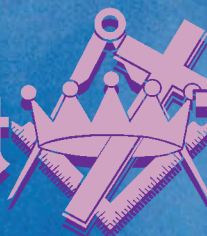


# Knight Templar



VOLUME LXII

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NUMBER 9



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**Cover photo of the Templar  
town of La Couvertorade in  
France by the editor.**

# Grand Master's Message

**D**o people still pile into the family car for summer vacations with long miles and tourist sites along the way?

Since April, I have been many places including two Grand Conclaves, a Department meeting, a Grand Lodge Communication, Imperial Red Cross, Supreme Council of DeMolay, Prince Hall Grand Encampment, Imperial Shrine, and Maggie Valley Summer Assembly. Still this summer are Grand Knights of the York Cross of Honour, another Grand Lodge, and the Eye Foundation Trustees meeting. One might say these are all in the extended family of Freemasonry. I have heard the usual gnashing of teeth about membership but also a lot of positive things all around our great Fraternity.

At the Grand Lodge, the integrity of the Fraternity was reaffirmed as the foremost commitment. At Prince Hall, the brotherhood of all men was celebrated; at Red Cross, acquaintances were renewed. Shrine talked of charity and having fun in the process. DeMolay talked about world expansion and growing membership. At Grand Conclaves, the department meeting, and Maggie Valley, I discussed our bicentennial.

Being negative is easy, but we miss the positives all around the family of Freemasonry and simply ignore the opportunities before us. Self-assessment is valuable, but Freemasonry wasn't built on a foundation of endless self-criticism but on optimism that the Fraternity and each of us individually can be better. Along the way are roadside sites, each featuring some exotic or enjoyable experience. Together, the experiences are the parts of a fulfilling fraternal life.

Let's gas up and hit the road in search of it.

*⌘ Arthur Lee Vangilder*



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# Prelate's Chapel

by

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

Many Masonic bodies “call off from labor” for the summer months. Then, in September, they “call back on to labor.” Of course, our Masonic “labor” is different from the daily labor that many go about to earn a living for ourselves and our families.

We celebrate Labor Day in America as a remembrance and a tribute to those who do labor daily for the support of family life and to keep our families and our country strong and healthy. Our Masonic ritual work is the labor of initiating new members into our fraternity to keep it strong and healthy.

However, Jesus reminds us, “Do not labor for that which perishes,” (John 6) and St. Paul tells us that if we do labor for the perishable, then our labor is in vain. (I Corinthians 15)

In 1118, following the First Crusade, a new order of knights was formed to accompany pilgrims traveling to the Holy Land. This Order of Poor Knights of the Temple of Jerusalem or Knights Templar became the premier order of knighthood over the next two centuries, but then came its “downfall, and the last Grand Master, Jacques deMolay, was imprisoned, tortured, and finally executed.

What did Jacques deMolay think about his order of Knights Templar as he lay in prison in Paris or as he burned at the stake? Had he labored in vain for that valiant order which had existed for almost 200 years? Had he labored in vain for that order of Knights Templar that seemed to have perished? ...

(more next month)



# The Knights Templar in Scotland: A Popular (Romance) View

By  
Thomas Lamb

**T**hursday, October 13<sup>th</sup>, 1307, was a fateful day in the history of the Knights Templar. Even today there is great mystery as to what happened to most of the Knights. Various theories have them moving to Spain and Portugal, where they simply changed their name, or to Switzerland or Scotland where they simply merged in with the existing population. Their presence in Scotland and their activities will be examined in this article.

## INTRODUCTION

At no time in the past, with the exception of the early 14<sup>th</sup> century when the Knights Templar were being disbanded, has there been so much interest in the organization as during the past 15 years. The story of the Knights Templar, or to use their full name, The Poor Fellow Soldiers of Christ and the Temple of Solomon, is made for the movies. A simple and altruistic start, rise to world power, demise over a very short time, resurrection in modern times, and their ongoing existence today. Add into these charismatic members, mystery, and intrigue, and you can understand my movie comment. Also, one of the most popular theories of the origin of Freemasonry involves them, and in particular, Scotland. Unfortunately, there is no solid evidence of this relationship.

Much of the interest has been sparked by the recent sensational books knight templar

and movies which unfortunately have mixed fiction with fact, so today we have a difficulty among the general public to know what to believe.

We know for certain that there was such an organization and that it lasted for only 200 years, but its story is that of rising from a simple, poor group of knights into one of the world's most powerful and wealthy organizations, only to be destroyed through the actions of two world leaders for their own personal reasons. Such is the plot of exciting movies of today. With the existing remains of Templar buildings, place names, and all the stories and reports of a Templar presence in Scotland, including the many Templar grave stones in both the western and eastern parts of Scotland, I believe that there is too much smoke not to have been some fire.

In this article, I will be focusing mainly on the activities of the Knights Templar in Scotland, but I will touch briefly on their beginning in the Holy Land, their purpose in both places, the impact of their persecution and destruction in France, the move of some of them to Scotland, and their alleged involvement in Scottish Masonry.

## THE BEGINNING

I will only touch on this briefly for completeness in case this is the first Templar reading for anyone who picks it up. Robinson, in his book *Born in Blood*,<sup>1</sup>



gives what I consider the best evolution though it depends on one accepting that the Knights Templar were involved in the Masonic Lodges at some time, which is the basis for his book.

The Knights Templar were formed in 1119, the period between the First (1096-99) and the Second (1147-92) Crusades, though some researchers claim it to have been earlier. They moved completely out of the Holy Land after the final defeat at the fall of Acre in 1291. As is well known, the original Templar Knights consisted of Hugh de Payns and eight other French Knights. It was not until after the support of St. Bernard that the organization began to grow in number and wealth.

### THE SCOTTISH BEGINNING

What are the indisputable facts? The Knights Templar were certainly active in Scotland. There are documented records that Hugh de Payns visited King David I in Scotland after visiting King Henry II in England.<sup>2</sup> His purpose was to obtain support for the Knights Templar in the Holy Land. The support was initially money, but once the Templars were established, it changed to recruiting men for the Holy

Land and still generating money but from their extensive properties that they came to own in Scotland.

King David I was completely enamored by the Knights Templar, and he is reputed to have surrounded himself with them, either as advisors or maybe personal guards.

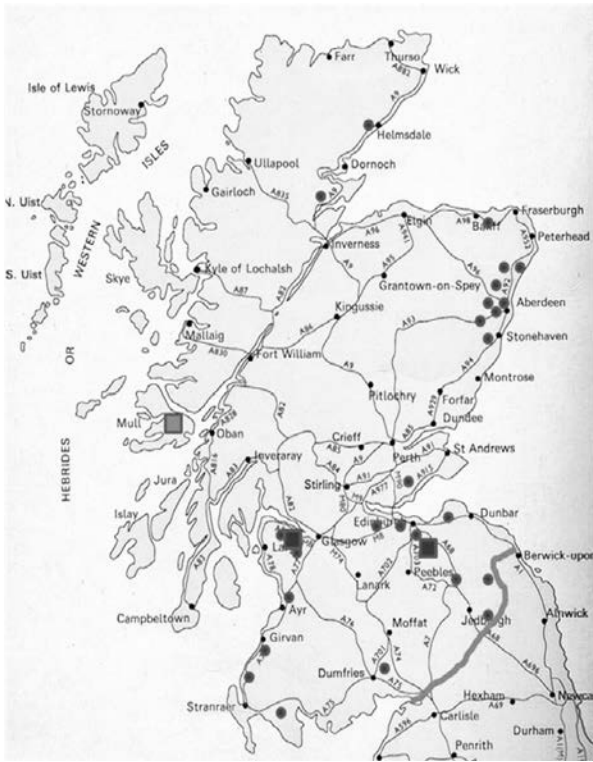
Knights Templar were given lands in 1129 by King David I, and they established preceptories at Balantrodoch (now called Temple) about 25 miles south of Edinburgh and at Inchinnen in Renfrewshire.

