediately above). The proper response to the original question is never “off” in many jurisdictions. This begs the question: why is “off” an option at all?

In other jurisdictions, the question, “Will you off or from” is asked yet again as a test to determine a Brother’s level of enlightenment. If he is yet an Entered Apprentice or a Fellow Craft, he eventually reaches a point in the catechism where he answers “off,” and the further response of “until further instructed.” His being *off* is the acknowledgement that he has not yet received the further enlightenment provided in a higher degree.

A lesser-used example occurs when a Lodge is conducted *from* labor to refreshment or *from* refreshment to labor. This process is sometimes erroneously referred to as “calling the Lodge off,” but in reality, the Lodge is always being conducted *from* one state to another, and *off* typically has no part in the process.

Another usage of *off* or *from* is not a question at all — it is another example of changing the state of the Lodge in regards to the degree being communicated. In one Scottish ritual, taking the Lodge either *off* or *from* is a short method of passing or raising the Lodge *from* one degree to another. For example, if the Lodge is open on the First Degree and the next item of business is to pass a Brother to the Fellow Craft Degree, the

Master orders the Lodge to be proved tyled in the usual manner, and the Brethren stand to order while the Lodge is passed to the new degree. The Master then asks the Senior Warden, "Will you be off or from?"

The S.W. replies, "From" (if the Lodge is going up to a higher degree).

The Master then says, "From what to what?"

The S.W. says, "From the Degree of Entered Apprentice to that of Fellow Craft."

The Master then says, "By virtue of the authority vested in me as Master of this Lodge, I declare it closed in the Entered Apprentice Degree" (gives knocks of E.A. Degree) "and opened in the Degree of Fellow Craft" (gives knocks of F.C. Degree). This provides a much quicker means of transitioning the Lodge as opposed to all the usual questions, responses, and so on.

If the Lodge is coming down from a higher to a lower degree, the Senior Warden will answer "off" instead of "from" followed by the Master asking; "Off what to what?"

This method of getting the Lodge up and down from one degree to another is quite popular and is widely used by the Scottish Lodges. It is also used in Lodges when coming down from M.M. at the end of a raising unless there is no more business to be conducted, in which case the Lodge will usually be closed on the third degree. The Scottish workings also allow the Lodge to be closed on the second degree.

In Hong Kong Lodges of Scottish origin, it is the Junior Warden who gives the answers if the Lodge is "going up" from first to second degree and "coming down" again. The Senior Warden replies to the ques-

tions when moving to the third degree and coming down again. These Lodges close finally on the third degree in the manner described earlier, which necessitates that all other business must be dealt with prior to the conferment of a degree.

This question eventually began to appear in standardized Masonic rituals in the United States. Many attribute being *off* or *from* as being from a purely Scottish practice. While Scottish influences in Craft customs have always been strong, we discover that the "short method" was used in Derbyshire as well.

Several English documents of the mid-1700s show it as a catechism for testing candidates and visitors, but it is not shown as a short method of raising or lowering the Lodge from one degree to another. The following excerpt is from the 1760 circa English ritualistic catechism:¹

Mas. Will you be of [sic] or from?

Ans. From.

Mas. From what, Brother?

Ans. From an enter'd Apprentice to a Fellow-Craft.

Mas. Pass, Brother.

This was followed by the (then customary) exchange of the pass-grip and word of the Fellow Craft Degree and further questions and responses embodying the token and word of a Fellow Craft.

The same text is also contained in a chapter describing the examination of a visitor seeking admittance to a Lodge, where the *of* or *from* question appears twice, once with the word "of" and once as "off."²

By these examples of how they were and are today used in Speculative Masonry, we can conclude that *off* and *from* are often used to convey a change or transformation of the Lodge *from* one state to another. Speaking using

more esoteric terms, we would call this change a transmutation. This transmutation might also be a better representation of what occurs in the philosophical sense as well. Through the process of illumination, a man makes a transmutation from his current state into one that is more spiritually satisfying and fulfilling and as such, better. Masonry makes good men better. *From* is the metaphor for how a Mason transmutes *from* being a good man to being a better one.

