

Knight Templar



VOLUME LXII

DECEMBER 2016

NUMBER 12



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Duane L. Vaught
Grand Master

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Bismarck, ND 58503-0192

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

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

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Cover photo of the ramparts of the Templar fortified city of La Couvertoirade, France, taken by the editor.

Grand Master's Message

December again. Within the next few weeks most local Masonic bodies, Lodges, Chapters, and of course Commanderies will be having annual elections. It will be the end of a year, and we will be laying the foundation of the next.

How was the year? Did you practice a plan or just drift with the days? A plan need not be complex, but without one you aren't likely to get much to brag about. I hope you had a productive year, but either way, what's done is done.

The end of the year isn't just an end. It's the beginning of the next year. Each new beginning is a precious opportunity for a better future. So let's choose our officers and set some plans.

Those plans may include visiting a nearby Lodge, an awards dinner, or a guest speaker at a conclave. You could have a membership open house, a group trip to Grand Conclave, or a clear and repair day at the Temple. You could have a ritual demonstration and commentary or watch a Masonic film at the Lodge complete with popcorn.

Most of the time the event, as much fun as it might be, isn't as important as that next opportunity to be with our Fraters. The fundamental fact is that we are a fraternity. Every time we get to be together to enjoy each other's company, we fulfill in part the purpose of our organization.

Your Commandery is what you want and choose it to be.

⌘ *Quinn Lee Vaughn*





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The staff and management (Precious) of the *Knight Templar* magazine wish you the merriest of Christmas seasons as all Templars and their loved ones celebrate God's greatest gift to mankind, Jesus the redeemer. John, Glenda, and Precious, the cat, all hope that you will take time this month to savor the season!



Prelate's Chapel

by
William D. Hartman
right eminent grand prelate of
the grand encampment

One of my favorite seasonal movies is *It's A Wonderful Life*. I'm sure many of you have seen it, with lead star Jimmy Stewart. It's a great reminder that we can all make a difference in the lives of others. We need not demean our lives in any way, because our God can use each one of us to make a difference in others. God can use us to improve the world around us as we let our God enter the lives of others.

Christmas brings to the forefront the wonderful life that our Savior led while here on earth. There has never been or ever will be a more wonderful life than Jesus. "God sent His Son" to be our Savior. Jesus showed us how much God loves us by sacrificing His own Son that, by believing in Him, we may have life everlasting.

One of my other favorite times of this season is joining in the music. There are so many wonderful Christmas hymns and carols that enlighten and brighten our Christmas. For me, music is the language of the soul. It allows us to join the mighty chorus that filled the sky the night Jesus was born. We can truly be "angels" as we sing the Christmas carols and worship the one who was born King of Kings and Lord of Lords.

Let us give glory to God in the highest, and may there be peace and good will among all the peoples of the earth. Let us each receive God's greatest gift: his Son, our Lord Jesus the Christ, and may this be the merriest Christmas of all.



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Knights Templar Eye Foundation
Office Staff

A Lesson from Constantine

By
Sir Knight Barry Denton

In *hoc signo vinces* is a Latin phrase meaning “In this sign you will conquer.” As Knights Templar, we see this phrase at every meeting and in every issue of *Knight Templar* we receive, but do you know where it comes from? Do you take this to heart?

Well, for starters, it began under Constantine when he realized that he needed help from a power, a power we all know is greater than ourselves. That power being our God Almighty. So Constantine prayed to God that he would reveal himself to him and provide him support during his time of need. After much prayer, Constantine looked up to see a bright cross in the sky with the inscription “*In hoc signo vinces.*” Constantine, amazed at this gift from God, felt assured of himself, knowing that he and his soldiers would triumph against his enemy, the Roman Emperor Maxentius. Constantine believed so much in this sign from God that he commanded his men to inscribe the cross and insignia onto their shields. At the end of the battle, Constantine triumphed, and the rest is history.

So what does *In hoc signo vinces* mean to you? What enemy is at your gates? Do you struggle with addiction? Do you struggle with your temper, guilt, or gluttony? We as Knights Templar should take this Latin phrase to heart and raise our shields to protect ourselves from a society in which many of us fight day-to-day battles with sin. Most recently I was reading the book of



The Emperor Constantine

Romans, and specifically Romans 3:23 touched my heart. It says that everyone has sinned; we all fall short of God’s glorious standard. I found comfort in that scripture, knowing that our Creator knows that I am not perfect, but in that same thought, I realized how vulnerable we all are to sin. So what do we do? I believe we take the story of Constantine and etch into our own personal shields of life the phrase *In hoc signo vinces*. We, as Knights Templar prepare for battle against the world in which we live.

So what is the first step to fight sin in your life? First, we must identify the sin. We all can easily downplay some of the things that trouble us. Consider the seven deadly sins: Lust, gluttony, greed, sloth, wrath, envy, and pride. Which

one of those sins describes you? Second, consider ways in which you can eliminate or at least limit your sin. For example, if your sin is greed, think about ways in which you can be generous. If your sin is lust, remove yourself from situations in which you will seek out those whom you desire. Finally, turn to the *Bible*. We all need to take time to read the word of God, and if you make it a daily habit, you will decrease your craving for sin and increase your “sign to conquer” sin.

So, *In hoc signo vinces*, is it just a phrase? Is it just something we wear on our uniforms or hang on our walls, or does it truly have meaning for you and your brothers in Christ?



Sources

In Hoc Signo Vinces obtained at <https://s-media-cache-ak0.pinimg.com/236x/61/1f/5c/611f5c5d000ab8c4cd7b5672b67dba95.jpg>.

Constantine photograph obtained at <http://www.omhksea.org/wp-content/uploads/2011/05/constantine.jpg>.

