



Knight Templar



VOLUME LVI

September 2010

NUMBER 9

PRESENTING THE OFFICIAL CHAPTER, COUNCIL, COMMANDERY

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Knight Templar

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

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Grand Master's Message

An article appearing in this magazine some years ago referenced 'The Great Men' of Freemasonry. We are all certainly familiar with the 'Greats' of our fraternity of long ago such as George Washington, Benjamin Franklin, and others, but many times there are Masonic 'Greats' who walk with us and by their actions and efforts are the 'Great Men' of our time.



Such is the case of Sir Knight Jack H. Jones, KGC. Jack currently serves as Imperial Recorder of Shriners International and just completed a term as Imperial Potentate.

Many of you who are Shriners, and even those of you who aren't, are familiar with the good works of the Shrine Hospitals. Jack has been a part of those endeavors for the past forty-two years and for thirty of those years as Imperial Recorder, and through his efforts, the lives of many young people have been improved.

Those in leadership positions in our Fraternity are fully aware of how important a good recorder or secretary is to the success of their tenure in office. The job of a recorder or secretary is to make the head of any organization look professional in his office and still keep the records in a well organized way and never upstage the man he serves. Nobody does it better than Sir Knight Jack H. Jones.

Additionally, Jack, as he is known by his many friends, has promoted the "Family of Freemasonry" not only by word but by deed. His quick smile and warm greeting has touched us all. The Grand Encampment College of Honors unanimously agrees that Sir Knight Jack H. Jones embodies what the Knight Grand Cross is meant to commemorate. Service to Humanity, Service to Community, or Service to Fraternity are the qualifications. Sir Knight Jones qualifies in all three areas. As Grand Master, it was a privilege to make the presentation to Jack at the Imperial Shrine in Toronto last July.

Fraternally,



William H. Koon, II, GCT
Grand Master

Prelate's Let Your Light Shine Chapel

by

The Reverend Sir Knight Dickie W. Johnson,
Past Grand Commander of Tennessee

In our beautiful Order of the Temple, the Commander sends forth the pilgrim to serve a year of penance with the admonition to “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” This is a quote from the Gospel of Matthew, chapter five, verse sixteen. Jesus is teaching his disciples. He tells them that you cannot hide a city when it is built on a hill. He goes on to say that a person does not light a candle and put it under a bushel but places it on a stand so that the whole household can benefit from the light. Then he tells his disciples to let their light so shine. In other words, let the world see the goodness of Christ in them.

As Christian Knights is this not something we are asked to do throughout our lives? We are asked to feed the hungry, clothe the naked, and bind up the wounds of the afflicted. All Christians are called to go forth in the name of Christ to show love for our neighbors. We have many opportunities to help others. None of us have to search very far to find someone in need. As Knights Templar, the responsibility seems even greater!

Helping others is always great and noble. When followers of Christ work together, with His help, nothing is impossible. Christ’s love can truly be made visible. However, for Knights Templar, the admonition to “Let our light so shine,” comes with a warning. The candidate is told, “With faith and humility, let your light so shine...” In the eighteenth chapter of Luke we find Jesus telling the story about the Pharisee and tax collector who prayed. One was very proud of who he was and what he had done. The other felt unworthy to even look toward heaven as he asked for God’s forgiveness. Jesus told his listeners that it was the tax collector, not the Pharisee, who went home justified before God. He went on to tell them, “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

At times, we may worry too much about who will receive credit for something which is done. A long time ago, a wise person said, “It is amazing how much good can be accomplished when we do not worry about who will receive the credit.” We should never let our pride stand in the way of someone in need receiving help!

Whether it is raising funds for our Eye Foundation or providing a meal to a homeless person, we have many opportunities to help others. The “field is ripe for harvest.” And it is ripe each and every day.

So with faith and humility, we should let our light (the light of Christ) shine, not to glorify ourselves, but our Father in heaven! May the world see that as Knights Templar we are men of integrity, men who believe in Jesus as Lord and Savior, and men who are willing to help others.

In the name of the Father, and the Son, and the Holy Spirit, Amen.

A Chat With The Managing Editor

We've been chatting about the vows that the ancient Templars took and how they might relate to us. These vows were chastity, poverty, and obedience. This month's topic is obedience. The ancient Templars were almost always the most disciplined fighting force on the field of battle. If you look at some of the battles Stephen Dafoe has shared with us in recent months, it is clear that the discipline of the Templars was often the deciding factor between victory and defeat. They were certainly used by the armies of the crusades as cavalry, but in a different way they were similar to the Special Forces, the Seals, or the Delta Force we have today. They were professionals who spent all their time while not in battle preparing for battle, either spiritually or physically.

It is still true that if a group of people, whether it is a military unit or a Christian Order, is going to excel at what they do, they have to work together as a group and that there must be soldiers as well as leaders. I always figured that if I worked for someone else (and I always did) whether in the military, in business, or in a volunteer organization such as ours, that I should do what the boss wanted unless it was illegal, immoral, unethical, or harmful to others. I might give my boss my opinion, but in the end, we would do what the boss wanted done. It's called the principle of "subordination," and it's the way we work together effectively in groups.

Let me give you some advice. If you have someone in your Commandery that is a poor follower, don't vote for him to become a leader; he won't be a good one. Now, that is not to say that all good followers are also good leaders. As a matter of fact, some of the best folks we have really don't want to be leaders. The good thing about leadership is that it is learned rather than inherited. The Grand Encampment is offering some excellent opportunities for leadership training in the department meetings we have all over the country. You may have thought that these meetings were only for the Grand Commandery Officers since they are required to attend, but that is not so! What good does it do to train a Grand Commander who only has two months left to serve? We need some of you fellows in the local Commanderies to attend these meetings and to prepare yourselves to be our Grand Officers of the future. I hope to see more of you at these conferences in the future.

