

Knight Templar

VOLUME LVI

MAY 2010

NUMBER 5



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Knight Templar

Contents

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Guest Message
Sir Knight Erwin W. O'Dell, KGC..... 4

North Central Department Commander
Sir Knight David Michael Dryer 7

Let Us Be Templars!
Sir Knight Terry L. Plemmons..... 12

The Knights Templar Dagger
Sir Knight Richard W. Van Doren 22

The Masonic Enlightenment Continued
Dr. David Harrison 27

In the Centre of the Preceptory
The Reverend Sir Knight Frederick A. Shade 30

Features

From the Grand Recorder's Office.....5

Prelate's Chapel6

Letters to the Eye Foundation8

Recipients of the Membership Jewel9

Crossword Puzzle Solution from April Issue9

A Chat With The Managing Editor 10

Letters to the Editor..... 11

Knightly News 14

The Knights Templar Eye Foundation 15

Knight Voices 17

Grand Commandery Supplement..... 18

Crossword Puzzle..... 20

In Memoriam..... 26

Knights at the Bookshelf..... 32

Beauceant News..... 34

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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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Guest Message

From

Sir Knight Erwin W. O'Dell, KGC

The Red Cross of Constantine is an organization of which I feel honored simply to be a member. To have been selected as the Grand Sovereign to follow in the footsteps of so many outstanding Masonic leaders who have previously occupied this position is very humbling for me. In fact, as my children used to say, it is truly awesome.

The Red Cross of Constantine is a Masonic organization with a limited membership. There are 183 Conclaves and about 7500 members. Those members certainly know each other in their home Conclave and usually most everybody in their own state, and occasionally they may know a number of those in a regional area. It is not unusual for those who are not members of the Order to know some members of Red Cross and yet not be very familiar with the majority of the membership.

In the Red Cross of Constantine, if you receive an invitation, you have already been recommended and accepted by a Conclave. The constitutional prerequisite for membership is that one must be a Royal Arch Mason. If someone is invited, it is then his decision to accept or to decline that invitation.

It is written that the Red Cross of Constantine is a combination of history, legend, and tradition, and I certainly believe that to be a true representation. There are historical accounts of Constantine the Great and a vision that he received before his greatest conquest when he defeated his rival, Emperor Maxentius, at Saxa Rubra. The purposes of the Constantinian orders are to commemorate the elevation of Christianity from a position of a despised and proscribed heresy to that of a legally recognized and honored religion. Constantine's recognition also ended, for the most part, the brutal persecution that the Christians faced in those days.

Our modern Red Cross of Constantine consists of three orders. The first is the order of Red Cross followed by two appendent orders, Knights of Holy Sepulchre and Knights of St. John the Evangelist.

In the 1700's there was mention of the Red Cross of Constantine in Masonic records indicating that the ties between the two organizations were indeed very close. Historical records also indicate that although the Red Cross was conferred in the Americas at various times, it was not officially established until 1869.

In The Red Cross of Constantine we strive to cultivate the social virtues, appeal to the intellectual and the moral qualities, and to preserve as far as possible the primitive customs of our Masonic fraternity that are conducive to good feeling and fellowship. While our brief and beautiful ceremonies should never be slighted, our assemblies are geared toward being gatherings of congenial spirits, and we strive to cultivate the amenities of life on the broad basis of the brotherhood of man.

Sir Knight O'Dell is the Most Illustrious Grand Sovereign of The United Grand Imperial Council of Knights of the Red Cross of Constantine and Appendant Orders for the United States of America, Mexico, and the Philippines. He can be contacted at intgenmi99@aol.com.

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Prelate's Chapel

by

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

Christ's ascension back to heaven was the culmination of God's divine plan for us. Jesus came from glory and majesty. He humbled himself, took the form of a servant, and became obedient unto death. He suffered, died, and was buried. He arose on the third day, proclaiming God's forgiveness for us. At Bethany, on the Mount of Olives, Jesus lifted up his hands in the presence of his disciples, blessed them, and parted from them. He then returned skyward to the Father. As St. Paul said, "We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him." Jesus' ascension back into the heavens, which we now celebrate, is the grand finale of all his words and works done for us and for our salvation.

But while it is a culmination, it is not the finale. This is not the end of the story! It is not the completion of our Lord's involvement with us. The ascension represents the action of Jesus which he promised to his disciples on the night that he was betrayed: "I go to prepare a place for you ... and I will come again and take you to myself, that where I am, you may be also." Men and women down through the ages have taken that literally and expect some day, as St. Paul said, "to be caught up in the air" to always be with the Lord.

The ascension of Jesus into heaven from the Mount of Olives is our surety that he will come again and take us to himself. The Good Shepherd, the spotless Lamb of God, will take us by the hand and walk with us "through the valley of the shadow of death" to our Father's house in heaven. Because Jesus ascended into heaven, the day will come when all who have loved his appearing will follow him into the realms of glory.

I like to think of heaven in terms of blind Bartimeus whom Jesus met on the road from Jericho. Jesus asked him, "What would you have me do for you?" And Bartimeus replied, "Master, let me receive my sight." And it was done! And the first sight blind Bartimeus focused upon with newly-opened eyes was Jesus Christ standing right in front of him. When our eyelids close in death, the first new sight we will see with newly-opened eyes in eternal life will be Jesus Christ standing right in front of us. It will be enough! We will know in an instant the purpose of our creation and sojourn on this earth. We will be home, in our Father's house, safe at last from the storms of life, never to know another hour of sickness, heart-break, pain, sorrow, or death. For "He will wipe away all tears from our eyes ... and death shall be no more, for the former things are passed away." How beautiful is the promise of heaven for us and for those whom we love. How much more beautiful is the Savior who has made it sure for us by dying for us and setting us free from sin and death when he ascended into heaven to return to his God and ours.

