

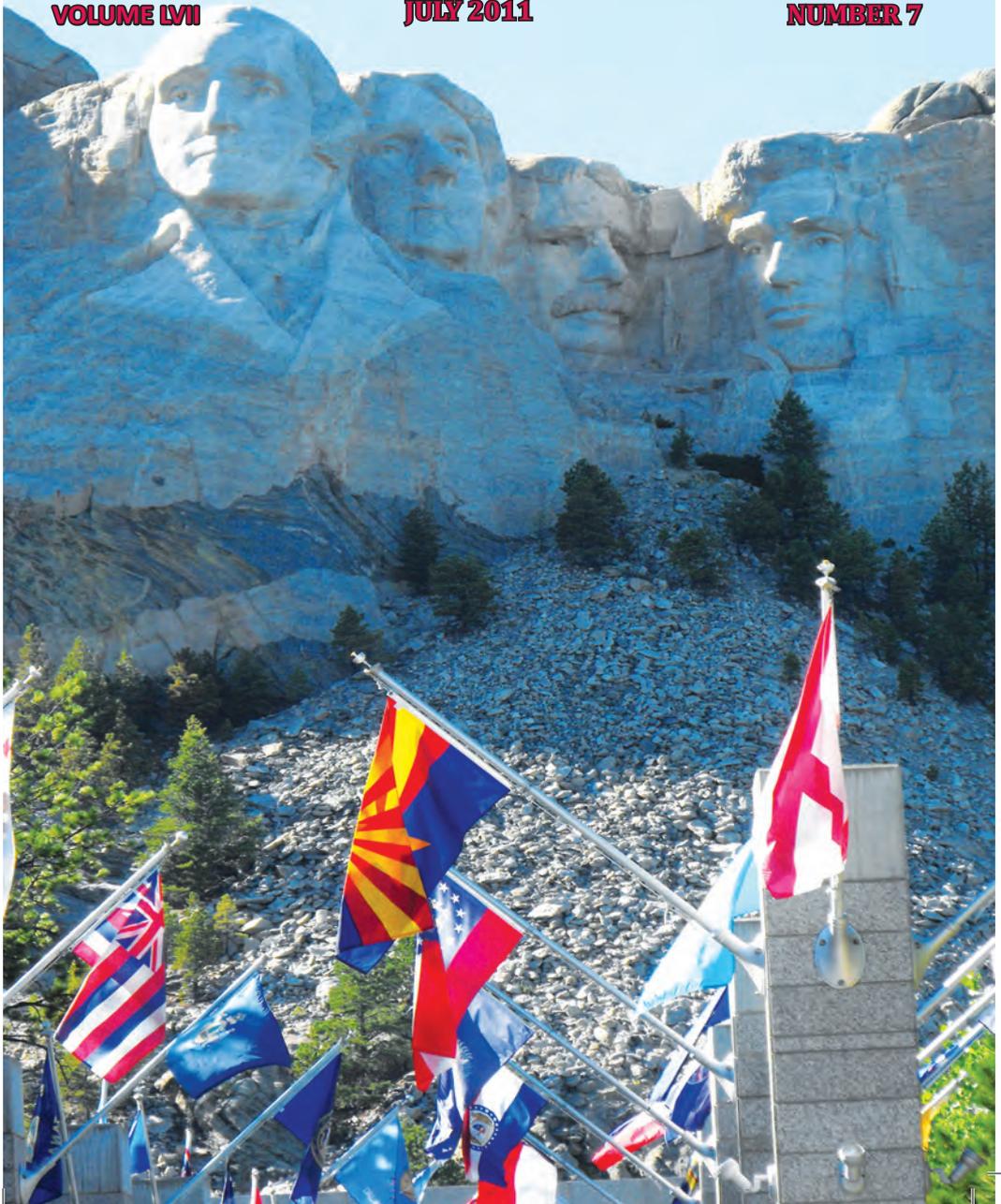
Knight Templar



VOLUME LVII

JULY 2011

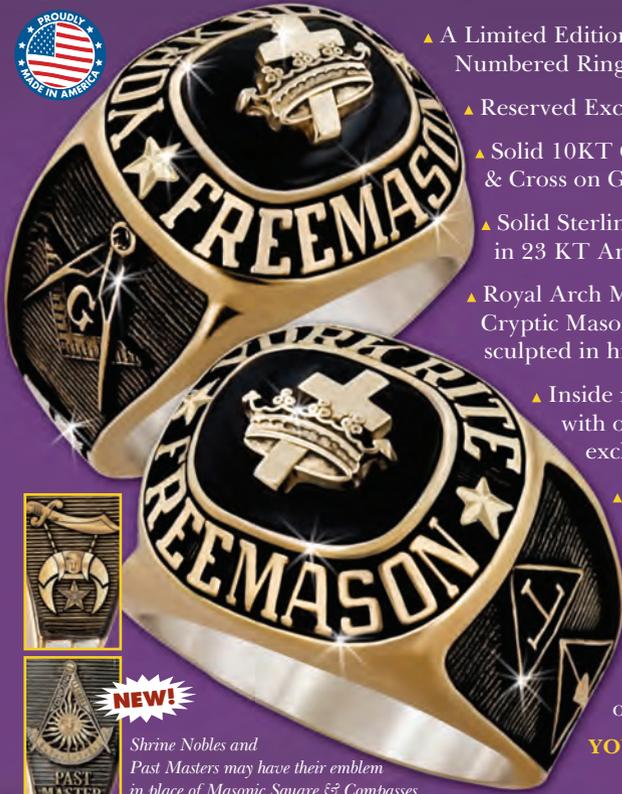
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Knights Templar

Contents

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William H. Koon, II
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Grand Master's Message
Grand Master William H. Koon, II 4

2011 Department Conferences 5

Easter West and East 2011 12

*Knights Templar Magazine Pilgrimage
 to Malta, Rhodes, and Athens*..... 14

**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

The Templars and the Shroud
Sir Knight John L. Palmer 29

Knights Templar Memorabilia 32

**Address changes or corrections
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Features

Prelate's Chapel 6

A Chat With The Managing Editor 8

Letters to the Editor..... 9

The Knights Templar Eye Foundation 16

Crossword Puzzle Solution from June Issue 17

Recipients of the Membership Jewel 17

Grand Commandery Supplement..... 18

Crossword Puzzle..... 20

Letter to the Eye Foundation..... 30

In Memoriam..... 31

Beauceant News..... 33

Knights at the Bookshelf..... 34

Knightly News..... 35

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**Cover Photo of Mount Rushmore
 taken by the editor.**

Grand Master's Message

Fireworks!

The fourth of July has almost become synonymous with fireworks displays. On the evening of Independence Day, one can usually see displays from at least one if not several directions, but was it always that way?

The first Independence Day celebration was in 1777, long before Independence was by any means guaranteed. History tells us that fireworks were a part of that event. For well over two hundred years, Americans have enjoyed fireworks displays as a means of celebrating their independence. What a colorful way to display the thrill of freedom.

Though our struggles for independence have long been over, it is hard for us to imagine what it would be like to live under a dictatorship. We have seen, during the past several months, pictures of those struggling for freedom, and we can't truly comprehend what they endure. What must their struggle be? How have they lived? I daresay if they find their freedom, they too will demonstrate joyously with fireworks.

I have had many opportunities to talk to our Romanian brothers who lived for years under communism, and as they discuss their lives before and talk about their lives today, you can see in their eyes the thrill of freedom. In many ways they relate to us, because they now share our dream, but for them it is fresh and new. They too celebrate with fireworks!

