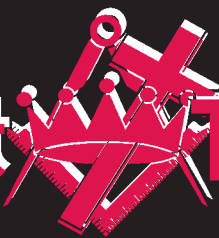


Knight Templar



VOLUME LVI

JUNE 2010

NUMBER 6



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Knight Templar

Contents

VOLUME LVI JUNE 2010 NUMBER 6
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William H. Koon, II
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Grand Master's Message
 Grand Master William H. Koon, II 4

Guest Message
 Sir Knight Edward H. Fowler, Jr. 5

South Western Department Commander
 Richard S. Butterfield 7

Easter 2010 9

In the Centre of the Preceptory
 Reverend Sir Knight Frederick A. Shade 12

The Royal Order of Scotland
 Sir Knight Edward H. Fowler, Jr. 21

The Commandery Inspection Revisited
 Sir Knight Stephen R. Greenberg 27

The Masonic Enlightenment Continued
 Dr. David Harrison 29

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

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Features

Prelate's Chapel 6

Crossword Puzzle Solution from May Issue 8

A Chat With The Managing Editor 10

Letters to the Editor 11

In Memoriam 11

Recipients of the Membership Jewel 15

The Knights Templar Eye Foundation 16

Knight Voices 17

Grand Commandery Supplement 18

Crossword Puzzle 20

Knights at the Bookshelf 32

Beauceant News 34

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

Grand Master's Message

CHIVALRY, CHRISTIANITY- TEMPLARY A Way of Life!



Recently, when all of your Grand Encampment officers were together discussing plans for the future, we began discussing a short phrase which embodied what we believe the Order of Knights Templar to be. We wanted a short, simple phrase whereby we might paint a visual picture.

In the coming months, you'll be seeing articles dealing with this phrase and how it applies to our order. We'll be discussing what our order has been in the past, how it has evolved, and how today we are more relevant than we have ever been. I believe you'll enjoy what our editorial staff has planned.

On behalf of the officers of Grand Encampment, we hope this summer will be the best ever as you enjoy this beautiful time of year with your friends and family.

Fraternally,



William H. Koon, II

William H. Koon, II, GCT
Grand Master

Guest Message

Dear Sir Knights:

I am honored to have been requested by the Most Eminent Grand Master to present this message for the June, 2010 issue of the *Knight Templar* magazine. On behalf of myself, as Provincial Grand Master, the officers, and the members of the Provincial Grand Lodge of the United States of America for the Royal Order of Scotland, I am pleased to extend greetings to the officers and members of Grand Encampment and to all of the Knights Templar throughout the world who are receiving this publication. We are currently in our 132nd year of continuous operation since this organization was established in 1878. I also offer my congratulations to the officers of Grand Encampment for their efforts in upgrading this monthly publication and for the work that has been and continues to be accomplished by their continued service and management of this great Christian Masonic organization, including the charitable work of the Knights Templar Eye Foundation. I have also included in this issue a brief history of the Royal Order of Scotland for your reading pleasure.



Photo by Jonas

It is also my pleasure to extend greetings on behalf of the officers and members of the York Rite Sovereign College of North America which organization I am also privileged to currently represent as the Governor General. For those who may not be aware, membership in the College is by invitation only to those who continue to maintain their membership in the four York Rite organizations. The officers and members of our Colleges are also dedicated to supporting and, if requested, to also provide their assistance to those organizations comprising the York Rite of Freemasonry. We currently have one hundred ninety-three Colleges located in the United States and Canada and one College in the Philippines.

It is sometimes very difficult for us as individual Freemasons to understand the purpose and magnitude of all of the various organizations which not only represent our fraternity in the United States, but are also actively involved worldwide. However, each organization is like a building block that depends on its members to participate and in their own way, supports the objectives of Freemasonry. If we all do our part, this in turn will continue to make our fraternity the greatest and the most prestigious fraternal organization. It has been said "that the sun never sets anywhere in the world that the fraternity of Free and Accepted Masons is not present," and we continue in our primary objective to make good men better by their exposure to our teachings, ceremonies, associations, and above all, friendships with each other.

Best wishes and many thanks to Most Eminent Grand Master Koon for all the courtesies extended to me and for his dedicated service to our Fraternity.

Sincerely and Fraternaly,
Edward H. Fowler, Jr.
knight templar

Prelate's Chapel

By
The Reverend Sir Knight J. Knox Duncan

My house is a house of prayer... (Matthew 21:13) ...Ask and it shall be given you, seek and you shall find, knock and it shall be opened unto you. (Luke 11:9)

From inception, the Order of Knights Templar has been devoted to prayer, both public and private. Its ceremonial rituals and manuals, old and new, obviously specify prayer in fixed form. English scholar, author, and churchman, C. S. Lewis, defends formal prayer because, "We don't know whether we can mentally join in until we have heard the words." Hearing a prayer for the first time, he adds, "We are...called upon to carry on a critical and a devotional activity at the same time, two things hardly compatible." Fixed prayer frees us from auditory misunderstanding.

Private prayer involves our deepest personal aspirations and concerns and by definition transcends fixed form. Archbishop Francois Fenelon wrote in the 17th Century, "Let us then pray, that we may learn what we are and what we ought to be. ...How can God give us what we do not really want." The French protestant professor and theologian, Auguste Sabatier, wrote in the 19th Century, "The history of prayer is the history of religion. In even savage bosoms, there are longings, yearnings, strivings for the good they comprehend not." At the other end of the scale, wrote the poet Coleridge, "The act of praying is the very highest energy of which the human mind is capable."

In another sense, we pray all the time, deliberate or not. To paraphrase a hymn, "Prayer is our soul's sincere desire—our perpetual prayer—and it is always answered, always! So testify legions of the faithful, but we may not like the result. In demanding his inheritance, the prodigal son expressed his innermost ambition. In the "far country"—friends gone, reputation gone—poor, hungry, feeding swine—he suffered the consequences of answered prayer. The Bible and literature abound in such stories. Prayer is serious business, inevitably revealing the inner person which creates destiny.

Saint Paul speaks of his inner war for self-control. The decisive battle of that conflict is not public and ostentatious but private, where "pro" meets "con." Our Lord's prayer at Gethsemane settled the issue of his trial and crucifixion, "Thy will be done!" Washington, praying at Valley Forge, tackled questions on which the outcome of the revolution hung. St. Francis of Assisi—perplexed and distracted—sat in prayer by the hour until he "got himself together." In the crisis of his life, Martin Luther said, "I am so busy now that if I did not spend two or three hours each day in prayer, I could not get through the day."

"I searched the world over for God and found him in my heart."—Saint Augustine.

The Reverend Sir Knight J. Knox Duncan was the Eminent Grand Prelate of the Grand Commandery of Knights Templar of Texas in 2009-2010 and is a member of San Antonio Commandery No. 7. He resides at 27890 Boerne Stage Rd., Boerne, TX 78006 and can be reached at KnoxDuncan@satx.rr.com.

