

Knight Templar

VOLUME LVII

January 2011

NUMBER 1



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**RING SIZE GUIDE
CUT THIS OUT CAREFULLY
USE AS SHOWN ON FINGER**

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Knight Templar

VOLUME LVII JANUARY 2011 NUMBER 1
 Published monthly as an official publication of the
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 of the United States of America.

William H. Koon, II
 Grand Master

SID C. DORRIS, III
 Grand Generalissimo and Publisher
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 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.**

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Cover Photo of Sid C. Dorris, III.

Grand Master's Message

New Year's 2011

Each January your Grand Encampment officers have listed their "resolutions" for the next year. This year we are going to list our long range plans for the future. These plans will demand commitment and hard work and will be accomplished over time. Some may come right away depending on the commitment of our leadership at all levels – Grand Encampment, Grand Commandery, and our local Commandery.



1. **Make Templary the most prestigious order one may petition.**
2. **Expand this prestigious order throughout the world.**
3. **Stabilize membership during the 65th triennium.**
4. **Increase the visibility of the order.**
5. **Grow our permanent fund to a level where the order will be self-sustaining.**
6. **Establish closer associations between Grand Commanderies, Department Commanders, and Grand Commandery Coordinators.**
7. **Improve the quality of the ritualistic work being done.**

We look forward to the challenge!!!

The officers of the Grand Encampment wish for you every success on whatever YOUR New Years' resolutions may be for 2011!

Happy New Year!



knight templar

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

William H. Koon, II, GCT
Grand Master



Prelate's Chapel

by
Rev. William D. Hartman
Right Eminent Grand Prelate
of the
Grand Encampment

Jesus said, "I am the Light of the world; he who follows me will not walk in darkness but will have the light of life." (John 8:12) John says, "If we walk in the light, as he is in the light, we have fellowship with one another." (I John 1:7)

I talk of light, because this is the season of epiphany, that liturgical cycle which emphasizes the "showing forth" of the son of God to the world, as the visit of the Magi to Bethlehem indicates, when they fell down and worshipped our Lord and offered him gifts.

Here in the northern hemisphere, we are experiencing the darkness of our winter. We watched the light of summer diminish into autumn and further diminish into winter. It seemed that "day was dying" and that we were being overcome by night. But you know that when Christmas comes, bringing with it the birth of Christ, the light of day begins to lengthen. Each day we gain a couple of minutes more of sunlight until the light "overcomes the darkness."

How our seasons reflect the glory of God, as He teaches us through nature a spiritual truth which we need to show forth to the whole world. When we let the light of Christ come into our lives, then we walk in darkness no more. We walk in the light "as he is in the light." We need no longer stumble in spiritual darkness, wandering in the wilderness of sin, for the blood of Jesus has cleansed us, and we now walk in the light "as he is in the light." And Christ admonishes us to let our light so shine forth that others may see our good works and give glory to our Father in heaven. Our lives need to be like a city set on a hill that cannot be hid. We need to show forth the love of God to all around us. We need to battle the forces of darkness with the light of life that comes from Christ.

Shine forth, Sir Knights, so others may see the Christ in you.

A Chat With The Managing Editor

I am pleased to announce that the Grand Master has appointed Sir Knight Douglas M. Rowe to the Editorial Review Board of the *Knight Templar* magazine to replace Sir Knight Rex Hutchens who rotated off the board after nearly three years of service. Sir Knight Doug is the Grand Recorder of the Grand Commandery of Pennsylvania and has had a good deal of experience in editing and publishing. We welcome him to the team and look forward to working with him. I wish also to thank Sir Knight Hutchens for his service to the board and especially for assisting us in getting the board established. Also, the Grand Master has appointed Sir Knight George Marshal to the board replacing Sir Knight Stephen Dafoe who is also rotating off. As you probably know, Sir Knight Dafoe has been an invaluable member of our board as we have instituted change over the past two years, and we are greatly indebted to him. Sir Knight George is an excellent choice for our board, has contributed to our magazine in the past, and is a very talented Sir Knight. We are most pleased to have him serving with us.

Beginning with this issue, the *Knight Templar* magazine will no longer be accepting classified advertising or advertising of any type except at our full commercial rates. We feel that the classified advertisements we have been carrying are benefiting a very small number of our Sir Knights at the expense of a great many. The benefit to the charities derived through the sale of items in the magazine has not kept pace with the cost of printing the advertisements. We will be using the space for things that will hopefully be beneficial to a larger number of the Sir Knights.

As I reflect on the leadership conferences we attended last year and on the goals of the grand officers, this seems like a good time to focus at the beginning of 2011 on our basic purpose as Christian Knights. One of the better expressions of our mission is that we are striving to make the world a better place in which to live; a kinder and gentler world where courtesy and neighborliness abound; a world of justice and common sense filled with men of honor and character. I seem to remember a world like that back in the fifties when I was growing up. May each of us make this new year, a year of rededication to our cause and focus daily on walking with Chivalry, Christianity – Templary, A Way of Life!



A handwritten signature in black ink, appearing to read "John L. Palmer".

John L. Palmer
Managing Editor



Letters to the Editor



Sir Knight Palmer;

Sorry to not be able to contribute much to the identification of the “Mystery Portrait” in the latest magazine, but after scanning them, re-orienting them, and adjusting the contrast and brightness, I don’t really think that the two pictures are of the same man.

However, this article should be a loud warning or caution that everybody should be sure to identify every one of their photos and annotate every one of their digital images wherever dispersed. Otherwise the reason for saving them for such a long time and handing them down from generation to generation will all be for naught, and there will be a growing number of mystery portraits on shelves 100 years from now.

Sincerely and Fraternally,
Hugh T. Hoskins
Downey, California



Sir Knight John,

As always, I look forward to receiving and reading my copy of the *Knight Templar*. While I usually do not respond to articles or issues that are raised, I wanted to comment on the letter to the editor from Sir Knight Noyes.

In his letter, Sir Knight Noyes expresses his opinion that the degrees of the Chapter and the Blue Lodge are basically Christian in concept. I would tend to disagree. Based on the history of Masonry,

as established during the renaissance period of the enlightenment, it was based on the Bible but was essentially Deist in concept. That is, individuals are required to believe in a supreme guiding intelligence, but not to subscribe to any specific religious belief. Thus, Masonry, at the Blue Lodge level, is open to all who believe in a supreme being, either Christian, Jew, Muslim, or any other religion which recognizes a single supreme intelligence.

It is true, in the Commandery, that we proclaim ourselves Christian, but to allude that the other degrees are strictly Christian is not what the founders of our great fraternity wanted.

Fraternally thine,

Sir Knight Joe Thornton
Jefferson Commandery No. 52
Louisville, Kentucky



Dear Sir Knight Palmer;

I have a simple answer to whether the Shroud of Turin is the burial shroud of Christ. One only needs to read 1 Cor-11:14 which says, “doth not even nature itself teach you that for a man to have long hair, it is a shame unto him.”

This is Paul giving the ordinances of Christ to the Church of the Corinthians.

