



Knight Templar

VOLUME LVI

October 2010

NUMBER 10

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| MAY EMERALD | JUN ALEXANDRITE | JUL RUBY | AUG PERIDOT |
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Knights Templar

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VOLUME LVI October 2010 NUMBER 10
 Published monthly as an official publication of the
 Grand Encampment of Knights Templar
 of the United States of America.

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 Grand Master

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

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**Address changes or corrections
 and all membership activity
 including deaths should be re-
 ported to the Recorder of the
 local Commandery. Please do
 not report them to the editor.**

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

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Magazine materials and correspon-
 dence to the editor should be sent in elec-
 tronic form to the managing editor whose
 contact information is shown above.

Materials and correspondence concern-
 ing the Grand Commandery state supple-
 ments should be sent to the respective
 supplement editor.

Lawrence E. Tucker
 Grand Recorder

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

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SO DIFFERENT - BUT THE SAME

A Guest Message From
Joe R. Manning, Jr.
Most Eminent Grand Preceptor
Grand College of America
Holy Royal Arch Knight Templar Priests



Recently I attended a district meeting for the blue lodges in my area which was held in the lodge building of a small rural town. The Grand Master, who led the evening's program, began by profusely complimenting the host lodge for the new signage on their building. While my Grand Master did an excellent job that evening, and I heartily agree with his praise for the new signage, I could not help but compare this thought process to a recent experience I had a long way from this rural Oklahoma community of 350 people.

On June 10-12, 2010, Most Eminent Gerald A. Ford, Past Grand Preceptor, and I traveled to Birmingham, England to attend their Grand College of The Holy Royal Arch Knight Templar Priests or Order of Holy Wisdom. Our meetings were to be held at the Warwickshire Provincial Grand Lodge building. Accommodations were provided for us within easy walking distance. We were told, "Just go down the street, and it's on the left." On the left was a modern, well maintained building marked The Clarendon Suites, containing absolutely no Masonic markings via signage, stones, or emblems.

Inside we found an 88,500 square foot Masonic center with 26 employees, a restaurant, and in-house banquet facilities. Its six lodge rooms are home to some 75 symbolic Lodges and 12 Mark Master lodges. A visible difference was that each symbolic Lodge had a beautiful multi-color banner adorned with words and symbols depicting the name and history of the Lodge. These banners surrounding the lodge rooms made a beautiful sight.

A difference was also noted in the age of Masonry in England which was vividly pointed out in their wonderful museum containing jewels, porcelain, and glass memorabilia dating back toward the beginning of their Provincial Grand Lodge over 280 years ago. (My Grand Lodge just celebrated its 100th anniversary last year). As an avid Masonic collector, I thought I had died and gone to that great museum above. As we attended the meetings, numerous other differences emerged in titles, procedures, dress (we wear black tuxedo with jewels, they wear a miter and mantle), and terms of office (we rotate officers annually, they serve numerous years).

However, for all the differences between English and American Freemasonry – we felt like instant brothers. Not only were we warmly received as American Freemasons representing the same organization, but it was special to know we were associating with English citizens who have stepped forward and taken the same obligations of Masonry. We felt instant camaraderie with men who have pledged themselves to toleration and respect for others. We had communion with men who strive for truth in all their dealings. We shared brotherhood with men who believe in a supreme being and are concerned with moral and spiritual values. These are the comparisons that really count.

That is why, in the end, for all our differences – we are the same!

Fraternally,
Joe R. Manning, Jr.

From the Grand Recorder's Office...



YORK RITE INFORMATION SYSTEM UPDATE

The **Dues Processing Module** of the **York Rite Information System (YRIS)** is in the final stage of implementation. This module allows constituent Recorders to send dues notices and maintain an accounting of dues and fees at the Commandery level. Recorders who are fully utilizing the YRIS are reporting positive results. You will continue to receive your dues notice from your Recorder and to remit your dues payments to your Recorder.

In order to comply with the Grand Master's directive, my office is providing a uniform dues card to all Sir Knights under our jurisdiction. Beginning with the 2011 dues cards (see sample below), each Commandery Recorder will receive a packet of dues cards for distribution to each Sir Knight. If you do not receive a dues card with the Grand Encampment attestation, please notify the Grand Encampment office.



► **Membership Update** **MEMBERS:** Members may continue to update their contact information by visiting the Grand Encampment website, www.knightstemplar.org.

Please be assured that this information is secure and is available for fraternal use only.

If you need any assistance, please contact John Elkinton in the Grand Recorder's office. He can be reached at (713) 349-8700 or by email at john@gektusa.org.



Prelate's Chapel

by
Robert Cave
Right Eminent Grand Prelate
of the
Grand Encampment

This past August we were saddened by the news of the passing of Sherry Dorris, the beloved wife of Sid Dorris, Past Grand Master of Masons in Tennessee and Right Eminent Grand Generalissimo of the Grand Encampment of Knights Templar of the United States of America.

I first met Sherry some five or six years ago while attending the annual Conclave of the Grand Commandery of South Carolina, and she immediately impressed me as a woman of southern charm. She was gracious, warm, and inviting. That first impression I had of her never changed as long as I knew her, and her charm never wavered. She was also a woman of Christian faith. This faith inspired all of her relationships, and I am sure it sustained her in the difficult periods of life especially in her declining days.

We know that her husband, Sid, and their family have suffered a great loss but so has Masonry and Templary. Her gracious presence at annual Conclaves will be missed, and the support she gave her husband in his Masonic endeavors will be lost. But as a Christian organization, we take comfort in the promise of our Savior, Jesus Christ, who said, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die."

Sherry will live on in the hearts of her husband and family, and she will live on in the memory of all Knights Templar who knew her, but more importantly, she will live eternity in the presence of God.

To our Right Eminent Grand Generalissimo, Sid Dorris, and his family, all of Templary extends its condolences and our prayers for comfort on your loss.

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

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

DOWN

1. GAY WIG anagram of GIG WAY
3. SOIREES homophone of SCHWA RAYS
4. O.B.+VIA+SET reversed
5. NAPOLEON: A POL(itian) inside NEON
6. CREOLE double definition
9. ANT+ARES
10. KABALA anagram of BALAK(lav)A - VAL
12. EVENER: N.E. inside EVER

■ **For Sale:** Beautiful Past Master stein has a white Brazilian ceramic body measuring 7-1/4" tall by 4-3/4" at the base and 3-1/4" at the pewter lid which is 95% Zinn and 5% Pewter. It has a Holy Bible on the lid in color. The front of the stein bears a detailed Past Master symbol including 22 carat gold square and compass, and on the right side are color images of the ten significant items used in Freemasonry. On the left are two columns an altar and the great lights. Above the altar is the verse Matthew 7:7. 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.

