

Knight Templar

VOLUME LVIII

MARCH 2012

NUMBER 3



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Knight Templar

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VOLUME LVIII MARCH 2012 NUMBER 3
Published monthly as an official publication of the
Grand Encampment of Knights Templar
of the United States of America.

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

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Materials and correspondence concerning the Grand Commandery state supplements should be sent to the respective supplement editor.

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Grand Recorder

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The cover artwork is by J. P. Noel and used with his permission. J. P. Noel is an author and a medieval digital artist. See more about his work at www.theytrustednoone.com or www.thestcroixark.com.

Grand Master's Message

Spurious is a word we don't often encounter. The dictionary defines spurious as: "not genuine, authentic, or true; not from the claimed, pretended, or proper source; counterfeit." The term is applied to Templary in terms of false Knights or those who have broken or disavowed their vows and betrayed their trust. The word conjures many thoughts about what we as Templars are or claim to be. If something or someone is not genuine or authentic or true but pretended and counterfeit, what is it to be genuine, authentic, and true? It hearkens to a basic question of "Who are we Knights Templar?"

What makes us a Knight Templar? A Knight Templar is a devout, God fearing Christian, not only by word but by deed. A true Knight Templar has the core values of Templary; honor, integrity, and truth; deep within his being long before he takes his vows of Knighthood. Templary helps a man find those core values and by use of ritual causes him to study, analyze, and enhance those three values in himself.

Templary is in many ways more than just a Fraternity, it's a value system, a system of service to our fellow man, and a way to live our lives as honorable, truthful citizens and as men of integrity. It means that we keep our commitments, our word, and that we do not break our trust. As Knights Templar, we kneel at the altar and swear vows of loyalty to one another, loyalty to God, and we commit ourselves to be of service to others. We swear fealty to the order and allegiance to those who founded and govern our order. We repeat the same or similar vows every time we assume an office of leadership, and in Knights Templar, we all swear the same vows in whatever state, commonwealth, or country we hail from and in whatever language we happen to speak.

Our vow is the cement that "Seals our Faith" and binds us to be faithful to all the vows of our order. We all invoke a penalty at the judgment if we basely betray those vows. Those who betray their vows and trust are known as spurious knights. We don't hear the term often, because there are so few spurious knights. When we encounter them, these spurious knights claim that they are right and justified in their cause, and are quick to make the point that they themselves are not to blame, but that the vows somehow don't apply. They even claim that they are in fact, right and just in what they do, and the rest of us are in error. Many of us don't take the time to ask the key questions, "What kind of person would violate their vow?" and "Would the kind of person who would break their vow be disingenuous about why they did so?" That is the correct question that should be asked.

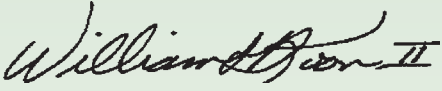
Our vows are the foundation of our order. In the simplest terms, a Commandery of Knights Templar is not the furnishings of the Asylum, the swords, baldrics, cha-peaus, or uniforms we wear, or even the Charter on the wall. The Commandery is the hearts and souls of those who have, by their vows, enlisted under our banner. I have often marveled that Templary is alive and well in a hotel ballroom while a Grand Commandery or Grand Encampment is meeting in Conclave, but upon returning to that hotel ballroom at another time, we find nothing there save an empty ballroom.

Templary isn't there, it left when the Knights Templar returned to their homes.

What has the word "spurious" to do with this discussion? Only this, for us to understand and appreciate what it is to be Knights Templar, we must know and understand what it is to be a true Knight and what the ramifications of breaking our vows and becoming a spurious knight really mean. Only by understanding and knowing ourselves can we fully understand what it is to be a good and true Knight Templar. The term "spurious" goes to our very beginnings and in many ways is basic to our order. Would one not consider Judas Iscariot a "spurious disciple?" Had it not been for Judas, we may never have had the Order of Knights Templar. No one can say that Judas has not served a useful purpose. For 2000 years, he has served as an example of what it was to break one's trust. In a key part of the Order of the Temple, we hear, "He who would basely violate his vow or betray his trust is worthy of no better fate than that which Judas suffered." An understanding of the word "spurious" gives us a better idea of what it is that we profess to be as a Knight Templar.

Honor, Integrity, and Truth go hand in hand with our theme - "Chivalry, Christianity, Templary – A Way of Life."

Faternally,



William H. Koon, II, GCT
Grand Master

2012 Department Conferences

Make your plans to attend one of the 2012 Grand Encampment Department Conferences. The format for the 2012 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.

East Central Department

Illinois, Indiana, Kentucky, Michigan, Ohio, and Wisconsin

Robert K. Cronk, Right Eminent Department Commander

March 9-10, 2012.....Merrillville, Indiana

Southeastern Department

Alabama, Florida, Georgia, Mississippi, South Carolina, and Tennessee

Terry L. Plemons, Right Eminent Department Commander

June 8-9, 2012.....Raleigh, North Carolina

Prelate's Chapel

Rev. William D. Hartman
R.E.G. Prelate

The movie *Oliver* opens with a camera close-up on the words - GOD IS LOVE. As the camera recedes, you discover that the sign is painted on the interior wall of an English orphanage for boys. It is a depressing scene of a drab room. Conditions in the orphanage fit the dreary opening scene. The boys are mistreated by cruel authorities and starved on cold, tasteless porridge. Over and over you hear a haunting refrain: "Where is love; does it fall from the sky above?"

Of course, those words, God is love, come from the 1st Letter of John, 4th chapter, 9th verse: "God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life."

We celebrated St. Valentine's Day last month - a time when love is emphasized. As Christians, we never need an excuse to talk about love, but like the song in *Oliver*, we might ask where it does come from. Does love fall from the sky above as some would romanticize at this time of year?

Consider the vast quantity of "love-believers" in the world today. There are over a billion Christians who say they believe in love. Consider the "love-believers" outside of Christendom. Moslems clearly expound "charity to all." Buddhists believe that right conduct and right livelihood are integral to the "noble path of knowledge." Love is expressed in right livelihood of "bringing hurt and injury to no living things." Perhaps basic to all religions is the Jewish concept of love as decisively written in the Law: "You shall not take vengeance, but you shall love your neighbor as yourself." So infectious is the mood of love for all that even a non-believing humanist like the late Bertrand Russell apologetically admitted that "Christian Charity" is the only hope for human survival, but where is all this love? Does it fall from the sky above?

No, love just doesn't fall from the sky above. God sends sunshine from the sky above. God sends rain and snow from the sky above; most of God's providence comes from the sky above, but not love. Love just doesn't fall from the sky above.

Now it's true that at Christmastime we tend to think that it does as we follow the star to Bethlehem, but the star only directs us to that love; it didn't shine down any love. Where was love? It was wrapped in swaddling clothes lying in a manger. Through Jesus and all who have followed him, we can see where all this love is. We can see it in a bent, sore-kneed mother scrubbing floors at night to earn money to put her son in college. We can see it in a father working two jobs so his kids can have a better life than his. We can see it in a church that gave its building to a minority group that they might have a place to worship. We see it in a devoted Sunday School teacher who, week after week, faithfully teaches a class of teenagers who won't appreciate her sacrifice until years later.