Getting back to obedience, there are lots of areas in our lives where we need to be obedient. I am obedient to my assistant editor, Precious the cat. Every morning I raise the blinds for her so she can have a look out the window and check out the squirrels before she settles down to a hard day's work of napping in the inbox. I honestly can't remember if I took a vow of obedience when I got married or if it was just Glenda, but I've got to tell you, guys, there are a lot of times when it pays just to do what you are told. Don't you agree?

Check out the book review this month on page 34.

CHIVALRY, CHRISTIANITY - TEMPLARY
A WAY OF LIFE!



John L. Palmer
Managing Editor

september 2010



Letters to the Editor



John Palmer, Managing Editor;

I want to thank you for your excellent work with the *Knight Templar* magazine.

I was wondering if it has ever been considered to add a section for the "Newly Knighted." Some place questions could be asked about the things a new Knight might need to know. Maybe a bit about training and what's expected now that they have "arrived."

I see many comments and supplements that talk about the need for things to be "brought up to speed." Perhaps a supplement about the actual training of Knights and their uniform needs etc. would be in order. It is obvious that not all Commanderies have the ability to provide for the needs of the new Knights.

Manuals and guidance materials are sparse if available at all in many locations. An explanation of our uniform and its evolution would be nice. Answer those beginner questions like why the big hats? Why the navy jackets? What do the different accessories and regalia mean? It would just be a nice way to supplement the new Knight's learning process. After all, we do have it backwards; we make them Knights first and then we expect them to learn to be Knights afterwards. They can use a little help.

Maybe we should look into an annual camp or academy where nationally Knights could come for a week and be trained. A leadership academy like we used to have in the military for new sergeants. An attendee could come, study, be trained, learn, and earn his "spurs" and then return to his Commandery ready to take on a leadership role, with

knight templar

the knowledge and energy to help train others and better to inspire new candidates. Our own "West Point," would not be a bad idea.

Whatever we do, we need to do something; our future depends on it.

Thank you for your time and effort.

Fraternally;
SK Clinton H. Cagle
Sturtevant, WI

Clinton;

You certainly make a number of good points! First, let me tell you that Commandery leadership training is already available in the form of our several Departmental Conferences we hold around the country each year. This year, that training is being expanded to a larger portion of the conference. The conference also contains information on our charities and Grand Encampment law. Unfortunately, most of the Sir Knights are under the mistaken impression that the conferences are for Grand Commandery officers only, but they are actually open to any Sir Knight who will attend. Information on them can be found on the Grand Encampment web site. This is a grossly underutilized resource.

I am expecting to publish a series of articles very soon about the uniform which may answer many of your questions. I will try to seek out articles that might be of more benefit to our new Sir Knights - Thanks for the suggestion!

The Ed.

**Solution to Cryptic Puzzle on Page 20
of August Issue**

1	D	2	A	3	M	4	A	5	S	K	6	L	A	N
7	L	I	O	8	K	A	F	T	9	A	N	10	S	
11	A	R	N	O	L	D	M	N	T	E				
	P	L	12	O	E	S	13	K	14	C	E	L	T	
15	D	I	S	H	A	16	R	A	M	E	T			
	O	N	K	17	V	18	G	A	L	O	R	E		
19	G	E	I	S	H	A	S	N	E	E				
20	O	R	A	L	21	A	L	B	E	D	O			

ACROSS

1. DAM+ASK
5. (dar)K LAN(tern)
8. KAFTANS anagram of SKAT FAN
11. (Benedict) ARNOLD (Schwarzenegger)
12. O(ne) E(ach) S(econd)
14. CEL T(elephone)
15. D-ISH (like a D)
16. R(oyal) A(rch) M(ason)
18. GA.+LORE
19. G.E.+IS+HAS
20. (c)ORAL
21. ALBEDO anagram of DOABLE



DOWN

2. AIRLINER anagram of IN RE RAIL
3. MONO-SKI homophone of MA KNOWS KEY
4. SALSA: AL'S inside S.A.
5. K(a)TM(andu) - A AND U
6. ANTLERED: RELENT anagram inside AD
7. LAP DOG reversal of PAL GOD
9. ANEMONE: MON. inside A NEE
10. SET+TEE
13. KRAAL anagram A LARK
17. V(=five) S(hort) L(ines)

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>.

Domestic 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.knightstemplar.org>.

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 George Washington

Masonic Memorial

Freemasons' White House Stones Exhibit

By

Sir Knight Mark A. Tabbert

The George Washington Masonic Memorial opened a new exhibit in February featuring forty-five historic White House stones. Each stone is marked by a Scottish stonemason who helped build the White House. The stones are reassembled for the first time since President Harry S. Truman sent one to every United States Masonic Grand Lodge in 1952. Complementing the stones is a minute book from The Lodge of Journeymen Masons No. 8 of Edinburgh, Scotland. It lists members of the lodge who, in 1794, immigrated to help build the White House. Accompanying the minute book is the lodge's mark book, showing each stonemason's trade mark. By comparing these marks to the marks on the stones, visitors may identify the men who helped to build the President's House. The exhibit opened in conjunction with the Memorial Association's 100th Anniversary and will run through May 2011.

In 1789, president George Washington and the United States Congress were determined to build a great capital city. By 1792 the site was chosen, designer Pierre L'Enfant's street plan was adopted, and work began. At the city's center would be the United States Capitol, the "People's House." The President's House would be

located on Pennsylvania Avenue. Washington reviewed the site and personally selected architect James Hoban's design. The mansion's cornerstone was laid with a small civic and Masonic ceremony on October 13, 1792.

Although foundation work then began in earnest, the government soon discovered that the young nation had an abundance of craftsmen but few master stonemasons. What's more, those it did have were working on the United States Capitol. After a thorough search in America and Europe, agent George Walker traveled to Edinburgh, Scotland. By spring 1794 he had recruited at least eight stonemasons from The Lodge of Journeymen Masons No. 8.

