



Knight Templar

VOLUME LVII

AUGUST 2011

NUMBER 8

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Knight Templar

Contents

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Guest Message

**W. Bruce Pruitt, Grand Preceptor of the
 Grand College of America,
 Holy Royal Arch Knight Templar Priests..... 4**

Medieval Knighthood Lives in Indiana's Levant Preceptory

Sir Knight Christopher L. Hodapp 10

2012 Knight Templar Pilgrimage 14

Schedule of Department Conferences..... 16

The Royal Arch and the Pathway to the Search for Lost Knowledge

Dr. David Harrison 21

An Investigation of Masonic Inspiration

Sir Knight Richard E. James 25

Knightly News

Selocks Retire From Eye Foundation 29

More Antique Templary Jewelry31, 33

Features

Prelate's Chapel6

In Memoriam.....7

A Chat With The Managing Editor8

Letters to the Editor.....9

Crossword Puzzle Solution from July Issue.....17

Grand Commandery Supplement..... 18

Crossword Puzzle.....20

Recipients of the Membership Jewel27

The Knights Templar Eye Foundation28

Beauceant News.....30

Knights at the Bookshelf.....34

**Address changes or corrections
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 knight templar

Guest Message

Greetings, fellow Sir Knights and ladies of the Grand Encampment. I appreciate the privilege given me by Grand Master Koon to prepare a message for this edition of the *Knight Templar* magazine. He has been very charitable by sharing these pages with leaders of other, related Masonic organizations.

At the time of this writing, I am looking forward to a trip that will undoubtedly be one of the highlights in my term as Grand Preceptor, Holy Royal Arch Knight Templar Priests of the United States. By the time you read this, I will have completed a visit with the fellow Knight Priests of the Grand College of England. Grand High Priest Peter Donnison, Grand Secretary Stephen Priestly, and two others

from England attended our Grand College Assembly in Alexandria during Masonic Week. They graciously invited me to return the visit. This close communication is extremely important as we consider the English Grand College the "origin" of American HRAKTP.

The history of American HRAKTP begins with a record of two meetings of the "Order of High Priesthood." They took place in Providence, Rhode Island on February 21, 1829, and Pawtucket, Rhode Island on Feb 25, 1829. Other references to this order, with varying names, are often found in conjunction with Scottish Rite material. In 1833 one John McDougal emigrated from Manchester, England bringing with him a ritual for the "Jerusalem Tabernacle." This ritual was uncovered in the House of the Temple library, and with it were names of ten Knight Priests from Louisville, Kentucky, initiated from 1839 to 1841. Some few records of activity exist up to about 1887, after which the order seems to have disbanded.

The Order of HRAKTP was reorganized in 1931. Three tabernacles and a Grand College were warranted by Sidney C. Brigham, a prominent New Zealand Mason. Three years later the United States members learned (surprise!) that the order also existed in England. It was then recognized that K.P. Brigham did not actually have the authority to form the order. After a few years of correspondence, full formation and recognition of the American body was finally accomplished. In August 1935, John Allen Brown, the Grand Preceptor, along with the Grand Recorder, visited England. They were then duly initiated with the English ritual, whereby the fully-independent



Grand College of the United States became recognized as a legally constituted High Priestly order.

As of this date, the order is composed of over 2,600 Knight Priests. There are seventy-five Tabernacles in the states plus one in Ontario, Canada, one in the Philippines, and one under dispensation jointly in Portugal and Italy. I anticipate visiting there in the fall to deliver their charter. A Tabernacle in TOGO was chartered by Germany which is a part of the English Grand College. We have a relationship there since their members are Knights of The Grand Encampment of the United States of America. There is also a "Grand Preceptor's Tabernacle A" for Knight Priests who are not a member of another Tabernacle.

The Holy Royal Arch Knight Templar Priests exists to recognize Past Commanders of Commanderies of Knights Templar who have made significant contributions to Templary, to the country, and to society as a whole. A fitting description has been summarized as follows:

"It is an honorary organization with a fine Masonic historical background extending back to the 17th century. It is a recognized part of the invitational groups of the Masonic family mentioned previously. It is one of the highest honors that can be awarded to a York Rite Mason."

Regular membership in a Tabernacle is limited to 33, plus up to 16 Emeritus Members. Officers are: Preceptor, Deputy Preceptor, Seven Pillars, Chaplain, Registrar/Treasurer, Inner Guard, and Outer Guard. Officers of the Grand College follow the same pattern. The Grand Preceptor has the authority to make worthy Past Commanders Knight Priests "by sight" and to form a new Tabernacle upon the request of up to three worthy Past Commanders.

At the present time, the initiation of a new Knight Priest consists of a single ritual ceremony unlike most Masonic bodies. Historically however, quite a few "sets" of degrees have been worked over the years. Records show that there was a group of three degrees, one of five, one of ten, one of sixteen, and one of twenty. A historic ritual compiled by Knight Priests J. R. Shute, II; J. E. Allen; and L. T. Hartsell, Jr., all Knights Grand Commander, and edited by Mathew D. Dupee, Knight Grand Commander, Grand Cross, is a fascinating collection of the 20-degree series. (The titles given above are the honorary ones conferred by the Grand College.)

Our title of Knight Priest is significant and descriptive and is borne with great pride by our members. We feel it recognizes that first, we are Knights, and our origin and allegiance are clearly with the Grand Encampment. In addition, as was true with the Templars of old, we are Priests committed to the priestly role of preserving and promoting the Christian religion. Dedication to Jesus Christ our Savior and Lord must always be the guiding principles of our lives. Although not ordained as professional ministers, our challenge is to minister within Freemasonry, especially in Templary. As the Apostle Paul wrote:

"Therefore, we are ambassadors for Christ, as though God were entreating through us."

God bless you all,

Bruce

knight templar



Prelate's Chapel

by
Rev. Dickie W. Johnson
Chairman of the Committee
on Religious Activities of the
Grand Encampment

The Threshold of Eternity

In the eleventh chapter of the Gospel of John, we find a great story of Jesus raising Lazarus from the dead. The story is familiar to most of us. Word came to Jesus that his friend Lazarus was sick, but when Jesus and the disciples arrived at the home of Mary, Martha, and Lazarus, His friend was dead. Martha ran to meet Jesus saying, "If you had been here my brother would not have died." Jesus said to Martha, "He will rise again." Martha answered, "I know that he will rise in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" After this, Jesus went to the tomb where Lazarus was buried and with a loud voice called him from the grave.

Some say that this story is merely fiction. That Mary and Martha suggested to Jesus that such a miracle would convince even his enemies to believe in Him and that He replied that they would not believe even if Lazarus were to rise from the dead. Some think that this conversation was expanded by tradition into an actual event. But we must remember that John walked beside Jesus and was a witness to this and other miracles! Also, the unbelief of the religious leaders was so aggravated by the raising of Lazarus from the dead that they hastened the final crisis.