As you enjoy sitting with your family watching the fireworks, I would ask you to say a prayer for those who yearn for freedom and also say a prayer of thanks for the freedoms we enjoy today.

I wish for you and your family a happy 4th of July and an enjoyable summer.

Fraternally,



⚡ *William H. Koon II.*

William H. Koon, II, GCT
Grand Master



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



Prelate's Chapel

by
**Rev. Dickie W. Johnson, PGC of Tennessee
Chairman of the Committee on Religious
Activities of the
Grand Encampment**

The ninth chapter of the Gospel of John records the story of Jesus giving sight to a man that had been blind from birth. Jesus made a mud pack and covered the man's eyes then told him to go bathe in the pool of Siloam. When the man followed the instructions of Jesus, he could see!

This new miracle caused a fresh outburst of hatred against Jesus. Of the six miracles of blindness recorded in the gospels, this is the only case of blindness from birth. Here, we not only see a man's physical blindness healed, but we also see the passage of a soul from darkness into light!

When we notice the different reactions from the people involved, it is quite easy to see others that react that way. I hope that we can also see ourselves when we act that way. The blind man's neighbors were the first to react to this miracle. They asked, "Isn't this the one who used to sit and beg?" Some said that it was indeed him; others said it only looked like him. Sometimes it is easy to be skeptical, especially when someone who has led a bad life makes a dramatic change. We should remember that at first, even the disciples of Jesus doubted the conversion of Paul.

The Pharisees showed disbelief and prejudice. They said, "This man cannot be of God if he healed on the Sabbath." The Pharisees may have been bothered by the popularity of Jesus and his influence on the people more than his healing on the Sabbath. After all, Jesus healed on the Sabbath on at least seven occasions! If we feel that we are better than others, see more glory in our buildings, or see the sins of others much better than ours, we may be similar to the Pharisees. When I look at the Pharisees, it scares me because it's so easy to act like them. After all, they were the religious leaders of Jesus' day.

The blind man's parents were afraid of being put out of the synagogue. The religious leaders had already decided that anyone who believed in Jesus would be put out of the synagogue. Therefore they said, "Let our son speak for himself; he is a grown man." Sometimes it is hard to stand up for something even when we know it is right, especially if we are in the minority.

Finally, we have the response of the one who was given his sight. His reply to the questions was, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!" It is easy to miss the most important thing about this story. What a great miracle Jesus wrought in giving sight to a man blind from birth. But note also that this man not only believed Jesus to be a prophet, but recognized him to be the Messiah and worshiped him! His soul moved from darkness to light!

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A Chat With The Managing Editor

You will notice this month that there are three pages of letters to the editor. Sometimes I get so far behind in publishing them that I need a “catch up” month. I suppose I could trash some of them, but I get the impression that many of you enjoy the letters as much or more than the articles!

On a different subject, we welcome the Knights, their ladies, their families and friends, our widows, and our sisters of the Social Order of the Beauceant to our first *Knight Templar* magazine pilgrimage to ancient Templar sites. We hope that this will become an annual event and that we will be able to travel to many Templar sites during the next few years. See the announcement on page 14.

This is offered strictly as a service to our readers. Neither the Grand Encampment nor the magazine is making anything from this trip. No one will go free, not even the Grand Master or the editor. We have done all that we can to make this trip affordable for as many of our Sir Knights as possible. We have included the ladies in all the activities. We have arranged for a \$100 per person discount for booking early, a 5% discount for paying by check, and a \$25.00 discount if you book on-line. There are a limited number of spaces available.

If you are traveling alone and are looking for someone to travel and room with to avoid paying the single supplement, I will be happy to serve as a point of contact to try to help you connect with someone else in the same situation. Just call or e-mail the office.

The Knights of Malta occupied both Malta and Rhodes at some point in history, and you will remember that Rhodes served as a headquarters for the Templars under Grand Master DeMolay after they had been driven from the Holy Land at Acre. It is believed that the Shroud of Turin may have been kept

in Athens after it was taken from Constantinople. For this reason, we chose these three locations for our first *Knight Templar* magazine pilgrimage. I sincerely hope that a number of you will join us on this exciting and informative trip next May!

In the meantime, I hope that each one of you will enjoy spending time with your families on Independence day, take time to reflect and appreciate all the freedoms we enjoy in this wonderful nation, and thank God for those who sacrificed their very lives that we might live free. Have a great rest of the summer!



A handwritten signature in black ink, appearing to read 'John L. Palmer'. The signature is fluid and cursive, with a prominent 'J' and 'P'.

John L. Palmer
Managing Editor

July 2011



Letters to the Editor



Sir Knight John,

I am writing in regards to a letter in your "Letters to the Editor" section from Michael Elder in the March edition. Mr. Elder is writing in response to a previous letter that you published.

I can only agree with one part of Mr. Elder's letter. If one is in the York Rite and changes their beliefs and is no longer Christian they should leave the Rite, since one of the prerequisites for joining is being a Christian. Everything else in his letter was judgmental, opinionated, and crass.

The writer of the letter that Mr. Elder is responding to never said he was not a Christian anymore. He just had different theological views on what Christians could believe. So, the crux of the argument boils down to what can a Christian believe that makes them Christian. Whose definition of Christian do we use? Can one be a Christian and not believe Christ was an actual flesh and blood person? There are a lot of Christians who hold that belief. Does this mean they are not Christian?

Mr. Elder would have us all use his definition of what makes one a Christian. That seems pretty dogmatic, does it not? I have met plenty of Christians who believe if you do not go to their Church and believe the "Gospel" they preach, you are not Christian. Are Catholics Christian? Are Gnostics Christian? Are Seventh Day Adventists Christian? They certainly believe so, but plenty of evangelical Christians will tell you no they are not and that they will burn in Hell.

Bart D. Ehrman wrote a book called *Lost Christianities*. In his book he explores various sects or forms of Christianity throughout history and the varied beliefs they held about Christ. These groups all believed in the same God and Bible and all used the Bible to justify their various beliefs. Who among us can say they were or were not Christian? Just

knight templar

because someone believes differently than I on Christ, does that make him any less of a Christian? Are they heretics when their view of the Bible does not match my view?

Then Mr. Elder goes on to bash humanists. He said they disregard Christian morals, bash America, want world peace through pacifism, use illegal drugs, and have the morals of dogs. There are plenty of humanists who agree with the basic morals of Christianity, that stealing, killing, cheating, etc. are wrong. With all of the Christian ministers that have been in the news doing wrong sexually or with money, I am not so sure all Christians hold to Christian morals. I also know plenty of Christian ministers who bash America too and say we are a bad evil country. I know one great Christian who wanted peace through pacifism, Martin Luther King, Jr. Is Mr. Elder willing to say that Martin Luther King, Jr. was not a Christian? Are we really to believe that being humanist means you use illegal drugs? He goes over the top with his very judgmental comments about humanists.

Our time and the pages of this magazine would be better spent thinking of ways to show others Christian morals and values and then putting those ideas into action. It does not serve a useful purpose to spend time tearing other people down. If we do that, they will not want to hear the Christian message.

I will start now with an idea. As Christians, let's show others (fellow Christians and humanists) Christ's love so that they will want to come to it and join us.

Brother Knight
Scott A. Horstmeier
Cincinnati, OH

Thanks, Scott. We also need to remember not to tear down Sir Knight Elder. The Ed.



Letters to the Editor



Dear Editor,

I enjoyed your article in this month's *Knight Templar*. As a one year Knight Templar and a five year Mason (3rd year as Secretary of Crusader No. 720), I can tell you that you hit the nail on the head. Being critical with a defeatist attitude scares away potential candidates in the Blue Lodge as well as in the York Rite. When seasoned members, some even wearing the purple of the fraternity, who do not come to lodge or participate in community activities complain to those (sometimes younger) members who do perform the work, it can be frustrating.