Sir Knight Barry Denton is a member of Jefferson Commandery 52, resides in Louisville, Kentucky, and is the senior vice president of mission advancement for Masonic Homes of Kentucky. He can be contacted at bdenton@mhky.com or 3761 Johnson Hall Drive, Masonic Home, KY 40041.

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 with the black and white ribbon is reserved for those who receive the Order of Malta this year.



Knights Templar Cross of Honor Templary's Highest Award

The Grand Encampment of Knights Templar of the United States of America presents the recipients of the Knights Templar Cross of Honor for the year 2016. These distinguished Sir Knights have demonstrated meritorious service and have been rewarded for it. The *Constitution and Statutes* of the Grand Encampment state that the Knights Templar Cross of Honor "shall be awarded only for exceptional and meritorious service rendered to the order far beyond the call of duty and beyond the service usually expected of an officer or member."

ALABAMA

James David Glenn
DeMolay 14

ILLINOIS

Larry Eugene Raglan
Clinton 66

MARYLAND

Jeffery Lee Disney
Carroll 17

ARIZONA

Roderic Lee Wagoner, Jr.
Arizona 1

INDIANA

Michael Charles Anderson
Angola 45

MASSACHUSETTS/ RHODE ISLAND

Peter Archie Mooradian
Gethsemane-DeMolay 7

CALIFORNIA

Philip Alan Hardiman
Sacramento 2

Edward L. Sebring
Vincennes 20

Robert Ray Maddix
Holy Sepulchre 8

COLORADO

Paul Robert Whannel
Flatirons 7

IOWA

Junior Ekins
Oriental 22

MICHIGAN

Ronald L. Snider
Bad Axe 52

FLORIDA

Dwight N. Ridgeway
Trinity 16

KANSAS

Billy Ray King
St. Bernard 10

MISSISSIPPI

Dorvell Lynn Bugg
Mary Savery 14

GEORGIA

James Wesley Tate
St. Aldemar 23

KENTUCKY

James William Ryan
Shelby 32

MONTANA

Jack R. Levitt
St. Johns 12

HAWAII

Dustin Verity
Kalakaua 2

LOUISIANA

Henry George Scanlan, Jr.
Plains 11

NEBRASKA

Arthur S. Dye
Mt. Nebo 11

IDAHO

Michael J. Keeton
Idaho Falls 6

MAINE

Randy L. Adams
St. Johns 3

NEVADA

Robert M. Storebo
Malta 3

NEW HAMPSHIRE

Earl William Cole, Jr.
Mount Horeb 3

NEW JERSEY

Francis S. Rutkowski
Corson 15

NEW MEXICO

Ray MacDonald
Las Cruces 11

NEW YORK

Joseph P. Pozefsky
Capitol City 2

NORTH CAROLINA

Raymond Bruce Casey, Jr.
Goldsboro 26

OHIO

Timothy E. Jagers
Athens 15

Timothy David Roth
Findlay 49

Charles Kyle Gains
Marietta 50

OKLAHOMA

Clyde Henry Schoolfield, Jr.
Oklahoma 3

PENNSYLVANIA

John M. Ellerman
Allen-Beauceant 20

Ronald Francis Rearick
Duquesne 72

PHILIPPINES

Rolando G. Biscarra
Far East 1

ROMANIA

Marian Iliescu
Zamolxe 17

SOUTH CAROLINA

Christopher Mark McDonald
Lancaster 19

SOUTH DAKOTA

Gary Allen Waack
Capital City 21

TENNESSEE

Jerry Dean Tucker
Clarksville 8

TEXAS

A.D. Lonnie Boggs
Stamford 75

TEXAS

Nikolaus K.L. Fehrenbach
Dallas 6

VERMONT

Edward E. Nawotka, Jr.
Killington 6

VIRGINIA

Frederick Russel Dixon
Grice 16

WEST VIRGINIA

Larry Thomas Bates
Clarksburg 13

WISCONSIN

Michael David Nelson
Janesville 2

WYOMING

Kenneth M. Badget
Constantine 9



Grand Encampment

Membership Awards



1079, 1081 John I. Gray
Crestview Commandery 25
St. Elmo Commandery 42
Crestview, FL
1st Bronze

1082 Barry Eugene Constant
Turner-Ashby Commandery 34
Warrenton, VA

1083-1084 Earl L. Tuttle
Central City Commandery 25
Syracuse/Liverpool, NY
1st Bronze

1085 James A. Lowerre
St. Georges Commandery 37
Scotia, NY

1086 David R. Marine
Monroe Commandery 7
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The *Knight Templar* magazine continues to solicit articles for publication. We publish articles about the history, symbolism, and philosophy of Freemasonry, Templary, and Christianity. Articles should be submitted via e-mail in a Word document or plain text to ktmagazine@comcast.net. Images should be submitted as attachments.

SALUTING OUR GRAND COMMANDERS

Congratulations are extended from our Most Eminent Grand Master, Duane L. Vaught, and the grand officers of the Grand Encampment of Knights Templar, U.S.A. to the newly elected Grand Commanders of the Grand Commanderies within their jurisdiction. As a part of this salute to their dedication and tireless service to Templary, *Knight Templar* magazine is printing the available photographs of the Sir Knights who will serve as Grand Commanders for the current Templar year.

The Grand Commanders, whose photos appear on these pages, are the guiding hands on the tiller of the ship of Templary, navigating their vessel faithfully through the uncharted waters ahead.



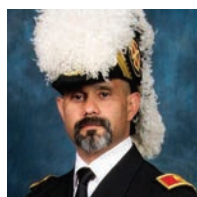
Jamie A. Smith
ALABAMA



Steven Q. Steele
ALASKA



Darius G. McClintock
ARIZONA



Stephen Aldrete
CALIFORNIA



Robert W. Elsloo
COLORADO



Silvano Vlacic
CROATIA



A. Tony Maxwell
DELEWARE



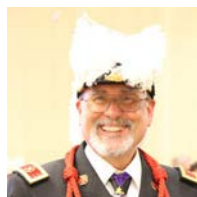
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Giovanni Pascale
ITALY



Michael A. Smith
KANSAS



Larry Carte
KENTUCKY



Travis M. Holley
LOUISIANA



Jeffrey C. LeDoux
MAINE



Art Hebbeler
MARYLAND



Kenneth G. Sallale
MASS./RI.