If Jesus had been with Lazarus when he became ill, He would probably have healed him rather than let him die. However, Lazarus' death gave Jesus the opportunity to show His power even over death itself. To those who believe in Jesus, death is abolished. It is only a natural process of stepping over the threshold of eternity!

Finally, when Jesus told Martha that He was the resurrection and the life, He also asked her if she could believe this. It is a question for all of us! The great Captain of our salvation has said that if we believe we will see the glory of God! The glory of a God who cares about us and is always there for us each and every moment!

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Died: April 18, 2011



Elmer Leonard Speer
Montana
Grand Commander 1979
Born: May 3, 1922
Died: May 22, 2011

Ronald M. Maslo
New Jersey
Grand Commander 2004
Born: October 13, 1939
Died: June 9, 2011

Frank Woodliff, Jr.
Nevada
Grand Commander 1959
Born: July 13, 1910
Died: April 10, 2010

Robert W. Harrington
Kansas
Grand Commander 2002
Born: June 17, 1926
Died: November 1, 2009

William Spencer Hall
Missouri
Grand Commander 2002
Born: April 27, 1947
Died: May 30, 2011

A Chat With The Managing Editor

Sir Knights, the time has finally come when you can actually sign up to go on a *Knight Templar* magazine pilgrimage to Templar sites. I have been working on this project for the better part of two years, trying to put together a trip for Templars and their ladies to interesting places at a reasonable cost. Information about the trip to Malta, Rhodes, and Athens is on pages 14 and 15 of this issue. I remind you that this is not a fund-raiser and that no one is going free. The purpose is purely to provide a service to our readers. You can sign up on the web or by phone. I hope to see many of you on this trip!

On another subject, I often hear the word “they” used to describe the Grand Lodge, the Grand Commandery, the Grand Encampment, or some other “Grand” body. It’s almost always used in a critical comment. As I grow older (and debatably wiser), it occurs to me that the use of the word “they” in this manner says more about the person speaking than the ones spoken about. It tells me that the one speaking has chosen to be a victim.

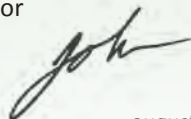
When I was young, I believed that victims were to be pitied, because they had experienced misfortune through no fault of their own, but as I have observed the world for decades, it has become clear to me that most victims are victims of their own choosing. You see, in some ways, it is easier to be a victim, because you have no responsibility in the matter. Whatever has happened has been someone else’s fault, and you are just the “victim.”

So the next time you hear someone use the term “they” in a critical comment about some Grand body or some Grand officer, feel free to ignore them. In order to avoid accountability, these victims are willing to give up all their personal power and influence. Why would you want to pay attention to someone who has done this?

On the other hand, if you catch yourself playing the part of a victim, ask yourself, “How is choosing to be a victim working for me?” I remember a Charlie Brown cartoon where Charlie was going from person to person getting signatures on a document. When asked about the document, he responded, “It absolves me of all responsibility.” That must have been a valuable document to possess. On the other hand, how can there be achievement if there is no accountability? I choose not to be a victim. I don’t need one of those documents – how about you?

Finally, I know that many of you are like me and really enjoy the summertime. Well, enjoy it while it lasts. It is two-thirds gone.

John L. Palmer
Managing Editor





Letters to the Editor



Dear Managing Editor:

I would like to respond to Sir Knight Joe Thornton's letter in the January 2011, edition of the *Knight Templar* magazine in which he takes exception to Sir Knight Noyes' opinion that the Blue Lodge and Chapter Degrees are basically Christian in concept. Sir Knights Thornton and Noyes are entitled to interpret the symbolism and degree work of Masonry any way they want, but I believe Sir Knight Noyes is correct in his opinion for the following reasons:

Someone who is interested in joining Masonry follows the Biblical passage "seek (membership) and ye shall find, ask (for a petition) and it shall be given unto you, knock and the door (to Masonry) shall be opened unto you." The reason a candidate has to believe in a Supreme Being is so the Supreme Being in which the candidate believes can hold the candidate accountable for the Masonic oaths he takes. If a non-Christian took the oaths with Christ as a witness, but did not believe in Christ then the oath would have no meaning to him, which is why Masonry asks if a candidate believes in a supreme being. For this reason an atheist cannot be a Mason.

Furthermore, the Masonic term for God is "The Great Architect of the Universe" which is taken directly from the writings of John Calvin, who was a Christian theologian.

In the Master Mason's degree, the candidate is "raised" by a grip that is another name for Christ.

Anyone who has taken the Mark Master degree should be familiar with a phrase that Christ used to describe Himself which was "the stone that the

builder's rejected." All the way from the Entered Apprentice degree through the Knight Templar degrees, the work centers around Biblical passages that either refer to Christ directly or indirectly. Anyone with a rudimentary understanding of the Bible should be able to see Christ clearly in the degree work. Even the patron saints of Freemasonry, the Holy Saints John of Jerusalem, are John the Baptist and John the Revelator. Both of whom are Christian Masons. One foretold the first coming of Christ, while the second foretells the second coming of Christ.

While discussing Christ's relationship to Eastern Star symbolism and degree work after one of our Star meetings, a Jewish member pointed toward the star and said, "Whose star is that anyway!" Of course we all knew what she meant which was it was Christ's star. So here we have a non-Christian clearly recognizing that a Masonic symbol is Christian and despite that, she remained an active member of our Star Chapter.

If Masons like Brother Thornton want to believe that Masonry is Deist, that is their right, but I think Masonry does itself a disservice when it tries to deny its relationship to Christ, especially when Christ is so clearly recognizable in the symbolism and degree work of Masonry not only to our Christian brothers, but to our non-Christian brothers as well.

Even if Masonry was to admit that its symbolism & degree work is about Christ, it doesn't mean that a non-Christian couldn't join, because Masonry is not a religion.

Sincerely,
Sir Knight Jack Oliver
Saratoga Springs, NY

Medieval Knighthood Lives In Indiana's Levant Preceptory

By

Sir Knight Christopher L. Hodapp, KCT

Blame it on Sir Walter Scott, who helped to usher in the Romantic period in the 1800s with his novel *Ivanhoe*. Or Masonically, go back to Chevalier Michael Ramsay for his oration in 1736 that claimed Freemasonry was brought from the Holy Land by medieval knights. But no matter who's to blame, nothing seems to charge the imagination in boys or men like chainmail, broadswords, and steel helmets.

That was the conclusion of a group of Indiana Knights Templar at Raper Commandery No. 1 in Indianapolis in 2007. The Commandery was named after Reverend William Raper, an Ohio Methodist minister, and is among the most decorated Commanderies in the country for its celebrated drill team. But as with Templary everywhere in the United States, times have changed for Raper No. 1.