ACROSS

2. (b)ASS ON AN (i)CE(berg) - I
7. AMOEBA: MOE inside A BA(bas)
8. DARK (knight) homophone for d'Arc
10. KIEV double definition
11. K(ing)+NEE
13. WARRIOR: anagram of A WORRI(e)R - E(nergy)
14. PALE ALE: PA+LEA+LE
15. (me)GA-EL(ection)
16. (th)EIR E(lection)
17. ALSO double definition
18. (th)E+O.C.+E.N.E.
19. MARE'S NEST anagram of STEERSMAN



A Chat With The Managing Editor

I thought we'd give chivalry a rest this month. There is still much to be explored on the subject however; so look for more in the future.

This month, pardon me for getting on a soapbox about the deterioration of the English language. With all the money we pour into public schools and universities, you would think that professional television announcers would know how to speak the language properly.

I guess I've been in the communications business all my life; just different kinds of communications. I started my professional career as an engineer for the telephone company. Engineers are notorious for their ignorance of the English language (or any other language for that matter). Now I find myself nearly forty years later editing a magazine. I sure have learned a lot about that during the past two years and still have much to learn. I guess I was fortunate to have had a sixth grade teacher and others who virtually and sometimes literally pounded some English into my head. Although I didn't appreciate it much at the time, the older I got, the more I did appreciate it. I have, for the last twenty years or so, seen the use of our language significantly deteriorate. Some things tend to really bother me. An example is the use of the word "I" when the word "me" is appropriate. I keep hearing things like; "I hope you will come visit Suzy and I." It drives me crazy. Every time I hear this, Mrs. Miller suddenly materializes inside my head and shouts the correction. It is startling, and I can't help it. My wife says I physically twitch. I hear this mistake from Grand Masters, politicians, presidents, and even newscasters. I always thought that newscasters were all journalism majors who started out as English majors in college. At least I have a job now where I can correct some of them before they go to print. The down side is that I can no longer read anything without finding some mistake in it – except for my own magazine, of course. Most of those mistakes get by me. At any rate, please keep on telling us what you would like to see in the magazine because we "aim to please" whenever we can!

Finally, we are beginning a series this month about the Shroud of Turin and how the Templars may have been instrumental in its preservation. It is all very mysterious, and there may even be a connection with the Templar trials and the Holy Grail. The saga begins on page 29.

CHIVALRY, CHRISTIANITY – TEMPLARY A WAY OF LIFE!



John L. Palmer
Managing Editor



Letters to the Editor



Dear John:

Christianity at its core is having faith and believing factually that the one and only Son of God, Jesus, was born of a virgin, and that He was, during His time on earth in human form, both all man and all God, and that He was unjustly crucified, died, was buried, and on the third day rose again to actual life in bodily form, and later ascended into Heaven where He is with God today, having given us, in his place, the Holy Spirit, the third part of the Holy Trinity, to both guide us and to convict us of the need to repent.

The version of Christianity espoused by Dr. Ronald O. Williams in his letter in the March 2010 issue (pages 10-12), however, is not familiar to me, the over one billion Catholics, or 500 million Protestants who follow the teachings of the Holy Scripture contained in the Bible.

Dr. Williams' letter calls to mind what the Apostle St. Paul must have encountered in his presentation of Christianity to the intellectual Greeks at the Areopagus (Acts 17:22). St. Paul said, in his letter to the Galatians, in addressing those who were perverting or changing the terms of the gospel, "But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned." (Gal. 1:8).

I am proud to say that I will stand, by faith alone with the recognized scriptures in this matter rather than the perverted or changed version of Dr. Williams which renders Christianity, as defined by the resurrection, a mere fiction created by man to fill some sort of void in all of us.

Very truly yours,
Sir Knight Shawn McCarver
DeSoto Commandery No. 56 KT
Farmington, MO USA



MW John:

I just wanted to send you a note to say that your York Rite publication is one of the best Masonic magazines I've read. The last issue was exceptional.

Hope to see you around the fraternity.

Ridge Gilmour

Thanks MW Ridge!

The Ed.



Dear KT Magazine,

My father, Woodrow Oakes, was a member of St. Albans Commandery of Portland, ME. He and my mother attended the 1972 Triennial in Chicago. I am trying to locate a program from the Triennial. There was an after dinner speaker who illustrated his talk with sketches of *Peanuts* characters. My mother made my father get one of the illustrations from the speaker. I cannot decipher the signature on the sketch and would like to know who the speaker/artist was.

Thanks for any assistance you can render.

Mark Oakes

If anyone can help Mark, he can be contacted by e-mail at moakes@alionscience.com.

The Ed.

MASONRY

AN AID OR HINDRANCE TO LIGHT?

By
Sir Knight Jeffrey A. Keevil

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

Similarly, Dr. James P. Wesberry, 32°, K.C.C.H., wrote that:

It is no secret that many of Masonry's noblest and beautiful teachings are from both the Old and New Testaments. It is no secret that the Bible holds the central position as the great light of Masonry. It is no secret that Masons love and revere the Bible nor is it a secret that Masonry helped to preserve it in the darkest age of the church when infidelity sought to destroy it. The Bible meets Masons with its sacred message at every step of progress in its various degrees. . . .

Where in all the annals of time is such an organization to be found outside of the church? Yet it is no secret that Masonry is not a religion, nor a church. A good Mason keeps his priorities in order. **Masonry** respects every man's right to the religion of his choice and **never claims or desires to be any man's religion or a substitute for it.** Masons believe in tolerance. **Masonry helps and**

encourages a man to be a better church member, and a good church member usually makes a good Mason. Some of the most religious persons I have ever known have been Masons. **For any person to allow Masonry to become his religion or to take the place of his church is a mistake and not due to Masonic teaching** but to someone's misinterpretation or misunderstanding.¹⁰ (Emphasis added)

Finally, Bishop Carl J. Sanders, 32°, K.C.C.H., (of the United Methodist Church), stated that:

Let me quickly and emphatically say that Freemasonry is not and has never been a religion; however, Freemasonry has always been a friend and ally of religion. . . .

Freemasonry has never asked me to choose between my Lodge and my Church. Masonry has never and will never usurp the place of God. Never has anyone dared to say: "Thou shalt love Masonry with all thy heart, and with all thy soul, and with all thy mind."

There can be only one ultimate loyalty, and the Living God is the only worthy object of such loyalty.

Possibly there are those who have made a god out of Masonry. You can make a god out of anything – your business, your labor union, your civic club, your Lodge, and even your Church. You can even make a god out of left-overs (Isaiah 44).

