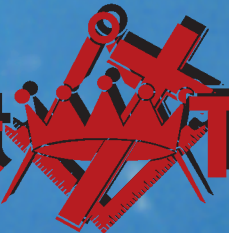


Knight Templar



VOLUME LVIII

APRIL 2012

NUMBER 4



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Knight Templar

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William H. Koon, II
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Jeffrey N. Nelson
Grand Captain General and Publisher
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John L. Palmer
Managing Editor
Post Office Box 566
Nolensville, TN 37135-0566
Phone: (615) 283-8477
Fax: (615) 283-8476
E-mail: ktmagazine@comcast.net

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Lawrence E. Tucker
Grand Recorder

Grand Encampment Office
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402
Phone: (713) 349-8700
Fax: (713) 349-8710
E-mail: larry@gektusa.org

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Grand Master's Message

The Grand Encampment of Knights Templar will for the second year be celebrating Easter on both coasts hours apart. It is appropriate that we do so, as Easter, for Templars, is the single most important event on the Christian calendar.



Easter is a time of reflection and contemplation about the sacrifices of our Lord and Savior, Jesus Christ. While the end of Jesus' life concludes the greatest story ever told, one must wonder what his thoughts were during the last days of his life. He was brutally treated by the very people he loved. What must his thoughts have been? What a faith he must have had, knowing that he was about to die for his core beliefs, and yet he never reacted in anger towards those who were persecuting him. He never wavered when he was denied and betrayed.

Jesus Christ is the central figure in the Order of the Temple, and all of the lessons given by the Prelate leading up to the fifth libation deal with Christ's death. Did we understand the lessons? Are we practicing what we learned? Did we understand the lesson of truth given us in the Order of the Red Cross? Did we understand the lessons of suffering, faith, and hospitality learned as a Knight of Malta? Did we remember the pledge we made to forgive before we were admitted to the asylum and the lessons of sacred honor and immortality taught us in the Order of the Temple? These are all questions we should reflect upon during this season.

Chivalry, Christianity, Templary, a Way of Life – defines not only what we aspire to be but what our ritual teaches us. The questions we need to ask during this Easter season are, "Are we as good as we say we are? Are we as good as we should be?" These are very personal questions that are to be answered only to ourselves, because we are individually responsible for our immortal soul.

As I join with some of the Grand Encampment officers in Alexandria, Virginia, this Easter for the 82nd time in our history and my trusted Deputy Grand Master with the other Grand Encampment officers for the 2nd time in Los Angeles, California, I will be asking myself those very questions. On behalf of the officers of Grand Encampment, I wish you a most Happy Easter.

Fraternally,



William H. Koon, II, GCT
Grand Master



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Prelate's Chapel

Running through Christian literature and experience since the first century A.D. has been this simple conviction: Jesus died for me. The belief that Jesus died for each one of us was the essence and enthusiasm of early Christianity and is still the uniqueness of the Christian faith. It is a most humbling confrontation: that Jesus took upon himself our sins and condemnation and asked our Heavenly Father to forgive us. It is a humbling thing to be died for.



Russell Maltby, in his book, *Christ and His Cross*, says: "The Cross is the divine solution of what is always the problem of forgiveness; namely, how to make forgiveness utterly free without making it free-and-easy; to forgive the sinner without condoning the sin; to achieve reconciliation without compromise of the truth." Jesus, by bearing the burden of sin, subdues and humbles us. While we accept His forgiveness, it can never be done lightly - not before the background of the Cross. Somehow, with deep moral significance, we are led into "the" experience of the unbelievable pardon of God. With Pilgrim, we too can say, as we stand at the foot of the Cross:

"Thus far have I come, laden with my sin,
Nor could aught ease the grief that I was in, 'Till I came hither.
What a place is this? Should here be the beginning of my bliss?
Should here the burden fall from off my back?
Should here the strings that bound it to me crack?
Blest Cross! Blest Sepulcher!
Blessed rather be the man that was there put to shame for me!"
(*Pilgrim's Progress*)

"And the angels said to them, Why do you seek the living among the dead? Remember how he told you ...that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise?" (Luke 24:5)
HALLELUJAH! CHRIST AROSE!

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Once upon a time a man lived whose name was Sir Nowyufff Dunnit. He had invented a unique medicine, called "Juniorite." He advertised his invention in magazines and newspapers, saying, "Don't grow old: Take Juniorite and be young again!" So it happened that Lord and Lady Dunnit became parents of a baby who, instead of being a baby, was born an old man of ninety. Lord Dunnit had taken too much Juniorite. The baby, born at ninety, soon became eighty then seventy and sixty, and every ten years the baby grew younger. Eventually the child was ten and five and then without teeth or hair and could only cry and squeal. Juniorite was a big success. It had made time run backwards. When we think about that, would we like it? The Creator of time designed us to go forward, not backward. Life is made to move beyond what was to be to what will be. Our hopes are always in the future. Nature follows that pattern. Spring follows winter. Flowers begin to blossom, and days become longer. Easter always looks to the future. It symbolizes light out of darkness. When we become Masons in that third degree, we are "raised." We are pointed in a new direction. It is like a resurrection from the past. Easter is our time to feel confident about the future. "He who was dead is alive." That is our faith. God does not stop when we stop. The resurrection is a testimony to the continuity of life. So may the Risen Christ bring to us a blessing of confidence and hope for the future, and to those who celebrate Passover, may they be ever grateful for the One who rose up to bring freedom to an enslaved people. A Happy Easter and a Happy Passover to one and all!

knight templar

Reverend Sir Knight Donald C. Kerr 7

Willard Meredith Avery

IN MEMORIAM



Willard Meredith Avery, 105, passed away on February 11, 2012, at Springhurst Health Campus in Greenfield, Indiana. He was born on Feb. 2, 1907, in Palmyra, Indiana to William and Cora (Klinker) Avery. Following graduation from Depauw University in 1929, he taught history and speech in Portland, Indiana. He then attended The University of Michigan Law School where he received his Doctor of Jurisprudence degree in 1934. Following graduation, he served as general practice attorney in Knightstown for sixty years retiring at age ninety. Willard was known for his many civic responsibilities.



He was actively engaged in the Grand Encampment of Knights Templar of the United States of America for many years. He was knighted in Knightstown Commandery No. 9 on May 2, 1939. He served as Grand Commander of the Grand Commandery of Indiana and as legal counsel for the Knights Templar Eye Foundation, Inc. He was the Past Grand Patron of the Indiana Grand Chapter, O.E.S. and was Chairman of the Knights Templar Eye Foundation Committee of the General Grand Chapter of the Order of the Eastern Star. He was a Knight Grand Commander and a holder of the Grand Cross and was made an Honorary 33°, Supreme Council, A.A.S.R., Northern Masonic Jurisdiction, Sept. 1967, in Pittsburgh. He served the Grand Encampment as Department Commander of the East Central Department 1961-1964 and was editor of the *Knight Templar* magazine for five years until 1967. He presided as Grand Master over the 54th Triennial Conclave in Indianapolis in 1979.

