



Knight Templar

VOLUME LVIII

JULY 2012

NUMBER 7

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Grand Master's Message

What Are We Willing to Pay?

As we approach the Fourth of July and make plans for spending the day with our families and friends, amid all of the joy, the thought occurs to me that many have paid a dear price for us to enjoy this day. As the day approaches, the question needs to be asked, "Would we be willing to pay the price?" Would we? Many of our servicemen have paid the price for freedom with their lives. The question remains, and each of us can answer only for ourselves.



A recent movie, *The Adjustment Bureau*, starring Matt Damon in a very atypical roll for him touches on this theme but from a different dimension. While being one of the most exciting movies I have ever witnessed without any bloodshed, car chases, or torrid love scenes, it causes us to ask ourselves the basic question, "Would we be willing to pay the price?"

The movie touches on a very important theme for Christians as well. Believing as we do in a hereafter and a judgment day, the movie brings home the point that all of life's problems are a test, leaving us with the thought that if it is a test, we will be judged on how well we handled the situations sent our way every day. At the end of the movie, in response to Matt Damon's question about whether the events in the movie were a test, one of the main characters answered, "It's all a test, even for the Adjustment Bureau."

Life is a test, and we advance our souls by how well we meet the challenge. Those brave men living 236 years ago passed the test and left each of us a legacy of freedom that is the envy of the world. No matter what problems we have here in the good old U.S. of A., it is far better here than anywhere else. We owe thanks to good men who, generations ago, answered the question, "What are you willing to pay?" with their fortunes, their reputations, and their lives so that all who came after them could have freedom!

What are you willing to pay?

Fraternally,



A handwritten signature in black ink that reads "William H. Koon, II".

William H. Koon, II, GCT
Grand Master

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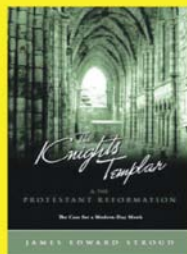


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"The Knights Templar & the Protestant Reformation"

In this non-fiction book, SK. Stroud follows in the tradition of the late John R. Robinson in showing great evidences that after the Knights Templar were banned and their Grand Master burned at the stake, the underground Templar movement helped in many ways to start the Protestant Reformation centuries before Martin Luther. For more information please visit www.TheFreeKnights.org where the first 10 persons will receive a free book and everyone a free packet as well as information on ordering this book; otherwise please visit www.Amazon.com or www.BarnesAndNoble.com and get your paper copy and/or Nook/Kindle copy today.



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

Prelate's Chapel

by

Rev. William D. Hartman, Right Eminent Grand Prelate of the Grand Encampment

"For freedom, Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery... For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself'... Walk by the Spirit... [for] the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control... If we live by the Spirit, let us also walk by the Spirit... So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith." (Galatians 5 & 6: selected verses)

I can't help but believe that these words of St. Paul inspired men 250 years ago to pursue the dream of a new country, "conceived in liberty and dedicated to the proposition that all men are created equal." The tyranny of England over the American colonies became so oppressive that rebellion became the course of action; declaring independence and laying one's life on the line to pursue an ideal of freedom and equality in a new land. 1776 remains for all Americans a decisive moment in history that changed history for all time.

I still think that St. Paul's advice needs to be practiced every day in today's world too, for we need to rebel against the inequalities within our land; we need to "walk by the Spirit" of the God who created us and loves us and guides us in our daily living. We need to put forth the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. With all the violence and evil we read and hear about every day, we need now, more than ever, to live by the Spirit and to walk each day by the Spirit to do good unto all and especially to those who are of the household of faith. As modern-day Knights Templar, we need to show forth these qualities lived and taught to us by the great Captain of our Salvation. It is not the political rhetoric of this election year that will keep our country strong. It is the citizens of this country who are willing to live by and walk in the way of the Spirit of the one, true living God.

"Thy love divine hath led us in the past; In this free land with thee our lot is cast;
Be Thou our ruler, guardian, guide and stay, Thy Word our law, Thy paths our chosen way.
From war's alarms, from deadly pestilence, Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase, Thy bounteous goodness nourish us in peace.
Refresh Thy people on their toilsome way; Lead us from night to never-ending day;
Fill all our lives with love and grace divine, And glory, laud, and praise be ever Thine.

Daniel C. Roberts - 1876

Indiana University, Researcher Gets \$50,000 From Knights Templar Eye Foundation



INDIANAPOLIS — A highlight of the annual Grand Commander's Banquet on April 26 was the presentation to Dr. Rajashekhar Gangaraju, assistant professor of ophthalmology and cellular and integrative physiology at the Indiana Center for Vascular Biology and Medicine and the Glick Eye Institute at Indiana University, of a check for \$50,000 as a research grant from the Knights Templar Eye Foundation. Sir Knight William H. Koon, II, Grand Master of the Grand Encampment Knights Templar of the United States of America, made the presentation in his capacity as president of the Eye Foundation.

Gangaraju, who earned his doctor of philosophy degree from the National University of Singapore, has titled his project, "Vascular Stabilization with Adi-pose Stromal Cells in Retinopathy of Prematurity."

"I'm extremely honored," Gangaraju said of receiving the grant. "We are doing research to develop stem cell treatment of blindness in children. We hope to be able to give the gift of sight."

"Nearly 50 percent of low-birth-weight infants, almost 8 million cases per year, develop problems with their retinas," said Pam Rogers, pre-clinical research coordinator for the IU center. The research is an attempt to develop therapeutics for them. "The grant process began with a matching grant of \$5,000 from the Cryptic Masons Medical Research Foundation, making this the first time two Masonic medical foundations have supported the same project," Rogers said.

knight templar

A Chat With The Managing Editor

I've seen many Independence Days come and go. One of the most memorable was in Juneau, Alaska in 1976, the 200th anniversary of our nationhood. The *U.S.S. Juneau* was in port, and we got to go on board and tour her. As nations go, we are a fairly young one yet. We went from zero to superpower very quickly. I like to think that is because of the way our society was structured. A nation of laws founded and sustained by rugged individualists who were willing to voluntarily help each other not only to survive but to succeed and flourish.