Also, Isaiah 7:20, “In the same day shall the lord shave with a razor that is

hired, namely by them beyond the river, by the king of Assyria, the head, and the hair of the feet, and it shall also consume the beard."

I can't see Christ violating his own ordinances.

Wishing you well in all you do.

Sincerely yours,
Dean Turner
Worth Commandery No. 19



Dear Mr. Palmer;

In reference to R. O. Williams' letters to the editor concerning William Peake, A New Way of Thinking etc., I am astonished that the above articles were printed in our *Knight Templar* magazine. Once again Freemasonry is taking a hit!

...

Our belief is not really complicated. The Almighty God's calendar and time is not the same as ours. So on the premise that the old covenant did not work, the new everlasting one did and is working and is simply that Christ came into the world, His word was truth, He was crucified, and being human and divine suffered in agony and shame, dying but overcoming death rose, and by his blood we are saved thus gaining eternal life with Him!

As for our attempting to count how many words or times Jesus spoke, look at the Gospel of John Chapter 21, verse 25; "And there are also many other things which Jesus did, the which, if they

knight templar

should be written every one, I suppose that even the world itself could not contain the books that should be written..."

There was, back in the 60's inscribed on a little pin you could put on a lapel or collar, "The Bible says it, I believe it, and that settles it!" Amen!

Very Sincerely,
Russell L Tenet, Sr.

Dear Sir Knight Tenet,

I apologize that I did not have the space necessary to publish your entire letter. I tried to include those parts which you would feel were the most important.

The Ed.



Dear Sir Knight Palmer,

I have enjoyed the magazine for many years. This issue is particularly interesting. I look forward to the future articles on the Shroud.

However, it is your Chat that has caused me to email you. I agree with your comments on the nominative vs. the objective case. But what I find even more hurtful to my ear is the over use of me and him/her instead of he/she and I. I listened to Judge Judy today. She corrected the defendant for this misuse and he continued to make the same mistake. Along with me and others, Judge Judy just shook her head.

Keep up the good work,

Bruce Bernardo

Masonic Conferences - 2011

MEETINGS HELD DURING "MASONIC WEEK" IN WASHINGTON, D.C.

February 9-12	Hilton Alexandria Mark Center	Alexandria, VA	(annually)
Grand College of Rites, U.S.A.		Great Chief's Council No. 0, Knight Masons, U.S.A	
The Masonic Society		Royal Society of Knights Occidental	
The Society of Blue Friars		Council of the Nine Muses No. 13, A.M.D.	
Grand Master's Council, A.M.D.		Masonic Order of the Bath in the U.S.A.	
Ye Antient Order of Corks		Sovereign Order of Knights Preceptor	
Grand Preceptors Council of the Commemorative Order of St. Thomas of Acon			

THE GENERAL GRAND CHAPTER ROYAL ARCH MASONS, INTERNATIONAL

August 26-30	Raleigh, NC		(triennially)
<u>General Grand High Priest</u>	<u>Contact</u>		
Emory J. "Smokey" Ferguson	Larry E. Gray		(317) 467-3600
1615 Lakeview Drive, NW	P. O. Box 128		ramintl@sbcglobal.net
Cullman, AL 35055	Greenfield, IN 46140		

GENERAL GRAND COUNCIL, CRYPTIC MASONS

August 26-30	Raleigh, NC		(triennially)
<u>General Grand Master</u>	<u>Contact</u>		
Joseph Vale	David A Grindle		(208) 870-8397
3609 Southwood Dr.	P.O. Box 1087		ggr@ggcmi.org
Gastonia, NC 28056-9274	Meridian, ID 83680-1087		

TALL CEDARS OF LEBANON OF NORTH AMERICA

May 5-8	Wildwood, NJ		(annually)
<u>Supreme Tall Cedar</u>	<u>Contact</u>		
John E. Shoop	Janis Stanton		(717) 232-5991
4 Crestview Court	2609 N. Front St.		tclsf@verizon.net
Milton, PA 17847	Harrisburg, PA 17110		

THE MASONIC SERVICE ASSOCIATION OF NORTH AMERICA

February 20	Denver, CO		(annually)
<u>Chairman</u>	<u>Contact</u>		
William G. Roberts	Richard E. Fletcher		(301) 588-4010
P. O. Box 193	8120 Fenton St.		msana@ix.netcom.com
Tonopah, NV 89049	Silver Spring, MD 20910		

NATIONAL SOJOURNERS, INC.

June 13-18	Richmond, VA		(annually)
<u>National President</u>	<u>Contact</u>		
LTC Harry E. Sanders, Jr.	Nelson O. Newcombe		(703) 765-5000
118 Providence Place	8301 East Boulevard Drive		nationalsoj@juno.com
Chocowinity, NC 27817	Alexandria, VA 22308-1399		

CONFERENCE OF GRAND MASTERS OF NORTH AMERICA

February 20-22	Denver, CO		(annually)
<u>Chairman</u>	<u>Contact</u>		
Bradford A. Goebel	Glenn E. Means		(816) 847-7249
5452 Kellog Ct.	2019 NE Avanti Ct.		gmjmeans@sbcglobal.net

Willoughby, OH 44094-3147

Blue Springs, MO 64029-9368

SUPREME ASSEMBLY, SOCIAL ORDER OF THE BEAUCEANT

September 25-30

Newport Beach, CA

(annually)

Supreme Worthy President

Contact

(Mrs. W. Joe) Kathryn "Katie" Ryland (Mrs. Richard D.) Carlene Brown (620) 221-4513
1526 East 13th Avenue carleneb246@yahoo.com
Winfield, KS 67156

THE MASONIC SOCIETY

July 14-16

Salt Lake City, UT

(semiannual meeting)

President

Contact

Michael R. Poll Nathan C. Brindle secretary@themasonicsociety.com
2117 Veterans Blvd. 1427 W. 86th St.
Suite 334 #248
Metairie, LA 70005 Indianapolis, IN 46260-2103

THE ORDER OF DEMOLAY

June 15 - 18

Grand Rapids, MI

(annually)

Grand Master

Contact

Wesley D. Thornton Joe A. Williams (816) 891-8333
22 Autumnwood Ct. 10200 NW Ambassador Dr. jkitsmiller@demolay.org
Edgewood, NM 87017 Kansas City, MO 64153 www.demolay.org

SUPREME COUNCIL, ORDER OF THE AMARANTH

July 3-6

Orlando, FL

(annually)

Supreme Royal Matron

Contact

Mrs. Peggy Ball Barbara Lee Overton (608) 277-1221
6014 Winding Ridge Ln. 6417 Normandy Ln. amaranthss2@charter.net
Port Orange, FL 32128-7102 Ste. 203
Madison, WI 53719-1184

YORK RITE SOVEREIGN COLLEGE OF NORTH AMERICA

July 27-30

Nashville, TN

(annually)

Governor General

Contact

Joe R. Manning, Jr. D. Allen Surratt (313) 833-1385
P.O. Box 8 500 Temple Ave. yrsc_na@yahoo.com
Cushing, OK 74023 Detroit, MI 48201

KNIGHTS OF THE RED CROSS OF CONSTANTINE

June 9-11

Boise, ID

(annually)

Grand Sovereign

Contact

James C. Herndon Frederick G. Kleyn, III (619) 456-4652
1055 Riverton Rd. P.O. Box 1606 gdrec@redcrossconstantine.org
Blackfoot, ID 83221-2509 El Cajon, CA 92022 www.redcrossconstantine.org

THE INTERNATIONAL ORDER OF THE RAINBOW FOR GIRLS

July 31-August 4

Omaha, NE

(annually)

Supreme Worthy Advisor

Contact

Mrs. Linda Little Mrs. Marjorie Wilson (541)-367-2664
7-163 Livingston Avenue 28980 Liberty Rd. wilson@dswebnet.com

knight templar

Another Photographic Sampler of Templar Jewels on Display at The House of the Temple

By
John L. Palmer

In November we published a few more photographs of Templar jewelry in the collection of the museum in the House of the Temple in the District of Columbia. This month, we have some more watch fobs. These have more of a York Rite motif.