With the arrival of the eight Scots stonemasons, the White House walls rose to completion in 1798. During construction, the stonemasons, being Freemasons, joined the local lodge. Federal Lodge No. 15 had been chartered September 12, 1793 by the Grand Lodge of Maryland. James Hoban was its first Worshipful Master. Federal Lodge became the first lodge when the Grand Lodge of the District of Columbia was constituted in 1811. The exhibit also includes Federal Lodge's first account book listing the Scots stonemasons and White



House architect James Hoban as its first Master. Additional materials include a letter from President Truman, historic photographs, and other items.

The White House stones were discovered soon after Truman became president in 1945. With major plaster cracks appearing and a piano dropping nearly through the floor, it was obvious that the executive mansion needed a complete overhaul. The First Family relocated to Blair House as work began. By 1950, only the White House facade and some of the original foundation stones remained. President Truman inspected the work often, and during one tour he noticed a large number of stones engraved with mason's marks. Recognizing that they were made by Scottish stonemasons, he contacted the Grand Lodge of the District of Columbia and had more than 100 of them delivered to the Grand Lodge headquarters on New York Avenue—just three blocks away.

In 1952, President Truman asked the Grand Lodge of the District of Columbia to send one of the marked stones to each United States Grand Lodge. Each stone had a small White House brass plaque affixed to it accompanied by a letter – framed of recycled White House wood – to the Grand Master. Additional stones were distributed to Canadian Grand Lodges, several Order of The Eastern Star state Grand Chapters, a few local lodges, DeMolay International, the two United States Scottish Rite Supreme Councils, the Grand Lodge of Israel, and the Grand Lodge of the Philippines. Many were hand delivered by Truman or by Carl Claudy, Executive Secretary of the Masonic Service Association. In 2004, the Grand Lodge of the District of Columbia presented stones to the recently independent Grand Lodge of Alaska and Grand Lodge of Hawaii.

This unique exhibit of American and Scottish Masonic history is sponsored

by the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, Valley of Washington, Orient of the District of Columbia, and by the Grand Lodge of F.A.A.M., of the District of Columbia. It is also made possible by the cooperation and support of many United States Grand Lodges, the Grand Lodge of Scotland, the Lodge of Journeymen Masons No. 8 of Edinburgh, Federal Lodge No. 1 of the District of Columbia, and the White House Historical Association.

The George Washington Masonic National Memorial Association is a private, non-profit, educational organization. Its membership is comprised of fifty-two Grand Lodges (fifty states, plus the Dis-

trict of Columbia and Puerto Rico), representing nearly two million Freemasons in the United States. The Memorial Association was created on Washington's Birthday, February 22, 1910. Between 1922 and 1932, it built the George Washington Masonic Memorial through volunteer donations from American Freemasons. The Association's mission is: "To inspire humanity through education to emulate and promote the virtues, character, and vision of George Washington, the man, the mason, and father of our country."

Sir Knight Mark A. Tabbert is the Director of Collections of the George Washington Masonic Memorial and can be contacted at mtabbert@gwmemorial.org.

Letters to the Eye Foundation

Dear Knights Templar;

Before I found your organization, Knights Templar Eye Foundation, Inc., I had no idea how I would get the money to pay for cataract surgery. I was slowly losing my eyesight, and I was not sure what would happen from here; then I heard about your organization. I applied and received the greatest news, that I would be able to save my eyesight thanks to your charity. I would like to extend to you my deepest thanks for enabling me to have the surgery that has helped me restore and keep my eyesight. Since surgery, I can do a lot more such as read easier, drive better, and use my glasses less in everyday life. My eyesight is better now than it had been in the past. I am a new person, and I can honestly see things in a whole new light. Again, I would like thank you for changing my life. There will never be enough gratitude in the world that could repay what your charity did for me.

knight templar

Dear Knights Templar Eye Foundation;

Iam writing to express my profound gratitude for the assistance your organization provided in getting the cataracts in both of my eyes removed. While I have only had my left eye operated on to-date (the right is scheduled for next month), I must relate to you that as my right eye has degenerated to the point of effectively no vision, if it had not been for the timely manner that you processed and approved my application, I would be blind by now. I am a bachelor, and have a disabled older brother that lives with me, so I do virtually all the shopping and errands for both of us. Your assistance has prevented us from having a household that could not fend for itself and could not afford to hire others to help.

If I ever get back on my feet financially, I will make it a point to try and re-pay your generosity. In the mean time, I am revising my will to include Knights Templar.

11

A Photographic Sampler of Templar Fobs on Display at The House of the Temple

By
John L. Palmer



This fob is fairly typical of what you find in turn of the century Templar fobs except for the Scottish Rite motif on the reverse side and the five diamonds on the crown.



This Sir Knight was apparently also a Knight Commander of the Court of Honour and a Scottish Rite 33^o in the Southern Jurisdiction. Note the Shrine design near the top.





This one has a great deal of York Rite symbolism on the front, Scottish Rite designs on the reverse, and the Grotto thrown in for good measure.





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

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

■ **Wanted:** Masonic Chapter pennies by an avid collector. I have been building this collection for 36 years and still need many pieces as I am collecting all varieties. These one day will end up in a Masonic museum. Why not find a home for your mark? I will gladly send you a check for one piece or will buy your collection. If you collect, I will gladly exchange. I will answer all letters.

Especially needed are Iowa, Michigan, Hawaii, and Alaska pennies. *Maurice Storck, Sr., 775 W. Roger Road, No. 214; Tucson, AZ 85705, (520) 888-7585.*

■ **Wanted To Buy:** 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 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.

