

# Knights Templar



VOLUME LVII

June 2011

NUMBER 6



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# Knights Templar

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# A Guest Message from the Grand Sovereign of the Red Cross of Constantine

As the first Grand Sovereign of the United Grand Imperial Council of the Red Cross of Constantine and Appendant Orders for the United States of America, Mexico, and the Philippines (RCC) to officially visit Mexico, I was looking forward to the Annual Assembly of the City of Mexico.

My US Airways flight from Phoenix, Arizona arrived without incident in Guadalajara, Mexico on March 10, 2011. When I approached the luggage area and customs, I realized that language is a barrier to communication. The people in line could not understand my Spanish or English, and I could not understand their English or Spanish. The language barrier seemed insurmountable until Denny Strole, my Intendant General for the Division of Mexico and Grand Master of the York Grand Lodge of Mexico, F. & A.M., met me on behalf of the City of Mexico RCC at the customs gate. The brotherhood and fellowship of the Red Cross seem to dissolve not only language but all barriers. This is true wherever you go in Red Cross.

The City of Mexico Conclave, established on May 24, 1944, is representative of our smaller conclaves. It is allowed a total of thirty members. At present the Knights-Companion number seventeen. Membership is drawn from throughout Mexico, primarily from the major cities, Mexico City, D.F., Guadalajara, Jalisco, Monterrey, Nuevo



James C. Herndon  
Grand Sovereign

Leon, and Ajijic, Jalisco.

The 2011 Annual Assembly was held on March 10. The City of Mexico Conclave plans to celebrate their 67<sup>th</sup> anniversary in May 2011, in a city central to all geographic areas in which its members are located. One or two candidates will be received. The 2012 Assembly will be on March 8, 2012, in conjunction with the York Grand Lodge 150<sup>th</sup> Annual Grand Communication on March 9-10, 2012.

One of the Conclave's primary concerns is the difficulty the Knights-Companion have in attending United Grand Imperial Council Annual Assemblies and Regional Assemblies. In addition, the members believe that they need to attend the Regional Assembly in order to see the complete Red Cross work. Since

Knights-Companion are Mexican-Spanish speakers, the Conclave may investigate translating the work into Spanish.

The Conclave excels in hospitality and fellowship. The night I arrived I was treated by Intendant General, Denny Strole, and his lovely wife, Dagmar, to dinner at a fine local French restaurant. The Conclave dinner was held at Roberto's Restaurant, a local favorite. Knight-Companion William R. Miller, Illustrious Grand Chancellor, United Grand Imperial Council (UGIC); Knight-Companion Sid Leluan, Past Excellent Grand High Priest, Arizona; and Most Worshipful Brother John Engan, III, Most Worshipful Grand Master of Masons in Colorado, attended the Conclave dinner and the Grand Masters Banquet at the Hotel Real de Chapala, Ajijic, Jalisco.

The City of Mexico Conclave provided the same friendship, fellowship, and outstanding hospitality given by all our RCC Conclaves.

The Order of the Red Cross of the Constantine historically has been known as an honorable and outstanding Masonic organization. "The RCC is an invitational and honorary body whose only hard and fast requirements are being a Royal Arch Mason and a Trinitarian Christian, but we try to be pretty selective in our members..."<sup>1</sup>

"Our brethren of the Red Cross of Constantine have written quite a history since its beginning in the United States a century ago, a history that is lived more by each individual Knight Companion and in each Conclave rather than in the record of organization. It is a story of faith in an order that fires

the imagination in its search for all things good and beautiful. It is a story of a search for unity among the brethren of this "greatest and oldest of all Knightly orders." It is a story of zeal for promoting the very best of the teachings of the Masonic quest for increasing light."<sup>2</sup>

The early history of the RCC contains a mixture of fact and legend. The Constantinian Orders are the most ancient of all the chivalric orders and degrees and have a legendary history extending back to the early days of the Christian era, even before the Crusades.<sup>3</sup> This most ancient chivalric order of military fraternities owes its origin to a celestial vision. Constantine the Great found the Order of the Red Cross as a memorial to the divine miracle which brought about his conversion to the Christian faith. The Red Cross degree traditionally recites the circumstances attending the conversion of Constantine to the Christian faith and his vision of the cross in the heavens inscribed "IN HOC SIGNO VINCES." It is said that on October 27, 312, Constantine received his vision, and the next day he was victorious. In 313, Constantine's Order of the Knights of the Red Cross received whole-hearted recognition.<sup>4</sup>

The second and third working orders of the Red Cross, The Church of the Holy Sepulchre and The Order of St. John the Evangelist, were first established in 327 or 328 A.D. along with the Order of Knights of the Grand Cross, first conferred in 326 A.D. The Popes of Rome exercised authority over the orders from A.D. 337 to A.D. 1094.<sup>5</sup> In 1099 the Order of the Holy Sepulchre was revived and every recruit receiving the Order of the



Knight of the Holy Sepulchre or that of St. John was required to wear a red cross on his arm or shield.<sup>6</sup>

In 1692, Abbe Giustiniani, antachee introduced the Orders of the Red Cross into England.<sup>7</sup> In 1760 the Grand Masters of the English and Scottish Knights or the Red Cross of Rome assembled in London and adopted as a requirement for knighthood that the applicant must be a Royal Arch Mason and a Christian. Judge Wallor Rodwell Wright was installed Provisional Grand Sovereign in 1804. A Grand Imperial Council of England was organized and on March 13, 1809, asserted sovereignty throughout Europe and America.

In 1906, Judge Wright set forth in writing objectives for the Red Cross:

“To draw closer the bond of Masonic union, purify the system of Masonic science, extend its limits and increase its influence by combining such of its professors as are best qualified by character and principle, respectability and influence, genius and talent, to effectuate this great purpose.

To prevent the perversion of its institutions and privileges to objects contrary to, and abhorrent from, its original intent.

To combat infidelity and treason under whatever form existing and promote by every humble means the social happiness and eternal welfare of our fellow creatures.

It is therefore necessary:

That we observe the greatest circumspection in the choice of our members and associates.

That we adhere inviolably and scrupulously to the principles and constitutions of our Order.

That we cultivate a strict and fraternal union among ourselves.

And that we on all occasions give our decided preference to intellectual and moral excellence over every other consideration whatsoever.”<sup>8</sup>

Judge Wright’s objectives are still practiced today.

The Red Cross Orders were conferred at various times in the United States in Colonial times, but it was not until 1869 that the order was officially introduced in the Western Hemisphere. Between the years 1870 and 1872, Conclaves were instituted in various states in the United States. The United States Premier Conclave was constituted in Pittsburgh, Pennsylvania on December 14, 1870, the Premier Conclave and thirteen others received permission from England to establish a Grand Imperial Conclave of Pennsylvania. It became the Grand Imperial Council Empire of the East.

St. John Premier Conclave was established in Chicago, Illinois on August 30, 1872, and along with other Conclaves in the area, established the Grand Imperial Council of Illinois which later became the Grand Imperial Council Empire of the West.

The Empire of the West and the Empire of the East merged on February 18, 1958, to form the United Grand Imperial Council of the order which we have today. The UGIC includes all of the states in the United States except Maine, the countries of Mexico and the Philippines, and Conclaves in several other countries

and territories around the world. The 139<sup>th</sup> Annual Assembly will be in Boise, Idaho, on June 9-11, 2011.

The United Grand Imperial Council now has 7,500 Knights-Companion. All the Conclaves, no matter where situated, provide excellent hospitality and friendship. Knights-Companion always act in faith and unity with zeal (FUZ).

#### End Notes

<sup>1</sup> Frederick G. Kleyn, III, KGC, Right Illustrious Grand Recorder, United Grand Imperial Council, RCC.