This one is rather typical except for the jewels. It is the only one I found with jewels on the hilt of the swords.



The unique thing about this one is the enamel filled artwork on the reverse.



Sid C. Dorris, III, GCT

November 3, 1947 – November 19, 2010

As I contemplate this tribute to my good friend Sid Dorris, I remember the poem by Linda Ellis entitled “The Dash” emphasizing the importance of that little dash between the date of birth and the date of death and what had been accomplished between those two dates. It occurs to me that Sid used his ‘dash’ well and touched many of us in a very special way. There is a line from the 32° of the AASR as portrayed in the Northern Jurisdiction that says, “It is not for me to speak, if my friends cannot speak for me, then I am indeed unworthy.” Sid has many friends who will be speaking for him and of him for years to come. During the period of time delineated by that ‘dash,’ Sid made a difference, and we are all better because he passed our way. He was truly a good man and true.

Father – I’ve never heard a man speak with more pride of his son, than I have from Sid. He was extremely proud of his son Chad Brandon Dorris. Tia Maria, Chad’s wife, was not a daughter-in-law, but a daughter just as surely as if she were Sid’s own. Whenever he spoke of them, you could hear the pride in his voice and see it in his eyes. He was a loving father.

Grandfather – When I met five year old Barrett and four year old Kate Dorris, I had already pictured them in my mind from all of the loving comments Sid had made of them over the years. As we were all together, you could tell that they loved him as much he loved them. He was a loving grandfather.

Friend – I have known few men who have had as many friends as Sid. They were not just acquaintances but friends. Many people use the term friends and acquaintances interchangeably, but in all honesty, they are not the same. Friends will stand with you in good times and bad, when the going gets tough as well as during the good times. Sid had such friends, because **he** was that kind of friend. I never had a better friend.

Fellow Officer – While I would not presume to speak for the many Brothers and Sir Knights who have served with Sid over the years, I can tell you that no Grand Master ever had a stronger, more loyal, or more talented officer than I had in Sid. I honestly believe that those who have served with him in the many positions he held will tell a similar story.

Sid had many titles and served this fraternity well for the many years we enjoyed his company, but he will not be remembered for the titles or the offices he held; he will be remembered for the many good deeds he has done.

General George S. Patton once said, “It is foolish and wrong to mourn the men who died. Rather we should thank God that such men lived.”

I thank God that he sent Sid Dorris my way, and I pray that he is now receiving a hearty welcome at the hands of those of our dear departed brethren who have passed through the veil before us. I look forward to that day when he will welcome us when it becomes our portion to again be in his company.

⚔ *William H. Koon II.*

William H. Koon, II, GCT
Grand Master

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Isle of Capri, Italy.

Knights Templar Eye Foundation, Inc.

1000 East State Parkway, Suite I
Schaumburg, IL 60173
Phone (847) 490-3838
Fax (847) 490-3777



Greetings Sir Knights,

Happy New Year. It is difficult to believe that another year has gone by. As I write this message, we have just completed our fall department conferences. The Grand Encampment officers have had the opportunity to visit with many of you concerning the change in direction of the Knights Templar Eye Foundation and the rationale for this difficult decision. Personally, I have enjoyed the opportunity to visit with many of you about the Foundation and to see the pride that you take in the work of the Foundation.

One of the features of the action plan adopted this year by the Board of Trustees for the Foundation is to encourage those Sir Knights and friends who are in a position to do so to remember the Foundation in their wills and when drafting their estate plan. As we saw last year, this can be a tremendous source of growth for the Foundation and will help ensure that the Foundation becomes self sustaining. Also, remember that you can designate income from a trust to the Foundation or designate the Foundation as a beneficiary under an insurance policy. The Foundation is also able to accept gifts of securities and other personal property. As Albert Pike said, "[w]hat we have done for ourselves alone dies with us; what we have done for others and the world remains and is immortal."

January is also a good time to plan your spring project or fundraiser to benefit the Foundation. I encourage each Commandery to sponsor a project or to hold a fundraiser with the proceeds dedicated to the Foundation. This will be a great opportunity to involve your members, build camaraderie, and increase the visibility of Templary among non-Templar Masons and in your community. The Foundation and its work would also make a good program at a Commandery or open meeting. Being active and visible will not only promote attendance but attract prospective members. Men want to be part of a successful organization and spend their valuable time in worthwhile pursuits.

Again, on behalf of the Foundation and those who have benefitted from the work of the Foundation, those who are benefitting from the Foundation, and the untold number who will benefit from the Foundation in the future, I say thank you for your support of this wonderful philanthropy.

Sir Knights, PLEASE BE GENEROUS.

Jeffrey N. Nelson KCT, PDC
Chairman
43rd Annual Campaign



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

1	O	D	2	D	3	A	4	I	5	C	E	6	B	7	O	X
8	S	H	E	R	P	A	9	N	A	M	E					
	C	10	O	P	T	S	P	11	U	S	E	D				
12	A	M	A	S	S	E	D	I	N	13	G					
	R	14	F	Y	15	D	16	E	M	17	O	L	A	Y		
18	W	R	E	N	L	19	E	D	I	T	P					
20	R	E	N	O	21	K	N	I	C	K	S					
22	R	E	S	I	S	T	N	23	A	N	Y					

DOWN

1. OS.+CAR
2. DE+PA+YENS
3. ARTS anag. of STAR
5. (es)CAPE
6. B.A.+SILICA
7. O+ME+(a)N(d)
13. (bug)GYPSY(cho)
14. FREE dbl.def.
16. (ka)EL+KS
17. Ø+DIN

ACROSS

1. ODD dbl.definition
4. 1+CE(real)BOX
8. S(HER)PA
9. N.A.+ME
10. OPTS anag. of SPOT
11. (conf)USED
12. A.M.A.+S.S.+ED.
15. DEMO+LAY
18. WREN dbl.def.
19. EDIT rev. TIDE
20. RE+NO
21. KNICKS homophone of Nick's
22. RE(S)ST
23. (comp)ANY

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>.

KTEF 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 Com-mandery 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.