The map opposite shows the locations of Knights Templar in Scotland. Eventually over 600 properties were acquired by the Knights Templar, including many churches and even buildings in the towns. The main purposes of the properties in Scotland were to find recruits for the army in the East as well as to provide the funds to support the army in the East.

It is interesting to note that the location of most of the grave slabs that are reputed to have been for Knights Templar are far away from the existing properties in relatively inhabited peninsulas or islands where the exiled Templars could have easily hidden. Most of the locations are on the east coast with easy







Templar Properties in Scotland in the 13<sup>th</sup> Century

access for trade with northern Europe, with some south of the Firth of Clyde for trade with Ireland. Not shown on the map is their presence in Orkney and Shetland islands from where, as well as the north east ports, they could trade with Scandinavia and the Baltic.

There was no really senior Knight, and the Scottish preceptories were subservient to the Temple in London. There was no world famous Scottish born Knight Templar, and most of the Knights that occupied the preceptories in Scotland were from France. It is only those with an interest in Scotland that know about the Earl of Seton who was definitely a Knight Templar and Sir William

knight templar

St. Clair who may have been a Knight Templar. It is believed that Seton fought in the Holy Land at least once.<sup>3</sup>

It is reputed by Rear Admiral James J. Carey, grand master of the order, that the Scottish order of the Knights Templar was one of royal appointment. Only certain families were accepted into the order, and at the top of the order were three families, the Stuarts, St. Clairs, and Setons. These families are also claimed to be representatives of the Carolingian bloodline. Members of both the St. Clairs and Setons had been on several crusades. It is further claimed that from the Scottish Knights Templar came the Scots Guard or Le Garde Ecos-

sais en France in which the Seton family played a prominent part, becoming the guards of the French Kings fighting for them in Europe and against England. It had members from the important families at that time such as St. Clair, Seton, Montgomerie, Hamilton, Hay, Douglas, and Stuart.<sup>4</sup>

## THEIR DISSOLUTION

As is well known, on Friday, October 13<sup>th</sup>, 1307, King Philip of France had his army enter the Knights Templar properties in France and capture as many Knights as it could. It is reckoned that there were about 3,000 Knights

in France, but his army only captured 800. These were subjected to torture to extract false confessions on which to base the King's case over a long period of time. Much to the displeasure of King Philip, Pope Clement took over the "questioning" of the Knights as well as their property. The first trial was not held until 1307, and in 1312 the Pope actually disbanded the Knights Templar and gave all their property to the Knights Hospitaller.

### WHERE DID THEY GO?

What about the theory that when the Knights Templar were disbanded by Philip and Pope Clement in France that some came to Scotland? It is known that the Knights Templar in Spain and Portugal were not rounded up and interned but that they simply morphed into another form.<sup>2</sup> It is probable that some of the French Knights Templar went to Spain and Portugal. Some joined the Teutonic Knights in Germany. There is strong indication that many of the French Knights Templar went to what is now Switzerland. (That is another story.) Those that sailed away from the Port of La Rochelle certainly went to Portugal, formed the Portuguese fleet, and even maintained their eight pointed Cross that adorned the sails of many of their ships including those of Vasco de Gama and Christopher Columbus. Others could certainly have sought refuge in their lands in Ireland and Scotland. There is certainly substantial evidence that they came to the unpopulated west coast of Scotland. Prior

to their overthrow, there was no Templar presence there. Both Kilmory and Kilmartin in Argyle have many grave slabs with Templar carvings, dating from the early 1300s.

Contrary to the belief that they came to the west of Scotland, there is more recent research that shows some came to the Firth of Forth in the East and that they established themselves on the Isle of May. Some suggest that they may have travelled as far as the Baltic countries. Remember that many of the Knights Templar came from Norman families, and that the Normans originally came from the Scandinavian countries. If they came to Scotland and Ireland, why is this not documented and well known beyond argument? I suggest that it is because they were unsure of their welcome in these lands and of the future regarding which countries would aggressively carry out the Pope's instructions to capture and interrogate them. In effect, they were "lying low." They would not have wanted to bring attention to their new home, as both Scotland and Ireland were occupied at the time by the English. Even after the battle of Bannockburn, they would not have wanted to promote their pres-



Kilmory Chapel Grave Slabs



Kilmartin Parish Church Templar Grave Slabs

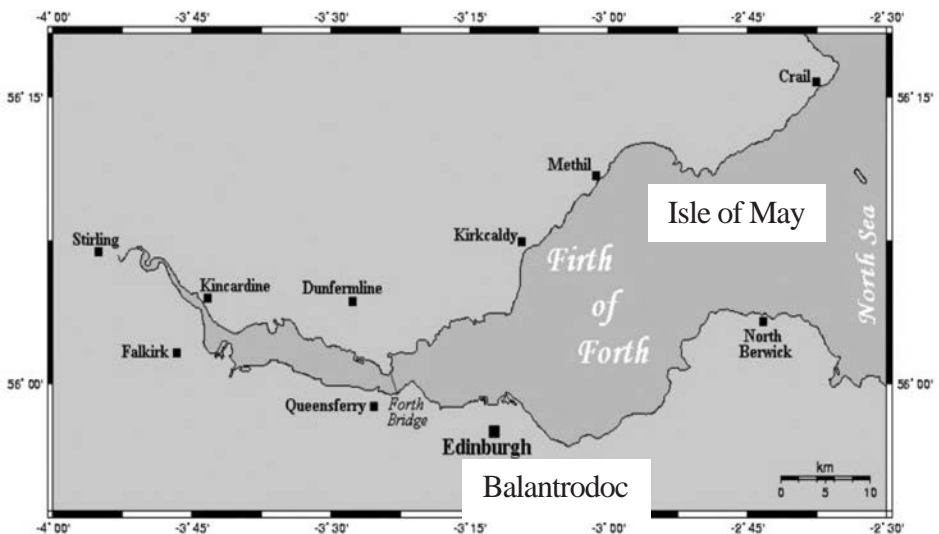
Scots side were many noteworthy Scottish Knights; four Sinclairs (the Bishop of Dunkeld, Henry Sinclair, Lord of Rosslyn, and Sir William Sinclair who was buried as a Master Templar; Sir Adam Gordon; and Alexander Seton (Tem-

ence so as not to embarrass their host, King Robert the Bruce, who at the time was trying to get the Pope to remove his excommunication from the Roman Catholic Church.