But, what about *off*? In each of the speculative examples, *off* metaphorically allows us to set something aside, such as a degree being put *off* in order to work in another degree. Notice that the previous degree is not cast out, cast off, or completely abandoned as one might cast aside sin or a bad deed. Instead, it is temporarily set aside for later use. Metaphorically speaking, Masons are taught to put *off* certain emotions. As is the case when a degree is put *off*, we can conclude that the emotions being put *off* are not dire traits, but instead are ones that merely need to be subdued in order to assure harmony. This precisely parallels the lessons a Mason is taught regarding his passions. He is taught that his passions, most especially those for religion and politics, must be kept *off* in the Lodge. In Old English terms, he is taught to hold these passions *off* by subduing them in Lodge.

Therefore, we discover that there are times when a Mason is *from*, and there are times when he should be *off*. I hope that you now have a better understanding of the meaning and speculative usages of being *off* or *from* and will be disposed to give further reflection upon these more esoteric lessons. By the way, I do not recommend you try to exploit

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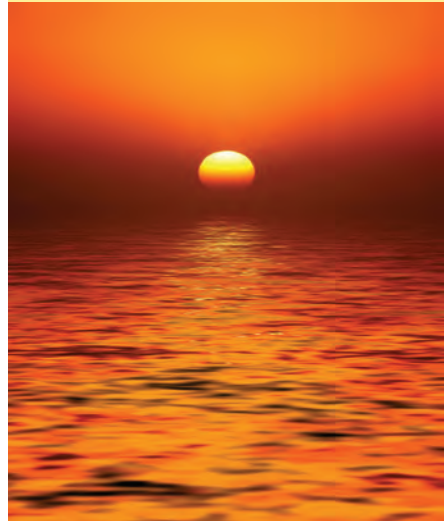
this new found knowledge by attempting to ride the rails without a ticket. I hear that the other conductor is an Odd Fellow.

End Notes

¹ Samuel Pritchard, *Three Distinct Knocks*, Auckland Press, 1760.

² This is an amalgamation of oral explanations provided by Bro Peter Taylor of Scotland and from *The Masonic Monday Question* of the Grand Lodge of A.M. & A.M. of Minnesota edited by Brother Edward R. Halpaus, Grand Lodge Education Officer, and came from the book *Freemasons at Work*, by Brothers Harry Carr and Frederick Smyth. The book is published by Lewis Masonic. Parts were also quoted from Brother G.S. Draffen who was at one time the Senior Grand Warden of the Grand Lodge of Scotland. The web address for the *Masonic Monday Questions* is <http://www.mn-masons.org/page1002.aspx>. Used with permission.

Sir Knight Richard D. Carver is a member of Ivanhoe No.21 Commandery, the Secretary of Shawnee Lodge No. 54, and Secretary of the Kansas College of SRICF. He can be contacted at rickcarver@kc.rr.com.



THE REVELATION OF DAN BROWN

by
Sir Knight Jeff Kuntz

Like a good many of my fellow Masons, I had been waiting for over two years for Dan Brown's latest novel to come out. We knew it was going to be set in Washington, D.C., and we knew it was going to be about Freemasonry, at least to an extent. I needed to read it, not only because it was to be about Masonry, but also because millions of others, including many Masonic brothers, would be reading it.

When barely halfway through the book, I asked a brother, a thirty-third Degree Scottish Rite Mason, if he started to read Brown's latest book. He responded, "No, but my wife is reading it." Then I said; "Good! Let her read it, and then *you* be sure to read it!" Every Mason and every Mason's wife should read it, as well as every prospective Mason.

The Lost Symbol, as the titled turned out to be, goes quite beyond my expectations. Yes, the book is a work of fiction, and Dan Brown is a master of suspense, but he certainly did his homework—perhaps too well—on his research of Freemasonry and esoteric knowledge, or as he calls it in his novel, the Ancient Mysteries.

First of all, it must be pointed out that this especial knowledge of the Ancient Mysteries is *not* synonymous with such things as black magic or any other weird,

sinister occult activities. In fact, one of the many statements in *The Lost Symbol* that would, no doubt, dumbfound many is one made by one of the main characters in the story; "The Ancient Mysteries and the Bible are the same thing."