Unfortunately, by the turn of the newest century, many young members entering Raper Commandery expressed fading interest in the paramilitary customs of marching in drill teams and rehearsing twelve-man openings. When new members who were not participating were

questioned informally, there was an overriding melancholia in their explanations of why Commandery had not excited their interest. When they thought of knights, they had images of chainmail, broadswords, and steel helmets. Nearly

“Grandpa, are we knights?”

“Do you want to be?”

—*National Treasure*

all mentioned the lack of connection to the medieval order of warrior monks who had inspired the creation of the Masonic Templars in the first place. They had envisioned studying, or at

least hearing about, the crusading orders of knighthood, even if only occasionally. Dull business meetings held no attraction, and guilt-ridden entreaties for joining the drill team cemented the sense for many that Commandery was a place to avoid.

Thus, Levant Preceptory was born. The goal was to create a medieval period degree team for conferring the Order of the Temple, as well as a promotional public face for Indiana Templary. After discussing the concept with the Grand Commander of Indiana at that time, Sir Knight Andrew Jackson, along with the Grand Master of the Grand Encampment, dispensation was given so the group could perform the Order of the Temple in costume.

The decision was specifically made not to seek a charter as a new Commandery but to simply remain informally organized under Raper's existing charter. If it had sought a charter as its own Commandery, the little group would have been required to purchase regulation uniforms, hold business meetings, rehearse openings, and stand regular inspection—the very things many non-participating members had fled from in the first place. The group had no desire to weaken any existing Commanderies by siphoning off members into a brand new and otherwise unneeded one.

As an informal club, Levant has no separate officers, bylaws, dues, regulations, or requirements. Knights are simply expected to provide their own medieval uniforms and equipment, and to know their assigned cast parts in the standard ritual of the Order of the Temple.

While Levant technically operates under Raper No. 1's charter, the group has encouraged participation from Sir Knights from all over Indiana. This was key, as the concept was an unusual one that raised some objections across the state at first. The goal was never to draw dedicated drill team members or active officers away from other Commanderies. Levant was always designed, rather, to provide a very different and unique experience for its participants and for candidates on whom the group conferred the order, as well as to attract Knights who were staying away from other Templar activities. Part of that design was the decision to perform the Order of the Temple no more than twice a year in an effort to keep it a unique event.

Levant's Armorer, Sir Knight Robert Coleman, has a background in medieval period reenactment and renaissance fairs, and provided a wealth of knowledge for



knight templar



outfitting a troupe of knights on a budget. Broadswords (either sharp-edged or blunted), Norman-styled steel helmets, chainmail hauberks, gauntlets and coifs, and other equipment was cobbled together from a wide variety of Internet sources, with a rapidly changing landscape of eBay dealers who come and go.

White tunics made of heavy canvas duck material were hand-sewn by Robert's wife Rebecca, custom fit for the height and girth of each Knight. Tunics are lined with black to absorb the oils and dirt from the mail, so as to not stain the white material. Older or less spry Knights prefer aluminum mail to the steel version, which can weigh considerably more—a real consideration when kneeling, or marching on a hot day in an un-airconditioned tent while wearing up to seventy pounds of steel.

Sir Knight Dale Adams created a set of easily transportable medieval-styled camp chairs, a sturdy altar, and triangular table

for use in non-traditional locations outside of an indoor asylum or lodge room. Sir Knight Coleman provided a medieval tent for conferrals outside, and one such event was appropriately accompanied afterwards by a roast hog feast.

The greatest surprise to most participants is that equipment can be had to fully outfit a medieval knight for as little as \$300, not much more than the cost of a regulation chapeau these days. It is common for Knights who are unable to arrange their schedule for every event to share their equipment with new men entering the group. It is truly a cooperative effort. To date, Knights from nine Indiana Commanderies have taken part in its ritual work.

Levant has attracted attention all around Indiana and has performed in Illinois, with a trip planned to Detroit in 2011. In addition to conferring the Order of the Temple, Sir Knight James Dillman created a public ceremony suitable for non-Masons



world as an active part of the fraternity of Freemasonry.

In addition, the group has appeared in "Templars Last Stand," a documentary produced for Canadian Television by Arcadia Entertainment in Nova Scotia which will air later in 2011 in the United States on the National Geographic Channel.

in which the Knights dramatize the night before the arrest of the order in France in 1307. At its first public presentation for a statewide gathering of DeMolay members and parents on the 700th anniversary of the arrests on October 13, 2007, the enthusiastic audience spent two hours afterwards asking questions, trying on the equipment, and bursting with excitement over seeing Templar Knights assembled as they had always imagined them.

The members of Levant Preceptory have no illusion that what they are doing is a magic bullet solution that will bring a stampede of excited new Knights back to meetings. What works in one



Levant Preceptory Knights have appeared at community events, marched in parades, and are planning an outreach for Indiana Templary at Renaissance fairs. The mission is not to represent modern Masonic Knights Templar as a variation on the Society for Creative Anachronism, but to spread the word that Christian chivalry and knighthood still exist in a modern

Commandery may not work in another. But their model is part of a growing desire to seek innovative ways to stir men's blood and bring them back to the doors of our Commanderies by tapping into the romance of our historic heritage. And it seems to be working.



Sir Knight Christopher L. Hodapp, KCT, is a member of Raper Commandery No. 1 in Indianapolis, Indiana. He is the author of *The Templar Code For Dummies*, and the editor of the *Journal of the Masonic Society*. He can be contacted at hodapp@aol.com.

knight templar

Your invitation to join us on a
Knight Templar Pilgrimage to Greece and Malta
May 8-17, 2012

10 DAY PACKAGE INCLUDES:

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DAY BY DAY ITINERARY

Tuesday, May 08, 2012

Depart New York, JFK for your flight to Valletta, Malta

Wednesday, May 09, 2012

Arrival Malta and transfer to your hotel

Overnight: MALTA

Meals: Welcome Dinner

Thursday, May 10, 2012

Depart hotel with a guide and drive to Valletta - the capital city, a living, working city. The grid of narrow streets houses some of Europe's finest art works, churches and palaces.

Visit to St. John's Co-cathedral and Caravaggio: It was commissioned in 1572 by Grand Master Jean de la Cassière as the conventual church of the Order of the Knights Hospitaller of St. John.

Visit of the Upper Barracca Gardens: From these gardens guests can enjoy unrivalled views across one of the world's largest and deepest natural harbors, Grand Harbour, and over to the three cities.

