

Knight Templar

VOLUME LXIII

JANUARY 2017

NUMBER 1



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Knight Templar

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Guest Message

From
Deputy Grand Master and Governor James Winzenreid
The Royal Order of Scotland

I wish to thank the grand master for his invitation to write a guest article about the Royal Order of Scotland. The Royal Order consists of two degrees: Heredom of Kilwinning and the Rosy Cross. The first explains the teaching in the first three degrees. The second originated on the field of Bannockburn in 1314. In the battle, Robert the Bruce received assistance from sixty-three knights who may have been Knights Templar. As a reward, he conferred on them the civil rank of Knighthood. In the present day, the degree of Knighthood can only be conferred in the Grand Lodge or through special authority by a provincial grand master. To this day, the King of Scots is the hereditary grand master. The acting head is the deputy grand master and governor.

The Provincial Grand Lodge of the United States was constituted on May 4, 1878. Sir Albert Pike was the first provincial grand master.

I am privileged to serve as the eleventh. According to Pike its objectives were:

... to create an association of worthy Masons and gentlemen ... to assemble annually, not for dry discussions or for display but for social intercourse and festive enjoyment, to the end that each may become richer at every meeting by the acquisition of new friendships and the strengthened ties of old ones, wiser by learning to set a higher estimate on human nature, truer and nobler by self-correction and the communion of wise and proud men. (Report and Historical Survey, p. 39)

Notes

Royal Order of Scotland, *Report and Historical Survey* (Edinburgh: Published by the Grand Secretary, 1960).



Prelate's Chapel

by

Rev. William D. Hartman, right
eminent grand prelate of the
Grand Encampment

A new day - a new year - has begun. A new president takes office this month. New members of Congress take their seats. New children have come into our world. New adventures await us.

Yet, we have been cautioned with the advice: "Make new friends, but keep the old. One is silver and the other gold." We bring into the new year much of what we have had and experienced in the old year. We have often been enriched by much and many in years past. We do not enter the new year totally "naked" but are clothed in the enhancements of the past years.

However, we don't have a map for the days and months ahead. Each day is new and unknown to us. All we know and have learned over the past years will support us in our journey, but we have no GPS to show us the way. I am reminded of the poem by Minnie Louise Haskins, "The Gate of the Year," which gives us guidance. "I said to the man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.' So I went forth, and finding the hand of God, trod gladly into the night, and He led me towards the hills and the breaking of the day in the lone East."

The poem continues as it reminds us that "God knows. His will is best. The stretch of years which wind ahead, so dim to our imperfect vision, are clear to God."

Let the light of Christ illuminate your way and the hand of God hold you through each day.



Charles Noah Orr, 34th Grand Master of the Grand Encampment

(17th in a Series on our past grand masters)

By

Sir Knight George L. Marshall, Jr., KCT

Chairman, Grand Encampment Knights Templar History Committee

Charles Noah Orr (1877-1949), or Charlie Orr, as he was known to most of his contemporaries, was born in Princeton, Minnesota, on June 7, 1877. His father, Abraham (1840-1911), a farmer, came to Minnesota in 1867 from Western New York. His mother, Emma (Gates) Orr, was a New Englander who had come to Minnesota earlier. Charles was one of eight children. Charles Orr grew up in Princeton, received his elementary and high school education there, then attended Carleton College for one year and graduated from Hamline University with the Ph.B. degree. He then entered the St. Paul College of Law, graduating in 1904 with an LL.B. degree. Sir Knight Orr was a member of the Methodist Church. He served many years as a trustee of Hamline University and contributed much of his time, energy, and money to the growth and development of his alma mater.

In 1906 he married Ellen May Adams (1879-1938), and two daughters were born to them, Marian and Janet. Sir Knight Orr was a devoted husband and father. Some said that he was never the same after the loss of his wife.