Willard will be remembered as a gentleman who served his community with pride and responsibility. He is survived by his son, Max Avery of Greenfield; grandsons, Brandon Avery of Burbank, California and Brock (Anna) Avery, of Indianapolis; granddaughter, Meredith (Chris) McDonald, of Knightstown; and five great grandchildren, Lydia Avery, Meg Avery, Jack Avery, Reagan McDonald, and Henry McDonald.

He was preceded in death by his wife, Margaret (Barrett) Avery; son, Jack (Judy) Avery; and sister, Lewise Ade.

Memorial contributions may be made to The Knights Templar Eye Foundation, Inc. 1033 Long Prairie Road, Suite 5, Flower Mound, Texas 75022.



Letters to the Editor



Sir Knights;

Dear Sir Knight Palmer,

In the November letters to the Editor, I offer this additional thought on Sir Knight Phillip McConnell's letter which was very well stated. Although I must have missed the Shroud article I do wish to express my thoughts on the subject, while not claiming any particular expertise.

One can see from the resurrection of Lazarus by Christ that Lazarus had been dead and buried four days and was decaying, and yet Christ commanded him to "come forth" and then commanded that his burial wrappings be removed. The resurrection thus seems to involve rapid regeneration of flesh and in dwelling again of spirit.

What makes the resurrection of Christ even more amazing to me is that He was an active participant even though His human body was buried. Having read books and articles and reflected on this over the past 30 years or more, I believe that the Shroud is certainly possible, that Christ had the power to create it for us as a reminder in modern times, and in fact I believe it is authentic despite many skeptics. I remember being visibly shaken in my spirit the first time I saw a picture of it and heard the story.

We serve a God of unimaginable glory, and the glory of Christ is beyond description. Ultimately and fundamentally it is always our reliance on faith and our Christian walk that are the most important aspects of being a Christian.

Best regards,
Sir Knight David D. Smith
Chattanooga, Tennessee

knight templar

I will first say that I do thoroughly enjoy the magazine, especially the articles on Templar history and those showing the antiquities of our order.

I have however, recently begun to read more letters to the editor, in which my fellow Sir Knights are complaining about "too much Christianity."

I am not sure what to make of this, perhaps they went through a different set of degrees than I?

While certainly to be a Blue Lodge Mason, one must believe in Deity, not necessarily support one religion, but rather seek knowledge and form bonds of brotherly love, to travel the path of the Knight Templar one must profess and defend the Christian Religion! I fail to understand these Sir Knights' desire to remove Christianity from an obviously Christian organization. As one of the few such orders remaining, we must always keep our swords sharp, for neglect will rust and dull the finest steel.

Please keep up the great work, and I look forward to every new issue.

Sir Knight Russell Howell, Jr.





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.

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(EC, GEN, CG of Subordinate Commanderies outside of the USA or their proxies)

Registration Fee \$250.00 _____

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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.

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_____ 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

2011 Angel of Shavano Encampment

By

Sir Knight Gerald F. Baker

On a warm summer day in July, ninety-five Sir Knights gathered in Salida, Colorado to knight twenty-three new Knights Templar in one of the largest Angel of Shavano encampments of its eleven year history.

Even the brief shower which kept the temperature from getting too hot could not dampen the spirits of the Sir Knights and candidates in their quest to reach the summit of York Rite Masonry. This year's encampment owed special thanks to the participation of Sir Knight William H. Koon, II, Most Eminent Grand Master, and Sir Knight Michael B. Johnson, Right Eminent Department Commander. Sir Knight Koon performed the Commander's part and knighted all twenty-three of the new Sir Knights. Sir Knight Koon said it was hard to resist coming to a place where you can sit down to lunch and watch a creek rushing by, and it gave his wife a chance to return to her home state. Following the work, the Sir Knights joined their ladies for an outstanding steak fry with all the trimmings.

The Angel of Shavano Encampment was the brain child of Sir Knights David Salberg and Ron Garrett of Salida Commandery No. 17. Sir Knight Larry Blanchard, Past Grand Commander of Wyoming and Right Eminent Past Department Commander, made his family ranch the location. After Sir Knight Blanchard's death in 2009, his wife, Sharon, said that as long as she owns the ranch, the encampment has a home. Over the past eleven years, the Knights of Salida have hosted Sir Knights from eight different states and two Grand Masters and have knighted over one hundred twenty into the Order of the Temple. If you would like to join us in God's country next July, please contact either Sir Knight David Salberg or Ronald Garrett. You can also check out the Colorado Grand York Rite web page which usually has a registration form. We would love to see you, and the Salida area makes a great vacation for the entire family with the head waters of the Arkansas River as a play ground along with eleven of Colorado's fifty-four "14ers."



Knightly News

CHARTER ISSUED TO HRAKTP TABERNACLE IN ITALY AND PORTUGAL

A dispensation was issued by the Grand College of America, Holy Royal Arch Knight Templar Priests, in 2009 to establish a Tabernacle to jointly serve in the countries of Italy and Portugal. The name of the Tabernacle is "Cristoforo Colombo No. LXXIX." In September, 2011, the Grand Preceptor of the Grand College, Knight Priest W. Bruce Pruitt, KGC, GC, traveled to Rome, Italy for the purpose of formally presenting the charter of this new Tabernacle. An assembly was held on September 16th at which Pruitt installed the officers, presented the charter, and witnessed full form ritual and the initiation of two new Knight Priests. It was a very enjoyable and memorable event. In a following evening, the officers and K.P. Pruitt were honored by being invited by the Grand Master of Italy to attend an elaborate dinner which he sponsored. That event was attended by about 200 Masons. It recognized the "liberation" of Rome by secular forces many years ago. The commanding general in that battle was a Mason. That fact makes for a good excuse to have a fancy, annual celebration!

The name, "Cristoforo Colombo" is interesting and especially appropriate for this group. The famous Christopher Columbus, recognized as the "discoverer of the New World," was a native Italian. He received his financial support from the roy-

alty in Spain, but when he returned from his voyage he first reported the news in Portugal. He spent his later life in that country. Tabernacle LXXIX will alternately meet in the two countries, and the office of Eminent Preceptor will also alternate.