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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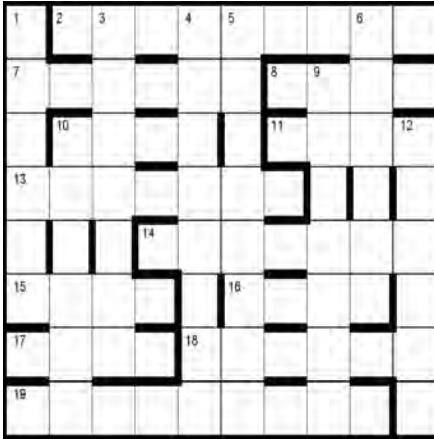


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CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



DOWN

1. Decorated hair at gig, way off (3,3)
3. Sounds like "schwa" Ray's turned into certain parties (7)
4. Obstetrician has way to set back that makes action unnecessary (8)
5. French conqueror is just a short politician in neon (8)
6. Cajun-style cooking from the West Indies (6)
9. Worker war-god is a light in the sky (7)
10. Val, leaving balaklava, confounded a mystic study (6)
12. Ever have northeast more level? (6)
2. A nice sound came out of bass on an iceberg I lost (9)
7. A stooge in A. Baba's entrance is a protozoan (6)
8. Batman, as a knight, isn't quite the surname of Jeanne d'Arc (4)
10. Ukrainian capital is chicken (4)
11. Joint for King before marriage (4)
13. A worrier, aimless, lost energy to a fighter (7)
14. Father-meadow the French turned into light beer (4,3)
15. Scottish Highlander in mega-election... (4)
16. ...their election held in Hibernia (4)
17. And, too (4)
18. Prehistoric epoch when the end, obsessive-compulsively, headed between East and Northeast (6)
19. Steersman muddles through confusing situation (4'1,4)

■ **For Sale:** Beautiful Blue Lodge Master Mason stein has a ceramic white body measuring 7-1/4" tall by 4" at the base and 3" at the lid. It has a ceramic insert on the lid that says "Master Mason of the Blue Lodge." It has a Holy Bible on the lid in color. The front of the stein bears a Bible verse; Matthew 7:7 and on the right side of the stein is a poem called "A True Mason;" on the bottom of the stein is wording and a casket. Each Stein is numbered. Price is \$59.99 which includes shipping and insurance. Entire sale price to be donated to the Knights Templar Eye Foundation. S. C. Buz, P. O. Box 702, Whitehall, PA 18052.



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Revised 42nd Annual Voluntary Campaign Report (July 2010)

The printed 42nd Annual Voluntary Campaign Report includes campaign contributions received from July 1, 2009 to May 15, 2010. The membership numbers used in this report are the membership as of May 15, 2010 as contained in the York Rite Information System (YRIS) on that date. The prior Campaign Report as of May 15, 2010, printed in the August *Knights Templar* magazine, contained invalid membership numbers.



42nd Annual Voluntary Campaign Committee

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Jurisdiction	Total		Amount	
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Arizona.....	\$10,205.58.....	27.....	\$12.54.....	16
Arkansas	\$33,980.16.....	13.....	\$28.53.....	8
California	\$49,748.64.....	10.....	\$12.47.....	18
Colorado	\$9,206.49.....	29.....	\$7.45.....	25
Connecticut	\$10,326.00.....	25.....	\$10.28.....	19
Delaware	\$1,292.50.....	47.....	\$4.84.....	34
District of Columbia.....	\$32,803.90.....	14.....	\$98.22.....	1
Florida	\$15,699.85.....	21.....	\$3.46.....	39
Georgia.....	\$44,937.87.....	11.....	\$9.94.....	20
Idaho	\$21,355.48.....	17.....	\$43.85.....	5
Illinois	\$61,794.31.....	8.....	\$12.64.....	15
Indiana	\$16,454.43.....	20.....	\$3.65.....	38
Iowa.....	\$22,095.52.....	16.....	\$9.14.....	21
Italy.....	\$0.00.....	54.....	\$0.00.....	54
Kansas	\$2,793.50.....	42.....	\$1.20.....	48
Kentucky.....	\$20,180.57.....	18.....	\$5.32.....	31
Louisiana	\$8,932.00.....	30.....	\$5.13.....	32
Maine	\$4,699.00.....	37.....	\$2.14.....	42
Maryland	\$10,278.48.....	26.....	\$7.48.....	24
Mass/Rhode Island.....	\$62,256.55.....	6.....	\$19.43.....	10

Mexico.....	\$383.00.....	51.....	\$2.06.....	44
Michigan.....	\$14,584.45.....	22.....	\$5.89.....	29
Minnesota.....	\$2,992.30.....	40.....	\$1.56.....	47
Mississippi.....	\$1,455.45.....	46.....	\$0.40.....	51
Missouri.....	\$208,372.62.....	4.....	\$58.52.....	2
Montana.....	\$1,727.00.....	44.....	\$1.65.....	46
Nebraska.....	\$4,814.55.....	36.....	\$4.08.....	36
Nevada.....	\$9,269.30.....	28.....	\$16.91.....	13
New Hampshire.....	\$3,759.00.....	38.....	\$7.27.....	26
New Jersey.....	\$17,443.33.....	19.....	\$18.58.....	12
New Mexico.....	\$10,880.18.....	24.....	\$19.09.....	11
New York.....	\$88,687.39.....	5.....	\$42.64.....	6
North Carolina.....	\$7,575.42.....	33.....	\$1.86.....	45
North Dakota.....	\$1,666.00.....	45.....	\$5.03.....	33
Ohio.....	\$56,240.80.....	9.....	\$5.49.....	30
Oklahoma.....	\$5,921.78.....	34.....	\$4.02.....	37
Oregon.....	\$7,659.01.....	32.....	\$8.43.....	22
Pennsylvania.....	\$323,171.77.....	2.....	\$54.42.....	3
Philippines.....	\$30.00.....	52.....	\$0.08.....	52
Portugal.....	\$0.00.....	53.....	\$0.00.....	53
Romania.....	\$0.00.....	55.....	\$0.00.....	55
South Carolina.....	\$61,898.44.....	7.....	\$12.51.....	17
South Dakota.....	\$530.80.....	50.....	\$0.68.....	50
Tennessee.....	\$234,428.32.....	3.....	\$44.23.....	4
Texas.....	\$419,217.97.....	1.....	\$42.37.....	7
Togo.....	\$0.00.....	57.....	57
Utah.....	\$8,592.50.....	31.....	\$23.74.....	9
Vermont.....	\$2,958.00.....	41.....	\$4.70.....	35
Virginia.....	\$34,144.70.....	12.....	\$14.50.....	14
Washington.....	\$2,791.00.....	43.....	\$2.71.....	41
West Virginia.....	\$25,201.37.....	15.....	\$8.33.....	23
Wisconsin.....	\$3,491.00.....	39.....	\$2.73.....	40
Wyoming.....	\$5,091.00.....	35.....	\$6.59.....	28