It was the king of England that ordered the arrest of Knights Templar in Scotland through his puppets, but all they did was to invite them to attend an enquiry to which only two elderly French Knights turned up.

Present at Bannockburn on the

plar) who left the English host the night before to give the Scots intelligence and fought with them at Bannockburn. Sir William Sinclair, Sir Alexander Seton, and Sir Adam Gordon were all signatories or supporters of the 1320 *Declaration of Scottish Independence* sealed at Arbroath.<sup>5</sup> The Sinclairs and Setons at least had strong connections to the monastic knighthood orders; the Setons presided over the Templar Courts at Balantrodock while Rosslyn



The Firth of Forth



castle appears to have been the center of Templar activity with Sinclairs as grand masters.

## SCOTTISH KNIGHTS TEMPLAR

### The St. Clairs and Rosslyn Chapel

The St. Clair connection with Scotland began just before the Norman Conquest in 1066. The Normans were involved in England through Edward the Confessor whose mother was a Norman. His court had a strong Norman influence. A William de St. Clair was attached to the household of Margaret Atheling, the granddaughter of Edmund Ironsides, and during the struggle for the English succession which was won by King Harold Godwin, she was exiled to Hungary with her brother, Edgar, and took William de St. Clair with her as her cup-bearer. In 1067 Margaret was chosen by King Malcolm Canmore of Scotland to be his wife after his first wife died. In this way William de St. Clair came to Scotland. It is claimed that when she moved from Hungary to Scotland, she took some holy relics with her, the most important of which was a piece of the true cross on which Jesus was crucified and was called the Black or Holy Rood. Its guardian was William de St. Clair. In that time, the Holy Rood symbolized the possession of the Holy Blood of Christ, and the Stone of Destiny, which found its way to Scotland from Jerusalem via Ireland and represented the keystone of the Temple of Solomon and the bloodline of the kings of Judah. The possession of both of these by the King of Scotland was believed to confirm the divine right of the kings of Scotland.

William, as the cup-bearer for Queen

Margaret, became the keeper of these two precious relics and eventually became the keeper of all the Scottish regalia. To show his office, he was given as his badge the engrailed cross. The scalloping of the legs of the cross by a series of cup shapes is said to have symbolized the chalice of the last supper and the scallop-shells worn by the pilgrims to the St. James the Evangelist shrine at Santiago de Compostela in Spain, and to indicate that the bearer was a Knight of the Grail and guardian of precious relics.

William de St. Clair was knighted and was given for life the lands of Roslin. This land was strategically located as a defensive position on the ancient route from England to Edinburgh. This thus established the St. Clairs as the defenders of Scotland and the Scottish Crown. Sir William was killed in battle with the English, and his son, Henry, continued the title of Lord of Roslin which lasted for more than seven centuries. This is not the place to give a detailed history of the St. Clairs, as fascinating as it is, but more to place it in context with the Knights of the Temple. King David I of Scotland was an aggressive abbey and monastery builder. From 1124 to 1151, seven were constructed for both the Augustinian and Cistercian orders. This continued after his death, and a further five were constructed by 1248. This is quite remarkable, considering that Scotland's population was less than 300,000. Younger sons of the St. Clair family became canons at Melrose and Newbattle Abbeys and held other positions at Selkirk, Kelso, Dunkeld, and St. Andrews. Other members of the St. Clair family went as knights to support the crusades. There is evidence of a St. Clair at the first crusade among the companions of Godfrey de Bouillon, but it

may have been one from Normandy.

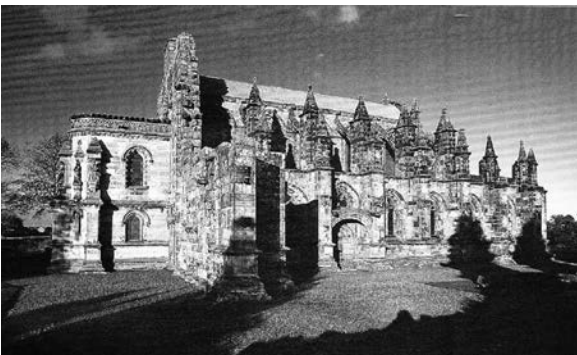
The St. Clairs were supporters of Robert the Bruce during his struggles to drive the English from Scotland. Sir Henry de St. Clair fought with Bruce at the Battle of Bannockburn and also at the less known but equally important battle of Roslin Moor on the 24<sup>th</sup> of February, 1303. Edward I had sent an army of 30,000 men to subdue the rebellious Scots. The English strategy was to divide it into three parts. The first 10,000 were sent against the Scottish army of 8,000 men. The Scots did not know the English army was split into three parts and thought they had won after the first battle but actually had to fight three battles, and they won them all. Of course, they were to suffer a number of defeats including Falkirk and Methven. At Falkirk it is known that the English grand master of the Knights Templar and his lieutenant were killed in the battle. William de St. Clair was killed in a battle with Moors in Spain in 1328. Robert the Bruce had always desired to go on a crusade but did not, so before he died, he ordered that on his death, his heart be removed from his body and taken to the Holy Land by knights who would join a crusade. Four Scottish knights, Sir William de St. Clair, Sir James Douglas, and two others,

did as commanded but instead of fighting in the Holy Land joined a crusade in Spain, fighting the Moors. The four Scottish Knights cast the casket containing Bruce's heart ahead of them shouting "onward my brave heart" (the true origin of Braveheart which had nothing to do with Sir William Wallace) and charged into the fray. The only knight to survive the battle was Sir William Kieth, and their courage impressed the Moors so much that he was set free and returned to Scotland with the casket and heart of both Bruce and Douglas. The skull and bones of Sir William de St. Clair were also returned, and they are believed to be buried in Rosslyn Chapel. Although these Scottish Knights did not become Knights Templar in the full sense of renouncing everything and becoming a warrior monk, they were certainly associated with them. The grave slab which once covered the remains of Sir William de St. Clair has all the carving of a Templar Knight. They would certainly have been familiar with the rituals and esoteric knowledge of the Knights Templar, and as they were also involved with the Scottish Masons, it is probable that they assisted in the entry of Knights Templar into the Lodges as well as helping to develop the resulting Masonic rituals.

Rosslyn Chapel is the focus and in some cases is used as the proof of Templar connections to the Scottish Freemasons by many researchers and writers.

### **Rosslyn Chapel**

As can be seen from the photo, on the left of the Chapel, there is one large



Rosslyn Chapel

knight templar

unfinished wall. Some researchers like to claim that the Chapel is a replica of King Solomon's temple, including the unfinished wall.

Pro Knights Templar advocates cite the carving of the "two knights on a horse," the well-known early symbol of the Knights Templar. It can be seen that the carving is quite different to the representation on the Knights Templar seal. Today most believe that the carving does **not** signify two Templar Knights but rather that it records a single mounted Knight Templar with a child carrying a cross behind him but not on the horse.<sup>5</sup>

One of the families which, it is claimed, were Knights Templar, is the Seton family. In 1306 Christopher Seton saved Bruce's life at the Battle of Methven, while one of his sons, Alexander, played not only a prominent role at Bannockburn but was one of the signatories to the *Declaration of Arbroath* in 1320. Christopher Seton, in common with succeeding generations of his family, paid dearly for his unstinting devotion to the cause of Scotland. Captured after Methven, he was executed in Dumfries, suffering the same fate as Sir William Wallace, his intestines drawn from his body and burnt before his eyes. Then he was hung, beheaded, and his body cut into quarters.