The Knight Priests of the Tabernacle were very appreciative of the effort K.P. Pruitt made in traveling to Italy for the



event. They presented him with a beautiful silver plaque engraved with, "With affection and esteem." The accompanying photograph shows, left to right, K.P. Amilio Attina, Eminent Preceptor of Italy; Pruitt; and Joaquim Coehlo, Deputy Preceptor of Portugal. Tabernacle LXXIX is off to a good start.
knight templar



Beauceant News

North Platte Assembly No. 177 Social Order of the Beauceant Donates 560 Pair of Eye Glasses to Dr. Kim Baxter for use in Africa.

Recently the North Platte Assembly No. 177, Social Order of the Beauceant donated 560 pair of used eye glasses to North Platte Optometrist, Dr. Kim Baxter, for his use when he travels, with his son, to Kenya December 27th to help the people of that country see better. The drive was really booted up when Sister Darlene Cole made a trip to her eye doctor for a checkup and asked if he had any discarded eye glasses that he might not need. That resulted in him giving her 260 pair which, along with the ones the Assembly already had, made 560 pair. Dr. Baxter has made several trips to underdeveloped countries for the purpose of helping the people in that country see better. He said that this donation would greatly benefit the people he will get to treat in Kenya. Assembly No. 177 continually runs a drive to get used eye glasses to help in this worthwhile endeavor.



Back Row L to R: Mrs. (Randy) Connie Majer, Mrs. (Ray) Genevieve Peterson, Mrs. (Glenn) Donna Mulholland, Mrs. (Steve) Karen Lyne, Mrs. (Jack) Barbara Marlow, Mrs. (Fred) Gwen Prell, Ms. Randa Ogier, Mrs. (Josh) Johna Gartrell, and Mrs. (Walter) Cindy Johnson.

Front Row L to R: Mrs. (David) Phyllis Coolidge, Mrs. (Richard) Darlene Cole, Mrs. (Clifford) Jackie Baker, Dr. Kim Baxter, and Mrs. (Howard) Ruth Gebhardt.

VIVIAN HOBBY

Vivian Borghild Hobby was born February 25, 1924, in York, North Dakota, and passed away November 9, 2011, in Tacoma. She graduated from high school in Maddock, North Dakota, and attended the School of Nursing at Good Samaritan Hospital, graduating in 1945. She was a member of the U.S. Navy Nurse Corps as a reservist. Employed as an Occupational Health Nurse at Fort Lewis, she served as President of the Northwest Industrial Nurses. She was a member of Tacoma Assembly No. 168 and Everett Assembly No. 242 in Washington. She served as Supreme Worthy President of Social Order of the Beauceant in 1982-1983, visiting 192 chartered Assemblies throughout the United States. She presided at the Supreme Assembly in Pittsburgh, Pennsylvania, on September 26-30, 1983, with 494 members in attendance.



She was an active member of University Place Presbyterian Church where she was a deacon, President of the Women's Association, and active in health ministries and hospital visitation. Vivian was a charter member of Women Veterans in Military Service and a member of the American Legion. She was preceded in death by husband, Charles, who passed away in 2000, parents Ralph and Evangeline, sister Marian Dirkwager, and brothers Orville and Warren.

Vivian is survived by daughter Barbara (John) Patrick of Shelton, son Paul (Claudia) Hobby of Gig Harbor, and granddaughters Lauren Hobby and Kara Hobby of San Antonio, Texas, grandsons Lt. Connor (Alissa) Hobby U.S.A.F. of Del Rio, Texas, Aaron Hobby, and Grant Hobby of Gig Harbor, as well as many nieces and nephews. A private graveside service was held at New Tacoma Cemetery. A memorial service was held on December 9, 2011, at Laurel House in Tacoma.



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The Importance Of Research

A \$35,000 grant was made to Timothy W. Corson, Indiana University School of Medicine. The grant was presented at the inspection of New Albany No. 5, New Albany, Indiana by REGG Duane Vaught.



Greetings Sir Knights,

Research—Retinoblastoma is a cancer of the eye that affects young children and is responsible for 5% of childhood blindness. It is currently treated by burning of small tumors, chemotherapy with drugs that kill tumor and normal cells, or removal of affected eyes. All of these treatments can lead to vision loss or blindness, so there is a pressing need for new drugs that can specifically attack retinoblastoma cells at early tumor stages, saving vision, eyes, and lives. Although chemicals resulting from this study will still require

much work before they can be called new drugs, they will be important candidates for future development as retinoblastoma targeted therapies.

Sir Knights, the importance of research cannot be emphasized enough. The dollars you raise and donate to the Knights Templar Eye Foundation fund research in the areas of eye cancer, glaucoma, retinal dystrophy, and retinal degeneration. Great progress has been made in adolescent eye care, and with your continued support, we can eventually give the gift of sight to all children with eye problems. The 44th annual voluntary campaign will close April 30th. Now is the time to wrap up those fundraising projects and report them to Knights Templar Eye Foundation. April 8th is Easter Sunday when we remember the sacrifices our Lord and Savior Jesus Christ made for us. Let us all rejoice as we hear the Easter story and the miracles of that day. Thank you so much for your hard work toward the gift of sight.

Mike Johnson
Chairman, 44th annual campaign

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

¹ S	E	C	² R	E	³ T	⁴ C	⁵ A	P	⁶ E
U	⁷ S	V	E	N	G	⁸ A	L	I	V
⁹ D	O	G	G	O	¹⁰ T	R	I	¹¹ B	E
S	U	¹² W	E	C	¹³ T	M	C	I	N
¹⁴ O	S	R	N	H	U	R	E	S	¹⁵ A
¹⁶ W	A	I	T	E	¹⁷ L	E	D	O	N
L	¹⁸ A	S	S	A	S	S	I	N	T
¹⁹ S	I	T	E	²⁰ S	A	T	I	R	E

ACROSS

- (unwi)SE CRET(in) &Lit!
- CAPE double definition
- SVENGALI = LEAVINGS anagram
- DO(nut e)GGO
- TRIBE = RIB in T(h)E
- (Arthur Edward) WAITE =
WAIT + E(ast)
- L.E.D. ON
- ASSASSIN = ASS + NISSA(n) reversed
- SITE homophone of "cite"
- SAT + IRE

DOWN

- SUDS riddle
- REGENTS = RE(a)GENTS - A
- ENOCH homophone of accented
"he knock"
- AL + ICE
- EVEN = NEVE(r) reversed, - R(ight)
- SO + U.S.A.
- ARMREST = ARREST around M(aster)
- BISON homophone of "bye son"
- (bryn-ma)WR IS T(he)
- TULSA = A LUTE anagram
- (h)OWL S(erenade)
- ANTE homophone of "auntie"

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>.