Throughout the book, Brown superbly expounds upon and correlates the relationship between the Ancient Mysteries, the Bible, and Freemasonry. One of the many ways he does this is by quoting statements of Jesus in the Gospels, such as; "Greater works than these shall ye do" (John 14:12) and "The Kingdom of God is within you" (Luke 17:21). He also points out that Scriptures *do* speak of things like secrets, mysteries, and wise sayings, and that Christ indicated in the Gospels that some were ready to receive certain knowledge for which most others were not prepared.

Another very interesting and important matter that Brown seems to elucidate quite well is that there is really no quarrel between *true* science and *true* religion. Some have said that some of the great scientists such as Newton, Darwin, and Einstein were atheists. These assessments are grossly unfair. Their concepts of God may not have been traditional, but how does one really define God? Scripture makes it clear that God's power is beyond our human understanding,

but it also makes it clear that His kingdom is among us, and yes, even *within* us. What wisdom and understanding we *do* attain is by grace and faith. At the same time, Brown brings out how some prophecies and other passages in the Bible have been misunderstood or even distorted.

As a lifelong student of mysticism, Freemasonry, *and* the Bible, I strongly agree with Dan Brown's claim that much in the Bible has been misunderstood. I also believe that Freemasonry is a channel—if but a somewhat contracted one—through which some of this greater knowledge and wisdom is passed on, largely in the form of symbolism.

Will *The Lost Symbol* have a positive impact on Freemasonry? My guess is that, in the end, it will have little really favorable effect on either the fraternity's membership or its public relations. I hope I am wrong. Dan Brown said in an Associated Press interview that he believed his book would greatly increase interest in Freemasonry.

On the other hand, there will likely be some repercussions, especially from church leaders. Some of the more hide-bound and radical ones will surely have something to say. Some of the clergy in various denominations have always considered the Masonic fraternity, or any other such mystically inclined or open-minded organization, a threat to the traditionally established church.

There is much said and written these days about a soon to come shift or a new awakening of consciousness, collectively, as well as among individuals, on which, by the way, Brown also touches in his book. The flip side of this seems to be that this spiritual awakening, which some say is already in progress, is co-

knight templar

inciding with an increase in evil in the world. One needs only to look to the 24th chapter of the Gospel of Matthew or the third chapter of Paul's second Letter to Timothy to read biblical passages that seem to describe present-day troubles.

The Book of Revelation says, "...the time is at hand." Dan Brown is, indeed, a brilliant writer of intriguing fiction, but could it be that he has a much greater purpose? He professes to be a non-Mason, but maybe we need to intently heed what he seems to be trying to tell us about our great fraternity and what it is *really* about. Is it a stretch to say that perhaps Brown has a knowledge of its teachings and a wisdom greater than that of the most enlightened among us?

Maybe the question we should really be asking ourselves, as Masons, is whether we should look beyond our great fraternity as merely a social organization and take a much closer look at its teachings and real purpose. Maybe we should be asking ourselves if we are being called to disseminate our true teachings while we still can, for perhaps *the time IS at hand!*

Sir Knight Jeffrey L. Kuntz is an officer in Baldwin II Commandery No. 22 in Williamsport, Pennsylvania. He resides at 1610 Comly Road, Turbotville, PA 17772 and can be contacted at jeffkuntz5@windstream.net.



The Masonic Enlightenment a continuation of Desaguliers and the Birth of Modern Freemasonry

by
Dr. David Harrison

Masonic historians Knoop and Jones also agree that the three ceremonies were created during the early era of the 'Premier/Modern' Grand Lodge; their content taken from the original first two degrees of 'Apprentice' and 'Fellow Craft' and from the necromancy story. They discuss the possibility that the tale of necromancy changed from the character of Noah to Hiram to accommodate a more obvious Masonic Biblical presentation linked to the construction of Solomon's Temple which became part of the Masonic ritual by 1730.¹ New research into the development of the third degree necromancy legend by Masonic historian Neville Cryer also links the association of the Noah story directly with the Hiram story with a deep traditional association between the operative Masons and Carpenters.² Noah was celebrated as the builder of the ark in the guild mystery plays in Chester and York and had been discussed by Wren in *Parantalia*, the ark being seen by Wren as a building commanded by God in a similar way that Solomon's Temple was designed by God. In the 1738 edition of the *Constitutions*, Anderson curiously mentions that '*Noachidae was the first name of the Masons, according to some old tradition,*' Noachidae meaning '*sons of Noah.*'³ It would have been easy to replace Noah with Hiram within a legend which uses necromancy to acquire lost

knowledge, Desaguliers recognising the themes embedded within the subject matter of the original story. The three degrees thus displayed a theatrical lecture featuring elements of the old and new science, the themes of necromancy, astronomy, ancient architecture, and mathematics appealing directly to natural philosophers and theologians alike.