Visit the Palace state rooms and the Palace Armoury: Dominating Palace Square, the Grand Master's Palace has always been the house of government in Malta, first by the knights, then the British, and now hosts the President's office. The Palace Armoury is one of the most visible and tangible symbols of the past glories of the Sovereign Hospitaller Military Order of Malta (The Knights of St. John).
Lunch in Valletta

After lunch, guests will walk to the Mediterranean Conference Centre: This venue is the former "Sacra Infermeria" of the Order of St. John of Jerusalem, located adjacent to Fort St. Elmo and overlooking the Grand Harbor. It was built by the Knights of St. John in 1574 to serve as a hospital capable of treating 1000 patients. Finally walk to the Malta Experience for a 45 minute multimedia spectacular about Maltese history.

Transfer of group back to hotel. Timings 9AM to 5PM

Overnight: MALTA

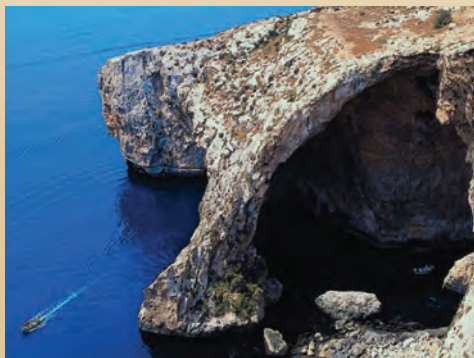
Meals: Breakfast, Lunch

Friday, May 11, 2012

Group departs hotel accompanied by English speaking guide and drives to the three cities of Vittoriosa, Senglea, and and Cospicua, known as Cottonera. This is where the Knights of St. John settled before Valletta was built, leaving a number of treasures in the form of art and architecture. Its waterfront was the main base for the order's galleys and boasts some of the finest harbor architecture found in Mediterranean ports. All three cities carry a second name, an honor which the knights felt should remind mankind of their valor during the 1565 siege.

Enjoy a short walk in Senglea, before stopping in Vittoriosa. See Fort St. Angelo from the outside, which was built around 12th century AD and was the headquarters of the Knights until Valletta was built. In Vittoriosa (better known as Birgu), you will find the residences of many well known Knights.

Visit of the Inquisitor's Palace. It was erected in the 1530s as the civil law courts of the Order of St. John soon after the Knights arrived in Malta. It continued to serve as law courts



until 1571 when the order transferred its headquarters to Valletta after the siege of 1565. Timings 9AM to 1PM
Overnight: MALTA Meals: Breakfast and Farewell Dinner

Saturday, May 12, 2012

Transfer to Malta Airport.
Flight between Malta and Rhodes
Overnight: Rhodes, Greece
Meals: Breakfast, Welcome Dinner in Rhodes

Sunday, May 13, 2012

Depart by coach with official guide, Rhodes half-day tour. Don't miss the three windmills near St. Nicolas Fort, the New Market, the buildings of the Public Administration, the entrance of Mandraki's Harbor, the sub-marine aquarium, and the two deer, where the Colossus of Rhodes is supposed to have stood.

Moving forward to Mount Smith, enjoy several picturesque views of the city and the coast. You have the opportunity to visit the ruins of Appolon's Temple, the open-air antic stadium, as well as the amphitheatre.

The visit ends at one of the doors of the famous Medieval Town of Rhodes, better known as the Old Town, classified as historical monument by UNICCO.

Wander freely through the street of St. John's Knights in front of the archaeological museum and the Palace of the Grand Master. You will be surprised by the number of small shops selling everything, including handmade jewelry, leather, ceramics and rugs, wooden objects, and clothing. Entrance fees for Castello, the Archeological Museum, and the Palace of the Grand Master is included.
Overnight: Rhodes, Greece Meals: Breakfast

Monday, May 14, 2012

Lindos half day: On your arrival in Lindos, you will be captivated by the magnificent view of Lindos Bay, with its traditional houses of a sparkling white surrounded by bright blue and crystalline waters. The stunning beauty of the castle, the Acropolis of Athena Lindia on the top of the hill with its wonderful view, St. Paul's Bay (the apostle arrived in 58 BC), and the pebbled streets of the village fascinate visitors. Visit the acropolis on foot or by a special kind of cab "Taxi Lindos" driven by monkeys (supplementary cost.) Entrance fees for Acropolis of Lindos is included.
Overnight: Rhodes, Greece Meals: Breakfast

Tuesday, May 15, 2012

Transfer from Rhodes to Athens
Overnight: Athens, Greece Meals: Breakfast

Wednesday, May 16, 2012

Half-day tour of Athens: The tour begins with a panoramic drive through the city center of Athens. View Panathenian Stadium, the Presidential Residence, the ruins of the Temple of Zeus and Hadrian's Arch. Visit the Acropolis, the ancient architectural masterpiece built during the Golden Age of Athens. Finally, visit the new Acropolis Museum, built at the base of the monument where many of the original statues from the Acropolis are now displayed.
Overnight: Athens, Greece
Meals: Breakfast, Farewell Dinner in Athens at a local restaurant

Thursday, May 17, 2012

Return flight to JFK-USA

PRELIMINARY RATES

\$3,239* pp dbl + \$160 air taxes

*Based on a projected \$1,590 R/T benchmark group air estimate from JFK including all taxes and current fuel surcharges.

*Based on minimum 20 participants.

CONTACT INFORMATION:

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2011 DEPARTMENT CONFERENCES

Make your plans to attend one of the 2011 Grand Encampment Department Conferences. The format for the 2011 Department Conferences is designed to encourage interaction and participation by all attendees. Information is sent to all Grand Commandery officers and Past Grand Commanders sixty days prior to the conference date. ALL SIR KNIGHTS ARE INVITED AND ENCOURAGED TO ATTEND. Visit the Grand Encampment website for registration information and additional conference details.

Northeastern Department

Connecticut, Maine, Massachusetts/Rhode Island, New Hampshire,
New Jersey, New York, Pennsylvania, and Vermont
Vincent A. Cowie, Right Eminent Department Commander
September 9-10, 2011.....Rocky Hill, Connecticut

South Central Department

Arkansas, Kansas, Louisiana, Missouri, Oklahoma, and Texas
Howard F. Entwistle, Right Eminent Department Commander
September 16-17, 2011.....Kansas City, Missouri

Mid-Atlantic Department

Delaware, District of Columbia, Maryland, North Carolina,
Virginia, and West Virginia
Paul S. Newhall, Right Eminent Department Commander
September 23-24, 2011.....Alexandria, Virginia

Northwestern Department

Alaska, Colorado, Idaho, Montana, Oregon, Washington, and Wyoming
Michael B. Johnson, Right Eminent Department Commander
October 14-15, 2011.....Boise, Idaho

North Central Department

Iowa, Minnesota, Nebraska, North Dakota, and South Dakota
David M. Dryer, Right Eminent Department Commander
October 21-22, 2011.....Des Moines, Iowa