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SIR KNIGHT THOMAS CORWIN FROM "WAGON BOY" TO GRAND MASTER AND BUCKEYE STATESMAN

By

Sir Knight Ivan M. Tribe, K C T

In the Jacksonian era, one of America's leading statesmen was Sir Knight Thomas Corwin. Of Kentucky birth, Tom came to Ohio with his parents at an early age and eventually became an acclaimed attorney and orator. Entering national politics as a Whig, he served in numerous elected and appointive offices eventually becoming Secretary of the Treasury. Along the way the one-time "Wagon Boy" served as Worshipful Master of his home lodge, Grand Master of the Grand Lodge of Ohio, and was knighted in the oldest Commandery in the Buckeye State.

Thomas Corwin was born in Bourbon County, Kentucky on July 29, 1794. His parents, Matthias and Patience Corwin, had a total of nine children and moved to Warren County, Ohio in 1798. Tom worked on the family farm as a youngster. Matthias Corwin, more than just a man of the soil, served in the General Assembly twelve times, two of them as Speaker of the House. Son Tom eventually served three times. An older brother, Moses B. Corwin, eventually spent a couple of terms in the United States Congress. In 1812 when Tom was seventeen, the United States declared war on Great Britain. The youth worked as a wagon boy, moving military supplies for the army on the Ohio and Michigan frontier. This experience provided Corwin with the sobriquet "Wagon Boy" that he would carry throughout life. After the war, the young man studied law in Leba-

non, Ohio, being apprenticed to Joshua Collett. His admittance to the bar came in 1817.

As a young barrister, Tom Corwin quickly gained a reputation for public speaking. In 1818, he became Prosecuting Attorney for Warren County, spending the next decade in this position representing the state in both petty and major criminal cases. Simultaneously, the "Wagon Boy" gained a reputation for "stump speeches" second to none in the Buckeye State, becoming especially noted for his satire and biting wit. While still holding the office of prosecutor, he also represented Warren County in the legislature for three one-year terms.

While building his name as a lawyer and orator, Thomas Corwin became a Mason in Lebanon Lodge No. 26, probably in 1819. According to the Grand Lodge of Ohio's website, he is reported to have served as Worshipful Master in 1820, 1821, 1824, and 1843. He was later exalted in Lebanon Chapter No. 5, Royal Arch Masons and knighted in Mount Vernon Commandery No. 1, Knights Templar in Columbus on January 13, 1826 at a time when Ohio had only two Commanderies. After serving as Master of Lebanon Lodge, Brother Corwin held the offices of Grand Orator in 1821 and 1826, Deputy Grand Master in 1823 and 1827, and ultimately M. W. Grand Master in 1828. According to Edwin Selby and Harvey Walker's *History of Royal Arch Masonry in Ohio, 1816-1966*, Companion Corwin also held offices

in the Grand Chapter of Ohio, but they provide no details.

Meanwhile, during the decade he served as prosecutor and was active in Grand Lodge business, Brother Corwin courted and married Sarah Ross in 1822. The couple became the parents of five children. In later years an oft-told story relates that Corwin, an active Baptist, sent a son to Denison College in Granville, Ohio to attain higher education with instructions to diligently apply himself to his study. The son complained that the heavy academic work was taking a toll on his health to which the unsympathetic father replied: "I am informed that you are seriously injuring your health by study. Very few young men now-a-days are likely to be injured in this way, and if you should kill yourself by over study, it will give me great pleasure to attend your funeral." Apparently "tough love" has been around since the 1840s! Tom Corwin's biting wit was hardly confined solely to courtroom oratory and the speaking stump, but also in his household.

In 1830, having completed three terms in the General Assembly and a decade as prosecutor, Sir Knight Thomas Corwin began a national political career by seeking and winning a seat in the United States Congress from his southwest Ohio district. By that time the country's political divisions had evolved into what had become known as the second party system consisting of the Jacksonian Democrats and the National Republicans who changed their name to "Whigs" in 1833.

knight templar



Thomas Corwin Grand Master 1828.

Corwin identified with the latter party and usually closely allied himself with the ideas of Brother Henry Clay and his "American System," supporting a protective tariff to encourage industrialization, federally funded internal improvements, and a national bank to insure economic stability. According to tradition Clay, Corwin, and other prominent Whigs often held meetings to discuss political strategy at the famed Golden Lamb Tavern in the heart of downtown Lebanon, Ohio. During the decade of the 1830s, Tom Corwin won election to the Congress five times, earning a reputation as one of the most capable Whig orators. He was successful on two major issues to Buckeye voters. He secured continued funding for the Na-

tional Road (later U. S. Route 40) and was also successful in securing Ohio boundary claims in the “Toledo War,” a dispute over the line between Ohio and Michigan Territory in 1836-1837.

With the country in economic depression following the panic of 1837, Whig hopes for state and national victory in the 1840 election rose to an all time high. The state convention nominated the “Wagon Boy” for governor. He campaigned tirelessly for himself and presidential candidate William Henry Harrison earning not only a dual victory but also receiving acclaim as the “most successful stump speaker of his time.” Unfortunately, the “great Whig hope” was short lived. Harrison died after a month in office, and the new President John Tyler fell out with party leaders in cabinet and Congress. In Ohio Democrats ignored Corwin’s proposed banking reforms “in a crisis of inaction” leaving the Governor in his own words with little to do but “appoint notaries public and pardon convicts in the penitentiary.” This did, however, give Brother Corwin time to continue his lucrative law practice which provided a supplement to his \$1,500 annual salary. In 1842, when Corwin sought a second term, defections from Whig ranks by the anti-slavery Liberty Party cost him some 5,000 votes, and he suffered his only political defeat by a margin of 1,872.