General Supplement

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



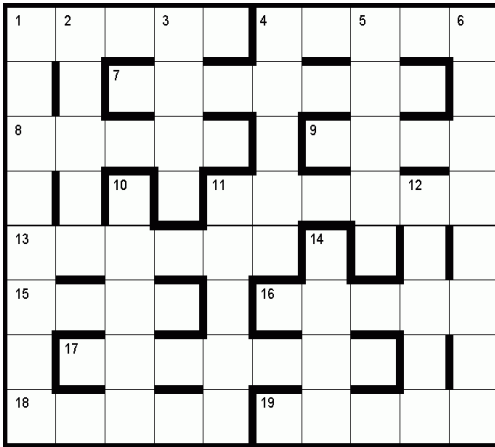


Photo of part of the columns of the temple of the Knights of St. John of Malta and Rhodes
knight templar copyrighted by Jeff Banke

CRYPTIC PUZZLE

by **Loki**

Solution in Next Month's Issue



DOWN

1. Gold to humbug, north on European road (8)
2. Dignified theme is 50% gold underlying 50 argon (5)
3. Unsteady laps in mountains... (4)
4. ...piques echos from mountain tops (5)
5. Actual Mason's domain (5)
6. She be ensconced afore Scottish speakeasy (8)
10. French brother is restricted in Masonic prefix (5)
11. Application, in the beginning of system, is overly sentimental (5)
12. Change to sound like a one (5)
14. Shadow to the end (4)

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.

ACROSS

1. Key pirate expression for Masonic centerpiece (5)
4. Pair is said to include Helen's boy friend (5)
7. Claimed that wine dribble in beer just missed failing (7)
8. Figure of speech, e.g. "to a T", "cable-tow" (5)
9. Many a weed in feedlot area (4)
11. South Kentucky retriever in old space station (6)
13. Weary as the north wind (6)
15. Professionals always get top grades (4)
16. Lightly fry as a salute without a bend (5)
17. Sob softly with small spasm because of puzzle (7)
18. Misfortunate Miss Dy's maiden name (5)
19. T.R. exchanged sluts for disparagements (5)

Membership Awards

803 Gary H. Freedman
Amarillo Commandery No. 48
Amarillo, TX 1-Oct-2010

804 Tommy Clayton Dyson
Indivisible Friends Commandery No. 1
Gretna, LA 19-Oct-2010

805 Thomas H. Gault, Sr.
Middletown Commandery No. 71
Middletown, OH 30-Oct-2010

806-808 John E. Vines, II
Monroe Commandery No. 7
Monroe, LA 03-Nov-2010
original and 2 bronze

The Revival of a Patriotic Order: Knights Templar in England and New York

The second in a series about the origin and development of Masonic Templary

By

Dr. Susan Mitchell Sommers

From early in Dunckerley's Masonic career and even before, the few personal writings he left indicate that he had a fairly conventional, even rationalist, approach to Christianity. He argued for broad religious toleration and for assuming personal initiative for moral behavior as befit the values generally espoused by eighteenth century craft lodges. As he grew older, both Dunckerley and surrounding English society changed, becoming more socially and politically conservative and embracing a more earnest form of Christian evangelicalism. The rise of tensions within English society that coincided with the French Revolution jolted many respectable Britons, Dunckerley among them, into a more sober frame of mind with regard to the dangers of enlightenment, liberty, and libertinism run amok. In response to these varied stimuli, Dunckerley turned his Masonic creativity toward overtly Christian paths, and he fixed his gaze on what was then the relatively obscure Order of Knights Templar and particularly their Encampment (also termed Conclave or later, Preceptory and in America, Commandery) at Bristol, in England, which he joined sometime prior to 1791.

When Dunckerley took "refuge in the Christian chivalric degrees," there was only a handful of Knights Templar knight templar

Encampments scattered across England, many working in conjunction with Royal Arch Chapters.⁹ Most seem to have traced their roots to founding members who were initiated in Ireland or Scotland or while abroad with the military. The great wars of the eighteenth century, especially the Seven Year's War (1756-1763), moved vast numbers of men across seas and continents, exposing them to a variety of Masonic and pseudo-Masonic degrees and rituals. It would be surprising had English Masons not picked up a taste for exotic degrees. Thus, through paths we probably cannot retrace with any accuracy, there were eight known Knight Templar Encampments in England by 1790. Two asserted seniority. One was the so-called Baldwyn Encampment in Bristol (not numbered), whose *Charter of Compact* was dated (probably erroneously) 1780, with its claim of time immemorial status.¹⁰ The other was the Encampment of Redemption No. 5 at York, in the north of England.¹¹ Other Encampments were London Encampment of Observance of the Seven Degrees No. 1, Bath Royal Cumberland No. 2, Colchester No. 4, Dorchester Durnovarian No. 6, and Biddeford (original spelling) Trine No.



Thomas
Dunckerley
21

7.¹² Most interestingly, one Encampment, Fortitude No. 3, was the Templar equivalent of a regimental lodge, being attached to the First Regiment of Dragoon Guards, stationed in Suffolk in 1791.

It is not clear when Thomas Dunckerley was initiated into the Knights Templar, though he was exalted in the closely related Royal Arch as early as 1754, and was one of the signatories to its *Compact* in 1767.¹³ However, in 1791 the Bristol (Baldywn) Encampment invited him to be their Grand Master. Dunckerley accepted and parlayed this apparently singular invitation into the creation of the Grand Conclave of the Royal, Exalted, Religious and Military Order of H.R.D.M., Grand Elected Masonic Knights Templar, K.D.S.H. of St. John of Jerusalem, Palestine, Rhodes, etc..., with himself as the first Grand Master.¹⁴ Probably for the sake of efficiency, the new organization shared both a Grand Master (Dunckerley), and headquarters (Dunckerley's apartments at Hampton Court Palace), with the Royal Ark Mariners, which some see as the naval counterpart to the Knights Templar. Under his careful and assiduous leadership, the eight original Encampments were joined within a year by Encampments in Portsmouth, Redruth, Hereford, and Salisbury.¹⁵ Others soon followed as the number of Knight Templar Encampments increased steadily until Dunckerley's death in 1795. In 1805, after a ten-year hiatus, the Order resumed its growth which continued through the nineteenth century.

In his enthusiastic, even nostalgic embrace of the Knights Templar, Dunckerley dug deeply into powerful memories from his childhood at Somerset House in the metaphorical shadows of Temple Church (consecrated in 1185). He alludes

to this bond in his 1795 will in which he asks, "First I desire to be decently buried in the Temple Church near the Knights Templar if I should die in London or at Hampton Court."¹⁶ As it happened, he died in Portsmouth and was buried there in a grave which has since been obliterated by renovations. Toward the end of his life, Dunckerley's Masonic ambitions went beyond merely an administrative reformation and reinvigoration of the Premier Grand Lodge and matured into a vision of a comprehensive system of complimentary degrees, preferably incorporated into the Grand Lodge, or at very least protected under its benevolent aegis. In his quest, he was motivated not only by love of the Craft or even by his own considerable ambition—but also by an abiding hostility to the Antient Grand Lodge and a growing fear of all external threats to the peace and stability of England, especially those coming from Revolutionary France. In his battle against the burgeoning popularity of the Antient Grand Lodge, Dunckerley's primary weapons were enthusiasm, versatility, and above all, an acknowledged genius for organization. His weapon against the French was to be the Knights Templar.

