



Knight Templar

VOLUME LVIII

FEBRUARY 2012

NUMBER 2

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Knight Templar

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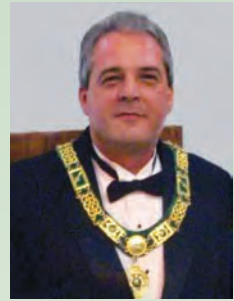
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knight templar

Guest Message

By

Sir Knight Kevin B. Sample
Most Excellent Great Chief

Grand Council of Knight Masons of the U.S.A.



Dear Sir Knights,

It is a great honor to be able to write you this month and discuss the history and attributes of the Order of Knight Masonry. I wish to express my appreciation to Sir Knight William H. Koon, II, Most Eminent Grand Master of the Grand Encampment, for inviting me to further explain this order of Knighthood to all those who may be seeking a deeper understanding of our mysteries.

In ancient times, political, philosophical, and religious information was carved into stone upon tablets, in castles, and in churches with the hope that certain ideals and beliefs would be preserved for future generations. It is evident that initiatic rites were also used to preserve important information, ideals, and truths.

Freemasonry is one such system that has preserved important knowledge and philosophies from ancient times. A universal study of the many structures, philosophies, and degrees protected by Masonry reveals a great reoccurring theme found hidden deeply within five “high-grade” Masonic organizations. What great secret was so important that it was to become a common denominator within the rituals of the Knights Templar, the Scottish Rite, the Royal Order of Scotland, the Scottish Rectified Rite, and Knight Masonry? It was the answer to that timeless question, “Where dwells the greatest power on earth?” Interestingly, this was also the same motif that was carved in stone inside a very important building in Europe: “Forte est vinu; Fortier est Rex; Fortiores sunt mulieres; sum om vincit veritas.”

In the mid-15th century, this quote was chiseled into a lintel discovered inside Rosslyn Chapel, Scotland. Among all of the wondrous carvings of angels and animals, symbols and heraldry, humans and plants it is interesting that this is the only phrase to be found anywhere in this Chapel. It is apparent that this engraving was of paramount significance to the medieval Knights Templar as well. This intriguing message summarizes content from the apocryphal books of *Esdras III & IV*. Esdras, a Greek form of the name Ezra, was a scribe, a priest, and one of the leaders of the captives returning to Jerusalem from Babylonian captivity.

It translates as follows: “Wine is strong, the King is stronger, and women stronger yet, but truth conquers above all.”

The Order of Knight Masonry strongly preserves this motif within its system of degrees which appears to have been developed long before the Master Mason degree. Accordingly, there are three degrees: Knight of the Sword, Knight of the East, and Knight of the East and West. Scholars note that many attributes of these degrees are similar to the Commandery’s Order of the Red Cross and to the 15th and 16th Degrees

of the Ancient Accepted Scottish Rite. They are based on the trials and tribulations of Zerubbabel, a leader of the return to Israel from Babylonian captivity and the rebuilding of the Temple which is also alluded to in the Royal Arch Degree.

The emblems of our order are the sword and the trowel. The Sword of Hope, an emblem of justice, is philosophically wielded in defense of the causes of Knight Masonry. The Trowel of Friendship, a symbol of labor, reminds us to spread the cement of brotherly love. These symbols, mentioned in the Book of Nehemiah, describe how the craftsmen were called to work with a sword in one hand and a trowel in the other while building the Temple of the Lord.

Nehemiah 4:17-18; "They that builded on the wall and they that bare burdens with them that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon."

During the Knight of the East and West, at the culmination of the initiation and just prior to the knighting ceremonies, the aspirant is strongly reminded; "King Cyrus created you a Knight and invested you with a sword. I present you with this trowel, that in the future you may use either one or the other during the rebuilding of the Temple."

The Knight of the Sword presents Zerubbabel seeking permission from King Cyrus, in 536 B.C. to return to Jerusalem and describes the liberation of his people and their escape from Babylonian slavery. As well, it imparts a lesson emphasizing secrecy and honor.

The Knight of the East presents Zerubbabel's return to the Court of Persia in 520 B.C. before King Darius and describes his participation in the aforementioned famous debate regarding wine, the King, women, and truth. Ultimately, it demonstrates the great lesson that truth beareth away the victory!

Finally, the Knight of the East and West culminates with the return of Zerubbabel to Jerusalem in 520 B.C. bearing a decree from King Darius ordering protection for those who would labor to rebuild the great Temple of Jerusalem. This degree promotes the importance of zeal and perseverance in overcoming all difficulties and challenges.

These "Green" degrees were conferred in Ireland under the auspices of Royal Arch Chapters in the 1750's. Later, they were protected and worked by Templar Preceptories in the 1790's and there remained until the formation of the Grand Council of Knight Masons in Dublin, Ireland in 1923. In the 1930's, this order was brought to the United States by J. Raymond Shute and preserved by a group of distinguished Masons from North Carolina.

In 1967, the Grand Council of Knight Masons of the U.S.A. was formed with Sir Knight Harold V.B. Voorhis serving as the first Most Excellent Great Chief. To date, 44 additional distinguished Sir Knights have held this office, and I am honored and privileged to be numbered among them. Knight Masonry is an invitational organization here in the United States and is available to all Royal Arch Masons.

All Knight Masons are reminded and cordially invited to attend the Grand Council meeting held during Masonic Week in Alexandria, VA February 8-12, 2012. It has been an honor and most distinct pleasure serving you this year, and I look forward to greeting you there.

82nd ANNUAL EAST COAST EASTER OBSERVANCE – 2012

The 82nd Annual East Coast Easter Sunrise Service, sponsored by the Grand Encampment of Knights Templar of the United States of America, will again be held on the steps of the George Washington Masonic Memorial in Alexandria, Virginia, on Sunday, April 8, 2012, and will begin at 8:00 a.m. The parade will step off at 7:40 a.m. and proceed up the hill to the Memorial.

HILTON ALEXANDRIA MARK CENTER

The headquarters hotel will again be the Hilton Alexandria Mark Center, 5000 Seminary Road, Alexandria, Virginia. Our special Knight Templar rate will be \$110.00 per room, based on double occupancy. Please make your reservations directly with the hotel by calling 703-845-1010 or 800-HILTONS, (mention Knights Templar). A hotel reservation link is available at www.knightstemplar.org.

MEALS

A meal package is available for \$50.00 per person which includes Saturday dinner and Sunday breakfast buffet. Order your meal tickets from the Grand Encampment office.

