

Knight Templar

VOLUME LVII

March 2011

NUMBER 3



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Knight Templar

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 Grand Master

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

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The Fermi Paradox

A Guest Message from Sir Knight John William McNaughton, 33°,
Sovereign Grand Commander for the AASR/NMJ

The Fermi paradox has been described in the scientific community as the contradiction between high estimates of the probability of the existence of extraterrestrial beings and the lack of evidence for, or contact with, these beings.

The age of the universe and its vast number of stars certainly suggest that if the earth is a typical planet, extraterrestrial life should be quite common. In 1950, the physicist, Enrico Fermi, questioned why, if such advanced civilizations exist within just the Milky Way galaxy, evidence such as spacecraft or probes are not seen.



Since its inception in 1984, the mission of the SETI (search for extraterrestrial intelligence) Institute is to explore, understand, and explain the origin, nature, and prevalence of life in the universe.

One possible method to resolve the Fermi paradox would be for an organization such as the SETI Institute to find evidence of the existence of extraterrestrial life. However, to date, no such efforts have proven successful.

The great silence remains.

Is there a Masonic paradox? And would it be defined as the contradiction between the belief in the existence of what was once a great Fraternity and the lack of proof of its existence in the 21st century?

The age of the Fraternity and its large number of members suggest that Freemasonry was once a place of great fellowship, joy, and enlightenment. However, today it is better described as a place where the perfection of ritual is stressed, behavior control of its members (for their own good, of course) is emphasized, the advancement of charities that benefit the secular world is the norm, and few of its members ever attend.

Some day, our Masonic leaders will realize that they alone can advance the renaissance of our Craft by stressing the importance of fraternity and the vows we all took at the altar of Freemasonry. At the same time, they must understand that the recitation of perfect ritual and maintenance of the sacred landmarks are not our core values and will never attract new members. Throughout the ages, good men have petitioned the Masonic Fraternity and will continue to join our Craft, because they see value in belonging to a great organization where they benefit from these important lifelong friendships.

While there is yet time, as Jim Collins suggests in his *Built to Last* book, the Masonic Fraternity must eliminate our misalignments, those that drive our members away from the core ideology of our Craft and those that impede progress toward the envisioned future.

If the Fermi paradox is ever resolved, future generations might spend ages dis-

cussing its scientific implications and details, but the issues within the Masonic paradox must be resolved much sooner. In *Ecclesiastes* 3, we read that there is a season for everything. May all of our Masonic Leaders have the wisdom to realize that the season for renaissance is now.

Let us hope and pray that those who come to join the Masonic Fraternity in future ages will still understand that the core values of the Masonic Fraternity are a belief in God, the assistance of a worthy Brother in distress, and the care for his widows and orphans.

Are we alone?

A Chat With The Managing Editor

First, I want to apologize for getting the list of Grand Commandery annual Communications out so late this year. As you know, we have had a good bit of turnover in the personnel who generally attend those meetings, and we were trying to hit a moving target. Speaking of turnover, we are sad to announce that Sir Knight Tom Jackson is rotating off of our magazine Editorial Review Board. Tom has been a long time friend and has brought a unique perspective to the board that we will surely miss.

I would like also to mention a new program of the Grand Encampment called the "High Potential Leadership Project." Leadership is the primary key to the success of any undertaking involving more than three people. I have been a member of the craft for over forty years now, served in the military reserves for over twelve years, and worked in corporate America for some thirty years, and it seems to me that the qualities of superior leadership are becoming scarce in our time. Maybe it is because fewer of our population have served in the military and been trained to lead. Maybe it is because the number of fraternal institutions that teach leadership have decreased dramatically.

It occurs to me that Freemasonry is a great place to teach leadership skills. Leadership skills are useful in all walks of life, on duty and off duty. At any rate, the Grand Encampment has set about to identify some of our younger Sir Knights who have high potential as leaders and to do what it can to give them the opportunity to develop great leadership skills. I guess if it is difficult to find great leaders, you need to grow your own.

Finally, I will leave you with a question, "When, how, and why did the word 'elite' become a four letter word?"



John L. Palmer
Managing Editor



Prelate's Chapel

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

The Better Portion

“Jesus entered a village, and a woman named Martha received him into her home. And she had a sister called Mary, who sat at the Lord’s feet and listened to his teaching. But Martha was distracted with much serving, and she went to him and said, ‘Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.’ But the Lord answered her, ‘Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the better portion which shall not be taken away from her.’” (*Luke 10:38-42*)

Jesus’ way of responding to Martha’s plea was surely not what she expected. She must have been confident that Jesus would support her complaint, at least for the sake of fairness. Instead, Jesus pointed Martha to her own preoccupied distraction and commended Mary’s choice.

Why, we might ask, did Jesus prefer Mary’s “passivity” over Martha’s “active service?” Should we not “be about our Father’s business,” rather than sitting around listening to the Spirit? What keeps us busy to distraction? What makes us anxious about what we offer? When we have to prove ourselves to others every day, it is hard to yield to a Spirit that “blows where it will.” What is the one thing needed?

The root of our anxiety is our lack of trust in God’s loving care and providential guidance. How will we know to trust God’s provisions unless we are willing to step out in faith? And how do we know when to step out in faith until we have heard God’s call to do so? We must be attentive to the voice of God in all the din of the world around us. We must be attentive to that still, small voice amidst all the other loud voices of our world. Then we follow that voice that calls us and leads us to do the “work of the kingdom.”

Our neighborly acts of love and mercy are rooted in hearing God’s Word. To open ourselves fully to God is to risk everything for the sake of what is most important, the one thing that is the better portion, to rest in God’s love as the food for your soul. Mary was in touch with her deep desire for God when she chose to sit and listen to Jesus. If we are willing to make this choice, the joy and freedom it brings “will not be taken from us,” and Christ will affirm us now as he did Mary long ago.

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IN MEMORIAM



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North Carolina
Grand Commander 2010
Born: March 17, 1935
Died: December 21, 2010

Alton G. Billmeier
Maryland
Grand Commander 1968
Born: August 16, 1913
Died: January 9, 2011

Robert J. Thomas
Kentucky
Grand Commander 2000
Born: August 26, 1951
Died: June 18, 2010

Gordon B. Pinney
Nebraska
Grand Commander 2001
Born: October 6, 1924
Died: December 23, 2010

Warren Stanley Simpson
Maine
Grand Commander 1982
Born: October 10, 1916
Died: January 6, 2011

Raymond C. Fouts
Colorado
Grand Commander 1997
Born: December 11, 1924
Died: November 30, 2010



Letters to the Editor



Sir Knight John,

Greetings in the name of our Lord and Savior, Jesus the Christ.