If we catch those around us doing something good, you are right, we should pat them on the back. But an even better feeling is the satisfaction you get when you have served those around you, and that might be what these negative Brothers are missing. (Mathew 6: 3-4)

Warmest Regards,

Gus Singleton

Warder - St. Luke's Commandry No. 34



Sir Knight Palmer,

Having been the "devil's advocate" in so many discussions on and in the Fraternity, I need to comment on a comment by Bro. Thomas K. Sturgeon, Grand Master of Pennsylvania's, comment on Brother Tom Jackson's review of Brother S. Brent Morris' book.

The original comment, for clarifi-

cation, is as follows, "It is a book well worth reading, especially by those who have been BLINDED BY THE SUPPOSED NEED OF NUMBERS to justify success."

Bro. Sturgeon seems to think that comment is insulting to those who have worked fervently and diligently to strengthen and grow our Fraternity so it can perpetuate our Masonic values, (read; so that we can claim to make more money, so we can claim to do more and spend more).

I do not mean to have anyone think that I am directly opposed to the fine work that the various and sundry charities that the Fraternity supports through its various bodies do, but it is my contention that is NOT why the original Fraternity was founded.

Throughout the world we have Grand Lodges that are repositories of titled individuals who make a career of the Fraternity and collect remuneration and do nothing to promote the values we allegedly inculcate. I don't wish to paint with too broad a brush, but I see Grand Secretaries drawing 50,000 dollars or more per year who do nothing but feather their own "nest." There are Grand Officers appointing numerous committees who also do nothing. Some hardly meet except at Grand communication or when they are in lodge for introductions. We have lodges that do not even visit each other and can almost be called adverse to other lodges. Each lodge has expenses, and each lodge finds that financially, they need to bring in members for income. Why not just advertise in *Mechanix Illustrated*, "Master Mason degrees twenty five dollars, for a few dollars more a beautiful certificate



Letters to the Editor



signed by the local Grand Master." That will get a lot of members and they will most likely be as good a Mason as these members from "all in one day" and other tricks to increase the dues so that we can give more money to an incompetent Grand body to spend to impress..... WHO!!!!!! Why do we not have Grand Lodge in an edifice that can house numerous lodges, and then the cost can be disbursed throughout many lodges. Fund raisers would be beneficial to the lodges and perhaps or God help us, perhaps the Grand Lodge can give to its constituent lodges, rather than take, take, and take.

In the infancy of the Fraternity we did not have huge Grand Lodge edifices, and multiple lodge buildings in the same geographical area. The members were all friends and brothers and were well known and respected in the community. We did not need the "no Solicitation" rule, because good men just naturally desired to associate with those respected men who wore the "square and compass."

Several years ago Bro. Emory "Smokey" Ferguson of Alabama wrote an article concerning candidates and questioned if we shouldn't be more interested in quality than quantity. I have used excerpts, edited, modifications, and numerous other derivatives from that paper to emphasize the fact that we have substituted quantity for quality, and we are now paying the price for lowering the standards for membership in our wonderful Fraternity.

I actually had a Past Master write me when I was Master of a lodge here with the statement that "the only reason a lodge existed was to make Masons." That,

knight templar

my brother, is scary. We are not going downhill; we are already in the toilet.

Granted we have exceptional individuals who seem to be swimming uphill trying to maintain the integrity and character of our Fraternity. It's a battle that can be won, but they need a great deal more help than they seem to be getting. Cut down and eliminate all these extraneous committees and all other drains on the finances of Grand Lodges. Let constituent lodges meet in the same building if they are within the same geographical area. Everyone doesn't have to be Master at the same time. Most lodges have trouble getting 10-20% of their memberships to meetings. So much can be done to consolidate meetings and have more expansive social activities that will include the families. After all, we all know that if "Momma ain't happy, ain't nobody happy."

I realize that this will not be published, but it is amazing how much release one gets just from the writing.

Fraternally yours,
Robert W. Bruneau

Robert, surprise! I published it. I will say that I am not personally acquainted with any of those lazy Grand Secretaries you mention, and I would point out that the Grand bodies are composed exclusively of their voting delegates. Maybe those delegates are the "incompetent" ones you refer to.

From my perspective, we are not in a toilet but are rising out of a seventy year slump with the help of this new batch of bright young men we are initiating in the old fashioned way.

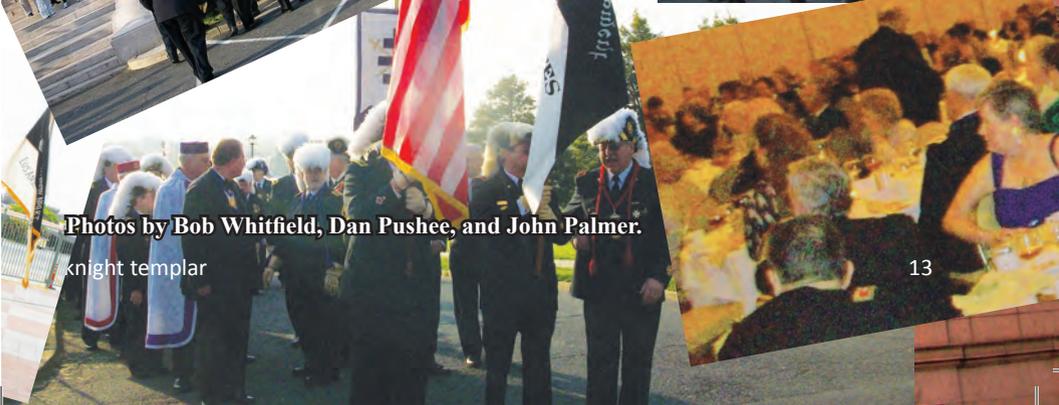
The Ed.

Easter - West



july 2011

and East 2011



Photos by Bob Whitfield, Dan Pushee, and John Palmer.
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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

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60 to 31 days or less prior to departure: 75% of land/cruise services & 100% of air cost
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FUEL SURCHARGES: Airlines and cruise-lines retain the right to adjust prices based upon market price fuel surcharges. In those cases, Gate1 will adjust your invoice accordingly. In order to avoid these potential charges, your entire group must be paid in full and airline tickets issued.

CURRENCY FLUCTUATIONS: All prices are based on current rates of exchange. Your final invoice will reflect any increases resulting from currency fluctuations.



Knights Templar Eye Foundation, Inc.

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

Greetings Sir Knights,

The 43rd Annual Voluntary Campaign for the Knights Templar Eye Foundation closed on May 15, 2011. We are tabulating the results and will report them to you in a future issue. I would like to thank each of you for supporting the work of the Foundation, whether it was through a financial contribution, remembering the Foundation in your estate plan, promoting the Foundation, or organizing and holding a fund-raising event. Every contribution, regardless of the amount, is deeply appreciated.

As we have reported throughout the year, this has been a year of significant change. We reported in the November 2010 issue on the necessity for the difficult decision to move from case processing and direct patient care to focusing our efforts on education and research. Since that time, your Board of Trustees has been moving forward to implement this transition in an orderly fashion. As Knights Templar we can take justifiable pride in our past accomplishments, but we also must look to the future and be proactive in adjusting to the environment in which we operate.