A Chat With The Managing Editor

Iwant to apologize to the Sir Knights in Colorado and Wisconsin, especially to Sir Knights Dodd and Mahoney. We had a production problem and apparently sent the February Colorado supplements to Wisconsin and the Wisconsin supplements to Colorado. I suppose I could try to tell you that we were just trying to help you get acquainted with what is going on in other jurisdictions, but I doubt that you would believe me. We will do our best not to let this happen again.



John L. Palmer
Managing Editor

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 Leonardo da Vinci in Milano, Italy. Photo by Palmer.



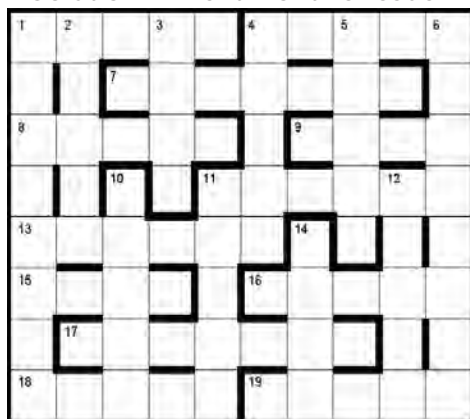
The canals of Venice. Photo by Palmer.



CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



DOWN

1. Representative government will unmercifully clip rube (8)
2. Act like electron, a very tiny particle (5)
3. Ram stars without ego as personification of war (4)
4. Secret agents like first bite of sticky pastries (5)
5. Record victory in Youth League (5)
6. Nose around southeast in North's verse, like Lear's or Carroll's (8)
10. Mama sheep butts into senior seam stress (5)
11. Setting for Beelzebub's heart to be torn asunder (5)
12. Initially, let some surrounding air into dens (5)
14. Geyser emulates first ballet stance (4)

SWORD OF MERIT

Sir Knight Thomas Carlton Rogers of Phoenix Commandery No. 3 in Phoenix, AZ, has just made a generous contribution of \$25,000 and will receive the SWORD OF MERIT for his generosity. The Trustees of the Knights Templar Eye Foundation Inc. express their appreciation to Sir Knight Rogers' support of the Foundation.

ACROSS

1. Demeanor of queen, once again a girl (5)
4. Curve, straight, it's usually considered lucky (5)
7. A puzzle for the Council (7)
8. Poke her soundly with the wrought-iron rod (5)
9. When, but not who (4)
11. Barrels clattering with gems (6)
13. Cattle be the reverse of 4A without a tail (6)
15. Weld in pieces considered risqué (4)
16. Type shoal at high tide (3,2)
17. Twain, using first of typewriters but not first of linotypes, demonstrates use of trowel (7)
18. Sedentary sea creatures chant choral ... (5)
19. ... stanza, but reversed internally (5)

We publish letters and articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

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>.

Eye Foundation Awards Research Grant in Boston



Presentation of a \$35,000 grant from the Knights Templar Eye Foundation was made to Dradley I. Coleman, Ph.D from Boston College, in October during the Grand Commandery of Massachusetts and Rhode Island annual conclave.

The grant will enable continued research by addressing the problem with current drugs treating Toxoplasmosis which has an inability to prevent transmission to the fetus. He seeks to address this problem by taking advantage of the recent discovery in their laboratory of a protein essential for parasite replication, DOC2.1. This protein is essential for both parasite motility and growth. Blocking the function of DOC2.1 with a drug could therefore prevent infection of the fetus by preventing parasites from crossing the placenta and minimize ocular complications by stopping the repeated cycles of parasite growth that damage the retina.

A New Templar Book!



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Grand Encampment

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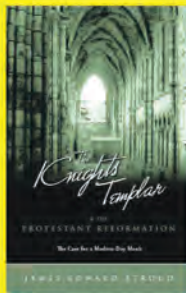
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*100% of all profits for books or eBooks purchased in 2012 will go the Knights Templar Eye Foundation so don't delay!

K.T. REFLECTION

“PUT ON THE WHOLE ARMOUR OF GOD”

The last in a two part series

by

The Reverend Sir Knight Frederick A. Shade

Spiritual Qualities of a Soldier

There are six qualities attributed to the pieces of equipment; **righteousness** (breastplate), **faith** (shield), **truth** (belt), **peace** (shoes/spurs), **salvation** (helmet), and **word** (sword). Each of these words is very important to us as Christians, and they should be placed side-by-side with those which Paul lists as the gifts of the Spirit (I Cor.12:4-11) and those as the fruits of the Spirit (Gal.5:22-23).

The first word is **righteousness**. This word is used in the Old Testament in two ways. When used in common speech, it means “innocent” in the legal sense. Thus the Messiah will come, and “with righteousness he will judge the poor” (Is.11:4), and “righteousness shall be the girdle of his waist” (Is.11:5). A court of justice in those days was, in theory, “the place of righteousness” (Ec.1:16). Also, it means to be “in the right”, rightness, “conforming to a standard.” The second use of it is in religious terminology. The ancient Hebrews always thought of righteousness as “corresponding with the will of God.” So doing “what is lawful and right” should be understood in the context of what is the will of God. Thus, as the divine will was revealed in the law (Ten Commandments etc.), righteousness was thought of as “obedience to its rules” (Dt.6:25). In the New Testament, the Greek equivalent of the Hebrew translates as righteous,

just, justify – hence justification is associated with this word. For Christians, our Lord Christ has as one of his many titles “the King of Righteousness.”

The second word or attribute is **faith**. There are two principle notions in the Greek word *pistis*, the ethical notion of confidence or trust and the intellectual notion of conviction or belief, i.e. a belief held in good faith.

There is a strong Greek influence underpinning many of these concepts in the Old Testament. For Philo, the Greek philosopher, faith is a steady intuition of divine things transcending sense and logic. This Hellenistic sense is used in Hebrews and by Paul in his writings. Contact with Jesus gave this word and other words a greatly increased use and a heightened sense of power. Jesus demanded faith of the recipient, that faith which would make you free etc. His signs, miracles, and wonders were due to faith; “only believe!” He said that faith in his Name could move mountains. Faith is the first of the three theological virtues, Faith, Hope, and Charity (Love) (I Cor.13:13).

In regard to our faith in Christ, the apostle John has different meanings and lessons to convey in his writings. He is saying that the departure of Jesus was needed in order to perfect the disciples’ faith (Jn 16:7), that the removal of its earthly supports and breaking its links with the materialistic aspects of Mes-

sianism was absolutely necessary. Our Lord said, "Blessed are those who have not seen and yet believe" (Jn 20:29).