My Masonic activities have never interfered with my loyalty to and my love for my Church. Quite to the contrary, my loyalty to my Church has been strengthened by my Masonic ties. **Good Masons are good Churchmen.**¹¹ (Emphasis added)

How then, does 21st Century Masonry aid us in our Bible study, or encourage our regular church attendance or encourage us to be better church members? At first blush the answer would appear to be by offering a veritable multitude of Masonic organizations to which we may belong and devote what precious little time we have, each with their own meetings and related commitments, until we have no time left for those loftier endeavors to which Masonry is supposed to direct us. Aside from time devoted to Symbolic Lodge, Royal Arch Chapter, Council, Commandery, Scottish Rite, York Rite College, Knight Masons, Shrine, and the Allied Masonic Degrees (to name only Masonic organizations of which I am personally a member), what “quality time” is left for in-depth study

of scripture? Other than on Sunday mornings, a time and day when Masonic organizations finally learned not to schedule meetings, when can one attend classes or other meetings at church, when the calendar seems full of Masonic meetings and obligations? In fact, I have personally had scheduling conflicts between classes held at church and various Masonic meetings on more than one occasion. It seems then that at times, we are asked to choose between faithful attendance at Masonic functions and faithful church attendance and scriptural pursuits; that, rather than being an “aid to Light,” Masonry, in its multitudinous incarnations stands instead as a hindrance to, or at least a distraction from, the attainment of true light. The cynic might even argue that the purpose behind the creation of many Masonic bodies had nothing to do with the noble purpose of further assisting members in their search for Light, but that such bodies were created for far less noble purposes.

However, before blaming Masonry for taking all our time by providing so many different opportunities in order to assuage our own consciences, I suggest we first take a look at ourselves. After all, we are, are we not free willed, free thinking adults responsible for our own actions? As suggested above, I am certainly not free from the criticism that I belong to too many Masonic organizations or that I spend too much time on Masonic activities, and I suspect that the same is true of many of you. However upon reflection, I can honestly say that I have never been *forced* to join a Masonic organization or to attend a Masonic function.

What we are dealing with here is a matter of priorities, and as stated by Dr. Wesberry, "A good Mason keeps his priorities in order."¹² We should each take the time to attend our chosen house of worship and study the scriptures, not only on Sunday morning but during the week as well. I would suggest that the foregoing statement is true separate and apart from Masonry, but it should be particularly true to a Mason. If you find that Masonic activities are conflicting with or even substituting for regular church attendance, don't blame Masonry for offering too many organizations; check your priorities and reprioritize if necessary. As stated by Dr. Lyons, regular attendance at lodge is no substitute for regular attendance at church,¹³ and to quote Bishop Sanders, "Masonry has never and will never usurp the place of God."¹⁴ If we allow Masonry to do so in our own lives, we have only ourselves to blame as this is not the purpose of Masonry. If you have a conflict between a function at your lodge and a function at your church, it is up to you to decide which to attend. Masonry does not choose for you; rather, the choice is yours. If the GPS device in your car directed you to drive off a bridge which was only partially completed, would you choose to do so? Again, the choice is yours.

Masonry exists to aid us in our search for light, to give us guidance and direction as to where we may find the light, not to be or substitute for the light and not to demand that we devote every waking hour to purely Masonic pursuits. As long as we keep it in its proper perspective and keep our own priorities in order, I submit that it can still, even in the hectic, frenzied pace of the 21st Century, fulfill its rightful purpose as an knight templar

aid to us, its members, in our search for light, but it cannot substitute for the light. Only we can permit it to become a hindrance rather than an aid in our search for that light through our own actions, poor choices, and misplaced priorities.

End Notes

¹⁰ Wesberry, *It Is No Secret!*, 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).

¹¹ Sanders, *A Mason Without Apology*, 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).

¹² Wesberry, *It Is No Secret!*, 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).

¹³ 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).

¹⁴ Sanders, *A Mason Without Apology*, 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.

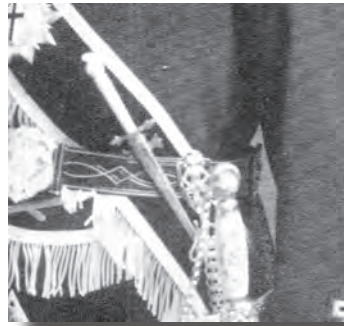
Templar Daggers

By

Sir Knight Michael S. Franck

Hy eyes did a double take while thumbing through the May 2010 issue of *Knight Templar*. For history and regalia buffs including myself, the Templar dagger article written by Dr. Richard Van Doren is well researched and very informative. Templar daggers from the late 1800s and early 1900s are rare indeed. They're seldom seen and known to our present-day knights. Back then, these daggers were an optional part of a Knight's uniform. Originally, the dagger shown in the right-bottom corner of page 22 of the May 2010 issue was available from the manufacturer, Ames Sword Company, with a scabbard that hooked to the knight's belt. Due to its weight and size, this type of dagger was worn as a short sword that hung from the belt in a vertical position. Even rarer, is the dagger shown on page 25 of that issue. This dagger was worn in a diagonal position that adorned the uniform's baldric. If you look closely at the photo of the Sir Knight on this page (engagement above), the dagger's

scabbard has either a hidden clip, or as shown is partially tucked behind the belt



to help hold it in place.

Several years ago I purchased two daggers from an auction house on the East coast. The ivory handle dagger is typical like the one shown on page 22 of the May issue. This particular item came from M.C. Lilley and Company in Columbus, Ohio, which dates it from 1923 to 1925. Its blade, like most daggers and swords, was manufactured in Solingen, Germany. The other dagger has a shark-skin handle wrapped in braided brass wire and includes a triangle on the hand guard that matches the black and silver baldric that accompanied its purchase. After studying this dagger in some detail, I question if it was an actual accessory that came from a regalia manufacturer. To date, I have not seen another dagger like it within



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the regalia realm of that period. If anyone has any information regarding its authenticity, please write to me. The other baldric shown with gold trim includes a four inch

dagger that hangs to the side, just below the knight's waistline. Both of these baldrics, including dagger, sword, and Templar aprons are prized by collectors today.

As a side note, older uniforms like the one shown are now coming out of storage and being worn by our recent knights at Detroit Commandery No 1. While worn in the commandery's asylum knight templar



during ritual, their presence highlights a nostalgic interest in the Masonic Knights Templar from an era gone by.

Sir Knight Michael S. Franck is a member of Detroit Commandery No. 1 and resides at 935 N. Brys Drive, Grosse Pointe Woods, MI 48236-1289.

For Sale: York Rite Lapel Pins and INRI Pins. Entire sale price to be donated to the KTEF: \$5.00 per pin. Shipping, \$2.50 per order. Other pins 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.
glcarter61@blomand.net.