When I was younger, I didn't always appreciate the significance of Independence Day. I do now. As I have now had the opportunity to see other parts of the world and to meet people from faraway places, I have come to believe that I and my generation have had the unique opportunity to live in the best of times and in the best of places that have ever existed on this earth.

I have also come to fear that generations to come may never get to experience that gentler sort of life I lived when growing up or the prosperity we enjoyed when we became adults. It troubles me greatly that our spirit does not seem to be as robust as it once was. We seem to have lost our optimism.

Nevertheless, I see this as an opportunity for those of us who have had it so good to inspire future generations to a renewed sense of community as a nation and as a society. As an organization, ours is perhaps better equipped and situated to carry out this mission than any other. If we are entering an identity crisis as a nation and as a people, remember that crisis means change, not necessarily disaster, and that leadership is needed at no time more than during a crisis. As Knights, as Christians, and as Freemasons, we have opportunity to greatly influence our nation as we rediscover who we are and set a new course for the twenty-first century.

The principles, the morals, and the faith inculcated in our institutions have the potential to lead this country into a new era of prosperity and happiness. I think we have the will to take these young men who are now joining our fraternity and partner with them to provide the leadership our nation needs in this time of crisis. Don't you?



John L. Palmer
Managing Editor

MASONIC TEMPLARY: MODERN GUARDIANS OF THE AUTHENTIC GRAIL TRADITION

By

Sir Knight P. D. Newman

Ever since the early to mid 13th century, when German Knight Wolfram von Eschenbach identified them as such in his epic poem *Parzival*, the legendary Poor Fellow-Soldiers of Christ and of the Temple of Solomon, or, as they are more popularly known, the Knights Templar, have been closely associated with the mythical Knights of the Holy Grail. In the paragraphs which follow, we will examine some rather compelling evidence which suggests that Von Eschenbach's association between these two chivalric orders may have influenced the development of the Templar knighting ceremony as it is currently practiced by the Commandery of the York Rite of Freemasonry. It is on this account that the author has come to view Masonic Templary as something of a modern guardian of the authentic grail tradition.

Let us take a moment to briefly touch upon some of what it is that the grail tradition actually entails. It will also be helpful to examine a couple of the primary literary precursors which some scholars believe may have contributed to the rich lore surrounding the grail tradition. The Holy Grail is most commonly depicted as the cup from which Jesus Christ drank during his "Last Supper" prior to being crucified.¹ According to legend, this cup was later used by Joseph of Arimathea, the secret disciple of Christ who donat-

ed the tomb wherein Jesus was laid following his crucifixion. The cup was used to collect the mixture of blood and water which flowed from the laceration in Jesus' side made by the lance or spear of the Roman soldier, Longinus. Being thus sanctified, the cup was then said to have been imbued with miraculous virtues such as curative powers and the ability to make barren land fertile, and it was for the purpose of preserving this sacred vessel that the order of the Knights of the Holy Grail was originally founded. This of course has been a severely abbreviated recapitulation of the complex cycle which constitutes the grail tradition, but the author is nonetheless content that the above will prove sufficient for the present purposes.

As a literary precursor to this tale, several scholars have sought to identify the legend of the Holy Grail with the Welsh legend of King Bran, the mythical king of Britain, and his magical cauldron² – the latter of which was said, similar to the qualities attributed to the Holy Grail, to be able to mysteriously restore the dead to life. Magical characteristics such as this were not limited to King Bran's cauldron alone but were also attributed to Bran himself. According to *The Mabinogion*, an ancient book of Welsh folklore, after realizing his impending fate, the king ordered that his head be severed and returned to Britain where miraculously it

continued to speak and, in some cases, even prophesy. After some eighty years, the head ceased speaking, at which time it was taken to a place called “White Hill” and buried facing the direction of France in order to protect the British from French invasion. The legend even goes on to declare that it was none other than King Arthur, the same who features prominently in the grail tradition, who recovered the skull from its place of rest.³ In more recent times, certain scholars have sought to align the Holy Grail with the golden platter on which the severed head of St. John the Baptist was served to the dancing Salome by the remorseful King Herod. The reader is asked to note that in both of the cases cited, the object identified as a forerunner of the Holy Grail is directly associated with the motif of a severed head.

The Knights Templar were formed in the 12th century for the noble purpose of escorting Christians on their pilgrimages throughout the Holy Land during the Crusades. After inventing a system which is widely recognized as the forerunner of modern banking, the Templars grew exceedingly wealthy to the point that the powers that were, i.e., the crown and the tiara, sought to relieve them of their riches, and in 1307, a statement was issued by the debt-ridden King Philip IV of France declaring the Templars to be heretics. A great many of them were subsequently arrested, interrogated, tortured, and executed – their wealth then claimed by the greedy Philip. While no “holy cup” was reported to have ever been discovered amongst the Templars’ treasures, the most widespread of the confessions allegedly made by the knights during their interrogation was the col-

lective veneration of a mysterious severed head, reportedly called Baphomet, which was supposedly used by them during their ceremonies of initiation.