The new ritual, including the additional third degree, was quickly adopted by lodges in other areas in Britain. The rebel 'Antients' Grand Lodge featured all three degrees as part of their Masonic ritual, and later, even members of the York Grand Lodge adopted the trigradal system. The re-writing of Masonic history and further regulation changes in the 1738 edition of the *Constitutions* also hints at the way Freemasonry was still undergoing a transition. Anderson emphasised the new aristocratic patronage that the Grand Lodge had acquired, composing a list of Grand Masters beginning with the Duke of Montagu in 1721, leaving out the troublesome Duke of Wharton and Anthony Sayer, and placing Desaguliers, the lowest in social rank, last on the list.⁴

The 'history' of Masonry was developed in the new edition, detailing the building of Solomon's Temple and the building of St. Paul's, presenting Wren as an early Grand Master. This again suggests that the official legend of Freema-

sonry was still undergoing a transition, the 'history' being adapted to reflect a connection to operative Masons. The relationship with Wren seems to go further with the new edition, Anderson's 'history' of Masonry reflecting Wren's discussion of ancient architecture in *Parentalia*, both displaying a theme of the influence of ancient architecture on the modern.⁵

Desaguliers, Patronage, and the Networking Nexus of Freemasonry

Desaguliers was not only the most prominent exponent of Newtonian natural philosophy, but he was a leading figure in both Freemasonry and the Royal Society. He became Grand Master in 1719, and his new vision of Freemasonry sent shock waves through the British Masonic establishment. As a close follower of Newton, he was instrumental in propagating an approach to the study of nature that has subsequently become known as Newtonian experimental natural philosophy. Indeed, Desaguliers seemed to lead the way for other prominent Newtonian natural philosophers to become involved in the new Grand Lodge. Mathematician and astronomer Martin Folkes was a prominent Freemason who became President of the Royal Society, and like his fellow Freemason, Brook Taylor, promoted Newton's experimental natural philosophy.

Folkes, like Desaguliers, was rigorously involved in the Grand Lodge, serving as Deputy Grand Master, a trend followed by other Fellows of the Royal Society during this period such as, for example, Martin Clare, William Graeme, and Edward Hody. Attracted by the Masonic creed, many Fellows of the Royal Society

joined the Craft's lodges. The theme of education also appealed to Newtonians like Martin Clare who founded the Soho Academy and acted as Deputy Grand Master on several occasions. Clare, Hody, and Graeme were members of the London based Old Kings Arms Lodge which held numerous lectures during this period ranging from natural philosophy to architecture. One such lecture, presented in 1734 by a Brother Adams, was assisted by the use of a microscope where the works of Palladio were presented to the lodge by the architect Isaac Ware.⁷

These lectures which took place within the Old Kings Arms Lodge seemed to have been intricately entwined with the lodge meeting itself and reflect other scientific lectures which took place in other lodges outside London during the later eighteenth century such as in the Lodge of Lights in Warrington which held lectures on Newtonian gravitational astronomy.⁸ Another example is the Berkeley based Royal Lodge of Faith and Friendship which held a *Science Select* Lodge organised by the Natural Philosopher Edward Jenner where lodge members had to produce a paper on a specific scientific subject.⁹ Parallels between Martin Clare and his Soho Academy can be seen with the Lodge of Lights which had a number of members involved in the Warrington Dissenting Academy, founded in 1757. One of the founders of the lodge, Benjamin Yoxall, a local schoolmaster, was also a founder of the Warrington Circulating Library along with the Reverend John Seddon of the local Unitarian chapel who was the leading founder of the Academy. Two teachers from the Academy, Jacob Bright and John Reinhold Forster, were also prominent members of the Lodge of Lights.¹⁰

Forster eventually left the Academy to join Captain Cook as a botanist on his second voyage.¹¹ Another teacher at the Academy who was a Freemason was the French Revolutionary Jean Paul Marat.¹²