First, let me express my appreciation for the work you do sharing the pertinent views of other Sir Knights with us all. I enjoy "Letters to the Editor" immensely.

I wish to comment upon the subject of the March 2010 and November 2010 issues of *Knight Templar* "Letters to the Editor." Please allow me to address the issue at hand rather than comment upon the individuals involved.

Sadly, a Sir Knight has fallen victim to the poison of secular humanism which is moving through our beloved American culture. Persons who were once faithful and were once believers in Christian doctrine, Christian values, the deity of Jesus, the immortality of the human soul, and eternal consequences of our actions have become unbelievers. A few have given themselves over to such a degree that they will attack the faith and convictions of Christian believers. They have become reprobate.

A popular idea among humanists is simply this: If they don't believe in God, He will not be able to punish them for their willful sin. Therefore, if they deny God and/or the deity of Jesus, they may disregard all Christian morals, values, teachings, and all other scriptural requirements and responsibilities with impunity. This is childish "stick their head in the sand" behavior. They have become reprobate.

Here's another common thread. Some are elitists. They claim to be too educated or "enlightened" to believe

in God. The same bunch bashes America, hugs trees, believes in world peace through pacifism, wants to disarm private citizens, uses illegal drugs, has an "if it feels good – do it" mentality, and they generally share the moral values of dogs. (Sometimes doing things a dog won't do). They are faithless unbelievers. They have become reprobate.

Let's apply this to our magnanimous York Rite Christian orders. If you received the Order of Knight of Malta, you should recall the name of the sign and grip and its meaning as presented after the fourth lesson. You should remember the passwords and what they commemorate. You should recall the beliefs you professed openly before being bound by a cord. And especially, you should remember the charge given you by the Prior before you were invested with the jewel of the order.

If you received the Order of the Temple, you should recall the second and third questions you answered in the chamber of reflection. You should remember those things that the Excellent Prelate told you Knights Templar wage war against. You should remember for what causes you promised and vowed to wield your sword. What did the Commander tell you this order was founded upon? What lesson was the parable of twelve burning tapers designed to teach you? What was the objective of the Prelate's third lesson? What were you to learn during your year of penance? What words did you repeat after the Commander during the final libation?

The York Rite Orders are not the religious or morality police. It is not our duty



Letters to the Editor



to “save” or to “convert” or to “evangelize” non-Christians or other unbelievers. That responsibility rightly belongs to the church. We do, however, have an obligation to each other, to our predecessors, and to those who will come after us. That responsibility includes maintaining a uniform standard for membership in our orders and maintaining our foundational beliefs unsullied.

The crux of this issue is pointless and counterproductive conflicts of interest. What reason does an unbeliever have for joining or maintaining membership in a Christian order? There can be only one: to deliberately sow discord and create controversy. We must remove those from among us who are destructive to our orders or who are otherwise incompatible with them.

In my opinion, each and every Sir Knight who changes his beliefs from fervent Christianity to those of an infidel, an atheist, an agnostic, or anti-Christ is no longer qualified for membership in any Christian order, more especially this one of ours. He has disqualified himself and should demit from all York Rite bodies. If he attacks the foundation of this order openly or if he publicly states his position as being in opposition to our core beliefs, he must demit. If he fails or refuses to demit, he should be expelled immediately.

No apologies. We are a Christian order.

Most Sincerely;

† Michael Elder, K.T.
Park Place Commandery
Houston, Texas



knight templar

I have read with great interest the “Knights at the Bookshelf” in the July 2010 edition of your magazine. The book review and the opinion of Thomas Jackson is decades behind the times in which we live. The facts are that there have been few substantive changes in Freemasonry from its beginning until recently, and with the lack of change, has become a fraternity that has declined to approximately 35% from its high point in membership. To continue in the same manner of the past will continue the decline until our Fraternity, as we know it, will cease to exist.

In Pennsylvania there is a financial crisis in many lodges, and throughout the jurisdiction, lodges are losing their buildings and struggling financially. Membership relates to money and money relates to the security of the Fraternity. The Fraternity will not survive on our history or brotherly love alone. If anyone thinks that we should solve our financial situation by raising our dues by five or ten times to bring financial stability to the fraternity in a time when our society has changed so dramatically, they simply are not living in the real world.

Brother Jackson’s comment that the book is well worth reading, especially by “those who have been blinded by the supposed need of numbers to justify success” is insulting to those who have worked fervently and diligently to strengthen and grow our fraternity so it can perpetuate our Masonic values and help our communities thrive as we have done over the past 200+ years. Certainly, Masonic research and education is important, but it would not be if our fraternity was to weaken and wither

away from a continued loss of interest and membership. We have much to be proud of. Let's work together in unanimity to do what's best for our beloved Freemasonry.

Thomas K. Sturgeon
Grand Master
Grand Lodge of F. & A. M. Pennsylvania
July 22, 2010



John,

I have done some study on The Shroud and would like to offer a question for your research. In *Matthew 27:59* the Bible speaks of Joseph of Arimathaea receiving the body of Jesus for burial. Two words in the Koine Greek fascinate me with regard to the Shroud. First "he wrapped it..." This word for wrap is best translated wound. John, the cloth for Jesus' body was wound about him like a mummy, not from heel to head but around and around the body.

To support the word, study the resurrection of Lazarus at Bethany. He was wound up and had to be loosed when Jesus called him forth from the grave. This was the common practice in burial not just by the people of the day but by those who would have prepared the body of Jesus. Because they planned to visit the tomb to look upon him, the face was not covered as a mummy might be, but a napkin or cloth was placed over it to be able to remove it.

A second disturbing idea is the texture of the Shroud. It is a close, expensive, weave made from finest material of the day, not characteristic of what Jesus would have had. Furthermore, the Greek words used in *Matthew 27:59* "clean linen cloth" are words that refer

to common sail cloth. More of a tarpaulin material than a nice piece of goods was used to wind up the body of Jesus. Both the weave and the quality of the cotton used would have been less than the Shroud material.

Added to the mystery of the difference between the true meaning of the words from the *Bible* in which Jesus was hastily prepared are the supporting factors that while Joseph had a new place in the rock hewn out for a grave, he would not have had burial material of a wealthy man handy. What would have been handy to the group is common sail cloth. What would have been likely is that they would have buried Jesus the same way they buried Lazarus. No doubt the Shroud's authenticity must come into question.