<sup>2</sup> *Historical Sketch, Knights of the Red Cross of the Constantine and Appendant Orders for the USA, Mexico, Philippines*, [United

Grand Imperial Council Centennial Assembly, 1972, 2<sup>nd</sup> printing, May2002], Herbert Ewing Duncan, GHP, pp. 47-48, quoting Sir Knight Ford Q. Elvidge, KGC "Allocution", Seattle, WA: July 26, 1958.

<sup>3</sup> Herbert Ewing Duncan, p. 17

<sup>4</sup> Herbert Ewing Duncan, p. 17-20

<sup>5</sup> Herbert Ewing Duncan, p. 23

<sup>6</sup> Herbert Ewing Duncan, quoting Michaud, *History of the Crusades*, p. 23

<sup>7</sup> Herbert Ewing Duncan, p. 27, citing An *Accurate Historical Account of all Orders of Knighthood*, published in London, England.

<sup>8</sup> Herbert Ewing Duncan, p. 33, citing John Hervey, P.S.G. Deacon, Grand Secretary, United Grand Lodge of England, Freemasons' Hall, London, 1 September 1870.

## A Chat With The Managing Editor

You will notice this month that we are sponsoring a *Knight Templar* magazine Knight Templar pilgrimage to Malta, Rhodes, and Athens. You may recall that we tried to put a trip together for you last year, but I was unable to get the deal I thought you deserved. I have been working for a year to put this trip together so that it would be of special interest to the Templars of the Grand Encampment and their ladies.

Due to the state of the Greek economy, we got some unusually good deals on accommodations. Unfortunately, fuel prices have eaten some of these savings up. In order to keep the price for everyone low, no one is going free, not even the Grand Master. No one in the Grand Encampment including the magazine is making any profit from this. It is strictly a service to our Knights. We are working with the same travel company that has been helping us send our ministers on the Holy Land Pilgrimages for many years so we know and trust them

More detail will be in next month's magazine, but the dates and activities will not change. It appears that we will be able to lock in all the prices at the time you sign up and pay, so I plan to sign up around the first of July. I hope that a number of you Knights will be able to bring your ladies on this special Templar trip. If it is successful, you can look forward to annual magazine pilgrimages to Templar sites.



knight templar

John L. Palmer  
Managing Editor



## Letters to the Editor



Sir Knight Palmer:

A fine job with the October 2010 issue of the *Knight Templar Magazine*. I only recently was able to give my attention to the magazine and appreciated several items in the October issue.

Your editorial comment on the use of English language terms is 'right on'!! I had an English teacher in high school that disliked beginning sentences with the word 'The' and the use of the word 'thing.' She really made composition and essay preparation an exercise in planning, and while I disliked her strict adherence to the rules she established for material submitted to her, she provided a good education that has served me well in a number of circumstances and situations since leaving (and passing) her classes. I also have to comment on the use of 'kid' by many people when they reference children. I learned that a 'kid' was a baby goat. Yet, in many elections for school district offices and financial issues, the voters are encouraged for 'vote for the kids'. Perhaps we treat today's children like baby goats, but it troubles me that we cannot reference children as children.

The articles by Sir Knights Jeffrey Keevil and Norman Buecker were really of interest. They address the issue of Masonry and religion and provide good guidance and thoughts for further reflection. We have the privilege of belonging to a great fraternity, but we have to make sure that we never lose sight of the many blessings that are provided by the Supreme Architect. How fortunate we are to have a Supreme Being looking after us who is so willing to forgive us

and provide another day.

Thanks for your fine efforts with the *Knight Templar Magazine*. Your activity with the magazine is appreciated by this Sir Knight and each issue deserves attention from front to back cover!

Fraternally,  
David P. Miller  
PC - Bethel No 36, Illinois  
PC - St. Andrew No 17, Arizona



Being a jeweler I have cause to question your article on the "Shroud" concerning the SILVER melting in a fire and burning holes through several layers of the folded shroud. Silver melts at 1760.9 degrees F. Any wooden container the shroud could have been placed in would have burned up long before the silver (trim?) would have melted and dripped thus burning holes in the layers of shroud. A solid "metal" container would have heated the shroud to combustible temps. Lead or pewter trim would melt at around 400 or 500 degrees and even if it would have found an avenue to the shroud, it would not have stayed at sufficient temperature to burn through the shroud.

I personally do not think the burn holes were caused by any type of molten matter unless under different circumstances of that which your article describes.

Regards,  
Don Asbury  
Beauseant Commandery No. 86  
Murphysboro, Illinois





## Letters to the Editor



Dear Editor:

My kudos go to Sir Knight Norman Bueckner for his article in the October 2010 *Knight Templar* entitled: "Freemasonry – Its Place in the World." Extremely enlightening.

Sir Knight Ed Tooma  
Winchester, VA



To Sir Knight and Brother Franck:

Your article about Knight Templar Daggers was a pleasure to read, and in particular, I thank you for the kind words regarding my previous offering. You raise two questions about which, for what it is worth, I will make brief comment here.

First, the method that I am aware of for most dagger attachments to the baldric appears to be via a small button on the back of the scabbard. This button is similar in appearance to that of a shirt stud and would be pushed through a leather backed slit of approximately the same size in the Baldric itself. That would provide a fairly secure attachment.

Second, with regard to shark-skin handles: sharkskin has long been a handle wrap of high-end bladed weapons. Especially in the Far East but also in parts of Europe and among presentation swords for military all around the globe, sharkskin is prized for two reasons: appearance and practicality. Its shimmering, slightly iridescent appearance is quite handsome. Practically, however, there is importance for the bladed item's knight templar

use. My understanding is that when wet (either from water, sweat, or blood) the scales of the sharkskin tend to lift slightly making a rougher and more easily gripped surface.

I suspect that your dagger was made especially for either a European or high-level military person. It may also have a Templar connection to the individual who had it made for his own personal use. This is all just a guess on my part. The maker, if still in business, should be able to tell you more.

Once again, I enjoyed your article and hope you will submit more.

Sincerely and Fraternally,  
S.K. Richard W. Van Doren



Sir Knight John,

I am in the Commandery of the York Rite Masons because I am a Christian, that simple. I want to thank Sir Knight Michael Elder, K.T. for the superb and courageous article he wrote in the March 2011 issue of the *Knight Templar* pertaining to the subject of York Rite and Christianity. I agree that whoever is a York Rite Mason by name only and not by the core belief in the Lord Jesus Christ must demit, or better yet, be expelled from the order. A thousand cheers for Sir Knight Michael Elder for his article. I cannot add nor subtract a word in his article. Bravo, and thanks again to you Sir Knight Elder.

Most Sincerely,  
Joseph Feghali, Damascus Commandery  
Warder - St. Luke's Commandry No. 34



# *Prelate's Chapel*

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

“**N**ow the eleven disciples went to Galilee, to the mountain to which Jesus had directed them ... And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.’ (Matthew 28) And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight.” (The Acts 1:9)

Jesus had come from God, his Father, to live among us, to minister to us, to die for us, to redeem us from sin and death, and to restore us to God. It is clear that Jesus intended for us – in all ages – to tell this glorious Good News to all the world, that some might be saved. Of course, we have to fight against the wiles of the Evil One, but St. Paul gives us Sir Knights the way to do it when he advises us to “put on the whole armor of God ... to pray at all times in the Spirit.” (Eph. 6) We Knights of God have been equipped to take the message of our Lord and Savior to all kindreds, tongues, and nations that the world might know of the love and mercy of God. So we open the Holy Bible on our altar to Matthew 28 as a reminder of the mission we have. As Sir Knights, we are to be faithful to this mission given us by the Great Captain of our Salvation.