Many other Fellows of the Royal Society also contributed to the new Grand Lodge such as Richard Rawlinson, who served as a Grand Steward in 1735 and was renowned for his collection of ancient Masonic documents. James Hamilton, Lord Paisley, who became Grand Master in 1725, had been a Fellow of the Royal Society since 1715. He is an example of an aristocratic Freemason who was not only a leading figure within the Grand Lodge but one who also actively studied Newtonian experimental natural philosophy. The social nexus created by Freemasonry and especially the new Grand Lodge would have been extremely important for a social climber like Desaguliers. The networking opportunities helped to provide him with well connected contacts from the Royal Society and the aristocracy, developing his reputation and his career.

To be continued next month

End Notes

¹D. Knoop and G. P. Jones, *A Short History Of Freemasonry To 1730*, Manchester, 1940, 137-138.

²N. Cryer, 'Craft and Royal Arch Legends', presented at the CMRC, 16th February, 2000, published online <<http://www.canonbury.ac.uk/lectures/royalarch.htm>> [accessed July 17 2007].

³Anderson, *Constitutions*, 1738, 4. Anderson also mentions the connection between Masons and Noahidae again on p.227.

⁴Ibid., p.229.

⁵Ibid. Also see C. Wren, *Parentalia*, compiled by Christopher Wren Jnr, 1741, The Royal Society, London, Ref: MS 249.

⁶Anderson, *Constitutions*, 1769. Also see Jacob, *The Radical Enlightenment*, London, 1981, 112. For Desaguliers' role in spearheading the promotion of Newtonian experimental natural philosophy see L. Stewart, *Rise of Public Science*, Cambridge, 1992 and M. C. Jacob & L. Stewart, *Practical Matter: Newton's Science in the Service of Industry and Empire 1687-1851*, Cambridge, 2004.

⁷G. Eccleshall, *A History of the Old King's Arms Lodge No.28 1725-2000*, London, 2000, 24.

⁸*Minutes of the Lodge of Lights, No.148, December, 1800 & March, 1801*, Warrington Masonic Hall. Not listed.

⁹*Minutes of the Royal Lodge of Faith and Friendship, No.270*, Berkeley, Gloucestershire. Not listed.

¹⁰*List of Members of the Lodge of Lights No.148, Warrington, 1765-1981*, Warrington Masonic Hall. Not listed. See also D. Harrison, 'Freemasonry, Industry and Charity: The Local Community and the Working Man'. *JIVR*, (2002), 5, 33-45.

¹¹See G. Forster, *A Voyage Round The World*, Vol. I & II, London, 1777.

¹²H. McLachlen, *Warrington Academy, Its History and Influence*, Manchester, 1968, 78-81.

Dr. David Harrison is a history lecturer, having completed his PhD 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.



The Springs of Cresson

By
Stephen Dafoe

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

A year before the Christian loss of Jerusalem in 1187, there was a difference of opinion between the Knights Templar and Hospitallers over who should rule the kingdom after the death of King Baldwin V. The Templars believed that the crown should rest on the head of Baldwin's mother Sibylla and her new husband Guy of Lusignan, while the Hospitallers favoured Raymond III of Tripoli, who had been regent for the leper King Baldwin IV, a man who despite his frailties had been victorious at the Battle of Montgisard in 1177 (see October 2009 issue).

Since the early days of the Military Orders, the Grand Masters held a special place in the Haute Cour of Jerusalem, literally holding the keys to the kingdom. There were three keys to the box that held the crown jewels. The Patriarch of Jerusalem and the Templar Grand Master Gerard de Ridefort, both of whom supported Sibylla, each held one key, while the third was held by the Hospitallers' Roger des Moulins, who supported Raymond of Tripoli in his rightful duty. When it was time for Sibylla to be crowned Queen of Jerusalem, the Hospitaller Grand Master initially refused to turn over the key, but finally threw it from his window into the dirt below, disgusted by the whole affair. De Ridefort eagerly snatched the key from the dirt, seeing it not so much as the key to unlocking the crown jewels as it was the key to unlocking his revenge on Raymond of

Tripoli for having refused him a bride in the years before he had joined the Templar Order. As the Templars guarded the city gates to keep Count Raymond out, Sibylla was crowned Queen of Jerusalem by the Patriarch of Jerusalem. She, in turn, crowned Guy as her king.