For those who know something of Dunckerley's previous approach with other degrees, notably the Royal Arch, his mode of operation with regard to the Knights Templar will sound remarkably familiar. Immediately upon his acceptance of Bristol's offer, Dunckerley began sounding out the other Encampments with the suggestion that unity would certainly be beneficial for the Order.¹⁷ As he wrote in March, 1791 to the Encampment at York, "I suppose there are many more Encampments in England, which with God's permission I may have

the happiness to revive and assist.”¹⁸ By 1794 this not-so-subtle nudging established (or revived) twenty-four Encampments under his leadership.¹⁹ His enthusiasm for organization bordered on an obsession and was perhaps the greatest gift Dunckerley bestowed on Freemasonry and its appendant orders—he enforced unity, order, uniformity of practice, and, best of all for historians, Dunckerley mandated records. Already in the spring of 1791, he insisted on the issuance of warrants for Encampments, even those which had existed from “time immemorial.”²⁰ Dunckerley laid out a schedule of fees to be paid for initiation, designated appropriate robes for himself as Grand Master, designed and printed certificates; requested lists of members, their ages, and occupations; and established regulations for the order.²¹ An indication of his great hopes for the prominence of the order can be found in his insistence that Knights Templar have full uniforms, not merely identifying accessories. “The coat will take 14 buttons—ten in front and four for the hips and skirts with two very small gilt buttons at the opening of each sleeve and a white Kerseymere waistcoat and white French basket buttons—with black breeches... cock’d hats and cockades are worn with swords and black velvet stocks.”²² These were to be worn with sashes rather than aprons, and Dunckerley sent along fabric swatches and sample buttons to clarify his intent. In a notable departure from contemporary Masonic practice, Dunckerley adopted his wife, Hannah Dunckerley, as the “Lady Patroness” of the Order. She obligingly began signing her Masonic correspondence “Sister Dunckerley.”²³

Thomas Dunckerley was, by this time, an old man—older than he admitted, knight templar

as it turns out.²⁴ Thus it comes as a bit of a surprise for us to read the printed circular he sent to Encampments in April, 1794, asking all Knights Templar to ready themselves for battle in defense of the motherland, should Britain’s enemies (France) stage an invasion.²⁵ He urged them to enlist as a body, under the name Prince Edward’s Royal Volunteers, after Prince Edward (1767-1820), Duke of Kent and fourth son of George III, who was the Grand Patron of the order. They were to be distinguished in battle by wearing a token, the Knights Templar cross on a black ribbon fixed through button-holes. Dunckerley himself expressed his willingness to serve alongside them. While some historians have dismissed Dunckerley’s appeal as high-flown rhetoric, this seems not to be the case.²⁶ Dunckerley was fond of noble-sounding oratory, but his patriotism was genuine, and the circular was such an unusual step that one is tempted to take him at his word. If called, he surely would have served.

What, one might well ask, has this to do with Knights Templar in America, where the first mention, albeit apparently unique, of a Knights Templar degree dates as early as 1769?²⁷ More than one might suppose, because even after the American Revolution and the Treaty of Paris, there was considerable travel and communication between Britain and the new American republic. It took some time for American lodges to sort out their obediences—the Antient lodges had long ago won the field over Moderns in America, but many other lodges held warrants from Grand Lodges in Ireland, Scotland, and even places on the Continent. Additionally, the system of higher degrees introduced by

Henry Andrew Francken which emerged in the early nineteenth century as the Scottish Rite, was being worked and developed across the former colonies. To further complicate matters, a number of loyalists who had left America during the war now began to filter back, many of them bringing their own personal Masonic connections. So it was that in 1805, *Webb's Monitor*, published in Providence, Rhode Island, reported that there were four Knights Templar Encampments in New York, and a further twelve, together with two Grand Encampments, scattered across New England and the Mid-Atlantic states.²⁸ At least three of those bodies, the Encampment at New London, Connecticut, that of Stillwater, near Saratoga, New York, and the Granville Encampment, also in New York, held relatively recent warrants from Dunckerley's successor as Grand Master of the Masonic Knights Templar in England, Lord Rancliffe, in the name of the "Grand Encampment of England."²⁹ What makes these warrants, and particularly the one for the Granville Encampment, most interesting, is not just the formal connection to Dunckerley's organization in England and the implications that holds for their ritual practices, but the identities of the officers named on the warrant.³⁰

The men named are Dr. Isaac Moseley, Rev. Samuel Peters, and Stephen Thorn, Esq. They were given broad powers to "assemble and hold lodges in all the superior degrees and sections in Masonry above symbolic," except the Royal Arch. These were all colorful characters, apparently intent on reinventing themselves just one more time in what then really was rather the wilds of upstate New York. All born in America, they

were expatriates, who by the late 1790s were apparently lured back into American politics through their acquaintance with Ira Allen (1751-1814), brother of the more famous Ethan Allen of "Green Mountain" fame.

Every American schoolchild knows that there were "thirteen original colonies." Except, as Ira Allen's *Olive Branch Affair* of 1796-1800 illustrates, there weren't thirteen colonies, there were thirteen colonies and then something else. That something else was Vermont, which Rev. Samuel Peters, the second of our Granville officers, claimed to have named in 1770 while on a backwoods missionary expedition. In those days he referred to the region as "New Connecticut," but the area was most hotly contested by New Hampshire and New York, both of which made liberal land grants in the territory. In what proved to be typical Peters fashion, he reports that he christened the area "Verd-Mont" or Green Mountain, but claimed the ignorant locals corrupted it to "Vermont," or Worm Mountain.³¹

As it turns out, very peculiar things were afoot in what became the state of Vermont in the decades surrounding the American Revolution. Inhabitants of the New Hampshire "Grants," and the "Yorkers" who held titles from New York were understandably suspicious of each other, and of the validity of the other group's claims. In July, 1777, an assembly convened and declared Vermont to be a territory independent of both New York and New Hampshire and thus effectively a sovereign entity. Vermonters and some historians refer to the territory in the period between 1777 and 1791, when Vermont finally ratified the Constitution and joined the United States, as the

“Republic of Vermont.”³² While Vermont modestly called itself a state, it behaved in many ways as an actual republic, establishing a postal system and minting coins embossed with “*Vermontis. Res. Publica.*” During this time, Ira Allen and his brothers—Ethan, Levi, Heman, Zimri, and Heber, opportunists all, saw the chance to create an Allen family fiefdom. An active freemason who even designed a Masonic coin for the new republic, Ira Allen soon caught up a number of other London and Paris based Masonic brethren in his drama.