The Scottish Knights Templar claim that not only did the Setons serve Scotland's cause, but also they did so as members of the Order of the Temple. Of the Setons who were members of the order were George Seton, 5<sup>th</sup> Lord Seton,



The Knight on Horse with Second Figure

who was killed at the Battle of Flodden; George Seton, 7<sup>th</sup> Lord Seton, who in 1535 had not only been a confidant of Mary Queen of Scots, but also helped her to escape from Loch Leven Castle;

and David Seton who, according to tradition, died in exile in France in 1581 and had been the Templar grand prior in Scotland. Through a breach of trust involving Sir James Sandilands over ownership of Templar lands, Seton, along with a body of other knights, had left for self-imposed exile. Chevalier Alexander Seton, who died in exile in 1610, the Scottish Knights Templar say was:

"... imprisoned by Christian II, Elector of Saxony and subjected to every torture that cruelty could suggest, yet his constant state never forsook him, and he refused to betray his God-given knowledge."



The Setons



The last of the direct line of Seton was Earl George Seton who had raised a company of men to fight for the Stuart cause in the 1715 Jacobite Rising. Imprisoned after being captured at the Battle of Preston and sentenced to death, he managed to escape, dying in the exiled Jacobite court in Rome in 1749.

In the meantime, the Hanoverian forces had razed the Seton property, severely damaging the Palace of Seton, looting the interior and the outer office buildings, demolishing the entrance wing of the Collegiate Church, and desecrating the family graves therein.

In recognition of the Seton family's contribution to Scotland's cause and their close links to the order, the Scottish Knights Templar of today hold an annual service of dedication in the Seton Collegiate Church of St. Germain in East Lothian. "One God, One Nation, One King, One Loyalty" was the motto carved in stone in gilded letters over the portals of the ancient palace that Seton Church once served as a chapel."



The Tomb of Lord Seton in the Seton Chapel



The Tombstone of Sir William de St. Clair who was killed in battle in Spain.

### **DID THE KNIGHTS TEMPLAR FIGHT FOR SCOTLAND?**

So there was a Knight Templar presence in Scotland from 1129, and it remained after their dissolution in 1307. If this is the case, why should not these Knights Templar have taken part in the many battles that occurred from that time into the mid-fourteenth century? It is a documented fact that Knights Templar fought on the English side when Edward I defeated William Wallace at Falkirk on the 22<sup>nd</sup> of July, 1298. It is also a documented fact that Knights Templar fought on the Scottish side and probably the English side at the Battle of Roslin in 1307. So why is it so hard for so many people to accept that some Knights Templar would have fought for Robert the Bruce at Bannockburn? It is known that the Earl of Seton, a Knight Templar, was on the English side with Edward II until the night before the battle when he moved over to the Scottish side. Was he a spy for Scotland or did he simply change his allegiance just before the battle? The main position is that if the exiled Knights Templar fought for Bruce at Bannockburn, why is there no documentation stating this. Surely someone would have "spilled the beans." We know that the Knights Templar were in hiding and

that they were great at keeping secrets. Maybe their price to Bruce was that their activity would never be revealed.

### DID THEY INFLUENCE FREEMASONRY?

A more difficult theory to prove is that the Scottish operative Masonic Lodges were infiltrated by or even willingly sheltered the exiled Knights Templar in Scotland. The Scottish operative Masons have never claimed this for themselves. Rather, others have developed the connection. First, Anderson in his *Constitutions for the Grand Lodge in London* and then Ramsay in France started the story. Ramsay did not suggest any development from the exiled Templars in Scotland to the Scottish Masons.

### Kirkwall Scroll

An important reference of the history of Scottish Templars is from the Bylaws of the Old Stirling Lodge agreed upon in 1745, where the list of fees payable reads: "Excellent and Super-excellent, five shillings, and Knights of Malta, five shillings."

In the possession of the same Lodge are the Stirling "Brasses," which would appear to be not later than middle eighteenth century and on which are rudely engraved "Knights of Malta" and "Night Templar." In the month of December of 1778, the Lodge of Scoon and Perth conferred the "six sundry steps of Masonry" on the office-bearers of St. Stephens

Lodge in Edinburgh, viz.: "Past the Chair, Excellent and Super Excellent Mason, Arch and Royal Arch Mason, and lastly, Knights of Malta."<sup>5</sup> Less than one year later, in October of 1779, Archibald, Earl of Eglintoune, the grand master of Lodge Mother Kilwinning, issued a charter for a Lodge in Dublin by name of the "High Knight Templars of Ireland Lodge." This was the body which shortly afterward became the Early Grand Encampment of Ireland, and which, in its turn, over twenty years later, issued many charters for Encampments in Scotland, some of which still flourish under the Great Priory of Scotland. It is interesting that the existing minutes of Mother Kilwinning show no traces of the Lodge ever having practiced the Temple or Malta



Kirkwall Scroll

grades. The practice of the so-called “high degrees” became so widespread in the Craft Lodges in the last decades of the eighteenth century in Scotland that the Grand Lodge of Scotland issued a directive in October of 1800 “prohibiting and discharging its daughters to hold any meetings above the degree of Master Mason under penalty of forfeiture of their Charter.” This ruling did not have immediate results, as many of the Lodges continued in the old ways for some years, but it did lead to many Scottish Masons applying to the Early Grand Encampment of Ireland for charters, as has been stated above.

### **WHY DID THEY RESURFACE IN THE 19<sup>TH</sup> CENTURY?**

Templarism experienced a revival of interest in the eighteenth century through Freemasonry, with a Scottish influence. The first record of this is in *Ramsay’s Oration* in Paris in 1737. Andrew Michael Ramsay was tutor to the Young Pretender, Prince Charles Edward Stuart. He claimed that Freemasonry had begun among crusader knights and that they had formed themselves into Lodges of St John. The next development was with Karl Gotheif, Baron Von Hund, and Alten-Grotkau, who had apparently been introduced to the concept by the Jacobite Lord Kilmarnock, and were received into a Templar Chapter by a mysterious “Knight of the Red Feather.” Baron von Hund established a new Masonic rite called the “Strict Templar Observance.” The “Knight of the Red Feather” has been identified subsequently as Alexander Seton, better known as Alexander Montgomerie, 10<sup>th</sup> Earl of Eglinton, a prominent Freemason in the knight templar

Jacobite movement. However, Scotland was never one of their level Knights of French origin. Templarism in Scotland has been claimed as the root of both Masonic and non-Masonic orders. The Masonic movement is the Royal Order of Scotland.

In 1805 one such charter was issued to a Knight Templar group in Edinburgh under the title of the “Edinburgh Encampment No. 31.” A little later this group, under Alexander Deuchar, became the “Grand Assembly of Knights Templar in Edinburgh,” and proceeded to seek a charter from the Duke of Kent, grand master of the order in England. In 1811 the Duke granted a charter (now in the possession of Great Priory), setting up the “Royal Grand Conclave of Scotland,” with Deuchar as grand master, to take over the order in Scotland.