He was initially a partner in a St. Paul law firm but later started his own firm. He was a skilled barrister, and the firm of Orr, Stark, and Kidder was known as one knight templar



of Minnesota's outstanding law firms. Orr also worked in the office of the state auditor (1901-1904) before being later elected to office. He was elected to the Minnesota House of Representatives in 1910, and after serving in the 1911 and 1913 sessions, was elected to the State Senate. Here he

served for eighteen consecutive sessions, and in nine regular and six special sessions he was majority leader. His colleagues honored him by election to the office of president pro tempore in 1923. He became the first majority leader of the body in 1933, representing the Conservative Caucus in the then-nonpartisan body. In all, he served thirty-eight years in the state legislature, including thirty-four years in the Senate. He, more than any man, was responsible for the passage of legislation for the Historical Building, the State Office Building, and particularly the Capitol Approach, which was his dream for over thirty years.

It is said he knew how to mold men of many opinions into a final unity of purpose to cooperate for the general good yet holding the admiration of friends and the respect of enemies.

Sir Knight Orr was made a Master Mason in Midway Lodge 185 in 1904 and served as worshipful master in 1908 and 1909. He was exalted in Palmyra Chapter 55, Royal Arch Masons, in 1905 and

served as high priest in 1910. He was greeted in St. Paul Council 1, Royal & Select Masters in 1905. In the Scottish Rite, he received the K.C.C.H. in 1925 and the 33° in 1929. Other memberships included the Red Cross of Constantine, Royal Order of Scotland, and Osman Temple, Nobles of the Mystic Shrine.

Sir Knight Orr was knighted in Damascus Commandery 1 in 1907 and served as eminent commander in 1920. He was elected grand commander of the Grand Commandery of Minnesota in 1928. He was appointed grand standard bearer of the Grand Encampment in 1931 and in 1943 was elected grand master. In 1943 the Sovereign Grand Priory of Canada conferred upon him the distinction of honorary past supreme grand master as well as the rare Grand Cross of the Temple. He presided at the forty-third Grand Conclave which opened on October 28, 1946, in Houston, Texas. The *Grand Encampment Review* received funding from the Grand Encampment to be published on a quarterly basis. This would later become the *Knight Templar* magazine.

On the morning of January 10, 1949, while driving to the state capitol, Sir Knight Orr suc-



cumbed to a heart attack. Funeral services were held in the Masonic temple in St. Paul under the auspices of Damascus Commandery 1. Interment was in Oakland Cemetery in St. Paul. The funeral was attended by many of the Grand Encampment officers and members of other Masonic bodies, as well as by representatives of the House, Senate, and Supreme Court of Minnesota. His headstone is shown in the photo at left.



SOURCES

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6. *Proceedings, Grand Encampment of Knights Templar, Forty-Third Triennial Con-*

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clave, October, 1946

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9. Francis J. Scully, *History of the Grand Encampment Knights Templar of the United States of America*, Wm. Mitchell Printing Co., Greenfield, Indiana, 1952

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.

knight templar



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Sir Knights of the Grand Encampment of Knights Templar, I bid you a fraternal and respectful salute. Sixty-nine years ago this month (1-30-1948) Mohandas Gandhi, at the age of seventy-nine, was assassinated in India. I share with you a quote from that iconic man.

"All activity pursued with a pure heart is bound to bear fruit, whether or not such fruit is visible to us."

Gandhi was known as the "Mahatma" – the "Great Soul." He was a leader of the movement that sought to liberate the colony of India from the yoke of imperial domination. To accomplish this mission, he espoused the policy of "satyagraha" (pursuit of goals through nonviolent resistance). Gandhi neither drew a sword nor fired a shot. He had the moral courage to remain true to his personal convictions even in response to absolutely horrific actions that were sometimes perpetrated by some of His Majesty's representatives. Truly, he acted with a pure heart.

On 15 August 1947, the *Indian Independence Act* became the law of the land – the national flag of India was raised for the first time. An empire that some regarded as the most powerful and dominant in the history of the world – an empire that held sway over 23% of the world's population and 24% of the earth's land surface bid farewell to the "Crown Jewel" of the realm. Clearly, the Mahatma's steadfast and relentless pursuit of independence did "bear fruit."