To sum up, the Christian faith can be described as the decisive action of the whole inner man – understanding, feeling, and will. For Paul, it is the trustful self-surrender to God in Christ, for faith springs from the intimate relationship between the believer and our Lord. It leads to perfect trust. Many people "believe," but few have "faith" to the degree demanded of us by our Lord.

The third concept presented at the investiture is **truth**. The word truth is used to refer to different things. For example, in the Old Testament the law forbade the bearing of false witness against one's neighbor. In the New Testament, the law of Christ enjoins us to speak truthfully in our dealings with others (Eph.4:25). In his writings, Paul uses the term "the truth" to describe God's will as it is revealed to man (Rom.1:18, 25) but especially in the gospel of Jesus Christ (II Cor.4:2, Gal.5:7 etc.). "The truth," therefore, becomes synonymous for him with "the gospel" (cf. Eph., Gal. etc.).

In the books of John, other aspects are explored. You will remember the famous question put by the governor Pilate to Jesus: "What is truth?" (Jn 18:38) and that Jesus gave no answer. This lack of response is interpreted as indicating that Jesus knew that Pilate was not interested in the answer, that it was merely a play on words by a cynic and an effort on Pilate's behalf to show that he was in charge, a governor who had a rather Machiavellian approach to his rule. It was an attempt to denigrate Jesus, as if to say "what would you know about truth?"

Yet, Jesus declared that he came into the world to bear witness to the truth

(v.37), and the fourth gospel could be described as an elaborate exposition of the nature of truth as revealed by our Lord and of the way in which he revealed it.

John shows that Jesus' mission was, among other things, to reveal to his disciples what is true and what is false, what is real and what is illusory. An understanding of what this truth is, as revealed by our Lord, is the great challenge which is before each of us.

The fourth word is **peace**. The Hebrew word for peace is Shalom which has the sense of wholeness, health, and security. It is used as a form of greeting, to mean "peace" in the sense of freedom from conflict, and it can mean "peace" in the religious sense of reconciliation with God and the experience of God's grace.

For the Jews, the coming Messianic Kingdom of God signifies the coming of peace throughout the world, of swords being beaten into ploughshares, the restoration of harmony in nature, etc.

In the New Testament, the frequent use of the benedictions and salutations have all of these connotations, the new context of this "peace" and "grace" being that which is bestowed by God through Christ. Paul says frequently "peace with God through our Lord Jesus Christ." Reconciled to God, we are enabled to accept in faith the challenges and experiences of life.

Our Lord is "the Prince of Peace," one of His many titles, as He brings us that peace which is not of this world, that peace which passes and surpasses our human understanding. It is a state of mind, of heart, of tranquility within the soul.

Thus peace is much more than the cessation of hostilities, although that is a good start! It is the (re)establishment of harmony at all levels: physical, emotional,

intellectual, and spiritual. Notice that our Lord worked on people at all these levels when healing them and giving them his "peace." The establishment of this new regime within the cave of the human heart is also empowering and liberating. Christ did say that he would make us "free." This peace enables us to be more Christ-like, to be more effective in the world, in helping others, in healing others, and in spreading the gospel of peace.

The fifth word is **salvation**. This word is a generic term which encompasses many things such as the idea of general deliverance of God. In the Old Testament, the root meaning of the word is "to be broad, spacious," thus salvation is enlargement. This salvation came to them in many and varying guises e.g. in the parting of the seas or victory in battle. Thus salvation was seen sometimes as national, sometimes as individual, but always something which came from God. For the Hebrews, God was involved in absolutely everything they did in their lives.

When the people abandoned God, salvation could only come through a change of heart, through repentance. This is taken up by the prophets in the Old Testament. We see this theme taken up also in the New Testament where "salvation" is linked with a "saviour." Here we find it linked with physical things ("your faith has made you well," literally "saved you") as well as spiritual blessings ("it is He that shall save you from your sins"). Thus Jesus is the "Saviour," the "Healer," the "Liberator."

In apostolic usage then, salvation is the all-embracing name for the blessings brought by the gospel (cf. "the gospel of your salvation" Eph.1:13, "the message of this salvation" Acts 13:26). In fact, the gospels themselves are really an expansion

on the concept of salvation through Christ, both for the individual as well as the community as a whole.

Salvation begins on earth in forgiveness, renewal, the bestowal of the Holy Spirit, strength, comfort, guidance, etc. and is perfected in the life everlasting when we are fully united with God the Father. As Christians, we believe that all this is possible only because of the incarnation of the Word, of the work and teaching of our Lord Christ, who is the Way, the Truth, and the Life.

The final term is **word**. There are really four words which should be taken together; *sword, spirit, word, and God*. In medieval times, the sword was called "the Arms of Mercy;" the two-sided blade reminded that one must maintain chivalry and justice, the two pillars of the temple of honor. Its point is the point of charity to a fallen foe, its hilt that of justice, etc. There are different ways in which one can describe the sword as metaphor of virtues and qualities required of a Knight. In both the Old Testament and New Testament the sword is seen as an essential part of the armour for a soldier, both for offence and defence. As already mentioned, in the New Testament the word of God is described as a two-edged sword (Heb.4:12). I have elaborated on the moral and spiritual significance of each piece of the soldier's armor in another article, "In the Center of the Preceptory."

The word *spirit* in this quotation of Paul refers to the Holy Spirit, i.e. the Spirit of God, thus the sword is a metaphor for the Spirit of God. We usually think of the Holy Spirit only in terms of being the source of life, healing, empowerment, gifts, etc., which is true, but the Spirit is also the agency for change, for building anew. It is

thus also a destroyer, the agency of God which cuts away so that new things can emerge. The Hindus have a better understanding of this aspect of God's work in the world in their god Shiva.

As this reading shows very clearly, "word" is linked with God, and so it is not any ordinary word or words that we are dealing with here.

As a generic term, the "word of God" has a long and illustrious history among both Jews and Christians. The Old Testament is revered by both Jew and Christian as "the word of God," and the New Testament is revered by Christians as "the word of God," also, the Jews believed their language to be a sacred language because God spoke to them in Hebrew! Thus, each letter, each word has a specific numerical, moral and spiritual value and meaning. The name of God, that most sacred of words, was especially revered to the point that it was never uttered in ordinary course of conversation. Even the High Priest only uttered it once a year, in the Holy of Holies. Instead, substitute words were used, such as Adonai, Lord.