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

| | | | |
|-----------------------------|----|------------------------------|----|
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| Frederick K. Tanner | MN | William Keyser | NH |
| James Carter Schaub..... | PA | Gary R. Wallace..... | TX |
| E. Leon Moynier..... | CA | Edwin Martin Lindke | TX |
| John K. Rutz | MN | Jason Loyd Jackson | TX |
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| William Eugene Morrison .. | MI | M. David MacCallum..... | CA |
| Kevin L. Cooledge..... | PA | Scott Alan Horstmeiser | OH |
| Bradford F. Burnett..... | VA | Wayne Eugene Price | VA |
| Michael Arthur Riley | VA | Mark Wayne Underwood..... | VA |
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| | | | |
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| Albert B. Fisher, III..... | PA | Stephen A. Gassett..... | CA |
| Clinton H. King | TX | Forrest D. Mckerley | NH |
| Tuoc Kim Pham | CA | Clyde Franklin Ebersole | MD |
| George S. Hosmer, Jr. | MA/RI | Edward L. Freeman | KS |
| Lewis Flanders Fish | FL | M. David MacCallum..... | CA |
| James Davis Trent | SC | James Patrick Grubbs..... | IL |
| Ronald L. Barndt | PA | Carl Dean Beck..... | IL |
| John V. West..... | TN | James Cordell Clifford | SC |
| Mark Wayne Underwood... | VA | | |

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

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



Knight

Voices

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

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



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

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

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

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

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

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.

This photo of Prague Castle is copyrighted by Petr Vaclavek.



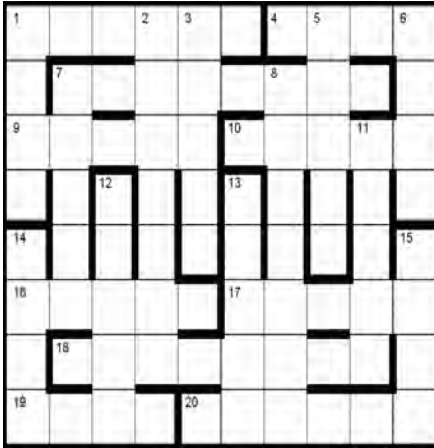
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CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



DOWN

1. Communists and Republicans (4)
2. Narrow passage transition is them or us, once ore is depleted (7)
3. Saint consumed a nation (5)
5. "ARR! Row!" ordered The Director (5)
6. Revolutionary periods start defiantly, and yet slowly (4)
7. Release the cat from the bag and allow it to board (3,2)
8. Additional honor for Overeaters Anonymous flake, nuts (3,4)
11. May one never envy your initial outlay (5)
12. Paean disturbed and interrupted sleep (5)
13. Everyone entered, dead tired (3,2)
14. Lieutenant followed cerium code to person from northern United Kingdom (4)
15. Skein of yarn used for popular board game (4)

The Bahia Shrine museum is in need of Templar watch fobs and jewels. The chairman can be reached at (407) 425-7208.

ACROSS

1. Root served in salads with Egyptian god's meal (6)
4. Drab backbeat gets to minstrel (4)
7. Lord, Saint Wolbodo ends inside, with what Hiram Abiff took with him (4,4)
9. Airline to river's mouth (5)
10. Pub of mine reverses crazy Englishman (5)
16. On we spoke, being bored (5)
17. Mason's tool that Eve found in the back of Hell (5)
18. Animal story collection is best one Aryans left (8)
19. Oracular tie found in the Far East (4)
20. Nail residue location is place for record (2,4)

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>.

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.

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>.

IN HOC SIGNO VINCES!

By

Sir Knight Jonathan Horvath

Are you familiar with the phrase In Hoc Signo Vinces? I certainly hope so as it is the motto of our valiant and magnanimous order. However, prior to receiving the Order of the Temple I really knew nothing about it. Sure I had heard it quoted from time to time, but I never studied it and therefore never really understood it.

However, while receiving the Order of the Temple, during the second lesson, I experienced something relating to this phrase that was perhaps the most powerful thing I have experienced thus far in Masonry if not in my entire life. So I set off to do a little research, because what I experienced is somewhat different than the traditional interpretation. Personal experiences and thoughts are uniquely subjective, and I offer this not as the be all and end all of analysis, but rather only as another way of understanding our motto. Perhaps something in it will ring true with you, or cause you to think anew about our Order and Savior, and if so, I will have been blessed and our Father glorified.

There are a couple versions to the story, but basically legend tells us that Constantine, prior to the battle of Milvian Bridge, saw the chi-rho symbol in a vision, accompanied by *ἐν τούτῳ νίκα*, “with this as your standard you shall have victory,” which translates to Latin as In Hoc Signo Vinces. We are also told that Constantine did not understand this vision until Christ appeared to him in a dream, telling him that he should use

this sign against his enemies – thus in this sign you shall conquer. Within two days, Constantine had won the battle decisively, giving him complete control of the western Roman Empire and thus paving the way for Christianity to become the dominant religion of the Roman Empire and ultimately of Europe.

During the Order, I experienced a different interpretation – in this seal [is] victory. After reading the etymology of “signo” I believe this is a more accurate translation. Signo comes from the Latin signum or signū, which is a mark or a sign such as one used to seal a document or a covenant. Taken in this context, our motto may have a more profound meaning, and this is how it struck me during the second lesson of the Order.

Taken in this context, I believe the phrase represents the sacrifice of God’s own son on the cross; a final seal, a final covenant (“a new and everlasting covenant” in Jesus’ own words) through which we can achieve victory, not against our mortal human enemies, but against sin, evil, and death. It is God’s last call to our faith.

That is – God saying “for man to be faithful unto me, I must make this sacrifice now, that I spared Abraham from.” At one point Jesus says something; “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt.” Man is weak, forgetful, sinful, and ignorant as evidenced by his subsequent words to his disciples that followed him into Gethsemane. But it is

God's ultimate expression of his faith in us and love for us; this is what allows us to have faith in Him. This is the seal that allows us to conquer our own imperfections and be victorious over sin, evil, and death.

Sir Knight Jonathan Horvath is Past Commander of Calvary No. 25 in Cary, IL. He can be contacted at jhorvath@garble.org or by mail at 8920 Bardwell Lane, Village of Lakewood, IL 60014.

IN MEMORIAM



Marshall N. Dunbar, Jr.
Connecticut
Grand Commander 1987
Born: July 5, 1928
Died: July 24, 2010

Thomas Forbes Smith
District of Columbia
Grand Commander 1988
Born: February 7, 1923
Died: July 22, 2010

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THE LODGE AS "SANCTUARY"

By

The Reverend Sir Knight William Peake

The United States has found itself in the midst of a rancorous debate over health care reform as well as a number of other initiatives that are on the political docket. Both Republicans and Democrats, whom we have elected to speak in our stead as Americans, are becoming victims of such things as faxes portraying nooses, bricks thrown through windows, objectionable and anonymous voice mails threatening death, ill-will, and a variety of less than savory outcomes. One elected official has had their gas line cut, and another has received a mysterious white powder in a mailing to their regional office. The polarization of the nation seems to be growing as civility and respect unwind and disappear. Is this the outcome imagined by those who established this land on democratic principles?