Where is all this love? Love always comes through another person. It just doesn't fall down from the sky above. It comes into our lives through an act of love by another person. God is love, but we only know it through someone else being a pipeline for that love. It's through the care of a mother, the support of a father, the fidelity of a mate, the encouragement of a friend, and the support of all our brothers and sisters in the faith.

Remember that love is not a feeling, it is not just a romantic crush on another person, it is not just romance, and not just sentiment. Love is caring. You can love people you do not like. You can care enough to be kind. Share the love you have received from God through those who have loved you.

Let everyday be God's Valentine Day of love to all those around you.

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If Only ?

An old story from the Bible tells about King Hezekiah. He had been warned by Isaiah to be leery of any foreign entanglements. However, the tiny kingdom of Israel was being severely threatened by the mighty empire of Assyria. A messenger from there came to the court of Hezekiah in a gesture of peace. The King Hezekiah was flattered and showed his Assyrian visitor everything in the palace, including access to Israel's military arsenal. Soon after that visit, the fierce monarch of Assyria, Sennacherib, came marching to the borders of Israel. So Hezekiah's emissary turned out to be not a friend but a spy.

By
Reverend Sir Knight Donald C. Kerr



Continued on page 24

A Chat With The Managing Editor

When I first came into this job, I decided to try a “Letters to the Editor” page. Many advised me that I would have to “fake” the first few letters to prime the pump. Others said that the readers wouldn’t be interested. Boy, were they wrong! All I had to do was announce that we would have the column, and the letters started pouring in. I believe it is one of the most read parts of the magazine. We have had a lot of fun debating a number of things in the column, and I find the diversity of opinions interesting.

I would like to propose a question to you and welcome you to send your “Letter to the Editor” in on a new subject. Here is the question: “If you could change one thing about the way we do Templary in the U.S., in your jurisdiction, and in your Commandery, what would you change?”

Now this is not a poll or a survey. None of your leaders asked me to do this. I don’t have a vote in the Grand Encampment. Don’t expect things to change just because you want them to.

It is simply an exchange of ideas among brethren, all of whom are interested in the welfare, mission, and prosperity of our order. I think it will be interesting to see what’s on your mind in this regard. I look forward to seeing your letters. If we get a large number, I may be able to expand the column into the space formerly used by the puzzles and the classifieds. I always prefer to receive your letters by e-mail. The address is on page 3. Please limit your letters to a couple of hundred words, maximum. That makes you really think about what you are saying and gives others a chance to express their opinions.

On another subject, the Grand Encampment officers have spent a good deal of time discussing a mission statement for the Grand Encampment. That amounts to a mission statement for modern American Masonic Templary. Each of us has a unique perspective of what we are really supposed to be accomplishing as an order in the 21st century. This is a subject of great importance, because it gives us a common understanding upon which to base future decisions. It brings clarity to the whole process. I would also like to know what your thoughts are on this subject. It always helps to have a “straw man” statement to get the creative juices flowing. The current iteration reads something like this; “A Christian Chivalric Order dedicated to Honor, Charity, and the Protection of the Defenseless.” It doesn’t really read like a mission statement, but it does contain some interesting elements.

Also, we have had several Sir Knights submit photos for the cover of our magazine. You can e-mail those to me also. Remember that the masthead goes across the top and plan your frame accordingly. The images should have a resolution of at least 300 DPI at 9 inches tall and 6 inches wide.



John L. Palmer
Managing Editor



Letters to the Editor



Sir Knight Editor,

Enjoyed the October 2011 issue of the *Knight Templar* magazine. The picture on the mailing page was appropriate to the quote from the Bible that accompanied it.

I looked for a reference for the picture on the magazine cover but could find no reference or citation. The picture involves the High Priest and a celebration. I did not see an article in the magazine to reference to the picture. Perhaps you could include a note in a future *Knight Templar* issue, about the fine picture on the October 2011 issue cover.

Fraternally,
David P. Miller

David,

The information about the cover is always at the bottom right of the contents page. I took that photo of a huge oil painting in the Vatican. I do not have any additional information about the artist or the scene.

The Ed.



25NOV2011

Letters to the Managing Editor/ S.K. John L. Palmer

Ref: *Knight Templar* Magazine Vol.LVII (62) #12-- Dec2011

Nobody has cast a vote or die except yourself!!!! I myself, and I am sure knight templar

many other Knights of the Templar, who believe in another Mason's word or in this instance written word (yours) that a vote as to whether to continue with the "Knight's Voices" classified advertisement would be solicited/taken and if passed by a positive number, the advertisement will be continued or reinstated.

Who has given you the privilege to now state you did not like the voter number turn-out; so now you wish to call the vote as you see fit. What is this pontification about? You get to interpret what has obviously not been expressed by the "popular vote." Besides trying to pontificate to the voter base, you want to change the rules, after the vote, when the results of the vote do not fit with your ideals or interests. Shame on you!!!

Those of us, who took your word as a Brother Mason, even though some Brothers may have not voted, took your word as a Mason at its supposed value. SO—do what the silent majority has spoken for and the vote demands "Honor the Vote" not what you think the vote stated. Fixing the results to fit your agenda is unhonorable. This action of yours is like a corrupt ward captain fixing the vote to suit their own agenda.

I challenge you to print this travesty of injustice in the next Knight's Magazine and let other Sir Knights know of this piece of rot.

Do what is right and "respect the cast vote", and continue the Knight's Voices classified advertisement.

Many more Knights Templar are in agreement with this basic democratic right than those that would stand by

your wishful thinking interpretation of the stated voter turn-out and the results of the vote.

The vote has been taken and the the results are in the positive to reinstate the classified advertisement, free of charge, to the Knights Templar. So do it!!!

Respectfully,
Sir Knight Timothy Walter Rickheim
Toledo Commandery No. 7

CC: William H. Koon II, Grand Master
Lawrence E. Tucker, Grand Recorder

Tim,

I think you need to re-read what I wrote in the letters to the editor section of the September issue. For your convenience, I reprint it here in its entirety:

"Sir Knight Richard, we didn't replace the "Knight Voices" section with the puzzle. We ran both for a while. I suppose we actually have four choices; Knight Voices, Cryptic Crossword, both, or neither. One of the reasons that we stopped the Knight Voices is that we had several who were using it more or less as supplementary income. Each magazine page costs about \$1,400 per month, and we were providing free advertising for those folks. Those pages are always black and white. Looking back over the year before we discontinued "Knight Voices", I found that only eleven different people had placed advertisements in it. Most of these were the same advertisements month after month. Also, since we were accepting commercial advertisement to pay for the color in the magazine, we could not offer advertising free for those sell-

ing the same items in the classified section. It would not be impossible to bring back the "Knight Voices" section again. We would have to put some rules around it, though.

I am always happy to know what the Sir Knights would like to see in the magazine. If you have an opinion, I will offer you an e-mail poll. Just send me an e-mail to ktmagazine@comcast.net with one of the four words "Voices", "Puzzle", "Neither", or "Both" as the subject line, and I will tally the results and share it with the editorial review board. One vote per customer, please. The deadline for voting is October 15th 2011. Also, if there is some other kind of monthly feature you would like to see, send me your ideas.