I want you to act with a pure heart. I ask you to be generous in support of the great work of the Knights Templar Eye Foundation. I believe that if you do, it will bear fruit. I also believe that with sufficient backing it will continue to do so after we are gone.

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 Knights Templar Eye Foundation through estates and planned giving.

Fraternally & Respectfully



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



THE LANDMARKS OF FREEMASONRY A NEW DEFINITION

By

Thomas Lamb

In the past, much has been written and even more discussed about the landmarks of Freemasonry. So why some more? Well even though there is much written, the landmarks are not known and discussed today by Freemasons. This indicates the general lack of Masonic education among the different Masonic bodies today. So Masons may say "who cares?" Every Freemason should care and be worried at the current status.

Why should Freemasons care about the landmarks? Early Masonic operative Lodges and even early Freemasonry did alright without enumerating or even acknowledging them. It was not until 1723 that they were first mentioned by Payne in his *General Regulations*. There was no list of landmarks when Payne mentioned them, so it is obvious that they were only known through word of mouth and practice in the Lodge meetings and rituals, the latter of which were also not written down but memorized.

However, it was not until Mackey (*Encyclopedia of Freemasonry*, Dr. Albert G. Mackey, 1917 pp 421) presented his list that they became a topic of focus and discussion among Masons, even though this was not the first list to be enumerated. We should be familiar with the Masonic landmarks because we promise to adhere to them twice, first when being initiated an Entered Apprentice and second when being raised to the sublime degree of Master Mason.

The Standard Work and Freemasons Guide to the Symbolic Degrees of the

knight templar

Most Worshipful Grand Lodge of Free and Accepted Masons of Washington has three places where the landmarks are mentioned, and they are all charges requiring adherence to (thus knowledge of) the landmarks. The first charge is to the Entered Apprentice and states: "Finally, My Brother ..., and manifest your fidelity to our principles by a strict observance of the constitutions of the Fraternity; by adhering to the ancient landmarks..." (*Standard Work and Freemasons Guide to the Symbolic Degrees of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington*, 2007, pp 1-31). The second is the charge to the Master Mason: "Conformity to our useful regulations.... Our ancient landmarks you are carefully to preserve and never suffer them to be infringed; nor... established customs. (*Standard Work and Freemasons Guide to the Symbolic Degrees of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington*, 2007, pp 3-32). The third is the Installation of a Worshipful Master: "My Brother, previous to your investiture, it is necessary that you signify your assent to those ancient charges and regulations, which ..." (*Standard Work and Freemasons Guide to the Symbolic Degrees of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington*, 2007, pp 4-15). Interestingly, the Grand Lodge of Washington is one of the Grand Lodges that do not enumerate a list of landmarks. There are

other Grand Lodges where, when the Worshipful Master is being installed, he must promise to discourage all dissenters from the ancient landmarks.

How is this to be enforced? On the few recorded occurrences it is usually done at the Grand Lodge level. The best known case is the action of most of the Grand Lodges in the world removing their recognition of the Grand Orient of France when it eliminated the belief in deity from its requirements for membership and admitted female members.

Perhaps the first well known “landmarks” in human record are the ten commandments. While most of us would probably not be able to quote them word for word we at least know and practice them in general. That unfortunately is not the case for the landmarks of Freemasonry. So it is worthwhile to present and discuss them again, and that this should be done on a frequent basis. Some Lodges in England repeat *Anderson’s Constitutions* at least annually. Maybe we should do the same with the landmarks.

The first ever reference to landmarks is in Proverbs 22:28; “Remove not the ancient landmarks which thy fathers have set.”

Interestingly, Freemasonry is the only Fraternity that has written landmarks, and also it is the only fraternity old enough to have landmarks based on the generally accepted definition of a landmark. It is also interesting that many of the Masonic landmarks are beliefs held by other civilizations and organizations that are not part of the Masonic fraternity.

The following new definition is proposed, and the argument upon which it is based is presented herein; Masonic landmarks are all ancient Masonic us-

ages, including those documented in writing as well as those undocumented.