Even lodge rooms are peppered with vaguely cloaked but objectionable remarks that reveal the political, racial, and social unrest in the land. This state of affairs is truly a challenge to the craft as it runs counter to the very foundations of our fraternity. Such political passion is straining the very fabric of our brotherhood. All this, in spite of the teaching and lessons that every Master Mason has received. The particulars of any brother's politics or the doctrines of any brother's faith are to be left at the door through which we pass clad in white aprons. Not every brother is a Christian or Jew, and in the lodge, it does not matter. Not every brother harbors the same political convictions, and in the lodge, it knight templar

does not matter. In the very first charge we received as Entered Apprentices, we were all challenged:

"In the state, you are to be a quiet and peaceable subject, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live."

How can brotherhood survive, how can our fraternity thrive if Masons allow their political or sectarian differences – which each of us are encouraged to have – thwart and destroy the very foundations which we have obligated ourselves to uphold?

Once again, the Lodge needs to be a haven of diversity, tolerance, and sanctuary in our world torn by divisions and distinctions. In medieval times there was such a place. Churches offered a "right of asylum" where those charged with a crime could flee and to varying degrees be free from legal action. In a world where political disagreements often led to criminal charges, "sanctuary" was a place of "timeout" where the passions of the moment could cool and dissipate. The "right of asylum" was even codified into law by England's King Ethelbert in 600 AD. In modern times, a Sanctuary movement was born again in the 1980s. By 1987, four hundred forty places in the

United States were designated as “sanctuary cities” that were open to migrants fleeing the Civil Wars in Central America. Similar places also exist in such diverse places as Germany, France, Belgium, the Netherlands, Norway, Switzerland, Australia, and Canada.

Our world needs places of sanctuary or the “right of asylum.” I would suggest that the Masonic Lodge has long been such a place. It is the one place where families divided by politics could go and, at least for the moment between gavel, Tories and Colonists, Unionists (from the North) and Confederates (from the South) could let go of their differences and be good men and true as brothers in spite of all that otherwise divided them. Indeed there are dramatic and moving stories of how our Masonic institution provided a safe haven in troublesome times in every war for soldiers of opposing sides.

In a message to the Supreme Council of the Ancient and Accepted Scottish Rite, Dan Brown who has written so much about Freemasonry commented:

“In a world where men do battle over whose definition of God is most accurate, I cannot adequately express the deep respect and admiration I feel toward an organization in which men of differing faiths are able to ‘break

bread together’ in a bond of brotherhood, friendship, and camaraderie.”

The world around us has taken notice that when our diversity would otherwise divide us when our heartfelt convictions put us at odds with one another, Freemasonry not only takes the weapons from our hands, it links brothers to grasp the hand of their enemies and recognize in a grip, a word, and the perfect points of our entrance, a brother whose value far exceeds our differences.

Is your lodge such a place that unites diverse men in something greater than their distinctions? Is your lodge merely another organization in a world of competing organizations? Or is your lodge a sanctuary where each man is encouraged to be all that he can be while remaining your brother? We have much to offer the world of death threats, virulent divisions, and incivility. We offer more than a fraternity; we offer a true brotherhood where what binds us together is greater than what tugs us apart.

The Reverend Sir Knight William Peake is serving as Senior Warden of Esdraelton Commandery No. 52 in Estherville, Iowa. He resides at 402 Second Street S.W., Buffalo Center, IA 50424 and can be contacted at peakebill@gmail.com.

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 coin is \$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.



october 2010

Freemasonry Its Place In The World

By:

Sir Knight Norman Buecker

Freemasonry in its present form has existed for less than 300 years, yet there have always been organizations resembling this great Fraternity.

Such groups were formed in many places over several centuries. Why? Because man is a social creature; he has an inherent need for companionship, friendship, and association with others.

There are many definitions of Freemasonry. Perhaps the one most often quoted is that it is an association of men believing in the Fatherhood of God and the Brotherhood of Man, using building tools as symbols to teach basic moral truths, thereby impressing on the minds of its members the cardinal virtues of Brotherly love, Relief, and Truth which they should apply in their everyday activities.

If this description seems rather trite, maybe out of place in this cynical world of today, we need only remember that there is a real need for what are, somewhat scornfully, called "the old fashioned, out-of-date virtues."

Let us step back in time. At the dawn of history, man was confronted with many problems; hunger, the elements, disease, predators, and many others. But God gave man memory so that he could profit from his experiences. Later, he was given the gift of communication so that he could pass on what he had learned from generation to generation. Thus, through the succession of ages, man has developed the means to increase our food supply, provide shelter

from the elements, conquer many diseases, and solve many of the problems concerning the practical things of life. Yet with all this progress in technology we have to ask; "has man's moral progress kept pace?" I think not. In spite of all the comforts that we enjoy in this modern world, there is no worldwide happiness, peace, or tranquility.

As we look around we find frustrated individuals and unhappy people. Everyone is demanding more rights, more security, and more things. Our community problems such as drugs, gangs, and corruption are increasing.

"What does Freemasonry offer the world?" Let us rephrase that question and ask "What can we learn from Freemasonry which will help our modern world?"

First: Freemasonry does not deal with the mass media. It works with and through the individual. In our Fraternity, the individual is all-important.

He is considered the most important thing in the world. Our communities are made up of many people, and to have a happy community, the people must, individually, be happy. In our form of government, the individual is all-important; he is a vital part of this nation's governing body. As Masons and Americans, we believe that the government exists to serve the people. There are other political ideologies, "isms" if you will, that consider a person only as a means of serving the government. Freemasonry offers to the

world a basic ideal that is being forgotten - every individual is important and his personal welfare counts.

Second: Freemasonry believes in and teaches the Fatherhood of God. Before an individual enters a Lodge, he is asked "Do you believe in the existence of God?" to which he must give an affirmative answer. In many places God is forgotten, even denied. Many of the "isms" consider God and religion as old-fashioned, out-of-date, superstition, an opiate of the mind. We, as Freemasons, consider God as the very foundation of Freemasonry. Be advised that Freemasonry does not concern itself with doctrine or the theology of any church or form of worship. It requires only that a Mason must profess a belief in God. Freemasonry does not teach how God manifests Himself to man or how man is reconciled to God. It is true that it tries to enrich a member's belief in God by instructing him in the moral law. It tries to do that for every member. Freemasonry therefore teaches tolerance for the religious beliefs of all men to the point that we can and do meet together and pray together in complete harmony. To a Mason there is only one Supreme Being no matter what name we give Him. Freemasonry affords men of all creeds the opportunity to meet together and to understand each other's beliefs. It is the only organization where political and religious discussion is prohibited within tiled walls.