The first man mentioned in the Granville warrant, Isaac Moseley, was the scion of an early Connecticut family, which settled in and around Glastonbury in the seventeenth century. Several of the men went on to attend Yale, and a few became physicians. Such was the path chosen by Isaac, who was born in 1734, and graduated from Yale in 1762. He married Lucretia Merrick in 1773. She apparently died young, leaving him a daughter, Jerusha, who married Edward Danforth. Their son, Isaac Moseley Danforth, was a leading silversmith and engraver in the young republic. One of his better-known engravings is of the poet-laureate of Freemasonry in Scotland, Robert Burns.

Isaac Moseley was by all reports an active and dutiful citizen, becoming a captain in the Connecticut Militia in 1768.³³ In June, 1774, the Glastonbury community was moved by the suffering of Bostonians under the Boston Port Bill. A Committee of Correspondence was formed, and Moseley took a lead in its efforts.³⁴ His militia company, the Volunteers in Glastonbury, also known as Moseley’s Detachment of Militia, (led by Colonel Increase Moseley) applied to the Connecticut Assembly to be mobilized knight templar

in 1775. Isaac Moseley later claimed he only joined the unit once it became clear that the peace was within sight, but this assertion is contradicted by existing pay orders, which identify him as being “in service” in 1776 and 1777.³⁵ Moseley was subsequently elected to represent Glastonbury in the Connecticut General Assembly in October, 1782.³⁶

It seems however, that Moseley’s heart was with the motherland all along, and by his own deposition he was secretly an active loyalist, cooperating with the British during the war.³⁷ In his application for relief from the British government, Moseley claims that during the war he periodically left his family behind in Connecticut and surreptitiously smuggled goods to provision British forces, investing in a number of ships expressly for that purpose.³⁸ Contemporary accounts give him a base in Granville, New York during and after the war which would help explain his extensive later correspondence with another principal in the founding of the Granville Encampment of Knights Templar, Stephen Thorn, who was a Granville native.³⁹

Dr. Moseley went north in 1783, heading for Canada via Vermont where he resided for some time in Arlington.⁴⁰ He may have chosen that path because he already knew Ira Allen, an Arlington resident, or Moseley may have struck up an acquaintance with Ira on his way through. However it transpired, Moseley and Ira Allen were both schemers, and by 1790 correspondence reveals Moseley was deeply involved in Ira’s plot to carve out an independent republic, under his leadership, in what is now the state of Vermont and part of lower Canada.⁴¹

Moseley left Canada for London by mid-1790.⁴² To salvage the fortune he

claims to have lost in British service during the war, including ships and buildings burned, ironically, by fellow Connecticut loyalist General Benedict Arnold, he filed compensation claims with British officials in New York in June 1783, in New Brunswick in 1786, and finally, in London in 1790.⁴³ Not one to miss the opportunity, he also filed claims with the Connecticut state government for properties valued at £500 lost in the Battle of Groton Heights in 1781—effectively filing doubly, with opposing sides, for Arnold’s deprivations.⁴⁴

Although there is no evidence that Dr. Moseley was a Freemason before he moved to England, he appears to have become an enthusiastic member shortly after settling in London. He became an intimate of Dr. Ebenezer Sibly, lieutenant to Thomas Dunckerley in the establishment of the Royal Ark Mariners, and himself a member of the London Encampment, Observance of the Seven Degrees. Moseley is one of the brethren whose name appears, along with those of Sibly, Charles Sinclair, and William Hannam, Deputy Grand Master of the Knights Templar, on a printed silk craft apron, dated 1794.⁴⁵ The apron lists Moseley as the printer, and gives his London address as “Bridge Road, Pimlico.”⁴⁶

To be continued next month

Notes

⁸ Thomas Dunckerley, *Essays on various Subjects by Thos Dunckerley*, (1750) Library and Museum of the United Grand Lodge of England.

⁹ Brodsky, *AQC*, 99, (1986) 153.

¹⁰ Eric Ward, “The Baldwyn Rite—An Impartial Survey,” *AQC*, 71 (1959) 37. Ward suggests the document was actually created

around 1808.

¹¹ Sadler, 261.

¹² Sadler, 262, list of encampments and their numbers. See also lists in the Bridge Collection, Archives, Mark Masons Hall, London.

¹³ Sadler, 246-8.

¹⁴ Harry Mendoza, “The Articles of Union and the Orders of Chivalry” *AQC*, 93 (1980) 59-76. See especially John Hamill’s response, on 72. Letter. Thomas Dunckerley to Richard Blake, 25 November, 1791, Library and Museum, United Grand Lodge of England, 8/A/45.

¹⁵ As new encampments were added, Dunckerley reassigned numbers, so that by 1794 encampments in London, York, Bristol, and Bath, were considered “immemorial” and were left unnumbered. Their previous numbers were reassigned to other early encampments, and so on down the list, chronologically.

¹⁶ Thomas Dunckerley, The National Archives (hereafter TNA), Prob 11/1268, will, 11 March, 1794, proved 13 December, 1795.

¹⁷ Ron Chudley, *Thomas Dunckerley, A Remarkable Freemason*, (London: Lewis Masonic, 1982) 100; Sadler, 260-1.

¹⁸ Sadler, 262.

¹⁹ Chudley, 100.

²⁰ He took it badly that his home encampment, Baldwyn at Bristol, neglected to apply for a warrant and failed to send the requisite fees. Letter. Thomas Dunckerley to Richard Blake, 25 November, 1791 Library and Museum, United Grand Lodge of England, 8/A/45.

²¹ Sadler, 263; Chudley, 105.

²² Chudley, 105.

²³ Chudley, 172.

²⁴ Although the traditional year of his birth is 1724, he was more likely born in late 1720, based on his 1735 apprenticeship to William Simpson, a peruke maker. TNA, IR 1/15 folio 72, Dunckley [sic] Thomas to Wm. Simpson of St. Mart/Fllds. Barb & peruk. £10, *Register of Apprenticeships*, 1737. The 1737 dates reflects the payment of stamp duty, not registration date.

²⁵ Sadler, 275-6.

²⁶ A.C.F. Jackson, *AQC*, 93 (1980) 71. Response to Mendoza, *AQC*, 93 (1980) 59-76.

²⁷ St. Andrews Royal Arch Chapter, *Celebra-*

tion of the one hundred and twenty-fifth anniversary, 1769-1894, (Boston: published by the Chapter, 1894) 45-46.

²⁸ Thomas Smith Webb, *The Freemason's Monitor*, (Providence, Rhode Island: Cushing & Appleton, 1805) For Connecticut, see: Washington Commandery No. 1, Washington Commandery Centennial, 1796-1896, (Hartford, Connecticut: R.S. Peck & Co, 1896) 21-22.

²⁹ Thomas Boothby Parkyns, first Baron Rancliffe, (1755-1800). Curiously, though signed by Rancliffe, the warrants appear to have been dated 1803—several years after his death. Here is, perhaps, yet another Masonic mystery. It appears likely that the warrant was actually procured before Rancliffe's death, when all three men named were still in London.

³⁰ Peter Ross, *A Standard History of Freemasonry in New York*, 1 (New York and Chicago: The Lewis Publishing Company, 1899) 803.

³¹ Samuel Middlebrook, "Samuel Peters: A Yankee Munchausen," *The New England Quarterly*, 20, 1, (March 1947) 78.