WHAT IS A LANDMARK (DEFINITIONS)

The first use of the word “landmark” to describe a Masonic peculiarity was in Payne’s *General Regulations* of 1723, about the time of the publication of *Anderson’s Constitutions* for the Grand Lodge of London. No Grand Lodge has ever published a definition of landmarks, and the United Grand Lodge of England has never enumerated any. Each Grand Lodge is only responsible to itself. It appears that most Grand Lodges that do enumerate a list of landmarks have simply adopted all or part of Mackey’s list and have not explained why they should be accepted.

Pound (*Masonic Addresses and Writings*, R. Pound, Macoy Publishing and Masonic Supply Company, New York, 1953), a professor of jurisprudence at Harvard University, divided Masonic law into three parts, namely landmarks, Masonic common law, and Masonic legislation. He further defined landmarks as follows: “Presupposing this threefold division, we have first the landmarks, a small, not clearly defined body of fundamentals which are beyond the reach of change. They are the prescriptive or unwritten constitution by which everything must be judged ultimately and to which we must all conform. Second...”

Webster’s Dictionary quotes “a landmark is an object that marks the boundary of land.” Other definitions are:

1. Landmarks are boundaries (limits) within which Freemasonry operates (the author’s).
2. A landmark is something that marks a

boundary or sets one thing off from similar things.

3. Freemasonry's landmarks are those things that set us off from other similar institutions.
4. A landmark is something which has existed for so long a period of time that its purpose is public knowledge (immemorial).

Usually landmarks are peculiar to the institution, or the manner that the institution uses them is peculiar.

An overarching definition of Freemason landmarks is that they include all of the customs, practices, rituals, and beliefs of Freemasonry as it exists at the present and any time in the future. Thus they are the tenets through which Freemasonry is maintained. New landmarks can never be developed based on new or modernized rituals as they could never be considered to be immemorial.

Billson (Quoted by Bede, *The Landmarks of Freemasonry*, Elbert Bede, Macoy Publishing and Masonic Supply Company, New York, 1954, pp 7), an early acknowledged English Masonic authority, stated "The landmarks of English Freemasonry are those fundamental grand principles of our peculiar system of morality which were adopted by the founders of the Premier Grand Lodge as 'essentials' or which have been developed by competent authority to be landmarks." Unfortunately this definition is obviously in conflict with the requirement for them to be immemorial. Billson also believed that different Grand Lodges could have different landmarks.

Some authorities state that Masonic landmarks were established by operative Masons. From the point of the requirement for them to be immemorial, knight templar

this makes sense as the operative Masons were the forerunners of speculative Masonry. However, Pike (*Morals and Dogma*, A. Pike) stated in his discussion of Masonic landmarks: "The fundamental principles of ancient operative Masonry were few and simple, and they were not called landmarks."

Dr. Mackey (*Encyclopedia of Freemasonry*, Dr. Albert G. Mackey, 1917 pp 421), whose Freemasonry landmarks are still the most popular among Freemasons today stated "Perhaps the safest method is to restrict them (landmarks) to those ancient and therefore universal customs of the order, which either gradually grew into operation as rules of actions, or if once enacted by any competent authority, were enacted at a period so remote that no record of their origin is to be found in the records of history. Both the enactors and the time of enactment have passed away from the record, and the landmarks are therefore 'of higher antiquity than memory or history can reach.' The first requisite, therefore of a custom or rule of action, to constitute a landmark, is that it must have existed from 'time whereof the memory of man runneth not to the contrary.' Its antiquity is the essential element." Unfortunately, Mackey did not follow his own definition in enumerating his own list of Landmarks. Bede (*The Landmarks of Freemasonry*, Elbert Bede, Macoy Publishing and Masonic Supply Company, New York, 1954, pp 11) states that "only six of Mackey's twenty-five landmarks could be said to be 'of higher antiquity than memory or history can reach.' Of the remaining nineteen of the twenty-five, although they would qualify as landmarks under my (Bede's) definition for landmarks, they have come into being since 1717, the year the Premier

Grand Lodge was formed.”