Meet Our New Department Commanders

SIR KNIGHT DAVID MICHAEL DRYER RIGHT EMINENT NORTH CENTRAL DEPARTMENT COMMANDER 2009 – 2011

Sir Knight David Michael Dryer was born in Cedar Rapids, Iowa, February 20, 1948. His educational background is a BA Degree from the University of Iowa and Juris Doctorate Degree from Drake University. He began his legal career as Assistant Attorney General for the State of Iowa, then Assistant Warren County Attorney, and subsequently opened the Dryer Law firm in Indianola, Iowa, specializing in real estate law. Dryer is a lecturer on the faculty of Simpson College and was elected for one term as Alternate District Associate Judge.

He received an ROTC commission as a 2nd Lieutenant in the U. S. Army and served as Platoon Leader, Aide de Camp, Company Commander, numerous staff positions and as instructor of the Officer Advance Course and the Command & General Staff Officer Course. He retired as a Lieutenant Colonel after twenty-three years of military service, primarily in the U. S. Army Reserves.

Sir Knight Dryer married Cynthia L. Koester in 1970. They have two children – Kimberly living in Indianola, Iowa, and Kristin living in Chicago, Illinois.

Brother David took his Symbolic Lodge degrees in 1978, and he has served the Grand Lodge of Iowa as Chairman of the Appeals & Grievances Committee and on the Grand Lodge Speakers Bureau.

Brother David became a Master of the Royal Secret in the Des Moines Valley, Orient of Iowa, Ancient & Accepted Scottish Rite in 1999 and was invested a Knight Commander of the Court of Honour in 2003.

Sir Knight Dryer was Exalted, Greeted, and Knighted in 1999. He served as Grand Commander of the Grand Commandery of Iowa in 2008-09 and is the secretary of the Board of Custodians of the Grand Chapter of Royal Arch Masons of Iowa. He is a member of the Red Cross of Constantine, Holy Royal Arch Knight Templar Priests, and Societas Rosicruciana and has received the Knight Templar Cross of Honor, Knight York Cross of Honor, Knight Commander of the Temple, and the Order of the Purple Cross.

Sir Knight David Dryer was appointed to serve as the North Central Department Commander by Most Eminent Grand Master William H. Koon, II, GCT, and was installed at the 64th Triennial on August 19, 2009.



Photo by John Westervelt

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Knights Templar; Letters to the Eye Foundation



This letter is to thank you for your financial help that I recently received when I had cataract surgery performed.

When I learned that cataracts were the reason that I wasn't seeing very well or was actually seeing two of most things, I was very troubled as to what to do and what to expect. I am a sixty-four year old man who has worked very hard to provide for and raise a family, and at this point in my life, I have a very limited income. I had assumed that this was a problem with my vision that I would just have to do the best I could to just live with. When I learned through the doctor's office that there was help available through the Knights Templar Eye Foundation, I felt a conflict of emotions. I was very grateful and continue to be so to actually have my sight restored. I was a little apprehensive about "Getting something done for free" since this was a situation I had not found myself in before. I wanted to thank you personally for paying for these services for me and making it possible for me to be able to see normally again. It means so much to me. I also wanted to thank your organization as well as the doctors for treating me so respectfully and not like I was a person who was just out to get what I could for free. I felt very comfortable with all of you and for that I thank you as well.

Again, thank you so much for all you have done for me. I really appreciate it. May God bless your organization as well as the doctor's offices for the goodness you have shown to me.

Grand Encampment Membership Awards



770 Gerald A. Sutherland
Kedron Commandery No. 18
Greensburg/Latrobe, PA 9-Feb-2010

771 Honesto S. Valdez
Los Angeles Commandery No. 9
Van Nuys, CA 17-Feb-2010

772 John Buvelot, II
Mizpah Commandery No. 53
Oak Lawn, IL 18-Feb-2010

773-775 Rolando V. Gange
Mizpah Commandery No. 53
Oak Lawn, IL 18-Feb-2010
Original & 2 bronze clusters

776 Royce H. Taylor
Damascus Commandery No. 8
Pine Bluff, AR 23-Feb-2010
3rd bronze cluster

777 William M. Krzewick, III
Trinity Commandery No. 17
Westfield, NJ 8-Feb-2010

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Solution to Cryptic Puzzle on Page 9 of April Issue

1	B	2	U	R	3	L	E	4	S	5	Q	U	E	6	B
7	P	T	8	S	E	N	T	I	N	E	L				
	O	O	9	M	G	10	B	O	11	L	E	12	R	O	
13	S	P	I	E	L										S
	T	I	R	N	14	L	15	U	S	E	R	S			
16	W	A	R	D	E	R	T	N	U	O					
17	A	N	O	I	N	T	E	D	N	M					
	R	15	B	R	I	S	K	N	E	S	S				

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>.

ACROSS

- (pl)UTO PIA(zza) hidden
- LEG + END pun
- STOP double definition
- EVE + N(ight) + U.N.
- B(e) + LOS(t) + SOM(e)
- POST + WAR(den)
- ORR RIM anagram
- EN + LIST
- R.N. + USER anagram
- LEN'S double definition

DOWN

- (pl)UTO PIA(zza) hidden
- LEG + END pun
- STOP double definition
- EVE + N(ight) + U.N.
- B(e) + LOS(t) + SOM(e)
- POST + WAR(den)
- ORR RIM anagram
- EN + LIST
- R.N. + USER anagram
- LEN'S double definition

A Chat With The Managing Editor

I promised you last month that I would try to keep you informed about what is happening internationally with Templary. You will find some information and photos about our Fraters in Panama on page 14. I am not too big on “grip and grin” photos, so this is a rare appearance only because Panama does not have their own supplement and because I thought you might want to see some of our international Sir Knights.

Also, on page 30 we are beginning a series of articles about the symbolism used in the Order of the Temple by Sir Knights in Australia. It’s a little different, and I found it most interesting.