“And while they were gazing into heaven as he went, behold, two men stood by them in white robes and said, ‘Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.’” (The Acts 1:10-11)

Yes, Christ will come again to take us to himself if we prove faithful to the mission He has given us. If you are reading this now, it is obvious that this coming was not on May 21<sup>st</sup> as some predicted. But I know Christ will come for me some day – and for you – when our lives end on this earth. Then, if we have proved faithful, Sir Knights, to our assigned mission, we will hear those wonderful words: “Come, O Blessed of my Father, enter the kingdom prepared for you.”

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# Themes of Freemasonry

## Why it Works

By

Sir Knight Kerry A. Shirts

**J**oseph Fort Newton noted many years ago that Masonic history is not only about learning the past but continuing to search because things get overlooked. Back in his day, he brought it up to date with this comment:

“But we must also make research into the present meaning, power, and application of Freemasonry the better to know what our great order of builders ought to do and can do for the making of a greater and better America. The philanthropies of the Craft are munificent and its opportunities are magnificent!”<sup>1</sup>

He focused on America, which is what the majority of Freemasons in America do naturally, but it applies to a world setting as well. How this works is interestingly pointed out in *The Short Talk Bulletin* for May 1925.

“Freemasonry is not a thing; it is not an organization, a system of men and officers, of lodges and Grand Lodges. The organization, the system, the men, the officers, and the Grand Lodges are but the vehicle through which Freemasonry expresses itself. A man might be the sole inhabitant of a lonely land where there was no brother, no Lodge, no Grand Lodge, no dues, and no Masonic work to do and yet carry Freemasonry in his heart. If there were two in that lonely land, Freemasonry could find a way to express itself, for Freemasonry is coin of the heart and therefore

can only be paid to the heart. What you can do for Freemasonry then is largely what you can do for your own and for your brother’s heart.”<sup>2</sup>

I was asked recently why on earth I had joined Freemasonry. “What on earth were you thinking Shirts?” I responded to the question by saying that we have two choices in life. You can choose to hang out with the bad gangs, or you can choose to hang out with the good ones. I chose the good ones, because I really do enjoy being happy; working to help others; making lives better, more meaningful, and more fulfilled; and sharing happiness, light, and knowledge. It’s that simple. Freemasonry is not an office, a prestige to wear lightly, being given honors to flaunt to the world, but it is a work. It is an internal work and attitude to determine to make oneself better and to share that betterment with others in a loving, kind, peaceful, and good way. It does not exist so that one can receive compensation and glory, but so that one can be good for goodness sake and be helpful, kind, and loving, because that is one’s nature.

“Freemasonry is not magic; it is moral science. In the Lodge we are taught that we must learn the way and will of God, not in order to use Him for our ends but the better to be used by Him for His ends. The difference may seem slight at first, but it is really the difference be-

tween a true and false faith, between religion and superstition. Much of the religion of today is sheer superstition in which magic takes the place of morals. In Masonry, morality has first place, and no religion is valid without it. As might be expected, a Rite so old, so universal, so profoundly simple, has had many meanings read into it. The more the better. A great teacher said of the Bible, 'the more meanings we find in it the richer we are.' Some find in this old and simple Rite a parable of the history of Masonry itself which had its origin in the East and journeyed to the West, bringing the oldest wisdom of the world to bless and guide the newest lands."<sup>3</sup>

The mixing of ideas from all over the world, it seems to me, has benefitted the world. Our communications capabilities today have given the world vast opportunities to learn what they never could have learned a mere seventy years ago. Rather than feeling threatened by the ideas, if one adjusts one's thinking to gaining a broader context, a more sure word of life as it were, one can benefit greatly from this sharing of technology, knowledge, and cultures. This is one of, if not the greatest, power of Freemasonry. All come together alike as brothers no matter what religion, race, or creed. As Illustrious Brother Frederick H. Stevens noted, "Those who have dreams or visions without a definite plan are often failures; those whose minds change like the wind will never receive plaudits as successful men." To make our dreams reality requires hard work. Otherwise we will never reach the goal we are striving for, the better life. The better life or the supreme good is and should be the continuous life's work of our Masonry. Brother Albert Pike's *Morals and Dogma* gives

knight templar

us many splendid ideas, and to sum them all up, the lessons taught are always to elevate the basic goodness of man."<sup>4</sup>

We have been taught over and over again that for the good life, the better life, "the key is education."<sup>5</sup> Again, "I want to impress upon your minds that Freemasonry is nothing if it is not concerned with spiritual values, the moral and spiritual growth of individuals, and thereby the spiritual impact it makes, or should make, on the community in which it exists. In Masonry that guiding principle is a spiritual one: "to make good men better in the brotherhood of man under the fatherhood of God. Express it as you will."<sup>6</sup>

Many great figures of the past have endeavored to bring light to mankind. One such example was Goethe who was "a devout member of our gentle craft."<sup>7</sup> The story is related in *The Short Talk Bulletin* that while Goethe lay dying, and everyone was trying to make him more comfortable, he made a request. "'Open the window and let in more light!' The last request of a great poet-Mason is the first request of every Mason. If one were asked to sum up the meaning of Masonry in one word, the only word equal to the task is 'Light!' From its first lesson to its last lecture, in every degree and every symbol, the mission of Masonry is to bring the light of God into the life of man. It has no other aim, knowing that when the light shines, the truth will be revealed."<sup>8</sup>

"The whole meaning of initiation of course, is an analogy of the birth, awakening, and growth of the soul, its discovery of the purpose of life, and the nature of the world in which it is to be lived. The lodge is the world as it was thought to be in the olden time with its square surface and canopy of sky, its dark North,



and its radiant East, its center an altar of obligation and prayer. The initiation, by the same token, is our advent from the darkness of prenatal gloom into the light of moral truth and spiritual faith, out of lonely isolation into a network of fellowships and relationships, out of a merely physical into a human and moral order.”<sup>9</sup>

This is the foundation of the “good gang” I have joined. The mission, theme, and work of it all lead to greater light, more knowledge, goodness, and peace among men. That kind of vision that we dream is something worth living for, participating in, and enjoying – good brotherhood, fellowship, and working together.

**Endnotes**

<sup>1</sup> Joseph Fort Newton, “For the Good of the Order,” *Short Talk Bulletin*, December, 1923: 10.

<sup>2</sup> *The Short Talk Bulletin*, “What---?”, May, 1925: 2-3.

<sup>3</sup> *The Short Talk Bulletin*, February, 1927: 3-4.

<sup>4</sup> Ill. Frederic H. Stevens, 33° “The Better Life,” *The Short Talk Bulletin*, October, 1976: 3.

<sup>5</sup> Ill. Brother Aemil Pouler, 33° “Freemasonry and the Future,” *The Short Talk Bulletin*, September, 1975: 6.

<sup>6</sup> Conrad Hahn, “Planning for Spiritual Growth,” *The Short Talk Bulletin*, October, 1974: 3.

<sup>7</sup> *The Short Talk Bulletin*, October, 1927: 3.

<sup>8</sup> *The Short Talk Bulletin*, October, 1927: 3. Cf. *The Short Talk Bulletin*, “The Challenge of Freemasonry,” (August, 1974: 3) – “Man has an instinctive awareness of higher things, and aspires to attain them. If life is to have any depth of meaning or richness, it must operate not only on this horizontal plane, but also in a vertical plane.” See also *The Short Talk Bulletin*, “The Altar,” (February, 1924: 4), “In all religions of Antiquity, and especially among the peoples who worshipped

the Light, it was the usage of both priests and people to pass around the Altar, following the course of the sun – from the East, by way of the South, to the West – singing hymns of praise as part of their worship. Their ritual was thus an allegorical picture of the truth which underlies all religion – that man must live on earth in harmony with the rhythm and movement of heaven.”