The Board of Trustees met with the Foundation's Scientific Advisory Committee on March 19, 2011, to review the 2011 pediatric ophthalmology research grant applications. The Scientific Advisory Committee is comprised of five medical doctors and five Ph.D.s who specialize in pediatric ophthalmology practice and research. These dedicated individuals take time out from their busy schedules to carefully review and rank the potential of each application. They do this on a volunteer basis, because they believe so strongly in what the Foundation is doing. Each grant is carefully reviewed to assess its potential to ensure that the Foundation is realizing the maximum return on the funds it is investing in pediatric ophthalmologic research.

This year the Advisory Committee recommended that we approve 27 grants totaling \$1,034,883 (several approved grants were for less than the \$40,000 maximum) for scientists conducting research at institutions located throughout the United States. The Board also increased the maximum application amount for the next round of grants, adopted a competitive renewal process whereby an especially promising project may be funded for a subsequent year, authorized pediatric fellowships to train foreign doctors in pediatric ophthalmology, and authorized the design of a specific request for proposal to attract grant applications in certain exceptional areas identified by the committee.

Sir Knights, this is the type of exciting education and research you are furthering.

THANK YOU.

Jeffrey N. Nelson, GCT
Chairman
43rd Annual Campaign

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

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

ACROSS

2. SANCTUARY: SN (tin) around head of ACTUARY
8. DECO + RATING
12. O + NICE
13. SO(m)BER & Lit!
14. CUSHY: homophone of "coo she"
15. LLAMA: pun on "2 Alarmer (fire)"
18. CINCINNATI: homophones for "sin sin" + "natty"
19. YES SAYERS: anagram of AYES + AYES + R(ight)

DOWN

1. ADVOCACY: VOCA(l) inside A + DC + Y(mca)
2. SEWN UP: NEWS anagram + UP
3. N.O.A.(a.) + CHIC [NOACHIC is an old Masonic term for Noah legend once used for 3rd degree, before Hiram Abiff story was developed in 1723.]
4. hidden in (s)CRY(ing)
5. TAO homophone of "dow"
6. AIR BAG: GABRIA(l) reversed
7. Y(ork) G(rand) D(eacon) + (b) RASIL(ia) [more commonly spelled in Roman with a double G.]
9. TWO LINE: 2 + NILE anagram
10. M + IS + H(ebrew) + N(ot) A(vailable) [more commonly spelled in Roman as Mishnah.]
11. DEMITS: TIMED reversed + S(econd)
16. hidden in (a)VIA(tion)
17. A + N(ew) Y(ork)

**Grand Encampment
Membership Awards**



834 Thomas N. Turner
Burnet Commandery No. 113
Burnet, TX 8-Mar-2011

835-836 Byron W. Schull
Richmond Commandery No. 8
Richmond, IN 21-Mar-2011
Original and Bronze Cluster

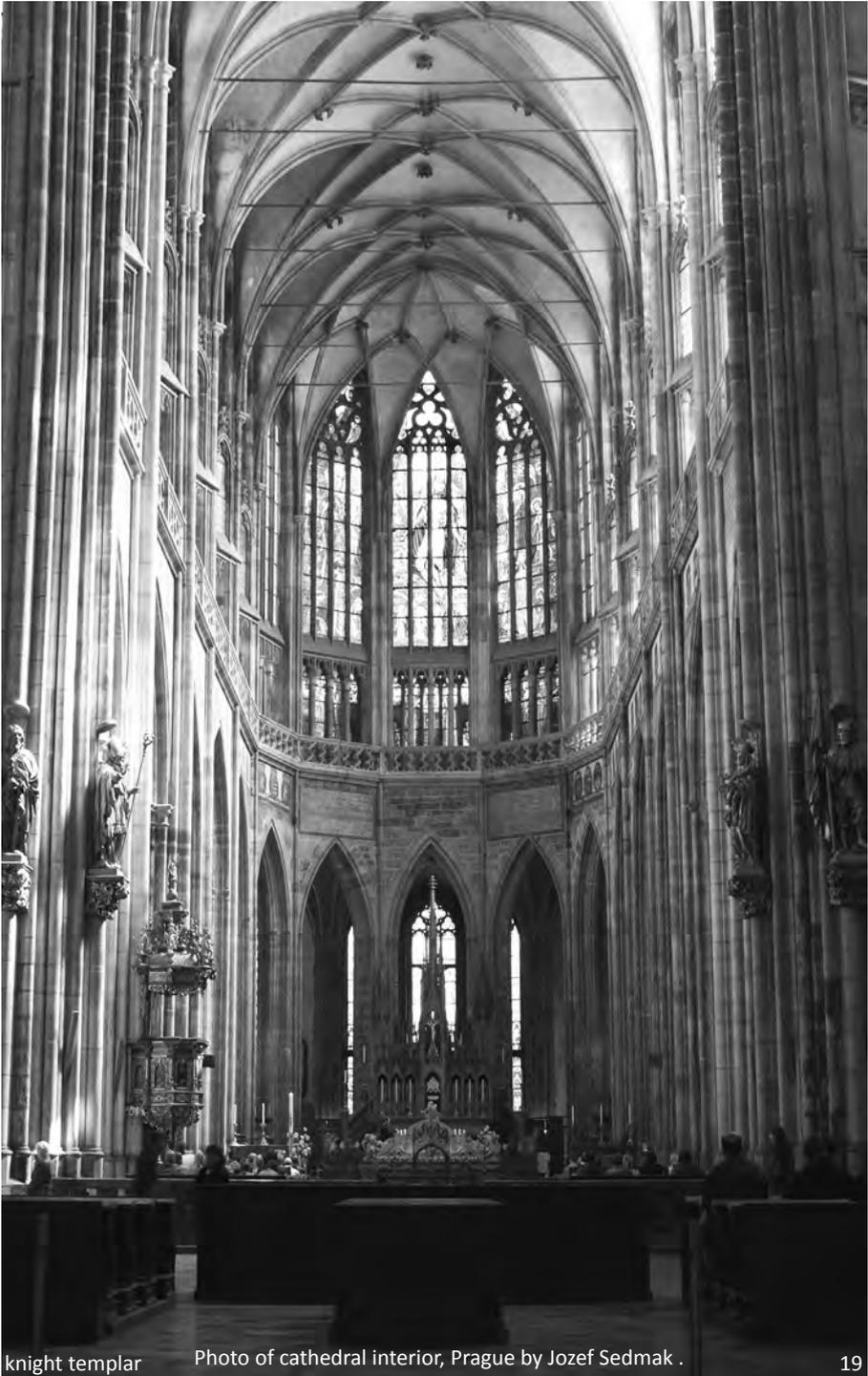
837 Paul W. Friend
Angola Commandery No. 45
Angola, IN 12-Apr-2011
Silver Cluster

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 Sacred Heart, Paris copyrighted by Maroš Markovic.