In 1844, Whig fortunes in Ohio turned in their favor with Henry Clay winning the state and legislature sending Tom Corwin to the U. S. Senate once more giving the “Wagon Boy” a national base. During his five years in the Senate, Sir Knight Corwin achieved both his greatest fame (and also infamy in some circles) by his strong opposition to the Mexican War.

Large numbers of Americans—especially in the northern states—viewed the conflict as a thinly veiled effort on the part of the Polk Administration to add slave territory to the Union. In what Ohio historian Thomas H. Smith called “probably the greatest antiwar speech given in the Senate” (at least prior to 1975), Corwin denounced the war on February 11, 1847 in inflammatory terms that won him both strong friends and equally potent enemies. Many northern Whigs hoped the Ohioan would be their presidential standard bearer in 1848, but it was not to be.

Tom Corwin knew that even with the war over, southern Whigs could never bring themselves to support his candidacy for president. Therefore, in the final analysis, the Ohio Senator threw his support to General Zachary Taylor, one of the two major military heroes in a war he had just opposed. Realizing that he would be portrayed as a hypocrite and that the Free Soil Party had no chance to win, Corwin stuck with the Whigs writing that “Consistently with my notions of duty . . . [and] believing the Mexican War as I do to be a great national sin, I shall vote for the man who fought it. Holding slavery to be a great evil, I shall vote for him who owns . . . 200 Negroes.”

Corwin’s instincts proved correct as Taylor showed himself to be no friend of slavery. Unfortunately the new President died in July 1850 and Millard Fillmore, although weaker in many respects, did sign the *Compromise of 1850* and also placed Corwin in the cabinet. The “Wagon Boy” had initially been offered the position of Postmaster General and refused, but he did accept Secretary of the Treasury. His service in the Fillmore cabinet has been described by historians as

competent and honorable but in the words of Homer C. Hockett “without distinction.” After the death of Henry Clay he supported the unsuccessful campaign of General and Brother Winfield Scott in 1852. However, on a personal level Corwin placed some of his own money in corporate shares and lost it “by an unfortunate investment in railroad stock.”

After his tenure at the Treasury Department terminated in March 1853, Sir Knight Corwin returned to Lebanon and devoted more time to his law practice which proved wise considering the debt burden. More or less out of politics, he lamented the decline of the Whig Party which he believed to be the only reasonable alternative to the increasingly divisive sectional tensions. Although no supporter of slavery, Corwin was not an abolitionist either. In 1856, the aging “Wagon Boy” reluctantly endorsed John C. Fremont for president, rejecting the third party candidacy of his old boss Millard Fillmore. In 1858, local Republicans persuaded him to run for the United States Congress, and he won both that year and in 1860. As the secession crisis deepened, Corwin, along with other old Whigs in Congress such as Brother and Senator John Crittenden of Kentucky, endeavored to effect meaningful compromise to no avail. Following the inauguration of Abraham Lincoln, the new President appointed Tom Corwin to his last significant government post, Ambassador to Mexico.

Corwin’s past opposition to the Mexican War made him a popular figure south of the border. His goal to prevent Mexican recognition of the Confederate States of America proved successful. His knight templar



Thomas Corwin circa late 1850s.

encouragement of support for the government of Brother Benito Juarez and resisting French imperialism also helped. At the age of seventy, the old Whig leader resigned his post effective September 1, 1864. He returned to Washington and practiced law for a year, dying on December 18, 1865.

Thomas Corwin’s remains were returned to Lebanon, Ohio where friends and family laid him to rest in the local cemetery with Masonic honors. The man himself once humorously suggested that his epitaph read “Dearly beloved by his family; universally despised by Democrats, useful in life only to knaves and pretended friends.” In reality, however, this was not the case. His name

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and reputation endured for generations in southern Ohio where male children often received the first name "Corwin." One of the best known examples of these being Corwin M. Nixon, 33° who spent thirty years in the Ohio legislature representing Warren County. While the presidency eluded him, Brother Corwin served his state and nation with honor. As Professor J. Jeffrey Auer of the University of Virginia concluded in his study, "In one of the critical periods of American history, Ohio's Tom Corwin played a leading role."

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

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Further Reading

No adequate modern biography of Thomas Corwin exists, but useful sketches may be found by H. C. Hockett in the *Dictionary of American Biography* (1930), J. Jeffrey Auer in *The Governors of Ohio* (1969), and Frederick Blue in *American National Biography Online* (www.anb.org). His Masonic records can be found in Allen Roberts', *Frontier Cornerstone* (1976), W. R. Denslow's, *10,000 Famous Freemasons* (1957), W. A. Cunningham's, *History of Freemasonry in Ohio* (1909), and the Grand Lodge of Ohio's website (www.freemason.com).

september 2010

MASONRY

AN AID OR HINDRANCE TO LIGHT?

By
Sir Knight Jeffrey A. Keevil

This article is the first in a series and was originally a paper which the author presented to Marquis de La Fayette Council No. 392 AMD.

Since becoming a Mason, I have heard several different interpretations or definitions given to the concept of “Masonic Light,” most, if not all, which were rather vague and nebulous at best. Often it seems as though the term is used to mean little more than simply knowledge, intellect, or wisdom, as those terms are commonly understood. Such a definition of the term brings to mind the old cartoons in which a light bulb would appear above the head of a cartoon character that had just had what he believed to be a great idea, as though he had just “seen the light.” Surely a concept so central to the ideals of the Masonic fraternity and its members must mean more than this, and the lack of a clearly recognized definition with a higher meaning is somewhat frustrating. However, I do not believe that I am alone in this frustration. In the Introduction to Pike’s *Lecture On Masonic Symbolism* it is written that:

“Within the Symbolic Lodge, the Candidate is instructed to say that he is seeking ‘more light,’ and upon that basis he is admitted. Yet, the moral instruction he is given is only that which he must already have to be fit for admission in the first place. Many symbols are displayed, but

the explanations are trivial and misleading; many are left unexplained. [See *Symbolism of the Blue Degrees of Freemasonry: Albert Pike’s “Esoterika,”* (Arturo deHoyos, transc. & ed.), SRRS, 2005 for his extended argument of these points]. He is not told what he must do in order to obtain that which he claimed to seek and was not given.”¹

Therefore, before proceeding further to determine whether Masonry aids or hinders one’s search for light, it is necessary to determine what light it is for which we as Masons are to search.