SIR KNIGHT RICHARD S. BUTTERFIELD
RIGHT EMINENT SOUTH WESTERN DEPARTMENT COMMANDER
2009 – 2011

Richard S. Butterfield was born on June 8, 1941 to A. Stewart and Nancy E. Butterfield in the small farming community of North Branch, Michigan. He is the second of three children and has an older and younger sister. He graduated high school in 1959 and attended the University of Michigan.

In January 1964 he enlisted in the Naval Aviation Cadet Program, and in November 1965 he was commissioned an Ensign and designated a Naval Aviator. After a twenty and a half year career, Richard retired from the Navy. Since retirement he has been employed in the lighter than air balloon industry.

He was initiated, passed, and raised a Master Mason in Albuquerque Lodge No. 60 in September, 1988. Enjoying the Craft, Richard was appointed to the line and was installed Master of the Lodge in 1997. Previous to that in 1995 he joined the York Rite and Scottish Rite. Following the path to increasing enlightenment, he served as Eminent Commander of Pilgrim Commandery No. 3 in 2001 and as High Priest of Rio Grande Chapter No. 4 and Illustrious Master of Hiram Council No. 1 in 2002. Continuing in the side orders, he is a member and past head of the Order of High Priesthood, the Order of The Silver Trowel, and the Past Commander's Association. He is a Past Eminent Prior of New Mexico Priory No. 29 Knights of the York Cross of Honor. He is the Past Governor of York Rite College No. 145, an Associate Regent of the York Rite Sovereign College, Past Deputy Grand Governor of New Mexico, and has received the Order of the Purple Cross. Richard is a Past Piusant Sovereign of Saint Sophia Conclave, Red Cross of Constantine. In July 2007 he was appointed Intendant General of the division of New Mexico and continues to serve in this position. He is also a Past Excellent Chief of Enchantment Council No. 21 Knight Masons, a member of the Holy Royal Arch Knight Templar Priests, and a Life member of The Royal Order of Scotland. Being a retired military officer, Richard is a member and Past President of Kit Carson Chapter No. 447, National Sojourners and Past Camp Commander of Gen. Jonathan M. Wainwright Camp of the Heroes of '76.

In 2002 Richard S. Butterfield was appointed to the Grand Commandery officer line as Grand Sword Bearer by Right Eminent Grand Commander, Dickerson R. Watkins, Jr. and served as the Right Eminent Grand Commander of the Grand Commandery of New Mexico for 2007 – 2008. Richard was honored by being created a Knight Commander of the Temple. After his year as Grand Commander, he was elected Grand Treasurer of the Grand Chapter, Grand Council, and Grand Commandery of New Mexico and continues to serve in this capacity.



Photo by John Westervelt

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Solution to Cryptic Puzzle on Page 20 of May Issue

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

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>.

DOWN

1. ABS(olute) + IS < C.S.A.
2. A + POSE reversed
3. PRES. + ENC. + E
4. AMP + L.Y.
5. A + NY + W(ith) + HERE
6. G + EEK
7. S.A.S. + HAYED
11. T.A. + ROT
12. F + LATS
13. R + ANT

ACROSS

2. GUS + A + SPAR + A
8. ENEMY BORE anagram
9. ESPY A DEN anagram
10. C + SOW anagram
14. HAUL anagram
15. ST. + AND + RE + W.
16. ANCHOR + RITE with R shared
17. TEAT < NEARS anagram



EASTER 2010



ALEXANDRIA, VIRGINIA



A Chat With The Managing Editor

CHIVALRY, CHRISTIANITY - TEMPLARY

A WAY OF LIFE!

The Commandery orders are said to be the chivalrous orders. When I think of chivalry, I recall how wars were fought in the time of our revolution. You lined up your men in neat rows and let the other fellow shoot at them. I'm not sure if that was chivalric or just plain foolish.

At least they didn't fight like the cowards we have nowadays bombing innocent women and children. Chivalry always seemed to me to have an element of protection for the women and children of both sides. I don't mean to offend any of our lady soldiers. If you want to go off to war, it is OK with me. I just think that those who choose not to shouldn't be subjected to it. It seems that now some folks strap bombs to their women and children and send them off to deliberately blow up somebody else's women and children while the men hide behind the lines. No element of chivalry there, just cowardice. I sure hope our side never stoops that low.

I believe that another element of chivalry is politeness and good manners. When was the last time you opened the car door for your wife or removed your hat when a woman stepped onto an elevator? I guess most men don't wear hats any more, except the baseball cap you have to wear when you eat at MacDonald's. I think you are probably supposed to wear them backwards to prevent skin cancers on the back of your neck from the fluorescent lighting. Even if you tried to take it off, they don't have a place to hang it anymore. When I grew up, the only folks who wore their caps backwards were the ones we called "hind catchers."

Did you ever see someone confer a degree in cutoff jeans, flip flops, and a beer t-shirt with holes in it? It's not a pretty sight, and it sure made an impression on me. I guess there are all kinds of impressions like there are all kinds of behavior. Whenever anyone asks me if I am behaving, I try to remember to tell them that everybody behaves, just in different ways.

Maybe it's chivalry that distinguishes us Knights Templar from all the other Masonic bodies. Chivalry seems to involve selflessness, manners, morality, and ardent dedication to a cause; in our case the defense and support of the innocent, the helpless, and the Christian religion.

Maybe if we as Knights put a little more chivalry back into our behavior, folks would respect us more. It's just a thought. I think I'll do a little research on the subject of chivalry and share the result. Maybe you'd like to write in and share your thoughts on the subject.





Letters to the Editor



Sir Knight Templar John Palmer,

I am saddened by some of the letters by some Knights. I believe the following might help their thinking. I am writing to all knights due to letters in the KT magazine that indicate that some Knights take offense to others' religious beliefs.

We knights and many others in the world do not seem to understand that many of the original religions have broken away and formed their own thinking and meanings of God's word.

For example, Christianity; there are over 1,800 Christian denominations here in the United States that broke away from the original religion. I researched this about ten years ago due to my going to different Christian denominational churches and having noticed differences in their teachings.

In Judaism, there are also breakaways from the original religion. Muslims also have breakaways from their original religion. I am Jewish, and after my discharge from service in 1946, I wondered why we humans went to war throughout history and killed each other seeing that Adam and Eve were the original parents which would mean that we are all related to each other regardless of color, nationality, or religious beliefs.

I have been studying religions for many years and found many informative and guiding words in all of them. I respect anyone who believes in God. To me there is only one God, and He is called by many loving names, but, there is only one Creator.

To me Jesus did not force others to do as he did, Jesus set an example for those knight templar

who followed him when he was alive and for those today. Are we doing that or are we pointing fingers at others and talking about them behind their backs?

We all are imperfect. We must learn tolerance of and respect for others. My brothers and Knights, try to remember to respect others regardless of their beliefs in God. They believe there is a God who loves his children that believe in Him.

As Masons and Knight Templars, we were told many things to guide us and to hold on to. Are we holding to them or are we still worldly people in our thinking and in our words to others?