I had opportunity to meet with some of our Grand Officers in Arlington during the Conference of Grand Masters, and they told me of plans for rolling out a new “emphasis” next month for your consideration as a part of their efforts to lead Templary into the twenty-first century. The Editorial Review Board and I are very excited about this new theme and think that our leaders are right on target! I promised them that I would not “spill the beans” prematurely, but I did want to make sure and tell you to make a special effort to read the Grand Master’s message next month. I will also be sharing some thoughts about it next month, and we will try to publish some articles in the near future which are related to this effort. We live in exciting times in the history of Freemasonry and are, in many ways, writing the history of Templary for future generations. We have a whole new generation of bright young Christian Masons joining our ranks who are serious about studying and practicing their Freemasonry and their Templary. I am most anxious to see where all this will lead.

For those of you who are history and regalia buffs, you won’t want to miss the article on page 22 about Templar daggers. Sir Knight Van Doren is a good researcher and a great story teller. Sir Knights Plemmons and Greenberg offer some inspiring thoughts about our behavior as Templars, and we continue our series on the origins of Freemasonry by Dr. David Harrison. Hopefully, this will provide enough variety so that we have something for everyone this month.



Does your yard look like this, too?

10

Aren’t you glad it is finally spring-time? I guess because of the winter weather we have had this year, I am especially grateful to see spring finally arrive. Have a great summer!

A handwritten signature in black ink that reads "John".

John L. Palmer
Managing Editor

may 2010



Letters to the Editor



The photo of the Neuschwanstein castle on page 20 of January, 2010 issue of the *Knight Templar* is a very rare view of the castle. It's in Southern Germany (Bavaria) not too far from Garmisch as I recall. The nearest large city is probably Munchen (Munich).

During the winter of 1954, I was an Air Force Captain at Landsberg Air Force Base, Germany. One morning as I rode the bus to the base, an Airmen who, to this day, I do not know, asked me if I would like a photograph of the castle. I, of course said yes. The next morning he handed me a black and white 19 x 23 inch photo exactly like the magazine photo. As I recall, he said he took the photo himself. I have examined the two together, and they are identical. I see it is copyrighted by Izim M. Gulcuk.

It is possible it was he who gave me the photo. Would appreciate anything you can do to clear this up.

Sir Knight, Robert G. Frye.

*Sir Knight Frye,
I have no way to contact Mr. Gulcuk, but perhaps some of our readers are acquainted with him. I suspect that he does not live in the United States. I have had several inquiries about the photo and appreciate the information.*

The Ed.



Sir Knight,

As a defender and servant of the cross, I found the letters to be of interest, as we

knight templar

are fellow soldiers of the cross of Christ are not to be found wanting, when we stand before the great white throne on our Judgment Day. To diminish the value of our salvation, without the belief in our Lord and Savior, is to demean our ideology as Knights of the Cross, and the wondrous gift our salvation really is.

Further, that we as Christians, who wear our faith and belief on our bodies i.e. either in dress uniform or in cap and mantle, are the beacon of light in this world of darkness, to any individual who is not a believer and dedicated in the knowledge that our salvation is based on a physical indwelling and is a repose for our Lord and Savior, Jesus Christ. We do not have any motivation other than that, and the Word is very clear as to our responsibilities in our service, worship, and even to our death as soldier Knights of the Cross. We do not ever wish to be found wanting at our judgment.

Fraternally in Christ,
S. Feistner, KT

Companion Loki,

I am very much interested in your Cryptic Crossword puzzle. Please furnish me with the details.

I am at the Masonic Home of New Jersey. Been here since June 27, 2008. Puzzles like yours in the Jan. 2010 help to pass the time away and learn something at the same time.

Fraternally,
Harry G. Brown

Let Us Be Templars!

By
Sir Knight Terry L. Plemmons

The new year has begun. It will be a year filled with preparation, study, waiting, and at times anxiety and sorrow. We will reflect upon the troubles of the business world and of our brave young men and women defending freedom on foreign lands. But in all things we will be Templars.

While we embrace the newness of the year, now is not the time for idleness in our asylums. Together we will find wisdom in council, strength in purpose, and beauty in our lives. Like the grand lady who holds aloft her mighty torch, a light of liberty that streams forth to enlighten the world, so should we, from the mountain top, hold aloft the Templar cross. Shining from it is the full radiance of the message of peace and goodwill toward all men. Likewise, let the rays of love be reflected in a thousand unstained swords when drawn to form our mystic arch. In all our actions, let the world behold that we are Templars.

To be a Templar, a Knight of the cross is to be a model for our fellows and a guide to the young Mason. We do well to remember the white plume upon our chapeau. It is a symbol of purity which should be our constant care; a sacred trust we preserve till our dying breath.

In our daily lives we will find ourselves surrounded at times by want, despair, and sorrow. Our Father has placed each of us here in this time and at this place in our lives with a purpose. He has placed within each of us specific gifts and talents which we are to use to honor

His holy name, to restore peace to the troubled mind, and to be a light in a dark world.

The charity of a Templar reaches far beyond our measured miles. It surpasses the physical needs of a weary friend; it does not stop with words of sympathy to a grieving widow or council to a troubled brother. It is the fiber that binds us together. And yet, charity can be found in a kind smile, a warm hand, and a sparkling eye.

The realization of who we are and under whose banner we are enlisted gives us the strength to perform our duties. We are stewards of the time God has given us; we may do with it what we will. The young look eagerly toward the future; the eyes of the old are turned toward the past. In life's journey we hear the roar of eternity ahead of us, yet we oft are heedless of her call. The time that is given us is ours, by our actions, words, and deeds we write the epitaph upon our headstones and record our memory in the hearts of our brethren. Therefore in all things we will be Templars.

During an address delivered at Mount Eagle, Tennessee, on June 14, 1882, Past Grand Commander of Tennessee, George Cooper Connor, said this. "To-day we stand upon this lofty peak, do we recall the high mountain of Galilee, where the Prince of Darkness tempted our Great Captain, but tempted him in vain? Not even the gift of all the kingdoms of the earth could seduce his eternal fidelity. Surely neither prejudice nor habit can betray us into the irreverent use of His holy name or induce



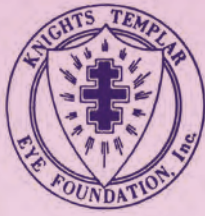
International Knightly News

Templary in Panama enhanced and re-introduced!