The Ed"

As you see from above, I offered the Sir Knights a "Poll" not a binding referendum. I said I would tally the results and share them with the editorial review board. I specifically never said that I would change the magazine to conform to whatever the majority of votes cast wanted to do. If I had wanted to "fix the vote" it would have been very simple to just make up some numbers and report them. Who would know? Instead, I reported exactly what happened and sent the results to the editorial review board just exactly as I said I would. Out of the whopping 19 responses I received, only 10 out of at least 108,000 readers indicated that they would like to see the classifieds reinstated. I made a business decision not to spend \$33,600 per year of the dues money of the 108,000 Templars who did not want the classifieds

enough to register an opinion, in order to satisfy the 10 who did care enough to respond and wanted the classifieds back. I am not trying to be arrogant; I am trying to be financially responsible with the Sir Knight's money.

It seems to me that you have said that I exhibited low integrity by saying one thing and doing another. I kept my word to the letter. I did not change any rules. You have stated that I am dishonorable. You have accused me of being unjust and challenged me to print your letter. Normally, I do not print letters that I consider to be traducing another Knight's name, but since I am the accused, I make an exception in this case. I feel that you have traduced my good name because you were unable to subdue your passions about this subject about which you obviously care deeply.

I am pretty thick skinned and seldom get defensive in the magazine; however, I admit that I am a little sensitive to criticism of my character, because I try so very hard to be honorable. I will be glad to accept your apology if you should decide to offer one.

The Ed



Dear Sir Knight Palmer,

I take considerable interest in grail literature and research. That's why I was initially excited to see a series of articles in *Knight Templar* magazine by Sir Knight Shade.

However, upon reading the November article, I was somewhat puzzled by Shade's contention that Walter Map was the author of *The Quest for the Holy Grail*. I had thought the author of this work was "anonymous," so I double checked with Amazon.

knight templar

com and found the following entry which I encourage you to check for yourself:

The Quest of the Holy Grail (Penguin Classics) [Paperback] Anonymous (Author), Pauline M. Matarasso (Translator)

I wrote an email to Sir Knight Shade, informing him of my findings, and asking him why he thought the author was Walter Map.

I received no reply, and was somewhat discouraged to see the same erroneous claim in the "references" at the end of his December article.

I remember that when I wrote an article for the *Knight Templar* magazine, I was required to provide footnotes, and my article was passed by Sir Knight Dafoe prior to publication. Have the editorial standards of the magazine declined to the point where there is no longer any form of proofreading on these articles?

How am I or any other reader supposed to put any faith in the magazine, when we find this kind of repeated erroneous reference? There is so much speculative and "popular" writing being done on these subjects, most of which is not worth the paper on which it is printed. Is that where we have come to in *Knight Templar* magazine?

Sincerely,

William Arney
PC, CA Comm. No.1

Sir Knight William, I notice a difference in "The Quest for the Holy Grail" and "The Quest of the Holy Grail." I assume that most of your questions were rhetorical. We do the best we can with the resources at hand and will try to do better. Thanks for the feedback!

The Ed.



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

Name _____

Address _____

City _____ State _____ Zip _____

E-mail _____

Credit card no. _____

Expiration date _____ Phone number _____

Arrival date _____ Departure date _____

65th TRIENNIAL CONCLAVE ADVANCED REGISTRATION FORM

Name _____

Title _____ Jurisdiction _____

Address _____

City _____ State _____ Zip _____

Arrival date _____ Departure date _____

Phone no. _____

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

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

875 Randall Partin
Williamsburg Commandery No. 50
Williamsburg, KY 11-Dec-2011

876 Carl A. Jones
Williamsburg Commandery No. 50
Williamsburg, KY 11-Dec-2011

877-882 Andrew Christos Maninos
Beauseant Palestine Commandery No. 10
Malden, MA 25-Oct-2011
Original and Silver Cluster

883 Rex S. Lewis
Dallas Commandery No. 6
Dallas, TX 23-Dec-2011
2nd Bronze

Grand Encampment Membership Awards



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

William Robert Kennedy	MA	Bruce Holdorf	SC
Donald S. Thoen	ID	Darrel Jay Dunn	TX
Robert L. Smith	IA	Ralph Doyle Pritchard	TN
Michael Gerard Faby	MD	David William Studley	CA
Robert Luther Fuller	OK	Ralph Taylor Woodrow	VA
Michael Arthur Riley	VA	John L. Allen	NJ
Dennis Hauze	UT	William R. Youngberg	UT
David D. Goodwin	NY	J. L. Johnson	CO
Leroy E. Harvey, Jr.	GA	Alfred Bennett Carroll	AL
M. David MacCallum	CA	Timothy K. Metcalf	KS
Loren E. Schrock	OR	Carl R. Gagliardi	VA

Grand Commander's Club

David Brian Emmitt	KY	Richard Gary Feeser	MD
George Shipman Fowler	MD	Charles E. Warns, II	MD
Bruce Holdorf	SC	James Emert Hawn	MI
William A. Greenwood	TX	Fitzhugh Lewis Shaw	CO
Andrew E. Michyeta, III	IL	James William Green	GA
Gary E. Stambaugh	MI	Robert Luther Fuller	OK
Lewis A. Compton	PA	Tom Dale Pennel	LA
Jared Ross Kichline	PA	Michael Arthur Riley	VA
Gene Paul Shamburger	TX	Richard Eskil Suneson	NY
John March	PA	Robert G. Reeder	PA
Hollis Doyle Simpson	MS	Alfred Bennett Carroll	AL
Jeffrey Norman Nelson	ND	Rollin A. Furnas	OH
Grover L. Sardeson	CO	M. David MacCallum	CA
Robert Edward Eberly, Jr.	SC	Gregory A. Thomas	WA

How to Join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, phone (214) 888-0220, fax (214) 888-0230.



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



Greetings Sir Knights,

March is the month of St. Patrick's Day, birthday of Albert G. Mackey (1807), and daylight savings time. For those who like to do after work activities, daylight savings gives you an extra hour; for those of us in agriculture, we have to get up an hour earlier and then still work till dark. March is also the month when spring begins. Spring brings a variety of scenes whereby we may "curiously trace nature through her various windings to her most concealed recesses." Most of us are fortunate enough that we may see how nature brings new life, turns the forests and fields green, and provides a place for God's creatures to have their young. Grand Encampment's Eye Foundation brings hope to thousands who have eye problems and who would not be able to enjoy the wonderful season of spring if it were not for your generous contributions to continue funding research and Eye Care America's Senior Eye Care program.

At the time of this writing, we have completed week 14 in the voluntary campaign. The calendars and labels that have been sent to the Sir Knights have been very successful during this 44th voluntary campaign. I thank all of you who have taken the time to write a check for the calendar and labels you have received. Here are the numbers I want to share with you.