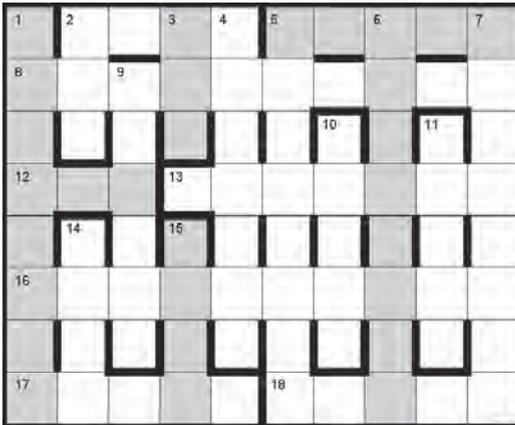




CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



ACROSS

2. Wet bar for TV series (4)
5. No holes in lids rotated around circle (5)
8. German car Opie took high and low while he enjoyed the radio and CD player (10)
12. Back-draft! (3)
13. Pussycat Ann or Andy (7)
17. Driver's compartment pulled the French tow-rope (5)
18. Shepherd fragments of broken pottery piece (5)

DOWN

1. Georgia's milk had vast influence (8)
2. Some taken in the all-together (3)
3. Raid type is mostly nitrogen (3)
4. Pole has tab fit to drink (7)
5. Bond's martini holder could telescope (8)
6. Black-hearted ichor found in lice (8)
7. It was a plum, indeed, when a knight doffed his chapeau (8)
9. Sentenced to jail for a period myself - twice! (2,4)
10. Medical professional followed disturbance to put-on (5)
11. Tan-colored meat (5)
14. "At sea? Nah, I've heard she's in the Kupier Belt" (4)
15. Old friend's a gem (4)

Note: The shaded blocks in this grid symbolize the unclued word at 16 across.

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>.

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.

The Royal Arch

and the Pathway to the Search for Lost Knowledge

part II of the series

by

Dr. David Harrison

Masonic historian, Dr. George Oliver, writing in the 1850's, had suggested that the Royal Arch was purely an "Antient" Grand Lodge invention, inspired by Jacobite Freemasons in France and brought over to England by Chevalier Ramsay. Oliver rather confusingly put forward that the Modern's had not properly practiced the Royal Arch until the 1770's:

"The introduction of the Royal Arch degree into the modern system could not be earlier than the dedication of Freemasons Hall in 1776."⁹

Oliver was a prolific Masonic writer in the nineteenth century though he was never far from criticism, his views bringing him into conflict with the Grand Master of the United Grand Lodge of England, the Duke of Sussex. Oliver's confusing views on the origin of the Royal Arch have been well and truly criticised over the years, an example being the Masonic historian Leon Hyneman who politely sums up Oliver's misinterpretations:

"Dr. Oliver [wrote] in his 'Account of the Schism' in England and his elaborate letters on the 'Origins of the English Royal Arch' with seemingly the best inten-

tions to be unbiased in writing to his friend and reverend brother, Dr. Crucifix, yet he wrote as if trammelled and confined in his range of thought to views in accord with all his other Masonic writings."¹⁰

There had been a Grand Chapter of England formed in London under the authority of Lord Blaney in 1766, Blaney having previously served as Grand Master of the Moderns. From this governing body, many Royal Arch Chapters soon emerged all over England, Wales, and even several in Scotland.¹¹ Thus the Moderns were as keen on practicing the Royal Arch as their Ancient counterparts.

Oliver's Jacobite culprit for the creation of the Royal Arch degree was an associate of Desaguliers' named Chevalier Ramsay. Andrew Michael Ramsay had been granted the rather exalted title of Chevalier of the neo-Chivalric Order of St. Lazarus by the Duke of Orleans while in France. Ramsay was a Scottish Jacobite who had gone to France, tutoring the sons of aristocrats, and when in London in 1730, he entered Desaguliers' prestigious Horn Tavern Lodge. In his "Oration" to the Paris Grand Lodge in 1737, Ramsay presented that Freemasonry was originally linked with the crusaders

and the chivalric orders, and after being preserved in the British Isles, it was thus passing to France. There is no historical evidence for what Ramsay put forward in his address in 1737 regarding a link to the crusaders or chivalric orders, but it does reveal that he desired a noble and chivalric origin for Freemasonry. Ramsay was an idealist, and the oration was a presentation of his ideal of Freemasonry, that its principles and values should reflect the romantic chivalrous attitudes of the medieval Knights. Though Ramsay did not set out plans for new Masonic orders in his oration, he certainly inspired them with his ideals of virtuous principles that were reflected in his romantic views of medieval crusader chivalry, and as aristocrats became increasingly interested in Freemasonry, exotic degrees and rituals with romantic chivalric themes would certainly appeal.¹²

Oliver's views that the Royal Arch was an ancient Jacobite creation had some support at the time, and in a feature entitled "The Antiquity of The Royal Arch" in the *Freemasons Magazine and Masonic Mirror* dated January 1868, his theory was discussed again:

"...it is clear that Dermott and his associates extended the second part of the third degree until they made it a fourth degree and gave it the name of the Royal Arch. The fact is also clear to me, and to my mind quite conclusive that the English Royal Arch – as a degree or in name – did not exist before 1740."¹³

Lawrence Dermott had been the spiritual leader of the Ancients, founding the

successful "Antient" Grand Lodge in 1751, though there had been earlier references to the Royal Arch by the Premier or Modern Grand Lodge which had been founded in 1717. Desaguliers' associate, James Anderson, when writing the first edition of the *Constitutions* in 1723, writes about the "Arch," saying it was the cement of brotherhood preserved "so that the whole body resembles a well-built arch."¹⁴ In this respect, the "Arch" symbolized strength, not just within architecture but within the society of Freemasonry.

The writer of the feature in the *Freemasons Magazine and Masonic Mirror* was sternly taking the official line that the Royal Arch was the "completion" of the third degree, being its "second part," referring to Dr. Oliver's *Origin of the Royal Arch Order of Masonry*, a new edition of which had been published the previous year. The writer, who praised Oliver as "the greatest modern light of Freemasonry," also discussed Oliver's theory on the mysterious "Rite Ancien de Bouillon" manuscript,¹⁵ of which, he stated, had displayed the first "faint glimmerings" of the Royal Arch ritual, "styled by its fabricators as the fourth degree" being "designed by the brethren who seceded from the Constitutional Grand Lodge (the Moderns) in 1739."¹⁶ Oliver had discussed this secession of the Ancients in 1739 in his work, *A Dictionary of Symbolic Masonry*, this date fitting his theory of the Ancients creating the Royal Arch soon after:

"In the year 1739 a few brethren, having violated the laws of Masonry, were expelled from the Grand Lodge...they appropriated to themselves the exclusive and honourable title of Ancient Masons."¹⁷

Although the Ancient Grand Lodge was officially founded in 1751 by Lawrence Dermott, there had been an incident of “irregular Making of Masons” by certain brethren reported in the minutes of the Premier/Modern Grand Lodge in 1739,¹⁸ and the Grand Lodge faced increasing ridicule and criticism throughout the early 1740’s with “Mock Masonry.”¹⁹ Oliver omitted the official “Antient” Grand Lodge foundation date of 1751 from his discussion on the Ancients, again presenting a confusing picture. The ritual displayed in the “Rite Ancien de Bouillon,” which Oliver dismissed as “unsatisfactory jumble,” has also been described as a “deviant ritual,” and though dated to 1740, it largely presented a different version of the Hiram legend which makes up the third degree ritual. However, what the “Rite Ancien de Bouillon” also reveals is the way writers were experimenting with the Hiram legend at this early stage, introducing different versions of the legend and emphasising the search for the divine lost word.²⁰

The mysterious “Rite Ancien de Bouillon” puts forward a very early mention of the golden plate which appears in the Royal Arch ritual as displaying the lost word, and like the Royal Arch ritual, it also mentions Newtonian terminology with the word “meridian”:

“...when we retired from labour to refreshment, at High Meridian...”²¹

Oliver recited the origin of the gold plate as put forward by the “Rite Ancien de Bouillon” in his *Origin of the Royal Arch Order of Masonry*:

“We permitted our lamented Brother, after casting the two pillars

knight templar

of the porch, to engrave the mysterious word upon a plate of gold within the cabalistic figure of our signet, and to wear it as a mark of our royal favour and good will.”²²

A ceremony of finding the golden “medal” on the corpse of the master then took place, with the description of the “medal” revealing a “double triangle enclosed within a circle and the Tetragrammation in the center. The medal was then placed upon the Holy Bible.”²³ Oliver discusses how the mysterious word would have been forever lost if not recovered as “if it had fallen into improper hands, they might have prized it for its metallic value” and not “its symbolic worth.”²⁴

A similar manuscript displaying the confessions of Freemason John Coustos, made before the Portuguese Inquisition on the 21st of May, 1743, also puts forward an early reference to the gold plate of the Royal Arch, when Coustos, who had been a member of a London lodge, stated that:

“when the destruction of the famous Temple of Solomon took place, there was found below the first stone a tablet of bronze upon which was engraved the following word, JEHOVAH, which means GOD.”²⁵

John Coustos had been made a Freemason in London, but after moving to Lisbon, Portugal where he had founded a lodge, he had been arrested and tortured by the Inquisition. Coustos survived the numerous tortures, and in 1744, he was finally released, going on to write an account of his sufferings.²⁶

To be continued next month.