Third: Another principle offered to the world by Freemasonry logically follows from that which has just been said - "the Brotherhood of Man." If we have a common Father-God, are we then not all brothers? We hear nothing about this principle today. All around us, we hear

demands for "rights" of one kind or another. How often do we hear of duties or obligations? In Freemasonry we are taught the duties we owe to others; we are taught the obligations we owe to our families, our community, and our country. With every "right" there is a corresponding obligation. Freemasonry says nothing about "rights", but it has much to say about duties and obligations that we as members owe. If we all do our duty, all of us will profit. Dr. Joseph Fort Newton tells us that "a duty dodged is like a debt unpaid; it is only deferred and sooner or later we must settle the account."

Fourth: The Freemasonry that we know today evolved from the builders' guilds of the Middle Ages. Therefore, the word "work" plays an important part in the philosophy in our ceremonies. Today, as I implied before, there is a great desire to get something for nothing. We have quiz programs, horse races, lotteries, bingo games, and casinos all catering to this desire.

We believe that wealth comes from work, working with natural resources, and creating useful products. Some seem to think it comes from government, but it doesn't. Mostly the government collects money from us, the taxpayers, and then distributes it, and the handling charge is tremendous! The operative masons in the middle ages worked with their hands. They built huge structures of wood and stone. They had an apprentice system to teach young men to work and develop their natural skills. The idea of "work" is woven into the very fabric of Freemasonry. The world needs to be reminded that work is honorable, work is necessary,

and work makes for happiness.

Freemasonry takes the idea of work from our ancient brethren and converts it into a symbol. We, as Freemasons, no longer build visible structures, but we build a symbolic structure – a structure of character, a house not made with hands, eternal in the heavens.

Our Constitution assures us that we are entitled to the right of the pursuit of happiness. But in this assurance, the emphasis is not on the word “happiness” itself, it is on the right to “pursue” happiness. We are offered and guaranteed the right to use our God-given skills and by employing them to secure happiness.

Fifth: Freemasonry offers an opportunity for social contacts and the development of friendships.

The feeling of belonging, being a part of something, is a vital part of every man’s being. No man is an island unto himself. To be happy we must belong to something: a family, a community, a country club, or some other group.

Freemasonry is one of the best groups to which we can belong. It has a glorious past. Many great men have been Masons. It teaches valuable lessons and affords the opportunity for service to mankind. The bringing together of its members in worthwhile activities helps to promote this feeling of belonging.

The psychologists tell us that the feeling of being important to someone or even something is what makes us happy. Freemasonry provides many opportunities for the development of this feeling. A member can feel pride in belonging to the oldest, largest, and greatest Fraternity in the world. He can serve a vital function by serving as an officer, he can do charitable work, or he can visit the sick knight templar

and shut-ins, all which gives a member a feeling of knowing that he is important to others and to Freemasonry. But here again, we stress the importance of the individual, not the group.

I think this is one of the intangible, subtle, and necessary elements of Freemasonry – making the individual happy. We have already said that if the individual is happy, the community is happy; if the communities are happy, the nation is happy; and if the nations are happy the world will be at peace.

Sixth: Freemasonry offers the world a philosophy of life. Our degrees are designed to teach each member certain basic moral truths. No man ever became a Mason without becoming a better man. Our lessons are taught in a unique manner which makes the principles more effective.

Oft times we are asked; “if the lessons of Freemasonry are so beneficial, why they are taught behind closed doors?” The answer lies in the very nature of man. That which is open to constant view becomes commonplace and attracts little attention. That which is hidden, sought for, and searched for becomes attractive and creates interest.

That is the purpose of the secrecy of the ritual – the element of anticipation, an air of mystery, the feeling of surprise. All these put the new member in a receptive frame of mind. In addition is the fact that our lessons are taught using symbols. This is an effective teaching method. With the use of builders tools, Freemasonry teaches moral lessons. Many Masonic expressions have found their way into everyday conversation. We use the square to illustrate honesty in our dealings with one another: “He is on the

square” or “He is a square dealer.”

Each candidate receives this philosophy of life in a most impressive manner. This “way of life” contains all the lessons or rules adopted and practiced by all good men. It covers the Golden Rule. It teaches us that we are our brothers’ keeper; that we are to aid the widow and orphan. It teaches us that we can best worship God by rendering service to our fellow men. It teaches that honesty is the best policy. These moral lessons are taught in schools and churches, but the method of teaching used in a Masonic lodge is unique. These lessons are taught without reference to sectarian creeds or religious dogma. Freedom of thought and expression is taught and practiced without any reference to the results of the next election. Many of the characteristics of church, school, social clubs, and ethical societies are incorporated in Freemasonry, and while resemblance to such organizations can be discerned, none is exactly like this great organization that the world knows as Freemasonry.

To summarize and answer the ques-

tion asked in the beginning, “What does Freemasonry offer the World?” very briefly, Freemasonry offers to mankind an emphasis on the importance of the individual, the belief in the Brotherhood of Man under the Fatherhood of God, the concept of the dignity of work and its necessity for the pursuit of happiness, the opportunity to realize one’s social aspirations in a moral and constructive atmosphere, and a philosophy of life which can lead to individual and therefore community happiness. The world really needs what Freemasonry has to offer!

Sir Knight Norman R. Buecker is Past Commander of Elwood Commandery No. 6 in Springfield, Illinois and Past Grand Master of Masons in Illinois. He resides at 534 S. MacArthur Blvd., Springfield, IL 62704. This article first appeared in Volume 88, No. 1, January 2010 of *The Short Talk Bulletin* published by The Masonic Service Association of North America and is reprinted here with their permission.

UNRECOGNIZED TEMPLAR ORDERS

On May 24, 2010, Grand Master Koon issued the following decision:

Koon Decision No. 2: *The Great Priory of America is an unrecognized Templar Order operating within the United States of America, in direct conflict with Section 3 of the Constitution of the Grand Encampment of Knights Templar of the United States of America. Accordingly, membership in the Great Priory of America is incompatible with membership in the Grand Encampment of Knights Templar of the United States of America and any Grand, Subordinate, or Constituent Commandery under its jurisdiction or owing allegiance to the same.*

To the average Knight Templar this decision will have little, if any effect. While this decision addresses a specific problem described at www.knightstemplar.org it has always been contrary to your Templar vows to join any Masonic Templar Order operating within the United States of America. Certainly we all intend to keep sacred the vows we assume, but this notice will serve as a reminder that anyone accepting an invitation to join the Great Priory of America, or any similar Order will be doing so in violation of their vows of Knighthood and will be subjected to the laws of Templar Masonry as described in the Constitution per Section 209 and the Disciplinary Rules of the Order.

The Templars and the Shroud

The Mystery Defined

The first in a series exploring the Shroud of Turin and a possible connection with the Ancient Templars.