Southwestern Department

Arizona, California, Mexico, Nevada, New Mexico, and Utah
Richard S. Butterfield, Right Eminent Department Commander
October 28-29, 2011.....Phoenix, Arizona

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

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

ACROSS

2. SOAP: double definition
5. SOLID: LIDS anagram + O
8. AUDIOPHILE: AUDI + OPIE around H(igh) & L(ow)
12. (dr)AFT & Lit!
13. RAGDOLL: double definition
16. TEMPLARISM: not clued
17. CAB + LE
18. SHE(phe)RD

DOWN

1. GA + LACTIC
2. SUM: homophone of "some"
3. AIR: double definition
4. POTABLE: POLE around TAB
5. SPY + GLASS
6. LICORICE: IC(h)OR inside LICE ["hearted" is used to mean "heart removed".]
7. DEPLUMED: PLUM inside DEED
9. DO TIME: DOT + I + ME
10. ADO + RN
11. FLESH: double definition
14. XENA: homophone of "seanah" [a planet beyond Pluto has been provisionally named for the TV heroine.]
15. O(ld) + PAL

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>.



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>.

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 St. Paul's, London copyrighted by Kevin Britland.



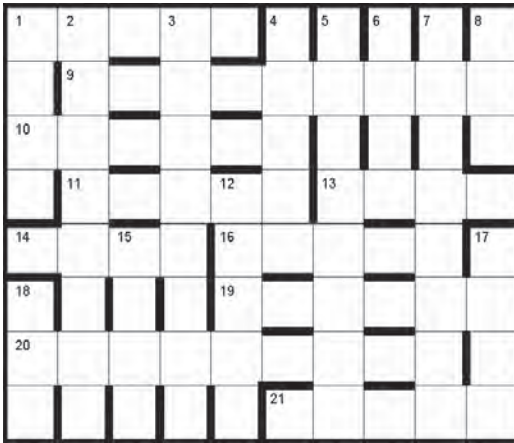


Photo of gothic church interior copyrighted by Antoine Beyeler.

CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



ACROSS

1. A Dracula author's patriarch, before his name was changed (5)
9. Fix up Mother's part with a lot of fuss (9)
10. Star worthy to turn back half a day with Disney sci-fi movie (6)
11. Snake-camp shelter is supporter for vessel walls (5)
13. Australian burrower lost at uterus (4)
14. This leads part-way to emerald, for example (4)
16. Poe as complex pioneering short-story writer (5)
19. Shriner pulled a right for a fight trophy (6)
20. let us follow starving with handy wear (9)
21. Just ruthless, revealing frankness (5)



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.

DOWN

1. Unpeaceful Salem suppressing start of everlasting charity (4)
2. Leader's instrumental section topper (5,3)
3. A greeting wasting time in concert (8)
4. Italian author of Spanish outside pismire (5)
5. Starting to frown, cheesier ends up looking worse (8)
6. Stick who ran for President (4)
7. Most chubby fruit fly, for instance (8)
8. Novel goes in three directions (3)
12. Rank not available to pigpen (5)
15. Rude and crude one left out (4)
17. Principal enemy or angel may be royal (4)
18. Ice, for example, has an eastern image (3)



The Royal Arch

and the Pathway to the Search for Lost Knowledge

Part III of the Series

by

Dr. David Harrison

What is certain is that the Royal Arch story, the re-discovery of the lost word of God hidden among the ruins of the first Temple, was known by the early 1740's. Desaguliers died in 1744, and it is around this time that more evidence of the Royal Arch in practice appears. The earliest record of the Royal Arch in a possible ceremonial context comes from Youghal in Ireland during a public procession on St. John's Day, in the Winter of 1743, when a local newspaper account describes that the Master was preceded by "the Royal Arch carried by two excellent masons,"²⁷ and in 1744, a certain Dr. Fifield Dasigny spoke to an assembly of Masons at York who had gathered under the title of "Royal Arch Masons."²⁸

Oliver had dismissed the importance of "Rite Ancien de Bouillon" and confusingly used it as "evidence" for the Royal Arch as being an "Antient" concoction, suggesting that it was an early attempt at creating a degree. But the manuscript does verify the development of the popular Hiram story of the rediscovery of hidden knowledge in the ruins of the Temple, a story that Desaguliers could have easily influenced, a story that remained unfinished and left open for adaptation. Oliver created a confusing picture of events, linking the Royal Arch

to the Jacobites, and with the Royal Arch being used as a fourth degree by the Antients, he thus produced a Jacobite agenda.

During the period that Oliver was writing about his dubious theory of the origins of the Royal Arch, other Masonic "degrees" were becoming highly fashionable. The Grand Lodge of Mark Master Masons was founded in 1856, the medieval masons marks becoming a popular fascination with Freemasons of the prosperous middle classes who were developing an interest in medieval churches and cathedrals, many of which were being renovated or rebuilt in extravagant Victorian gothic style.²⁹ The foundation of the Mark Grand Lodge has been linked to the increasingly prosperous middle class Freemasons separating themselves socially from the older ruling aristocrats who were held responsible for the disastrous running of the Crimean War.³⁰ It also reveals the desire to form new organizing bodies for further attainable Masonic "degrees," Oliver referring to the fact that during "the building of Solomon's Temple, every Fellowcraft undoubtedly had his own mark, and was therefore a Mark Mason."³¹ This was yet another mysterious Masonic degree which could reveal further secrets, though as with the Royal Arch, the Mark degree had originally

emerged in the eighteenth century.

As the Victorian era progressed, interest in Freemasonry grew, Masonry becoming a conventional culture. The desire for networking combined with the yearning to discover deeper secrets within Masonry resulted in the success of further rituals and degrees such as the Royal Arch and the Mark Master Mason. With thriving trans-Atlantic ports such as Liverpool, where trade with the United States led to established business contacts, Masonic ideas were also being traded, and a glance at the lodges from Liverpool at this time reveals many visiting brethren from ports in the United States, notably New York. There are a number of Masonic graves in cemeteries in Liverpool that display tales of American brethren who had died at sea and received a Masonic burial in Liverpool. Indeed, there was such a close relationship with Liverpool Masonry that a report on a Masonic Ball held in the Town Hall in Liverpool “in aid of the funds of the West Lancashire Masonic Educational Institution” attended by the local Masonic dignitary including the Earl of Zetland and Earl de Grey and Ripon, was featured in the Boston based *Freemasons’ Monthly Magazine* in 1864.³² Further Masonic degrees and rituals soon took hold in the United States and Oliver’s Masonic writings became extremely popular over there.