As a final note, today we have difficulty understanding the humanity of Jesus. We do not think of him defecating, spitting, having a viral illness, fever, cold sore, or anything common to all humans. In the first millennium after Christ they saw his humanity very well. It was his divinity that they struggled with. It is easily foreseen that a well intentioned Christian might have gone so far as to contrive a hoax or con to offer proof of His divine resurrection. We know that many in the Church did this. I suspect that a person or group of persons, in order to prove the divine nature of Christ, went so far as to sacrifice a person who offered his life for martyrdom. Of course, this is only speculation on my part. The language, however, does not support the theory that Shroud is genuine. Carbon 14 dating is not accurate enough to date the shroud close enough to be definitive.

Fraternally,

Brother Knight Stephen Atwood

Annual Conclaves of the Grand Commanderies

AL.....	Birmingham.....	February 27-March 1	William H. Koon, II, MEGM
AK.....	Anchorage.....	March 5	Michael B. Johnson, REDC
AZ.....	Scottsdale.....	August 11-13	David D. Goodwin, REDGM
AR.....	N. Little Rock.....	March 11-12	David D. Goodwin, REDGM
CA.....	Bakersfield.....	April 22-23	Jeffrey N. Nelson, REGCG
CO.....	Colorado Springs.....	September 8-10	Duane L. Vaught, REGG
CT.....	Rocky Hill.....	April 8-10	Lawrence E. Tucker, REGR
DE.....	Rehoboth.....	Beach March 11	William J. Jones, MEPGM
DC.....	Washington.....	March 19	Michael B. Johnson, REDC
FL.....	Lake Mary.....	May 15-18	Michael B. Johnson, REDC
GA.....	Macon.....	May 1-4	Terry L. Plemons, REDC
ID.....	Lewiston.....	April 14-16	William J. Jones, MEPGM
IL.....	Springfield.....	July 30	Duane L. Vaught, REGG
IN.....	Indianapolis.....	April 28-30	Duane L. Vaught, REGG
IA.....	Sioux City.....	June 2-4	Jeffrey N. Nelson, REGCG
IT.....	Cosenza.....	May 6	David D. Goodwin, REDGM
KS.....	Manhattan.....	April 7	David M. Dryer, REDC
KY.....	Louisville.....	September 18-21	David D. Goodwin, REDGM
LA.....	Shreveport.....	April 11-12	Howard F. Entwistle, Jr., REDC
ME.....	Freeport.....	April 30	Michael B. Johnson, REDC
MD.....	Bowie.....	October 28-30	Paul S. Newhall, REDC
MA/RI.....	Mansfield, MA.....	October 14-16	Vincent Alan Cowie, REDC
MX.....	Mexico City.....	November 4-5	Richard S. Butterfield, REDC
MI.....	Lansing.....	August 19-20	Robert K. Cronk, REDC
MN.....	Bloomington.....	June 23-25	Jeffrey N. Nelson, REGCG
MS.....	Meridian.....	May 12-14	Duane L. Vaught, REGG
MO.....	Jefferson City.....	May 20-21	William J. Hartman, REGP
MT.....	Butte.....	June 2	Lawrence E. Tucker, REGR
NE.....	Columbus.....	April 8-9	David M. Dryer, REDC
NV.....	Boulder City.....	June 7	William D. Hartman, REGP
NH.....	Manchester.....	May 14	Lawrence E. Tucker, REGR
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NY.....	Batavia.....	September 16-18	David D. Goodwin, REDGM
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ND.....	Grand Forks.....	April 15-16	Jeffrey N. Nelson, REGCG
OH.....	Columbus.....	October 6-8	William H. Koon, II, MEGM
OK.....	Oklahoma City.....	April 28-30	Howard F. Entwistle, Jr., REDC
OR.....	Canyonville.....	April 9	William J. Jones, MEPGM
PA.....	South Pointe.....	May 22-25	David D. Goodwin, REDGM
PH.....	Manila.....	October 21-22	William H. Koon, II, MEGM
PT.....	Lisbon.....	March 12	Joaquim J.V. Coelho, REDC
RM.....	Bucharest.....	May 14	William H. Koon, II, MEGM
SC.....	Greenville.....	March 13-15	Terry L. Plemons, REDC
SD.....	Oacoma.....	September 16-17	William J. Jones, MEPGM
TN.....	Nashville.....	May 6-7	William H. Koon, II, MEGM
TX.....	Amarillo.....	April 15-18	David D. Goodwin, REDGM
UT.....	Salt Lake City.....	May 6	Lawrence E. Tucker, REGR
VT.....	Colchester.....	June 13	Duane L. Vaught, REGG
VA.....	Charlottesville.....	May 6-7	William D. Hartman, REGP
WA.....	Smokey Point.....	May 18	Michael B. Johnson, REDC
WV.....	Weston.....	May 19-21	Duane L. Vaught, REGG
WI.....	Green Bay.....	June 15-18	Robert K. Cronk, REDC
WY.....	Douglas.....	September 15-18	Michael B. Johnson, REDC

WILLIAM HENRY THORNLEY, JR.

December 21, 1924 – December 21, 2010

Every Grand Master of this Grand Encampment has come to the office with one thought in common. Each wished to leave his mark in some small way on Templary. All hope they are a success after the three years they serve. William Henry Thornley, Jr., Grand Master 1991–1994, was no exception. He was a man of vision, a man of ideals, and a man of action. While many contemplated, thought, and considered, Bill Thornley acted! Whatever detractors he had, he made by doing something.

His greatest legacies without a doubt are the Knight Commander of the Temple (KCT), Knight Grand Cross of the Temple (KGC), and Companion of the Temple honors. Those programs were part of a proposed “Concordat” introduced in Denver at the 1970 Triennial. The Concordat itself was not adopted and the KCT/KGC died with the legislation. One of the first things Bill did as Grand Master was to issue a *Grand Master’s Decision* adopting the program. Then he made sure that enough voting delegates held the KCT that they were bound to vote for adoption of his decision at the 1994 Triennial!

As Grand Master, Bill met regularly with his officers, kept them advised of his plans, and sought their input into decisions he made. He was a team player and made good use of his people. I always admired the devotion of his committees, his Department Commanders, and those with whom he surrounded himself. As Grand Master he developed strong bonds with his supporters. He also had his share of detractors. Nobody was ever neutral about Bill Thornley, but nobody could deny that he made a difference as he passed our way.

Bill also knew how to graduate after leaving the office of Grand Master into becoming a valued senior statesman. He never interfered with the affairs of any organization once he left the helm, though he was always ready to share advice when asked. He left an example worthy of emulation.