<sup>9</sup> *The Short Talk Bulletin*, November, 1923: 2.

Sir Knight Kerry A. Shirts is a member of Eagle Rock Lodge No. 19 in Idaho Falls, Idaho and of Idaho Falls Commandry No. 6. He resides at 2470 S. Ammon Rd., Idaho Falls, Idaho 83406 and can be contacted at shirtail@ida.net.



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

1	A	2	B	3	R	O	4	T	H	5	S	6	P	I	Q	7	U	E	8	D
9	C	H	E	W	O	U	T	U	10	G	U	S	11	T	O					
12	E	V	A	13	P	O	14	R	A	T	E	15	P	H	I	W				
	16	S	D	U	L	U	G	17	O	G	R	E	S	S						
18	A	C	E	T	Y	L	E	N	E	O	R	H	E							
	19	M	R	E	T	20	B	E	21	L	I	E	V	E	R	S				
22	T	E	N	E	T	S	I	C	23	V	E	24	P	I	25	G				
	26	R	E	N	R	25	H	O	L	E	I	N	O	N	E					
27	A	D	U	L	T	U	28	A	B	S	A	L	O	M						
29	K	N	I	G	H	T	C	30	M	A	S	O	N	S						

**DOWN**

- ACES dbl.def with words at across-26
- READ homophone for RED
- TOOL dbl.def.
- ST(or)AGE
- PUT ON ICE = P + U [you] + TO NICE
- USHER dbl.def. [story by Poe]
- DOWSES homophone of DOW SAYS
- \*TIS + HR. + 1
- PUTTER dbl.def. based on words at across-26
- RULE + SOUT(h)
- PR. + OVEN
- S + CREED
- AMTRAK rev. of (go)KART MA(nufactured)
- ENNUI homophone of ON WE
- LI. + LA. + C
- V + ISA
- PO + L(ine) O(f)
- (strata)GEMS



knight templar

**ACROSS**

- BROTH(er)
- PIQUED homophone of PEAKED
- CHEW OUT dbl.definition (taken)GUSTO
- EVA + POR + ATE
- cOWGIRL EaSeS acrostic
- ACE + TYLEN(ol) + E
- BE(LIE)VER(AGE)S - AGE
- TEN + ETS
- HOLE IN ONE dbl.def.
- A(b)DUL - B + T(-shirt)
- ABSALOM anag. of BALSAM + Ø
- K(ing) + NIGHT
- MA(n)S(i)ON - NI

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>.





# 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 a French gothic cathedral.



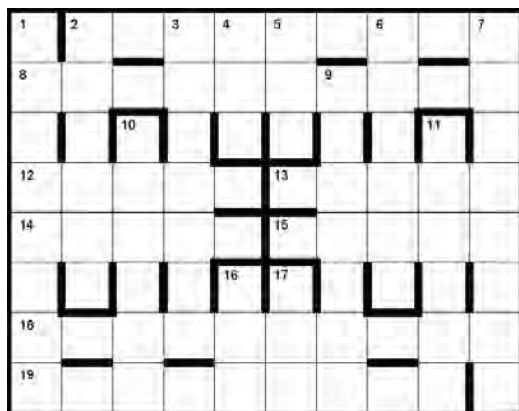
Photo of Eltz Castle, Germany copyrighted by Philip Lange.



## CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



### ACROSS

2. Asylum for actuary with tin helmet (9)
8. Spiffing up style of art judging (10)
12. No kind waiting (2,3)
13. Externally somber! (5)
14. Soft "coo" she heard? (5)
15. Ogden Nash-ish emergency pack-animal (5)
18. City where talk of repeated sin sounds stylish (10)
19. Those who approve of tumultuous "Aye"s twice around right (3-6)

**Note:** Legal but less common variants of proper name spellings are used in several Down clues or solutions.

### DOWN

1. Working in support of endless vocal in a Washington club (8)
2. News mix-up can be assured (4,2)
3. Majority of National Oceanic and Aeronautic Administration are standing on fashionable flood story (7)
4. Scrying revealed tear-up (3)
5. Claimed Dow was on an upward path (3)
6. Gabriel backed long away from safety device (3,3)
7. Norse tree of life found by York Grand Deacon growing on central Brasília (8)
9. Couplet described by twin Nile eddies (3,4)
10. Jewish commentary on the Torah is under "M" (Hebrew not available) (6)
11. Resignations are timed up to second (6)
16. By way of aviation carrier (3)
17. One or more bits of a big apple (3)



**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.**

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# The Royal Arch

and the Pathway to the Search for Lost Knowledge

by

Dr. David Harrison

*"It is regrettable that Masonic research during recent years has failed to throw light upon the origin and early history of the Royal Arch."*

Arthur Edward Waite, 1921 <sup>1</sup>

*"...go and prepare for the foundation of the second temple. But let me lay this injunction upon you – that should you meet with anything belonging to the first temple, you will communicate no part thereof to any one, until you have faithfully made your report to the Sanhedrin here sitting in chapter."*

Richard Carlile, 1825 <sup>2</sup>

*"In 1740 he (Ramsay) came over to England and remained in this country for more than a year; after which he returned to France, where the rage for innovation had now fairly commenced. It was during this period, I am persuaded, that the English Royal Arch was fabricated; for very soon afterwards, the ancients publicly announced that 'Ancient Masonry consisted of four degrees' while modern Masonry had only three, the fourth signifying the Royal Arch."*

Dr. George Oliver, *The American Freemason*, 1859 <sup>3</sup>

The Moderns and the Antients had finally come together in union in 1813, the rift between the two Grand Lodges being healed. One of the main problems had been the Royal Arch ritual, seen by the Antients as a fourth degree but practiced by the Moderns as the completion of the third degree. The bitterness and feuding had escalated until both sides finally came together, and after the union, it was settled that the Royal Arch was the completion of the third degree, though was practiced in separate 'Chapters,' the Chapter room set out differently than the craft Lodge room. Despite this, the Royal Arch was still referred to as a fourth degree by some stubborn lodges until around 1850, and the rebel Grand Lodge of Wigan still practised the Royal

Arch as a separate degree. In fact during the Liverpool Masonic Rebellion, the Royal Arch became a point of debate.

In my book, *The Genesis of Freemasonry*, I put forward how Dr. John Theophilus Desaguliers had reconstructed the Masonic ritual in the 1720's, creating the three degree structure set within Solomon's Temple, describing its initial construction by chief architect Hiram Abiff, disclosing his murder and the attempt at raising him from the dead to regain his lost knowledge. The Royal Arch ritual continues this theme with the rebuilding of Solomon's Temple under Zerubbabel and the search for lost knowledge within the temple ruins, the ritual revealing a number of lost artifacts set within the keystones of three arches in the temple. These artifacts were lost in

the destruction of the original temple, but with their discovery, the temple could be reconstructed, the divine measurements of God being found to recreate the most sacred holy place on Earth.

The Royal Arch ritual has obscure origins, and the first tantalizing mentions of the ritual reveal hints that it was put together after the three Masonic degrees were formed, continuing the mystical dramatization of the building and rebuilding of Solomon's Temple. It has the hallmarks of being put together by Desaguliers himself, the ritual continuing the education of the Master Mason and revealing the Biblical story of Solomon's Temple with embedded themes of the search for hidden knowledge. It does make sense that this could be a fourth degree and that there could have been a proposed fifth degree ritual to follow it telling the story of the construction of Herod's Temple, five being a mystical number in Freemasonry and completing a cycle. Because it was left unfinished may be the reason why, after the death of Desaguliers, the Royal Arch was seen as an awkward "add on" to the third degree. It should have been the fourth degree, but without the fifth to complete the story, it caused debate and confusion.