³² John H. Long, ed., *New Hampshire: Consolidated Chronology of State and County Boundaries*, (The Newberry Library, 2007) http://historical-county.newberry.org/website/New_Hampshire/documents/NH_Consolidated_Chronology.htm. Accessed 10/11/09.

³³ Charles Hoadly, *The public records of the colony of Connecticut, 1636-1776*, (Hartford: Lockwood & Brainard Co., 1880) v. 9, 512; v. 10, 101.

³⁴ G. H. Hollister, *The History of Connecticut from the first Settlement of the Colony to the adoption of the present Constitution*, 2 vols., (New Haven: Durrie and Peck, 1855) v. 2, 154.

³⁵ *The Public Records of the Colony of Connecticut, 1636-1776*, (May 1775-June 1776) v. 15, 163. Peter Wilson Coldham, *The lives, times, and families of colonial Americans who remained loyal to the British Crown before, during and after the Revolutionary War, as related in their own words and through their correspondence*. (Baltimore: Genealogical Publishing Co., 2000) Connecticut, 23, 7 June, 1777.

³⁶ Franklin Bowditch Dexter, *Biographical Sketches of the Graduates of Yale College, knight templar*

(New York: Henry Holt and Company, 1896), v. 2, 764; *Roll of State Officers and Members of the General Assembly of Connecticut*, (Hartford, 1881) 32.

³⁷ Lorenzo Sabine, *Biographical Sketches of Loyalists of the American Revolution*, (Boston: Little, Brown & Company, 1864) v. 2, 109.

³⁸ Coldham, *Connecticut*, 23. Wallace Brown, *The King's Friends: the composition and motives of the American Loyalist claimants*, (Providence, Rhode Island: Brown University Press, 1965) 69.

³⁹ Ethan Allen and John Duffy, ed., *Ethan Allen and his kin: correspondence, 1772-1819*, (University Press of New England, 1998) v. 2, 533.

⁴⁰ *Proceedings of the Vermont Historical Society*, 2 (1943) 29; New York Public Library, Loyalist Transcripts xii, 667-681.

⁴¹ J. Kevin Graffagnino, "'Twenty Thousand Muskets!!!': Ira Allen and the Olive Branch Affair, 1796-1800," *The William and Mary Quarterly*, 3, 48, 3 (Jul., 1991) 409-431. Allen Family Papers, Special Collections, University of Vermont. Letters between Moseley and Ira Allen, 1790-1801.

⁴² Coldham, *Connecticut*, 23; Virginia H. Olson, "Notes and Sources: Connecticut Loyalists Who Went to Canada", *Connecticut Ancestry*, 17:1 (September 1974), 52; Allen Family Papers, Special Collections, University of Vermont, Issac Moseley to Ira Allen, 16 February, 1790.

⁴³ TNA, T 1/594/49-52, June, 1783. See also: 12/2/65, 57/65, 13/70B/3000, 327, 76/394-398-83/273-274, 746-747.

⁴⁴ William Wallace Harris, *The battle of Groton Heights: a collection of narratives, official reports, records, etc., of the storming of Fort Griswold, the massacre of its garrison, and the burning of New London by British troops under the command of Brig.-Gen. Benedict Arnold, on the sixth of September, 1781*, (New London: C. Allyn, 1882) 153.

⁴⁵ John Byatt, "Exhibits," *AQC*, 22 (1909), 189-191. At the time of the article, the apron was in a collection in Melbourne, Australia. A similar apron is in the collection of the United Grand Lodge of England.

⁴⁶ Byatt, *AQC*, 22 (1909) 188-191.

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California

Grand Commander 1995
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Died: November 4, 2010

Harlan F. "Pete" Peterson
South Dakota
Grand Commander 2003
Born: April 27, 1934
Died: October 31, 2010

Edward MacRae Younker
New Hampshire
Grand Commander 1995
Born: September 13, 1921
Died: November 5, 2010

The Templars and the Shroud

The Mystery Unfolds

The Fourth in a Series Exploring the Shroud of Turin and a Possible Connection with the Ancient Templars.

By
Sir Knight John L. Palmer

Last month we considered the physical makeup of the Shroud of Turin, but that is not the thing which distinguishes it because it is certainly not the oldest piece of linen in existence. The distinguishing feature of this particular cloth is the image which can be seen on its surface; an image that many believe is the death mask or perhaps the “resurrection” image of the crucified Jesus Christ.

There are actually three kinds of images on the cloth, the image of a man, the images which appear to be blood stains, and faint images of other items. Let’s start with the “images” of the “blood stains.”

The stains are commonly referred to as the “blood flows.” The blood flows are dark brown, consistent with dried blood and were formed by a foreign substance, possibly blood, adhering to the cloth.

There are numerous “blood stains” on the head which are consistent with a “crown” of thorns having been placed on the head and repeatedly beaten down onto the skull. Unlike the depictions we generally see of the crucifixion, the crown appears to be more of a cap of thorns which covered the entire head rather than a “wreath” placed in a circle around the head. The nose on the image appears to have been scraped and perhaps broken. The eye on the right side

is swollen and appears to have taken a blow. On the left of the body image or the right of the man, at the rib cage is a large blood flow between the fifth and sixth ribs with the wound appearing to be elliptical and about 1-3/4" long. Remember that the image of the body is similar to a photographic negative of the body itself. This wound is consistent with the shape of a Roman “Lancea” or spear from the era of the crucifixion and



Close up of the “Lance” wound blood-stain and a patch on the ventral image of the Shroud of Turin. (c)1978 Barrie M. Schwartz Collection - STERA, Inc. All Rights Reserved.

is located between the fifth and sixth ribs of the image.

The body is covered front and back by more than 120 barbell shaped skin injuries in groups of two or three which might be the indication of having been beaten by a Roman whip or flagrum which was a stick with two or three thongs tied to it and dumbbell shaped pieces of bone or lead attached to the ends. The indication is that the beating was administered from behind with the whip at times wrapping around the body. They extend from the shoulders down onto the legs.



Closeup of scourge wounds on the back of the man of the Shroud. (c)1978 Barrie M. Schwartz Collection, STERA, Inc. All rights reserved.

There is evidence of chafing marks on both shoulders which occurred after the whipping. These marks are consistent with the victim having carried a heavy wooden beam. In addition, there is a serious injury to the left knee and dirt deposited on the cloth in the area of

the left knee, the left eyebrow, and the left cheek consistent with a fall. There is also dirt on the right heel. There are significant blood flows at both wrists (not the palms) and at the feet. There is no evidence of bones being broken except the cartilage of the nose.