According to Von Hammer, the word Baphomet is most likely a combination of the two Greek words Baphe and Metis, the English translation of which is the Baptism of Wisdom – but as we shall see, the use of the word “baptism” here may have less to do with the physical act of submerging the body and raising it up out of water, and more to do with the ritualized act of imbibing of a certain libation from a sacred “cup.” Such is the case in *The Corpus Hermeticum*, a collection of writings attributed to Hermes Trismegistus, the famed author of the *Tabula Smaragdina* or *Emerald Tablet*, wherein we read the following:

“Reason indeed... among all men hath [Deity] distributed, but mind not yet; not that he grudgeth any, for grudging cometh not from him, but hath its place below, within the souls of men who have no mind... He willed, my son, to have it set up in the midst for souls, just as it were a prize... He filled a mighty cup with it, and sent it down, joining a Herald [to it], to whom He gave command to make this proclamation to the hearts of men: **Baptize thyself with this cup’s baptism,**⁴ what heart can do so, thou that hast faith thou canst ascend to him that hath sent down the cup, thou that doest know for what thou didst come into being!” (*The Cup or Monad*, vv. 3 & 4).

Thus we see that the term “baptism” can be a reference to the well-known ritual of bodily submersion in water and, more obscurely, a sacred cup or libation. Baphomet therefore, the severed head allegedly venerated by the Templars, may in reality be a cryptic reference to a secret initiatory rite known to them as the Baptism of Wisdom, the mysterious proceedings of which having very probably made use of a ritualistic cup or libation. Interestingly, Von Eschenbach specifically refers to the Knights of the Holy Grail as “baptized men.”

As demonstrated above, the lore surrounding the grail tradition is intimately connected with legends involving severed heads. These two seemingly separate themes, a sacred cup and a severed head, would appear somewhat irreconcilable if it was not for the historical precedent provided by the potentially shocking ritual once observed by the Goths of Scandinavia who, according to the research of English Freemason Rev. George Oliver, were prone to drink alcoholic libations from the caps of human skulls, thereby uniting perfectly the theme of the sacred cup or libation with that of the skull or severed head. Paraphrasing from Oliver’s 1840 work *The History of Initiation*, Gen. Albert Pike, 33° explains that the initiatory rituals of this eastern Germanic tribe included

“[a] long probation, of fasting and mortification, circular processions, [and] many fearful tests and trials...[The candidate] was obligated upon a naked sword (as is still the custom in the *Rit Moderne*⁵), and sealed his obligation by drinking mead out of a human skull.”⁶

Turning our attention to the Far East, we find that the ritual motif of drinking spirits from a human skull is by no means limited to the West. This practice also plays a central role in the ceremonial observances of the reclusive Shiva worshipping Aghora of India as well as the remote Vajrayana Buddhists of Tibet, both of whom preserve the curious rite of imbibing spirits from a sacred kapala or skullcup.⁷ These kapalas are often employed by the practitioners of Vajrayana Buddhism for the additional purpose of making religious offerings to the deific Dharmapalas, who themselves are frequently depicted as bearing these strange yet fascinating relics. The word Dharmapala literally translated means Defender of the Faith, which itself is a phrase that should be particularly meaningful to every Masonic Templar.

Sir Knight Frederick Shade, in his well-known article *The Quest for the Holy Grail and the Modern Knights Templar*,⁸ provides an outline of several other similarities between what he calls the Templar hallows and the lesser hallows of the grail tradition. The lesser hallows of the grail tradition are described as being certain sacred relics for which the Grail Knights are searching in addition to the Holy Grail. The similarities between the so-called Templar hallows and the lesser hallows of the grail tradition include, among other things “[t]he dish of bread, which is the food given to the pilgrim on his arrival” and “[t]he skull of mortality, with which the novice undertakes a year of penance and with which the imprecations are made.” Sir Knight Shade goes on to say that

“[t]here are several other hallows and sacred signs in

the Templar tradition. Some of the lesser hallows of the grail cycle are suggested here, such as the Templar crucifix, with the nails prominently displayed thereon. There is the knight's sword, which is to be wielded in defense of the faith and also his shield, all which are beautifully explained in the quotation from St. Paul. They may not necessarily come directly from the grail legend, but they certainly evoke many aspects of that tradition and resonate as hallows in their own right."

Thus we see that Von Eschenbach's identification of the mythical Knights of the Holy Grail with the Knights Templar may very well have had more than a minor influence on the development of the Templar knighting ceremony as it is currently practiced by the Commandery of the York Rite of Freemasonry. Because of the probability of said influence, it is the author's opinion that Masonic Templary can rightly be called a modern guardian of the authentic grail tradition, furnished with all that entails. This is true even for the Candidate who sits silently contemplating in the grim Chamber of Reflection at the commencement of the Templar ceremony, where the human skull present there still has the potential to exhibit that miraculous power of prophetic speech attributed to the severed head of the mythical King Bran. Surrounded oftentimes with oracular messages such as "I was what you are" and, more importantly, "I am what you will be,"⁹ does not the skull in the Chamber of Reflection speak something of our fate to us all? Is not the bitter cup of

death that from which every man must sooner or later partake?

Notes

¹ Chretien de Troyes, the *trouveur* who originally authored the unfinished *Perceval* poem on which Von Eschenbach's was based, gives instead the dish whereon Jesus and his disciples shared in the Paschal Feast.

² See also the Celtic legend of the *Cauldron of Plenty*.

³ Note that the name Bran literally means raven. Interestingly, the raven is a symbol commonly employed in Alchemical texts as an allusion to the *caput mortuum* or dead head phase of the great work.

⁴ Compare to verse 24 of chapter 20 in *The Gospel of St. Matthew*, where Jesus says reassuringly to his disciples: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with..."

⁵ "The *Rit Moderne* is one of the Masonic systems practiced in France." – De Hoyos

⁶ See also Bro. William Steve Burkle's *Memento Mori – the Symbol of the Skull with Crossed Bones: A Perspective on Death and Dying in the Chivalric Orders of the York Rite of Freemasonry*.