The ritual reveals similar language to the third degree, with poetical elements and references to Newtonian language, the "*science of sciences*" taking the Master Mason to a higher level of secret knowledge. Indeed, Carille writing in his *Manual of Freemasonry* in the 1820's calls the Royal Arch a degree in its own right, and the story does stand alone rather than acting as a mere add-on to the third degree. In this sense, the Royal Arch seems to be the next chapter in the unfolding story of the temple, taking the search for hidden knowledge and the understanding of the divine mea-

surement of God to another educational level. As the rebuilding of the temple is announced, "three sojourners from Babylon" arrive to offer their services in the rebuilding. They explain that they suffer the wrath of God because their ancestors "deviated from the true Masonic principles" and "ran into every kind of wickedness." These three men are thus travelling on a path of enlightenment and have been sent by God to complete a task which will not only redeem them but will educate them. They "*deem the lowest situation in the Lord's house an honor*" and beg for employment as labourers. During the construction work to rebuild the temple, a discovery is made and the workers report back:

"being at our work early this morning, our companion broke up the ground with his pickaxe, and we, judging from the sound thereof that it was hollow, called upon our companion with his shovel to clear away the loose earth and discovered the perfect crown of an arch. With my crow-bar I removed the key-stone."<sup>4</sup>

The Royal Arch ritual describes an archaeological excavation, and the workers from Babylon are deemed trustworthy as they report back to "the Most Excellent Principal" with their discoveries. Like the third degree, a moralistic and educational drama is being enacted, and though not exactly of Shakespearian quality, the ritual is vibrant, embracing themes of how the weakness and wickedness of man can lead to the loss of God's sacred word, the divine measurement of the Temple itself. Through trust, unity, and industry the workers first retrieve a lost scroll from an excavated arch, a scroll which is the long-lost book of the holy law. The workers return to the excavation, and find a second "crown of an arch," though after removing the key-stone, they find nothing. However, judging from the

hollow sound beneath, the workers continue to search, and find a key-stone of a third arch, and on removing it:

“the sun, having now gained its meridian height, darted its rays to the center. It shone resplendent on a white marble pedestal, whereon was a plate of gold. On this plate was engraved a triple triangle, and within the triangles some characters which are beyond our comprehension.”<sup>5</sup>

The word “meridian” was also used in the third degree ritual, again suggesting that Desaguliers had an influence, who in 1724, wrote his *Dissertation Concerning the Figure of the Earth*, a work based on Newtonian principles in which he discussed the “proper method for drawing (the) Meridian,” and “observations of the rising and setting sun,” putting forward the importance of the meridian in creating more accurate maps.<sup>6</sup> The Royal Arch, like the third degree, certainly celebrates the Newtonian obsession for the search for lost knowledge, and when the workers report back with their glittering find, they are informed as to the importance of the gold plate which displays “the Grand Omnific word.” “The three mysterious words” displayed “in a triangular form, is the long-lost sacred word of the Master Mason,” and the secret signs of the Royal Arch are thus revealed to the workers. Redemption and trust is earned, and the mysteries are revealed. God’s sacred word has been rediscovered, and the temple can be rebuilt.<sup>7</sup>

The essence of the Royal Arch ritual is undoubtedly a continuation of the temple story, in effect a sequel to the third degree continuing the themes of lost knowledge being found by the worthy and that the lost divine word will be revealed to those

who seek it for selfless reasons. A strong moralistic overtone is portrayed as the ritual is dramatically set among the Temple ruins, and the Mason is reminded of the destruction of the most sacred place on Earth which has been destroyed by man’s selfish greed and lust for war. As in the third degree where the master is murdered by selfish Masons who lust after the secret for themselves, man’s weaknesses have led to the destruction of the temple which can only be rebuilt by finding the true path to enlightenment. The men involved in the reconstruction rediscover the true way to God. The rebuilding of the temple in the Royal Arch ritual reflects the interest within the Premier or Modern Grand Lodge of the rebuilding of St. Paul’s Cathedral by the Freemason, Sir Christopher Wren, after its destruction, the parallel being evident when recognizing St. Paul’s as the new temple built in London.<sup>8</sup>

The Royal Arch ritual is a powerful reminder of man’s folly, and it would be natural for the cycle to continue, with a fifth degree revealing the story of the building of Herod’s Temple, again reflecting the theme of the search for lost knowledge and its rediscovery leading to a rebuilding of the temple and a reminder of the importance of following a moralistic and righteous path. The person who wrote the Royal Arch ritual was astutely aware of Biblical knowledge and of the rebuilding taking place after Nebuchadnezzar of Babylon’s destruction of Jerusalem and the temple, and the ritual is filled with Biblical characters such as the Principal Zerubabel and Nebuzaradan, who is described as the chief of Nebuchadnezzar’s officers. Herod the Great rebuilt the temple, and this version of the temple was finally destroyed by the Romans. The ritual also contains poetical elements and rhythmic



style which reflect the presentation of the third degree ritual. When reminded that Desaguliers was a practicing Reverend and a poet, as well as being the driving force behind Freemasonry in the 1720's and 1730's, he once again becomes the obvious contender for the authorship of the Royal Arch. Desaguliers would have been familiar with the themes of searching for lost knowledge, especially concerning Solomon's Temple, as his mentor Isaac Newton worked obsessively on searching for the divine measurements of the temple for many years.

**To be continued next month**  
**End Notes**

<sup>1</sup> Arthur Edward Waite, *New Encyclopaedia of Freemasonry Vol. II*, (New York: Wings Books, 1996), p.376.

<sup>2</sup> Richard Carlile, *Manual of Freemasonry*, (Croydon: New Temple Press, 1912), p.121.

<sup>3</sup> George Oliver, 'Origin of the Royal Arch Degree,' in *The American Freemason Magazine*, (New York, 1859), p.216.

<sup>4</sup> Carlile, p.121.

<sup>5</sup> Ibid., p.122.

<sup>6</sup> J.T. Desaguliers, *A Dissertation Concerning the Figure of the Earth*, The Royal Society Library, London, (1724), Reference: RBC.12.494. See also David Harrison, *The Genesis of Freemasonry*, (Lewis Masonic, 2009), pp.122-123.

<sup>7</sup> Carlile, p.123.

<sup>8</sup> See David Harrison, *The Genesis of Freemasonry*, (Surrey: Lewis Masonic, 2009), p.96.

Dr. David Harrison is a history lecturer, having completed his PhD on the history of Freemasonry in 2008 at the University of Liverpool. The thesis was published by Lewis Masonic titled *The Genesis of Freemasonry* and is available at all good book outlets. His second book is *The Transformation of Freemasonry* published by Arima whose web site is [www.arimapublishing.co.uk](http://www.arimapublishing.co.uk) The author can be contacted via the Lewis Masonic website: [www.lewisasonic.co.uk](http://www.lewisasonic.co.uk)



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# The Templars and the Shroud

## The Mystery Unfolds

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

By

Sir Knight John L. Palmer

**A**s you already know, the Ancient Templars were founded around 1118 A.D., and the last Grand Master, Jacques DeMolay, was burned at the stake, signaling the end of the activity of the Ancient Templars on March 18<sup>th</sup> 1314, after years of torture and trial. This corresponds roughly to one of the two periods when the Shroud was missing from the public view if you believe the Cloth of Edessa, the Mandylion, and the Shroud of Turin to be the same object. During this time also, coinciding with the establishment of the Ancient Templars, the idea of Chivalry as defining a code of conduct: moral, religious, and social became popular. It is not improbable that the Templars helped to define chivalry as we know it today, which is a reason that we as Masonic Templars, should focus on that concept in our modern day fraternity.