Deuchar’s motives in turning to England rather than to Ireland are not clear. He may have had genuine doubts about the validity of the Irish charters, or he may have been working to raise the prestige of the Edinburgh Templars. Whatever his reasons, he was unsuccessful in his attempt to bring all the Scottish Templars into the Royal Grand Conclave. A large section, chiefly in Ayrshire, held to their Irish charters and were organized under Robert Martin in 1826 as the “Early Grand Encampment of Scotland.” Until the beginning of the twentieth century, both these grand bodies existed. The Royal Grand Conclave, after some serious setbacks in the early 1830s, showed slow but steady growth under such grand masters as Admiral Sir David Milne, the 6<sup>th</sup> Duke of Atholl and John Whyte Melville. The Early Grand Encampment showed little sign of life during its first fifty years, but

**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.



Architectural details in the Church of Saint John the Evangelist in Ephesus, Turkey. The photos were taken by the editor.



knight templar

## Continued from page 17.

revived at the end of the century.

In 1905 when Colonel Peter Spence was grand master, the Early Grand Encampment made some approaches to the "Chapter General" (as the Royal Grand Conclave was now called) with a view to uniting the two bodies, but nothing came of this proposal beyond the adoption by the Chapter General of the present style of "The Great Priory of Scotland." However, negotiations were soon reopened, and on the 3<sup>rd</sup> of April 1909, the Early Grand Encampment under Arbuthnot Murray declared all offices vacant and merged into and united with the Great Priory of Scotland at an impressive ceremony, during which the 9<sup>th</sup> Earl of Kintore renewed his vow to rule the order in Scotland. From that time, under such grand masters as Algonon, 9<sup>th</sup> Earl of Kintore; Alexander, 18<sup>th</sup> Lord Saltoun; Sir Robert Gordon Gilmour; James, 10<sup>th</sup> Earl of Elgin and Kincardine; Sir Charles Malcolm Barclay-Harvey of Kinord; and more recently, Ian Logan MacKean, David Ian Liddell Grainger of Ayton, and Robert McIntyre, the order has prospered in Scotland and in many parts of the Commonwealth.

During the period when Sir David Milne was grand master, an attempt was made to re-constitute the order upon a non-Masonic basis. As part of this plan, a Priory was set up in London, and a number of prominent men were admitted into the order. All were Freemasons, but it is thought that at least one non-Masonic or Chivalric Knight was created in Edinburgh about 1847. Also, as a result of this plan, the ritual was entirely re-written to give a close resemblance to the little that was known of the ancient Templar ceremo-

nies. The non-Masonic phase lasted only for about twelve years, but we received from it the fine and distinctly Scottish ritual which is practiced today.

## KNIGHTS TEMPLAR IN SCOTLAND TODAY

The Grand Priory of Scotland is a Masonic Templar organization. There are also today a number of small groups of non-Masonic Knights Templar in Scotland, though not all claim descent from either the medieval Knights Templar in Scotland or Alexander Deuchar. They include; The Sovereign Military Order of the Temple of Jerusalem, The Confederation of Scottish Knights Templar, The Ancient Scottish Military Order of Knights Templar, OSMTH, The Grand Priory of the Knights Templar in Scotland - The OSMTH/SMOTJ International recognized body in Scotland, and Militi Templi Scotia. The modern non-Masonic order Militi Templi Scotia, claims descent from Alexander Deuchar who was a Freemason.

The recently retired grand chancellor for Militi Templi Scotia, back in 2002, was quoted as saying:

"Yes, we believe that Templar Knights fighting on Robert the Bruce's side swung the balance. We think they deserve recognition for that, but we tread a very thin line here... We find Templar history and its influence throughout the ages simply fascinating. It crops up in the most unexpected places like the *American Constitution*. What we do have problems with is people looking at it from a nationalist point of view, and we

don't associate ourselves with extremist splinter groups who turn up at Bannockburn anniversaries with ulterior motives in mind."

He added that Militi Templi Scotia was chivalric, as opposed to Masonic but does admit Freemasons into its ranks.

The Sovereign Military Order of the Temple of Jerusalem (SMOTJ) is the United States affiliated Grand Priory of the Ordo Supremus Militaris Templi Hierosolymitani (OSMTH), which in turn is an international association of autonomous national Grand Priories whose goals are the preservation of the holy sites in and around Jerusalem, antiquarian research, charitable works, diplomatic lobbying, and intervention. In modern times, the order exists as an international ecumenical Christian organization which was founded in 1804 based on the traditions of the medieval Knights Templar and principles of chivalry.

In 2006 the "Commandery of St. Clair" No. S1, Edinburgh, was chartered by the OSMTH Grand Priory of France. The Commandery recently received affiliation of OSMTH International at Commandery status under the mentorship of the Grand Priory of France. Ordo Supremus Militaris Templi Hierosolymitani, The Grand Priory of the Knights Templar In Scotland Ltd., is registered with Companies House in the UK and is working under the authority of The Commandery of St. Clair, Edinburgh, No. S1, Grand Priory of France (GPFT), OSMTH International.

## CONCLUSION

1. There has been a Templar presence in Scotland since 1129, which knight templar

is more than 100 years before the Battle of Bannockburn.

2. Many of their properties were near the southwest and east coasts, where they operated ports for the transfer of their produce from Scotland to other countries. This in turn developed trade between Scotland and the high countries of Europe.
3. They were warmly welcomed by King David I who brought them into his court as administrators and moral advisers.
4. They acquired significant properties in Scotland and built three preceptories and many churches.
5. As builders they used their Masonic branch for the preceptories, churches, and homes.
6. The twelfth century was a very busy time in Scotland for building abbeys and churches. King David had lived in England and fought for the English against the French. He was a very devout person and admired the magnificent abbeys and cathedrals in England and Europe. He was determined that Scotland would have some as well, even though Scotland was quite poor and had a small population (less than 300,000). (There were very few stone buildings in Scotland at that time and thus no experienced stonemasons, so it is clear that to build these abbeys and churches, Masons had to be imported from Europe, and King David probably used his Templar advisors to help him get them. It is known that to build Kilwinning Abbey in 1171, the Pope sent Italian Masons to Scotland.)
7. They recruited many Scotsmen for their armies in the Holy Land, and this would have peaked along with the different Crusades. Once the Templars were expelled from the Holy Land,



they had no more purpose (protect pilgrims to the Holy land and recover the Holy Land for the Christians), so many of the trained warriors would have returned home to Scotland.

8. It is known that Scottish Knights Templar fought in the 13<sup>th</sup> and 14<sup>th</sup> century battles in Scotland at Falkirk and Rosslyn so why not Bannockburn? Knights Templar, by one of their rules, were prohibited against fighting other Christians. However, we know they fought against the Knights Hospitallers, and as they had been destroyed by a Christian King, would that rule still be meaningful to them? We also know that they fought for Edward I against the Scots at Falkirk and both the Scots and the English at the battle of Rosslyn.
9. As there was no prospect of returning to their former glory (and purpose), the Templars integrated into the local population through marriage, and as no country would want a strong independent army, not under the control of the ruling party, within its borders, they did not attempt to reorganize as

Knights Templar. However, that did not mean that they did not form new fighting units. Many believe that the Scots Guards have Templar origins (just as many believe the same for the Swiss Guards at the Vatican).