Labels: 6907 contributions - \$133,709 - average \$19.35

Calendars: 5039 contributions - \$116,810 - average \$23.18

Total for those first two programs: 11,946 contributions - average \$20.97

The third project, which is the pocket calendar, was mailed on January 9, 2012, and it is my sincere hope that this great Christian order of Knights Templar will support this last mailing to continue giving the gift of sight. Have a wonderful spring and thank you again for all you do for the Knights Templar Eye Foundation and the Masonic fraternity.

Michael B. Johnson KCT
Chairman
44th Annual Campaign



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

1	C	2	O	L	3	L	4	E	5	G	I	6	U	M	7	V
8	A	C	H	E	S	O	9	G	L	E	E					
10	A	C	M	E	11	Q	U	I	N	C	E					
12	H	A	I	K	U	R	13	M	A	14	P	P				
15	B	M	16	S	S	I	17	M	A	Y	A	N				
18	E	X	H	U	M	E	19	F	A	Y	S					
20	A	V	O	N	A	21	T	I	L	E	R					
	M	22	J	E	R	U	S	A	L	E	M					

ACROSS

1. COLLEGIUM = ILEUM CLOG anagram
8. ACHES = A(r)CHES - R(epublican)
9. GLEE = G(rand) L(odge) + E's
10. ACME = <ACE anagram
11. QUINCE = QUI(t o)NCE - TO
12. HAIKU = HI + AUK anagram
17. MAY + AN
18. EX + HUM + E
19. FAYS = SAY F anagram
20. AVON double definition
21. TILER = RE-LIT reversed
22. JER(emiah) + U.S.A. + LEM(uel)



knight templar

DOWN

2. O(pty)C + CAM
3. LEEKS = SLEEK anagram
4. ESQUIMAU = QUASI-EMU anagram
5. GOURMETS = TORE GUMS anagram
6. ULNA = LUNA anagram
7. VEEP = PEEV(ishness) reversed
13. MAFIA = A(ir) F(orce) in AIM reversed
14. PAYEE = AYE in P.E.
15. BEAM = B(ug-)E(yed) M(onster) + A
16. S + HOE

IN MEMORIAM



Nicholas F. Steinmetz
Missouri
Grand Commander 2004
Born: May 28, 1928
Died: January 1, 2012

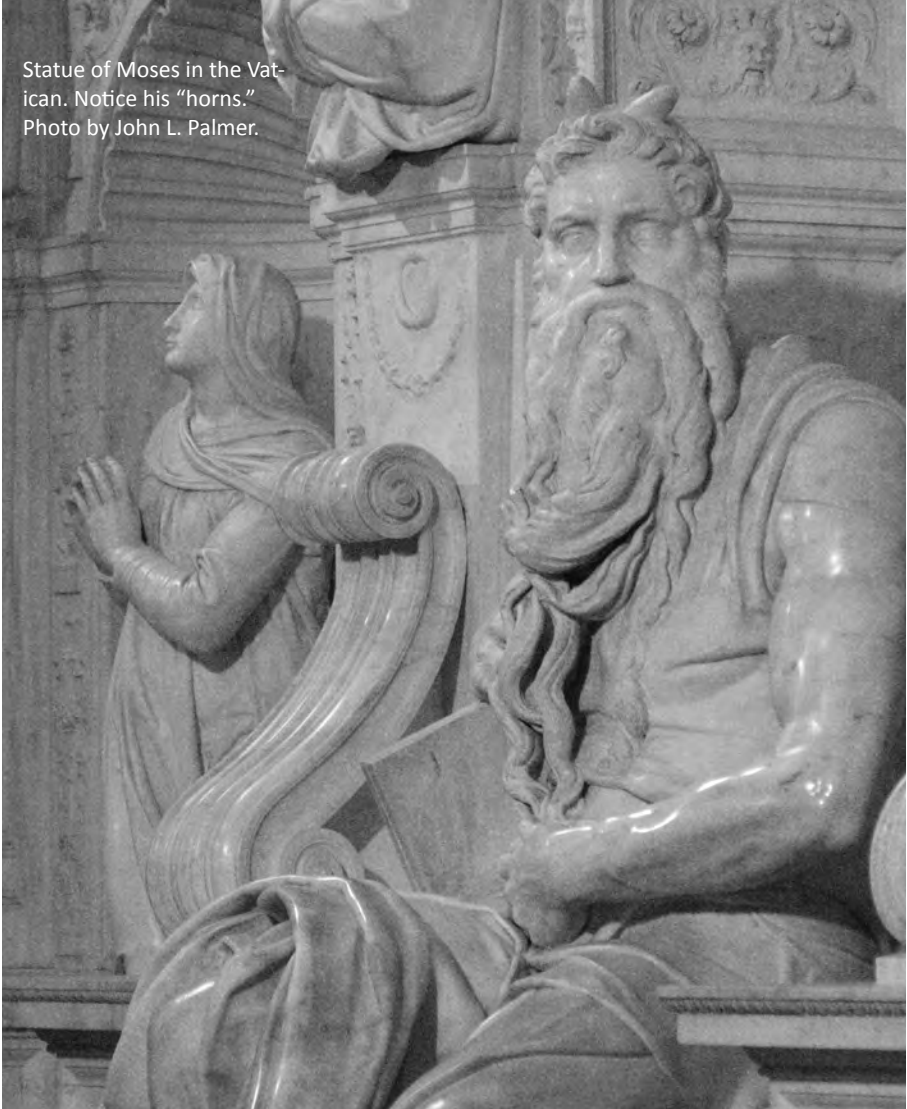
William Raymond Robbins
Missouri
Grand Commander 1964
Born: May 30, 1916
Died: January 3, 2012
South Central Department
Commander 1967-1970

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.

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.

Statue of Moses in the Vatican. Notice his “horns.”
Photo by John L. Palmer.



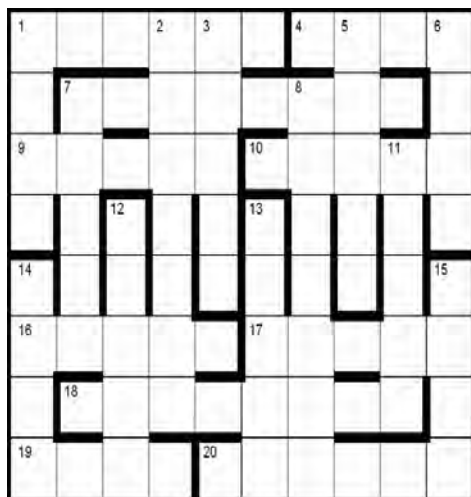
Hieroglyphics on
an Egyptian obelisk
currently located
in Rome. Photo by
John L. Palmer.



CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



DOWN

1. Beer found in a washing machine (4)
2. Reactive chemicals without a bunch of stand-ins (7)
3. What Cockney gent does loudly at door of crypt maker (5)
5. Alabama diamond for looking-glass girl (5)
6. Never up right, gone around sunset (4)
7. Masonic band leader is so symbolic of America (5)
8. Arrest and confine master for providing cup-holder venue (7)
11. Say farewell to scion of American Buffalo (5)
12. Inside Bryn-Mawr is the joint (5)
13. A lute untamed in OK location (5)
14. Hogwarts' pets masked by howl serenade (4)
15. Gabbing relative to start playing poker (4)

ACROSS

1. Unwise Cretin will reveal this! (6)
4. Batman's accoutrement offers good hope, for example (4)
7. Assorted leavings from con-artist (8)
9. Donut, Eggo have slightly off-center surroundings to lay low (5)
10. Survivor group has rib replacement in the center (5)
16. Masonic Scholar Arthur Edward (1857 - 1942) would bide getting to East (5)
17. Enticed by newfangled flashlight bulb in use (3,2)
18. Killer donkey is pushing detailed Nissan back (8)
19. Place where attribution is heard (4)
20. Lampoon causes anger on Saturday (6)

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>.

K.T. REFLECTION

“PUT ON THE WHOLE ARMOUR OF GOD”

The first in a two part series

by

The Reverend Sir Knight Frederick A. Shade

The apostle Paul was a great champion and ambassador for the Christian Church, and with great enthusiasm he spread the Good News among both Jews and the Gentiles throughout Asia Minor and the Mediterranean basin.

We are all familiar with how his conversion to the Christian faith came about on the road to Damascus, but we should also remember that Paul had numerous spiritual encounters with the risen Christ during his (Paul's) ministry. So what Paul wrote was not based only on his personal belief and faith in the Lord (it is unlikely that he actually met Jesus during our Lord's ministry), but more especially on his personal encounters with Him. This should be borne in mind when we reflect on this section of Paul's letter to the people of Ephesus.

There are a few puzzles with this letter. First, the style and language is different than Paul's other letters e.g. Galatians. This has cast doubt on Paul as the author, but the early Church fathers were absolutely convinced the letter was written by him, that it was written during his imprisonment in Rome c. 60-61 AD, and that it was the last of his letters from prison. The second issue is that the two words "at Ephesus" do not appear in the earliest examples of this letter, and perhaps it never had a place name. It is thought that a 2nd century scribe added these two words to make it conform more closely

to Paul's other letters. The letter reads more like a sermon, and it is therefore more likely to have been intended for general distribution throughout Asia Minor with a blank left in its title to be filled in as the messenger handed over the particular copy to the church. I think this is the most reasonable explanation. We can now put aside the issue of date and authorship of the letter.

The section in which we are interested comes at the end of the letter, and it is the apostle's plea to the Christian community to be ready for the spiritual warfare in which they have entered in the name of the Lord. Paul is writing this letter from prison in Rome, as I have already said, and he is most likely to have had a Roman soldier standing nearby when writing it, as he spiritualizes the armor of a soldier in this letter. Of course, Paul and the small communities around the Mediterranean had already experienced trials and tribulations at the hands of others, but Paul was more concerned in this letter with the spiritual powers, the dark forces, the forces of evil which their apostolic work had to confront and hopefully vanquish. Thus, the pieces of armor become metaphors for certain personal and spiritual qualities which a soldier under the banner of the Cross must have if he is to endure the battle and finally triumph. There's nothing like his disciples having a physical reminder

before their eyes for something which is an abstract idea or principle!

And now let's turn our attention to the reading used as the Novice is vested as a Crusader.

*V.10 "Finally my brethren,
be strong in the Lord and in the
power of his might."*

We have two exhortations here, the Greek words of the original (strong and might) being synonyms. The NEB translates the verse as "Find your strength in the Lord, in his mighty power."

V.11 "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Here we have the battle motif introduced. The Christian lives in a world which is rich with God's blessings, but there are also present negative or evil forces, powers which hinder our journey back to God. We are to put on the armor which is in fact God's armor. This idea is not new, as the priest of the Temple in Jerusalem (cf. Isaiah 59:17, Wisdom of Sol. 5:17-20) and the priests of the Christian Church put on "the whole armor of God" when they are about to conduct services. The special vestments worn by the priest at the celebration of the Holy Eucharist, for example, have similar connotations to those Paul attribute to the armor of a soldier of the Cross. (I have written a short paper on the origin and significance of the vestments worn by the priest.)

V.12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wickedness in high places."

The cosmic drama is further outlined here, for we are part of a great battle which takes in the whole of creation—the physical and the spiritual. We are fighting the rulers of darkness, the demonic agencies which are the prime movers behind the events of the world, and this included influencing events which eventually led to the death of Jesus. (Jesus refers specifically to the "prince of this world," and our Lord, who had already been tested by him in the wilderness, knew that this power had influenced the minds of men. cf. John 14:30.)

Angelology, the belief in angels and their influence on sublunary things, was very much part of Hebrew teaching and experience. Paul himself was brought up in this tradition. He was also taught by the greatest rabbi of the time, Gamaliel, who had initiated him into the mystical teachings of the Kabbalah where the angelic powers of the right and left hand are explained in detail. The reason why I mention this here is that Paul understood the nature and hierarchy of angelic powers (cf. Nine orders etc.), and he was equally aware of those other spiritual powers from the dark side (including angels) which he describes as being active in the world.

As darkness is opposed to light, so are these forces implacably opposed to the work of the Church. The phrase "spiritual wickedness in high places" is really referring to heavenly places where we see the eternal battle continue between the forc-

es of light and the forces of darkness.

V.13 "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Here the Christian soldier is bidden to take up his battle position with courage, "in the evil day," that is in an age when the Church is under great persecution and when the dark forces are unleashed to destroy it. So, having made all necessary preparations, the soldier of the Cross is ready for battle.

V.14 "Stand, therefore, having your loins girt with truth, and the breastplate of righteousness,"

The belt is a sign of active duty. Its priestly equivalent is the cincture or girdle. The breastplate, covering the heart, is a defense against attack and injury. The Christian soldier has as his breastplate the spiritual quality of righteousness (cf. Is.59:17).

V.15 "and your feet shod with the gospel of peace;"

The feet are equipped with shoes for marching, and the spurs are used to goad the horse into action. The gospel here is, of course, the gospel of Christ, who is the Prince of Peace (cf. 2 Thess. 3:16).

V.16 "above all, taking the shield of faith, wherewith ye shall be able to withstand the fiery darts of the wicked."

The Latin word for shield (scutum) knight templar

on which the Greek word (thureos) is based, was a large square shield devised to catch and extinguish ignited arrows. It is a "shield of faith" because of the Christian soldier's faith in the risen Christ and his exaltation over evil powers.

V.17 "And take the helmet of Salvation, and the sword of the Spirit, which is the word of God."

The helmet of salvation is taken from Isaiah 59:17 where God (YHWH) wears this on his head as he goes forth to vindicate his oppressed people. The rabbis of old applied this to the work of the Messiah when he comes, and the Christian interpretation of Old Testament imagery was a further development of this process.

The sword is wielded with its cutting power when the word of God is preached. In Hebrews ch.4 v12, we have a significant reference to the power of God's word: "The word of God is quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

It is also interesting to read of the mouth being likened to a sword (e.g. Isaiah 49:2), or a sword issuing or held by the mouth. In Revelations ch.1 v.16, we have an obvious allusion to the Word of God and the power and majesty of Him, the Lord of Light and Truth, who wields the sword both in heaven and on earth: "And he had in his right hand seven stars and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength."