During this time period, another phenomenon occurred, the publication of what is known as the "Grail Stories." These stories, including those of King Arthur and his round table, seem to link the concept of chivalry with a search for what is called the "Holy Grail." The Grail, always associated with Christ, is at different times said to be the cup used by Jesus during the last supper, some sort of cup or bowl in which were caught drops of the Savior's blood as he hung on the

cross, or the actual bloodline of Christ who is said to have fathered a child by his wife, Mary Magdalene. No matter which legend is proposed, it always has reference to something that contains the blood of Christ.

At some point during the Greek or Byzantine period, it is thought that the Shroud or Mandylion was stored for viewing folded in a container with only the face showing. The top or front of the container is said to have been covered with lattice work with an oval cut out to show the face. This folding is borne out by some of the ancient fold marks still visible on the cloth. One of the French words "greille" used to describe this type of latticework is very close to the English word "grill" and may have actually been spelled grail. One theory is that the Holy Grail was actually the box enclosing the burial Shroud of Christ containing stains of his blood. Joseph of Arimathea, mentioned in the gospels as closely associated with the burial of Christ, is associated in many of the Grail stories with having brought Christianity to Britain. You will need to read more of Dr. Scavone in order to understand how this could have resulted from two mistakes. We tried unsuccessfully to contact Dr. Scavone about this and get his comments. So is it possible that the Holy Grail is really the Shroud of Turin and that the Templars

were the prototypes for Arthur and the Knights of the Round Table? You decide.

I should mention here the alternate theory offered in the book *The Second Messiah*. This theory is that the Shroud image was formed from the injured body of Jacques DeMolay after a torture session. The reason that I discount this theory is that the Inquisition that tortured DeMolay was expressly forbidden to shed blood. This prohibition accounts for their tortures normally involving fire as the fire would cauterize any wounds and technically prevent the spilling of blood during the torture session. Since one of the most compelling features of the Shroud is the presence of blood, I discount the DeMolay theory. I only mention it here because if I don't, several hundred of you will bring it to my attention thinking that I had not heard of it.

The solution to the second mystery presupposes that the Templars had access to the Shroud when it was folded only to show the head and that they believed that it was the burial shroud of Christ and that it was proof of his resurrection. As you can see from the previous articles, these suppositions are not farfetched. The Shroud does not have to be genuine for this theory to be true. The Templars only had to believe that it was genuine. Also, they did not have to possess it, only to have access to it.

The Templars had their own internal clergy, and their modes of worship may well have developed in ways somewhat independent of the main stream church. They also had initiation ceremonies known only to them and were questioned extensively about these ceremonies during their inquisition and suppression.

In our series about the trials of the Ancient Templars, we published a synopsis of the transcript of these trials, and one of the questions put to these Templars concerned the worship of a "head" or an idol in the form of a head. This concept is still used in anti-Masonic propaganda where the head is now given the name "Bophamet" and drawn as the head of a goat! Modern Freemasons are thoroughly confused by such accusations and completely mystified as to where something so bizarre may have originated.

At any rate, we know that the Ancient Templars had many different Pories in Europe and the Middle East. It is possible that they may have had copies painted of the Shroud in the lattice container showing the head only and may have prominently displayed them in their private chapels either all the time or on special occasions such as initiations in the same manner that crucifixes are displayed above and behind the altars of many Catholic churches. If it was a painting of a head rather than an actual three dimensional object, this might explain the inconsistency of the answers of the Templars during the trials. The Templars were asked if they worshiped the idol of a head. They probably didn't even relate their veneration for the image of Christ to an idol any more that a devout Catholic would view the presence of a crucifix over an altar as worshiping the statue of an idol.

About sixty years ago, a Mrs. Molly Drew from a place called Templecombe, Somerset, England, discovered, after plaster had fallen from the ceiling of what is believed to have been a Templar building, a painting on a panel constructed of wood which seems to be a copy of the facial image on the

Shroud. The panel had hinge marks and a keyhole indicating that it had been the top of a wooden box, perhaps a box containing one of the copies of the Shroud possessed by the Ancient Templars. One author has identified forty-two copies of the Shroud painted on cloth in Europe, many of which are believed to have belonged to the Templars. Could these paintings have been the infamous “head” the Templars were accused of worshipping?

Last are the nagging questions I had after the first series about the Templar trials. Almost all of them indicated in testimony that they had been told to “deny this” referring to a crucifix held in the initiating Knight’s hand. This worried me as all other evidence indicated that these ancient Templars were among the most devout Christians of their time. Why would they tell new initiates to “deny” a symbol of the Savior’s sacrifice for their sins? I now believe that this rite was to point out to the candidate for Templary that on the Templar’s altars, an image of the Shroud, the symbol of the resurrection of Christ, had been substituted for the crucifix, an emblem of the death of Christ. It was as if to say to the young Templar that anyone can die, but only Jesus, the Savior, can resurrect again to life. This would impress on the initiate that it was the resurrection of Christ, not the crucifixion that distinguishes Him as the One who has power over life and death and Him alone through whom salvation is obtained. The Shroud was used as a symbol of the resurrection, replacing the crucifix which was a symbol of His death. No doubt this symbolism was lost on many of the initiates, just as much of our Masonic symbolism is lost on most of our initiates.

So there you have the Templar knight templar

connection to the Shroud, the mystery of the Holy Grail, the mystery of the “head worshipping” Templars, and the mystery of the rite of the “denial of the crucifix” all wrapped up in one neat, plausible package.

Some believe that the family of the Templar official Geoffrey de Charny who was burned at the stake with Jacques DeMolay passed the Shroud along secretly within the family where it finally arrived in the possession of Geoffrey I de Charny of Lirey, France rather than him having received it as part of a dowry. One thing seems very clear to me. The authenticity of the Shroud as the burial cloth of Christ is not likely to be proved or disproved to the satisfaction of everyone. It is largely a matter of faith.

Next month we will conclude this series by telling you what has happened to the Shroud in recent years and what some are calling “The Rape of the Shroud of Turin.”



The facial image on the Shroud of Turin as it appears on a photographic negative. Accordingly, it has been flipped left to right. (c) 1978 Barrie M. Schwartz Collection - STERA, Inc. All Rights Reserved.

# AN INVESTIGATION OF MASONIC INSPIRATION

The second in a series exploring the influence of Masonic thought on revolution

By  
Sir Knight Richard E. James

Last month, we discussed Masonic philosophy and Aristotle's *Causes of Revolution* and began to look at some of the world's revolutionary figures. This month we will continue looking at revolutionary personalities and the revolutions in which they were involved.

**Simón Bolívar** (July 24, 1783 – December 17, 1830) was a Venezuelan military and political leader. Together with José de San Martín, he played a key role in Hispanic America's successful struggle for independence from the Spanish Empire. He is regarded in Hispanic America as a hero, visionary, revolutionary, and liberator. During his lifetime, he led Bolivia, Colombia, Ecuador, Panama, Peru, and Venezuela to independence and helped lay the foundations for democratic ideology in much of Hispanic America. For this reason, in the United States, he is often referred to as the "George Washington of South America."

He was an admirer of both the American Revolution and the French Revolution. He admired Thomas Jefferson and sent his nephew to the University of Virginia which was founded and designed by Jefferson. Bolívar differed, however, in political philosophy from the leaders of the revolution in the United States on two important matters. First of all, he was staunchly anti-slavery despite coming from an area of Spanish Amer-

ica that relied heavily on slave labor. Second, while he was an admirer of the United States, he did not believe that its governmental system could function in Latin America.

By contrast, he referred to Spanish America as having been subject to the "triple yoke of ignorance, tyranny, and vice." If a republic could be established in such a land, in his mind, it would have to make some concessions in terms of liberty. This is shown when Bolívar blamed the fall of the first republic on his subordinates trying to imitate "some ethereal republic" and in the process not paying attention to the gritty political reality of South America.