The Jews also believed that the whole of the Pentateuch, i.e. the first five books of Moses, contained the name of God, from the first to the last letter! We must remember that the name or names of God revealed aspects of his essence, his very being, as the Old Testament shows. This is why Moses asked the Lord at the burning bush what his name is and what name he should use when reporting to the people. This special reverence for the holy name of God continued into the apostolic age and the New Testament, e.g. "at the name of Jesus every knee should bow" (Phil.2:10). So we now come to the time of Christ, the Incarnation of the Word that made the world, and how this

is reflected in the writings of Paul in particular. The Gospel, the Good News, is our message from God through Christ. Thus we have the Word spoken, the Word written, and the Word now seen in the person of our Lord and Master.

I think we can say that the term "word of God" is used by Paul in a generic sense, i.e. that it encompassed the words uttered by Jesus and recorded in the gospels and also those teachings and inspired reflections given to them by the gospel writers themselves. The gospels, therefore, contain the word of God.

For Christians, our Lord and Master is the very embodiment of the Word, for He is the Word made flesh and dwelt among us. Of course, it is not as simple as it sounds, as all this is a great mystery! For this reason, I believe that what in fact we received from our Creator was a portion only of the "glory of God," a fragment of the "word of God," and a glimpse only of "the face of God," for that is all we are capable of receiving. However, it is enough, and we are truly blessed in being given these precious gifts.

The soldier of the cross is now ready to embark on his crusade. He has been given physical, moral, and spiritual armor wherewith to carry out his campaign. By the grace of God, may he triumph in this world, spreading the light of the gospel fearlessly and with love and charity.

Sir Knight Fred Shade is a member of the order in Victoria, Australia. He has been Chaplain of his Preceptory (Metropolitan No. 2) for many years and holds the rank of Past Great 2nd Constable. He was the founding Secretary of the Victorian Knight Templar Study Circle and its second president. He can be contacted on email: fredshade@westnet.com.au.

Inspired by Fashion Knight Templar Regalia

By
Aimee E. Newell

For decades, popular television programs and movies have poked fun at fraternal groups by featuring characters that belong to made-up fraternities with goofy names and even funnier hats and costumes. In the real world, members and non-members alike have often perceived Masonic costume as weird, silly, or outlandish.

Indeed, Masonic regalia does have an element of wackiness. Yet, we may think the same thing about the clothing we see in historic prints, paintings, and photographs from the 1700s and 1800s. Even people of the era reacted to what they perceived as the extremes of fashion and lampooned them in cartoons and satires. Then, as now, fashion itself was as wacky, if not more so, than the regalia that Masonic groups wore. When we start to look closely, by comparing Masonic costumes with everyday clothing from the same time periods, we can see that regalia manufacturers often took their cue from popular fashions.

This was the theme behind an exhibition at the Scottish Rite Masonic Museum and Library in Lexington, Massachusetts, *Inspired by Fashion: American Masonic Regalia*. In the exhibition, which ran through March 10, 2012, garments and images from the Museum's collection helped trace the inspiration behind Masonic regalia and costume. Each section of the gallery explored a source of this inspiration – contemporary fashion, knight templar



Unidentified Knight Templar Member, 1860-1869, T.B. Sherriff, Sacramento, California. Collection of the Scottish Rite Masonic Museum & Library, gift in memory of Jacques Noel Jacobsen, 2008.039.38.

the military, Orientalism, and the theater – to show the connections between Masonic fashions and everyday style over the centuries.

In these pages, I will highlight the section on military inspiration which is evident from Knight Templar regalia. During the 1700s and early 1800s, most Freemasons wore aprons and sashes that

their female relatives or a local milliner made especially for them. As clothing manufacturing began to industrialize in the mid and late 1800s, Masonic regalia followed right along. Entrepreneurs devoted to Masonic and fraternal regalia and costumes established their businesses in a number of American cities and sold their products both locally and via mail order.



The Defenders of the Union, 1861, Sarony, Major, and Knapp, lithographers, Goupil and Company, publishers, New York, New York. Collection of the Scottish Rite Masonic Museum & Library, gift of John H. Van Gorden, 81.44.48.

A turning point came after the Civil War. Some uniform companies that had provided thousands of garments for soldiers switched over to producing Masonic and fraternal uniforms and regalia. This shift allowed them to recycle their patterns and forms while also using up surplus supplies like braid and bullion trims. This increased industrial capacity for making clothing coincided with men's growing participation in Freemasonry and other fraternal groups, so companies found a ready market for their products.

Illustrations of soldiers in uniform became commonplace in newspapers and magazines during the Civil War. A popular lithograph of prominent Union Army commanders, including George B. McClellan (1826-1885), Winfield Scott (1786-1866), and Benjamin F. Butler (1818-1893), shows the typical uniform style. The trims used on the uniforms worn by these men were quickly adapted for use on Masonic regalia after the war.

When the Civil War began in 1861, it profoundly affected all aspects of American life and culture including fashion. As thousands of men on both sides of the conflict turned out in uniform, military-style clothing became the vogue. From the mid-1860s through the end of the 1800s, Masonic regalia – and even women's fashions – took their cue from military uniforms, incorporating epaulettes, piped seams, and tailored silhouettes.

Many Knights Templar are pictured with numerous badges and jewels pinned to the chest of their uniform.

At a distance, the subject of this photograph, George T. Anderson (1824-1901), with his many medals, looks like a military officer. In fact, Anderson was Grand Commander of the Knights Templar of Georgia in 1875.

After the war, many Freemasons joined the Knights Templar. The group's explosion in membership at this time is not coincidental. Many local militia units, which had provided men with an opportunity for sociability, disbanded at the end of the Civil War. Joining a fraternity, particularly one with a military-



George T. Anderson, Grand Commander, Knights Templar of Georgia, ca. 1875, Smith and Motes, Atlanta, Georgia. Collection of the Scottish Rite Masonic Museum & Library, gift in memory of Jacques Noel Jacobsen, 2008.039.27.

style uniform and activities like marching formations filled a void that many men felt. An image of New York City's Columbian Commandery No. 1 shows the men in crisp uniforms standing in formation just like a military unit. Columbian Com-

mandery No. 1 even drilled at New York's Eighth Regiment Armory. The ideals that the Knights Templar espoused related to noble and honorable behavior which appealed to members. The regalia provided a means of communicating these

ideals while building on a contemporary style that Americans understood.