Registration forms are available online at www.knightstemplar.org for credit card processing or you may mail your check, payable to the Grand Encampment, to 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497. Additional tickets may be ordered separately: Saturday dinner, \$35.00; Sunday breakfast buffet, \$20.00. Reserved seating at the Saturday night dinner will be assigned

on a first come first served basis. If you would like to be seated together please send in your payment as a group.

GRAND COMMANDERS AND THEIR LADIES

Grand Commanders and their ladies are invited to attend the Saturday evening dinner courtesy of the Grand Encampment. **Prior reservations are required with the Grand Encampment office.**

EASTER MORNING PROGRAM

A breakfast buffet will be served beginning at 6:00 a.m. at the Hilton Alexandria Mark Center on Easter morning. Buses will be available to leave at 6:30 a.m. to take the Sir Knights and their ladies to the George Washington Masonic Memorial for the Sunrise Service. The buses will return to the hotel after the service at approximately 9:30 a.m.

OTHER DETAILS

Reservations must be made for rooms and meals by March 10, 2012. No tickets will be sold at the door.

For more information please contact the Grand Encampment office; 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497; Telephone: 713-349-8700; E-mail: john@gektusa.org.

Your Grand Encampment Officers are looking forward to greeting you in Alexandria!

See January 2012 issue for full details.

Grand Encampment Knights Templar Presents the Second Annual



WEST COAST EASTER OBSERVANCE

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and

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Good Friday Breakfast: 7:00 a.m.

- S.O.O.B. – SWP Official Visit at
Los Angeles Assembly No. 42: 10:00 a.m.
- Ladies Tea & Luncheon: 11:00 a.m.
- Men's Luncheon: 11:00 a.m.
- Family Dinner: 7:00 p.m. (Invitation Only)

Holy Saturday Breakfast: 7:00 a.m.

- S.O.O.B. – SWP Official Visit for
Santa Ana Assembly No. 61 & San Bernardino Assembly No. 200
(at Hotel): 10:00 a.m.
- Gene Autry Tour: 10:00 a.m.
- Formal Banquet: 7:00 p.m.

Easter Sunday Breakfast: 8:00 a.m.

- To the Shrine Auditorium: 9:30 a.m.
- Easter Service: 10:00 a.m.



Prelate's Chapel

by
The Reverend Sir Knight Dickie W. Johnson
Chairman of the Committee on Religious
Activities of the
Grand Encampment

What is the Kingdom of Heaven Like?

In the 13th chapter of the Gospel of Matthew, Jesus uses parables to tell us what the kingdom of heaven is like. We often think of the kingdom of heaven as the place where we may spend eternity with Jesus and our loved ones. Of course, we do have that promise from Jesus, and it shall be! But here, through these parables, Jesus is trying to help his disciples (and us) understand that we can be a part of God's kingdom right now!

These parables teach us that great things can come from small beginnings. The mustard seed was the smallest seed used by a farmer, yet it grew into a bush large enough for birds to perch on its branches. Jesus used this parable to show how the kingdom would grow and produce great results. The yeast reminds us of how our faith can rise up and make us new, can revive us and bring us to life. These parables speak about the nature of faith and what it does as we reach out to help others. A kind word here, a cup of water there...!

The parable of the pearl reminds us that when we find something of great value, we have a choice to make. We can obtain it at all cost or just be content with what we have. Sometimes we obtain the treasure and then let it get away. We may exchange the treasure for lesser things that seem important at the time. We may also let the events of life overwhelm us so that the treasure is again buried in the field of our life.

Finally, the parable of the fisherman's net reminds us that in the end, the righteous shall be separated from the unrighteous. What turns out bad, what refuses to be reworked, what refuses to be revived, what refuses to be refashioned by the maker, perishes. And so it should be!



Letters to the Editor



Dear Brother Palmer,

In the September edition, Brother Roberts commented on some York Rite brethren saying "that only a devout Christian" can be a true York Rite member. Then he went on to state that neither Capitular Masonry nor Cryptic Masonry require a Brother to be a Christian. One of my real hang ups in the York Rite is the exclusionary requirement in the Knight Templar organization of Brothers of other faiths. I can understand the original thought and reasoning behind this practice a couple of hundred years ago. But if any part of Freemasonry excludes a Brother Mason, then it has not followed the basic teachings of Freemasonry that we all worship the same God. I can clearly state, I am a believer of Jesus Christ and a practicing Christian all my life. It would seem that another degree could be conceived for our Jewish Brethren, since our Savior and all his disciples were also Jews. Finally I would like to quote Jesus' own words, Romans Chapter 10, verses 12 & 13, "For there is no distinction between Jew and Greek, the same Lord is Lord of all and generous to all who call on him." The Volume of Sacred Law that is always open on our altars is there for our guidance, and the words of Jesus especially should be listened to and adhered to.

C. Donald Prosser

Thanks Donald,

I am not sure what changed in the last 200 years to change the thought and reasoning as you mention. It seems to me that a number of Masonic appendant bodies are exclusive in one way or another. Some are invitational,

knight templar

some require certain relationships with Freemasons, and several others in addition to the Knights Templar require the members to be of the Christian Religion. In fact, Symbolic Masonry itself requires a belief in a supreme being. Where is it written that all of us get to join everything? You yourself indicated that you are a 33rd degree. I know a few folks who think they have been unjustly excluded from that degree too. I think that's not so much a Masonic thought as a modern American societal idea that everybody gets to join everything; sort of like having 20 valedictorians. What percent of our Symbolic Lodges actually have a Koran on the altar? By the way, is it a basic teaching of Freemasonry that we all worship the same God or is that your interpretation of the teachings of Freemasonry?

I would like one of our scholarly readers to volunteer to do the research and write us an article on whether the Symbolic Lodges were ever Christian in nature and if so, when and how they changed. It seems to me that what we are getting in the letters to the editor about all this is personal opinion. Does anyone have any facts?

There sure seems to be a great deal of passion on this subject. Maybe that's why the landmarks preclude this discussion in a Lodge meeting.

By the way, just so everyone knows that I know better, the quote from Romans is from St. Paul, not Jesus Christ. I am not intending to beat you up, Donald. I appreciate your letter and the fact that you are willing to share your opinion. It never ceases to amaze me how many diverse perceptions we have among us as to what Templary and Freemasonry is.

The Ed

BROTHER ALBERT PIKE'S DUEL

by

George L. Marshall, Jr.