⁷ See also Sindya N. Bhanoo's article printed in *New York Times* on Feb. 16, 2011 titled "Skull-Cups Found in British Cave Conjure an Ancient Rite" which discusses the recent discovery of 14,700 year old skull cups in Gough's Cave of Somerset, England.

⁸ *Knight Templar Magazine*, Vol. LVII, Nos. 10-12 (2011) & Vol. LVIII, No. 1 (2012)

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Sir Knight P.D. Newman is Sword Bearer of New Albany Commandery, No. 29 of New Albany, MS. He can be contacted at: pdnewman@tupelomason.org

Correction!

In the May issue, we printed the wrong photo with the caption for one of the articles in Beauceant News. The correct photo and caption for Minneapolis is below, and the correct photo and caption for Port Arthur are on page 33. Ladies, please accept my apology. The fault was all mine.

The Ed.



knight templar

November 21, 2011, was the official visit of the Supreme Worthy President, Mrs. John A. Brogan, to Minneapolis Assembly No. 46. Mrs. Hugh Swift, Worthy President, and her officers initiated Miss Pamela Clinton, Mrs. William Clinton, Mrs. Fred Vihovde, and Mrs. Berton Vick. What a beautiful picture with so many in attendance. Mrs. Jay Ipsen, Past Supreme Worthy President, is very proud.

2012 Knights Templar Holy Land Pilgrimage



Forty-one pilgrim ministers representing twenty-six states gathered at the entrance of the Church of the Holy Sepulchre in Jerusalem.

july 2012

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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.

Knightly News

On Saturday, March 24, 2012, in the beautiful Asylum of Detroit Commandery No. 1, Levant Preceptory, a medieval degree team of Rapier Commandery No. 1 of Indianapolis, Indiana, conferred the Order of the Temple on one candidate for an audience of 150 Sir Knights. A large number of Masonic dignitaries from Indiana, Ohio, and Michigan were in attendance including Right Worshipful Dean A. Bar, Deputy Grand Master of the Grand Lodge of Michigan and Sir Knight William H. Koon, II, Grand Master of the Grand Encampment.

Photos by Sir Knight Roger Sobran



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>.





Letters to the Editor



Dear Sir Shade and Magazine Editor,

I have been following the Templar-Grail series with interest in hope of reading that your study might compare to what I have discovered about the subject. May I share my findings with you? Look into the Hindu deity which is named Vishnu. This figure seems to be the source of the “four treasures,” or “hallows,” in the Celtic legends, which you surely know were received from across the seas. In every representation of Vishnu, this god is known symbolically by holding in his (four) hands the conch shell, a club, a disk (or ring), and a lotus flower. These are the archetypal objects corresponding to the Celtic hallowed objects, known presumably to the Knights Templar. They correspond to the cauldron, spear, stone, and sword of the *Tuatha Dé Danann*.

The Templars should have taken notice. These symbols are the foundation of the Tarot. The Prince of Rosslyn is claimed to have been a protector of gypsies in medieval times. The suits of the playing cards are hearts, diamonds, clubs, and spades. With a little imagination, the conch-cups-cauldron symbols all compare, as do the clubs in all three symbol-sets, as do the disk-pentacle-stone set, and finally, the lotus-spades-swords set. The last group may require additional explanation. The lotus is a flower, hence the playing card suit of spades, which resembles the fleur-de-lis, also the metal spade implement, which may be seen even by symbolism beginners as similar to swords by virtue of the metal blade. The Tarot trump cards, or “high arcana,” build upon the 52 card-suits. The beginning of the Tarot Arcana is the Fool. The nightly quest of the medieval knight can knight templar

be divined in that hieroglyph as, it is asserted by mystics, the remainder of the Tarot deck. If you haven’t viewed a Tarot deck in this context I urge you to review the Waite deck. It can be found by internet search.

Feel free to reply if you have any question about what I have written. These facts were all gleaned by me from internet search, one thing leading to another. Bon quest!

Sir Knight Brian Higgins
Nevada



Dear Editor Sir Knight John Palmer,

I am writing you regarding the objections raised by a brother in the last edition of the *Knight Templar*. If a person is desirous of reading about universalism and Craft Freemasonry and biographies of Masons who were baseball players and astronauts, then there are thousands of other mediums and a collection of uninspired magazines for one to turn to. I’d rather that individuals reconsider their membership in the Masonic Knights Templar than attempt to lobby for *Knights Templar* to universalize the content of their magazine or abandon their organizational identity and Christian substance simply because it does not resonate with an individual’s ideals of universalism.

Masonic Knights Templar around the world are now aware that Grand Encampment is producing a magazine for its members that is composed of substance and is worth the time it takes to open it up and read. Rather than recycled articles about

Letters to the Editor Continued on Page 20

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.

Gothic Cathedral spire in Toledo,
Spain. Photo by the editor.



Sculpture in the Vatican, Italy.
Photo by the editor.





Letters to the Editor



Letters to the Editor Continued from Page 17

famous dead people. The editor and contributing staff have made a concerted effort to gather talented writers and graphic designers, and this has resulted in quality content that is both visually engaging and relevant to the modern and informed Knight Templar. There was for some time a whispered perception held by some fratres and knights outside of the U.S. that the Christian emphasis in American Masonic Knight Templary was somehow lacking affirmation. This has been corrected by and at the leadership level of Masonic Templary in the United States of America, and for that I am grateful. The *Knight Templar* magazine itself has undergone what is clearly a positive makeover. From the Caribbean to the U.K., to Iceland, and Brazil, I have heard countless compliments and approving remarks made about the *Knight Templar* magazine's stunning transformation.