Sir Knight Thornley had a very interesting life outside of our fraternity. He landed on D-Day in Normandy and was wounded in that action. He spent a lifetime working as an engineer having graduated from the Colorado School of Mines. Bill was married for forty-three years to the lovely and gracious Shirley Jane Ammon, and they had three children, Elizabeth, William, and Robert. He had three grandchildren and five great-grandchildren. I will be forever grateful for his introduction to my wife and his daughter, Elizabeth.

Muhammed Ali once said, “The man who has no imagination has no wings.” Sir Knight Thornley was always thinking and challenging those around him to do the same. I thank God he sent Bill our way, and Templary is better for his service.

⚔ *William H. Koon II.*

William H. Koon, II, GCT
Grand Master





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Knights



at the Bookshelf

By
Sir Knight Douglas M. Rowe

A Moorland Hanging: A Knights Templar Mystery, by Michael Jenks, Published by Avon Books 2005, ISBN 9780060763473, ISBN 0060763477.

A *Moorland Hanging* is a novel set in English moors a decade after Philip IV of France disbanded the Knights Templar. The book presents an interesting, albeit easy read with a Masonic connection between the English nobles and the order.

The novel is well researched and presents an insightful look at everyday life in feudal society. The story is told by an omniscient narrator viewing multiple scenes at once. Characters are introduced and given substance in short paragraphs and in some cases not connected to the main plot until later.

On one level, the story tracks the conflict between nobles trying to retain serfs' bondage to the land while the serfs (villeins) try to become freemen by exploiting old legal loopholes. The story describes the nobles fearing their life was about to be altered from within while totally unaware of the coming horror from the rats swarming aboard trading ships hundreds of miles to the east.

On another level, Sir Baldwin Furnhill, a former Knight Templar who claims to have fought at the Battle of Acre, the climactic end of the Holy Land Crusades, and a likely mercenary sword for hire, investigates a suspicious hanging by examining the physical evidence ala a medieval crime scene investigator. At the same time, the rural folk believe in a local spirit named Crockern and attribute events to his displeasure at people taking too much of his land. By looking at tangible evidence, Baldwin correctly perceives a world governed by immutable physical laws rather than the millennia old idea of good and bad spirits controlling everyday life. Author Jenks uses this conflict as an allegorical reference to what was happening to feudal society at large.

While it would be overstated to call medieval Templars enlightened in a modern context, by virtue of travel in distant lands and experiencing diverse cultures, they were undoubtedly more receptive to worldly ideas than their rural folk contemporaries. While the great voyages of explorations were still centuries in the future, Baldwin had already sampled exotic goods such as silk and spices trickling into Europe in the early 1300s. This at a time when few of the rural folk would ever travel

more than a handful of miles from their birthplace, taste cinnamon, or conceive of the world beyond the moors.

On yet another level, Jenks uses the conflict between two brothers, Robert and John Beauscyr, as an allegory of another fundamental flaw in the feudal system, primogeniture. The first son was heir to all property by virtue of birth rather than merit or accomplishment. The second and later sons, deprived of opportunity by a fluke of timing, became either mercenary knights or joined the clergy. Primogeniture, promoting and elevating the oldest rather than the best, was yet another fatal flaw in the feudal system already rotting from the head.

The interplay between Simon Puttock, the local bailiff, and Baldwin, his Knight companion, are quite similar to the relationship between Sherlock Holmes and Dr. Watson in Sir Arthur Conan Doyle's series of novels.

Calling *A Moorland Hanging* a murder mystery would be accurate but would greatly underestimate the work as a whole. The author creates specific details, i.e. eye color, building size, and shape while providing an excellent overall realistic and historically accurate description of medieval society and everyday life.

The story moves at a ponderous pace appropriate to the speed of foot or horseback travel of the era. Sir Knight Furnshell and Simon the Bailiff solve the mystery in the final pages, and without giving away the whodunit, I'll just comment that the preverbal English butler didn't do it.

I would recommend this novel to any reader with a casual interest in medieval life and its possible connection to our Fraternity.

Sir Knight Douglas M. Rowe is the Grand Recorder, Knights Templar of Pennsylvania; a Pennsylvania Master Masonic Scholar; and a member of the Editorial Review Board for the *Knight Templar* magazine. He can be contacted at gndrec1@verizon.net.

Knights Templar Eye Foundation Awards Grant to Iowa Researcher

by

Sir Knight Willard M. Loper, Grand Recorder, PGC of Iowa

The initial \$35,000 check was presented to Dr. Stasheff during the banquet at the North Central Department Conference in Des Moines, Iowa on Oct. 23, 2010, by Sir Knight William H. Koon, II, Most Eminent Grand Master of the Grand Encampment of Knights Templar of the USA and President of the Knights Templar Eye Foundation. Also shown in the photo is Sir Knight David M. Dryer, Right Eminent North Central Department Commander and Right Eminent Past Grand Commander of the Grand Commandery of Knights Templar of Iowa. Dr. Stasheff was extremely appreciative of the award and spoke briefly on exciting new research activity at the University of Iowa. Dr. Stasheff plans to use the grant money to study the cause of vision loss in patients affected by early-onset degeneration of the retina.



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,

March brings the first day of spring and spring training. As a baseball fan looking forward to opening day, I also enjoy statistics. Concerning statistics for the voluntary campaign, as of the end of week 14, December 31, 2010, we stood at \$493,864. This compares to \$675,679 last year and \$470,433 the year before that. Based on these figures, we are on pace for another successful campaign.

Last fall we reported on the exciting research on amblyopia or “lazy eye” being conducted by Brenda Bohnsack, M.D., Ph.D. at the University of Michigan’s Kellogg Eye Center. Basic science research is underway at the center’s sixteen laboratories where mechanisms underlying eye development, function, and disease are being investigated. Researchers at the center are committed to translating basic research discoveries into new therapies and treatments for eye disease. Clinical research is underway on new medications, treatments, and surgical techniques. The center also conducts observational studies and clinical trials. Scientists are also directing genetic research studies to advance our understanding of inherited eye disease.

On October 23, 2010, the KTEF awarded a pediatric research grant to Steven Stasheff, M.D., Ph.D. during the North Central Department Conference in Des Moines, Iowa. Dr. Stasheff is assistant professor of pediatrics and ophthalmology and visual sciences with University of Iowa Health Care. Dr. Stasheff reported on his research as well as other vision research activity in progress at the University of Iowa. Dr. Stasheff is using the grant to study the cause of vision loss in patients affected by early-onset degeneration of the retina.