"A MAN MAY SHOOT THE MAN WHO INVADES HIS CHARACTER, AS HE MAY SHOOT HIM WHO ATTEMPTS TO BREAK INTO HIS HOUSE."

— SAMUEL JOHNSON

Most Masons are aware of Albert Pike's imposing presence in the Southern Jurisdiction of the Scottish Rite of Freemasonry. How he served as Sovereign Grand Commander of the Rite, rewrote its rituals to make them more coherent and to infuse them with a higher order of ancient philosophy and wisdom as it related to Free-



masonry, and produced his *Magnum Opus* which provided the bulk of the text for his *Morals and Dogma*, a book which expanded the lessons contained in the Scottish Rite degrees and introduced literally thousands of Masons to occidental and oriental theosophy and theology as taught by the sages and the various mysteries practiced in ancient Greece, Rome, India, China, and by other societies as well.

Fewer are probably aware that Pike was also a member of the York Rite and was an active participant (at least for a time) in that Rite as well. He was made a Royal Arch Mason in November 1850, a Select Master in December 1852, and a Knight Templar in February 1853. He served as Grand High Priest of Arkan-

sas from November 1853 until November 1855. He was also a Past Illustrious Master of Occidental Council No. 1 of Cryptic Masons in Little Rock, Arkansas and served as Eminent Commander of Hugh de Payens Commandery of Knights Templar in Little Rock. Moreover, he made significant contributions to the York Rite in other capacities, both statewide and nationally, and doubtless was influenced by his York Rite experience when he restructured the Scottish Rite after becoming Sovereign Grand Commander of that Rite.

Quite likely, even fewer know that Pike saw active service in the Mexican-American War and became involved in a duel over an occurrence in that War. This article is the story of that duel.

To begin with, let us briefly review Pike's life. He was born in Newburyport, Massachusetts on December 29, 1809, and was the oldest of six children born to Benjamin and Sarah Andrews Pike. Pike was raised in a Christian home and attended the Episcopal Church. Pike passed the entrance examination at Harvard College when he was 15 years old, but he could not attend because he had no funds. He worked for a time as a teacher in his hometown and educated himself by reading all the books he could get his hands on. However, his hometown had no opportunities for him, and hearing of the opportunities that existed

in the West, he departed in 1831 to seek his fortune. After traveling as far west as Santa Fe, Pike eventually settled in Arkansas where he worked as editor of a newspaper, studied law, was admitted to the bar, and married. In Little Rock, Pike acquired the reputation of being a great orator and a man who fought tenaciously for what he believed was right. His home in Little Rock is shown at right.



In 1845, after the annexation of Texas to the United States, the scent of war was in the air. Pike recruited a company of cavalry, known as Company "E" of Arkansas, which he commanded as captain, and with which he served in Mexico with distinction. He participated in the Battle of Buena Vista on February 23, 1847, in which the Americans were outnumbered 4 to 1, and was cited for bravery in that battle. But he was not satisfied with the behavior of a part of the Arkansas regiment in that battle, and it was this dissatisfaction that ultimately involved him in a duel with a fellow officer.

John Selden Roane, the son of storekeeper and slaveholder Hugh Roane and Hannah (Calhoun) Roane, was born in Lebanon, Tennessee, in January 1817. He was part of a prominent political family, and his uncle Archibald Roane served as governor of Tennessee from 1801 to 1803.

John Roane was educated in a Tennessee common school and later attended Cumberland College in Princeton, Kentucky. Roane moved to Arkansas in 1837 and settled in Pine Bluff where he studied law under his older brother, Samuel Calhoun Roane, a leading jurist and owner of one of Arkansas' largest plantations. With his elder brother's knight templar

influence and patronage, John Roane moved easily and comfortably into the frontier elite.

With the help of his brother, he was elected to several increasingly important local and state offices and was elected ultimately in 1844 as the speaker of the state General Assembly.



John Roane

Roane probably would have run for another term had it not been for the start of the Mexican War. He, like Pike, raised a company of mounted infantry

from Van Buren, Arkansas, and they became part of the First Arkansas Mounted Rifles. Archibald Yell, the state's only sitting U.S. congressional representative, was elected colonel. The men elected Roane lieutenant colonel, and the regiment set off for Mexico. The unit, led by men with almost no military experience, was poorly trained and performed badly at the Battle of Buena Vista, in the course of which Yell was killed. The performance of the regiment became the subject of heated controversy and set Roane and Pike on a collision course.

Coming back from the Mexican War to Little Rock, Pike used the columns of the *Arkansas Gazette* newspaper to inform the populace of Little Rock, in his frank and hearty Pike way, just what he thought of the poor performance of part of the Arkansas regiment which happened to include Roane's men. Pike had blamed Yell (and, by inference, Roane) for the poor training that led to many Arkansans running and some dying. (By the way, both Yell and Roane were Freemasons.)

Roane considered Pike's comments as reflecting on him personally and retaliated with his opinions of Pike, as well as (mistakenly) saying in a newspaper account that Pike's squadron did not fight in the battle at all. A challenge was issued by Roane and was promptly accepted by Pike. The meeting took place early in the morning of July 26, 1847, on a sand bar in the Arkansas River opposite Fort Smith in what is now Oklahoma. Each man was accompanied by a doctor (called a surgeon) and two seconds, as well as a few friends. There were a number of other spectators, but the seconds and surgeons kept these at a safe distance.

Pike's conduct was unusually cool and

unflinching. With his long strands of hair being blown about by the river breezes, he contentedly puffed on a cigar until the command was given to "fire". Both parties stepped forward ten paces, Pike facing upstream and Roane down. The customary nineteenth century dueling weapon was a large caliber single-shot flintlock pistol. The dueling pistols were loaded and placed in their hands. Both men were firm and determined, showing no fear or nervousness. At the word, they turned and fired, but neither was wounded. A second fire was then had with the same result (although some said Pike's beard was touched).

After the second fire, Pike and his surgeon, Dr. James Dibrell, were sitting on a log on the edge of the forest which was next to the sand bar, and Roane's surgeon, Dr. Phillip Burton, approached and beckoned Dr. Dibrell to meet him. Upon meeting, Dr. Burton remarked, "Dibrell, it's a damned shame that these men are to shoot at each other until one or the other is killed or wounded. They have shown themselves to be brave men and would fire all day unless prevented.