The concerted effort to either dismiss or re-write the early history of Freemasonry has not gone unnoticed. Some have gone so far as to argue that the recorded instances of Christian ecumenicism in the early history of the Speculative Craft were actually some sort of act or confirmation of universalism, and newly made Masons in America are often uninformed of the Christian origins of Freemasonry and the multiple rites and obediences that maintain their Christian emphasis. The Lodge of Reconciliation has consistently been either overlooked or misinterpreted. There are organized campaigns to infiltrate Christian orders and to dilute or change their purpose and direction from within. There is a constant barrage of challenges and attacks hurled at orders that persist in maintaining

their Christian requisite for membership. Additionally, there is reportedly a troubling trend in some Grand Commanderies to either openly promote or turn a blind eye to the admission of men who are not Christians, even some who are openly antagonistic to the banner of Christ, into Knight Templar Commanderies. Some have gone well out of their way to construct psychological loopholes to justify a non-professed Christian taking the Order of Malta and the Order of the Temple. Perhaps the rewards for a spreadsheet depicting growth in numbers is discerned by some to be worth the loss of tradition and purpose, but true Knights of Christ should be ever vigilant and on guard against such things.

Even the most liberal, mystical, or Gnostic interpretation of the Christos could qualify one for membership in the Masonic Knights Templar.

Why would someone who cringes at being associated with the banner of Christ seek membership in the Knights Templar? The non-dogmatic and primitive Christianity of the Masonic Knights Templar is not evangelical or fundamentalist in nature, but it does serve as a vehicle for corporate reunion and strengthening of the community of Christian Masons amidst a climate where traditions of other rites, such as the Feast of the Paschal Lamb have gone the route of Christmas Trees in public spaces; first renamed to Holiday Trees and then removed entirely.


Yours in CHRIST,

Sir Knight David Sheihan Hunter Lindez
Trinity Commandery No. 17
Westfield, New Jersey

Holy Land Pilgrimage

2012



ne of the many ministers sent this year on the annual Knights Templar Holy Land Pilgrimage was Reverend William Clifford Maisch of Sandy Mount United Methodist Church in Finksburg, Maryland. He was sponsored by Jacques DeMolay Commandery No. 4, Frederick, Maryland. We asked him to tell us how he anticipated that the trip might help his ministry in the future and his reply is below:

January 24, 2012

My seminary Hebrew Bible professor taught the subtext of God's covenant with God's people was (and is) always about the land. From Genesis through Revelation, I've read how the land is key to understanding the biblical stories' contexts. Most clergy realize, to correctly interpret the Hebrew Bible and New Covenant of Jesus Christ, one must walk the land and see the places where God's covenant story occurred in Scripture and continues to play out today. So, I look forward to deepening my understanding of the biblical text by walking the Holy Land on this pilgrimage and seeing the places that serve as a stage for my faith.

Further, I am eager to experience the environment and interplay in the Holy Land between the three Abrahamic peoples. As we continue to live in-between Christ's resurrection and fulfillment of his promise to come again in glory, the tension of religious differences builds. I desire to learn how religious differences played out in the Holy Land since Christ and to understand better the post-biblical period's importance in the development of the Christian religion as we practice it today.

As a Mason, I am interested in the opportunities for more light that this trip provides. I'm looking forward to the lectures on the Temple, the ability to see and touch the handwork of those who, over three Temple periods, worked to raise a structure to honor God. I am interested in exploring the pivotal controversy regarding the "Temple Mount" and "Dome of the Rock," and all that variance in terminology portends.

Finally, and most importantly, I am humbled to my core to have the opportunity to walk where my Savior walked, see what my Lord saw, and in a deeper way expand my faith in the Triune God that continues to sustain my life and ministry.



Presenting the Holy Land Pilgrimage to Rev. Maisch, are from left, REPGC of Maryland, Ron Aughenbaugh; Reverend Maisch; Eminent Commander, Dennis A. Brekhuis of the sponsoring Commandery, Jacques DeMolay Commandery No. 4, Frederick, Maryland; and Right Eminent Grand Commander of Maryland, Kenneth Wyvill. Twelve Sir Knights pictured below from Maryland and Jacques DeMolay Commandery gathered for the presentation to Reverend Maisch who is continuing his travels in Masonry by joining the York Rite.



Guard the Sepulcher

An account of the history of the tomb of Christ from an archaeological perspective.

The last in a series about the tomb located in the Church of the Holy Sepulcher in Jerusalem.

By

V.Em.Kt.V.Rev. Frederick A. Shade

The Fire of 1808

In 1808 the Church of the Holy Sepulcher was extensively damaged by fire. The roof of the rotunda collapsed on to the edicule, destroying the cupola and much of the marble and limestone cladding but leaving the interior relatively undamaged. The door of the edicule survived the fire and is preserved today in the Museum of the Greek Orthodox Patriarchate. Blackened and slightly charred near the bottom on the outside but otherwise intact, the door seems

to have protected the interior from the worst effects of the heat and smoke, although half the hangings in the Chapel of the Angel were scorched.

The Earthquake of 1927

The earthquake of 1927 threatened the whole structure with collapse, but it was not until March 1947 that it was strapped together by a cradle of steel girders put in position by the Public Works Department of the British Mandatory Government of Palestine, the last



knight templar



of their works in the Church of the Holy Sepulcher. Since then nothing has been done. The present state of the unsupported east and west walls is perilous, elements in the east front having moved as much as 3 cm in the years 1990-1993.

The Interior of the Tomb

Inside the tomb there is the actual burial couch which is usually covered with richly embroidered cloths, and the ledges around the couch are adorned with many candles. The religious communities have their own section of the burial chamber as well as their own section of the Church itself.

The Tomb of Christ?