Sir Knight Don Garrido acting on behalf of Grand Master Koon and Past Grand Master Jones presents a replacement Charter for the original damaged charter of Panama City Commandery No. 2 (above) and a dispensation to S.K. Alberto Lalo, Eminent Commander, for East Panama Commandery No. 3 (below). Templary seems to be alive and well in Panama!





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,

The 42nd Annual Voluntary Campaign closed on Friday, April 30, 2010. I would like to thank each of you for the success of this year's campaign. Whether it was making a monetary contribution, promoting the campaign, or organizing and holding a fundraiser, your contribution was integral to the success of the campaign. Thanks to your efforts, the lives of many individuals will be vastly improved, and your contribution may be the one that leads to a significant scientific breakthrough in curing or treating disease of the eye.

We are still compiling the final numbers for this year's campaign. We will report them to you in a future edition of the magazine. What is clear is that the Sir Knights take justifiable pride in the work of the Foundation and the positive difference it is making in people's lives. In this regard, now would be a good time to review and assess this year's campaign. In your preparations for next year's campaign, ask yourself which programs were effective, what improvements should be made in fundraising efforts, and perhaps even which ideas were not effective and should be modified or discontinued. We are striving for continuous improvement in all aspects of the operation of the Foundation. If you have an idea, we want to hear it. Please share your ideas with me, the office staff, or the Foundation's trustees.

Remember that all contributions received between now and the start of the 43rd Voluntary Campaign this fall count toward that campaign. Thus, there is no need to hold funds until the next campaign commences. As soon as the funds are sent in they are put to work i.e., invested, and your Grand Commandery will receive credit.

Sir Knights, THANK YOU.

Jeffrey N Nelson KCT, PDC
Chairman
42nd Annual Campaign

NEW CONTRIBUTORS TO THE KTEF CLUBS

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Leland L. Burlison (WI)	Charles R. Waterman, Jr. (CA)
James R. Herrington (DE)	Justin J. Stone (NY)
Donald B. Gardner (OH)	Ryland R. Foster (CA)
Mark W. Underwood (VA)	Jeffrey N. Nelson (ND)
Richard Spencer Mullinix (MD)	Max L. Gouge, Sr. (NC)
Michael A. Riley (VA)	James W. Patton (IL)
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Calvin J. Rogers (MO)	Frank J. Moesle (OH)
Lewis Edward Shepherd (WY)	

Grand Commander's Club

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Terrence W. Schick (AZ)	Walter M. Zierman (NM)
Robert Harold Reynolds (PA)	John Albert Brockwell, Sr. (VA)
Gary L. Carnicle (AZ)	Lewis E. Shepherd (WY)

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.



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*

■ **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.*

knight templar

■ **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.

■ **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.

■ **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.*

General Supplement

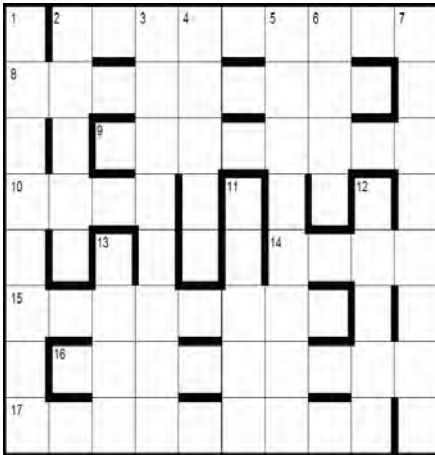
The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state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



Photo above is of St Paul's Cathedral in London by Sir Christopher Wren and is copyrighted by Kevin Britland.

Photo to the right is in Rhodes and of part of the columns of the temple of the Knights of St. John, Malta, and Rhodes and is copyrighted by Jeff Banke.





ACROSS

- 2. Augustus trailed a ship's mast and a green spear (9)
- 8. Foul enemy bore designs for discretionary income (4,5)
- 9. Knight's Grand Master first to espy a den, ransacked (2,6)
- 10. Livestock includes average butchered sow (4)
- 14. Haul off to Hippie dance (4)
- 15. Street and (about former President Bush) patron of Scotland (2,6)
- 16. Hermit's mainstay overlaps York (9)
- 17. Aardvark's nipple nears in confusion (9)

■ **Wanted to buy or trade:** Law enforcement patches with Masonic designs (working tools, emblems), cities with Masonic "presidential" names (Washington, Jackson, Johnson, Truman, etc.). Thanks for your help in building my collection. *Daniel Patz, PM, 8401 Tay-side Court, Fort Worth, TX 76179.*

■ **For Sale:** Beautiful eight color Lodge membership certificate 11"x14" full color 100 pound antique white parchment paper. Features columns, working tools, Masonic poem. 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

- 1. Logarithmic term for absolute is in the Confederacy (8)
- 2. Fabulist is a retro pose (5)
- 3. President enclosed excellent attendance (8)
- 4. Enough and to spare to power Light-Year (5)
- 5. A new York with this place in the whole world (8)
- 6. Nerd's \$1000 scream (4)
- 7. Walked with a flourish to the Swedish airline and harvested straw (8)
- 11. Cards lead to teaching assistant's decay (5)
- 12. Shoes for failing muscles (5)
- 13. Harangue the right worker (4)





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THE KNIGHTS TEMPLAR DAGGER

By

Sir Knight Richard W. Van Doren

The large oak display cabinet was hanging on the outside wall of the Boston Commandery No. 2 Armory in the Grand Lodge building. My nose was almost pressed against the glass as I looked at the beautiful collection of swords, many of them belonging to past Grand Commanders. As I looked to the lower sides of the cabinet, I was surprised by what I saw.

"What is that?" I asked my guide.

"A dagger," was the reply.

"How do Knights Templar use them? What are they for?" I asked.