Shepherd (Quoted by Bede, *The Landmarks of Freemasonry*, Elbert Bede, Macoy Publishing and Masonic Supply Company, New York, 1954, pp 24) noted that “there is no universal list of landmarks” and further listed the wide range of number of Masonic landmarks by various authorities, namely; three by Crawley, five by Newton, seven by Pound, eleven by Pike, seventeen by Morris, twenty-five by Mackey, and fifty-four by Grant. Foulkes (*The Landmarks*, Foulkes, Research Lodge of Oregon), in a paper to the Research Lodge of Oregon, stated that eighteen Grand Lodges adopted Mackey’s enumerations, two used the designated ancient charges as landmarks, ten had developed their own enumerations, and twelve had none.”

The requirement of universal observance is difficult to ascertain due to the lack of a worldwide Masonic body with the power over or the authority to dictate their view on all Freemasons.

The documented landmarks have been divided into four groups, namely:

1. usages that mark the Masonic from the outer world,
2. usages that mark the degrees of Masonry,
3. usages that mark the various ceremonies, and
4. usages that mark official powers and duties and private rights and duties.

CRITIQUE OF EXISTING FREEMASONRY LANDMARKS

There is much confusion and misunderstanding as to what are the Masonic landmarks, and this is due to the fact that all known enumerations of Masonic landmarks have been developed by so called Masonic authorities, and

none of them agree. Each of them has declared what they believed they were. Actually, any Freemason could and still can state what they believe are the landmarks, and there is a good chance they would be included in the generally accepted list.

If Landmarks are the acknowledged boundaries within which Freemasonry operates, there are many that could be claimed as landmarks that are not included in those commonly enumerated. It is impossible to have an authoritative enumeration of Freemason landmarks because there is no agreement for a landmark definition, we cannot be certain that even a person with a definition can enumerate all landmarks, and we cannot have a universally accepted list of Masonic landmarks as there is no worldwide Masonic authority to designate them.

The requirement for landmarks to be immemorial (existed for a long period of time, sufficiently long that no living person can remember when it became a landmark) is essential and should not be compromised.

The United Grand Lodge of England, the Grand Lodge of Ireland, and the Grand Lodge of Scotland met in 1938 and developed a jointly prepared and agreed upon list of eleven beliefs that are similar to landmarks, called “The Aims and Regulations of the Craft.” This list was confirmed by all three Grand Lodges in 1948. Also, the Grand Lodge of Scotland has enumerated a list of eight basic principles and the Grand Lodge of Washington nine, which must be followed when considering the recognition of another Grand Lodge. As neither of these Grand Lodges have enumerated landmarks, are these lists of recognition

requirements landmarks by default?

CONCLUSION

Taking all that has been discussed herein and remembering that when landmarks were first mentioned they were not written down in a list, the following should add to the previously stated list that Freemason landmarks are:

1. boundaries (limits) within which Freemasonry operates,
2. customs or rules of action that are accepted as being time immemorial, and
3. both those written and those that have not been written but are well known.

The third is added as there are many peculiarities of Freemasonry that are known and fit the first two requirements but are not written down. When a Master is being installed, he ends his obligation with the words "and all ancient Masonic usages so far as the same shall come to his knowledge." Maybe we should replace "landmarks" by the term "ancient masonic usages."

What this would mean is that it is impractical and unnecessary to include all landmarks in enumerated lists, and that all known but unlisted landmarks and ancient Masonic usages that meet the first two requirements, are acceptable landmarks. Also, all enumerations by Grand Lodges that have issued lists should add as the final landmark of their list "and all those landmarks and ancient Masonic usages that meet the criteria of being a boundary of Freemasonry, operation and immemorial, that have not been included."

Note that "universal" is not included for the reason already stated.

There are some landmarks that meet knight templar

the first two requirements of the above definition that appear in most of the accepted lists. The most common are:

1. belief in God (monotheism),
2. immortality of the soul,
3. volume of sacred law (*Bible* for Christians),
4. legend of the third degree (I have a problem with this one as it was added by the Grand Lodge of London in 1723 so it is not time immemorial),
5. secrecy - Masonic codes of recognition,
6. symbolism derived from operative Masonic art, and
7. a Mason must be an adult male who is born free.