Throughout the winter of 1186 the Templar Master lobbied the new and malleable king to march on Raymond and take Tiberius away from him in order to bring him back into the fold. In a countermeasure, Raymond entered into a truce with Saladin to protect Tripoli and Galilee from just such an attack. King Guy, who tended to take whatever council was offered him at any given moment, may have actually taken de Ridefort's advice had not Balian d'Ibelin convinced him to take wiser council. Instead of marching on Tiberius with arms, it was decided to march with diplomats, and on 29 April, 1187, the archbishop of Tyre together with Roger de Moulins and Gerard de Ridefort set out for Tiberius. The plan was to pick up de Ibelin at his castle at Nablus, but the younger de Ibelin brother was tied up and sent the party north, promising to meet up with them at the Templar's castle at La Féve.

As the Christian embassys moved northward, Saladin's son, al-Afdel, requested Raymond to allow a scouting party from his army to move south. The request was little more than a polite formality, because the truce Raymond had signed with Saladin allowed for it. However, it did

not prohibit the count from warning his co-religionist's embassy. But what should have been a well-heeded friendly warning soon turned to unnecessary bloodshed. Upon receiving word that Muslims were afoot, de Ridefort moved immediately into action by summoning as many of his Templars as he could quickly gather.

On May 1, the army made up of about 90 knights from the two Orders, another 40 local knights, 300 foot soldiers, and the two Grand Masters arrived at the Springs of Cresson, north of Nazareth. Below was an army of approximately 700 Muslims although contemporary accounts number them at 7,000. Being greatly outnumbered, des Moulins and the Templar Marshal James de Mailly urged de Ridefort to retreat; however, the Templar Master would have no part of it. Instead of taking his Marshal's council, he taunted the man, telling him that he was too fond of his own blonde head to risk losing it. The Marshal responded that he would die in battle a brave man, while his master would flee the field of battle like a traitor. It was a prophecy that would come true sooner than de Mailly would hope. Gerard, insulted by the insubordinate comments of his Marshal, spurred his horse at once and led the charge down into the valley where the Muslims were waiting. When the battle was over, both the Marshal of the Templars and the Master of the Hospitallers, who had urged de Ridefort to retreat, lay dead in the field. Roger de Moulins took a lance to the chest. Alongside their corpses were the bodies of the knights and 300 sergeants who had entered the battle. Of those who had entered the field, only four men survived, one of whom was de Ridefort himself.

The massacre at Cresson was undoubtedly a disaster brought on by de

Ridefort's impetuous nature and, although the Templar Master was responsible for sending 90 of his men to their deaths, those men lived on in legend and lore for many years, as subsequent Templar leaders used their martyrdom to maintain morale among troops before a battle or during a siege.

The ancillary benefit of their martyrdom was the unification of the two political factions. It had been Raymond who allowed the Muslims to cross his land in the first place and part of the blame lay at his doorstep. Shortly after the massacre at Cresson, Raymond and King Guy patched things up, the truce with Saladin was ended, and the Muslim garrison stationed at Tiberius was expelled. For the first time in many years, it seemed like Christendom was once again prepared to turn their attentions towards a common enemy and Guy was able to assemble an army from Tripoli, Antioch, and his own Kingdom of Jerusalem the likes of which had never been seen.

Unfortunately, it would prove to be too little too late. The Battle of Hattin was just around the corner, and following its disastrous conclusion, Jerusalem would once again be in Muslim hands.

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 co-authored *The Warriors and the Bankers* and *The Knights Templar Revealed*. He is the founder of TemplarHistory.com.
author@stephendafoe.com

Reflections of Pilgrimages Past

By
Dr. Gary Rickman

Recently I had the privilege of speaking in a small Baptist church in Tennessee. In this church was a couple, John and Glenda Palmer. They invited Joyce, my wife, and me out for lunch after church. While sitting around the table getting to know one another, I asked John, "What is it that you do in your work?" He explained that he is the editor for a Knight Templar publication.