In order to answer this question, this paper will make reference to certain lectures of Albert Pike, noted Mason, Masonic scholar, and writer. However, for readers who may be unfamiliar with Pike’s works, I should first note the following, as stated in the Introduction to Pike’s *A Second Lecture On Symbolism*:

“Pike is suggesting in this *Lecture*, as he did in the *First Lecture*, that many of the concepts taught in Freemasonry, though extracted from Christianity and Judaism, actually have their roots in the ancient East. Thus, we may say that Pike’s intent is educational –

both in regard to the symbolism and ideas of Freemasonry and, by extension, the essential theology of the religions of Europe and the Middle East.”²

Indeed, in the *Second Lecture*, Pike states that:

“We owe to [Vedic literature] and the Zend-Avesta, and not to the Hebrew Books, all our philosophical ideas about God, the immortality of the soul, and the Trinity and the doctrines taught by St. John and St. Paul.

And Masonry owes to them her symbols and the doctrines of which these are the symbols; as I have explained in the *Lecture on Symbolism*, which this is intended to complete.”³

It is not the intent of this paper to either confirm or refute Pike’s foregoing thesis; indeed, to attempt to do either would necessitate a paper of far greater length and breadth than this brief exercise and frankly, would require research far more extensive than your humble author is willing (or most likely able) to undertake. However, if for no reason other than ease of understanding, most references herein to Pike’s lectures will be to passages from Christian or Jewish sources, rather than from ancient Eastern religions.

In his *Lecture On Masonic Symbolism*, Pike wrote that:

“. . . in the Hebrew Scriptures we find, God came from Teman and the Holy One from Mount Paran. His glory covered the heavens, and His brightness was

as the Light [Hab. 3:3] ... And the Light dwelleth with Him [Dan. 2:22] ... out of Zion the perfection of beauty God hath shined [Ps. 50:2] ... The Lord is my light and my salvation [Ps. 27:1] ... He shone forth from Mount Paran [Deut. 33:2(KJV)] he shined forth from ... and in the Psalms: The Lord is my light [Ps. 27:1] ... Light is sown for the righteous [Ps. 97:11] ... For with thee is the fountain of life; in the light we shall see light [Ps. 36:9(KJV)] in thy light shall we see light. And so in the *Gospel according to Saint John* it is said, In it (the Word) [footnote omitted] was life, and the life was the light of men [Jn. 1:4 (KJV)]. In him was life ... He was not the light, but came to bear witness of the light. The true light was that which lighteth every man that cometh into the world [Jn. 1:8-9] ... It was in the world, and the world was made by its intermediation [Jn. 1:10(KJV)] He was in the world, and the world was made by him. ... and the light shineth in darkness, and the darkness did not confine it [Jn. 1:5]. And, finally, in the *Creed* [That is, the *Nicene Creed*], the very doctrine of Zarathustra is pronounced; Christ being termed Light of Light, Very God of Very God.

...

In the Hebrew Kabalah, God is the essential, eternal, unlimited light, filling all space. When He was minded to create, He withdrew Himself on all sides from a point, thus forming a circular

space into which He immitted [sic] the letter yod; and this is the point in the centre of a circle [footnote omitted].

In the *Decree of the Sacred and Holy Synod of Trent* [This is the famous Council of Trent (1545-1563)].”

The point Pike is making is that this Council reaffirmed the *Nicene Creed* on 4 Feb 1546., of January, 1546, are quoted the words of the Apostle James that “every good gift and every perfect gift is from above, and cometh down from the Father of lights; and it termed Jesus Christ the true light.”⁴

Pike’s *A Second Lecture On Symbolism* is to very similar effect.⁵ Indeed, Pike noted that:

“John the Baptizer came to bear witness of the Light, of the true Light, that lighteth every man that cometh into the world. Christ, Paul says to Timothy, alone has immortality, dwelling in the light unto which no man can approach. The Lord, he says to the Thessalonians, will consume the wicked with the breath of His mouth, and destroy them with the brightness of His coming. God is Light, says John, in his first epistle, and in Him is no darkness at all.”⁶

Annotation 1 of the *Conclusion* section of the transcribed and annotated edition of Pike’s *A Second Lecture On Symbolism* sums Pike’s point up nicely (including Pike’s extensive foray into the writings of ancient Eastern religions which this paper has not addressed) as

knight templar

follows: “. . . In spite of the several errors that these notes have cataloged, and most of them from faulted sources, Pike’s essential point is worth the effort. The perception of God as light reaches back to the earliest history of man ...”⁷

If God is the Light which we as Masons are to seek, how is Masonry to aid us in our search? Is Masonry to give us that Light, or to merely give us direction as to where we may find that Light? I would suggest the answer is the latter; however, as discussed further below, I would also suggest that modern Masonry’s efficacy at even giving direction as to where the Light may be found may be questioned.

Over twenty years ago, The Supreme Council, 33°, Mother Council of the World, Ancient and Accepted Scottish Rite of Freemasonry Southern Jurisdiction, U.S.A. published a pamphlet titled *Freemasonry And Religion*. In it, several articles providing the perspectives of several men who were both Masons and “men of the Cloth” were presented, portions of which I believe to be relevant to the topic being addressed herein.⁸

For example, the Reverend Dr. W. Kenneth Lyons, Jr., 32°, K.C.C.H., wrote that:

“... Much of the ritual of our Fraternity does in fact come from *Old and New Testament Scriptures*. It is the most solemn of all responsibilities to administer God’s Word. It is also believed by most theologians that in *Old and New Testament Scriptures* the Jewish and Christian communities are stated as the primary caretakers of the faith. Masonry has indeed recognized this great Scriptural resource and incorpo-

rated a belief in a Supreme Being as its foundation. Masonry, however, is not the primary caretaker of the faith but a respecter of faith practice.