This is the type of research you are supporting. I wish each of you could experience firsthand how appreciative and dedicated these grant recipients are. You are making a tremendous difference in their research efforts.

As you recall, one of the features of the action plan adopted this year by the Board of Trustees is to encourage those Sir Knights and friends who are in a position to do so to remember the Foundation in their will and when preparing their estate plan. With the income tax filing deadline just around the corner, remember that in addition to direct gifts by will, the Foundation can accept income from trusts, remainders of wills or trusts, proceeds of insurance policies, gifts from retirement and pension plans, and cash and securities. Please remember that all gifts and contributions, regardless of the amount, are deeply appreciated.

Sir Knights, PLEASE BE GENEROUS.

Jeffrey N. Nelson, GCT

Chairman

43rd Annual Campaign

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

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

**NEW CONTRIBUTORS
TO THE KTEF CLUBS**

Grand Master's Club

Richard R. Jernigan..... TX
 Robert G. Reeder PA
 John K. Andrews..... MA/RI
 James W. Green GA
 Patrick D. Richardson TX
 Marvin E. Hollowell, Jr..... VA
 Arthur L. McGinley..... TN

Grand Commander's Club

Ryland R. Foster CA
 Garnett R. Bailey VA
 Jack D. Chasteen IL

ACROSS

- NI(ETZS)CHE anag. of ZEST
- E(MC)EE
- HAL + Ø
- BAR dbl.definition
- D(e-)ICING - E(dge)
- OUTRE anag. of ROUTE
- OPHIR homophone of OH FUR
- IT A LIC(ense)
- HO(o)D - O
- ELLS dbl.def.
- CO- + WAN
- MET(ropolitan) + HO(me) + DIST.

DOWN

- IMBUE anag. of I.E.BUM
- TERRY Dbl.Def. ("Terry and the Pirates" comic strip)
- ZED + acrostic E.K.I.A.H.
- SCI(ence) + ROC + C.O.
- HAIL dbl.def.
- BOGART dbl.def.
- BOGIES dbl.def.
- EP{H(ad)}OD
- MIDAS I'M + SAD each reversed
- HALE homophone of word at 6-down

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.

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.

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 Sphinxs outside the Temple of Luxor, Egypt copyrighted by Luciano Mortula.



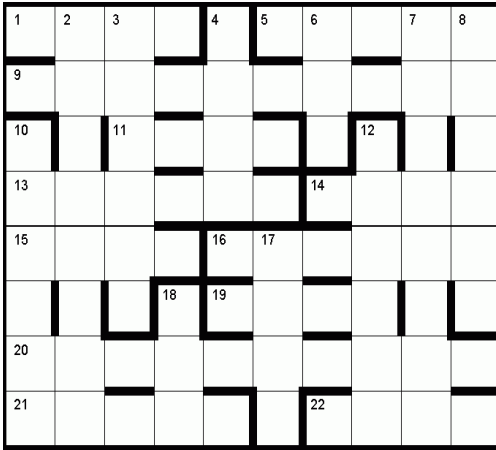
Photo of Duomo Cathedral, Italy copyrighted by Tan Wei Ming.



CRYPTIC PUZZLE

by **Loki**

Solution in Next Month's Issue



DOWN

2. Special planting time for disorderly dry A.A. bro (5,3)
3. Drove DeLuise into disorder (6)
4. Lied all about not working (4)
6. Central agony retreats from Yule tide cheer (3)
7. A herd of wildebeests deli put out 50 for Latin god's lamb (5,3)
8. 1/360th portion of the York Rite (6)
10. Willingly receive double-hearted ace part time (6)
12. Slew the listening detective (6)
17. As a prank, substituted hot for cold in co-ax (4)
18. What they did at the Tea Party behind the gate (3)

The author is a Knight Templar who follows Cryptic Crossword tradition by setting puzzles under a crucinym, choosing Loki, the Norse god of mischief. If you would like detailed instructions on how to solve Cryptic clues, go to <http://cerrillos.org/cryptic.htm>.

ACROSS

1. Nag about heavenly instrument (4)
5. Soundly require for cookie-dough treatment (5)
9. Ten C-notes stick in Masonic authority (5,5)
11. River flows in crooked line (4)
13. Geezer mis-assembled red cog (6)
14. Back rub left inside smudge (4)
15. Brag about canoeist's first chore on the water (4)
16. Guevara was around back seeing half of cottage ____ (6)
19. Back of U.F.O. tee shows alien bean food (4)
20. Paste right around pole for 5th degree (4,6)
21. 10th president's guard (5)
22. Lash out at congressional vice-leader (4)



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>.

SOME SYMBOLIC INTERPRETATIONS OF THE COMMANDERY JEWELS OF OFFICE

The first in a two part series

by

Sir Knight George L. Marshall, Jr., PGC, KCT, ADC

Many Commanderies use breast jewels for their officers. These are suspended from a black and white ribbon (although the ribbon may sometimes be green) and are pinned above the left pocket of the uniform coat. A brief allusion to the symbolic significance or explanation of the jewel emblem for each office is given in the script for the Commandery installation of officers. However, as this article will demonstrate, the symbolism may be extended beyond that stated in the installation.

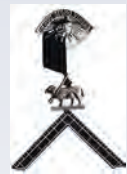
We will start with the office of Eminent Commander and work down the line. For each jewel I will first state what is said about its emblem in the installation (*given in bold italics*). Then I will extend the symbolism as applicable. Before proceeding, however; it is important to remember that the symbolic interpretations of any object are dependent upon the person or cultural group doing the interpretation. Thus, as is the case with most Masonic symbols, their interpretation may take many forms—thus, no one interpretation or set of interpretations can be considered as “correct” or definitive.

The jewel of the **Eminent Commander** is shown to the right.



The metal is gold color for both the suspension bar at the top and the jewel. *The jewel is a passion cross surmounted by rays of light.* The rays of light are symbols that suggest to you the humility, love, and pure benevolence that emanate like rays from the religion of the Blessed Emmanuel. As I have already discussed the Latin Cross and the Passion Cross in a previous article in the *Knight Templar* magazine (January 2010, pages 24-28), I will refer the reader to that article and proceed to the next officer.