10. However, the Templar organization did continue for some time, hidden from the general populace. It is reported that when they removed the armor from Bonny Dundee after he was killed at the Battle of Killicrankie on July 27<sup>th</sup>, 1689, he was wearing a Knight Templar tunic beneath it.



Scottish Knights Templar Commandery in Edinburgh, Scotland, next door to the Royal Order of Scotland.

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# Henry Lynde Palmer, 7<sup>th</sup> Grand Master of the Grand Encampment (15<sup>th</sup> in a Series on Our Past Grand Masters)

by

George L. Marshall, Jr., PGC

**M**ost Eminent Sir Knight Henry L. Palmer was born on October 18, 1819, in Pleasant Mount, Wayne County, Pennsylvania, the son of Thaddeus Palmer (1788 - 1875) and Martha (Tracy) Palmer (1792 - 1877). He was the third child of four born to Thaddeus and Martha. He received a common-school education, studied law, and was admitted to the bar. In 1836 he went to West Troy, New York, to live and practice law, and it was here that he became a member of the Masonic fraternity, as we shall see later in this article. While in West Troy, he met Miss Mary Loveland (1823-1854), whom he married on May 18, 1843. To this union was born three children: Jessie (Palmer) Kasson (1844-1909), Horace Loveland Palmer (1849-1889), and Frank T. Palmer (1853-1898).

While living in West Troy, he was troubled by recurrent bouts of asthma, and upon the advice of his physician, he moved to Milwaukee, Wisconsin, in 1849. Here the climate proved beneficial, and soon after his arrival, he formed a law partnership with a prominent lawyer, Abram D. Smith, and the firm was quite successful until dissolved in 1853 upon the election of Mr. Smith to the state supreme court. Brother Palmer then practiced alone for a few years after which he partnered with various other local attorneys.

After his first wife passed away, he married Mary Jane Hayes (1832-1915) on May 28, 1857, and their children knight templar



were Charles Harvey Palmer (1864-1954), Grace Palmer (1860-Unknown), Mary Palmer (1866-Unknown), and Gertrude Palmer (1872-1872). In 1858 he became an attorney for the Mutual Life Insurance Company of the State of Wisconsin (the name was changed in 1864 to the Northwestern Mutual Life Insurance Company), served on its Executive Committee, and in 1874, became its President, which office he held almost until the time he died.

Politically, he was a democrat, was a member of the Wisconsin State Assembly for four terms (1853, 1860, 1862, and 1873) and served as speaker in 1853 and 1862. He was a member of the state Senate from 1867 to 1868. In 1863, he was a candidate for governor of Wisconsin but did not win. Palmer was later a county judge for Milwaukee County,

from 1873 to 1874. In 1874 he resigned from the bench to become president of Northwestern Mutual Life Insurance Company. He served as president of the School Board of Milwaukee from 1865-1868 as well as city attorney. Besides his Masonic affiliations, he was a member of the Milwaukee Club, the Craftsman's Club of New York, the Iroquois Club of Chicago, and the University Club of Madison, Wisconsin. On June 21, 1898, the University of Wisconsin conferred on him the honorary LL.D. degree.

While a young lawyer in West Troy, New York, Brother Palmer was raised a Mason in Evening Star Lodge 75 in the year 1841, in which lodge he retained honorary membership until the time of his death. He also affiliated with Tracy Lodge 13 of Milwaukee (now Wisconsin Lodge 13) on August 18, 1849. He was its worshipful master in the years 1851, 1852, 1857, 1858, 1865 and 1867. He was grand master of masons in Wisconsin in 1852 and 1853, also in 1871 and 1872. He received the capitular degrees in Apollo Chapter of Troy, New York, in 1846. He was a charter member of Wisconsin Chapter 7, in Milwaukee and was its excellent high priest for several years. He was most excellent grand high priest of the Grand Chapter of Royal Arch Masons of Wisconsin during 1858 and 1859. In Cryptic Masonry, Companion Palmer was thrice illustrious master of Wisconsin Council for a number of years. He was grand master of the Grand Council of Royal and Select Masters of Wisconsin during 1863 and 1864. Sir Knight Palmer received the orders of christian knighthood in Apollo Commandery of Troy, New York, in 1847. He assisted in the organization of Wisconsin Commandery 1 in June of 1850, of which

body he was eminent commander during the years 1853 to 1861, inclusive. He was grand commander of the Grand Commandery of Knights Templar of Wisconsin for seven consecutive years, beginning in October of 1859.

He received the degrees of the Scottish Rite by communication in August of 1863, at the time of the introduction of that rite into Wisconsin, the honorary Thirty-third Degree being also conferred upon him at that time. On October 20, 1864, he was elected and crowned an active member of the Supreme Council of the Northern Jurisdiction. In 1879 he was chosen most puissant grand commander, and was re-elected to that position each biennial term, resigning therefrom only a few weeks before his death, when compelled by increasing physical disability and weakness to lay aside most of his dearly loved activities.

Sir Knight Palmer was elected grand master of the Grand Encampment of Knights Templar of the United States in September of 1865, at Columbus, Ohio. As most eminent grand master, he called the seventeenth Triennial Conclave to order at St. Louis, Missouri, on September 11, 1868. Minnesota had in the meantime organized its Grand Commandery, and Kansas was preparing to do the same. There were now twenty-four Grand Commanderies sending representatives to the Grand Encampment. On every hand, where the Grand Encampment had previously been dealing with tens and hundreds, it was now beginning to have to deal with thousands and tens of thousands. This being the first time that a Triennial Conclave had crossed the Mississippi, the principal entertainment took on the shape of an excursion on the old "Father of Waters,"

the customary banquet being served aboard riverboat steamers. Not much was done by way of legislation, but that was because not much legislation was necessary. The deputy grand master, William Sewall Gardner, presented an extended report on the doings of the East, in which was contained the result of much valuable research into the life and deeds of Thomas Smith Webb.

He died at age eighty-nine, at his home in Milwaukee on May 7, 1909. The funeral of Most Eminent Sir Knight Palmer was solemnized by simple, yet impressive services, in the Immanuel Presbyterian Church, Milwaukee, on Monday, May 10, 1909. The body of this distinguished Mason and Templar lay in state at the church for several hours preceding the services, with a guard of honor from the Wisconsin and Ivanhoe Commanderies of Knights Templar and was viewed by hundreds of sorrowing associates and



friends. The church was filled to its capacity at the hour of the funeral, and there were present many prominent Masons from all parts of the country. The Reverend Paul G. Jenkins, pastor of the church, gave a brief address, stating Most Eminent Sir Knight Palmer's wish that no funeral eulogy should be pronounced. A templar burial service was held at the Forest Home Cemetery, where the body of Past Grand Master Palmer was committed to its last resting place. The Palmer family plot marker is shown in the photo at left.

Sir Knight Marshall, PGC, KCT, ADC, 33° is a past grand commander of the Grand Commandery of Alabama and serves on the Editorial Board of the *Knight Templar* magazine. He is a frequent contributor to that magazine as well as the *Royal Arch Mason* magazine. He also serves the Grand Encampment as the chairman, Grand Encampment Knights Templar History Committee and can be reached at [geomarsh@yahoo.com](mailto:geomarsh@yahoo.com).