Practicing faith in one's God is appropriately ritualized and sacramentalized in the synagogue, church, mosque, etc. **The major part of the lives we exhibit, as God-believing Masons, should be learned within these houses of worship. Regular attendance at Lodge is no faith substitute for regular attendance at church or synagogue.**⁹ (Emphasis added)

⁹ Lyons, *Freemasonry and Religion*, in The Supreme Council, 33°, Mother Council Of The World Ancient And Accepted Scottish Rite Of Freemasonry Southern Jurisdiction, U.S.A., *Freemasonry And Religion* (May 1987).

Sir Knight Jeffrey A. Keevil is a Past Commander of St. Graal Commandery No. 12 and Regional Grand Commander for Region 4 of the Grand Commandery of Missouri. He resides at 3602 Balmoral Ct., Columbia, Missouri 65201.



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To be continued next month

End Notes

¹ Albert Pike's *Lecture On Masonic Symbolism and A Second Lecture On Symbolism: The Omkara And Other Ineffable Words*, l.ii & n. 1 (R. Hutchens trans. & annot., SRRS 2006).

² Id. at II.iii.

³ Id. at II.35.

⁴ Id. at I.42-43 & nn. 139-146, 148-152 & 156.

⁵ See id. at II.96-99.

⁶ Id. at II.98-99.

⁷ Id. at II.169 n. 1.

⁸ The articles were originally printed in *The New Age* magazine, and reprinted in the pamphlet. See *Some Words of Introduction*, in The Supreme Council, 33°, Mother Council Of The World Ancient And Accepted Scottish Rite Of Freemasonry Southern Jurisdiction, U.S.A., *Freemasonry And Religion* (May 1987).



The Grand Commandery of Washington in commemoration of the 125th anniversary of its chartering has issued a limited edition 125th coin, available until the celebration in 2012. The coins are \$10.00 each plus \$3.00 shipping and handling with all proceeds to go to the Knights Templar Educational Foundation. Please make checks payable to the Knights Templar Educational Foundation of Washington, 811 North Chelan Avenue, Wenatchee, WA 98801.

september 2010



Beauceant News

Pocatello Assembly No. 120 installed (Mrs. Bruce) Daveta Ulrich as Worthy President on December 21, 2009. Pictured with her is her daughter Tiffany Ulrich Johnson as one of the several Mother/Daughter members of the assembly.



Pocatello Assembly No. 120 reports that six members of former Boise Assembly No. 137 have affiliated with their assembly. Assembly members continue to collect pennies to donate to the KTEF. In addition, the sisters may select a meeting of their choice to honor their Sir Knight with a special donation to the KTEF. Sister, Mrs. Jeaneane Hurth and husband Bert celebrated their 50th wedding anniversary this year.



Texarkana Assembly No. 196 welcomed SWP Mrs. Duncan Watson on January 14, 2010 for her official visit; Worthy President, Mrs. William K. Wilkins.
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Knights



at the Bookshelf

By
Sir Knight Stephen Dafoe

Be a man and buy a book about being a man. A review of *The Art of Manliness: Classic Skills and Manners for the Modern Man* by Brett and Kate McKay. ISBN-13: 978-1-60061-462-0 ISBN-10: 1-60061-462-0; published by How Books; 274 pages.

There are no real men to be found today.

That's the number one complaint of women according to Brett and Kate McKay, authors of *The Art of Manliness: Classic Skills and Manners for the Modern Man*.

What we have instead, the authors contend, is a world full of boys walking around in men's bodies – and all of this at a time when our communities are crying out for the return of manliness.

Thankfully, there seems to be a bit of a "Renaissance" going on that is seeing young men looking to their grandfather's generation for tips on skills, manners, and other tools to help them make their way through an increasingly uncivil society.

Manliness, once a quality that every man wanted attached to his name and every son wanted to become worthy of, has today been replaced by conflicting ideas about masculinity teetering between two extremes. On one side are the slovenly, ball cap-wearing monster

truck fans and their quest for the perfect weekend six pack. On the other are the chest-shaving, over-groomed Metrosexuals and their quest for the perfect six pack abs.

The Art of Manliness is filled to the brim with great information on how to once again embrace the traditions of our forefathers, skills and customs that men have abandoned over the past half century.

Taking lessons from Freemasons Teddy Roosevelt and Benjamin Franklin, the authors thoroughly examine what it means to be a gentleman, a friend, a lover, a hero, a father, a leader, and a virtuous man. Whether extolling the virtues of getting your haircut exclusively at a barbershop or examining Franklin's 13 virtues from a modern perspective, *The Art of Manliness* unapologetically relishes in all things manly, often with great humor and insight being delivered simultaneously.

One of the hidden surprises in the book is the authors' endorsement of fraternal organizations, particularly Freemasonry. The McKays spend several pages giving

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five reasons why young men should join a fraternal organization.

In retrospect, the endorsement should not have been a surprise because *The Art of Manliness* is very much a Masonic book. How could it not be? It spends all its time teaching men how to be better men. As clichéd as that may sound, it is one of the few books I've read that actually tells you how to go about doing it.

In short, *The Art of Manliness* is a primer on modern chivalry, taking a nod from the past to teach and re-teach men how to buy a suit, wear a hat, and be a good friend, father, and husband. But most of all, how to be the type of man that people respect and want to emulate.

Let the Menaissance begin!

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■ **For Sale:** York Rite Lapel Pins and Apron Pins. Entire sale price to be donated to the KTEF: \$5.00 per pin. Shipping is \$2.50 per order. Other pins are available at www.knightstemplar.org/knightvoices. Send check or MO to Manchester Commandery No. 40, Garry L. Carter, Recorder, 530 Winchester Hwy., Hillsboro, TN 37342. gpcarter61@blomand.net.

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that walketh not in
the counsel of the un-
godly, nor standeth
in the way of sinners,*



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*nor sitteth
in the seat of
the scornful.*