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Jiles Grice
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Daniel E. Koch, Jr.
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WYOMING



Knights Templar Eye Foundation, Inc.
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Fax (214) 888-0230.

Sir Knights of the Grand Encampment of Knights Templar, I bid you a fraternal and respectful salute. This month is the Christmas season.

What is the history of Christmas? In the early years of Christianity, Easter was the main holiday. The day of Jesus' birth was not commemorated. The church officials decided to make the birth of Jesus a holiday, but there was uncertainty about what day of the year it should be celebrated. In the fourth century, Pope Julius I chose December 25th as the day.

In the United States, Christmas was not declared a federal holiday until 1870. Throughout our history, the Christmas season has not necessarily been associated with Masonic tenants of friendship, morality, and brotherly love. There have been battles, bombings, and executions. Right now I prefer to dwell on the positive.

During the Civil War there were moments of Christmas season tenderness that are worthy of citing. In 1862, the Lincolns visited wounded soldiers in various hospitals, and Tad presented them with gifts. In 1864, Union soldiers dispensed food and supplies to poor Georgians. Also in 1864, the citizens of Richmond raised money and supplies to provide a Christmas dinner for the Army of Northern Virginia.

Acts of kindness and generosity reflect the tenants of our order and the teachings of the Messiah. I want you to look forward with hope for a time when the reign of the Blessed Emanuel, the Prince of Peace, the Great Captain of our Salvation shall become universal and eternal. I ask you to honor Him by being generous in support of the great work of the Knights Templar Eye Foundation.

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 the Knights Templar Eye Foundation through estates and planned giving.

Fraternally & Respectfully,



David M. Dryer, KGC , Chairman, 49th Annual Volunteer Campaign



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Edward W. Knapp	FL	Henry T. Noell.....	IN
Debhra Fegan	KS	David B. Emmitt	KY
James W. Ryan	KY	Jeffrey A. Bolstad	MT
Homer L. Puderbaugh	NE	Theodore H. Jacobsen.....	NY
Walter L. Smith	TN	Ricky Cox	TX
Hugh F. Hyre	WV	Samuel K. Price	WV

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Valmen Ryckman	NE	Geoffrey C. Smith	NY
John R. Cooper, Jr.....	OK	Mark D. Gall	PA
Harry G. Harvey.....	VA	Mathew Broughton.....	WV

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.

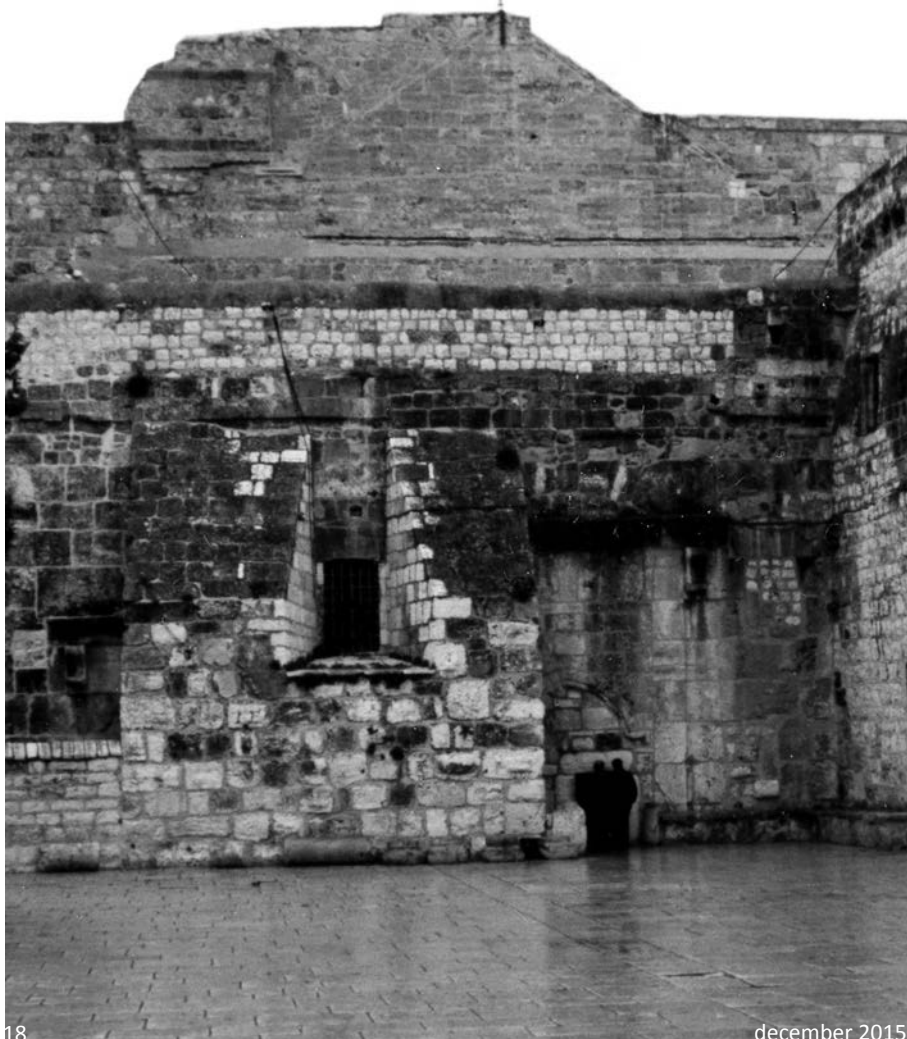
Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than ten can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor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

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

General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.