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### *Knights Templar Eye Foundation*

**How to join the Grand Commander's or the Grand Master's Clubs**

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

**As of 2/1/2015 once 25 Grand Master's Clubs are reached, a Sword of Merit will be awarded.**

### Bicentennial Celebration Malta Jewel Now Available From the Grand Encampment

These Malta Jewels with a solid black ribbon for those not receiving the Order of Malta this year maybe ordered in bulk by your Commandery Recorder from the Grand Encampment office. They will be available through December of this year, and the cost is \$25 each plus postage. The one shown below with the black and white ribbon is reserved for those who receive the Order of Malta this year.



# HEROES

By  
Sir Knight John L. Palmer

**R**ecording artist Willie Nelson sings, "My heroes have always been cowboys..." I suppose that was the case with me too, during my younger years. Roy Rogers, John Wayne, The Lone Ranger, Gene Autry, Matt Dillon, and The Cisco Kid were a big deal when I was a boy. I always wanted to be a hero just like them when I grew up. Now-a-days we have Superman, Batman, and Spiderman as well as Luke Skywalker, Harry Potter, and Froedo Bagginz. I am still partial to Yoda, even though he is not the most handsome face in the crowd. Although almost all our children seem to aspire to be heroes, I think we adults also have a desire to be someone's hero.

I have been fortunate to have had many heroes during my lifetime. Some were teachers, pastors, Sunday school teachers, or community leaders. There have even been lawyers and politicians even though I prefer to call them statesmen. Many have been Freemasons but certainly not all of them. Don't get me wrong. I have not had lots and lots of heroes, because most people just don't qualify for one reason or another. It's not that these other folks are bad folks, and I certainly like and even love many of them, but it takes something special to be my hero. On the other hand, you don't have to be perfect to be one of my heroes. None of us humans are perfect.

knight templar

I've been thinking lately about what it takes to qualify as one of my heroes, and I have come to the conclusion that there are four specific characteristics involved. Your criteria for your heroes may differ from mine, and that's okay with me. I just think that if you aspire to be somebody's hero you should take time to think about the traits you might want to develop. Not because I planned it that way, but my criteria boil down to four "C's;" Character, Courage, Common Sense, and Civility. Words are symbols for ideas or things and often have slightly different meanings for each of us, so I will explain what I mean by these terms.

## CHARACTER

Character to me is a combination of integrity and morality. Integrity is the degree to which our actions match our espoused beliefs. Do you walk the walk as well as you talk the talk? You must honor your commitments. If you promise to do something, you must do it, even though it may be inconvenient, painful, or even harmful to yourself or sometimes even to those you care about. It is far preferable not to make a commitment than to make one and break it. Be careful of the commitments you make. It seems to me that many men today are even approaching the

marriage commitment as a “temporary” arrangement rather than a lifelong commitment. Our fraternity is built on the premise that the men we take in as Brethren are men of their word. Usually that works for us but sometimes not. Integrity alone however is not enough to constitute character. What if you are true to your beliefs, but your beliefs are all wrong? If you believe it’s okay to cheat on your taxes and you cheat on your taxes, then your integrity is high, but you still have low character.

Character involves having a belief system that is based on what is good and true, what is good for you and your fellow man. I don’t believe you can have real character without a belief in absolute truth. Absolute truth is a system of cause and effect that does not change. There is always one course of action that is best for everyone, although we don’t always know what it is. For most of us, the best we can do is to base our belief system on our religious faith. I believe that is why Freemasonry requires it’s initiates to express a belief in and accountability to a supreme being we call God. For me, the best expression of that belief system is found in the writings of the *Holy Bible*. Whatever your belief system is, it must not be flexible or relative. It must be absolute and timeless. Relativism may work with the physics of time and space, but it fails miserably when applied to morality. Heroes are not common; they are rare, and a lack of character disqualifies many.

## COURAGE

Simply having character, as challenging as that may be, does not necessar-

ily make you a hero. You must also have courage. You must be able to stick to your convictions even when you are under duress. Most of us will never have to undergo physical torture, and few if any of us can really be sure how courageous we might be in such circumstances, but duress comes in many forms, and we don’t always recognize it. Have you ever been tempted with the promise of money to violate your principles or to take credit for someone else’s accomplishment? I have, and the people making the offer thought they were doing the right thing. Moreover, the people whose credit I would have taken would never have known the difference, but I would have.

One of the more common forms of duress is peer pressure, the very thing we warn our teenagers against. Sometimes in our efforts to be “good people” or to have others think highly of us, we are tempted to do something that is simply not right or that violates our prior commitments, just so we won’t hurt someone’s feelings or offend them. The current popular term for this is “political correctness,” and our society encourages and sometimes insists on it, but it flies in the face of truth and tempts us to betray our trusts while justifying our actions as being the kind and sensitive thing to do. Evil takes advantage of our weaknesses in this area, and we often fail the test of courage required to be heroes. We all like to be liked by others, but sometimes we must choose between being liked and doing the right but unpopular thing. Sadly, a great many of my potential heroes have failed in the area of courage. They are good people and they are still friends, but they are not heroes.

# COMMON SENSE

Some folks who have great character and courage of their convictions fail in the area of common sense. Some of these are highly educated and some are not, so this failure cannot be attributed to education or knowledge. Failures in this area seem to be caused by two different things, peer pressure and failure to subdue one's passions. I have never quite understood the rise of the Nazi party in pre-war Germany. It seems to me that it was some sort of mass hysteria that overtook the average citizen and caused him to look the other way or actively support ideas and actions that just didn't make sense to a sane individual. I can't help but think that acting alone, few of those citizens would have sanctioned what the mob mentality was doing. The same is true in our society today. A great many things go on that just don't make sense, but after a while, we seem to come to accept them, and we pretend that they are logical in spite of our innate ability to determine that they are patently ridiculous. The fable of the Emperor's new suit comes to mind. Do you sometimes think that you must be going crazy because you are the only one who sees how obviously illogical some things are? I think there is something psychological about us that makes us do dumb things just because everyone else does.

The other thing that makes us lose our common sense is our passions or our emotions. We are emotional beings, and we are logical beings. Emotions protect us and bind us together as a family knight templar

of humanity, but they must be balanced with common sense. As Freemasons, we are admonished to learn to subdue our passions, and yet, how many times do we let our passions take hold of us and lead us to do things that are not only illogical but harmful to others and to the group as a whole? We are all to prone to take up for ourselves or to jump to conclusions about the motives of others when it would be much more beneficial to all if we suppressed our initial instincts and thought the situation out before reacting. We must learn to be passionate about doing the right things without being overly passionate in our own defense. Alas, there are some of my potential heroes who have the character and courage but lack the common sense to be effective heroes.