End Notes

⁹ Oliver, 'Origin of the Royal Arch Degree', *The American Freemason Magazine*, p.219.

¹⁰ Leon Hyneman, *Freemasonry in England from 1567 to 1813*, (Montana: Kessinger Publishing, 2003), p.14. See also R.S.E. Sandbach, *Priest and Freemason: The Life of George Oliver*, (Northamptonshire: The Aquarian Press, 1988), p.99. For Dr. Crucefix see R.S.E. Sandbach, 'Robert Thomas Crucefix, 1788-1850', in *AQC*, Vol. 102, (London: Butler & Tanner, 1990), pp.134-163.

¹¹ Robert Currie, *Early Royal Arch Chapters in the South of Scotland*, <http://www.lodgehope337.org.uk/lectures/rcurrie%20L1.PDF> [accessed 15th of March, 2009]

¹² See L.A. Seemungal, 'The Rise of Additional Degrees' in *AQC*, Vol. 84, (York: Ben Johnson & Co., 1971), pp.307-312.

¹³ 'The Antiquity of The Royal Arch' in the *Freemasons Magazine and Masonic Mirror*, January 1868.

¹⁴ James Anderson, *The Constitutions of The Free-Masons*, (London: Senex, 1723), p.48.

¹⁵ The 'Rite Ancien de Bouillon' has mysterious origins, but Oliver put forward that it had links to Ramsay, possibly from him being on good terms with a noble family who pretended descent from the Crusader Godfrey de Bouillon. See George Oliver, *The Origin of the Royal Arch Order of Masonry*, (London: Bro. Richard Spencer, 1867), p.31.

¹⁶ 'The Antiquity of The Royal Arch' in the *Freemasons Magazine and Masonic Mirror*, January 1868.

¹⁷ George Oliver, *A Dictionary of Symbolic Masonry including The Royal Arch Degree*, (London: Richard Spencer, 1853), p.21.

¹⁸ James Anderson, *The Constitutions of The Antient and Honourable Fraternity of Free and Accepted Masons*, (London: J. Scott, 1756), pp.228-229.

¹⁹ Harrison, *The Genesis of Freemasonry*, pp.180-181.

²⁰ See Joannes A.M. Snoek, *The Evolution*

of the Hiramic Legend in England and France, (2003), <http://www.scottishrite.org/what/educ/heredom/articles/vol11-snoek.pdf> [accessed 8th of June, 2009]

²¹ Oliver, *The Origin of the Royal Arch Order of Masonry*, p.91.

²² *Ibid.*, p.92-93.

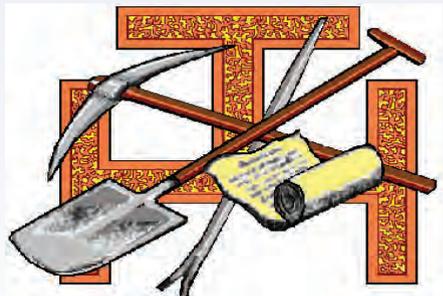
²³ *Ibid.*, p.93.

²⁴ *Ibid.*

²⁵ See Joannes A.M. Snoek, *The Evolution of the Hiramic Legend in England and France*, (2003), p.31, <http://www.scottishrite.org/what/educ/heredom/articles/vol11-snoek.pdf> [accessed 8th of June, 2009]. See also John Coustos: Confession of 21 March 1743, in S. Vatcher, 'John Coustos and the Portuguese Inquisition', *AQC*, Vol. 81 (1968), pp.50-51.

²⁶ John Coustos had been initiated into Freemasonry in London in 1730, and was a member of Lodge No. 75, held at the Rainbow Coffee House, London. Also see John Coustos, *The Sufferings of John Coustos for Free-Masonry And For His Refusing to Turn Roman Catholic in the Inquisition at Lisbon*, (London: W. Strahan, 1746).

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 second 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 revolutionary figures. This month we will continue to take a look at the revolutions in which they were involved.

American Revolution

There are several factors which contributed to the American Revolution. The main ones identified by historians are:

- **The effects of the French and Indian War:** The war, although won by the British and their allies, stressed their finances and plunged them into debt. In their effort to alleviate these burdens, they began exploring options for raising revenues.
- **The proclamation of 1763:** King George III made a proclamation that prohibited American colonists from settling west of the Appalachian Mountains to stabilize relations with the American Indians who fought with the French and to reduce the cost of colonial defense. It was met with outrage as many colonists had purchased land or possessed land grants there.
- **The rise of liberalism and enlightenment ideals:** Many of the founding fathers had contact with enlightenment philosophers such as John Locke and his "social contract." Many of these men, as Masons, be-

lieved in such philosophical principles as that all men are created equal, that there is no divine right of kings, and that wicked laws should be disobeyed. However it occurred, these philosophies were brought to the masses.

- **The Navigation Acts and Writs of Assistance:** Operating on mercantilism philosophy, these acts required that all trade between British territories be carried on using British ships going through British ports to insure that taxes were paid. To increase revenue for the British, they cracked down on American smugglers, giving custom officials writs which permitted them to search warehouses, homes, and ships as they saw fit.
- **New taxes and boycotts:** As the British government assessed methods for generating funds, it was decided to levy new taxes on the colonies with the goal of offsetting some of the cost for their defense. The passage of the *Sugar Act* led to outcries from colonial leaders who claimed taxation without representation, as they had no members of Parliament to represent their interests. Parliament also passed the *Stamp Act* which called for tax stamps to be placed on all paper goods sold in the colonies.

- **Townshend Acts and the Boston Massacre:** The *Townsend Acts* placed import duties on commodities such as lead, paper, paint, glass, and tea. Over a three year period, boycotts and protests continued in the colonies. These came to a head when angry colonists began throwing snowballs and rocks at British troops guarding the Customs House in Boston. In the commotion, British troops opened fire on the mob, killing three.
- **The Tea Act and Boston Tea Party:** Parliament passed the *Tea Act* with the goal of aiding the struggling British East India Company. Under the new legislation, the company would be permitted to sell tea directly to the colonies without the additional cost. As a result, tea prices in America would be reduced with only the Townshend tea duty assessed. Aware that this was an attempt by Parliament to break the colonial boycott of British goods, groups such as the Sons of Liberty spoke out against the act. Rallying the populace, the members of the Sons of Liberty dressed as Native Americans and boarded the ships on the night of December 16. Carefully avoiding damaging other property, the “raiders” tossed 342 chests of tea into Boston Harbor. A direct affront to British authority, the “Boston Tea Party” forced Parliament to take action against the colonies.
- **The “Coercive and Intolerable” acts:** In response to the colonial attack on the tea ships, Parliament passed a series of punitive laws. The first of these, the *Boston Port Act*, closed Boston to shipping until the East

India Company had been repaid for the destroyed tea. This was followed by the *Massachusetts Government Act* which allowed the Crown to appoint most positions in the Massachusetts colonial government. Supporting this was the *Administration of Justice Act* which permitted the Royal Governor to move the trials of accused royal officials to another colony or to Britain if a fair trial was unobtainable in Massachusetts. Along with these new laws, a new *Quartering Act* was enacted which allowed British troops to use unoccupied buildings as quarters when in the colonies.