I look in the mirror at myself and hope I did not offend anyone because I know I am imperfect and ask for forgiveness. I know how it feels to have my feelings hurt by others and hold my tongue still.

Adam and Eve were created by God and were the original parents here on earth. That makes us all related regardless of color, nationality, or religious beliefs. There is good and bad in everything. We all are put on this beautiful planet to help each other and not to only think of ourselves and our way of doing things and our thinking.

My Respect and good wishes to you all,

Harrison D. Rose, Merritt Island, FL

IN MEMORIAM



Marshall Ferris Parker
California

Grand Commander 2001

Born: September 1, 1927

Died: April 12, 2010

IN THE CENTRE OF THE PRECEPTORY

A Continuing Series About The Symbolism Used In Australian Templary

by

The Reverend Sir Knight Frederick A. Shade

Editor's note: This article is the second in a series which was 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.

A Crucifixion Cross consists of a plain Latin cross on which appears the corpus or body of our Lord as at his crucifixion on Mt. Calvary. The crucifixion cross appears on the sepulture within the large triangle. The design of the figure on the cross varies from Preceptory to Preceptory. The figure on ours at Metropolitan Preceptory is the suffering Christ, i.e. the head is inclined and in an upward position.

Normally there are three steps at its base, but Metropolitan Preceptory has seven as does Geelong, which has our old set of furnishings. This is because Metropolitan Preceptory derives its traditions from a different source, Canada.

As to their spiritual significance, the three steps represent the theological virtues of faith, hope and charity. The seven steps represent the number of perfection. (7 = 4+3, matter and spirit; 5+2 = the five points of felicity and the Hermetic maxim.) It is also represented in the knocks of the order (5+2).

The base and cross are painted black, and the corpus or figure upon the cross is white as is the inscription above it. Again the two colors of the order are

emblematical of life and death.

Most crucifixes have three nails as the legs are crossed. In Metropolitan Preceptory, the crucifix appears with four nails as the legs are not crossed – rather unusual.

The crucifix should stand within the Triangle, but many Preceptoriums have difficulty in doing this, and so the crucifix appears outside and to the west of the triangle.

There is a veil that covers the cross. The veil is of black material.

Notice the term that is used in our order is "*Holy Gospels*", not "*Holy Bible*."

The *Book of Gospels* is a specific part of Christian scripture and has only the four gospels in it, i.e. Matthew, Mark, Luke, and John. The *New Testament*, on the other hand, is used to describe the book of Christian scripture which has the authority of the Church and includes the four gospels, *Book of Acts*, the Pauline epistles, the catholic (general) epistles, and the *Book of Revelation*. The *Holy Bible* is the term used to describe the complete canon of sacred scripture recognized by the Christian Church and includes both the Old and New Testaments.¹

It is not surprising that the Knights

Templar give special reverence to the *Holy Gospels* and that it is this sacred volume on which the novice of our order takes his obligation, for it contains the very words spoken by our Lord.

The relics are symbols of death and mortality. They are used in just about every Masonic rite, from the craft to the higher degrees and orders of chivalry, as a means of stimulating the mind to contemplate the most solemn subjects – the knowledge of oneself and the meaning of life.

One is carried by the novice during his year of Penance, and is held in his left hand when the imprecations are made a most solemn moment in the ceremony.

This symbol also has a very close association with our Lord's crucifixion, and for this reason the relics are placed immediately below the crucifix.

Notice that the refreshment that the pilgrim receives on his arrival as a stranger in the Preceptory is water. It is only after he has proved himself worthy of being admitted a member that wine is presented to him, and then only for the purpose of participating in a series of toasts or commemorations.

Jesus is said to have partaken from the 'bitter cup' from which no one is exempt – the Cup of Destiny. (Matt.26:39)

The cup or goblet is reminiscent also of the Holy Grail cup, which provides the spiritual refreshment which all true knights seek. Wine is one of the principle elements of consecration in the celebration of the Holy Eucharist. It was used by our Lord, together with bread, and given a special meaning. The special evening meal we know by the name the Lord's Supper. The cup is used in Freemasonry as a symbol of fraternal affection and union with one another in the bonds of fellowship. It is also

symbolic of inward refreshment or of a good conscience. As Mackey explains, "it is also intended, under the name of the 'wine of refreshment', to remind us of the eternal refreshment which the good are to receive in the future life for the faithful performance of duty in the present" – a beautiful description.

From a more mundane aspect, wine was consumed at all meals in those days and used as a panacea for all ills. The reason being that, apart from the benefits of its alcoholic content, it was guaranteed to be drinkable whereas water was often not safe unless it was fresh from the stream. The reference in both the Old and New Testament (e.g. 1 Timothy 5:23) to the medicinal qualities of wine I keep in my mind!

In ancient Freemasonry the lamb is a symbol of innocence, thus the use of lambskin for the apron of a mason. In the higher degrees, in the orders of chivalry, and in Christian art, the lamb is a symbol of Jesus Christ. The introduction of this Christian symbolism of the lamb comes from the expression of St. John the Baptist, who exclaimed on seeing Jesus: "Behold the Lamb of God." (John 1:29)

In the vision of St. John the Divine, in the *Apocalypse*, Christ is seen in the form of a lamb opening the seven seals. (Rev.6:1) Thus the lamb is usually seen on the emblems of our order to be standing on a green field or on the book with the seven seals.

The sacrifice of the Mass and its related symbolism is a development of the mystery of our Lord's sacrifice on the cross. He pointed to this great mystery (Agape) in various ways, such as in the breaking of bread, when he shares himself with the disciples, as well as the crucifixion itself.

The star jewel worn by the Grand Master has the Paschal Lamb (Agnus Dei) in place of the Latin Passion Cross in

the center of the jewel.

The dove is one of the sacred emblems or symbols of the order. It is symbolical of the Almighty Comforter (Holy Spirit). The presence of the Holy Spirit is reported in Matthew (3:16) appearing as a dove when our Lord was baptized in the river Jordan by John the Baptist. The dove is thus a symbol of peace and reconciliation. It also refers to certain theological virtues. Sometimes one will find in old churches a hollow receptacle in the shape of a dove that is designed to contain the Blessed Sacrament. The dove, representing the Holy Spirit, is often associated with the symbolism of the sacrament of confirmation, as the Holy Spirit is specifically invoked and conferred at the moment of the laying on of hands by the bishop.

The ancients made the cock a symbol of courage and consecrated it to Mars, the god of war. Other authorities say that the cock was a symbol of the sun, as it heralds the dawn. If we consider this latter interpretation, we can appreciate the particular reference to it in the story of Peter denying our Lord. (Matt.26:75) For all of these reasons it was an important symbol in the early Church. Drawings of this symbol (the cock) can be seen in places such as the catacombs of Rome etc. It is used by our order as a monitor to avoid the breaking of a vow.