To be continued next month

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If Only? Continued from page 7.

If only Hezekiah had not been taken in. If only he had listened to what Isaiah was telling him. "If only" - how many times have we said it? If only we had listened! If only we had decided differently! How many decisions would have made life easier, "if only?"

We can't go back. We can't undo what is done. Often there is no second chance. We can either say "yes" or "no." When Britain was facing its troubles during the rebellious 17th century, the then young Prince Charles fell in love. He was secretly married, and a child was born. His mother, the exiled dowager Queen, was furious. She pleaded for her son to give up the child and his wife. Prince Charles replied, "If only, it was possible to go back and begin life over again," but he couldn't and didn't. From every misjudgment we learn a lesson. No one or no one thing is, of course, absolutely right. If we accept what is offered, we do so believing a "yes" is better than a "no." The Bible calls this the will of God. The will of God does not condemn. It gives us freedom. We all respond to a voice within us, which leads us to obedience rather than confusion. So, do we still say, "if only?," or, have we gone beyond that to reside in the company of those who would not turn their backs on us. The alternative to "if only" is to believe "thy will be done."

The Reverend Sir Knight Donald C. Kerr, a member of Beauseant Commandery No. 8, Baltimore, MD, is Pastor-emeritus of the Roland Park Presbyterian Church in Baltimore. He resides at 700 John Ringling Boulevard, Apt. E202, Sarasota, FL 34236-1586.

TENDING HIRAM'S STORE

By
Sir Knight Kirk White

Hiram's Widgets have been in business for many, many years. The business used to be exceedingly successful. At one point he had a store in almost every town in the state, and each was thriving, but over the last decade, business has been steadily dropping. Overall, his total number of new customers is down, and many of his customers come a few times and then stop. A number of his stores haven't been profitable for years, and even his best stores are marginal. He has closed a number of his stores over the last couple of years to cut losses. Hiram is at a loss for what to do other than keep closing stores as they become insolvent and hope that the customers from these stores will travel the extra 20 miles to one of his remaining stores instead of going to a competitor's widget store or buy their widgets online. So far, that has not proven to be the case.

I'm certain that this scenario seems familiar to most of us in Masonry in general and in the appendant bodies in particular. Our membership has been in decline for decades. In response, we have tried consolidation of Lodges, Chapters, Councils, and Commanderies in hopes that if we take two dysfunctional groups whose members don't attend that somehow they will be motivated to travel the extra distance and become one functional group. This delusional thinking has almost uniformly resulted in failure. What we need instead is to think of our

problem like any other organization or business would. What would a business consultant tell Hiram?

Any time there is a situation where a formerly successful business starts to fail it is due to a problem in one or more of the following:

- product
- service
- marketing

Product

Problems with product usually revolve around two areas; either the product is outdated and no longer in demand, or the product being sold is somehow inferior. In the case of Masonry as a whole, we know that people will always seek venues for community, brotherhood, personal enhancement, and doing good in the world. There are other fraternal groups that provide versions of these things, so we know that there are people out there and that demand remains high. Many of them are just choosing one of our "competitors."

Is our product high quality? The answer is probably mixed. As Robert G. Davis noted in his address to the 2010 General Grand Chapter Royal Arch Masons International, "studies engaged in researching the needs of men in today's society are indicating that an organization that is centered on education, spiritual development, and fraternal bonding may be the most powerfully compelling

organization to join for men who fall within the 19 – 40 age range.” At its highest potential, Masonry is that organization. However, many of our lodges and chapters have become little more than a bunch of aged and aging men who meet once a month to eat, read the secretary’s and treasurer’s reports, tell a joke, and generally take up an hour or two without much to show for it. Those lucky ones doing degree work only focus on the letter of the ritual, not the meanings underneath, and once a candidate has received them, he is left without further instruction. However, this generation wants more. They are intellectually and spiritually curious, desirous of deeper thought and understanding, crave active participation, and they are knowledgeable about alternatives and motivated enough to leave if they don’t get it.

To improve our “product” we need to have higher expectations for ourselves and our candidates. If you have zero expectations, you get what you expect – zero. Like our 18th and 19th century predecessors, we need to require something of our members. As per their oaths, they should be required to attend all meetings unless they have good reason not to. If they cannot, they should be expected to call the secretary and explain why not. They made a commitment, why do we not make them stick to it? Our new members see that going to meetings isn’t valued by the rest of the Lodge or Chapter, so why should they value it? We have to expect them to be active in our groups, learning new things and sharing them in open Lodge or Chapter, participating in ritual, and serving on committees that actually do something. Committees such as: Mentoring Committee to help integrate new

members, Education Committee to organize and lead Masonic education for each meeting, Social Committee to organize monthly fraternal gatherings, and Community committees to get the members involved as members in public events and good works. Any new members should be immediately given a piece of ritual or lecture to learn and a committee to serve on.

Of course, that means more work for those of us who are already members. We would also have to do more. We’d have to serve on committees, engage in education, and go to meetings, and we always hear, “I’m too busy to add another night per month.” Frankly, I consider it a lame excuse. We are required to meet one night a month per Masonic body. That isn’t very much. Rotary requires weekly meetings and any missed meetings are expected to be made up at another group’s meeting. The people who say they are too busy find time for other things that are important to them. Masonry should be important too, and if it is not, then it is ourselves we have to blame.

Service

If two companies have the same product and one company is successful while the other struggles, often it is a matter of customer service. This is especially true when the company is having trouble retaining customers. Customer service is one of the most important things that draws new customers and creates customer loyalty. People will even pay extra for good customer service. We have dozens of new members who join, go to meetings for a few months, and then never come back. They may or may not continue to pay their dues, but they are absentee

members. Clearly, we have failed them in our customer service – they aren't feeling welcomed, included, invested, or that they aren't wasting their time.

The "wasting their time" problem would be fixed by improving our product. To feel welcome, we need to be better at our brotherly love. Even after all of these years of being a Mason, when I attend a different Lodge or Chapter, I often feel like I'm at someone else's family reunion. The officers are busy getting things ready and the members are catching up with one another. All the while, I stand alone off to the side waiting for the opening. I can stand there an entire half hour and not have someone talk to me, and if they do, it is only to say "hello," shake my hand, and move on. For extroverts, this isn't a problem. They approach others and leap into a conversation, but for introverts, it can feel very isolating and unfriendly. Let's be aware that the kinds of brothers who join looking for education and deep spiritual development are often introverts.

The solution is for each lodge and chapter to have at least one person designated as their greeter. Traditionally this job fell to the Senior Warden as he vetted members, but it doesn't have to be him. Someone should meet every new member or visitor, introduce them around before the opening, and stay with them until they find someone to converse and hang out with. If they don't find anyone, then the greeter must be that person.

To get people invested and connected, they should be mentored, not just through their degrees but for the first year of their membership. The Mentor Committee should provide instruction about what is expected of members, the workings of the whole Masonic family, knight templar

who's who, and how to get involved; make sure they are personally welcomed at each meeting and personally invited to each social event and generally taken care of like a friend and brother. Last, as stated earlier, each member should be immediately put on a committee and asked to learn a piece of ritual so that he feels necessary and involved.