Well, after this brief and inadequate survey of chroniclers, eyewitness accounts, and archaeological investigations, we still come back to the basic question: "Is it the tomb of Christ?"

Martin Biddle quotes the former City Archaeologist of Jerusalem, Dan Bahat as follows:

"We may not be absolutely certain that the site of the Holy Sepulcher Church is the site of Jesus' burial, but we certainly have no other site that can lay a claim nearly as weighty, and we really have no reason to reject the authenticity of the site."

The next question to ask is: Did the edicule survive the ravages of war during the following centuries?

I quote a paragraph of Biddle as it reports succinctly what happened during the succeeding centuries. He writes:

"The churches of Jerusalem were untouched by the Arab conquest of the city early in 638 but were not so fortunate in 1009. In that year, the Fatimid Caliph of Egypt, al-Hakim bi-Amr Allah, (996-1021) ordered Yaruk, governor of Ramla, 'to demolish the Church of the Resurrection, to

remove its (Christian) symbols, and to get rid of all traces and remembrance of it.' Yarik's son and two associates 'seized all the furnishings that were there and knocked the church down to its foundations, except for what was impossible to destroy and difficult to grub up to take away.' Al-Husayn ibn Zahir al-Wazzan 'worked hard to destroy the tomb and to remove every trace of it and did in actual fact hew and root up the greater part of it.'"

This is just one example of the ravages that took place at this site. The fact that we have any of it left today is no less than a miracle!

And what of Constantine's church that was built over the edicule? This is what Biddle reports as follows:

"Constantine's church of the Martyrion was almost totally destroyed, never to be rebuilt, but even of this church the eastern wall and doorways still stand in part to a height of 4.6 meters. The outer wall of the Rotunda of the Anastasia survived to over twice this height, 'almost right round the whole edifice,' 'all round the rotunda,' to the underside of the internal and external cornices. The roof and the interior of the rotunda with its columns and piers were brought down, the rubble itself probably encumbering and thus protecting the lower parts of the outer walls. These were thus, it seems, impossible to destroy.' To some extent, this rubble may also have protected the lower parts of the edicule and rock-cut tomb within. Here, ibn Zahir destroyed 'the greater part,' leaving the implication that he did not destroy all, whether of the rock or of Constantine's enclosing edicule. As a comparison of the descriptions made before and after 1009 shows the rock-cut roof and much, per-

knight templar

haps all, of the west and east walls were removed, but the south wall and the burial couch survived and possibly part of the north wall in so far as this did not form part of the north side of the burial couch itself. The way in which the western half of the medieval edicule reflected what we now believe to be the form of Constantine's edicule also suggests that there was something left from which to start again. Only detailed investigation and records made when restoration is undertaken will perhaps show just how much did survive al-Hakim's attack."

The Tomb and Edicule Their Future

We have read and heard of the many disagreements between the Church communities that have responsibilities for sections of the Church of the Holy Sepulcher as well as the edicule. Whatever may have been the situation in the past, the present is much more harmonious. I quote from the final paragraph of the author's preface:

"One sometimes reads in the press about the problems which divide the religious communities in the Church of the Holy Sepulcher. What has happened to the actual building in recent years shows that the reality is somewhat different. In the 1960s and 1970s, the church was brilliantly restored by a Common Technical Bureau working for the three great communities. The columns, walls, and dome of the rotunda surrounding the edicule were all restored as a part of this program. In 1996 the decoration of the dome was completed, the scaffold removed, and on 2 January 1997, the works were dedicat-

ed in a ceremony intended to mark the beginning of a triennium of preparation for the Great Jubilee of AD 2000. Plans were being made to restore the floor of the rotunda, hopefully before the Millennium, but it didn't happen. In due course, the decisions will be taken which will lead to the restoration of the edicule. This extensive and successful program, now well on its way to completion, is not a catalogue of dissent and delay but a record of agreement and achievement." (p. xii)

The edicule is in a bad state of repair. The earthquake of 1927 damaged the Church and also the edicule. The Church dome was beautifully restored by 1935, but the edicule was not attended to.

In the improved ecumenism of the 1960s, restoration became possible. The three religious communities – Greek Orthodox, Latin, and Armenian agreed on the restoration. On the 2nd of January 1997, the restored dome was at last inaugurated in an ecumenical celebration, but again, the edicule remained in a bad state.

The outward appearance of the present edicule dates only from 1809-10. It was badly shaken in the earthquake of 1927 as previously mentioned. It had to be strapped together, and those pieces of steel are still there. I saw them in 1997 and 2007. In fact, it is in such a bad state that experts believe it should be dismantled, stone by stone, down to the floor. This would also enable some archaeological study to be made.

A Personal Postscript

I have had the privilege of visiting the Holy Land in 1997 and 2007. The first occasion was with my wife, Libby, and we stayed in the Old City at a hostel for the

Easter celebrations. To say that it was inspiring would be an understatement. The second occasion was in 2007 when my daughter, Janet, and I travelled to Israel in the summer and spent two weeks on an archaeological dig on the shores of the Sea of Galilee. Again, we visited Jerusalem, but this time it was mainly for archaeological purposes.

As a result of these two visits I have had the privilege of visiting a number of places sacred to the Christian religion. The tomb of Christ was one of them. I can vouch for the descriptions I have quoted in this paper regarding the present state of repair of the tomb and edicule. I am amazed that nothing has been done for so long. However, there appear to be signs that the three religious communities are planning major restorations of the floor of the Church itself, and I am optimistic that this will lead them inevitably to a renovation or rebuilding of the edicule that houses the place in which our Lord was laid.