The seconds on neither side can interfere, because it would be considered a great disparagement for either to make a proposition for the cessation of hostilities. So, let us, as surgeons, assume the responsibility and say they shall not fire another time; that unless they do as we desire, we will leave the field to them, helpless, however cruel it may be.” Dibrell related this proposition to Pike, who said, “I want one more shot at him and will hit him in a vital part. I believe he has tried to kill me. I have not tried to hit him.” After some reflection, he added, “Do as you think proper about it, but do not by anything compromise my honor.”

After more consultation among the surgeons and seconds, Roane came forward and offered his hand to Pike, who accepted it, and the two shook hands heartily. In a few minutes, they were conversing with the party and with each other as if there had never been the slightest difference between them. Moreover, a bit later after the reconciliation had occurred, all parties returned to Fort Smith for a banquet. Roane and Pike were both very good shots—so that all concerned had expected a funeral instead of a banquet.

Pike and Roane afterward became close friends and companions. Roane went on to become governor of Arkansas in 1849. Due to difficulties with the legislature over financial issues, he chose not to seek reelection in 1852. knight templar



He returned to his plantation in Pine Bluff and never held public office again. Roane, like Pike, served as a Brigadier General in the Confederate army in the Civil War. However, he showed little talent for military service and was not well liked by his superiors or the men he led. After the war, Roane returned to Pine Bluff, where he died on April 8, 1867. He is buried in Oakland Cemetery in Little Rock. His grave is shown at left.

Pike, of course, went on to become Sovereign Grand Commander of the Scottish Rite from 1859-1891. He died on April 2, 1891, at the Scottish Rite Temple in Washington, age 81. Buried first in Oak Hill Cemetery in Washington, by special permission of Congress his remains were later exhumed and re-interred in a crypt at the House of the Temple in Washington as seen in the photo below.



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Sir Knight Marshall is a Past Grand Commander and Past Grand High Priest of Alabama and serves as an Aide-de-Camp to the Grand Master of the Grand Encampment. He is a member of the Editorial Review Board of the *Knight Templar* magazine. He is also a Knight Commander of the Temple of the Grand Encampment. He resides at 161 Anna Kathryn Drive, Gurley, AL 35748 and can be reached at:

geomarsh@yahoo.com.



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On July 18, 2011, at the University of Kentucky Morgan Biology Building, the Sir Knights of Kentucky presented a grant check to Ann C. Morris Ph.D. Dr. Morris is working with Zebra fish in finding ways to provide a better understanding of the genetic basis for ocular development. This study will aid in the diagnosis and treatment of human visual system malformations.

Pictured below are left to right: Dr. Mark Kornbluh, Dean of College of Arts and Sciences; Deputy Grand Commander George Brooks; Grand Commander Archie Smallwood; Ann C. Morris, Ph.D.; and Dr. Vincent Cassone, Department Chair.





Knights Templar Eye Foundation, Inc.
1033 Long Prairie Road, Suite 5
Flower Mound, TX 75022-4230
Phone (214) 888-0220
Fax (214) 888-0230.



February is the month of Valentine's Day when we as Masons and Sir Knights show our ladies the love and respect that they so richly deserve. Our ladies and the ladies of the Beauceant have contributed greatly to our voluntary eye foundation campaign, and we must give them a big THANK YOU. The 44th annual campaign has just passed the mid-point, and the generosity of our Sir Knights is so very evident in the weekly reports. I would encourage those who have not contributed to support our great Templar philanthropy to the extent your ability permits.

To continue the reporting on how your most generous contributions to the Knights Templar Eye Foundation are being used in eye research, Jennifer Sung at the Wilmer Eye Institute at John's Hopkins University School of Medicine received a grant to research retinal degenerations and was able to study neuroprotective agents in retinal degenerations. Her research interests focused on bilirubin and other bile constituent, TUDCA, and their effect on light-damaged retinal degeneration and hereditary retinal degeneration in rd10 mice.

Their research showed promising results of the bile constituents in reducing the damage from retinal degenerations, either acquired or hereditary. As there is a human condition, Gilbert's syndrome, in which patients have elevated bilirubin with reduced evidence of stroke and cardiovascular disease, it would be interesting to see the correlation between elevated bilirubin levels and retinal degenerations of which they are researching at the present time.

Sir Knights, this is one of the many research projects that are being funded by your contributions to our Knights Templar Eye Foundation. It is my prayer that the Lord will continue to bless our Sir Knights and the Researchers who continue the work of the gift of sight.

Michael B. Johnson, KCT
General Chairman of the
44th Annual Campaign

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

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

DOWN

- EGYPTIAN = TINY PAGE anagram
- MILIEU = I in MILE + U
- UNBENDS = BUN + SEND with first letters switched to last to make UNB + ENDS
- Double definition, &Lit.!
- (sh)OP T(o)
- ENLACE = LANE + E(t)C - T
- MAN-EATER = Hidden in (horse) MANE(AT)ER(.net)
- ALCOHOL = COHO in ALL
- OCELOT = CT. + OLEO anagram
- BROTH(er)S - E.R.
- (a)NT H(ive)
- ORE(gon)

ACROSS

- MAUS + (petr)OLEUM
- GIANT PANDA = G.I. + ANT + PA + AND anagram
- PICEA (genus of spruce trees) = PIC(ture)+EA(ch)
- SCARE = CAR in S.E.
- TEENS = E(nder) in TENS
- CO + C.O.A.
- APOSTROPHE = H(orse) in A POST ROPE
- NUTSHELLS = NUTS + HELL + S(hoot)

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>.

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.

CONTINUING GENEROSITY

In recent years, your Knights Templar Eye Foundation, Inc. has received several generous contributions from **The Provincial Grand Lodge of the Royal Order of Scotland of the USA**, under the leadership of Sir Edward H. Fowler, Jr., the Provincial Grand Master. It is of note the KTEF office in Flower Mound, TX recently received a second generous contribution for 2011.

The Trustees wish to express their deep appreciation to the Royal Order of Scotland for their past and current support of the Foundation.

THANK YOU!

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.



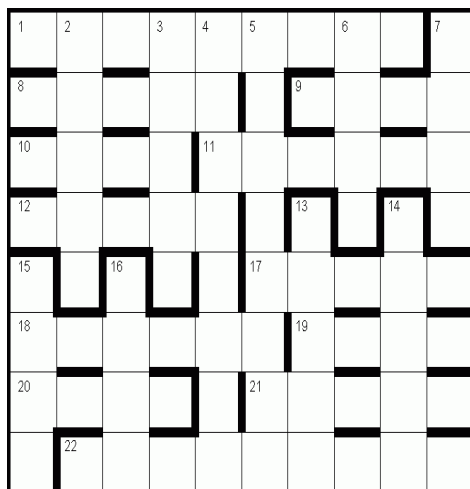


Both these photos were taken by the editor in Salamanca, Spain. The one on the right is of carving on the exterior of a Medieval Cathedral - isn't this odd? The one on the left is of exterior stone carvings on the university. Can you find the frog in the one on the left?

CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



ACROSS

1. Comacine organization of Masons at the end of the Roman Empire suffered ileum clog (9)
8. Pains taken to remove Republican from Royal buttresses (5)
9. Grand lodge gets excellent grades for TV show (4)
10. Mace discombobulates leader (4)
11. Quit once to remove many-seeded fruit (6)
12. Befuddled Hawaii auk produces Japanese poetry (5)
17. Pre-Columbian may have an afterword (5)
18. Dig up corpus of former droning sound, pitched to E (6)
19. Fairy-folk say "F" unharmonically (4)
20. Make up a waterway for Shakespeare (4)
21. Backfire was re-lit by Masonic sword-bearer (5)
22. Jeremiah to America, Lemuel to the Holy City (9)

DOWN

2. Man with razor seen from ends of optic video-camera (5)
3. Sleek chopped veggies with piquant flavor (5)
4. Befuddled quasi-emu lives in Nunavut or surrounding territories (8)
5. Gastronomes tore gums to pieces (8)
6. Bone fazed Luna (4)
7. Biden to get back into peevishness (4)
13. Aim backwards around Air Force to get mobsters (5)
14. "Got a check in gym, aye, right in the body!" (5)
15. Bug-eyed monster gets a Laser ray (4)
16. Short farm tool or horse-wear (4)

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than 10 can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of 10. Some past issues are archived on our web site.
<http://www.knightstemplar.org>.

IN MEMORIAM



Robert E. Spaulding
 Arkansas
 Grand Commander 2000
 Born: January 17, 1937
 Died: December 4, 2011

Carlos Max Cunningham
 New Mexico
 Grand Commander 1986
 Born: January 14, 1939
 Died: October 6, 2011

february 2012

The Crusades and the Welsh Princes

by
Dr. David Harrison

The wars in the Holy Land attracted Kings, the nobility, and adventurers, but banishment to the Holy Land was a punishment reserved for many a troublesome nobleman, the threat of exile from their ancestral lands by the English King being a way of keeping them as far away from the political theater as possible. One such nobleman, Dafydd ap Gruffydd, the younger brother of the Prince of Wales Llywelyn ap Gruffydd, was requested to go on Crusade in the Holy Land and to never return without the King's permission, as part of an offered peace treaty between the King of England Edward I and Prince Llywelyn in 1282, just before the outbreak of war. The offer was turned down with both Dafydd and Llywelyn preferring to fight and ultimately choosing death over the offer.¹

The Crusades had been an important feature of medieval life for the Welsh nobleman and the Marcher Lords since they began in the late eleventh century, but promotion in Wales by the Archbishop of Canterbury himself for the Third Crusade created passionate interest. The Anglo-Norman cleric known as Gerald of Wales, writing in the later twelfth century, accompanied the Archbishop of Canterbury, Baldwin of Exeter, on his tour of Wales in 1188 to gather recruits for the Third Crusade, and Gerald himself supported the crusading ideal. Baldwin's tour actively promoted the crusade and stirred up interest amongst the Welsh nobility, some leaving their troubled nation behind for promised riches and glory in the

Holy Land. It became a way for younger noblemen to gain prestige and honor and to gain first hand military experience. In 1189 the charismatic and newly crowned King Richard I raised funds for the cause before leaving for the Holy Land with Phillip II of France in 1190. His move led the way for many other noblemen who quickly followed suit.

One of these noblemen was the extremely influential Marcher, Lord William Marshal, the March being the name for the fluid borders of Wales and England. Marshal had married into his lands, had become Earl of Pembroke and Chepstow, and was renowned for his jousting, serving Henry II, Richard I, King John, and Henry III. He had participated in the coronation of King Richard I and had fought on Crusade with the Templar Knights, and having made a vow to the Templars, he was finally invested into the order on his deathbed. He had become Regent of England in 1216 for the infant Henry III when he was over 70 years old, becoming one of the most powerful men in Europe, and when he died in 1219, he was buried in the Church of the Templar Knights, his effigy displaying him as a mail-clad knight bearing his shield which is emblazoned with his heraldic arms.

An example of an important Welsh nobleman who went to the Holy Land was Ednyfed Fychan, an ancestor of Tudor monarch Henry VII, who served as "distain" from about 1212 to 1246, a position usually identified as a steward or seneschal to the Welsh Prince Llywelyn ab Iorwerth, a diplomatic role being es-



Marcher Lord William Marshal became one of the most powerful Anglo-Norman statesmen, serving four monarchs he went to the Holy Land, fighting with the Templar Knights, finally being invested into the order on his deathbed in 1219. He was buried in the Church of the Templar Knights in London. William Marshal was celebrated for his jousting, and this medieval picture reveals Marshal unhorsing Baldwin Guisnes, taken from the *Historia Major* of Matthew Paris, Cambridge, Corpus Christi College Library, vol 2, p. 85.

sential in negotiations which was especially useful in the tense political atmosphere between England and Wales in the thirteenth century. Ednyfed Fychan embarked on his journey to the Holy Land in 1235, a journey which he would take with his retinue, and while lodging in London before he left, King Henry III ordered his treasurer, Hugh Pateshull, to find out where Ednyfed was lodging and to take him a gift of a silver cup.²

According to legend, Ednyfed Fychan spent so much time in the Crusades that his family thought he had died there, a fate which was common among many young noblemen who had attempted the dangerous journey. According to Welsh folk tradition, he was said to have composed a farewell song to his love Gwenllïan before travelling to the Holy Land, and as she thought him dead, she became betrothed to another man. On

the night of the marriage, a beggar arrived at the house and asked to play the harp to entertain the wedding party. The beggar then played Ednyfed Fychan's farewell song to Gwenllïan, and on reaching the last verse he removed his hat and cloak and revealed himself to be Ednyfed Fychan.