The desire for further degrees and Masonic mysteries in the United States led to the success of the “Ancient and Accepted Rite” commonly referred to the

“Scottish Rite,” which was nurtured from an obscure Masonic practice in the early 1800’s to a Rite of foremost importance by attorney, Confederate officer, and Freemason Albert Pike. The Scottish Rite enables the Mason to complete thirty-three degrees, each ritual revealing deeper mysteries to the Freemason as he continues his journey to gain the ultimate 33rd degree. Pike received the 4th to the 32nd degree in South Carolina in 1853 from the Masonic writer Dr. Albert G. Mackey, eventually receiving the 33rd degree and becoming the Grand Commander for the Southern Jurisdiction in the United States. The Scottish Rite has its beginnings in the later eighteenth



Above is a photograph of a Masonic gravestone at St. James’ Cemetery, Liverpool revealing the mystical “All-Seeing Eye” above the setsquare and compass. The gravestone tells the story of Captain Charles H. Webb of the Barque St. Lawrence from New York, USA, who was buried in Liverpool by local Freemasons in 1856. Being a Freemason ensured that, no matter where you were in the world, you could always rely on your brethren to help you if needed, especially supplying funds for burial, which, in the nineteenth century, was socially important, a “good send off” being much preferred to the social stigma of a pauper’s burial. The gravestone also gives evidence for the Masonic relationship between New York and Liverpool. Photograph by Marie Shaw from the book *The Genesis of Freemasonry* by David Harrison.

century and like the “Antients,” it has been linked to Jacobite origins. It was Pike however, who reworked and revised the rituals, and by 1872, he published the gargantuan work *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. The Scottish Rite also captured the keen interest of Dr. George Oliver and Dr. Robert Thomas Crucefix in England, and together they helped to form the Supreme Council 33° in 1845, which was warranted by the Northern Jurisdiction in the United States³³

Pike’s work cleverly promoted the Scottish Rite, and though quite a heavy read, it puts forward a tantalizing glimpse of the inner most mysteries of this version of Freemasonry. It discusses Pike’s theories on the degrees, giving “lectures” on each, drawing knowledge from the *Old Testament*, the *Kabala*, and Pythagorean principles, and presents Pike’s in-depth intellect on the secrets and symbolism of Freemasonry, the search for the lost word of God, and the hidden mysteries of nature and science, which according to Pike “was taught to Moses and Pythagoras.”³⁴ The work became widely published and was accessible to all kinds of Freemasons, and though quite in-depth in discussing the lost word of God, he expertly guides the reader through the lectures of thirty-two degrees (the 33rd being the ultimate degree and is only revealed at the end of the physical Masonic journey).

One particular degree, the 13th, is called The Royal Arch of Solomon within the Southern Jurisdiction, and Pike puts forward how “every Masonic Lodge is a temple of religion” and discusses how the Holy of Holies is a cube “by which the ancients presented nature,” describing the Temple as having a “starred” ceiling and

that “every Masonic Lodge represents the universe.”³⁵ In its presentation of the Temple and the search for lost knowledge, the word of God itself, among hidden artifacts, this particular degree bears a resemblance to the Royal Arch ritual of the United Grand Lodge of England, but worked as a separate degree, it is reminiscent of how the Royal Arch was seen by the “Antients.” The 18th degree is called the Rose Croix, its name echoing a romantic connection to the Rosicrucians, the degree becoming of particular interest to Oliver and Crucefix, with Oliver discussing how the Rose Croix was believed to have been practiced by King Arthur and his Knights of the Round Table.³⁶ The Scottish Rite is proof of how Masons desired deeper knowledge about Freemasonry and yearned for more rituals. In this sense the Scottish Rite, and indeed other rituals in Britain, provided a pathway for promotion within the structure of Freemasonry, the society containing intricate organizations of higher orders, creating routes of progression.

The York Rite was also an American Masonic organization, but unlike the Scottish Rite, was an assemblage of Masonic degrees including the Royal Arch, giving the Mason access to a progression of higher degrees such as the Mark Master degree and the chivalric orders of the Knights Templar. The name was inspired by the legend of Edwin who organized the first Grand Lodge of Masons at York in 926 AD. The Ancient York Rite was discussed in detail in *Duncan’s Masonic Ritual and Monitor* which was published in the United States in 1866, Duncan stating the purpose of the work being so that the Mason could “progress from grade to grade.”³⁷ The Royal Arch is alluded to in the York Rite as the seventh

degree, but the version of the Royal Arch presented by Duncan is very similar to the earlier version presented by Carlile in his *Manual of Freemasonry*.

The Royal Arch was also practiced by the rebel Wigan Grand Lodge throughout its existence, the Masonic historian Eustace Beesley putting forward that it was used as a “degree.”³⁸ With the Wigan Grand Lodge being the last practitioners of the “Antients,” they considered the Royal Arch as a fourth degree, separate from the third Master’s degree. Wigan Grand Lodge member James Miller described the installation of Worshipful Master in a lodge, and how “no brother was advanced to the Royal Arch unless he had passed the chair, but the ceremony was performed in the lodge.” Miller also mentioned the “Ceremony of Installation” was “also for the purpose of admission to the Royal Arch,” the ceremony itself being described as a “simple” one.

To be continued next month

End Notes

²⁷ Waite, *New Encyclopaedia of Freemasonry*, Vol. II, p.376.

²⁸ Gould, *History of Freemasonry*, pp.407-8.

²⁹ An excellent example of this Masonic interest in Victorian renovation of churches and Cathedrals was the restoration of Worcester Cathedral, for which Worstershire Masons donated a large sum in 1874. In this year, the local Worcester Freemasons were involved in a procession from the Guildhall to the Cathedral for a service, and the Worstershire Province then paid for a commemorative window to be installed in the North Transept of the Cathedral. A large, three pane stained glass Masonic window to commemorate a certain Brother Joseph Bennett had also been installed in the Cathedral in 1867. See ‘Freemasonry’s 270 years of

Lodges in Worcestershire’ in *Worcester News*, Saturday, 15th of June, 2002, <http://archive.worcesternews.co.uk/2002/6/15/264560.html> [accessed 1st of May, 2009]

³⁰ Andrew Prescott, *Well Marked? Approaches to the History of Mark Masonry*, <http://www.freemasons-freemasonry.com/prescott01.html> [accessed 15th of March, 2009]

³¹ George Oliver, *The Historical Landmarks and other Evidences of Freemasonry: Explained in a Series of Practical Lectures*, (New York: Masonic Publishing and Manufacturing Co., 1867), p.308.

³² Charles W. Moore, Grand Secretary of The Grand Lodge of Massachusetts, ‘Masonic Ball at Liverpool’, in *Freemasons’ Monthly Magazine*, Vol. XXIII, (Boston: printed by Hugh H. Tuttle, 1864), March 1, 1864, No. 5, p.158.