"I have no idea," he said, "We haven't used them for as long as I have been around."

[Fig. 1]



How curious, I thought. If they didn't use them, why were they here? Obviously, they had to be of some use or why else would they be made in the first

place? They certainly looked serviceable, well made, and very sharp pointed. They had no scabbards. This was quite different from the swords, which had elaborate scabbards and which I had seen being worn by the Knights. I asked to see one.

My guide opened the locked case and handed me the closest example. It had a beautiful hilt and ivory handle with special scrimshaw etching with the Knight's initials on one side and a cross and crown motif of the order on the other. On the blade was the name of the Knight, Robert G. Wilson. I asked and was told that he had been a Commander of Boston Commandery and had also served as Grand Commander of Massachusetts and Rhode Island.



[Fig. 3]



[Fig. 2]

The dagger matched the gold sword above it. It was beautifully made by the Ames Sword Company. I was aware of that company as they were manufacturers of military swords for cadets of the United States Military Academies.

I continued my tour of the armory and then the asylum where Boston Commandery met, one flight down on the fifth floor of the building. Later, on the drive home, I was still wondering about the daggers that I had seen. There had to be a reason for making them. I resolved to search further. Someone had to know the answer.

Some weeks went by until, by chance, I was speaking to a member of the Knights Templar who had served as Grand Commander. He also was a former librarian of the York Rite in Massachusetts. If anyone would know the answer to my question about the daggers, this was the man. Imagine my surprise, knight templar

then, when he said that he really didn't know, either. Although he had actively bought and sold Masonic antiquities for years, including swords and daggers, he said he really didn't know how or when they had actually been used by Knights Templar. In fact, he said he had not ever seen pictures or heard stories of their use in his entire Masonic career. Far from being dissuaded, this only served to pique my interest further. Now I was committed to finding the answer.

"Who might know the answer?" I asked.

"Perhaps the Grand Encampment," he answered.

I knew someone who might know, in that case. One of my closest Masonic brothers was a man who was an Honorary Past Grand Master of the Grand Encampment. He certainly might know more about it. My call found him away from his New Jersey home on a trip. I

decided to approach the Grand Encampment directly and ask the question. If I didn't get an answer, I would call my friend back.

The person answering the phone took my call and took the question. Unfortunately, he did not know the answer but would ask around.

"Check back in a few days," he said.

When I did call back, he said that no one knew about how or even if the daggers had ever been used officially. This seemed strange to me. I just could not get it out of my head that something that was as expensively made as the daggers I had seen simply had to have been part of the ritual or practice of the Order.

The thought came to me to see if I could find out something from the manufacturer of the daggers, the Ames Sword Company. They had now located in Ohio and a phone call put me in contact with them. I explained what I was trying to find out. They acknowledged that several manufacturers of Masonic swords had also made daggers, their company included. But as to how they were used, there was no one there who knew the answer. I asked if they had any old pictures used to advertise their daggers to see if that could give me a clue as to their use. Unfortunately, they did not have any former advertising copy.

By this time, my mentor in New Jersey had returned. He told me that the baldric which used to be worn sometimes had a very small dagger at the bottom; silver for Knights and gold for Commanders. He was not sure, but he thought that some of the oldest baldrics had had a rectangular slotted ring sewn to the bottom of them from which a dagger could be suspended, though not with a scabbard upon it. This seemed

like a possible solution, though somewhat still problematic.

It was about this time that a copy of the *Wigan Ritual of Knights Templar*, ca. 1801-1830, came into my possession. On the very first page of my copy was a description of what Knights should wear. It included the following statement: "Each Knight [should have] a broad ribbon across the breast, hanging down the left side, tied with a ribbon in a bow knot, with the Star of the Order on the left breast. At the bottom of the ribbon or scarf, hangs a short sword or dagger, ..." Certainly, this was a possibility, but the *Wigan Ritual* was English, not American, and therefore was suspect as authority for what American Knights would officially wear.



[Fig. 4]

For a number of months, I gave up the search. Other matters were more pressing, but the thought was in the back of

my mind that I still should pursue trying to get an answer. How were the Masonic daggers used, if at all?

An announcement and a book review revitalized my search, and the answer was finally to come to hand. A new book was being sold over the internet on eBay. It had to do with Knights Templar and their regalia and was written by a Michael MacDonald. I took a look at the advertising and thought the book might be something I would find interesting. About the same time, a friend of mine who was working for a national Masonic organization in the Washington D.C. area wrote a review about Brother MacDonald's book. He thought it was excellent.

The review pushed me over the edge, and I purchased a copy. When it arrived, not only did I enjoy looking at the book and learning about some things that I had previously not known, but there, on page 80, was the answer to all of my questions. It was an picture of a Knight Templar in regalia, and the dagger was firmly attached to the baldric. It could easily be reached and handled if required. However, there was nothing to suggest that it had more than decorative properties as far as the modern era Knight was concerned. But at least, they actually had worn them at one time. As to the question of why Knights would carry both sword and dagger, that was far easier to answer. It went back to the ancient traditions of swordsmen of war. They would often carry a long sword and a shorter sword or dagger. During hand to hand combat, long swords could either be at a disadvantage or, in some circumstances, could become implanted and not usable in the immediate struggle. At that time, a second blade could be used for parrying the thrusts of an opponent knight templar

or to slay an enemy warrior. Even as late as the 19th century, Japanese followers of Bushido – the Samurai Warriors – carried multiple bladed weapons. Swordsmen of earlier periods around the world



[Fig. 5]

would have well understood the advantages of a second, shorter weapon to augment the long sword.

It is not a stretch of the imagination to assume that modern day Knights Templar would know of this tradition and add the Masonic dagger to their costume. As I looked at the picture of the Brother in his full regalia, I thought that it was a dashing addition to elaborate regalia of days gone by. Part of me was saddened to realize that we no

longer wear such beautiful uniforms. The daggers of old are now relegated to the display cases in armories around the country or perhaps on a desk in a Knight's study. At least, we now have a better idea of why they had been made and how they had been used.