Following the triumph over the Spanish Monarchy, Bolívar participated in the foundation of the first union of independent nations in Latin America which was named Gran Colombia, and of which he was president from 1819 to 1830.

**Benito Pablo Juárez** (March 21, 1806 – July 18, 1872) was a Zapotec Indian from Oaxaca who served five terms as president of Mexico. He was the first Mexican leader who did not have a military background and also the first full-blooded indigenous national ever to serve as President of Mexico and to lead a country in the Western Hemisphere. He resisted the French occupation, overthrew the Empire, restored the Republic, and used liberal efforts to modernize the country.



Today Benito Juárez is remembered as being a progressive reformer dedicated to democracy, equal rights for his nation's indigenous peoples, lessening the great power that the Roman Catholic Church then held over Mexican politics, and the defense of national sovereignty. The period of his leadership is known in Mexican history as La Reforma (the reform) and constituted a liberal political and social revolution with major institutional consequences: the expropriation of church lands, bringing the army under civilian control, the liquidation of peasant communal land holdings, the separation of church and state in public affairs, and also led to the almost complete disenfranchisement of bishops, priests, nuns and lay brothers.

La Reforma represented the triumph of Mexico's liberal, federalist, anti-clerical, and pro-capitalist forces over the conservative, centralist, corporatist, and theocratic elements that sought to reconstitute a locally-run version of the old colonial system. It replaced a semi-feudal social system with a more market-driven one. March 21 is a day set to commemorate Juárez. This date has become a national holiday in Mexico, which has continued to grow in acceptance within the Mexican Culture.

**Dr. José Rizal** (June 19, 1861 – December 30, 1896) was a Filipino patriot and the most prominent advocate for reforms in the Philippines during the Spanish colonial era. He is considered a national hero of the Philippines, and the anniversary of Rizal's death is commemorated as a Philippine holiday called Rizal Day. Rizal's 1896 military trial and execution made him a martyr of the Philippine Revolution.

The seventh of eleven children born to a wealthy family in the town of Calamba, Laguna, Rizal attended the Ateneo Municipal de Manila, earning a Bachelor of Arts. He enrolled in Medicine, Philosophy, and Letters at the University of Santo Tomas and then traveled alone to Madrid, Spain where he continued his studies at the Universidad Central de Madrid, earning the degree of Licentiate in Medicine. He attended the University of Paris and earned a second doctorate at the University of Heidelberg. Rizal was a polyglot, conversant in at least ten languages. He was a prolific poet, essayist, diarist, correspondent, and novelist whose most famous works were his two novels, *Noli me Tangere* and *El filibusterismo*. These are social commentaries on the Philippines that formed the nucleus of literature that inspired dissent among peaceful reformists and spurred the militancy of armed revolutionaries against the Spanish colonial authorities.

As a political figure, Jose Rizal was the founder of La Liga Filipina, a civic organization that subsequently gave birth to the Katipunan led by Andrés Bonifacio and Emilio Aguinaldo. He was a proponent of institutional reforms by peaceful means rather than by violent revolution. The general consensus among Rizal scholars, however, attributed his martyred death as the catalyst that precipitated the Philippine Revolution.

Moments before his execution by a firing squad of native infantry of the Spanish Army, backed by an insurance force of Spanish troops, the Spanish surgeon general requested to take his pulse; it was normal. Aware of this, the Spanish sergeant in charge of the backup force hushed his men to silence when they began raising '¡vivas!' with the partisan crowd. His last words were those of Je-

sus Christ: “consummatum est”, – it is finished.

He was secretly buried in Pacò Cemetery in Manila with no identification on his grave. His sister Narcisa toured all possible gravesites and found freshly turned earth at the cemetery with guards posted at the gate. Assuming this could be the most likely spot, she made a gift to the caretaker to mark the site “RPJ”, Rizal’s initials in reverse.

**Andrés Bonifacio** (November 30, 1863 – May 10, 1897) was a Filipino nationalist, revolutionary, founder, and leader of the Katipunan movement which sought the independence of the Philippines from Spanish colonial rule and started the Philippine Revolution. The Katipunan was a secret society that sought independence through armed revolt. It was said to have been influenced by Freemasonry through its rituals and organization, and several members aside from Bonifacio were also Freemasons. Within the society, Bonifacio used the pseudonym *May pag-asa* (“There is Hope”).

Despite not finishing formal education, Bonifacio was self-educated. He read books about the French Revolution, biographies of the Presidents of the United States, the colonial penal and civil codes, and novels such as Victor Hugo’s *Les Misérables*, Eugène Sue’s *Le Juif errant* and José Rizal’s *Noli Me Tangere*, and *El filibusterismo*. Bonifacio was a Freemason and a member of the Gran Oriente Español (Spanish Grand Lodge). In 1892 he joined Rizal’s La Liga Filipina (The Philippine League), an organization which called for political reforms in the Spanish government of the Philippines. However, La Liga Filipina disbanded after

one meeting as Rizal was arrested and deported to the town of Dapitan in Mindanao. Bonifacio, Apolinario Mabini and others revived La Liga Filipina in Rizal’s absence. Bonifacio was active at organizing local chapters in Manila. La Liga Filipina contributed moral and financial support to Filipino reformists in Spain.

Before hostilities erupted, Bonifacio reorganized the Katipunan into an open de facto revolutionary government with him as President and Commander-in-chief of the rebel army and the Supreme Council as his cabinet. Shortly thereafter he issued the following general proclamation:

“This manifesto is for all of you. It is absolutely necessary for us to stop at the earliest possible time the nameless oppositions being perpetrated on the sons of the country who are now suffering the brutal punishment and tortures in jails, and because of this, please let all the brethren know that on Saturday, the 29<sup>th</sup> of the current month, the revolution shall commence according to our agreement. For this purpose, it is necessary for all towns to rise simultaneously and attack Manila at the same time. Anybody who obstructs this sacred ideal of the people will be considered a traitor and an enemy except if he is ill or is not physically fit, in which case he shall be tried according to the regulations we have put in force. Mount of Liberty, 28<sup>th</sup> August 1896 - ANDRÉS BONIFACIO”

On December 31, Bonifacio and the Magdalo and Magdiwang leaders held a meeting in Imus. The issue of whether the Katipunan should be replaced by a revolutionary government was brought up by the Magdalo who argued that the Katipunan, as a secret society, should have ceased to exist once the revolution

was underway. Bonifacio and the Magdiwang contended that the Katipunan served as their revolutionary government since it had its own constitution, laws, and provincial and municipal governments. Edilberto Evangelista presented a draft constitution for the proposed government to Bonifacio, but this had earlier been rejected as too similar to the Spanish Maura Law. Upon the event of restructuring, Bonifacio was given *carte blanche* to appoint a committee tasked with setting up a new government. He would also be in charge of this committee. He requested for the minutes of the meeting to establish this authority, but this was never provided.

The rebel leaders held another meeting in a friar estate house in Tejeros on March 22, 1897, on the pretense of more discussion between the Magdalo and Magdiwang but really to settle the issue of leadership of the revolution. Amid insinuations that the Katipunan government was monarchical or dictatorial, Bonifacio maintained that it was republican. According to him, all its members of whatever rank followed the principles of liberty, equality, and fraternity upon which republicanism is founded. He presided over the elections that followed despite his misgivings over the lack of representation by some provinces. Before elections started, he asked that the results be respected by everyone, and all agreed. The Cavite leaders voted their own Emilio Aguinaldo President in absentia, as he was in the battlefield. A later iteration of Aguinaldo's government was inaugurated on June 23, 1899, as the Republica Filipina (Philippine Republic). It is considered the first Republic of the Philippines, the present-day government

of the Philippines being the fifth.