By

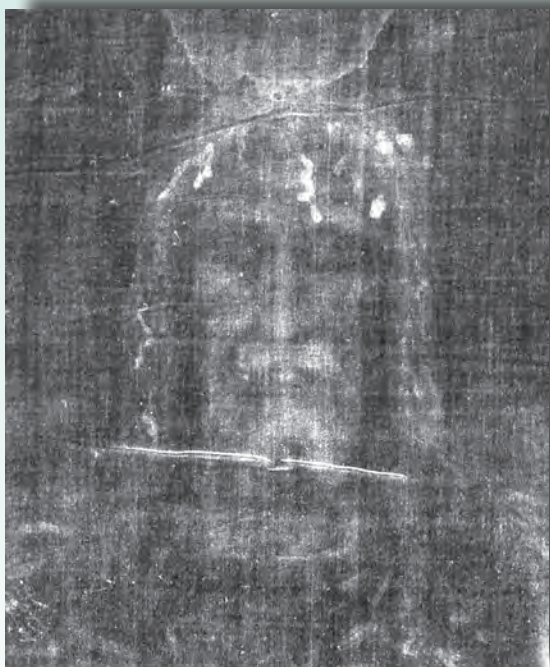
Sir Knight John L. Palmer

Back in October of 2008, soon after I had the good sense to accept the offer to edit the magazine and this wonderfully interesting job, I stumbled across a mystery. That mystery had to do with the trials of the ancient Templars and the “recent discovery” of some documents that may have had an impact on Templar history as I had perceived it. Loving a good mystery, I decided to investigate and to share my findings with you folks on the off chance that you also loved a good mystery. The result was a series of eleven articles during the next year, and your response was overwhelmingly positive.

Toward the end of my investigation and the publishing of the series, I discovered another mystery. The same researcher who had “discovered” the lost Vatican documents and published the book about them had written another book on a totally different subject (or was it?). At any rate, Dr. Frale had published a new book about the relationship between the Shroud of Turin and the ancient Templars in which she apparently took the position that the Templars had helped to preserve the Shroud

knight templar

on its journey down through the centuries. I say apparently, because I was unable to find a copy of the book printed in English, and my repertoire of languages is limited to the southern-American variety of English and just enough Latin to read a few mottos. I remembered reading a couple of books about the Shroud of Turin about twenty years ago and finding the subject very interesting, but I couldn’t remember much else, so I de-



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cided once again to investigate and see if I could find anything that might be of interest to you.

So I started a web search and bought a stack of books about three feet high. The web search revealed that the Shroud is not often on display and that it had been scheduled for exhibition next in the year 2025, but that some special circumstance had occurred and that they were going to put it on display for a short time in the spring of 2010. I took this as an omen and decided to go to Italy and have a look for myself.

Over the next few months, I will share with you what I found out about the Shroud, the theory of its connection with the ancient Templars, how all this might relate to the trials we investigated before, and even how the connection might give us a clue about a possible connection between the ancient Templars and the many legends about the quest for the Holy Grail!

Like before, since this is a mystery story and not a term paper, I am not going to footnote every other sentence, but I will include references to the sources of my information, and like before, I will give you all the conflicting theories and let you decide for yourselves what you wish to believe. Be patient, because before we get into the connection between the Shroud and the Templars, I will need to fill you in on the basic history of the Shroud and the scientific investigations that have been performed on it.

The basics are this. The “Shroud of Turin” is a piece of cloth which exhibits the faint impression of a nude man, front and back, from head to foot. Many think that it is the burial cloth in which Jesus Christ of Nazareth was wrapped after He was crucified in Jerusalem. Some think that it

is the specific piece of cloth referenced in the Holy Scriptures as having been found in the empty tomb of Christ. Since there is not agreement about how the image was formed, many believe that it was formed in some miraculous way when the Savior was resurrected. It is currently stored in a church in an Italian city named “Turin” or “Torino” and is owned by the Vatican.

About thirty years ago, a team of scientists was allowed to do an intense investigation on the cloth, and several years after that investigation, it was widely published that carbon 14 dating had indicated that the Shroud was a fake, forged in the 1300s. The scientists involved are not in agreement on this finding, and a good deal has been written since about why this finding might have been in error.

Interestingly, whether the Shroud is or is not the genuine burial cloth of Christ may have no bearing on whether it is connected to the ancient Templars. We will take a look at the various theories about what the shroud really is, how old it is, and how the image was formed. We will explore the various theories about where it has been from the time it was found in the tomb until it found its way to Turin. We will look at how its very existence may have impacted history down through the years. And we will look at the theories about how the Templars may have preserved it or even how it may have contributed to their demise.

First, we will go into detail about the Shroud’s physical characteristics. You will probably think at first that I am giving you way too much detail, but humor me. This piece of cloth has been the subject of the most intense scientific debate and scrutiny of any object I have heard of with the possible exception of moon

rocks. I want you to pretend that you are a detective or forensic investigator as we explore the facts, the legends, and the mysteries of this cloth.

The cloth is 14' 3" long and 3' 7" wide. Running lengthwise down the left edge is a border about 3-1/2" wide. This border is either part of the original cloth which was at some point "tucked" to make the cloth narrower or is woven into the fabric rather than sewn to it. If it was woven onto the original, it is called a "selvage" and presumably was placed there to prevent unraveling. It may also have been added in order to center the image on the shroud for viewing.

The cloth is woven from linen which is, of course, made from the flax plant. The type of weave is a little unusual in that it is a three to one "herringbone" twill weave. The flax is of the type that can be found all around the Mediterranean

Sea, and the cloth weighs about 5-1/2 pounds. The yarn used to make the cloth is fairly heavy, about .013" thick. The yarn was manufactured with a "Z" twist as opposed to an "S" twist.

The cloth itself is a little over 1/100th of an inch thick. Traces of cotton can be found in the cloth in amounts and distributions that would indicate that the same loom had been previously used to weave cotton cloth. The cotton is believed to be of an Egyptian variety. No similar traces of wool can be found. There are also some twelve patches that have been sewn over holes in the cloth which are not original material.

Although the shroud was, until recently, kept rolled up in a red silk cloth around a velvet covered wooden staff in a silver clad box, there are creases indicating that it was once stored folded in eight sections resulting in a top layer showing



The Cathedral of St. John the Baptist in the city of Turin, Italy is the home of the Shroud of Turin. This photo was taken during the 2010 exhibition of the Shroud when it was visited by more than 2 million visitors.

only the image of a face approximately 3' 7" wide and 1' 9" tall. The cloth has been damaged in several ways. The most noticeable damage is sixteen burn holes covered by the patches mentioned above. These are the result of a single burn to the cloth which was folded at the time. This damage we know was caused by a fire in 1532 which melted part of the silver box in which the cloth was stored. The molten silver burned through one corner of the folded cloth resulting in the sixteen triangular holes running in two parallel rows the length of the shroud. The patches were sewn over these holes by the Nuns of Poor Clare, Chambery. There are scorch marks around these patches, but the burn missed the image on the cloth. There are sixteen other smaller burn holes commonly referred to as the "poker" holes because they seem to have been made by thrusting some red hot object like a poker through the cloth four times when folded. No record has been found of how these holes were made, but some speculate that they might have been the result of some medieval magical test of authenticity.