By the late 1800s, menswear had become extremely standardized, offering

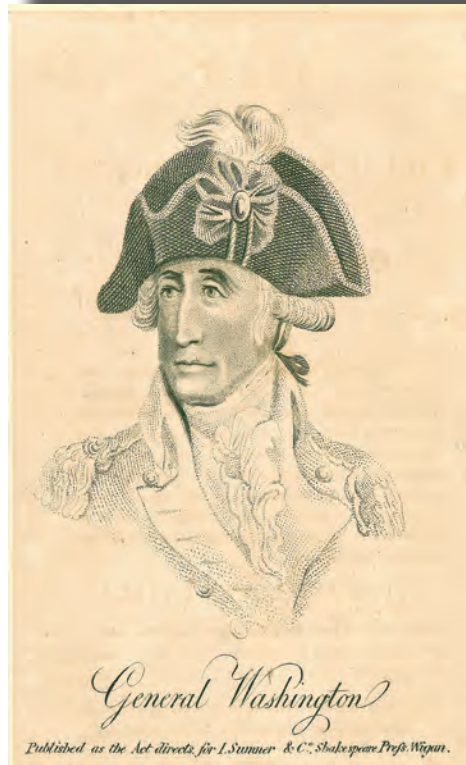


Knights Templar Columbian Commandery No. 1, ca. 1900, New York, New York. Collection of the Scottish Rite Masonic Museum & Library, 2001.083.2. Photograph by David Bohl.

little room for fancy and display. Men, regardless of their profession or their location, became somewhat indistinguishable from each other. Following this trend, large regalia houses began offering factory-produced aprons, sashes, and uniforms. Materials, colors, and styles were similar throughout the country. But even this standardized regalia offered men a way to dress expressively, particularly during degree rituals and public processions.

Historic photographs from the Museum's collection show us what the Knight Templar uniform looked like in the past – black chapeau-de-bras style hat with plume, black or white velvet sash, black velvet apron, usually with a skull and crossbones symbol, large gauntlet-style gloves, sword, and prominent medals. A carte-de-visite photograph of an unidentified Knight Templar member from California provides an instructive image of the fraternity's uniform during the 1860s or 1870s, illustrating all of the major components.

While the influence of Civil War uniforms on Knight Templar regalia is evident in the coats, trousers, and sword belts, the uniform was also inspired by late-1700s elements that date back to the founding of the Masonic Knights Templar. Perhaps one of the most notable elements of the Knights Templar uniform is the chapeau-de-bras hat with its plumes. The name is French and comes from the words for "hat" and "arm," because the hat could be easily carried under one's arm when not wearing it on the head. The style was favored by gentlemen in the late 1700s and early 1800s and also became popular with American militias through the War of 1812.



General Washington, 1814, I. Sumner and Company, England. Collection of the Scottish Rite Masonic Museum & Library, Dr. William L. and Mary B. Guyton Collection, 86.61.142.

Two images in the Museum's collection demonstrate the prevalence of this hat style during the War of 1812 era. One is an engraving of George Washington, which depicts him wearing a chapeau-de-bras style hat. Although Washington had died in December 1799, this English engraving shows him wearing what was a stylish hat for 1814, the year the engraving was published. Likewise, an engraving from 1812, which was included in a Masonic exposé, shows the Master wearing a chapeau-de-bras and suggests that this style was not solely preferred by Knight Templar Commanderies.

While Knight Templar members did wear regalia from the start in the late 1700s, it was generally governed by loose traditions until the 1850s. The General Grand Encampment took steps to standardize the group's regalia at its 1859 meeting. Three years earlier, General Grand Master William B. Hubbard noted in his address at the 1856 meeting that he was not aware of "any statute or rule having been adopted establishing a uniform dress for the members at large." New rules on a standard uniform were presented in 1856, but there seems to have been some dissension about what was suggested, because Hubbard asked for input from the group, and approval of the "statute" was postponed to the next Triennial in 1859.

In 1859, the topic of costume once again was broached. Since there had been no formal rule presented by the grand body, individuals and individual states generally chose their own regalia. It seemed that the time had finally come. Grand Master Hubbard once again pleaded with the men to take steps to standardize their uniforms: "I...call your earnest attention to the importance and indeed imperious necessity of your adopting and establishing the dress and costume of a Knight Templar which shall be uniform and the same according to rank throughout your whole jurisdiction."

Hubbard did not have to wait long. On September 17, 1859, the Grand Encampment adopted the report of the Committee on Costume and then resolved "that the costume this day adopted...be worn by all Commanderies chartered at this communication or that shall be hereafter established...and that no officer, member or Knight be...allowed to sit in this Grand Encampment unless clothed in the uniform hereby prescribed..." The

knight templar

prescribed uniform was described, with specific details noted for each element from chapeau to sword. The published edition of the 1859 *Proceedings* also included colored illustrations of the Templar's uniform and the Prelate's robes.

The Templar is dressed in a "white surcoat or tunic, made without sleeves, worn over a black coat and reaching down to the knees," with a red leather belt (to be two inches wide) and with a "red passion cross four inches high on the left breast." In the image, the cloak, gauntlets, sword, and chapeau all faithfully reflect the exact details specified by the Grand Encampment. The Prelate wears "a full white linen or muslin robe, open behind, reaching down to within



Unidentified Man in Knight Templar Prelate Costume, ca. 1876, W. Notman, Boston, Massachusetts. Collection of the Scottish Rite Masonic Museum & Library, gift of Jacques Noel Jacobsen, Jr., 98.077.1.



Prelate in Grand Encampment of Knights Templar for the United States of America Fourteenth Triennial Session, New Orleans, 1859.

six inches of the feet, fastened around the neck below the cravat...and having flowing sleeves reaching to the middle of the hand." Details about the prelate's cloak, stole, and mitre also match the printed description in the *Proceedings*.

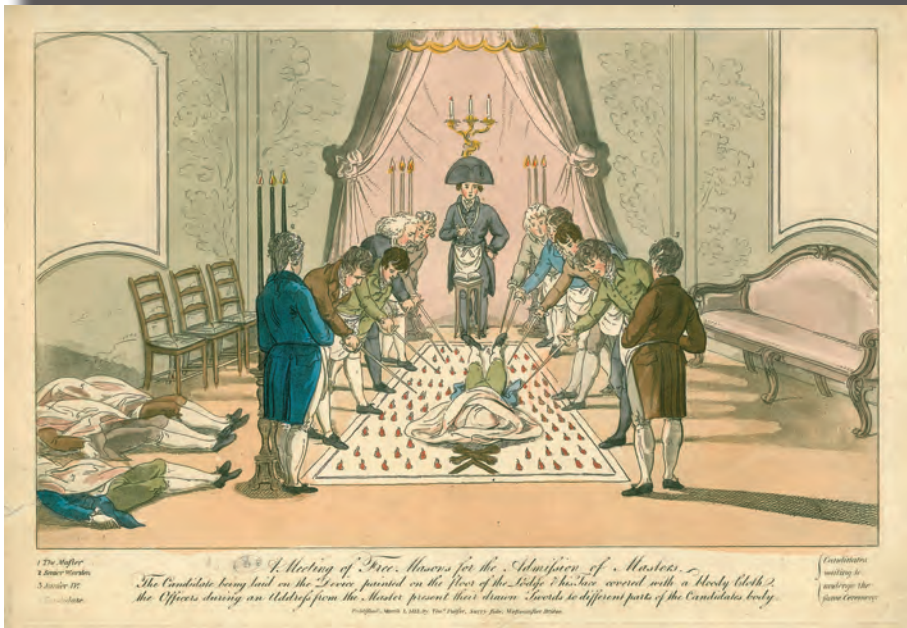
A photograph in the Museum's collection, showing an unidentified man in his prelate's costume from about 1876, shows that the basic regalia adopted in 1859 remained official throughout the 1800s. Although the question of costume continued to be discussed at the Triennial meetings, the Grand En-