The jewel of the **Generalissimo** is shown at right. The metal is silver color for both the suspension bar and the jewel as it is for all remaining officers' jewels as well. *The jewel is a square, surmounted by a paschal Lamb.* The square is to remind you that friendship and love should ever govern Freemasons and particularly Knights Templar. The square, as we know, is the jewel of office of the Worshipful Master of a Blue Lodge. Additionally, we are taught that the square is a symbol of morality. Since the square was used by operative masons to prove that angles were 90° or “right,” it naturally became an emblem of accuracy, integrity, and rightness. As stones are cut to fit into



a building, so our acts and thoughts are built together into a structure of character badly or firmly and must be tested by a moral standard of which the simple square is a symbol.

The paschal lamb atop the square has long been a symbol of Christ, apparently coming into use about the 15th Century. This symbol is sometimes referred to by the Latin name *Agnus Dei* (Lamb of God) or in heraldry, Holy Lamb. Heraldry defines it thus: *a representation of a lamb passant [walking] having around its head a nimbus [halo] and supporting on the dexter [right] shoulder a crosslike staff bearing a flag argent [silver or white] charged with a cross gules [red].*

(Words in square brackets are supplied by me.) The term “paschal” originally related to the Passover, or Seder, of the Jews, and the paschal lamb was a lamb slaughtered and eaten on the eve of the first day of Passover. Jesus, the Lamb of God, was crucified during the time of Passover and so became our symbolic paschal lamb. The cross borne by the lamb represents the manner of his death and the flag His banner under which we as Templars have become His Knights. The walking or marching lamb illustrates that activity we should pursue in marching steadily onward to help spread His kingdom on earth.

Thus, this jewel also reminds us to conduct ourselves with those high standards of morality and character which were taught by the Lamb of God while He walked among men and with that unconditional love that He exemplified in His sacrifice on Calvary.

At right is the jewel of the **Captain General. The jewel is a level, surmounted by a cock.** As



the undaunted courage and valor of the cock stimulate him to conquer his enemy and fight to the last extremity, so should you be stimulated in the discharge of every duty. In the Lodge we are taught that the level is a symbol of equality. “We meet upon the level” because Masonic rights, duties, and privileges are the same for all members without distinction. Time, like all things in nature, passes equally for all men. So, it further symbolizes that we walk on the level of time until death, by its gloomy democracy, erases all distinctions and reduces us all to the same level.

Depending on the culture, the cock (or rooster) symbolized pride, honesty, courage, vigilance, arrogance, strength, watchfulness, or flamboyance. The ancient Greeks believed that the rooster rose to attention and saluted the sun every morning with a hearty cry, symbolizing victory over night. As such, the rooster was considered a solar emblem to the Greeks and was adopted as a sacred sign to the god Apollo as well as Zeus, Persephone, and Attis. In Christianity, the rooster is noted for crowing three times when Peter denied Christ. As such, it became a symbol for Christ’s passion. Later, the rooster would signify the repentance of the saint and religious vigilance as well as resurrection.

Hence, the rooster’s habit of crowing at the dawning of each new morning has made it a symbol of the daily victory of light over darkness and the triumph of good over evil. This habit, along with its fiery red comb, also makes the rooster the symbol of fire, the sun, and of Christ, the light of the world, who announces an end to spiritual darkness and despair.

This jewel therefore reminds us of the need for attentiveness and vigilance in the performance of our duties lest we

fall prey to carelessness and inattention and in so doing degrade the offices we hold as leaders and as soldiers of the cross. It also reminds us that all men are equally near to and equally far from their Heavenly Father.

The jewel of the **Senior Warden** is shown to the right. ***The jewel is a hollow square with a mailed arm and hand grasping the sword of justice.*** It is to remind you that as the Children of Israel marched in a hollow square in their journey through the wilderness in order to guard and protect the Ark of the Covenant, so should you be vigilant in guarding every avenue from innovation and error. Let the sword of justice, therefore, be ever drawn to guard the *Constitution of the Order*.



The hollow square (also known as the infantry square) was a formation assumed by the infantry when threatened with a cavalry attack. It was used by the Romans and Chinese in ancient times and more recently in the Napoleonic Wars. Thus, it may be interpreted as a symbol of protection or security. However, the geometric square has many other interesting symbolic interpretations. The square has often been interpreted as a symbol of the earth and of earthly things. For instance, the four sides have been taken as symbols of (1) the four directions: north, south, east, and west; (2) the four seasons: spring, summer, winter, and autumn; (3) the four prime elements: earth, air, fire, and water; and (4) the four principal stages of human life: birth, child, adult, and death. So the square speaks to us of order and stability, of matter and materialistic things. In some circumstances it can also refer to the four functions of consciousness —

thought, feeling, intuition and sensation. It's a shape of balance. It's a shape that comments on earthly existence and our relationship to it and in it. The square is the here and now of this life.

The mailed hand grasping a sword is a common symbol found in heraldry. As the installation informs us, it does indeed commonly symbolize the sword of justice. If we look carefully, we notice that it is the right arm and hand. In ancient European arms this heraldic symbol is often thought to symbolize the arm of God. We could therefore extend the symbolic meaning of this part of the jewel to represent divine justice which is perfect rather than human justice which is imperfect.

Taken as a whole then, an alternate symbolic interpretation of the Senior Warden's jewel might be as follows: Within the square (representing our earthly existence) is enclosed the arm of divine justice (representing the spirit of divinity within us) which reminds us of our duty to dispense, insofar as we possibly can, true justice and charity to our fellow men as well as a reminder of the words of our Lord found in *Luke 17:21*, "...behold, the kingdom of God is within you."



At left is the jewel of the **Junior Warden**. ***The jewel is an eagle with wings spread holding in its talons a flaming sword.*** It suggests to you the performance of your duties with justice and valor, having an eagle eye on the prosperity of the order. This jewel is one of the most interesting in that its two main components, the flaming sword and the eagle, possess a wealth of symbolic meanings of which only a few will be mentioned here.

The Iranian Empires (Persia) were among the first who used the eagle as a standard. In ancient Egypt, the eagle signified complete freedom and power. The massive wings of the eagle stood out on each side of the sun disk which represented Horus, the supreme god in Egyptian mythology. In 102 B.C. the Roman Consul Gaius Marius decreed that the eagle would be the symbol of the senate and people of Rome.

In other ancient cultures, the eagle represented spiritual protection, carried prayers, and brought strength, courage, wisdom, illumination of spirit, healing, creation, and a knowledge of magic. The eagle had an ability to see hidden spiritual truths, rising above the material to see the spiritual. The eagle represented great power and balance, dignity with grace, a connection with higher truths, intuition, and a creative spirit.