³³ See R.S.E. Sandbach, *Priest and Freemason: The Life of George Oliver*, (Northamptonshire: The Aquarian Press, 1988), p.108-109. For Dr. Crucefix see R.S.E. Sandbach, ‘Robert Thomas Crucefix, 1788-1850’, in *AQC*, Vol 102, (London: Butler & Tanner, 1990), pp.134-163.

³⁴ Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, (NuVision Publications LLC, 2007), p.186.

³⁵ *Ibid.*, pp.187-191.

³⁶ Oliver, *The Origin of the Royal Arch Order of Masonry*, p.4.

³⁷ Malcolm C. Duncan, *Duncan’s Masonic Ritual and Monitor*, (Forgotten Books, 2008), p.1.

³⁸ E.B. Beesley, *The History of the Wigan Grand Lodge*, (Leeds: Manchester Association for Masonic Research, 1920), pp.76-77.

Dr. David Harrison is a history lecturer, having completed his Ph.D. 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 The author can be contacted via the Lewis Masonic website: www.lewisasonic.co.uk

AN INVESTIGATION OF MASONIC INSPIRATION

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

By

Sir Knight Richard E. James

Last month, we looked at some of the world's revolutions that were based on Masonic principles. This month we will take a look at some that were otherwise based.

There are other revolutionaries that contrast with those embracing Masonic ideals which have attempted in some instances to eliminate Masonic and other influences that might compete with their philosophy in order to maintain power. Let's consider these revolutionaries and the revolutions that occurred.

Russian Revolution

Throughout the 19th Century, Russian Czars attempted to westernize and industrialize without also importing French revolutionary ideals. They were mostly unsuccessful, and many Russian liberals called for reform, but the Czars became harsh and oppressive. A rigid social class system added to this problem by denying the majority peasant class most basic rights. The peasant class, composed of both farmers and urban workers, were mostly poor, overworked, and hungry which led them to support liberal ideas that promised better living conditions.

Russia became the first country to base its government on the writings of Karl Marx. By 1922, Lenin and the Communists had taken most of the

Russian Empire, and it became the Soviet Union. Initially, the Communists fulfilled their revolutionary promises by improving basic living conditions and ending Russia's involvement in World War I but ultimately failed to provide a government of equal rights and participation.

Chinese Communist Revolution

After China freed itself from foreign control, the Nationalist Party led by Jiang Jieshi began a war against the Communist Party led by Mao Zedong. China under the Nationalists did little to improve the lives of the people as had been promised. Mao continued to fight against the government and eventually overthrew it in 1949. Mao then setup a government based on communist principles.

Under Mao and the communists, China was transformed from an agricultural society into an industrial society. Mao eliminated the old landlord and business classes and provided free health care for peasants. Mao also instituted reform that made women legally equal to men, although in practice this was never achieved. China was transformed into a one party dictatorship with Mao in total control. Similar to the Soviet Union, China never fulfilled the promises of equality and brotherhood that were originally promised when the revolution began.

Explanation for the phenomena

I have lived and traveled abroad and have been inspired by some of the ideals of these revolutionary thinkers. In the Philippines, for example, many there believe that the events that occurred during the Philippine revolution were authored by Masonic influence. I have demonstrated that the revolutionaries who died for their causes were Masonic brothers who lived by the ideals of our fraternity and authored most of the successful revolutions throughout the world. What were those philosophical ideals? The same as identified in the beginning of the article:

- Be considerate of different religious, social, and political views.
- Uphold and maintain the principles of good government and oppose divisive or degrading influences.
- Practice positive relationships; give and accept help when needed.
- Value the internal qualities of a man over financial success.
- Strive to participate with the fraternity and live a brotherly life.
- Remain good at heart.
- Act with honor and integrity in everything you do.
- Believe in a Supreme Being and keep faith as the center of life.
- Strive to leave the world a better place than when you entered it.

This brings me to my second assertion; there could have been no Masonic conspiracy. First, these revolutionary leaders; although inspired by Masonic philosophy, enlightenment ideals, and the revolutionaries that went before; still had individual differences in the

practice of democracy. Second, most of these revolutionaries, upon overthrowing their oppressors, quickly turned their attention to domestic issues and discouraged international involvement. Third, had a Masonic agenda really existed, why would we wait this long to spring it rather than at the more opportune time when the revolutions ended? Thus, given the fact that we couldn't be clever enough to organize a fraternity capable of overthrowing the whole world on one hand and then foolish enough to not implement our strategy for world domination on the other as these revolutions ended, it is inconceivable that there has ever been any grand Masonic agenda.

The truth is actually more inspiring and far better than any fiction. We were then, and continue to be today, a fraternity of individual choice with the most worthwhile agenda, for each of us to live ideals consistent with Masonry. We should take pride in our fraternity, in all its accomplishments to leave the world a better place, and in those of the revolutionaries who have attempted to live by its principles. After each of these revolutions, constitutions were drafted (most tailored after the *United States Constitution*); political parties and other organizations that divided or abused people were discouraged; banks, laws, and rules of due process were established; and internal structures that would better the lives of the citizens of each nation were developed. To be honest, if we were going to rule the world, would following the philosophy of Masonry be so bad? I will close by calling your attention to a quotation that applies to the revolutionary heroes from our Masonic past and to the potential effects of inspiration on each

of us. It is attributed to the Indian sage and philosopher Patanjali.

“When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds; your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great, and wonderful world. Dormant forces, faculties, and talents become alive, and you discover yourself to be a greater person than you ever dreamed yourself to be.”

References

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Aristotle: Causes of Revolution, Direct Quote

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.

Grand Encampment Membership Awards

838-840 Albert J. Judd, Sr.
Luray Commandry No. 19
Luray, VA 11-Apr-2011
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841 Timothy Mark Liggett
Covert Commandry No. 43
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The Board of Trustees of the Knights Templar Eye Foundation, Inc. is pleased to announce the relocation of the office effective June 27, 2011 to:

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Fax: 214-888-0230

Email: manager@ktef.us

Sir Knight Robert W. Bigley, Office Administrator



august 2011

The Knights Templar Eye Foundation Says Goodbye and Good Luck to the Selocks!

The end of an era came to the Eye Foundation office on June 30th when Jule and Marvin Selock began their second retirement.

Marvin graduated from Sullivan (IL) High School, and earned a Bachelor of Business Administration degree from Western Illinois University and a Master of Business Administration degree from DePaul University, Chicago. He served in the United States Air Force and Army Reserve attaining the rank of Master Sergeant. He retired af-



ter twenty-seven years in the banking industry and became the administrator of the Knights Templar Eye Foundation in 1996.

Jule is also a graduate of Western Illinois University with a Bachelor of Science in Education degree and received her Master of Science in Education degree from Governors State University. She taught Special Education and English in the Homewood, Illinois Junior High School until she retired in 2000, at which time she became active in the Knights Templar Eye Foundation, most recently as the Contributions Coordinator.