End Notes

¹ *The Book of Holy Gospels*; "The reading of a passage from one of the four gospels concludes and forms the climax of "the liturgy of the word" which precedes the "liturgy of the eucharist" proper. The gospel reading is surrounded with much greater ceremony than the other readings; since the 4th century it has been reserved to the deacon. It is customary

for all to stand while the gospel is read. The gospel book itself is venerated as a symbol of Christ. Before the reading of the gospel, the book is carried in procession to the lectern, accompanied by candles and incense." (*A Dict. of Liturgy and Worship*)

It is the book of gospels which is presented to the Deacon and Priest at their ordination. It is also the *Book of Gospels* which is placed open upon the head of the candidate for consecration as a bishop. This signifies that the ordinand takes upon himself the weight and responsibility of the Word of God, to preach it, and to expound on its teachings.

To be continued in the August issue

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

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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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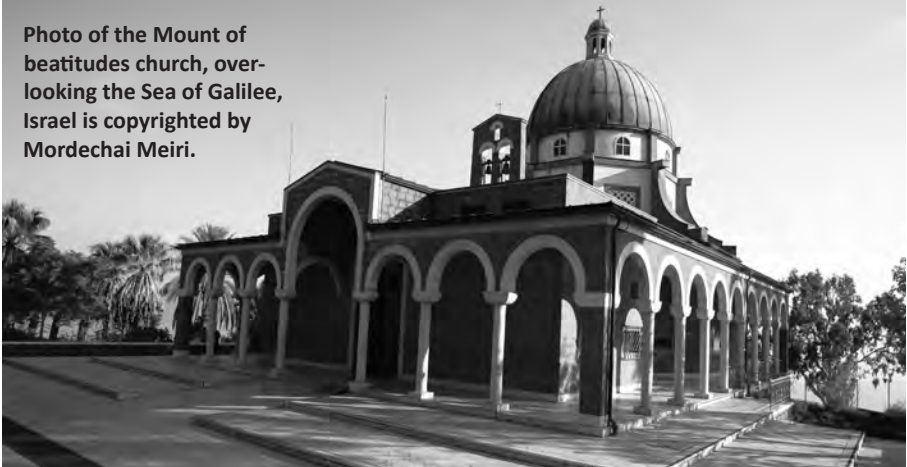
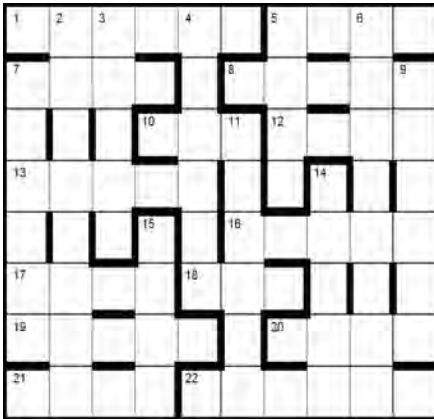


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ACROSS

1. Extent of advancement in arcade greenery (6)
5. Royal step that Templars make with steel (4)
7. Trestleboard cover in an airplane (4)
8. Hiram's mother's identity found in an expression of surprise (5)
10. A small heap starts with the results of incense (3)
12. Skirt made from initial contents (4)
13. Avoid avenue route (5)
16. Boarding mass transit again like an illustrated charade (5)
17. Let down hair for control Z (4)
18. Cowboy Brother Rogers met singer Brother Acuff (3)
19. "Et tu, Dude?" is covered by musical exercise (5)
20. Deimos or Phobos, for example, is a nocturnal sky-light (4)
21. Who gets highest grade for halting? (4)
22. Rushing around like a South Indian hot spice (6)

CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue

DOWN

2. Yeast in the mixture after the 10th (8)
3. Worshipful Master's authority gave light (5)
4. Right Coast denizen is curtailed for a Templar Holy Day (6)
5. Goals are to end claims (4)
6. Magician put prisoner with jury member (8)
7. Award with enamel coating (6)
9. President Woodrow is a sporting-goods manufacturer (6)
11. Oh, I see that woman leading with valor (6)
14. Detest rides in cab horse (5)
15. The ending of Templar era groin protector without piece of top honors (4)



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THE ROYAL ORDER OF SCOTLAND *a brief history*

By

Sir Knight Edward H. Fowler, Jr.

Just as the historical beginnings of Freemasonry fade back into time immemorial, the history of the Royal Order of Scotland fades back into tradition and legend. In Craft Masonry, we accept the Hiramic Legend. In the Royal Order of Scotland, we accept the legendary Robert the Bruce as founder of the Order and the King of Scots as our hereditary Grand Master. From tradition, we learn that Robert the Bruce, King of Scots, having received assistance from a body of Freemasons at the Battle of Bannockburn in 1314, instituted the Rosy Cross degree and conferred on them the civil rank of knighthood.

The order consists of two degrees, Heredom of Kilwinning and Knight of the Rosy Cross, commonly known by the abbreviations H.R.D.M. and R.S.Y.C.S. Tradition has varying statements; one that the order was restored by the Bruce and the other that it was founded by him. It may be that he restored the Order of Heredom and instituted the Knight of the Rosy Cross. Historical records do not support either tradition, but the lack of evidence is not proof that the traditions are not based on fact.

In the archives of Grand Lodge in Edinburgh, early records mention Royal Order Lodges in London in 1740 of time

immemorial origin and that the ceremonials were worked in or near Newcastle in 1736. Surviving records do not trace the order from its supposed revival in 1314 to the 1700's. Tradition is that it was flourishing in France about 1735 to 1740 under Scottish refugees.

Right Worshipful Brother Marvin Fowler, Provincial Grand Master of the Royal Order of Scotland in the United States of America from 1953 to 1997, wrote this as a part of the foreword to a book by Harold Voorhis, "The most profound mystery in Masonry is its origin. Back of the period of authentic recorded history stretch misty avenues of speculation. So it is also with the Royal Order of Scotland. Interesting and beautiful theories of origin prevail. But this is not history – the record of authentic, indisputable events. The pearls of truth can sometimes be brought to view only through intensive investigation, and unfortunately many records that would be invaluable to us are no longer available, if indeed they ever existed."

One tradition is that the Order of Heredom was first established in Judea, in Palestine. The claim is that the word "Heredom" is derived from the Hebrew word "Harodim" meaning "The Rulers", and that the name "Kilwinning" refers to the

re-establishment of the order at Kilwinning by Bruce. Wherever and whenever the order was established, there seems to be no doubt that changes were made before it was joined with the Rosy Cross Degree to form our present order.

The administration of the premier Grand Lodge of England, founded in 1717 left much to be desired. There were no minutes kept for at least the first six years. The first record of the conferral of the Master's degree is in the minutes for 1732 of Lodge No. 83 in London. The degree was unconstitutional until it was recognized by the *Constitutions of 1738*. The first Master's degree in Scotland is mentioned in the minutes of Canongate Kilwinning Lodge on March 31, 1735. It is probable that the Master's degree, in the first half of the 1700's, was a side degree.