In the *Old Testament* of the Bible, the eagle is the messenger of God and a link between Heaven and earth. It is said that the eagle sheds his feathers in the beginning of spring and with fresh plumage, assumes the appearance of youth. To this idea, allusion is made in *Ps.* 103:5 and *Isa.* 40:31. God's care over his people is likened to that of the eagle in training its young to fly (*Ex.* 19:4; *Deut.* 32:11, 12). It is easy to see how the eagle, which represents the most spiritual and penetrating power of human thought, might well be a symbol of the Lord's omniscience and His ever watchful care.

Because it soars upward, the eagle is a symbol of the resurrection or ascension of Christ. By extension, the eagle symbolizes baptized Christians who have symbolically died and risen with Christ. (Since, as the eagle plunges into the sea and emerges with renewed vigor,

so baptismal immersion envelops the believer and lifts him out renewed and cleansed.) The eagle is also the symbol of John the Evangelist because of his lofty and "soaring" gospel. (It is much more theological in nature than the other three.) Because the eagle seems to easily ascend the skies, looking into the sun with unblinking focus, we could ascribe to it a symbol of the Christian's unblinking faith in Christ as the Way, the Truth, and the Light. In *Revelation*, John saw four animals in the midst of and about the throne, "The fourth beast was like a flying eagle." (*Rev.* 4:7) In this way was expressed the Divine intelligence and guard and providence.

"So He drove out the man, and He placed cherubim at the east of the Garden of Eden, and a flaming SWORD [chereb, destroying weapon] which turned every way to guard the way to the tree of life." (*Genesis* 3:24) The flaming sword was nothing else than the special symbol of God's immediate presence with the Holy Spirit. While it essentially involved the principle of divine righteousness which could no longer permit a sinful human race to partake of the tree of life in the old way, it also clearly pointed forward to the coming redemption and the provision through Christ which was to open the way of life eternal even to sinful men through the blood of Jesus and the renewing grace of the Holy Spirit. We read in *Revelation*, "And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." (*Rev.*1:16) Is the flaming sword that guards the Garden of Eden the same as the sword that issues from the mouth of Jesus? Is the word of God "sharper than a two edged sword," or

is the flaming sword a symbol for the word of God guarding yet pointing the way to the tree of life? It is of Masonic interest that formerly and indeed up to a comparatively recent period, the Tiler's sword was wavy in shape and so made an allusion to the "flaming sword which was placed at the east of the Garden of Eden which turned every way to keep the way of the tree of life." Further, St. Michael is the first among the archangels and prince of the heavenly host. He is often shown as a handsome warrior angel carrying a flaming sword representing the power of God.

But the flaming sword symbol is not confined to Judaeo-Christian theology alone. A flaming sword with immense destructive power appears in Norse mythology. It is said to be wielded by Surtur, the leader of the demons of Muspelheim. In Buddhism, Manjushri, the bodhisattva (a deity or being who has attained enlightenment worthy of nirvana

but who remains in the human world to help others) of wisdom, holds aloft in his right hand the flaming sword of awareness that "cuts through the net of misunderstanding." Its fiery flames which emanate to all directions represent the blazing of the wisdom-awareness fire of full enlightenment.

Thus, the Junior Warden's jewel might also be taken to symbolize to Knights Templar that we, like the eagle, must daily renew and strengthen our faith in Christ, relying on God's watchful care, in order that one day we may worthily enter the gates of the New Jerusalem and partaking of the Tree of Life, live forever with our Lord in His heavenly mansions.

To be continued next month

Sir Knight George Marshall, Jr., PGC, KCT, and Aide-de-Camp to the Grand Master can be reached at geomarsh@yahoo.com or 161 Anna Kathryn Dr., Gurley, AL 35748.

Note

The photos of the jewels used in this article are used by kind permission of Kalamazoo Regalia, Inc.

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The Templars and the Shroud

The Mystery Unfolds

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

By
Sir Knight John L. Palmer

This month we will get into the most controversial scientific aspect of the shroud, the carbon 14 dating performed in 1988, but first, let's take a look at the "blood stains." I will simply say that several scientists have examined samples from the shroud taken from the blood stained areas and determined that it is male human blood of type AB. Opponents contend that the stains are not the right color of real blood, but others have demonstrated that if blood is brought into contact with a cloth after it clots but within a few hours thereafter, similar stains result including the "clear" staining that surrounds the blood stains thought to be blood serum.

The real contention is over the results of the carbon 14 dating that took place in 1988. After the results were announced that the shroud material dated only from 1260-1390 A.D., a storm of criticism broke out in the scientific world. Several books have been written on this subject and a number of wild

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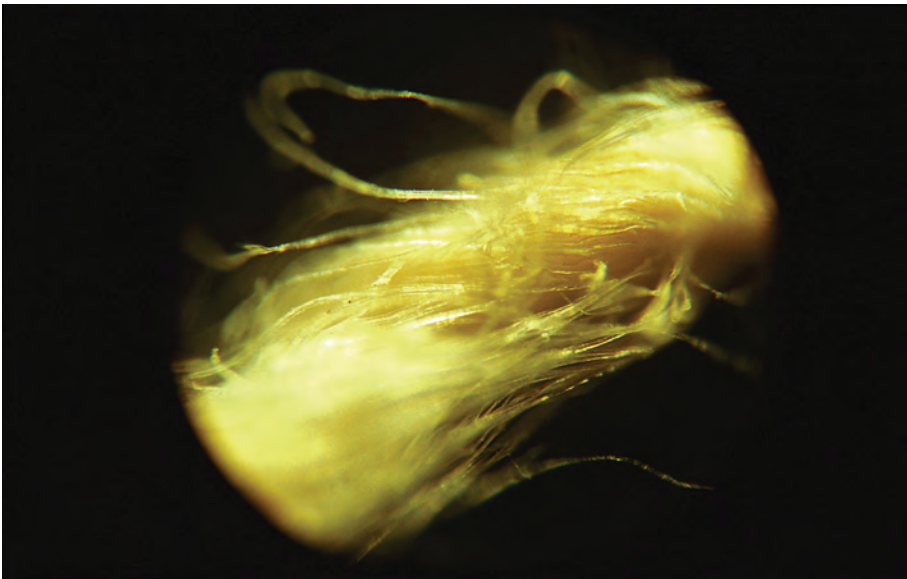
A transmitted light photograph of the Shroud of Turin ventral image showing a close up of the corner where the 1988 C-14 sample was taken. Labels also indicate the 1973 Raes sample area. (c) 1978 Barrie M. Schwartz Collection, STERA, Inc. All Rights Reserved.

accusations and theories have been proposed as to why these findings may have been in error.