Llywelyn ab Iorwerth, or Llywelyn Fawr (the Great) as he became known, dominated the area of Gwynedd and called himself "Prince of North Wales" and "Lord of Snowdon." He had married King John's illegitimate daughter Joan and established himself as the most powerful native ruler of Wales in the early thirteenth century. He had never been on Crusade, and having stayed in his native lands, he had established close ties with other powerful local noblemen such as Earl Ranulf of Chester who Llywelyn confirmed his friendship

with by personally meeting the Earl on his return from Crusade in 1220.³

Ranulf had made a crusading vow in 1215, and in 1218 he left for the Holy Land to honour the vow and to take a prominent role in the Fifth Crusade. With the Earls of Arundel and Winchester, they sailed toward Egypt and took part in the attack on Damietta which was a strategic port that would give control of the Nile. Fearing the fall of Damietta, the ruler of Egypt, Sultan Al-Kamil, offered the Crusaders a deal; leave Egypt and they could have Jerusalem, but the Bishop Pelagio who was leading the Crusade on behalf of the Pope turned the offer down. Francis of Assisi was also present during the Crusade and had even attempted to convert Al-Kamil to Christianity. The rejection of Al-Kamil's offer went against the advice of Ranulf, and despite capturing Damietta, Ranulf returned home in 1220 as the crusading force became demoralised. The crusader forces under Pelagio decided to take Cairo in 1221, but ultimately lost out to a combination of nature and an attack by the Sultan's forces.

Edward I finally conquered Wales knight templar

in 1283 after the death of the last Welsh Prince Llywelyn ap Gruffydd, the grandson of Llywelyn Fawr. Edward had also supported the ideal of the Crusades, having accompanied the French King Louis IX to the Holy Land, and Edward had attempted an expedition against the Baibars during what was known as the Eighth and Ninth Crusades. On conquering Wales, Edward took inspiration from the fortifications he had

seen on his visit to the Holy Land and had a string of castles constructed around the native Welsh stronghold of Gwynedd in the north. Perhaps his greatest castle was that of Caernarfon which was inspired by the walls of Constantinople, a city which many a Crusading knight would have seen. This castle became Edward's administrative center, Caernarfon being located on the site of the ancient Roman Segontium. To display these imperial links, the castle would express the architectural splendour of Rome's successor state of Constantinople. The mighty polygonal towers



A photo of a statue of Llywelyn Fawr - Llywelyn the Great, in the North Welsh town of Conwy. Llywelyn ruled as Prince of North Wales and Lord of Snowdon, dominating Gwynedd from 1200-1240. He married Princess Joan, the illegitimate daughter of King John, and his seneschal Ednyfed Fychan went on Crusade around 1235. His ally Earl Ranulf of Chester also went on Crusade in 1218. The statue was sculpted by E.O.Griffiths and was unveiled in 1898. Photo copyrighted by Dr. David Harrison.

of the castle walls strongly resemble the Theodosian Wall of Constantinople, and as a piece of medieval military architecture, Caernarfon conveys the influence of the Crusades in Wales.⁴ These post conquest Welsh castles were designed by the architect Master, James of St. George, who Edward had met in Savoy on his way back from the Crusades. Caernarfon Castle is the most impressive of Edward's castle's in Wales and symbolises his dominance over the conquered Welsh people, the influence of the

Crusades having a far reaching effect on this much troubled nation.

Dr. David Harrison is a history lecturer, having completed his Ph.D. on the history of Freemasonry in 2008 at the University of Liverpool. His thesis was published by Lewis Masonic titled *The Genesis of Freemasonry* and is available at all good book outlets. His second book *The Transformation of Freemasonry* is published by Arima and is available through Amazon, Barnes and Noble, and all good book outlets. The author can be contacted via the Lewis Masonic website:
www.lewismasonic.co.uk



This photo of Caernarvon Castle showing the influence from the Walls of Constantinople was taken by the author.

End Notes

- ¹ See R.R. Davies, *The Age of Conquest: Wales 1063-1415*, (Oxford: Oxford University Press, 1991).
- ² David Walker, *Medieval Wales*, (Cambridge: Cambridge University Press, 1991), p.108.
- ³ See R.R. Davies, *The Age of Conquest: Wales 1063-1415*, (Oxford: Oxford University Press, 1991), p.248.
- ⁴ See Ifor Rowlands, 'The Edwardian Conquest and its Military Consolidation', in Trevor Herbert and Gareth Elwyn Jones (ed.), *Edward I and Wales*, (Cardiff: University of Wales Press, 1988), pp.52-55.



A photo of Conwy Castle by night. Conwy Castle was one of the castles of Edward I , built by Master James of St. George, who Edward met in Savoy on the way back from Crusade. It was constructed between 1283-1289, and is one of Edwards' finest Welsh Castles. Caernarfon Castle - a little further along the North Welsh coast - was built at the same time, also under Master James of St. George, and reveals the influence of the walls of Constantinople. Photo copyrighted by Helen Kendrick.



A photo of Dinas Bran, a native Welsh castle, which was used during the English-Welsh war of 1282. There is also a legend surrounding the castle that the Holy Grail is buried there. The castle has attracted many a Grail hunter in recent years. Photo by author.

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ATTENTION "CRAFTY LADIES"!

It is time to be thinking **Grand Encampment**. We will be having the craft room again in Alexandria this August. It was a success last time in Roanoke, though it wasn't well advertised! Handiwork of any sort will be welcomed. Quilts, Cross Stitch, Crochet, Knitting, Jewelry, Painting, whatever, will be welcomed. All monies collected will go to Templar charities. If you are not able to attend and would like to contribute, please notify me, and we can work something out. If anyone has any questions, please feel free to contact me. My email is: GECrafts126@gmail.

Thank you,
Liz Koon

Grand Encampment

Membership Awards

874 David S. Cox
Gethsemane No. 41-Beauseant No. 86
Murphysboro, IL 1-Nov-2011



TURN YOUR RADIO ON

by
Jerry L. Venable

"Come and listen in to a radio station,
Where the mighty hosts of heaven sing. . .
From the land of endless spring
Turn the lights down low and listen to the Master's radio
Listen to the songs of the fathers and the mothers
And the many friends gone before
Turn you radio on and listen to the music in the air
Get in touch with God turn your radio on."¹

We've certainly all heard the simple lyrics and delightful sing-along melody of this gospel song for many years. And why not, it's been recorded by a variety of artists including Roy Acuff, Johnny Cash, Wanda Jackson, Reba McEntire, The Statler Brothers, Elvis, and probably the best selling recording of the song by Ray Stevens. The song was written by a prolific gospel song writer by the name of Albert E. Brumley, son of an Oklahoma sharecropper. From these humble roots in 1905, Brumley became a truly legendary writer of gospel songs that include classics such as "I'll Fly Away," "I'll Meet You In The Morning," "If We Never Meet Again," and of course "Turn Your Radio On." Brumley is memorialized by membership in the Gospel Music Hall of Fame in Nashville. He tells about writing this song in 1937 when radio was relatively new to rural people and especially gospel music programs. His friends would call him and tell him to "turn your radio on Albert, they are playing one of your songs." Thus a classic was born.