We mention the Master's degree to explain the reason for the revival, in the 1700's, of the Royal Order of Scotland. Historically, the revival could not have been before 1725. The ritual of the Royal Order refers to the three degrees of Craft Masonry, and the third degree was first worked in 1725. It could not have been later than 1741 when records show a Provincial Grand Master to have been in London. Freemasonry had abandoned nominal adherence to Christianity, and obligated the Mason to obey the moral law, to be a good man and true, etc. The ritual shows that the Royal Order of Scotland was founded as a protest against the elimination of Christian elements from the degrees of Craft Masonry. *Anderson's Constitutions of 1723* have this in Article I, Concerning God and Religion: "A Mason is obliged by his tenure, to obey

the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation; whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, etc."

Robert Strathern Lindsay said, "Because when the Royal Order is first found there were three degrees in Craft Masonry, it is certain that the Order could not have emerged before 1725, and we know from what the Provincial Grand Master declared, when he signed documents for William Mitchell as Provincial Grand Master, that he was executing them in the ninth year of his authority. If, however, the Royal Order only appeared at London in 1741, it would have been too belated as a protest against the elimination of the old Christian basis of Craft Masonry. On these grounds, it would seem that the date of institution of the Royal Order has still to be traced somewhere after 1725 and earlier than 1741."

In July 1750, William Mitchell and Jonas Kluck presented a petition for a charter for a Provincial Grand Lodge to be erected at The Hague. Before the petition could be considered, both had conferred on them the two degrees of the order. The charter was issued by an unknown "Provincial Grand Master for South Britain." Such a title leads to the idea that there was a Grand Lodge or possibly a Provincial Grand Master for

North Britain. The charter was signed by R.L.F. and is headed "Sir Robert R.L.F., Knight of the Order of the R.S.Y.C.S., etc. To Sir William R.L.F." The petition made by Mitchell and Kluck begins, "There being diverse brethren of the above most Ancient and Honorable Order of Masons residing at The Hague." They were asking for a charter to work at The Hague, and they signed as authorized agents for the others there, using the characteristics F.D.L.T.Y. and S.N.C.R.T.Y. with their signatures, indicating, it would seem, that they had already received the degrees, and wanted to form a Provincial Grand Lodge. However, the record is that the degrees were conferred on them at that time in London.

It is not clear if Mitchell ever returned to The Hague, but he is known to have been back in Edinburgh by 1753, and by 1754 had begun to recruit members for the Order. Jonas Kluck was not found in the records after being in London. The original petition and the original charter are still in the archives in Edinburgh.

The first minutes of the Edinburgh Chapter begin in 1766. Earlier minutes were recorded in another book, which is now lost. There is evidence that candidates were being admitted in 1754. In 1767, the Chapter took upon itself the title of Grand Lodge but not all the functions until 1786. In May of that year, a charter and commission were issued to Jean Mathieus to erect a Provincial Grand Lodge in Rouen, France, as Provincial Grand Master. This was the first of a number of charters issued for erecting bodies of the order in France, none of which seem to have survived for very long. It is believed that the French thought they

were working a "Rose Croix" degree of Scottish origin, having translated "Rosy Cross" into "Rose Croix."

From evidence presently available, we can believe that the Royal Order of Scotland is the oldest of the so-called higher degrees. The reason for it having been founded according to some Masonic scholars was to correct the errors and reform the abuses that had crept in among the three degrees.

Probably because of the founding in 1751 of the Ancient Grand Lodge, the Provincial Grand Lodges in London and the south of Britain apparently demised. We have seen that the Chapter in Edinburgh called itself the Grand Lodge in 1767. In 1789, a copy of the ritual was sent to Jean Mathieus, in Rouen, some miles to the northwest of Paris. He had been appointed Provincial Grand Master and was to have the ritual translated into French. By 1807, it had come into the hands of Claude Thory, who had succeeded Mathieus, and he had the ritual copied into a handsomely bound book, with other records. On his death, his library was purchased by Doctor Charles Morison. In 1846, Morison was one of the principals in the founding of the Supreme Council of the Scottish Rite in Scotland. After his death, Mrs. Morison gave his library to the Craft Grand Lodge of Scotland.

The degrees of the order are very different from the other bodies of Masonry, and parts of the ritual are in an irregular versified form. Membership has always been limited. It has never been expected that the King of Scots would attend and exercise his authority as hereditary

Grand Master, but at every meeting of Grand Lodge or of a Provincial Grand Lodge, a chair or throne is kept vacant for him, with crown, scepter, and robe.

In 1737 the Chevalier Andrew Michael Ramsay supposedly delivered an oration, sometimes called a charge, as Grand Chancellor or Grand Orator, of some Masonic body in Paris. Coil quotes a London publication for March 1729 or 1730 as authority for Ramsay's having been made a Mason in Horn Lodge, Westminster, "whereof his Grace the Duke of Richmond is Master." This making and his oration are Ramsay's only appearances on the Masonic scene, but his impact was much more than he deserved. His address was supposed to be an historical account proving the ancestry of Freemasonry to have come from the Crusades. This impressed the French, who found the chivalric, knightly background more appealing than that of the stonemason. Whether or not Ramsay was really the author, his speech inspired the Hauts Grades, the degree makers began, and it was a profitable business. For the most part, the degree makers were not particularly well-educated in historical or mythological lore, and they often trapped themselves in anachronisms and incongruities which still remain in some of the degrees.

The cryptic and chivalric degrees and rites that sprang into being on the continent, and especially in France, had such a superior air that, to a great extent, Master Masons were regarded, as plebian, lorded over by the nobility and state and military officials, who possessed the many titles conferred by the many chapters, lodges, councils, consistories, and rites.

From the time of its reconstitution by Mitchell, the affairs of the order went rather slowly for a while. The first minutes of a meeting are dated October 31, 1766. On January 5, 1767, the Laws and Constitution were read and approved. In a footnote to the first law, it is clearly shown that the King of Scots is Hereditary Grand Master of the order. The first recorded election meeting shows in the minutes of July 4, 1767, with these results:

James Secrecy Ker – Defender of the Tower and Grand Governor

William Worship Mason – Deputy Governor and Tirshatha

Robert Assistance Home – Senior Grand Warden and Deputy Tirshatha

William Honour Baillie – Junior Grand Warden

Each of these names includes the characteristic of the member, which should be explained. Each of us, upon being invested a member of the order, is given a characteristic, which becomes a part of his name in the records. In the beginning, there was a limit of sixty-three members, and sixty-three characteristics. However, over the years, it has become necessary to increase the limits and each Provincial Grand Lodge gives its own characteristics.

The minutes of the annual meeting on July 4, 1771, show that in the future the characteristics of Wisdom, Strength, and Beauty should be attached to the offices of Deputy Governor and the two Grand Guardians while in office. It was in 1839, after the long period of dormancy that

Wisdom, Strength, and Beauty were attached to the offices of Deputy Grand Master and Governor, Senior Grand Warden, and Junior Grand Warden respectively. It seems that the characteristic of Relief has always attached to the office of Provincial Grand Master.