Church of the Nativity in Bethlehem, Israel. Photo by the editor.



A statue of St. Jerome framed by what are thought to be Templar columns in the Catholic church adjacent to the Church of the Nativity in Bethlehem. Photo by the editor.



Sword of Merit Awarded

At the 163rd Grand Conclave of Texas, a Sword of Merit was presented to Sir Knight James Higdon, past grand commander and Voluntary Campaign chairman for Texas by Sir Knight Duane L. Vaught, grand master of the Grand Encampment and Sir Knight Robert W. Bigley, KGC, assistant secretary of the Knights Templar Eye Foundation. Sir Knight Higdon, through his generosity and continued support of the Knights Templar Eye Foundation, has purchased over twenty-five Grand Master Clubs over the past twenty-nine years for many Sir Knights and ladies of the Social Order of the Beauceant, which qualified him for a Sword of Merit.

Knights Templar Eye Foundation, Inc.

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Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals age 70 ½ or older to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation.

IN MEMORIAM



Eric B. West
Florida

Grand Commander 2015

Born: July 3, 1939

Died: September 9, 2016

Harold G. Rothgeb
Washington

Grand Commander 2013

Born: February 25, 1931

Died: September 16, 2016

George A. Chipouras
Florida

Grand Commander 1987

Past Department Commander

Born: October 22, 1922

Died: September 27, 2016

William Montee Newsome, Jr.
Alabama

Grand Commander 1977

Born: June 30, 1925

Died: September 9, 2016

THE BACULUS SYMBOL OF AUTHORITY

By

George L. Marshall, Jr., PGC

One of the lesser-known objects that came to be associated with the ancient Templars is the baculus. This article will attempt to answer the following questions: What is the baculus? How did it originate? What was its connection with the ancient Templars? Do we as “modern” Templars still use it?

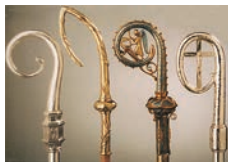
The word “baculus” derives from the Latin. Translated, it can take on several meanings, depending on the context in which it is used, namely: support or stay, staff, scepter, pikestaff, walking stick, cudgel. Its origin may lie in reference to a long stick or staff, which was commonly carried by travelers, by shepherds, or by frail and aged persons and afterward from pretentiousness by the Greek philosophers. From this it evolved into a staff carried by kings, priests, gods, and other personages of authority as a mark of distinction and superiority and was thus the origin of the royal scepter. The image at right depicts the ancient Egyptian god Horus with such a staff. The Christian church, either by citing a reference to “priestly” power which Christ conferred upon his disciples when he sent them out to preach and giving a command that they not carry extra staves with them, or by using a sym-

bol appropriate to Christ as the Good Shepherd, adopted the pastoral staff (crozier) to be carried by a bishop as a symbol both of his ecclesiastical power to administer pastoral correction and also as a symbol of his responsibility to protect and strengthen the “flock” entrusted to his care. As Durandus says in his *Rationale Divinorum Officiorum*, “By the pastoral staff is likewise understood the authority of doctrine. For by it the infirm are supported, the wavering are confirmed, those going astray are drawn to repentance.” Honorius, a writer of the twelfth century, in his treatise *De Gemma Animae*, gives to this pastoral staff the names both of baculus and virga. Thus he says, “Bishops bear the staff (baculum) that by their teaching they may strengthen the weak in their faith; and they carry the rod (virgam), that by their power they may correct the unruly.” St. Bernard, in his *Rule for the government of the Templars*, says, “The Master ought to hold the staff and the rod (baculum et cirkam) in his hand, that is to say, the staff (baculum), that he may, support the infirmities of the weak, and the rod (cirkam), that he may with the zeal of rectitude, strike down the vices of delinquents.”

A few words concerning the episcopal staff may be of interest. The earliest



episcopal staff terminated in a globular knob, or a tau cross, that is, a cross of "T" shape. This was, however, soon replaced by the design which resembles and is called a crook, in allusion to that used by shepherds to draw back and recall the sheep of their flock which have gone astray, thus symbolizing the expression of Christ, "I am the good Shepherd and know my sheep and am known of mine." Several types of the heads of such staffs are shown at right.



The baculus of an abbot did not differ in form from that of a bishop, but as the bishop carried the curved part of his staff pointing forward, to show the extent of his episcopal jurisdiction, so the abbot carried his pointing backward, to signify that his authority was limited to his monastery. The pastoral staff is variously designated, by ecclesiastical writers, as virga, ferula, cambutta, crocia, and pedum. From crocia, whose root is the Latin crux, and the Italian croce, meaning a cross, we get the English word crozier. Pedum, another name of the baculus, signifies, in pure Latin, a shepherd's crook, and thus conveys the symbolic idea of a pastoral charge.

The Papal bull, *Omne datum optimum*, invested the Grand Master of the Templars with almost Episcopal jurisdiction over the priests of his order. He thus bore the baculus, or pastoral staff as a mark of that authority, and it became a part of the Grand Master's insignia of office. It is described by various authorities, as a staff, on the top of which is an octagonal figure, surmounted with a

cross patee, this French word being applied to the arms having enlarged ends. The cross, of course, refers to the Christian character of the order, and the octagon alludes, it is said, to the eight beatitudes of our Savior in His *Sermon on the Mount*. In the *Statuta Commilitonum Ordinis Templi*, or the *Statutes of the Fellow-soldiers of the Order of the Temple*, as a part of the investiture of the Grand Master, is found the following words: *Pedum magistrale seu patriarchale,*

aureum, in cacumine cujus crux Ordinis super orbem exaltur; that is, "A magisterial or patriarchal staff of gold, on the top of which is a cross of the order, surmounting an orb or globe," but of all these names, baculus is the one more commonly used by writers to designate the Templar pastoral staff. A sketch of a Templar Grand Master carrying the baculus is shown below.