This era of growth for the fledgling broadcast radio industry was in part fueled

by the eventual spreading of the electric power grid across the nation, especially the rural areas of America. This combination facilitated the spread of information in a way never before experienced in the history of man. Radio became known as the "theater of the mind." Families gathered around their radios to listen to their favorite stories and shows, and the power of radio was evidenced by the national hysteria created by the Orson Welles broadcast of the H. G. Wells classic "War of the Worlds" on October 30, 1938. News, sports, entertainment, and information became available, captivated a nation, and inspired many others to great possibilities that might lie before us.

Although of an older generation, the idea of a radio being a way of receiving information certainly impacted one of our Masonic brothers, a most interesting brother by the name of Joseph Sadony. Although Sadony was well known to scientists, philosophers, and world leaders (included among his correspondents were Gandhi, Franklin D. Roosevelt, Rudyard Kipling, King Gustav V of Sweden, King George VI of England, and Admiral

Byrd), he avoided personal publicity and was little known to the general public.²

What is perhaps most unique about this man is that he once walked 1,800 miles across Arizona at the bequest of President Theodore Roosevelt to inspect conditions among the Indians, performed on the flying trapeze for P. T. Barnum, bicycled from Chicago to the Gulf of Mexico via Denver, could hold his breath underwater for 3 minutes and 45 seconds, and is credited with saving 28 people from drowning.³ Beyond even all of this was his exceptional capability as a philosopher, teacher, and spiritualist who studied every religion in the world but remained a devout Christian. This philosopher-scientist had a verified ability to see into the future and was paid a retainer by the Chicago and Detroit Police Departments to assist them in their criminal investigations. Sadony attributed his ability to make accurate predictions about the future as a gift from God and believed that this was a capacity that all human beings possessed if they would learn to come in touch with their own inner powers.

In the Introduction to his 1948 book, *Gates of The Mind*, Sadony says:

"Man slowly approaches the epoch of the human radio. His antenna of imagination opens that inner ear that hears the silent broadcast of the ages. It still vibrates in the atmosphere. Man's mortal ear already hears the music and the words..."⁴

Conceptually, this should be a well established principle for a Mason. The Stairway Lecture in the Fellowcraft Degree teaches that imagination is one of the active powers of the mind, and all Master Masons are charged that the great principles of moral truth and moral government originated in

the Divine Mind, were breathed into the ear of Adam, and are still today constantly whispered in our ears in a still, small voice and in language all may comprehend.

Sadony's words are certainly an eloquent way of expressing this concept, and no one should be surprised to learn that it was written by a man who began his Masonic career at the turn of the twentieth century. During this period, a new Mason would surely have been introduced to the works and writings of Masonic writers such as Albert Mackey and Albert Pike. Sadony's Masonic career included mastership of Montague Lodge No. 198 F.&A.M., life membership in Whitehall Lodge No. 310, Eastern Star, life membership in Muskegon Commandery No. 22 Knights Templar, life membership in Saladin Temple AAOONMS, and membership in DeWitt Clinton Consistory, Grand Rapids.⁵ He continues in the Introduction by saying:

"We forget that a well-governed and trustworthy imagination contains the tools that make education from the specifications of wisdom; that therein also are the antennae of man with which he searches for God; that aerial to receive the message; the chamber of transformation in which the 'word is made flesh'; where thoughts are dramatized in symbols that are revelations if they be attuned to 'facts'..."⁶

Sadony would have us believe that each of us is a "Human Radio" enabled to receive all the signals, all the messages being sent out across the universe. Just like the little table radio that was on Mama's kitchen counter, we simply had to turn the dial to tune the receiver and discover what mysteries, what happiness, what entertainment would be brought to us as it received the signals

being broadcast across the vast expanse. Just think about that whole entire, unseen variety of content that is available by simply turning on the radio and then being able to access it all. Sometimes we cannot pickup the signal, sometimes the signal fades but then returns, sometimes it is in a language that we do not understand, yet it is there for us.

Thinking in this manner really makes a lot of sense when you stop and think about it. Our minds, we are told, are working constantly at either a conscious or subconscious level. The active powers of the mind compete for dominance, so we almost have a gate keeping function which tries to regulate the inputs and thus which of the active powers are so to speak 'in control' of our mind. Sometimes we have to tune out perception and stop those outward senses which require a lot of computing power to diagnose and prescribe courses of action. Each day we need a time of relaxation and rest to energize our minds. During those times our subconscious takes charge and keeps us aware of sensory changes but lets the powers of the active mind rest while the subconscious comes out to "play." That's why it is not uncommon to wake up in the morning with some fresh or important idea or thought which needs to be written down quickly before it goes away.

Consider for a moment the actions we take when we need to let our subconscious take control of things and not be acting under the influences of the various elements of the active mind. We retreat to a deserted place, we shut our eyes, we stop up our ears, we discard the exercise of our senses, and so the active mind is put to rest and awakens the subconscious as we try to gain

knight templar

contact with an answer or solution not presently available. We purposefully attempt to imitate sleep and go into various stages of relaxation, trance, or meditation. We turn our radio on. Yes, we turn our radio on to the ideas of the universe, to the possibilities that lie out there and are beyond our comprehension except to know that they are surely there. Can it be possible that the wisdom of the ages is available to us? There is so much evidence of highly tuned senses that seem to have had the ability to tune into that universal cosmos. Humans and even animals have shown the ability to sense medical conditions, weather phenomena, and an extensive list of surprising realities.

Like the simple little gospel song advises, "turn the lights down low, tune your radio in," and listen to the songs of mom and dad and the friends gone on before and most of all that music which is in the air. It's not difficult, the songs and the music are the wisdom of the ages; learn the truth about man, God, and the universe. "Seek the truth," Sadony said, "and when you find it, follow it, for it is God."⁷ Turn Your Radio On.

End Notes

¹ Brumley, Albert E. "Turn Your Radio On" Hartford Music Co., 1937.

² www.valleyofthepines.com/about.htm.

³ LeMieux, Dave, "A Mind of His Own" *Muskegon Chronicle*, Aug 5, 2005.

⁴ Sadony, Joseph, *Gates of the Mind*, 2d Ed, 1948, p. 12.