After reading as much as I could get my hands on about the controversy, I have concluded that only three of the objections to the finding might be valid. One objection is that carbon 14 dating does not work very well on fabrics and especially on linen due to the distribution of carbon 14 in the various parts of the plant. Another is that the intense heat and scorching of the fabric during the fire of 1532 may have introduced more carbon into the cloth making it appear younger than it really is. The one that makes more sense to me is much simpler. The area of the shroud where the sample was taken was a poor choice indeed. It was near the spot where cloth had been removed before and the area repaired. This repair was not done by

simply sewing a patch onto the cloth; it was done by "reweaving" a patch of similar material into the edge of the damaged area. This introduces new linen fibers into the area adjacent to the patch, and indeed, subsequent investigation revealed that the sample taken was a mixture of the original cloth and "new" cloth which has an "S" twist rather than the "Z" twist of the main cloth, indicating manufacture at a different time by a different weaver. A cloth thus contaminated would yield a much later date than the original cloth, so it seems to me that the cloth that was removed and destroyed in 1988 was a waste. The Vatican is understandably reluctant to let these scientists clip away more of the cloth to run another test.

The carbon 14 dating seems to me to be inconclusive at this time, but many think that it proved the shroud to be a

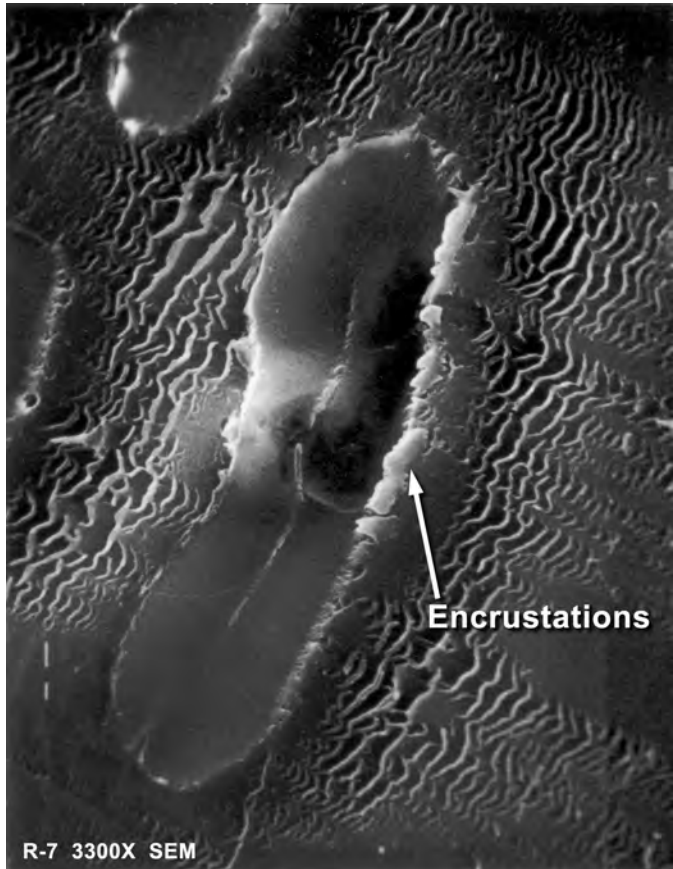


A 100X, oblique light photo-micrograph of a fiber taken of the Raes area of the Shroud near the place where the C-14 samples were taken clearly showing a splice. (c) 2003 Raymond Rogers Collection, STERA, Inc. All Rights Reserved.

fake. Other explanations have been offered as to why the carbon 14 date might be in error. Some have suggested that a colony of microbes lived in and on the cloth and deposited a layer of "bio-plastic" on the fibers which is an organic substance quite possibly much younger than the actual fibers they cover and that the cleaning process used by the labs which did the carbon 14 dating would not have removed this coating. However, subsequent research has not substantiated this observation. A few others think that the miraculous resurrection of Christ emitted sub-atomic particles which enriched the carbon 14 content of the shroud at the very onset. How are you going to prove or disprove that?

Whether the shroud is a fake or the real McCoy, interestingly, has no bearing on the significance of the Templar connection.

This concludes the analysis of the scientific aspects of the shroud. I have not covered all the angles and have certainly not gotten into the detailed explanations of the science, but I would refer you to knight templar



A scanning electron microscope view of an elliptical cross section of a Raes weft fiber R7 at a magnification of 3300X. (c) 2005 John Brown Collection, STERA, Inc. All Rights Reserved.

the many books on the subject or to www.shroud.com if you are interested in the science of it.

Next month we will look at what I consider to be the most compelling evidence against the carbon 14 date, and in May we will begin looking at the history, legend, and beliefs associated with this icon and see if we can find any circumstantial evidence for its authenticity. How are your sleuth skills holding up?

To be continued next month
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Beauceant News



Mrs. W. Joe Ryland, SWP's, official visit to Sheridan Assembly No. 131 on October 15, 2010. Front row: Worthy President, Mrs. Barbara Osborne; new member, Miss Susan Rader; and Mrs. Ryland. Second row: Mrs. Alice Sholine, Mrs. Fred Case, Mrs. Bob Brotherton, Mrs. Richard Rexroat, and Miss Waurine Badgett. Back row: Mrs. Phillips Huckine, Mrs. Cyndee Jacobson, Mrs. Charles Lee, and Mrs. Wilma Browne.

Sheridan Assembly No. 131, SOOB, serves every eight weeks at the soup kitchen. They prepare and serve food to approximately forty people each time. Shown are Mrs. Alice Sholine, Mrs. David Kiester, Mrs. Cyndee Jacobson, and Mrs. Charles Lee.



On November 8, 2010, Steubenville Assembly No. 57, Steubenville, Ohio welcomed the Supreme Worthy President, Mrs. W. Joe Ryland, for her Official Visit. Worthy President Mrs. Edward Ball presided.

The Supreme Worthy President, Mrs. W. Joe Ryland, made her Official Visit to Carnege Assembly No. 80 Carnege, Pennsylvania on November 6, 2010. Worthy President, Miss Amy Movic, presided.



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Knights Templar Eye Foundation Trustee, B.J. Boyer, presenting a check to Dr. Eric Nudlemann and Rajendra Apte, M.D., Ph.D. of the Department of Ophthalmology and Visual Sciences, Washington University School of Medicine, St. Louis, MO for their research study, "Wnt Signaling in Retinopathy of Prematurity" (ROP).

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