The word baculus was also used in the terminology of old English legal practice. There, it referred to a rod, staff, or wand used in making livery of seisin (a ceremony used in the common law for the conveyance of real estate) where no building stood on the land, also a stick or wand, by the erection of which on the land involved in a real action the defendant was summoned to put in his appearance; this was called "baculus nuntiatorius."

Mackey, in his Encyclopedia, tells us that in the year 1859 this staff of office was first adopted at Chicago by the Grand Encampment of Knights Templar of the United States, during the Grand Mastership of Sir



English Monastic Life by H.A. Conway
William & Co. London, 1908

Knight William B. Hubbard, but unfortunately at that time, it received the name of “abacus,” an inaccuracy which was contained in the classic novel *Ivanhoe* by Sir Walter Scott, so that it fell to the lot of American Templars to perpetuate, in the use of this word, an error of the great novelist, resulting from his too careless writing. (Abacus, in mathematics, denotes an instrument or table used for calculation and in architecture an ornamental part of a column, but it nowhere, in English or Latin or any known language, signifies any kind of a staff.) Sir Walter, who undoubtedly was thinking of baculus, in the hurry of the moment and a possible confusion of words and thoughts, wrote abacus, when in his novel, *Ivanhoe*, he describes the Grand Master, Lucas Beaumanoir, as bearing in his hand “that singular *abacus*, or staff of office, with which Templars are usually represented, having at the upper end a round plate, on which was engraved the cross of the Order, inscribed within a circle or orle, as heralds term it.”

I have been unable to ascertain if the abacus (i.e., baculus) referred to in the 1859 proceedings referred to an actual staff or a symbolic one. However, in the Grand Encampment 1892 Triennial Proceedings, found online, the description of the Grand Master’s and Deputy Grand Master’s jewels of office both have reference to an “abacus” surmounting

their respective Pontifical and Patriarchal crosses, this abacus having a circle and handle. In the current (2016) *Constitution of the Grand Encampment*, the Grand Master’s jewel is described as a Salem Cross surmounted by a “scepter.” As we have already remarked, the scepter could also be considered a form of baculus. That of the Deputy Grand Master likewise bears a scepter. When the terminology changed from abacus to scepter, I likewise have not yet

discovered. The photo at left shows current Grand Master Vaught wearing his jewel of office and holding a baton. The photo below is of the jewel of the most eminent past grand master. Notice that the scepter is now behind the Salem Cross.

The baton held by Most Eminent Grand Master Vaught may also be considered a descendant of the baculus of office. Ac-

cording to Most Eminent Past Grand Master Koon, the Grand Encampment received a baton from the Sovereign Grand Priory of Canada. It was a twin to the one they use and consists of a turned wooden shaft with a flat cut out Salem Cross in gilded brass. However, the baton you see Most Eminent Grand Master Vaught holding was made in England. There were six made, and Most Eminent Past Grand Master Koon states, “I used mine occasionally, but it was always heavy and better suited when you were wearing the cap & mantle.” This



baton is shown in the photo on the previous page. It should be noted that the baton has not been “officially” adopted as part of the Grand Master’s paraphernalia according to the 2016 edition of the *Grand Encampment Constitution*.

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- Grand Master’s Baton and Past Grand Master’s jewel photos, courtesy of MEPGM William H. Koon, II
- Grand Master Vaught holding baton photo, courtesy of Sir Knight John Palmer, KGC, Editor of Knight Templar magazine
- E-mail communication between George Marshall, Jr., and MEPGM William H. Koon, II, August 26, 2016
- *Constitution, Statutes, Disciplinary Rules, Standing Resolutions, Ceremonies, Forms and Approved Decisions of the Grand Encampment of Knights Templar of the United States of America*, 2016 Edition, Including Approved Decisions of the Grand Masters and all decisions 1910 through 2016, Revised August 3, 2016 (online at <http://www.knightstemplar.org/csd.pdf>)

Right Eminent Sir Knight Marshall, KYGCH(3), KCT, 33°, is a Past Grand Commander of the Grand Commandery of Knights Templar of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and has published several articles in that magazine as well as in the *Royal Arch Mason* magazine. He can be reached at geomarsh@yahoo.com.

The Square and Compasses

By
Sir Knight Hoyt O. Samples

One of the earliest lessons that we are taught in Freemasonry is that the three great lights are the *Holy Bible*, square, and compasses. While it is relatively easy to understand why the *Holy Bible* is given us as the rule and guide of our faith and thus considered one of the three great lights, it may require additional explanation to understand why the square and compasses are also considered two of the great lights of Masonry.

The square and compasses when joined together constitute the single most identifiable symbol of Freemasonry. Both are architect's tools and are used in Masonic ritual to teach symbolic lessons. The square is customarily explained as being an instrument to square our conduct and the compasses to circumscribe and keep our desires within due bounds.¹

In English speaking jurisdictions, the square and compasses are often depicted with the letter "G" in the center. The most widely accepted interpretation is that the "G" stands for God and is to remind Masons that God is at the center of "Freemasonry." Similarly, the "G" can also stand for the great architect of the Universe, another reference to God.² In a different context, the letter stands for geometry, which has been described as the "noblest of sciences" and the basis upon which the super structure of Freemasonry is erected.³

The combination of the square and compasses has become the peculiar badge of Freemasonry even to the point knight templar



that the United States Patent and Trademark Office has declined an application for permission to use the square and compasses as a trademark on the grounds that it was peculiarly a Masonic symbol.⁴

In so holding, the commissioner of the United States Patent and Trademark Office stated with respect to the square and compasses:

"If this emblem were something other than precisely what it is – either less known, less significant, or fully and universally understood – all this might readily be admitted. But, considering its peculiar character in relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view

of the magnitude and extent of the Masonic organization, it is impossible to divest as symbols, or at least this particular symbol – perhaps the best known of all – of its ordinary signification, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as having a Masonic significance; and therefore, as a trade-mark, must constantly work deception. Nothing could be more mischievous than to create as a monopoly, and uphold by the power of law, anything so calculated, as applied to purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery and affairs of business.”⁵

Some have even ventured to speculate that the square and compasses represent the union of the Old and New Testaments but none of the higher degrees of Masonry have ever adopted such an interpretation.⁶ With respect to the compasses, it has been said that they are the most prominent emblem of virtue and the true and only significant measure of a Mason’s life and conduct.⁷

When most people are asked what constitute the “secrets” of Freemasonry, many would justifiably reply that the grips and words are the secrets of this fraternity. However, the grips and words can be obtained by non-Masons through a brief perusal of the Internet or basic research at a local library. In a much more complete sense, Freemasonry can best be understood as being a fraternity based on symbols, and it is perhaps the

meaning of such symbols which constitutes the true “secrets” of Freemasonry.

In that regard, the square and compasses must be very important symbols if they are given such an elevated status in our fraternity. Thinking about a square reveals that it is an instrument that can only be applied to flat surfaces. In ancient times, the Earth was presumed to be flat, and so the square became a symbol of that which is earthly.⁸

The compasses are used to describe circles and shapes in trigonometry and geometry that cannot be adequately described by a square. Thinking for a moment, you will realize that the sky or heavens above constitute a half-sphere or half-circle which can be drawn by the compasses. Thus, the compasses came to symbolize the heavenly or spiritual.⁹

Every human being has a dual nature. One aspect of human nature involves the animal and material, while the other involves the intellectual and spiritual. Man’s body is said to be formed from the dust of the earth, while his soul, spirit, and intellect are formed in the heavens. The physical body arises from the earth and returns to the earth and is considered earthly and material. The soul, spirit, and intellect are immortal and are heavenly and spiritual in nature.¹⁰

There are competing forces affecting human conduct. The compasses represent those forces which are heavenly and spiritual, while the square is a symbol of those forces which are earthly and material.¹¹

The compasses’ two arms represent man’s moral sense and reason. Moral sense can be defined as that which has been given to man to discern right from wrong. The concept of reason is that in

which a man discerns what is the wisest and best course of conduct.¹²

On the other hand, the square represents the earthly and material nature of man and can be described as the sensual appetites and passions of a human being. These characteristics are those that man shares with animals, and so far as they rule a man, he is but an animal.¹³

When a candidate is prepared to be initiated, he represents man in the state of barbarism, ignorance, and subjugation. You will recall that the candidate is neither naked nor clad, barefoot nor shod, which means that his faculties are but half developed and that moral sense and reason, though they exist in him, are in a dormant condition. Furthermore, the candidate is hoodwinked and so symbolically deprived of the light of knowledge.¹⁴

The candidate is also deprived of all metals. Superficially this means that no implement of offense or defense is to be worn by the candidate, but in a more complete and deeper sense, such was originally directed at the most precious metals of gold and silver and symbolized the deprivation of the light of reason and moral sense. Going even further, gold originally represented the sun and silver the moon. Therefore, a blindfolded candidate deprived of all metals is denied a vision of the light and vision of the sun and moon, or, in other words, deprived of the ability to find moral sense and reason.¹⁵

During the obligation, the candidate's attention is drawn to the square and compasses on the altar. Remembering that the two points of the compasses represent moral sense and reason and that the two arms of the square represent man's sensual ap-



petites and animal passions gives us great insight into the real meaning of these most significant symbols.¹⁶

It is with great care that it is pointed out to the candidate that the two points of the compasses are under the square in the entered apprentice degree. As the candidate is deprived of light, the candidate's moral sense and reason are symbolically overpowered and ruled by his earthly (represented by the square) appetites and passions which constitute his animal nature. Thus, without moral sense and reason, man is destined to be no better than an animal and governed only by his basest instincts.¹⁷

In the Fellowcraft degree, one point of the compasses is elevated above the square, and this fact is specifically pointed out to the candidate. Such teaches the candidate that by zealous work he can begin to attain light and that the progressive journey of a faithful man is from darkness to light. In our teachings, the candidate is reminded that Freemasonry



is a journey and can be attained only by degrees. This represents the journey of a man traveling from darkness to light and that of a man maturing from his animal instincts to a willingness to serve the greater good. The Fellowcraft degree represents that the candidate has attained a moral and intellectual condition whereby his earthly appetites and passions no longer have complete control over his moral sense and reason.¹⁸

The third degree is the cement of the whole, and as a Master Mason, the candidate is instructed that both points of the compasses are elevated above the square. This is designed to teach the candidate that he is now supposed to have attained the condition in which the moral, intellectual, and spiritual forces of his nature have become superior to his material and animal forces. This represents the progressive journey of a man from darkness to light. It is the recognition that man owes a greater duty than just to himself and that the best expression of his nature is one of self-sacrifice and service to others. Thus, as a Master Mason, one is supposed to have obtained the condition in which the moral, intellectual, and spiritual forces of his nature have become superior to its material and animal forces. The candidate becomes a Master Mason because, symbolically,

he has become a Master of himself.¹⁹

We are all familiar with the phrase describing a Master Mason as one who has “passed from the square to the compasses.” Knowing the meaning of the symbolism gives us much greater insight and a more complete understanding of this phrase. As one “passes from the square to the compasses,” one is growing in maturity and evolving from the earthly and sensual appetites to those heavenly and spiritual virtues which are the ultimate rewards for those who seek and attain the true light.