⁵ www.valleyofthepines.com/about.htm.

⁶ Sadony, Op cit, p.12.

⁷ www.valleyofthepines.com/about.htm.

Sir Knight Venable is a member of Look-out Commandery No. 14 in Chattanooga, Tennessee, resides at 131 Kirksey Dr., Ocoee, TN 37361, and can be contacted at jvenable@jvenable.com.



65th TRIENNIAL CONCLAVE ANNOUNCEMENT

The 65th Triennial Conclave of the Grand Encampment of Knights Templar is coming soon. The Ohio & Virginia Triennial Conclave Committee is working hard to make this a memorable and enjoyable event.

The 65th Triennial Conclave will begin with the drill competition on Saturday, August 11, 2012, followed by a "Pass in Review." Sunday, August 12, brings the Divine service at 4:00 PM followed by the Grand Master's reception at 6:00 PM. The business sessions will begin on Monday, morning, August 13, with the reception of distinguished guests and the Grand Commanders. The business session will continue on Tuesday, August 14, and the Grand Master's banquet on Tuesday evening. Installation will occur on Wednesday morning.

The Alexandria Hilton Mark Center, 5000 Seminary Road, Alexandria, VA, 22311 (rate \$119) is the headquarters for the Triennial, and all events will be held there.

Hotel arrangements are being handled by the 65th Triennial Committee, and you will receive confirmation from the hotel.

65th TRIENNIAL HOTEL REGISTRATION FORM

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Credit card no. _____

Expiration date _____ Phone number _____

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65th TRIENNIAL CONCLAVE ADVANCED REGISTRATION FORM

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Arrival date _____ Departure date _____

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E-mail address _____

VOTING DELEGATE REGISTRATION

(PGC, GC, DGC, GG, GCG of Gr. Commanderies, or their proxies where proxies are approved)
(EC, GEN, CG of Subordinate Commanderies outside of the USA or their proxies)

Registration Fee \$250.00 _____

\$270.00 after June 1, 2012

Voting delegate registration includes: 2 tickets to Grand Master's reception, 2 tickets to Grand Master's banquet, badge, ladies pin, program book & gift.

NON – VOTING MEMBER REGISTRATION FEE

Registration fee \$120.00 _____

\$140.00 after June 1, 2012

Non-voting member registration includes 2 tickets to Grand Master's reception, badge, ladies pin, program book & gift.

LADIES LUNCHEON & ADDITIONAL TICKETS

_____ Ladies luncheon, Monday \$40.00 per person _____

_____ Grand Master's reception \$40.00 per person _____

_____ Grand Master's banquet \$60.00 per person _____

Please complete both registration forms and mail without delay to Dennis L. Wilhelm, 458 E. Cleveland, Delphos, OH 45833.

Make checks for registration & meals payable to: **GEKT Triennial Conclave.**
knight templar



Knights



at the Bookshelf

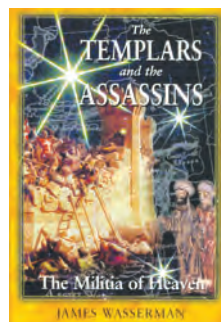
By
Sir Knight George L. Marshall, Jr.

James Wasserman; *The Templars and the Assassins: The Militia of Heaven; Inner Traditions*, Rochester, VT, 2001. ISBN: 0-89281-859-X, Softbound, 318 pages.

James Wasserman attended Antioch College and spent several years studying with various teachers of meditation and the occult. He is a member of the Ordo Templi Orientalis and has published books and essays dealing with occult topics. Since a supposed amicable and symbiotic relationship (however unstable) has been posited to exist at times between the Templars and the Assassins in the Levant at the time of the Crusades by other authors, I was particularly curious to see Mr. Wasserman's take on that subject.

After an Introduction to secret societies, the author devotes Part One of the book to the historical background of the Crusades, taking us on a fast tour of early Christianity, the decline and fall of Rome, the rise of Byzantium, the Dark Ages, feudalism and chivalry, and the accession of Pope Urban II who initiated the First Crusade. If you are already conversant with these subjects, you could bypass Part One without misgivings.

Part Two discusses the rise and spread of Islam and the ideological and physical conflicts between the Shiite and Sunni branches of Islam. Included also is the history of the Ismaili split from the Shiites and its teachings as well as its role in the founding of the Assassins. The efforts of the first leader of the Assassins, Hasan-i-Sabah in acquiring the mountain castle of Alamut in Northern Persia as well as extending his influence over a sizable region adjacent to it are presented. Conflicts between the Assassins and the lords of the Seljuk empire were frequent and bloody. Brief overviews of the lives of Hasan's successors until the capture and destruction of Alamut in 1256-1257 by the Mongols are given. A chapter is devoted to the rise and fall of the Syrian branch of the Assassins who were most closely involved with the Templars and the other crusading orders. Apart from the historical narrative, this portion of the book is of great interest because it shows and explains, as clearly as can be expected, the tangled web of the tenets and philosophy permeating medieval Islam and resulting in internecine strife and contention, much of which still exists in the



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Middle East of today.

Part Three is devoted to the history of the Knights Templar, from their foundation in 1118 by Hugh de Payens until their destruction by Phillip IV of France, abetted by Pope Clement V, in 1314. Templar history has been treated at length by a large group of authors in many books and essays. What this author presents adds nothing new to what has been previously published in other places, but his brief treatment of the topic is good in order to acquire an overview as a prelude to a more in-depth study.

Unfortunately, the author did not present much in the way of what treaties, pacts, or other mutually advantageous relationships existed between the Templars and the Assassins which is what I was really looking for. Instead, the book was knight templar

essentially a presentation of the history of the Assassins followed by the history of the Knights Templar along with the author's brief overview of secret societies in an "Afterword" which seemed to me to be merely filler. However, it was nonetheless an interesting read for the material of Part Two and the inclusion of St. Benedict's Rules for the order as an appendix if for no other reasons.



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Beauceant News



Sheridan Assembly No. 131 in Sheridan Wyoming welcomed the Supreme Worthy President, Mrs. John A. Brogan, to Wyoming during her Official Visit on October 15, 2011. Worthy President, Mrs. Barbara Osborne presided.



Casper Assembly No. 70 in Casper, Wyoming enjoyed the Official Visit of the Supreme Worthy President, Mrs. John A. Brogan, on October 17, 2011.

Mrs. William A. Biggs is the Worthy President.



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his master.”

Proverbs 25:13

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