Needless to say, there were thirteen colonies in North America that were not happy over their lack of representation in Parliament and what they perceived as injustices and over taxing. Their beliefs resulted in a period of protests and demonstrations and a *Declaration of Independence* on July 4th, 1776. War followed, and the Americans emerged victorious. The effect of all this was the American republic based on enlightenment and Masonic ideals which became a symbol of freedom in Europe, Latin America, and the Philippines. *The United States Constitution* became a model for liberal government, and the American Revolution’s success inspired others to revolt against their governments.

The French Revolution

The French Revolution had political, social, and economic causes. Politically, France suffered under an absolute monarchy, and most people were denied basic rights or a say in their government. Socially, France was divided among

three classes or “estates.” The 3rd Estate which constituted 98% of the population had the fewest rights, the least amount of land, and the heaviest tax burden. Economically, France faced a severe financial crisis due to overspending. Louis XVI, his ministers, and the French nobility had become immensely unpopular. This was a consequence of the fact that peasants were burdened with ruinously high taxes levied to support wealthy aristocrats and their sumptuous, often gluttonous, lifestyles.

- The fall of the nobility in France may be blamed, in part, on its own rigidity. Aristocrats were confronted by the rising ambitions of the merchants, tradesmen, and prosperous farmers who were allied with aggrieved peasants, wage-earners, and intellectuals influenced by the ideas of enlightenment philosophers and Masonic ideals.
- The French absorbed the ideas of equality and freedom of the individual as presented by philosophers and social theorists of the age. The American Revolution demonstrated that it was plausible for enlightenment ideas about how a government should be organized to actually be put into practice. American diplomats like Benjamin Franklin and Thomas Jefferson had lived in France and associated freely with members of the French intellectual class. Further, contact between American revolutionaries and French troops who served as anti-British mercenaries in North America helped spread revolutionary ideals to the French people. As a result, many of the French began

to attack the undemocratic nature of their own government, push for freedom of speech, challenge the Roman Catholic Church, and decry the prerogatives of the nobles.

The French Revolution provided another example to other nations, especially in Latin America. The democratic ideas of liberty, equality, and fraternity were spread across Europe. The growing middle class asserted its power and came to dominate politics throughout Europe as limitations were placed on existing monarchs or as they were ousted in favor of other forms of government.

Revolution in Latin America and the Philippines

The main causes of the Latin American and the Philippine revolutions seem to be enlightenment and Masonic ideas, the examples of the American and French Revolutions, and the basic inequalities present in their societies. By the beginning of the 19th century, many wealthy landowners in Latin America and the Philippines were tired of being controlled by the Europeans. These landowners enlisted the support of the lower classes in an attempt to gain their independence. How did these revolutions occur? Here are some of the essential points.

- **There was no respect for indigenous populations:** By the late eighteenth century, the Spanish colonies had a thriving class of men and women of mixed European ancestry born in Latin America, Mexico, and the Philippines. Spain nevertheless appointed mostly native-born Spaniards to important positions in co-

lonial administration. This irritated the influential native born people who correctly felt that they were being ignored.

- **There was no free trade:** The Spanish Empire exploited the resources and produced many goods at the expense of the indigenous populations. Trade was allowed only with Spain and at rates advantageous for Spanish merchants.
- **Other revolutions:** Latin America and the Philippines could look to other nations to see revolutions and their results. Some were a positive influence, and the American Revolution was seen by many as a good example of colonies throwing off European rule and replacing it with a more fair and democratic society. Later, some constitutions of new republics borrowed heavily from the *United States Constitution*.
- **Nationals, not Spaniards:** There was a growing sense in Spain's colonies of being different from Spain. These differences were cultural and often took the form of great pride in the region that a particular group belonged to. By the end of the eighteenth century, the indigenous people were identifying with their own national cultures. Meanwhile, Spanish officials consistently treated them with disdain, imprisonment, and at times even death, further widening the social gap between them.
- **Racism:** While Spain was racially "pure" in the sense that the Moors, Jews, Gypsies, and other ethnic groups had been kicked out centuries before, the populations of the colonies were a combination of Eu-

ropeans, native, and mixed peoples. The highly racist colonial society was extremely sensitive to minute percentages of blood. Your status in society could be determined by how many 64^{ths} of Spanish heritage you had. Their independence was a foregone conclusion as soon as they began thinking of themselves as nationals and the Spaniards as something different from themselves.

This set of revolutions led by our Masonic brothers who were at least holding to the principles of Masonic philosophy were largely successful in gaining independence from Europe, but they struggled to address some of the social class problems that still existed which lead to over a century of continued problems with revolutions, military coups, and foreign control dominating their politics. However, it should be noted that these governments largely continue to be democratic and that Masonic ideals and philosophy continue to inspire and motivate many within the fraternity.

Next month, we will contrast these revolutions with some that were founded on other ideals.

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.



july 2011

The Templars and the Shroud

The Mystery Unfolds

The last in a series exploring the Shroud of Turin and a possible connection with the ancient Templars.

By
Sir Knight John L. Palmer

This final article in the series about the Shroud of Turin, I fear, may be a bit anticlimactic, but I didn't want to finish without bringing you up to speed on what has happened to the Shroud in the last few years. An attempt has been made by the owners to restore the Shroud. Restoration is something that is normally done to a work of art so that viewers might see it in its original beauty. It generally involves a good cleaning and the removal or addition of material so that the object appears as it would have originally. This is frequently done to old paintings. Preservation, on the other hand, is something usually done by historians or archaeologists to objects in order to preserve them and their environment just as it is.

Preservation is done to objects that are still undergoing study. The theory of preservation is based on the fact that our forensic science is getting better each year. The longer we wait to perform tests on an object, the more likely that the science can yield better information based on the same materials. With preservation, not only the object itself is important, but its environment is almost equally so. The dirt, debris, and other materials attached to the object can tell the forensic scientist much about its history and origin.

The shroud was "restored" in 2002. First, its container was fumigated to remove any possible living organisms and the cloth was replaced in it shortly thereafter. This may have contaminated the cloth due to chemical reactions.

Then the various materials such as the patches, borders, and backing were removed. A new backing cloth was sewn on to the Shroud but no chemical analysis was performed on it to determine if it could prove harmful over time. The cloth was vacuumed to remove the dirt and debris of the centuries which the scientists would call "evidence." Finally, much of the charred material of the shroud itself was removed.



Max Frei (far left), Turin authorities, and STURP team members get their first look at the Shroud. (c) 1978 Barrie M. Schwartz Collection, STERA, Inc. All Rights Reserved.

knight templar

Although the material removed was retained, the information about its exact location on the Shroud has been forever lost. Most of the scientists who have been interested in the Shroud are furious about this, and a book has even been written about this entitled *The Rape of the Shroud of Turin*. In the end, however, what is done is done, and the "restoration" now becomes a part of the history of the Shroud.