We are also taught that the principal tenants of Masonry are said to be included between the two points of the compasses when properly extended. By understanding that the principal tenants are the whole moral law, we can now see that the moral law can only be discerned by the application of moral sense and reason, which are the two prongs of the compasses. Likewise, the compasses are said to circumscribe our desires, which means that by the application of moral sense and reason, we keep our sensual appetites and desires in check and make them subordinate to those higher and nobler virtues of service to God and our fellow man.

One of the great Masonic scholars of all times was Albert Pike, sovereign grand commander of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction from 1859 until his death in 1891. He felt very strongly that symbolism was of critical importance in the Blue Lodges, and one of his goals was to help Masons understand the symbolic meanings and applications of the symbols in their Lodges. Our ritual is what sets Masonry apart from other good and useful charitable and fraternal organizations. Grand Commander Pike realized this



and noted that the ceremonies of Freemasonry served two primary purposes: (1) to inculcate and promote moral and social virtues; and (2) to serve as a vehicle for transmitting symbols.

Thus, we would be well-served by undertaking a diligent study of Masonry's symbols whereby we can obtain the true secrets and gifts that Masonry has to offer.

Sir Knight Hoyt O. Samples is a former sovereign grand inspector general of the Ancient and Accepted Scottish Rite in Tennessee and a member of Lookout Commandery 14 in Chattanooga, Tennessee. He resides at 130 Jordan Drive, Chattanooga, Tennessee 37421 and can be contacted at hsamples@sampleslaw.com.

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The *Knight Templar* magazine continues to solicit articles for publication. We publish articles about the history, symbolism, and philosophy of Freemasonry, Templary, and Christianity. Articles should be submitted via e-mail in a Word document or plain text to ktmagazine@comcast.net. Images should be submitted as attachments.



FREEMASONRY DEMOCRATIC CHIVALRY EMBODIED

By
Sir Knight Seth Anthony

If there is one archetype that has been explored more than others in modern movies, it's that of the "knight." Whether it be the *Lord of the Rings*, *King Arthur*, *Robin Hood*, or an animated feature, modern society has idealized and romanticized the idea of knighthood. Children aspire to be gallant heroes on horseback, and men try to model their lives after the noble precepts espoused by these medieval aristocrats. In much the same way, our Masonic precepts mirror these values and are applied to a modern day life in a world less ruled by monarchies.

To fully understand the concept of knighthood and relate it to Freemasonry, we must look back at origins of the term "knight" and how it came to be. The word is descended from the German word *Knecht*, meaning a servant or bondman. This was translated into Old English as "cniht," to mean boy or servant. Later, "cnihtad," or knighthood, would come in to the parlance, signifying adolescence or apprenticeship, a concept familiar to Freemasons.

As the era of feudalism rose in Europe, so did knighthood. Starting in the Germanic states, the idea spread across the continent. In the 12th century, knighthood took on a social rank as well as a militaristic one. Those warriors who were of the noble caste remained knights, while those of common birth became "men-at-arms" or simple "cavalrymen." It was in this same era that the

monastic orders of chivalry such as the Knights Templar and Knights Hospitaller came into being as an outcropping of the trend shaping feudal Europe. Around the year 1300, the word began to take on a different meaning, when the servant aspect of the word was emphasized, especially in a military mindset. This is when knights began to be associated as heavy cavalry, specifically around the 100 Years War.

As knights took on a bigger role in society, so did the importance of their conduct. The "Code of Chivalry" started to form to help regulate and guide knights. During this time, there was no single defined code of Chivalry, rather each knight was expected to behave in a manner befitting his rank. These various personal codes later were adopted by nobles in the form of courtesy books, which defined manners and etiquette. A modern example of this is Brother George Washington's *Rules of Civility and Decent Behavior*. Thus, we see how knightly behavior and grace has come from the middle ages to the modern era, through adaptation and adoption by differing classes.

In much the same way, Masonry is thought to have manifested by taking the traditions and tenets of the stone masons' guilds and applying the precepts and thoughts to moral and social causes, creating speculative rather than operative masons. One could almost say that the knights of today are the same –

speculative orders of chivalry that teach the importance of good behavior and social graces rather than emphasizing the art of war and combat.

While many European countries still retain monarchies and orders of chivalry, America is unique in that our democratic republic does not ennoble any one man over another. We have always been a republic of the people, believing each to be equal, in like mind with the Masonic conviction of "meeting on the level and parting on the square." Yet, each man, in his own way, often strives to attain the prestige and fulfillment of knightly virtues. Some men find this through "combat" on the athletic field or through the rituals of courtship. Freemasonry offers yet another path toward personal knighthood by teaching a man the social graces of equality

and fraternity to all men.

In this way, Freemasonry has become a modern conveyor of knightly values. While not an order of knighthood itself, it imparts to each of its members key moral admonitions that intend to guide a man's behavior both inside the Lodge and out. The next time you are in Lodge, frame your thoughts around this concept and listen to the opening and closing charges. What do they mean in light of the ideas of knighthood and how can you further practice these ideas in your daily life, as a knight of the modern age?

Sir Knight Seth Anthony is a division commander of the Grand Commandery and Director of DeMolay for Pennsylvania. He resides at 246 Ammon Avenue, Elizabethtown, PA 17022, and can be contacted at scanthony@pademolay.net.

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The Grand Encampment Office Staff

Wish All Sir Knights and their Families

a Joyous and Blessed Holiday Season

and a Safe and Prosperous 2017.

Larry and John and Una and Marsha



Beauceant News



**2016-2017
Supreme Officers
Social Order
of the Beauceant**

Front row: (Mrs. Charles)

Susan Thames - supreme marshal, (Mrs. Richard) Linda Roblee - supreme recorder, Ms. Kim Burnett -

supreme worthy 2nd vice president, (Mrs. Thomas R.) Lynda Derby - supreme most worthy oracle, (Mrs. Joseph L.) Barbara Bongiovi - supreme worthy president, (Mrs. Dean) Edie Rein - supreme worthy 1st vice president, (Mrs. Carl W.) Yvonne Wunsche - supreme worthy preceptress, (Mrs. Daryl R.) Michele Burt - supreme treasurer, and (Mrs. Rudolph E.) Barbara Griffith - supreme assistant marshal.