Shortly after this, a party of Aguinaldo's men met with Bonifacio at his camp in Indang. Unaware of the order for his arrest, Bonifacio received them cordially. The next day, Bonzon and Paua attacked Bonifacio's camp. Bonifacio did not fight back himself and ordered his men to hold their fire though shots were nevertheless exchanged. In the crossfire Bonifacio was shot in the arm. Paua stabbed him in the neck and was prevented from striking further by one of Bonifacio's men who offered to be killed instead. One of his brothers, Ciriaco, was shot dead, his other brother, Procopio, was beaten senseless, and his wife, Gregoria, may have been raped by Bonzon.

Bonifacio's party was brought to Naik where he and his surviving brother stood trial, accused of sedition and treason against Aguinaldo's government and conspiring to murder Aguinaldo. The jury was entirely composed of Aguinaldo's men, Bonifacio's defense lawyer himself declared Bonifacio's guilt, and Bonifacio was not allowed to confront the state witness for the charge of conspiracy to murder on the grounds that the latter had been killed in battle, but after the trial, the witness was seen alive with the prosecutors. Bonifacio and his brother were found guilty despite insufficient evidence to prove their alleged guilt and executed.

There are differing accounts of Bonifacio's manner of execution. The commanding officer of the execution party, Lazaro Macapagal, said in two separate accounts that the Bonifacio brothers were shot to death, which is the orthodox interpretation. Macapagal's second account has Bonifacio attempting to escape after his brother is shot, but he is

also killed while running away. Macapagal writes that they buried the brothers in shallow graves dug with bayonets and marked by twigs. However, another account states that after his brother was shot, Bonifacio was stabbed or hacked to death and the bodies of he and his brother left unburied.

**Similarities and Differences**

Each of the revolutionary leaders selected for your consideration was a Freemason. The revolutions they participated in, except for Napoleon, supported variations of democratic government. The events that occurred were always initially caused by poor or oppressive government and concluded with newly established political systems becoming more responsive to the needs of the

people. In all cases, these political revolutions were the major turning points in their country's history and among its people. We will examine the factors that inspired each of the leaders to engage in the act of revolution and then consider briefly two revolutions which were not inspired by Masonic philosophy and their results.

Next month we will take a closer look at the revolutions in which these men were involved.

**To be continued.**

Sir Knight Richard E. James, Ed. D, Ph. D. is Generalissimo of St. Bernard Commandry no. 16 in Saginaw Michigan and works as a clinical psychologist. He can be reached at [rejames1107@yahoo.com](mailto:rejames1107@yahoo.com).

**Grand Encampment**

**Membership Awards**

827 John E. Vines, II  
 Monroe Commandry No. 7  
 Monroe, LA 14-Feb-2011  
 3rd Bronze

828 Ronald C. Hart, Sr.  
 Trinity Commandry No. 44  
 Norwood, OH 17-Feb-2011

829 Eddie M. Wilson  
 Trinity Commandry No. 44  
 Norwood, OH 17-Feb-2011

830 Harold D. Black  
 Fort Wayne Commandry No. 4  
 Fort Wayne, IN 7-Mar-2011



831 Kurt A. Begue  
 Fort Wayne Commandry No. 4  
 Fort Wayne, IN 7-Mar-2011

832 Richard Chargois  
 Payen Commandry No. 4  
 Lafayette, LA 7-Mar-2011

833 William O. Swift, Sr.  
 Trinity Commandry No. 44  
 Norwood, OH 14-Mar-2011



# Beauceant News



Waco Assembly No. 199 welcomed Supreme Worthy President, Mrs. W. Joe Ryland, on February 24, 2011. Dr. Margaret Baier, the Worthy President of Waco Assembly, is the daughter of Past Grand Commander William E. Matyastik.



The Supreme Worthy President, Mrs. W. Joe Ryland, made her official visit to San Angelo Assembly No. 190 on March 1, 2011. Mrs. Kenneth Prescott is the Worthy President.





# Knights at the Bookshelf



By

Sir Knight Thomas Jackson

*The Invisible College, (The Secret History of How Freemasonry Founded the Royal Society)* by Robert Lomas. Published in 2002, 2009 by Transworld Publishers, 61-63 Uxbridge Road, London WS 5SA England.

When I first discovered this book in the Grand Lodge library, I thought it was new writing by Lomas as a follow up book to support *Freemasonry and the Birth of Modern Science* that he had authored. However, *Freemasonry and the Birth of Modern Science* was published in 2003 and *The Invisible College* was first published in 2002. Nonetheless, either book could be used in support of the other.

Lomas has become a prolific writer, and I have written reviews of his books beginning with the *Hiram Key* that he co-authored with Christopher Knight in 1996. I must admit that I have begrudgingly become a fan of his over the years in spite of serious issues with his first books. This does not mean that I have changed my mind concerning his initial writings; it simply means that conclusions he reached in his later writings are far more plausible and far less speculative.

*The invisible College* is composed of almost 500 pages including the end notes, bibliography, timeline, and index and like *Freemasonry and the Birth of Modern Science*, is dedicated to proving the supposition that the Royal Society was created through the efforts of Freemasons and principally those of Robert Moray. It delves much more deeply into specifics leading up to the creation of the Royal Society and those that sustained it to the present time than does *Freemasonry and the Birth of Modern Science*.

He says of Moray, "He is responsible for the remarkable development of scientific innovation that has taken place over the last 400 years" and of *The Invisible College*, "This book is the story of my quest to understand what he did and why he did it and to discover the political, economic, and religious background to the formation of the Royal Society..."

The Royal Society is the oldest and to this day the most prestigious scientific society in the world. It stands alone as the most influential organization that contributed to the dramatic change in public attitudes dominated by religious dogma and political suppression. It ushered in the age of reason and scientific experimentation, replacing superstition and mysticism.

Many writers have speculated over the years that it was the Royal Society that gave birth to Freemasonry. Lomas has offered considerable evidence to support a theory that Freemasonry was responsible for the creation of the Royal Society. If this supposition is correct, then Freemasonry has played an even more vital role in the evolution of modern civilization than we have even dreamed.

According to Lomas, Gresham College was founded on the educational principles of the *Old and Ancient Charges of Freemasonry* and Gresham College was the location



of the creation of the Royal Society. He has been able to provide supportive evidence that many of the original members were Freemasons and that most of them were influential in society if not in the scientific community.

The author once again challenges the United Grand Lodge's position that speculative Freemasonry's origin was in England and not in Scotland. He goes into great detail in qualifying the political motivation that caused this position to have been taken. It is his contention that with the formation of the United Grand Lodge of England, the Duke of Sussex as the Grand Master and also as the President of the Royal Society undertook the suppression of any evidence of Jacobite origins of both bodies along with destroying two potentially embarrassing *Histories of Freemasonry*, one written by Moray and the other by Elias Ashmole.

Lomas has done a commendable job in providing the evidence to support his proposition of Masonic origins to the Royal Society. The amount of research that has been undertaken to write this book is considerable. His conclusions are quite convincing. It remains now for someone with the knowledge and expertise to dispute his findings if they so choose. There remains speculation, but even if the theory of the Masonic creation of the Royal Society proves to be incorrect, this book is worth reading alone for the study of history that it contains.

Due to the similarity of the two books, a more comprehensive understanding might be obtained on the subject (short of reading the books) by reading my review of *Freemasonry and the Birth of Modern Science* published in the November 2003 issue of the *Northern Light*.

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And as they came  
out, they found  
a man of Cyrene,  
Simon by name;  
him they com-  
pelled to bear  
His cross.  
Matthew 27:32

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