Each wrist has a blood flow coming from a wound in the wrist rather than the palms as depicted in many images of the crucifixion. This is consistent with the fact that a nail through the palms will not support the weight of a human body without ripping out. The “flows” are consistent with a man who is constantly

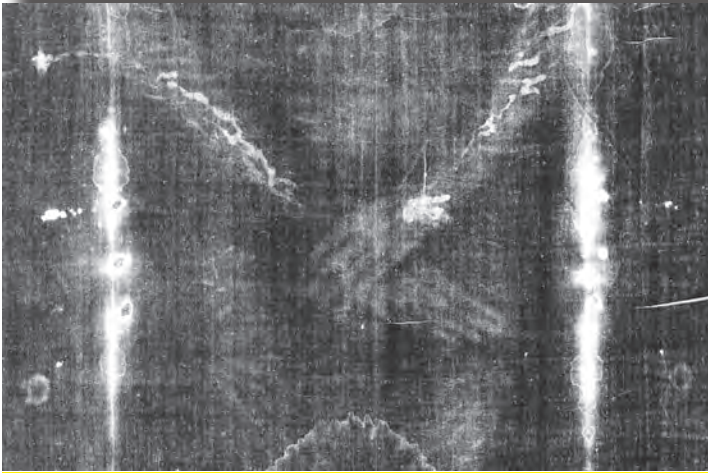
shifting positions. Researchers have demonstrated that a victim of a crucifixion must constantly shift his weight in order to breathe. Some of the flows seem to have changed direction briefly when the body was removed from the cross.

The wounds

in the wrists seem to have severed a nerve which caused the thumbs to contract into the center of the palms. The wounds on the feet seem to have been caused by a single nail driven through both feet.

Two independent DNA laboratories

january 2011



The arms on the ventral Shroud image as seen on a black and white negative. (c)1978 Barrie M. Schwartz Collection, STERA, Inc. All rights reserved.

customs of the time was to bury any items which were covered in the blood of the deceased with the deceased. This would explain the presence of the nails. The final images of foreign objects, if you discount the dirt on the feet and knee, are of what appear to be coins over the eyes.

have confirmed that the substance forming these “blood flow” parts of the image is indeed composed of human blood, type AB and containing both the X and the Y chromosomes indicating a male.

The second type of image found on the shroud is that of objects other than the body. In 1983 a researcher made an observation that flowerlike patterns appeared around the face of the image. Two years later a study was done applying computer based imaging techniques similar to those used in identifying fingerprints and images on remote planets to photographic images of the shroud resulting in a report that the images of 23 types of flowers, three species of small bushes, and two types of thorn plants were identifiable. It was reported that all these plants grow in Israel and twenty of these in Jerusalem. Using this same technique, researchers have reported that they have identified what appear to be loose nails which might have been buried with the body. One of the Jewish

Using these image analyzers, researchers claim to have identified a coin placed over each eye and have identified one of the coins as a rare Roman “Pontius Pilate” lepton coin minted from 29-32 AD. Interestingly, the coin has a misspelling which would lead one to think that the image was a fake; however, three examples of the coin with the same misspelling have been located indicating that at least one die used to make these coins contained the misspelling. The other coin has been identified as another Pontius Pilate lepton known as the Julia coin which was struck only in the year 29 AD in honor of Pilate’s mother.

Next month we will begin to explore the actual image of the man on the shroud and the characteristics of that image. How are your forensic skills shaping up?

To be continued next month



Beauceant News



Loretta G. "Gerry" Porter went to be with our Lord on October 16, 2010. She was born March 15, 1934, in Oklahoma City, Oklahoma to Earl G. & Reva G. Farmer. Being raised in House, New Mexico, she attended New Mexico State University. She worked as executive secretary for Mesa Petroleum and as secretary for BTA Oil Producers and Dinero Operating Co., retiring in 1997.

In September 1997, she was installed as Supreme Worthy President of the Social Order of the Beauceant in Wichita, Kansas, inspecting 149 assemblies in the United States. She presided at her Supreme Assembly in San Antonio, Texas in September 1998.

She was active in the Order of the Eastern Star having served as Worthy Matron of Roswell Chapter No. 10, New Mexico and Norman Read Chapter 1010, Midland as well as Deputy Grand Matron of District 2 Section 8 of the Grand Chapter of Texas.

Services were held October 19, 2010 at Cotton Flat Baptist Church in Midland, Texas.

She is survived by her Sir Knight, W. Dean Porter of Midland; step-sons Dempsey Porter, and his wife, Beverly, of Tucson, Arizona; Lee Porter and his wife, Janice, of Pampa, Texas; sisters Annetta Farris and husband, Will, of San Angelo; Carolyn Widner of Bovina, Texas; Brother Dick Farmer and his wife, Bobbie, of Denison, Texas; three grandchildren; and five great grandchildren.



Supreme Worthy President, Mrs. W. Joe Ryland, made her official visit to Everett Assembly No. 242 on October 9, 2010. Worthy President Mrs. Richard Roblee is Supreme Standard Bearer.

january 2011



Knights



at the Bookshelf

By

Sir Knight George L. Marshall, Jr.

Robert Lomas; *Freemasonry and the Birth of Modern Science*; Fair Winds Press, Gloucester, MA, 2004. ISBN-13: 978-1-59233-064-9 Price: \$16.95, Softbound, 374 pages.

Robert Lomas is a Ph.D. in electrical engineering and physics who has previously authored several other books of Masonic interest (*Turning the Hiram Key*, *Turning the Templar Key*, *Turning the Solomon Key*, and others). I previously reviewed his *Turning the Templar Key* in the June 2010 issue of the *Knight Templar* magazine. Again, as a scientist myself, I was interested to discover what relationships existed between the Ancient Craft and nascent “Modern Science.”

The book is essentially a history of the **Royal Society of London for the Improvement of Natural Knowledge** (more commonly referred to as the “Royal Society”), the events leading to its formation in 1660, and the role played by certain Freemasons in its foundation and formative years. The Royal Society counted among its early members such scientific luminaries as Newton, Boyle, Wren, and Hooke among others. It was principally organized to allow the association of academic and practical men of science, particularly those interested in and pursuing the empirical aspects of science. Much research was given to questions of interest to the Royal Navy and the Military – as successes in this regard could lead to lucrative Royal patronage. Like Masonry, the Society forbade the discussion of religion and politics at their meetings.

The main Masonic emphasis of the book revolves around the efforts of Sir Robert Moray, a Freemason who served, among other things, as an intermediary between King and the Society. Sir Robert had a rather colorful career as a soldier, public official, judge, spy, and natural philosopher. The book intersperses the history of the Society with the life and career of this most interesting Brother and the contributions he made to the Society’s growth and influence. The author states that Sir Robert was the founder of the Society. While he was certainly of great importance in its recognition by Charles II, and one of the “charter members”, his being the founder is not borne out by other references, nor at the History link of the Royal Society Web site (<http://royalsociety.org>).

How much Freemasonry as an institution actually contributed to the foundation of
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the Royal Society is open to question. One is rather tempted to agree with Heckethorn that "We get neither science nor learning from a Mason, as a Mason." What is certain is that many of the early members of the Royal Society were Masons and that their accomplishments are significant. As this year marks the 350th anniversary of the Society's founding, it is well worth the read for that reason if for no other.

R.E. Sir Knight Marshall, KCT, is a Past Grand Commander of the Grand Commandery of Alabama and currently serves as Aide-de-Camp to M.E. Grand Master William Koon, II. He resides at 161 Anna Kathryn Dr., Gurley, AL 35748 and can be reached at geomarsh@yahoo.com.



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