Marketing

The business consultant would tell Hiram that the last thing a company should do is close stores. All closing stores accomplishes (especially if you haven't fixed your product and customer service problems) is to reduce your visibility and accessibility in the market. It also makes it clear that the ship is sinking, and no one wants to book a ride on a sinking ship. It is bad public relations.

If the product is good and the customer service is acceptable, then the organization isn't marketing itself well. Its message isn't getting in front of the people who are interested and motivated to buy its product. It needs more advertising and better targeted marketing.

So let's ask ourselves, who are Masonry's potential customers? Men join the fraternity for a host of different reasons. Some join simply because it is a family tradition. Dad, Granddad, and Great Granddad were all Masons. Some join for the fraternal bonding and social aspects. It is a chance to meet and hang out with other men in the community. Others join because they love ritual or are interested in studying and being part of the history of Masonry. Still others are seeking "more light" – education and spiritual development. Others are drawn

to the large stores of esotericism hidden underneath our symbols and rituals, and many of these “Light Seekers” and Esotericists are looking for connections with other more serious, like-minded men.

To list them:

- 1) familial ties
- 2) fraternal and community bonding
- 3) ritual
- 4) history
- 5) Light/education and spiritual growth
- 6) esotericism
- 7) connection with serious students of Light and esoteric

Many men will actually be a blend of these, each valuing some over others, and for that reason, each of these groups needs to be approached in a slightly different manner.

Symbolic Masonry can market to all of them, more especially groups 1 – 5. To contact group 1, host Masonic “bring your son to Work” nights or other events. To contact group 2, host a Masonic horseshoe, golf, or (for the younger men) volleyball tournament, a bowling league, or such. Have an “I’m a Mason” week each year where every lodge member wears a tee-shirt or puts a sign up in their business, does community improvements (such as spring street sweeping), and maybe hosts one of those tournaments. Show that Masons are here, good wholesome productive community members, and have loads of fun. You might also want to have an “open house” where there is a representative (but not actual) ritual with officers in full regalia (for group 3), a short historical lecture (for group 4), and a talk about Masonry’s mission to “make good men better” (for group 5).

Chapter, Council, and Commandery can only draw members from the Symbolic Lodges. They will by nature have less draw for groups 1 and 2, but their true strengths are in groups 3 – 7 anyway. They can certainly participate in the Symbolic Lodge events mentioned, this time in their Appendant Body regalia, but more importantly, they need to get out to the lodges and get their word out. Davis points out that the younger men who join are more likely to be interested in 5 – 7 than previous generations. These are the men who continue to seek further light in the York and Scottish Rite once they know about it. But we have to catch them before they become disillusioned by a Blue Lodge that focuses primarily on familial and fraternal bonds and does ritual without knowing the spiritual and esoteric “why” behind the ritual.

York and Scottish Rites need to be better about their visibility and accessibility to the lodge memberships. That means that they have to be more visible by regular visitations in regalia to lodges, presentations, articles in Masonic publications, targeted mailings, and solicitations to new Blue Lodge members. They also need to be more accessible by having active Chapters, Councils, and Commanderies nearby. This means that rather than closing these meetings, they actually need to start looking at seeding new meetings. Of course, in the meantime, getting the existing meetings to fix their “product” and “customer service” as well. That process in itself would help to make those bodies vital again. It would be a lot of work, but the best people to get involved are...our new members who want something valuable to do. What is more valuable than revitalizing our Masonic bodies?

Football coach Lou Holtz wrote: "In this world you're either growing or you're dying, so get in motion and grow." We have a choice before us. We can allow the slow decay of our institution, waiting until another part becomes nonfunctioning and then amputate it, or we can become proactive, do some hard work for a while, and make the core strong and healthy again. People say, "but we don't have enough people to do all of that work" to which I reply; there are numerous examples throughout time of one person changing the course of history; Jesus, Ghandi, Abraham Lincoln, our Founding Fathers. It also happens on the regional, local, and corporate scale; one person who decides to stop naysaying and just does the job. All it takes is motivation and vision.

Will Hiram save his store?

Sir Knight Kirk White is a member of St. Aldemar Commandery No. 11 in Barre, Vermont. He currently serves as the Most Excellent Grand High Priest in the Grand Chapter of Royal Arch Masons of Vermont and resides at 307 Christian Hill Road, Bethel, VT 05032. He can be reached at laurelin@sover.net.



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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.

The Use of Stones from Solomon's Quarry

By
Dr. David Harrison

The interest in using supposed stones from Solomon's Temple for inclusion in modern Cathedrals became commonplace during the later nineteenth and early twentieth centuries – especially as more modern research developed in Biblical archaeology, with stones excavated from the Temple being famously placed within St. Paul's Cathedral in London by archaeologist James Fergusson.¹ Even in the United States of America, in the Washington National Cathedral, the high altar was made from stone which was quarried from King Solomon's Quarries which supposedly supplied the stone for the Temple. The building of the beautiful gothic Washington National Cathedral commenced in 1907 when Freemason Theodore Roosevelt laid the foundation stone.

In the same year, Brother H. Anderson brought a piece of stone from King Solomon's Quarry at Jerusalem and presented it to the York Lodge No. 236, a lodge that still meets today in York, England. The stone has since been used

as the rough ashlar in the lodge, and Brother Anderson wrote a paper on the location of King Solomon's Quarries, stating how they were discovered in a series of chambers underneath the city wall to the north of the Damascus Gate. Photographs of the quarries were also presented to the lodge, and Anderson stated that there were still many large blocks of stone lying around the caverns which were partly hewn, displaying the marks of the masons' tools, their

size corresponding exactly with the outer walls of the Temple still standing. Today, Masonic meetings still take place on various occasions in the Quarries, in a main chamber aptly called "Freemasons Hall."²

To obtain stones from King Solomon's Quarries naturally became the ultimate prize for a lodge. The King Solomon's Temple Lodge No. 4611 was founded in Jerusalem in 1924, the lodge catering to English Freemasons who had remained in Palestine after Word War I to assist in the country's administration. This Jerusalem lodge later became involved in the



This stone, currently in St. Paul's Cathedral, London, presumably originated in King Solomon's Quarries. The photo was taken by Dr. Harrison and was previously published in his book, *The Genesis of Freemasonry*.

founding of the Manchester Association for Masonic Research Lodge, No. 5502 in 1929 and presented the new lodge with a pair of ashlar hewn from the quarries. According to notes which were submitted with the ashlar, the stones were hewn under the supervision of members of the Lodge of King Solomon's Temple, No. 4611 and were consecrated at Jerusalem by the Grand Secretary, R.W. Bro. Sir Colville Smith, C.VO. This Lodge had the privilege of presenting to the Grand Lodge of England, on the occasion of the dedication of the Grand Temple on 19th July 1933, a similar pair of ashlar, rough and smooth, for each of the sixteen Lodge rooms in the new grand temple.³

The archaeological study of Solomon's Temple had captured the minds of many a Victorian explorer, with Freemasons such as Sir Charles Warren conducting a number of investigations into the Temple, leading Warren to publish a number of papers and books on the subject, such as *The Temple or The Tomb* in 1880, Warren coming into direct conflict with fellow Temple archaeologist James Fergusson regarding the interpretation of the archaeology. Victorian writers were also attracted to the themes of the search for the historical Solomon such as Freemason Henry Rider Haggard who wrote the excellent adventure novel, *King Solomon's Mines*, in 1885. The story involves three men who venture on a quest of discovery in Africa, finally discovering the wealth of King Solomon's Mines after a number of trials and adventures.