Acknowledgement

Finally, I wish to once again make acknowledgement of the reference that I have used for this presentation. The author is Martin Biddle, Professor of Medieval Archaeology and Astor Senior research Fellow in Medieval Archaeology at Hertford College, Oxford. The title of his book is *The Tomb of Christ* published in 2000 by Sutton Publishing. (ISBN 0 7509 2525).

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: fred-shade@westnet.com.au.

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JOSEPH BRANT

A MASONIC LEGEND

By
Dr. David Harrison

The story of Joseph Brant, the Mohawk “American Indian” who fought for the Loyalists during the American War of Independence has been retold by the Iroquois peoples of the Six Nations and American Freemasons for centuries, and today Brant is featured in many Masonic histories and is the topic of many websites. The story that is the most endearing is how Brant, a Mohawk chief, witnessed an American prisoner do a Masonic sign and spared the life of his fellow Mason. This action went down in history, and Brant became the embodiment of the “noble savage” to Victorian England. This article will explain the events leading up to this event, and how Brant, in death, created even more controversy as the legends of his life grew and expanded.

Brant was born in 1742 in the area around the banks of the Ohio River, his Indian name was Thayendanegea, meaning “he places two bets” and as a child he was educated at Moor’s Charity School for Indians in Lebanon, Connecticut, where he learned English and European History. He became a favorite of Sir William Johnson, who had taken Brant’s sister Molly as a mistress, though they were married later after Johnson’s wife died. Johnson was the British Superintendent for Northern Indian Affairs, became close to the Mohawk people, and enlisted their

allegiance in the French and Indian War of 1754-1763, with a young Brant taking up arms for the British.

After the war, Brant found himself working as an interpreter for Johnson. He had worked as an interpreter before the war and assisted in translating the prayer book and the *Gospel of Mark* into the Mohawk language. Other translations included the *Acts of the Apostles* and a short history of the *Bible*, Brant having converted to Christianity, a religion which he embraced. Around 1775, after being appointed secretary to Sir William’s successor, Guy Johnson, Brant received a Captain’s commission in the British Army and set off for England where he became a Freemason and confirmed his attachment to the British Crown. Brant was raised in Hiram’s Cliftonian Lodge No. 814 in London, early in 1776, though his association with the Johnsons may have been an influence in his links to Freemasonry. Guy Johnson had accompanied Brant on his visit to England, the Johnson family having Masonic links. Hiram’s Cliftonian Lodge had been founded in 1771, and during Brant’s visit to the lodge, it had met at the Falcon in Princes Street, Soho. The lodge was erased in 1782. Brant’s Masonic apron was, according to legend, presented to him by George III himself.

On his return to America, Brant be-

came a key figure in securing the loyalty of other Iroquois tribes in fighting for the British against the “rebels,” and it was during the war that Joseph Brant entered into Masonic legend. After the surrender of the “rebel” forces at the Battle of the Cedars on the St. Lawrence River in 1776, Brant famously saved the life of a certain Captain John McKinstry, a member of Hudson Lodge No. 13 of New York, who was about to be burned at the stake. McKinstry, remembering that Brant was a Freemason, gave to him the Masonic sign of appeal which Brant recognized, an action which secured McKinstry’s release and subsequent good treatment. McKinstry and Brant remained friends for life, and in 1805, he and Brant together visited the Masonic Lodge in Hudson, New York, where Brant was given an excellent reception. Brant’s portrait now hangs in the lodge.

Another story relating to Brant during the war has another “rebel” captive named Lieutenant Boyd giving Brant a Masonic sign, which secured him a reprieve from execution. However, on this occasion, Brant left his Masonic captive in the care of the British, who subsequently had Boyd tortured and executed. After the war, Brant removed himself with his tribe to Canada, establishing the Grand River Reservation for the Mohawk Indians. He became affiliated with Lodge No. 11 at the Mohawk village at Grand River of which he was the first Master, and he later affiliated with Barton Lodge No.10 at Hamilton, Ontario. Brant returned to England in 1785 in an attempt to settle legal disputes on the Reservation lands, where he was again well received by George III and the Prince of Wales.



After Brant’s death in 1807, his legend continued to develop, with numerous accounts of his life and his death being written. One such account lengthily entitled *The Life of Captain Joseph Brant with An Account of his Re-interment at Mohawk, 1850, and of the Corner Stone Ceremony in the Erection of the Brant Memorial, 1886*, celebrated Brant’s achievements and detailed that a certain Jonathan Maynard had also been saved by Brant during the war. Like McKinstry, Maynard, who later became a member of the Senate of Massachusetts, had been saved at the last minute by Brant who had recognized him giving a Masonic sign. Brant’s remains were re-interred in 1850 with an Indian relay, when a number of warriors took turns in carrying his remains to the Chapel of the Mohawks, located in Brant’s Mohawk Village which is now part of the city of Brantford. Many local Freemasons were

present, and his tomb was restored with an inscription paid for by them.

The legend of Brant saving his fellow Masons was examined by Albert C. Mackey in his *Encyclopedia of Freemasonry* in which he referred to a book entitled *Indian Masonry* by a certain Brother Robert C. Wright. In the book, Wright states that “signs given by the Indians could easily be mistaken for Masonic signs by an enthusiastic Freemason.” Using Wright’s claims that the Indians used similar Masonic signs or gestures within their culture, and these were mistaken by over enthusiastic Freemasons, Mackey was putting forward an argument that the stories of encounters with “Masonic” Indians were perhaps in doubt. Mackey then put forward the question “Is the Indian a Freemason?” before examining a number of historical Native American Indians that were Freemasons, including Joseph Brant and General Eli S. Parker, the Seneca Chief who fought in the American Civil War. Mackey concluded that “Thus from primitive and ancient rites akin to Freemasonry, which had their origin in the shadows of the distant past, the American Indian is graduating into Free and Accepted Masonry as it has been taught to us. It is an instructive example of the universality of human belief in fraternity, morality, and immortality.” Mackey presented that the Indians, in recognizing the Universal ethos of Freemasonry within their own culture, were drawn to the Craft. Thus an understanding into Brant’s moralistic approach to fellow Freemasons who were prisoners during the war was being sought, his actions fascinating Masonic historians well into the twentieth century.