Back Row: (Mrs. Joe E.) Debra Kier - supreme chaplain, (Mrs. William F.) Dolores Reinhold - supreme director of music, (Mrs. Gale D.) Clydene Young - supreme courier, (Mrs. Leeland) Sharon Duffin - supreme historian, (Mrs. Ronald) Tami Stites - supreme standard bearer, Miss Tara Schulas - supreme color bearer, (Mrs. John) Ruth Ann Staton - supreme mistress of the wardrobe, (Mrs. Howard) Patricia Anderson - supreme daughter of the household, (Mrs. Earl) Charmaine Olson - supreme inner guard, and (Mrs. Herbert) Debbie Kennedy - supreme outer guard.

Past Supreme Worthy Presidents Social Order of the Beauceant

First row, left to right:

(Mrs. Fred H.) Carole Buxton, (Mrs. Jay U.) Nancy Ipsen, (Mrs. Milton F.) Coy Baker, (Mrs. Howard L.) Clara E. McClure, (Mrs. Keith W.) Sandra S. Dean, (Mrs. William) Lois J. Chant, and (Mrs. Paul E.) Shirley Case.

Back row, left to right:

(Mrs. R. D.) Diane Moore, (Mrs. Jack L.) MaryAnn Edwards, (Mrs. Richard B.) Jeanette Rife Cotton, (Mrs. John A.) Velma Kleinfelder, (Mrs. W. Joe) Kathryn "Katie" Ryland, (Mrs. John A.) Mary Brogan, (Mrs. Joe) Lei Lani Cortez, (Mrs. T. Michael) Debhra Fegan, and (Mrs. Leslie J.) Sandra C. Loomis.



Grand Encampment of Knights Templar



THE APARTMENTS OF THE GRAND PRELATE and THE RELIGIOUS ACTIVITIES COMMITTEE

Year of Our Lord 2016

To all Valiant and Magnanimous Knights of the Temple, wheresoever dispersed throughout Christendom ~
Salutations and Knightly Greetings:

A TOAST TO OUR MOST EMINENT GRAND MASTER

CHRISTMAS 2016

We offer a toast to you, our Most Eminent Grand Master, during this, your second, year leading the Chivalric Masons of this Grand Encampment.

We celebrate this Christmas season, remembering the gift given to us in a baby born to the Virgin Mary, surrounded by the beasts of the field in a stable. We open our hearts to receive God the Father's greatest gift to us in His Son, Jesus. As those Magi of old, beholding the miraculous star, followed its light to Bethlehem, so we as Knights Templar come together to follow the light of Templary. As those Wise Men three presented precious gifts portending a crown, a cross and a grave, so we bring our best gifts of peace, love and joy to a dark and bitter world.

To you, Grand Master, whose wise counsel and direction brings light to us, we raise our voices in joyous carols. In profound gratitude for your generous heart, inclusive spirit, and virtuous example, we send you and your Lady Georgia our love, loyalty, and fraternal affection. As you bring us light in this coming year, may you be led by the Light of the World, our Lord and Savior Jesus Christ. We toast you and Lady Georgia and wish for you a Blessed Christmas and a healthy and happy New Year.

A toast to you, Most Eminent Grand Master!

In His Name,

Sir Knight and Reverend Kenneth D. Fuller, P.G.C., Chairman

The Committee on Religious Activities

Sir Knight and Reverend William D. Hartman, Grand Prelate

Sir Knight and Reverend Terry L. Hensley, P.G.C.

Sir Knight and Reverend James R. Herrington, P.G.C.



GRAND MASTER'S RESPONSE

Christmas 2016

To the Right Eminent Grand Prelate, The Committee on Religious Activities, and all Sir Knights wheresoever dispersed:

Knightly Greetings!

The most sincere thanks for myself and Lady Georgia to the Right Eminent Grand Prelate and Committee on Religious Activities for their meaningful and humbling toast this Christmas season.

The toast offered, thanks me for counsel, direction, and example. To the extent I deserve such thanks I note that these things come not of themselves or from myself but of a spirit of divine guidance that we each should seek to fulfill. The only perfect example lies before us and has since that day in Bethlehem.

As we celebrate the birth of the Christ and of his ministry let us each try our best to practice the virtues and to spread goodwill and support to all we may meet.

Christ told us to love others and in this season more than any we should make a greater effort and a deeper commitment to carry the practice into the new year and into our daily lives.

We pray that each of our Templar families and the world at large may find Peace, Happiness, Joy, Hope, and Love during this Christmas season as we celebrate the birth of our Lord and Savior, Jesus Christ.

The officers of the Grand Encampment of Knights Templar and their ladies join with my Lady Georgia and me in wishing each of you and your families a most blessed and Merry Christmas!

Courteously,

⚔ *Duane Lee Vaught*

Duane Lee Vaught, GCT
Grand Master



The foregoing toast to the Most Eminent Grand Master and his response thereto are transmitted to you with the request that you extend an invitation through the proper offices to all Sir Knights within your jurisdiction to join in the sentiments thus conveyed at some convenient hour, on or near the birthday of Christ, commonly called Christmas Day, December twenty-fifth, in the Year of Grace 2016.

Knight Templar

5909 West Loop South, Suite 495
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*“Then Jesus went
with them to a place
called Gethsemane,
and He said to his
disciples, ‘Sit here
while I go yonder
and pray.’”
Matthew 26:36*

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The Garden of Gethsemane. Photo by the editor.