My interest grew immediately. I then asked him, "Does your organization still do the Holy Land tours for pastors," and he said yes. I shared with him how glad I was to hear this since I was the recipient of that wonderful privilege over twenty years ago. I still remember this trip with great gratitude for those Knights Templar in Chattanooga, Tennessee who made it possible for me to go. This experience added so much to my understanding of the Bible. I have often said that this trip was worth a semester of learning in a seminary. It opened my eyes to so many things that I had read in Scripture.

Up until this trip I had not traveled much throughout the world but as a result of this experience, I began to open my eyes to a much larger world and the issues being faced by other people. Since this time I have traveled many places and have gone on other tours, and I always compare them to the experience of the Holy Land trip. It has been the bench mark which was set very high.

Thank you, Knights Templar, for providing such a wonderful experience for a young pastor many years ago. Keep up the good work of being a blessing to young leaders in our churches across the United States.



Dr. Gary Rickman is currently serving the Tennessee Baptist Convention as Ministry Coordinator in Brentwood, Tennessee and can be contacted at grickman@TNBaptist.org.



Knights at the Bookshelf

By

Sir Knight John L. Cooper III
Good History – and a Fun Read

Stephen Dafoe, *Morgan: The Scandal That Shook Freemasonry*, ©2009, Published by Cornerstone Book Publishers, New Orleans, Louisiana. ISBN 1-934935-54-9.

Mone of the strangest tales in Freemasonry is also the one that almost brought down the fraternity in America. On Tuesday, September 12, 1826, some Masons showed up at the jail in Canandaigua, New York, paid a \$2.68 debt owed by the prisoner, and took him away. The prisoner was never seen alive again. His name was William Morgan, and he had been involved in a plot to publish the rituals of Freemasonry. Some believe that Morgan was kidnapped and sent off to Canada where he disappeared. Others fervently believed that Masons murdered him because he was going to publish their secrets. If you want to know more about this intriguing tale, Stephen Dafoe's book, *Morgan: The Scandal that Shook Freemasonry* is a book you won't want to miss.

The story of Morgan has been widely written about, both by friends and foes of Freemasonry. Dafoe's book, however, is an intriguing combination of a novel and a history – not a historical novel, but genuine historical research embedded in a story line that will keep you intrigued as it unfolds. Each chapter has endnotes with references to sources for the story, primary as well as secondary sources, for confirmation of the facts presented by Dafoe, and for further research by those interested in finding out as much of the truth as we can after 185 years.

The story is of more interest, of course, than to Freemasons alone. Morgan's disappearance brought on a veritable firestorm which swept the American political scene between 1826 and 1840. Men renounced and denounced Freemasonry by the droves. Lodges were shut down, either voluntarily through a loss of members or in fear of mobs. Hysteria swept parts of the country as legislatures took up the question of banning Freemasonry altogether. There was even a national political party created with the sole objective of eradicating Freemasonry from America. And then, as quickly as it had arisen, the surge of political anger against Masons crested and subsided. Freemasonry survived, although it took years to rebuild the damage done to it by the Morgan episode.

Dafoe's book is one that is worth reading as well as one that you will enjoy reading. Did the Masons help a ne'er-do-well brother escape from his troubles by shipping him off to Canada? Or did they murder him to conceal their secrets? Read it, and draw your own conclusions from the wealth of facts between the covers of this fascinating book.



Beauceant News

The drawing for the quilt featured in the December Knights Templar Magazine will be held at Supreme Assembly in Cedar Rapids, Iowa in September 2010. A donation of \$1.00 per ticket or 6 tickets for \$5.00. Contact (Mrs. James) Jeanne Karnegis, 20975 Bonanza Blvd, Elkhorn, NE 68022-1838, (402) 289-2295 and/or elkbits@earthlink.net.



Denver Assembly No. 1 donates baby clothes and layettes to the Denver Health Center "Newborns in Need" program for babies whose parents cannot afford the necessary clothes or are homeless. The project is called the Nordman Committee Project and is named after Mrs. Artilus F. Nordman who donated the original funds. This has been an ongoing service of love since 1987.



Supreme Worthy President Mrs. Duncan Watson made her official visit to Everett Assembly No. 242 on October 2, 2009; Mrs. Homer Beathe, Worthy President.

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










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the first day of the week
was dawning, Mary
Magdalene and the other
Mary went to see the
tomb.”*

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