End Notes

Figures 4,6, & 7 are courtesy of Michael C. MacDonald; *Fraternal Regalia 1: Knights Templar*, pp.79,82; New Columbia Publishing, Boulder Creek, CA; 2008

Figure 5 courtesy of Phoenixmasonry Masonic Museum and Library at <http://www.phoenixmasonry.org>

Dr. Richard W. Van Doren is a retired psychologist and Past Commander of Boston Commandery, No. 2 KT. He resides at 53 Wintergreen Lane, Groton, MA 01450-4220.



[Fig. 7]



[Fig. 6]



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

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The Masonic Enlightenment

a continuation of

Desaguliers and the Birth of Modern Freemasonry

by

Dr. David Harrison

Desaguliers worked hard to become one of the leading exponents of Newtonian experimental natural philosophy, mixing with extremely influential Freemasons who were linked to the Hanoverian Court and the Whig government. His origins were humble when placed next to the aristocrats he was later associated with. Desaguliers, born in 1683, was a Huguenot refugee, his father being a Protestant Minister, and was forced to flee France when Louis XIV revoked the Edict of Nantes in 1685. The family arrived in England in 1687, with the young Jean Theophilus being smuggled out of France in a linen basket. This early experience of having to escape the tyranny of an absolute Catholic monarch and the loss of religious freedom explains why he supported the Hanoverian Protestant Monarchy with such vigour and probably suggests why he was attracted to Freemasonry. The society would have offered Desaguliers aspects of social networking unavailable elsewhere, and he would have recognised the ethos of education and religious tolerance within the fabric of Freemasonry.

Despite being the leading figure in changing Freemasonry, very little documentary evidence remains of Desaguliers' research, thinking, and negotiation over the actual changes made to the ritual. There is also no reference of his ac-

knight templar
tual initiation into Freemasonry, though Margaret C. Jacob suggests it could have been in 1713 when he moved into the area where his lodge met at the Rummer and Grapes Tavern, Channel Row, in Westminster. This lodge, one of the four original lodges which created the 'Premier' Grand Lodge in 1717, was later to become the elite Horn Tavern Lodge. There can be no question that Desaguliers was at such a groundbreaking meeting as the formation of the 'Premier' Grand Lodge at the Goose and Gridiron Alehouse. He was certainly mentioned later in a list of Masons as being present by Laurence Dermott in *Ahiman Rezon*.¹ Only two years later, he was to serve as Grand Master, gaining full control of the new Grand Lodge. His career blossomed during this time, Desaguliers becoming a fellow of the Royal Society in 1714, and in 1716, he became chaplain to the future Duke of Chandos, an extremely influential figure also linked to Freemasonry. Chandos would become instrumental in supporting Desaguliers' experimental ideas and drew upon his knowledge to aid his various commercial projects.²

After attending Oxford, he quickly penetrated Newton's circle, and by 1714, Desaguliers was a regular at the meetings of the Royal Society, confidently conducting experiments based on Newtonian natural philosophy. It was during this time that Desaguliers became ex-

tremely close to Newton himself, who became Godfather to one of his children. Nor was the relationship linear; in his early years at the Royal Society some of Desaguliers' own experiments informed upon some of Newton's ideas such as the transmission of heat through a vacuum. He became Curator of the Royal Society, and during the twenty years following Desaguliers' appointment, twelve 'Premier/Modern' Grand Masters were also Fellows of the Royal Society, continuing the link between the two societies that began with Ashmole and Moray.

Desaguliers had taken holy orders in the Church of England and, for him, Newtonian experimental natural philosophy was another way of understanding the work of God. This is best exemplified perhaps in his development of the planetarium, which mirrors the astronomy themes within Freemasonry and Newton's laws of motion. At the dawn of Hanoverian England, he relished in the networking supplied by Freemasonry, weaving an intricate web of aristocratic contacts such as the Duke of Chandos, who shared with Desaguliers a vision of

a new world of opportunities created by the new science.³

Chandos often wrote to Desaguliers concerning various new machines and inventions, frequently seeking advice, such as an enquiry regarding a model of a fire engine discussed in a letter dated 11th of February, 1724, and a strange sphere of glass which Desaguliers was requested to examine on behalf of Chandos in a letter dated 10th of August, 1725. On

another occasion, Chandos instructed Desaguliers to enquire after the making of a 'Telloscopic' and some 'globes' in a letter dated 11th of March, 1732, Chandos showing signs of irritation at not receiving his inventions on time. The correspondence reveals that Chandos seemed to tap into the knowledge of Desaguliers at every opportunity, including an enquiry into 'a new sort of

Plaster encountered at Paris'.⁴ A new improved plaster, considering Chandos' huge investments in property, would ob-



A photograph of the grave of John Parry dating to 1776, from Llanferres Churchyard in North Wales, next door to the ancient 'Druid Inn'. The grave reveals the skull and crossbones which is associated with Freemasonry. Photograph by Marie Shaw from *The Genesis of Freemasonry* by David Harrison.

viously have been of great utility.

In a letter dated 25th of August, 1732, Chandos sought the advice of Desaguliers on what was effectively a modern variation of alchemy, Chandos writing of “*a very odd relation of the performance of (Baron Silburghe).*” He went on to describe how Silburghe had “*found out a secret of fixing quicksilver, and my Lord Delaware brought over a piece of that which was so fixt, which upon the test appeared to be real & pure Silver, as much in weight as the Quicksilver amounted to that was put into the Crucible.*” Driven by the potential profits to be made from such a scheme, Chandos instructed Desaguliers to find out about the mysterious Baron Silburghe, either to get him “*to tell the secret, or admit a partner into the participation of it.*” In a world where wealth was measured by bullion, Chandos was anxious to discover more. Further advice was sought on the matter in an array of correspondence in July, 1734, when he enquired if Desaguliers knew where to find an account of “*the Spaniards operating their gold & silver from the ore.*” This letter was followed by another enquiry into the heating of Quicksilver in ‘*a round ball made of some ashes*’.