The Selocks have two sons who are active in the Masonic Fraternity and three grandchildren. Marvin is active in all bodies of Masonry having served as Grand High Priest and Grand Commander of Illinois. He holds the DeMolay Cross of Honor, Legion of Honor, Order of the Purple Cross, 33rd Degree of the AASR, and the Knight Commander of the Temple.

We wish to thank Jule and Marvin for their many years of dedicated service to the Knights Templar Eye Foundation and wish them a happy, healthy, and long retirement.



Beauceant News

Wichita Assembly No. 8 Celebrates their 90th Birthday.



Wichita Assembly No. 8 turned 90 on March 17, 2010. They were constituted on March 17, 1920. They delayed their celebration until a more relaxed time, when weather conditions were more favorable, and also to coincide with their Friendship Day and Flag Day. The celebration started with a tea-luncheon. The beautifully appointed tea table with a beautiful patriotic centerpiece was laden with every imaginable tea fare. Patriotic decorations were used on all the tables. A butterfly magnet, hand crafted by Mrs. N. L. King, was given to each of their guests. Mrs. Hugh Beeson, Worthy President, presided. Honored guests were Mrs. Richard Brown, Supreme Recorder; Mrs. Jack Gravatt, Supreme Treasurer; and Mrs. Leo Magnuson and Mrs. Sandra Applegate, Supreme Committee Members. There were members from Stillwater and El Dorado Assemblies in attendance and several Sir Knights. The program included a recitation,



“A Tribute to the American Flag,” by Mrs. King, past president of 1961 and a 55 year member, followed by “The Building of the Flag” by The National Sojourners Spirit of ’76; Sir Knight C. Arens, Sir Knight W. White, Sir Knight L. Magnuson, and Mr. L. White. A stated meeting of the assembly followed the luncheon. Mrs. Leo Magnuson was chairman, and Mrs. N. L. King was co-chairman for the celebration.

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To the left, C. F. "Bud" Spaethe, Jr. sends us this photo of his beautiful old Templar fob.

Jack Katlic shares the images below of a Templar fob from his collection. It has diamonds in the crown and sword handles with rubies across the bar above the crown. The inscription reads: "S. S. Yoke Commandery No. 81 PA, L. A. Gardner, Monroe Chapter No. 281 PA."





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Sir Knight Fred Fleming sent us these photos of his compound fob. It has the 32nd degree eagle on one side and the Knight Templar emblem on the back. Opening the double headed eagle, you have the square and compasses inside the cross. On back of the square and compasses and cross is the keystone. What is unusual about this particular fob is that there is nothing Masonic on the back of the center leaf of the cross.

When an old jeweler was asked about the watch fobs, he explained that at the turn of the century (1900), to advance from a jeweler's apprentice, through journeyman, and to Jeweler, you had to produce a detailed and complicated piece of jewelry. As they advanced, many produced bracelets, rings, and other fine one-of-a-kind pieces of jewelry. He said that the compound watch fob became the mark of an expert Jeweler, and each one was different and was produced in order to advance in the craft. Each fob is supposed to contain a portion of the jeweler's art, casting, engraving, enameling, mechanical (hinge and clasp), etching, and coloring. He explained that if you own one of these, you have a one-of-a-kind piece as he said that he had never seen two that were exactly alike, each one being produced as an example of the individual jeweler's art.





Knights



at the Bookshelf

By
Sir Knight John L. Cooper, III, KCT

The Transformation of Freemasonry by Dr. David Harrison, published by Arima Publishing, September 13, 2010, 264 pages, ISBN-10: 1845494377, ISBN-13: 978-1845494377.

Masonic scholarship is well-served by Dr. David Harrison's newest book, *The Transformation of Freemasonry*. Harrison has a Ph.D. in history from the University of Liverpool, which gives him the academic background to produce an accurate history of Freemasonry, and the topic he has chosen, Freemasonry in England and Wales in the early years of the 19th century, is fertile ground for demonstrating his academic credentials as a historian. In addition, it is a very readable book, one that will tell an interesting tale about the evolution of Freemasonry at the lodge level during the important formative years of the new United Grand Lodge of England, which came into existence through the union of the "Ancients" and "Moderns" in 1813.

It has been said that all history is local, and some of the best historical works start with the evidence at hand in a local context and then place it in a larger context to explain the facts obtained through research to the reader. Harrison does this in *Transformation*. He has researched the minutes and membership records of lodges in and around Warrington, England, which is in the historic province of Cheshire. Warrington itself is remembered as the place where Elias Ashmole was made a Mason in 1646. The lodge where this occurred is unknown and was probably an "occasional lodge" convened for the purpose of the initiation of Ashmole and "Col. Mainwaring," as his diary states. However, by the 19th century, there were a number of lodges in and around Warrington, and Harrison uses the records of these lodges to show how the social makeup of Freemasonry changed during the course of the century.

Harrison does a good job of explaining how Freemasonry changes the environment in which it exists, and is, in turn, shaped and changed by that environment. An example which the book explains at some length was the Unlawful Societies Act of 1799. Passed by Parliament in the wake of the French Revolution, the act could potentially have permanently suppressed Freemasonry by outlawing all "secret societies." Masonic influence in Parliament caused Freemasonry to be exempted from the act – except that lodges had to register their members with the government, and

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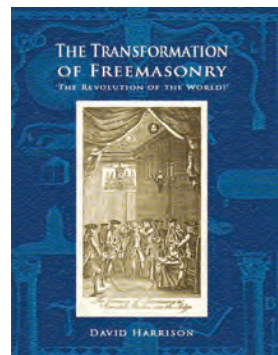
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in turn, lodges had to take responsibility for their members by ensuring that there were no political “radicals” dangerous to the government on their membership rolls. This created a tension in Freemasonry in the early 19th century because of Freemasonry’s commitment to social progress in general and to public education in particular. Harrison tells the story of how the lodges in this study coped with this challenge, and also how the social makeup of lodges changed during this period to become the more benign Freemasonry that characterizes English Freemasonry today rather than the more socially and politically involved Freemasonry on the continent.

The book also tells the story of the abortive “Grand Lodge of Wigan” at Liverpool, the last attempt of the “Ancients” to return to an earlier type of Freemasonry which had been absorbed and superseded after the Union of 1813. It also tells the story of the “Southern Connection” during the American Civil War and Freemasonry in Liverpool for those who may be interested in a Masonic effort to support the Confederacy.

Harrison demonstrates that it is possible to write accurate history while telling a good story along the way. Freemasons who are interested in how Freemasonry is affected by the world in which it exists will enjoy reading *The Transformation of Freemasonry*.

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And they set up over His
head His accusation, written
“This Is The King Of The
Jews.”
Matthew 27:37

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