I believe that there will never really be closure about the authenticity of the Shroud. Those who believe it is the burial shroud of Jesus Christ will continue to do so. Even if carbon dating, at some time in the future, indicates that the entire cloth is only seven hundred years old, the argument can be made that since no living person has ever seen or studied an actual resurrection, who is to say that it does not involve the emission of sub-atomic particles which would have enriched the carbon 14 content of the shroud making it appear younger than it is? On the other hand, even if the shroud is dated to the

first century Palestine, located to Jerusalem, and proven to have been the shroud of a crucified man, how can it be proved that the man was Jesus the Christ?

Luckily, the theory I proposed about the mysterious connection between the Shroud and the Templars did not depend on its authenticity; only that the Templars had brief access to the object and believed in its authenticity. I have enjoyed the research and the opportunity to share this mystery with you. I hope you have enjoyed it, too. I already have my sights on another alleged mystery concerning the Templars. If it pans out, maybe I'll bring you another series next year.

I know that I have taken some criticism for this, but I must one final time express my appreciation to Barrie Schwartz and his Shroud of Turin Education and Research Association, Inc. for the use of the photos and other images I have been able to publish along with my ramblings. We could not have afforded to run the images without his generosity. Their non-profit web site is <http://www.shroud.com>.

Letter to the Eye Foundation

Dear Mr. Selock,

During the last week of September, 2010, I was referred to EyeCare America and the Seniors' EyeCare Program by you and the Knights Templar Eye Foundation. I am writing to you today to thank you and your members for the help you all have provided me in regaining my vision.

My first cataract procedure and corneal transplant surgery were performed by Dr. David O'Day of Mt. Pleasant, SC, on February 7, 2011. Both procedures were outstanding successes. The second set of procedures was done two weeks ago, and once again, the results were truly remarkable! I now have two new eyes!

I can't thank the Knights Templar Eye Foundation, EyeCare America/Seniors' EyeCare Program, and Dr. O'Day enough for this gift of sight that I feared might be lost forever. I am eternally grateful and pray that God will return your good deed in like measure many times over.



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 Died: May 1, 2011

A. B. Church, Jr.
 Tennessee
 Grand Commander 1986
 Born: September 3, 1929
 Died: April 22, 2011

Richard A. Meacham
 Ohio
 Grand Commander 1993
 Born: September 28, 1923
 Died: April 29, 2011

Robert M. Ohman
 Virginia
 Grand Commander 1998
 Born: January 22, 1923
 Died: April 23, 2011

Knight Templar Memorabilia

At Jacques DeMolay Commandery No. 4, Frederick, Maryland, Sir Knight Scott W. Wilson and Eminent Commander Dennis A. Brekhus display a framed, Knights Templar apron and sash from the 1800s. Documentation and a picture on the back of the frame identify them as having been worn by a Sir Knight on horseback in the Knights Templar Triennial Conclave in San Francisco in 1883. The apron and sash are surrounded in authentic silver bullion. The sash also consists of ribbons and finely crafted symbols that hold



special significance to the Commandery Orders and Biblical passages. Sir Knight Wilson acquired these items at an auction and now has them, and others, displayed in his personal Masonic and Knights Templar collection, some of which he plans to donate to Jacques DeMolay Commandry No. 4 in the future. Sir Knight Wilson's family has been active in Masonry and the York Rite for several generations, and Mr. Wilson was recently dubbed a Sir Knight to carry on the tradition.



Robert R. Howard sends in these photos to the left on behalf of Brother Harold Keller. Brother Keller recently found this Past Commander jewel belonging to his ancestor, Sir Knight Jacob Keller, of Warren Commandery No. 63 and dated April 26, 1891.



Beauceant News



Worthy President, Mrs. Lawrence of Midvale Assembly No. 247, Midvale, Utah welcomed Mrs. W. Joe Ryland, Supreme Worthy President, at their official visit on March 29, 2011.



Mrs. Richard Agster, Worthy President of Tampa Assembly No. 208, and pictured members welcomed Supreme Worthy President, Mrs. W. Joe Ryland, at her official visit on January 28, 2011. Two new members were initiated at the visit. They are on the left to the right of the Worthy President. They are (Mrs Edgar) Wendy Gray, a widow of a Knight Templar, and (Mrs James) Evelyn Dean, a sister of a Knight Templar.



Knights



at the Bookshelf

By

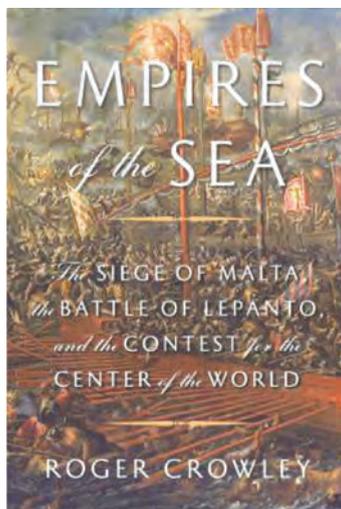
Sir Knight George L. Marshall, Jr.

Roger Crowley; *Empires of the Sea: The Siege of Malta, the Battle of Lepanto, and the Contest for the Center of the World*; Random House, New York, NY, 2008. ISBN-13: 978-1-4000-6624-7 Hardbound, 336 pages.

Roger Crowley spent part of his childhood in Malta and was educated at Cambridge University in England. He has traveled extensively throughout the Mediterranean basin and taught English in Istanbul, Turkey. As a Masonic Knight Templar, I was interested in filling in the gaps in my knowledge of the later history of the Knights Hospitallers, later known as the Knights of Malta.

The book is an interwoven history of the Knights Hospitallers (also known as the Knights of St. John and the Knights of Malta) and the Ottoman Empire in the period from the Siege of Rhodes in 1522 until the Battle of Lepanto in 1571. Biographical sketches of the main protagonists, Sultan Suleiman “the Magnificent” and Grand Master Jean Parisot de La Valette, as well as their subordinate generals and commanders are interspersed in the story. The naval engagements of both sides, the struggle of the Ottomans to control the Mediterranean Sea, and the opposition of the forces of Christendom are described and explained.

The central emphasis of the book revolves around the Siege of the Island of Malta by the Ottoman army and armada in 1565. The major events of the siege and its battles are presented in detailed yet extremely lucid form. Of particular interest is the battle for Fort St. Elmo and its subsequent fall. Had the determination and courage of La Valette and the knights been found wanting, Malta might well have been conquered, and the Mediterranean would likely have become an Ottoman lake. Due to the long supply lines required, the staggering Turkish losses, and the duration of the Siege, as well as the superhuman efforts of the besieged Knights and their Maltese allies, the Ottomans were forced to withdraw after six months, and Malta was saved. The Christian victory at the naval Battle of Lepanto in 1565 effectively re-



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moved Turkish supremacy in the Mediterranean.

The author has evidently done exhaustive research in preparing this book and has a most readable and informative style of presenting the topics and events. It is hard to put it down once you begin reading. The author uses maps and pictures throughout to illustrate the narrative. Although not a Masonic or Templar themed book, I heartily recommend it to all Sir Knights who have a deep interest in the Knights of Malta and their history subsequent to leaving the Holy Land.

Knighly News

It has come to our attention that the *National Post* in Toronto has reports that a "secret" Canadian intelligence study has determined that Islamist conspiracy theorists have declared that Freemasonry is the enemy. "They have been telling youths that Freemasons are: anti-Muslim; have close ties to Israel; and have been conducting secret paramilitary operations in Europe.Freemasons are thus seen as another of 'Islam's enemies' and their actions, real or not, used as justifications to respond with violence."

Sir Knights, remember to be cautious and circumspect.

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But one of the
soldiers with
a spear pierced
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John 19:34

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