Brant became a symbol for Freemasonry, his story being used as a metaphor for the Masonic bond, a bond which became greater than the bond of serving

one’s country during wartime. Brant also came to represent a respect for the Native American Indian during a time when the United States of America was promoting the “manifest destiny,” an ethos which the United States government saw as God’s right for them to settle the Indian lands of the west. Brant’s myth even exceeded the traditional Victorian image of the “noble savage,” his meeting of other Freemasons while visiting London such as the writer James Boswell and Masonic members of the Hanoverian Household such as the Prince of Wales compounded this. Brant once said “My principle is founded on justice, and justice is all I wish for,” a statement which certainly conveyed his moralistic and Masonic ethos.

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.lewisasonic.co.uk

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.

A Time for Sacrifice

By

Reverend Sir Knight Donald C. Kerr

The Fourth of July, as we know, is Independence Day. Going back in history to 1776, we can recount certain events. Fifty-six men met together and signed a new document. That parchment, *The Declaration of Independence*, would stand forever as a partnership between the living, the dead, and the yet unborn.

The last paragraph reads, "We mutually pledge to each other our lives, our fortunes, our sacred honor." The fifty-six signatures were kept secret for half a year, because those who signed that document knew that they were risking everything.

The fifty-six men were men of means and well-educated. Twenty-four were lawyers. Eleven were merchants. Nine were farmers and owners of large plantations. One was a surgeon, and one was an ordained clergyman.

In Pennsylvania, the state house is called Independence Hall. The chosen men from each of the colonies sat down together, and on June eleventh, a committee was formed to draw up a *Declaration of Independence*. Thomas Jefferson finished the draft in seventeen days, and on July 4, 1776, it was adopted. Of the fifty-six men who signed that document, five were captured by the British and tortured before they died. Twelve had their homes looted or destroyed. Nine died in the war from hard-

ships or bullets. One wealthy planter and trader was Carter Braxton of Virginia. He saw his ships swept from the sea in battle. To pay his debts he sold his house and all his properties. He died in rags.

So let us remember the heritage from which we come and remember too that at least nine and perhaps as many as twenty of the fifty-six were Masons. That should make us proud.



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.



Beauceant News



The Supreme Worthy President, Mrs. John A. Brogan, made her Official Visit on Monday, February 13, 2012, to Mobile Assembly No. 237 in Mobile, Alabama. The Worthy President, Mrs. Jerry Fulford, and members welcomed Mrs. Brogan.



Saturday, February 11, 2012, Mrs. John A. Brogan, Supreme Worthy President, made her Official Visit to Port Arthur Assembly No. 160 in Port Arthur, Texas. Worthy President, Mrs. E.E. Chapman, and her officers initiated Mrs. Bob Jordan, the daughter of Knight Templar Carl Richards. Mrs. Jordan's mother, pictured beside her, is also a member of Port Arthur Assembly No. 160. In attendance were Mrs. Milton Baker; Mrs. Jay Ipsen; and Mrs. Richard B. Cotton, Past Supreme Worthy Presidents; Mrs. William Johnson, Supreme Mistress of the Wardrobe; and Mrs. Preston Harper, Supreme Courtesy Committee Chairman.



Knights



at the Bookshelf

By
Sir Knight John L. Palmer

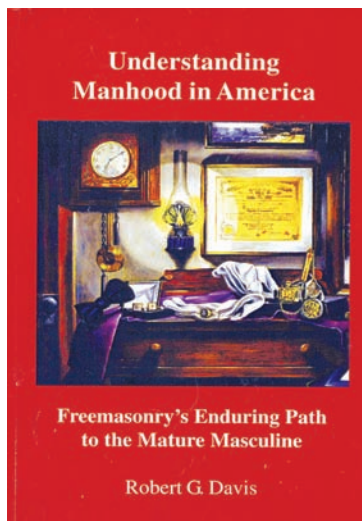
Understanding Manhood in America-Freemasonry's Enduring Path to the Mature Masculine, By Robert G. Davis, Published in 2005 by Anchor Communications, LLC.
ISBN 0-935633-37-5

I had anticipated that this book would be similar to *The Art of Manliness* and *The Compleat Gentleman*, but I was surprised. Brother Davis begins with a brief explanation of his frame of reference and then goes into a rather scholarly analysis of the history of masculinity in this country. Unlike Brett McKay who contrasts manliness with male immaturity, Sir Knight Davis contrasts masculinity with femininity.

One of the most interesting parts of the book is the detailed history of fraternities, civic clubs, and other clubs in American society. He includes what appears to be a comprehensive list of American fraternal organizations and when they appeared on the scene as well as a list of the Masonic virtues and a brief overview of the degrees of the Scottish Rite in the Southern Jurisdiction.

The author contrasts the nature of the various types of clubs and fraternities in some ways that I found very interesting and insightful. He has some wonderful things to say about the impact of political correctness and presents what he calls the seven pillars of success in manhood. He offers a number of suggestions about what can be done to enable our male population to regain its former manliness.

This book is not a "feel good" book about manliness nor is it a practical improvement manual for the improvement of one's masculinity. It is a scholarly approach to studying the changing roles of men in American society, a look at Freemasonry's role during those changes, and some high-level observations about what ought to be changed. If you have been thinking about the role of Freemasonry as it pertains to masculinity, this is a good insightful read.





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