The actual administration of the order is vested in the Deputy Grand Master and Governor, who appoints a Deputy Governor and other officers including Provincial Grand Masters. The present Deputy Grand Master and Governor of The Grand Lodge of The Royal Order of Scotland worldwide is Sir Archibald Donald Orr Ewing, Bart., MA., Past Grand Master Mason of the Grand Lodge of Scotland.

A motion was made at the January, 1775 meeting to purchase a "valuable and handsome set of jewels." The jewels had belonged to a deceased brother, George Fraser, Auditor of the Excise, and had originally belonged to a Chapter of the order in Norfolk, Virginia.

There were no meetings of Grand Lodge from 1794 to 1802, from 1805 to 1813, or from 1813 to 1819. The indication is that, except for two meetings in 1819, the order was completely dormant for about twenty years.

The reason that the order was not revived before 1839 is revealed in a statement by Houston Rigg Brown – that he had been out of Edinburgh for a long period of time. On November 11, 1839, Brown and one other former member opened a meeting. Brown as Deputy Grand Master and Governor, from 1802, acted in his own right, and with Ham-

ilton Liberty Strength Pyper, as Acting Senior Grand Warden, conferred the degrees on twelve members of St. David's Lodge. At this time, no ritual was available, and it is believed that Brown wrote it from memory. After Doctor Morison's library was given to the Craft Grand Lodge in 1850, a comparison of Brown's ritual with that in Thory's book, the French translation of the 1789 ritual, showed Brown's to be a very credible work. Except for a few minor corrections, made for the sake of euphony, the ritual is unchanged, and we claim to be using the oldest of all Masonic rituals.

The minutes of the July 4, 1876 meeting of Grand Lodge in Edinburgh refer to discussions about establishing the Royal Order of Scotland in the United States of America. There had been quite a bit of correspondence between Albert Pike, Sovereign Grand Commander of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite, and the Deputy Grand Master and Governor of the order. It was agreed that the order be established in the United States, and that it be placed in the hands of Brother Albert Pike. Pike was not, however, a member of the order, but he enjoyed particularly good relations with Brother John Whyte-Melville, who was Deputy Grand Master and Governor of the Royal Order of Scotland and Sovereign Grand Commander of the Scottish Rite Supreme Council for Scotland. There were two members of the Royal Order in the United States, but only one was a member of Grand Lodge and known to Pike as a member. Brother George Stodart Blackie had become a member of the order in Edinburgh in 1857 and in the same year came to America to make his home. The

Grand Lodge turned to Doctor Blackie, and he was empowered to advance and promote Pike to membership with the characteristic of Vigour.

On October 4, 1877, a charter for the Provincial Grand Lodge and a commission for Albert Pike as Provincial Grand Master were issued. The first meeting of the new Provincial Grand Lodge was held on May 4, 1878. Pike admitted twelve to charter membership, including two who were not present. One of the two, Josiah Hayden Drummond, was appointed as Provincial Deputy Grand Master and the other, William Morton Ireland, was appointed Provincial Grand Secretary. From an address by Pike made in 1887, I quote this, "Nothing that is practiced today in Freemasonry can at all compare in point of antiquity with our Royal Order. Nothing has been changed in it, no innovation has been permitted. Its quaint old diction has been religiously preserved, and no sacrilegious hand has undertaken to improve it. Here is the only place in Masonry where the law is: Ask for the old paths, where is the good way, and walk therein."

There is only one Provincial Grand Lodge in the United States. Membership in the order is limited to those who are invited, have been a Master Mason for at least five years, and are professed Trinitarian Christians. In the United States, it is also required that they are 32° Scottish Rite Masons; however, this requirement can be waived if the invitee is a Knight Templar. Candidates must be entitled to Masonic honors because of service rendered to Freemasonry, the Church, or the public.

Annual meetings in the United States are held alternately in the Northern Masonic Jurisdiction and the Southern Jurisdiction. Other Special Meetings are held, for the conferral of the degrees on new members, at different dates and venues in the United States. Currently the Provincial Grand Master of the United States is Brother Edward H. Fowler, Jr. For more information concerning this order contact our office at P.O. Box 11, Charleroi, PA 15012 or by email at roos2@verizon.net. You may also visit our web site at www.yorkrite.org and click on the link for The Royal Order of Scotland.

The Provincial Grand Lodge of the United States of America has jurisdiction in the fifty states in the United States, Puerto Rico, Guam, the Republic of Panama, and the United States Virgin Islands. There are currently ninety-one Provincial Grand Lodges throughout the world with the Provincial Grand Lodge of the United States of America having the largest membership.

Sir Knight Fowler is a Past Grand Master of the Grand Lodge of Free and Accepted Masons of Pennsylvania, a Past Commander of Allegheny Commandery No. 35 in Pennsylvania, a Knight Commander of the Temple, and a member of the Grand Encampment Fraternal Relations Committee.

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

THE COMMANDERY INSPECTION REVISITED

By
Sir Knight Stephen R. Greenberg

From the early years, the evaluation of the ritualistic skill of each constituent Commandery has been placed in the hands of an inspecting officer appointed by the Grand Commander of each jurisdiction. Although not every jurisdiction follows this tradition, wherever it is used, inspection candidates are generally assured of receiving a competent ritual experience delivered under the watchful eyes of the inspecting officer. An evaluation of the quality of the ceremony is entered into the records of the Commandery.

The impressive work exemplified in the orders is designed to create a lasting impression upon the mind and heart of each new Sir Knight. The beauty and lasting symbolism of Templary is thus preserved and transmitted to future generations. Paramount however, is the assurance that each new Sir Knight comprehends the significance of what he has experienced and understands the historical importance of Templary. To make certain of this, a mentor should be available to provide any needed explanation. Each Commandery has the responsibility to provide a well rounded education as the candidate progresses.

Every part of each of the orders is separate and distinct but important to

the full Templar experience. Each stands on its own merits. None should be portrayed in less than complete form. If a Commandery is unable to communicate the ritual in the proper manner, then the full impact of its beautiful truths may be seriously impaired. In those instances where the quality of the work is compromised by a lack of competent workers, the Commander should seek assistance from other Commanderies to ensure the quality of the work. Every new Sir Knight should witness all the lessons contained in each of the orders.

Traditionally, the three symbolic degrees of Freemasonry are exemplified in their full form. So should be the orders of Templary. The use of a shortened form of the ritual work should be considered improper in presenting the beautiful and moving story of Templary. Anything less represents an injustice against all we are seeking to accomplish. A properly conferred degree instills pride in all areas of Freemasonry. No less can be expected of the Commandery orders.

We might do well to rethink the manner in which we confer the Commandery orders to insure that each new Sir Knight receives all that he is entitled to receive as a Knight Templar.



Sir Knight Stephen R. Greenberg KYCH, 33° is a Past Commander of Mizpah Commandery No. 53 in Oak Lawn, Illinois. He resides at 418 Huron Street, Park Forest, Illinois 60400.