There are also stains on the cloth of three distinct types. First, there are what are often referred to as the "blood stains." Surrounding these are stains which appear to have been made by a clear liquid such as blood serum. Finally, there are stains left on the cloth by water used to extinguish the burning cloth in 1532. At least we know where the last ones came from and how they were made.

The cloth is also contaminated with pollen, wax, threads, paint pigments, and just plain old dust, and had, until recently, its own colony of microbes living in it. There was a cover cloth made of red taffeta sewn to one edge of the

linen. This was done by Princess Clotilde of Savoy in 1868. In addition, there was a backing cloth of sixteenth century Holland cloth. Completely surrounding the shroud was a border or frame of blue fabric to protect the edges. The cloth itself is a light brown, yellow, or sepia color typical of old linen.

At the lower left corner of the linen cloth is a place where some of the material has been removed. One patch of cloth was removed during a 1973 scientific study and one in 1988 for carbon 14 dating. At least one other piece had been removed prior to 1973, but it is not known for sure why this was done.

That completes a fairly comprehensive description of the object itself. Next month, I will take you across the Atlantic to Torino, Italy where we will share the experience of a pilgrimage visiting this amazing relic.

To be continued next month.

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october 2010

Supreme Assembly, Social Order of the Beauceant Installs (Mrs. W. Joe) Kathryn “Katie” Ryland as Supreme Worthy President

(Mrs. W. Joe) Kathryn “Katie” Ryland was installed as Supreme Worthy President of the Social Order of the Beauceant on Friday, October 1, 2010 at the 90th annual Supreme Assembly held in Cedar Rapids, Iowa. Mrs. Ryland and her Sir Knight, Joe, will visit all of the chartered assemblies of the Social Order of the Beauceant during the ensuing year.

Mrs. Ryland is a member of Los Angeles Assembly No. 42, S.O.O.B. with dual membership in Santa Ana Assembly No. 61 in Anaheim, California. She began her relationship with the Masonic community when she married a young Army captain whom she met when she signed in as an Army nurse stationed at Fort Carson, Colorado, 45 years ago. Joe petitioned the Masonic Lodge for membership, and the gentlemen sent to investigate him, also visited Katie to find out if she was comfortable with his membership. During the years that she traveled with her husband, she willingly supported him in his Masonic endeavors. It was not



until after they settled in California that Mrs. Ryland became active herself beginning as Guardian Secretary and then Bethel Guardian for Bethel No. 179, in Temple City where her daughter is a Past Honored Queen. She then served Bethel No. 29, Monrovia, California, as Bethel Guardian and was appointed a Deputy Grand Guardian. In 1988-89, she was Grand Chaplain of the Job's Daughters Grand Guardian Council of California. In all, Mrs. Ryland spent 24 years working for Job's Daughters and was awarded the General Grand Council of Cryptic Masons' Adult Leadership Award in 2004. In 2008, she was honored as a Lady of the Council by the same body. Mrs. Ryland is a 25 year member of the Order of the Eastern Star. She also belongs to Daughters of the Nile.

Sir Knight Ryland, KYGCH, Order of the Purple Cross, is a Past Illustrious Grand Master of Cryptic Masons in California; Past National President of National Sojourners, Inc.; and holder of the DeMolay Legion of Honor (active). He is an active member of the Scottish Rite Valley of Pasadena and has been designated 33rd degree, Inspector General Honorary. He is Treasurer of his Scottish Rite Valley. Further, Sir Knight Joe served as Grand Junior Deacon of the Grand Lodge of California for the 2009-2010 year.

The daughter of a career Army officer, Mrs. Ryland describes herself as “an Army Brat, Army Nurse, and Army Wife.” She and her mother were among the first dependents to go to Germany at the end of WWII. She graduated from Narimasu American Dependent High School in Japan. Mrs. Ryland received a Bachelor of Science in Nursing degree from the University of Connecticut and a Master of Arts in Health and Safety Studies from California State University, Los Angeles. She is a member of Alpha Delta Pi social sorority and Phi Kappa Phi scholastic honor society. Mrs. Ryland retired from the Los Angeles Unified School District in 2002, where she was employed as a school nurse.

Mrs. Ryland and her Sir Knight were blessed with two children. Their daughter, Kathryn “Kitt” Ryland Brown and her husband, Doug, live in Texas with their three children. Their son, William, also a Mason, died in 2007.

The Knight Templar Eye Foundation is the designated Social Order of the Beauceant philanthropy. Through the years, members of the Order have generously supported this project. Mrs. Ryland urges continued support of the KTEF through memorials, gifts, and other donations.



Knights



at the Bookshelf

By
Sir Knight
Douglas M. Rowe

Nobly Born – An Illustrated History of the Knights Templar by Stephan Dafoe. Published by Lewis Masonic 2007. ISBN (10) 0853182809, ISBN (13) 9780853182801.

When an author's stated goal is separating fact from fiction, his task is Herculean by definition. When the separation involves a group as enigmatic as the original Knights Templar and is viewed through a telescope eight centuries long, that task becomes nigh on impossible. In *Nobly Born*, Dafoe approaches but ultimately falls short of the impossible.

Anyone researching the Templars is immediately confronted with multiple incomplete and usually conflicting accounts of the same event. Compounding that difficulty, the accounts are rarely contemporary with each other, and even less with the event itself. The writer is therefore not truly separating fact from fiction, but rather mining information in a sincere effort to glean the most probable and credible version of those facts.

The success of *Nobly Born* relies precisely on Dafoe's talent for critical evaluation and logical resolution of conflicting information. Despite having completed extensive personal research on the Templars, Dafoe's work added a considerable volume of information, factual or otherwise, to my knowledge base. While I respectfully disagree with a number of his specific conclusions, I applaud his skill in reaching those conclusions.

Both the quality and number of illustrations Dafoe includes exceeds those in any other Templar work I have read. Conversely, a number of those illustrations are presented adjacent to unrelated, or at least not closely related text. I cite as but one of many examples, the modern depiction of a Templar ship sailing away following the Templar arrests presented in the book front rather than the more contextually appropriate rear.

With a noted exception for the collection of illustrations, I would not recommend this work as a first or even secondary source to a Templar history novice. I would recommend this work as valuable addition to the library of the more experienced scholar seeking to separate Templar fact from fiction.

Sir Knight Douglas M. Rowe is Grand Recorder of the Knights Templar of Pennsylvania, and a Pennsylvania Master Masonic Scholar. He can be contacted at gndrec1@verizon.net.



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