## CIVILITY

I have known a few, but very few people who have the character, courage, and common sense to be a hero but fail the civility test. It is good to be right, to be honest, to have the courage of your convictions, and the good sense to see them through, but all is lost if you unnecessarily irritate the people around you. George Washington adopted 110 rules of civility. You should read them sometime. Some are a little outdated, but many apply equally today, and all are entertaining. Civility and Chivalry go hand in hand. They have to do with how you treat women and children, with how polite and sensitive you are to others, and most of all with the trait of selflessness. My favorite example of civility is the character Elwood P. Dowd in the play *Harvey*. Have you ever been short-



changed by someone and afterward truly decided that they probably needed the dollar more than you did? Do you remove your hat while indoors, in an elevator with women, and when eating? Do you open the door for others and let them go through first? Do you say “Yes, Ma’m” and “No, Sir” even to people who are younger than you are? Are you able to debate the merits of an issue with someone who disagrees with you without degrading them or making them feel that you think they are stupid? Are you able to agree to disagree and still remain the best of friends? Do you sometimes take your wagon and go home if things

don’t go your way? This one is the hardest for me. We are all selfish creatures; we are born that way, and we must all spend the rest of our lives vigilantly guarding against the emergence of that selfish nature and in cultivating that demeanor of selflessness. Nevertheless, as it turns out, all my heroes are gentlemen and ladies. It’s an indispensable criterion for my hero list.

I guess we all aspire to be someone’s hero, but few of us succeed. I have to believe that it is worth the effort to try, because even if we fail, we just might have made the world a little better place to live in. I encourage you to look at your heroes and to make a list of what qualifies them for hero status. Your list may be different than mine, but it will give you a starting place on the journey of becoming someone else’s hero some day. After all, shouldn’t Knights Templar all be heroes?

## ***Grand Encampment Membership Awards***



**1073 Jeremy Collins Zebert  
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Jackson, MS. 06/20/16**



**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.**

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**S**ir Knights of the Grand Encampment of Knights Templar, I bid you a fraternal and respectful salute. For those of you who do not know me, I am Sir Knight David M. Dryer. I am a retired attorney and a retired Lieutenant Colonel from the United States Army. I have served the order as grand commander in Iowa in 2008, department commander from 2009 until 2012, and trustee of Knights Templar Eye Foundation from 2015 until the present. Grand Master Duane Vaught has appointed me to chair the 49<sup>th</sup> Annual Voluntary Campaign for the Knights Templar Eye Foundation.

The 48<sup>th</sup> Annual Voluntary Campaign raised \$1,586,120.00. That makes \$40,486,772.00 raised since Voluntary Campaign number one. That is a tribute to all the donors over the years. Now we must turn our attention to Campaign number 49.

There are a number of ways to contribute. You can be a life sponsor for \$30.00. A contribution of \$50.00 makes you an associate patron; \$100.00 makes you a patron. If you would like to enroll in the Grand Commander's Club, you may do so for as little as \$100 as an initial contribution with a pledge of \$100 for the next nine years at which point you will then be elevated to the Grand Master's Club. Also available for \$10,000 is the Golden Chalice or \$25,000.00 for the Sword of Merit. You can also give to KTEF through estates and planned giving.

Those who know me well are aware of how I like to make a point and how I try to convince people to do what I believe needs to be done to accomplish the mission. Those of you who do not know me yet will learn that I frequently use historic events, lessons from the classics, and Masonic ritual when I speak and write.

Accordingly, I now cite ritual that, I believe, addresses the attitude, viewpoint, and conviction that ought to drive each of us during this campaign.

Let us prove ourselves to be true Masons and honest men. Let us set examples of charity, kindness, and forbearance. Let us remember that it is better to love than to hate; that your duty is not to be better than others, but to be better than yourselves; and that the more you have, the more you owe to those who need assistance.

Fraternally & Respectfully

A handwritten signature in black ink, reading "David M. Dryer".

David M. Dryer, KGC

Chairman, 49<sup>th</sup> Annual Volunteer Campaign

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# Beauceant News



Waco Assembly 199, Texas, welcomed Ms. Jacqueline Spann into their assembly as a third generation Beauceant member! Ms. Spann is the daughter of Sir Knight Jon Spann and Supreme Chaplain, (Mrs. Jon) Melissa Spann and granddaughter of Sir Knight William Matyastik and (Mrs. William) Maggie Matyastik. Also pictured is Ms. Spann's aunt, Dr. Margaret Baier.



Wichita Assembly 8, dual with Salina Assembly 229, Kansas, presented Mrs. N. L. (Nan) King with a special certificate and picture of Supreme Worthy President, (Mrs. Thomas) Lynda Derby and her celebrating sixty years of loving service to the Social Order of the Beauceant! Mrs. King was initiated on December 23<sup>rd</sup>, 1955, into Wichita Assembly 8 and serves as Chaplain for both of her assemblies, the station she has held for many years!





# Knights



## at the Bookshelf

By

**Sir Knight Douglas M. Rowe**

Grand Recorder Knights Templar of Pennsylvania

*LODGE TALKS*, Author: Mike Karn, Publisher: Lewis Masonic, (Ian Allan Publishing, Ltd), Published 2016, ISBN: 978-0-853-185-307.

This work is not a single work or book in the conventional sense. Rather the work is a compilation of fifteen independent articles, presented as potential Masonic meeting talks. I cannot tell if the author wrote, co-wrote, or collected the 15 articles. (The publisher's website [lewismasonic.co.uk](http://lewismasonic.co.uk) provides no additional information on the author or origin of the articles). My sense, is that Brother Karn is more a collector than an author in this particular case.

The articles cover a range of topics, from routine ritual (Landmarks of the Order and The Initiate's Preparation) to the more esoteric and thought provoking, (Jacob's Ladder and Music and Masonry).

The articles are well organized and generally well written. Given proper preparation, including as Author Karn suggests, a few Power Point slides or similar visuals, they can serve as an emergency evening program, for example when a scheduled speaker cancels at the last moment.

As a frequent Masonic speaker, I am personally appalled at the very idea that our fraternity must resort to pre-written, scripted speeches. Every Mason has a story to tell, be it his career, an interesting avocation, or special expertise or knowledge. I'm not suggesting that every Mason can, or will, craft or present a talk at

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# Lodge Talks



## Mike Karn

september 2016

his Lodge, Chapter, et.al. I have been an outspoken advocate of Masonic bodies presenting programs at each, or at least a majority, of their meetings. The idea of inviting a speaker and then having that speaker become a "reader" is quite in variance with my personal idea of protocol. Last year, in one of my York Rite bodies, the presiding officer openly read magazine articles as his programs of the evening, a practice that I found insulting. If we expect our members to surrender a night of their time to attend, Masonic meetings must have an entertainment or informative component. No one attends a Masonic Meeting to hear the Secretary read the minutes, pay the bills, and then go home. In my home jurisdiction, our Grand Lodge maintains a speaker's bureau. Brothers, such as me who enjoy speaking, register for the bureau including topics, travel restrictions, fees, etc., and anyone searching for speakers can easily find one for nearly any topic, location, and budget. I cringe when I hear a presiding officer bemoaning the difficulty of finding a suitable speaker, particularly when there are often multiple registered speakers in the room. I can't guarantee that having a speaker will automatically increase turnout, but I can almost guarantee the converse.



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*“Jesus said unto him,  
‘Truly, I say unto  
you, this very night,  
before the cock crows,  
you will deny me three  
times.’” Matthew 26:34*

*Photo by the editor*

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