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The Masonic Enlightenment

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Desaguliers and the Birth of Modern Freemasonry

by
Dr. David Harrison

James Brydges was created the Duke of Chandos in 1720, and despite having earlier close links with Tories such as Bolingbroke, he became a Hanoverian supporter, and was crucial to the career of Desaguliers. His Masonic connections are rather obscure, though his networking amongst the clubs and coffee houses of London had brought him into contact with many Freemasons, such as Desaguliers, Alexander Pope, and Brook Taylor. There is a mention of an early lodge in 1723 being located at Edgeworth near London, which the Masonic historians Knoop and Jones give a plausible interpretation of Edgeware being the location of Chandos' estate Cannons.¹ It was under the patronage of the Duke of Marlborough that Chandos prospered. Having gained the position of paymaster of the Queens forces in 1705, Chandos profited £600,000 by the time he resigned in 1713, a huge sum by contemporary standards. Chandos continued to establish himself, acquiring Cannons, which he remodelled, the Hall being mentioned in the *Constitutions* alongside Walpole's Houghton Hall and Burlington's Chiswick Villa as displaying the "Masonic Art." Certainly his elegant marble tomb at St. Lawrence's Church located near to his estate, designed by none other than Wren's carver at St. Paul's Grinling Gibbons, is extremely suggestive of Masonic symbolism in the

two prominent pillars that dominate it. Chandos certainly founded a Masonic dynasty. His son, Henry Brydges, who as Marquis of Carnarvan and member of the Bed Chamber to Frederick Prince of Wales, became Grand Master of the 'Premier' Grand Lodge in 1738, and his grandson, James Brydges, who became the third Duke of Chandos, followed suit, serving as Grand Master from 1754-6.

Henry Brydges succeeded as the 2nd Duke of Chandos after his father's death in 1744 and is perhaps more famous for purchasing his second wife while staying at an inn during a journey to London. His long and active Masonic career witnessed further transitions within the Grand Lodge. When his son, James Brydges, who was to become the 3rd Duke of Chandos, became Grand Master in 1754, Henry was present at his proposal. Henry continued to be active in the "Modern" Grand Lodge, and even as late as 1765, he took the chair in a Grand Lodge ceremony to propose the Grand Master.² James Brydges began his administration by ordering yet another new edition of the *Book of Constitutions*. It was during his period as Grand Master that the extent of the "Antients" influence began to become apparent. A hard line was taken on any rebels within the society, such as the fourteen brethren from a lodge held at the Marlborough Head in Pelham Street, Spitalfields, who were expelled

for illegally assembling as independent Masons, their lodge being erased from the list. Brydges also issued the largest number of provincial deputation's thus far, including that for the County Palatine of Chester.³ This was another move that was clearly an attempt to gain greater localised control in the face of growing competition from the "Antients."

Despite being chaplain to the Duke of Chandos, Desaguliers was also chaplain to Frederick, the Prince of Wales, who he initiated into Freemasonry in an "occasional" lodge at Kew in 1737. Six years earlier, he had also initiated Francois, Duc de Lorraine, the representative of the Emperor of Austria Charles VI, and the future husband of the Empress Maria Theresa of Austria. The ceremony had taken place in another "occasional" lodge, which had met at Robert Walpole's country estate, Houghton Hall.⁴

Desaguliers was active within Freemasonry almost until the end of his life, serving as Deputy Grand Master on several occasions and recommending the foundation of a Standing Committee for the Masonic Charity in 1730. However,

because of his high profile within the Grand Lodge he was regularly open to criticism. Desaguliers reputedly appears in a number of engravings by Hogarth, who served as a Grand Steward in 1735. *The Sleeping Congregation* depicts Desaguliers as the preacher, hinting perhaps at how Hogarth felt about Desaguliers' oratory ability, and in the *Gormogan* engraving, Desaguliers is cast as the old woman on the donkey.⁵

His neglect of his duties as chaplain to Chandos led to the breakdown of their relationship⁶ and, despite his powerful contacts, Desaguliers died in somewhat reduced circumstances in 1744, bitter at the way natural philosophy had been abused by projectors.⁷ He last attended the Grand Lodge in 1741 and there is no other mention of him within the minutes. His final years were aggravated by bouts of gout, and in a let-

ter to fellow Freemason and Fellow of Royal Society Martin Folkes in December 1743 he complains of the loss of the use of his right hand.⁸ There is no mention of his death in Grand Lodge minutes and no evidence of a Masonic funeral. His son Thomas followed in his father's foot-



Photograph by Marie Shaw from *The Genesis of Freemasonry* by David Harrison

steps as a natural philosopher and as an officer in the Royal Artillery, where he experimented with rockets and developed a new method of firing small shot from mortars. Thomas, like his father, was also a Freemason⁹ and was elected a Fellow of the Royal Society in recognition of his research.¹⁰

Throughout his life, Desaguliers was a firm defender of the Hanoverian succession and was attracted to aristocratic society where he found patronage and support for his ideas. He worked within Freemasonry and the Royal Society to strengthen the political agenda of the Whig oligarchy, promoting both Newtonian experimental philosophy and the Hanoverian Royal House. His long and active career had witnessed social climbing on a grand scale, taking a Huguenot refugee smuggled out of France in a linen basket to the dizzy heights of political power. Crucial to this trajectory was the social nexus of Freemasonry that he so energetically cultivated and, which in turn, provided him with prominent contacts. Indeed, the insecurities that Desaguliers had experienced in his early life could be sharply contrasted with the security experienced within Freemasonry, a society of secrets that reflected his interests in networking and natural philosophy, a society which he helped to shape.

End Notes

¹ Knoop and Jones, *Short History of Freemasonry to 1730*, 85.

² Anderson, *Constitutions*, 1769, 234-310.

³ *Ibid.*, 270-310.

⁴ *Ibid.*, 222, also see Jacob, *The Radical Enlightenment*, 111. Jacob discusses the meeting at Houghton Hall and puts forward that Walpole was a Freemason.

⁵ J. H. Tatsch, 'William Hogarth: A Brief Sketch of His Life and Masonic Works', *The Builder* knight templar

Magazine, Vol. IX, No. 3, (1923), p.4. Also see <<http://freemasonry.bcy.ca/anti-masonry/gormogons.html>> [accessed July 17 2007]

⁶ Chandos Letters to Desaguliers, 11th of March, 1732/3, ST57, Vol. 41, p.185; 20th of March, 1732//3, ST57, Vol. 41, p.203; 9th of February, 1736/7, ST57, Vol. 48, p.196; 20th of March, 1738/9, ST57, Vol. 51, p.131; 22nd of March, 1738/9, ST57, Vol. 51, p.137; 14th of June, 1739, ST57, Vol. 54, p.19; 25th of October, 1740, ST57, Vol. 54, p.19, in which Chandos is continually complaining to Desaguliers concerning his neglected duties at Whitchurch. Transcribed by Andrew Pink, University of London: UCL/Goldsmiths.