Because of new archaeological approaches and easy travelling access to Jerusalem (apart from during World War I), it became easier to study the history of the Temple and, most importantly, to

access the archaeology – especially the quarries – to obtain the stones for Masonic lodges and new Cathedrals in both the United Kingdom and the United States of America.

End Notes

¹ A photograph of one of the “Temple” stones placed in St. Paul's Cathedral in London can be seen in David Harrison's, *The Genesis of Freemasonry* (Hersham: Lewis Masonic, 2009).

² Robert Wood, *The History of the York Lodge No.236*, (York, 1977), p.70-71.

³ <http://kingsolomonstemple.homestead.com/Sponsors.html> [Accessed 3/July/2011]

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.lewisimasonic.co.uk





Beauceant News



Oshkosh Assembly No. 267, Social Order of the Beauceant was constituted in the Oshkosh Masonic Temple, 204 Washington, Oshkosh, Wisconsin, on November 19, 2011, with the Supreme Worthy President, Mrs. John A. Brogan, San Antonio No. 159, TX, presiding.

New Charter Members initiated are Mrs. James Byrnes, Mrs. Ernest Anderson, Mrs. James Burton, Mrs. Myron Christensen, Mrs. Leo Cigale, Mrs. James Desens, Mrs. Parker Dow, Mrs. Harland Emerson, Mrs. Richard Faris, Mrs. Brian Goerl, Ms. Lyla Goerl, Ms. Ariel Goerl, Ms. Carol Hoyt, Ms. Meliora Kifer, Mrs. Edward Mitchell, Mrs. Kristopher Pillar, Mrs. Duane Ryan, Mrs. Carl Saggio, Mrs. David Schreier, Mrs. Robert Stauffer, and Mrs. Thomas Walton. Affiliates present were Mrs. James Christenson, Mrs. Lester Fuhrer, Mrs. H. Jon Miller, Mrs. Richard Reilly, Mrs. Leland L. Burlison, and Mrs. LeRoy Kifer.

Newly elected officers installed are Worthy President, Mrs. Leland L. Burlison; Most Worthy Oracle, Mrs. Lester Fuher; Worthy First Vice President, Mrs. LeRoy Kifer; Worthy Second Vice President, Mrs. James Byrnes; Worthy Preceptress, Mrs. James Desens; Recorder, Mrs. Leo Cigale; Treasurer, Ms. Carol Hoyt; Marshal, Mrs. Carl Saggio; Assistant Marshal, Mrs. Richard Faris; Director of Music, Mrs. Richard Reilly; Standard Bearer, Mrs. H. John Miller; Color Bearer, Mrs. Brian Goerl; Mistress of the Wardrobe, Mrs. Leanne Ryan; and Inner Guard, Mrs. Harland Emerson. In attendance were Past Supreme Worthy Presidents, Mrs. William Chant, Los Angeles No. 42, CA; Mrs. Howard McClure, Steubenville No. 57, OH; Mrs. Jay U. Ipsen, Minneapolis No. 46, MI / Melrose No. 204, TX; Mrs. R.D. Moore, Austin No. 125, TX; and Mrs. David E. Alcon, Westminster No. 245, MD / Elizabethtown No. 265, PA; and Supreme Committee Member, Mrs. Hugh Swift, Minneapolis No. 46, MI. Supreme Officers were Supreme Most Worthy Oracle, Mrs. W. Joe Ryland; Supreme Worthy First Vice President, Mrs. Bill Dormady, Midland No. 143, TX; Supreme Worthy Second Vice President, Mrs. Joe Cortez, Phoenix No. 213, AZ; Supreme Preceptress, Mrs. T. Michael Fegan, Salina No. 229 / Wichita No. 8, KS; Supreme Recorder, Mrs. Richard Brown, Wichita No. 8, KS / Stillwater No. 124, OK; Supreme Treasurer, Mrs. Dan Cogley, Columbus No. 79, OH; Supreme Marshal, Mrs. James Burkett, Santa Ana No. 61 / Los Angeles No. 42, CA; Supreme Assistant Marshal, Mrs. Martin Callaway, LaCrosse No. 215, WI; Supreme Chaplain, Mrs. Ryan Nelle, San Antonio No. 159, TX; Supreme Director of Music, Mrs. Robert Neff, Columbus No. 79, OH; Supreme Standard Bearer, Mrs. Sandra Applegate, Wichita No. 8, KS; Supreme Color Bearer, Mrs. Howard Anderson, Austin No. 125, TX; Supreme Mistress of the Wardrobe, Mrs. William Johnson, Melrose No. 204, TX; Supreme Inner Guard, Mrs. Thomas Derby, Santa Ana No. 61 / San Bernardino No. 200, CA; and Supreme Outer Guard, Mrs. James F. Smith, Minneapolis No. 46, MI.



Knights



at the Bookshelf

By
Sir Knight W. Bruce Pruitt

The Templars; the History and the Myth by Michael Haag. Published by Harper Paperbacks, First American Edition, 2009, ISBN-13: 978-0061775932.

This excellent book is well-titled, dealing not only with the creation, rise to power, and demise of the Knights Templar but also the character of the world that created the need for the Templars. It goes into depths concerning the myths and legends surrounding the order, even to present time. It begins with the Temple of Solomon, the sacred nature of Jerusalem, the Promised Land, the advent of pilgrims, etc. A brief coverage of Mohammed and Islam gives an excellent background. Such peripheral groups as the Assassins, Cathars, Mamelukes, and Mongols are included.

The book is divided into seven major segments: Contents, Rise, Power, Fall, Aftermath, Locations, and Templarism. Each contains a number of chapters and subchapters. There are also many “inserts,” useful to elaborate on a subject. This format makes the book a pleasure to read. It is “easy to put down and take up again.” Coverage of the Crusades and even specific battles keeps one’s interest and is never laborious.

The Knights Templar themselves are treated with respect, but the “warts” are still present. They are given full credit for their good works, but their errors are addressed realistically. Haag clearly explains the facts of their trial. The reader comes away better understanding the religious fervor of the era and how King Phillip IV used that disposition to his benefit. The author even gives him some credit for piety as well as for greed.

Pope Clement V is also treated with more consideration than we are accustomed. Since this is a recent book, it includes details of the *Chinon Parchment*, discovered in 2001, in which Clement granted absolution to the Templars. The book reveals the surprising origin and reason for the accusation of heresy.

The latter portion of the book discusses a number of interesting subjects such as: survival in certain countries; Freemasonry; conspiracies; Rosslyn; mentions in literature, movies, and TV; further reading; websites; and many more.

This reviewer has read many books on this subject, and this one is the best. It is highly recommended.



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