Desaguliers and Chandos were engrossed by this research, Desaguliers sending his patron an “*acct of the Spaniards working the gold mines in Chile.*” Chandos in turn, was amazed at how they could “*wash with any success their ore, after Mercury is put to it, with so strong a stream of water as you represent, for the particles of gold are so very small and light & hardly visible to the Eye.*” Chandos was doubtful to the effectiveness of the Spanish method, stating that “*such a force of water would wash them out of the Vessell before*

the Mercury could have time to attract them.” Desaguliers answered Chandos’ questions on the power of quicksilver by enquiring into “*the management of metals,*” recommending the advice of a certain Dr. Barker, who had “*not only great knowledge in this particular, but all other parts of learning.*”⁶ The “old science” of alchemy had always represented the search for lost ancient knowledge, but for Chandos, this modern version of alchemy represented the search for pure financial gain.

To be continued next month

End Notes

¹ L. Dermott, *Ahiman Rezon*, London, 1778, p.xxxv.

² See L.Stewart, *The Rise of Public Science*, 1992.

³ For commerce and Newtonian experimental philosophy see especially Stewart, *Rise of Public Science and Jacob and Stewart, Practical Matter*.

⁴ Chandos Letters to Desaguliers, 11th of February, 1723/4, ST57, Vol. 23, p.280; 10th of August, 1725, ST57, Vol. 26, p.220; 11th of March, 1732 ST57, Vol. 39; 7th of April, 1733, ST57, Vol. 41, p.243. Transcribed by Andrew Pink, University of London: UCL/Goldsmiths.

⁵ Ibid., 25th of August, 1732, ST57, Vol. 40, p.9; 4th of July, 1734, ST57, Vol. 44, p.229; 19th of July, 1734, ST57, Vol. 44, p.264.

⁶ Ibid., 19th of July, 1734, ST57, Vol. 44, p.264; 25th of July, 1734, ST57, Vol. 44, p.282; 10th of August, 1734, ST57, Vol. 44, p.337.

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

IN THE CENTRE OF THE PRECEPTORY

A Series About The Symbolism Used In Australian Templary

by

The Reverend Sir Knight Frederick A. Shade

Editor's note: This article is the first in a series which were adapted from a paper presented in Metropolitan Preceptory No. 2, in July, 1990 by the Reverend Sir Knight Frederick A. Shade who is an Australian Templar. It will be interesting for our Sir Knights to contrast the symbolism we use with that used by our fraters in Australia. It was edited for length, to change some words to an American spelling, and to remove any references which we might think it improper to share with the public about our private ceremonies.

In the center of the Preceptory there stands a sepulcher. Upon it are placed a number of items that have special significance for the knights of the order. Some of these items are explained in the ritual, but there is much more that can be said about them. The sepulcher itself stands there as a silent witness to something which relates very closely to our faith, but there is no information about its meaning given in the ritual. For these reasons, I thought that I would put together the information that I have gathered and hope that it is of some interest to you. As there is not sufficient space to present a complete explanation of each of these, I will just add a little to what is already contained in our ritual. Some explanation is given in the lecture on the symbols of the order.

Let's put these things in some sense of order before we discuss them in detail. There are two groups of symbols of the sepulcher. In the first group is a triangle with twelve lights, a crucifix, a volume of Holy Gospels, the relics of mortality, a cup of wine, a lamb, a dove, and a cock. The second group includes a

cube, a pen, a small stone, a dagger, and a Knight's sword.

There are quite a few items placed on the sepulcher.

And now, let us turn our attention to the first item on our list, the sepulcher itself. Some time ago I raised the question in my own Preceptory as to the origin and significance of the sepulcher; the ritual is silent on this matter. I did receive one answer, that it was a memorial for departed knights of the order, displaying the armor of a knight alongside it. This seemed a plausible answer. Another possible origin is that it is more especially a memorial of the last Grand Master, Jacques de Molay, who was martyred in France when the order was destroyed by the King of France. This too is a possible answer, especially if we accept the view that the black baldric we wear is in memory of his martyrdom. However, I think I have found the real answer to this question. When the candidate is invited by the preceptor to approach the East and receive the accolade, the preceptor uses the following words, "I make thee a knight of the Temple and Holy Sepul-

cher.” We tend to overlook the significance of these words. I therefore believe that the sepulcher in the center of the Preceptory is in fact a representation of that sepulcher in which our Lord’s body was laid to rest after his crucifixion. It’s as simple as that. Interestingly, the sepulcher in our Preceptory is empty and takes no direct part in the ceremony of Installation of a knight in the way it does in another order of chivalry.

To give added weight to my theory, we need only recall that the knights brought back from the Middle East many artifacts, symbols and memorials of their sojourn there, many of which were brought by them from the Holy Land and the city of Jerusalem in particular. The old Knights Templar were called, as we are today, Knights of the Order of the Temple. The “Temple” refers to the Temple of Solomon, adjacent to which was their first headquarters. But their special interest was the Holy Sepulcher, and it was this that they had pledged themselves to keep in the hands of Christians. For this reason they were also called Knights of the Holy Sepulcher, and we recognize this too in our title.

I also believe that we can give credence to the claim that the Templars were for a time in possession of the famous ‘Shroud of Turin’, which was believed by many to be the shroud in which our Lord was laid in the sepulcher. It also seems from the evidence available that the Templars made copies of the Shroud, or rather the face which is depicted on it, in their Preceptories. They kept it as a holy object, and would have it placed on the altar in their chapel when Mass was celebrated. And so, having a perpetual memorial of the Holy Sepulcher itself in each Preceptory also seems very likely, as the Templar knight

plars had dedicated themselves to guard it when on duty in Jerusalem.

The sepulcher in the Preceptory is covered with a black cloth on which is a large white passion cross covering the full length of the sepulcher. Here we have two colors of the order, the white and the black, in addition to the official colors of white and red. This sepulcher represents the Holy Sepulcher in Jerusalem, and the knights of the Preceptory guard it at different times during the candidate’s initiation.