campment remained committed to the idea of a standard "look." In 1862, they made a few changes based on feedback received. The committee explained that they "sought to attain the important objects of neatness, durability, economy, and distinctiveness of character..." This time, they once again included illustrations of the uniform in the printed *Proceedings*, but instead of colored illustrations, the images depict specific parts of the uniform, including the sash, the chapeau, and "shoulder straps."

So, when we look back to the time when the Knight Templar uniform was standardized, it is not surprising that it



Knight Templar in Grand Encampment of Knights Templar for the United States of America Fourteenth Triennial Session, New Orleans, 1859.



A Meeting of Free Masons for the Admission of Masters, 1812, Thomas Palser, London, England. Collection of the Scottish Rite Masonic Museum & Library, Special Acquisitions Fund, 77.10.1e.

overlapped with the beginning of the Civil War, drawing on the military uniforms that were becoming a commonplace sight. This pattern was not only followed by the Knights Templar. As the Museum's exhibition, *Inspired by Fashion*, explains, over the course of the fraternity's existence, Freemasons developed and retained their regalia to suit both the organization's needs and prevailing fashions. For Knights Templar, the traditional costumes reflect the group's values and help to maintain its unity. In the 1700s and 1800s, Masonic dress incorporated elements of contemporary fashion, assuring members that Freemasonry was a group of genteel men focused on ideals and self-improvement. Later, the meaning of Masonic costume evolved. Regalia based on centuries-old fashion communicated that the wearer

was part of a sartorial brotherhood stretching back many years.

While debate has continued on aspects of the Knight Templar uniform ever since 1859, the basic uniform has remained largely the same. The chapeau and sash have become a type of "fossilized fashion." Now members think of this regalia as traditional and greet any change with resistance. It continues to allow members to identify themselves and to inspire pride in their brotherhood.

Aimee E. Newell, Ph.D., is the Director of Collections at the Scottish Rite Masonic Museum & Library, in Lexington, Massachusetts. If you have objects that you would like to donate to the Museum, please contact her at anewell@monh.org or 781-457-4144. To learn more about the *Inspired by Fashion* exhibition and the Museum, visit our website, www.nationalheritagemuseum.org.



Knights



at the Bookshelf

By

Sir Knight

Sir Knight Douglas M. Rowe

Commercial Providence: The Secret Destiny of the American Empire, Author: Patrick Mendis, Publisher: Roman Littlefield Publishing Group, Published 2010, ISBN-: 978-0-7618-5244-5.

This work is a frustratingly complex, undisciplined mulligatawny of opinion, seasoned with Dr. Mendis' vision of esoteric Masonry and liberally flavored with his personal version of historical fact.

Near the bottom of page xxviii of his foreword, Professor Stephen Trachtenberg states, "The heart of his, (Mendis), theory is that the Founding Fathers' believed trade and commerce, rather than religion, to be the most effective tools of statecraft and fonts of national unity." Neglecting the work's title, it was only by a stroke of fortuitous providence that I read page xxviii, or I would have entirely missed Mendis' premise. The following 200 plus pages mostly supports and defends the premise that the Founding Fathers and America were not a Christian nation. Only occasionally does Dr. Mendis actually provide evidence in support of his theory that the Founding Fathers designed America to be an entity based on commerce or trade.

Law students are taught to turn a semi-colon into a paragraph, and in the non-lawyer author's defense, Dr. Mendis deserves an "A" for writing in ponderously long sentences, many including a parenthetical reference. Two specifically annoying examples: repeatedly referring to Alexander Hamilton as the First Secretary of the Treasury, and Albert Einstein as a "Noble Laurent" Physicist.

For reasons that escape me, the author includes twenty pages of quotes of praise for *Commercial Providence*, from such notables as Ex-Senator Tom Daschle, to such generally unknowns as Alex Plino, President of AFS Cultural Programs, and John McDonald, Chairman of the Institute for Multi-track Diplomacy. I suggest that a paraphrasing of Shakespeare's Hamlet "the lady doth (replace protest) with 'self-praise' too much, methinks..." might be applicable to this work.

It is impossible to cite in context, the many bizarre comparisons and analogies appearing in this work. As a single egregious example, Dr. Mendis calls the 1980s Chinese economic reformer Deng Xiaoping a (Alexander) Hamiltonian-like figure. (Appearing on Page 212 of the edition reviewed).

Throughout the work, Dr. Mendis makes little attempt to hide his obsessions with

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Benjamin Franklin and Barak Obama. In light of the serious deficiencies of this work, it is easy to ignore the inaccuracy of constantly using the honorific of "Dr." when discussing Franklin. It is more difficult to overlook referring to President Obama as "extraordinarily gifted and transcendent American... who has come to epitomize the founding consciousness that we are one people." (Page 177).

In a book replete with incoherent historical connections, Part III describing the astrological influence of the physical layout of Washington, DC, is ludicrous and highly insulting to the enlightened Founding Fathers. The extent to which Dr. Mendis entwines astrological mumbo-jumbo and esoteric Masonry with the layout and timing of our capital city reaches the point of absurdity. Even granting the most liberal benefit of a doubt to early 18th century scientific beliefs, Dr. Mendis insists on applying those same star charts and horoscopes to placement of buildings added in the late 20th century, i.e. The Everett Dirksen, and Ronald Reagan Buildings. When the actual city layout fails to comply, Dr. Mendis forces the city to conform by conjuring streets, such as "...an imaginary Sixteen Street which extends to the Jefferson Memorial." (Page 140).

In summary, I would recommend this work to only Masonic scholars possessing the critical knowledge to read and digest a non-Mason, non-citizen author's fanciful and personalized vision of Freemasonry's contribution to American exceptionalism. For readers inclined toward purchasing the work, I recommend shelving it next to my forth-coming first person account of life as a Trappist Monk.

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And
Moses

went up into
the mount,



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and a cloud
covered the
mount.