⁷ Stewart, *Rise of Public Science*, 380-381.

⁸ Letter from Desaguliers to Martin Ffolkes, 13th of December, 1743, Royal Society Library, MS250, FO.4.25.

⁹ Anderson, *Constitutions*, 1738, 229.

¹⁰ H. M. Stephens and J. Spain, 'Desaguliers, Thomas, (1721-1780)', DNB, 2004.

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.lewis-masonic.co.uk.

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than 10 can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of 10. Some past issues are archived on our web site. <http://www.knight-templar.org>.



Knights



at the Bookshelf

By
Sir Knight George Marshall

Robert Lomas; *Turning the Templar Key: The Secret Legacy of the Knights Templar and the Origins of Freemasonry*; Fair Winds Press, Beverly, MA, 2007.
ISBN-13: 978-1-59233-284-7 Price: \$23.12 Hardbound, 384 pages.

Robert Lomas is a Ph.D. in electrical engineering and physics who has previously authored several other books of Masonic interest (*Turning the Hiram Key*, *Freemasonry and the Birth of Modern Science*, *Turning the Solomon Key*, among others). As a physicist by training myself, as well as a Past Grand Commander of Knights Templar, I was very interested in reading this book and *Freemasonry and the Birth of Modern Science*. I hope to do a review of the latter book in a future issue of the *Knight Templar* magazine. Apparently, Dr. Lomas has since issued a revised version of the book under review titled: *Turning the Templar Key: Martyrs, Freemasons and the Secret of the True Cross of Christ*. Before reading the book, I assumed it was another of the multitude of books trying to establish some definitive connection (however tenuous) between the medieval Order of Knights Templar and Freemasonry. This assumption ultimately proved to be in error.

The book begins by dealing with discussing the possible survival of the Templars into modern times as well as Carlile's 1825 *Manual of Freemasonry*, which contains an early ritual of the English Masonic Templars (can be read online at <http://www.scribd.com/doc/3020446/Carlile-Manual-of-Freemasonry>). The author then describes the Irish early

Grand Rite of Templar Masonry and its ritual.

Chapters 2 and 3 summarize the rise and fall of the medieval Order of Knights Templar, and Chapter 4 discusses the possibility of the Templars becoming Freemasons (after escaping to Scotland during their persecution on the continent) and their putative association with the Lodge of Kilwinning and their possible involvement in creating the Royal Order of Scotland ritual. Chapter 5 speculates on how Templar lore might have passed to the Freemasons as through the Larmenius Charter, the Kilwinning Legend, and the oration of Chevalier Ramsay.

Chapters 6-13 present a history of the Rosslyn Chapel near Edinburgh (made famous by Dan Brown's fictional book, *The DaVinci Code*) and the St. Clair family who were the lords of Roslin castle and their intimate connection with Scottish Freemasonry. Chapter 9 in particular was very interesting to me in that it presents a history of William Schaw, Master of Works for James VI, and author of the *Schaw Statutes*, the first of which (1598) gave a set of rules for governing the activities of operative Masons in Scotland and which is very similar in its wording to the Fifteen Articles and Fifteen Points found in the *Regius Manuscript* (c.1390). The second *Schaw Statute* (1599) addressed the issue of local organization of Lodges and conferred the primacy among Scottish Lodges on Kilwinning

Lodge No. 0. Chapter 14 attempts to decipher the symbolism of certain symbols located in Rosslyn Chapel and in particular that of the double spiral and double lozenge and their connection with farming or agriculture. Chapter 15 continues the exposition of the role of farming in human history and the use of mitochondrial DNA to trace the origin of modern humans from a “Mitochondrial Eve” who lived somewhere between 180,000 and 360,000 year ago. (In this chapter the author apparently begins a shift from creationism to evolution) Chapter 16 relates the Sumerian *Epic of Gilgamesh* which some scholars maintain was the basis for the early “myths” in the Old Testament and in particular the legend of Noah and his ark. The author also presents his “Masonic Myth of Initiation” which is essentially his personal opinion as to the meaning and philosophy of the three degrees and which, in my opinion, speak too much of the era of the Enlightenment and nothing of the moral instruction and reverence for God inculcated in each degree.

In Chapter 17, the final chapter, after the tortuous and lengthy discussion of the preceding thirteen chapters, the author finally states his conclusions that (1) the Knights Templar do not still exist, and (2) the Masonic Knights Templar are not the legitimate successors to the original Order of the Temple. This chapter I find particularly perplexing as written by a person who claims to be a Mason and Masonic Knight Templar. In it the author presents his own personal credo as to the definition of a Supreme Being or Great Architect of the Universe (GAOTU) as being expressed in Einstein’s expression of the relation between mass and energy ($E = mc^2$); the linear momentum equation ($P = mV$) and the wave equation ($\nabla^2\Psi = 0$)—and these would also constitute the three aspects of his Sacred Delta or “Holy Trinity”. Further, man was not created by a loving, anthropomorphic God, but has evolved over eons from the primor-knight templar

dial atoms of the Big Bang in an environment which was conducive to the formation of carbon-based organisms which fortuitously grew in complexity over many millennia. He summarizes his view of the GAOTU thusly: “I can stand in awe of the GAOTU, and expect fair and impartial treatment from It [sic.] without having to pray to It.” Strange words from a Freemason who first act in entering a Lodge was to kneel and attend Lodge prayer! He then goes on to muddle further the Masonic waters by relating the spirit of man to the quantum mechanical wave function and throwing doubt on the existence of a future life as “metaphysical” religion teaches.

Dr. Lomas’ closing arguments espousing liberalism and tolerance of scientifically plausible moral and spiritual concepts, alien to what have been historically the very foundation and capstone of our beloved Craft, failed to convert me. Unless Scottish Freemasonry is vastly different from American Freemasonry, Masonry assures us that we may, by the mercy of a Supreme Being, enjoy the existence of a life after our deaths; that we possess an immortal soul breathed into us by Him, that we are accountable to that same Supreme Being for all our actions; that to pray to Him is not folly, and that His creation and His written word are our spiritual, moral, and Masonic trestle-board. In my opinion, this book would have benefited greatly from: (1) an approach less subjective and by (2) omitting the mention (esp. in the last chapter) of abstruse physical concepts meaning little to the general reader. The book’s purpose would have been better served by the pursuit throughout of a historical research effort consonant with what its title stated to be its theme.

R.E. Sir Knight Marshall, KCT, is a Past Grand Commander of the Grand Commandery of Alabama. He resides at 161 Anna Kathryn Dr., Gurley, AL 35748 and can be reached at geomarsh@yahoo.com.



Beauceant News



SWP Mrs. Duncan Watson made her official Visit in her own assembly Pawtucket No. 217 joined with Natick No. 209 on November 14, 2009. Mrs. Roger D. Gardener, Worthy President.

Cedar Rapids Assembly No. 87 welcomed the SWP Mrs. Duncan Watson at Cedar Rapids, IA on October 14, 2009. Mrs. Orlin L. Buck, Worthy President.



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