Since the earliest period in man’s history he has had a special veneration for the tombs in which have been deposited the remains of his heroes, whether they were his tribal leader, chief, prophet or saint. The tombs of the prophets, preserved by the Israelites, give testimony to their reverence for their leaders. In Christian times this tradition was continued, and the supposed resting place of our Lord was especially venerated. In the Middle Ages it became the goal of all Christian pilgrims to travel to the Holy Land. It also became the goal of the crusading Knights.

In the American Commanderies the sepulcher is placed outside the Commandery in another room which represents the Holy Land (palm trees etc.) (Scottish influence, probably.)

The triangle appears at the eastern end of the sepulcher and is black in color. Upon the triangle appear twelve white candles. Together they indicate the colors of the order, black and white.

The triangle is also called a delta and this is a symbol of deity, of God. No explanation is given in the ritual as to its significance. What we can say here is that the triangle, often called a delta because it is the design of that letter in the

Greek alphabet, has always been used to represent the deity whom the people worship. This is the case in all civilizations, and Christianity is no exception. For us the equilateral triangle or delta represents the Trinity-in-Unity, the Triune God, whom we worship, God the Father, God the Son, and God the Holy Spirit.

There are other triangles that have been given a spiritual significance, such as the right-angled triangle of Pythagoras, under which symbol he revealed the mysteries of the universe. There is also the triple triangle. In the American constitution of Knights Templar, this device is worn by the Prelate. We use a variant of this design for the Past Master's jewel in the Allied Masonic Degrees, but this appears to be unique to Victoria.

The candles represent the twelve apostles. The lighting of the twelfth candle by the candidate is a most significant moment in the ceremony. It indicates the close identity he now has with our Lord and with His apostles, as he has

willingly accepted the engagement as a Soldier of the Cross, a Knight in Christ's service, replacing the disciple who had betrayed Him.

The extinguished candle can be likened to the empty chair at King Arthur's Round Table. The chair, called the Siege Perilous, could only be filled by a Knight who is virtuous and pure. The new Knight in our order is invited to light the candle at the sepulcher and take his seat in our Preceptory, for he is a valiant and virtuous Knight who has passed all the tests required of him.

To be continued next month

Sir Knight Fred Shade is a member of the Order in Victoria, Australia. He has been Chaplain of his Preceptory, Metropolitan No. 2, for many years and holds the rank of Past Great 2nd Constable. He was the founding Secretary of the Victorian Knight Templar Study Circle and its second President. He can be contacted on email: fredshade@westnet.com.au.



Knights



at the Bookshelf

By
Sir Knight David Stafford

Masonic Networks and Connections by James W. Daniel; published by The Library and Museum of Freemasonry; ISBN 978-0-9558437-0-9.

When M. W. Brother Palmer requested that I write a review of *Masonic Networks and Connections* by James W. Daniel, he stated it was a non-trivial book. I agreed to read the book and write a brief review of its contents. As I began to read, I discovered that non-trivial was the perfect word to use to describe

this work. It is definitely not light reading; however, it is a very enlightening collection of various Masonic essays written by this former secretary of the United Grand Lodge of England (UGLE) and the Supreme Council 33° of the AAR for England and Wales.

For most American Masonic readers, the greatest benefit from this book is a unique understanding of the development and history of British Freemasonry. The opening chapter, "Pure-and Accepted-Masonry," is a very detailed account of the early formation of the appendant and concordant degrees in the United Kingdom. It reads like a virtual who's who of British history. I will admit though, I had to have my computer close by as I read in order to look up figures' names on Wikipedia. As I read, I was reminded of another wonderful book I had referenced only days earlier. I pulled down my copy of Hoyos' *Committed to the Flames: The History and Rituals of a Secret Masonic Rite*. It was interesting to compare the anecdotes from these two sources and see the many similarities of the development of these degrees in two very different places. It was an enjoyable exercise.

There is a very special gem to be found within the book that makes it a worthwhile purchase by any and all reading Masons on the American side of the great pond. Chapter 4, "Anglo-American Relations," relates the story of the British built Confederate man-of-war the *Alabama*. The paper relates the brief history of the ship and its influence on stressing the international relations between the United States and the United Kingdom. The tension was so intense that the two countries appointed committees to meet and attempt to resolve the disagreement. The result was the sitting Grand Master of the "premier Grand Lodge" visiting the United States. The story is well worth a read.

The last pages of the book consist of an exploration of the UGLE's external relations with various grand lodges from 1950 to 2000. I found it to be very insightful and a wonderful introduction to international Masonic relations. It was truly an intriguing read. The research found within the book is amazing. As an armchair Masonic writer, I cannot imagine the amount of time put into writing such accurate, detailed historical sketches and accounts. The reader will gain as much insight into British society as Masonic knowledge.

In conclusion, I would recommend that *Masonic Networks and Connections* be added to all serious Masonic libraries. Although it may be a little heavy on dry details, it is filled with some excellent resource material that I am sure will be useful to most Masonic writers. I feel I have a better understanding of British Masonry after reading it; you should too.





Beauceant News

Fredericksburg Assembly No. 266 welcomed the Supreme Worthy President, Mrs. Duncan Watson, on November 21, 2009, for her official visit to their assembly. Mrs. Ed Carpenter is the Worthy President.



Arlington Assembly No. 189 presented a ritualistic robe worn in 1955 by charter member, Mrs. George S. (Dorothy L.) Robinson, to the Texas Masonic Retirement Center Museum in Arlington, Texas. Members are Mrs. David Keffer (left) and Mrs. Floyd E. Hall (right). E. Frank Smith, curator, (center) is flanked by Mrs. Robinson's daughter and son.

The drawing for the quilt featured in the December *Knight 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.

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*The earth is the Lord's
and all that is in it, the
world, and those who
live in it;*



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*for he has founded it on
the seas, and established
it on the rivers.
Psalms 24: 1-2.*