So the proposed new definition is that Masonic landmarks are all ancient Masonic usages, including those documented in writing as well as those undocumented.

In closing, it is worth repeating the 39th Article from Payne's *General Regulations* in which they were first mentioned: "Every Grand Lodge has an inherent power and authority to make new regulations or to alter these for the real benefit of this ancient fraternity; providing always that the old landmarks be carefully preserved."

It is hoped that this continuing dialog about the landmarks of Freemasonry will bring about a renewed interest in them, not only from their educational value, but from the fact that it will better prepare all Masons as they hear the references to them in the various charges in our Lodges.

Sir Knight Thomas Lamb was born in Edinburgh, Scotland, and immigrated to the United States in June of 1966. He resides in Lynnwood, Washington, and can be contacted at nalamb@umich.edu.

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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.

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.

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.

Photos of the battlements of the city of Sintra, Portugal, which had a strong Templar presence in the 12th century, were taken by Sir Knight Michael Kastle.





Grand Encampment

Membership Awards

1087 Hugh L. McLaurin
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1st bronze

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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>.

IN MEMORIAM



James Tamer Fary
Massachusetts/ Rhode Island
Grand Commander 1978
Born: June 26, 1929
Died: October 24, 2016

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.

The Templars and the Masons

By
Clive Lindley

Anny people have heard at least something about the Knights Templar, without knowing much more perhaps, than that they were in history a famous military organization in Europe - something to do with the crusades. Many who read this here will also know that they were, in some undefined way, associated with the early operative Masons of European history.

Having been fascinated by what little I knew as a youngster, my father being a Freemason, I set out in my lifetime to learn more and if possible, track down the elusive Masonic connection with the Templars. So it has been a fascination, an intellectual hobby even, over many years. As an international businessman, I did a lot of traveling, and when possible over the years, I researched the remnants of this once great order of Knights when I was in Spain; Italy; Portugal; France; Central Europe; my own country, Britain; and in the Middle-East (fortunately before the present war) in Syria, Israel, Lebanon, Jordan, and Turkey, in all of these to check out the remains of their castles and whatever other traces these medieval Knights had left.

The key fact is that they were military monks in a religious age and were founded to help protect the pilgrims visiting the Holy Land nine hundred years ago. This was after the First Crusade in 1100 when the western Crusaders had finally wrestled the territory away from the Moslems – Egyptians at that time – including the city of Jerusalem and surrounding places like Galilee, Nazareth, and Bethlehem.

Jerusalem was now capital of a new Christian Kingdom under which the whole territory became “carved-up,” a repeat of the Europe of those days, between Princes, Bishops, Barons, and their Knights.

Meanwhile back home, there was now a demand by European civilians as pilgrims, in this religious age, to travel to visit these holy places. Religious tourism, that still continues in Israel and Palestine, became seriously big in those days. Thousands set out on this pilgrimage, mostly by ship. If they survived the storms, the corsairs, and the other perils of the journey, when they arrived, it was usually at ports just a day or two’s journey from Jerusalem. There they found themselves, in the remaining short land journey, facing new and lethal dangers; bandits, enemies that had not surrendered when Jerusalem fell, deserter groups from the crusader armies now outside the law, and enemy hit-and-run raiders. These civilian pilgrims were soft targets. They badly needed protection.

With most of the victorious crusaders having returned to their homes in Europe, those that remained were mostly followers of those great noblemen who had set up their estates in the new Kingdom, which they soon had to continuously defend. The King of Jerusalem, himself with long borders to protect and castles to garrison, had no troops to spare to guard the pilgrims.

This situation saw the beginning of the Templars. They were originally a

group of Knights, mostly from France in the prosperous lands of the county of Champagne, sponsored by their count, who had come to realize that there was still much to do to ensure the survival of the new Kingdom. They were not “soldiers of fortune,” but having been a part of winning back Jerusalem for Christianity, they were deeply motivated by religion, so they had remained. They were organized and became the essential escorts of the many pilgrims and also had much to do with settling the untamed countryside so that pilgrims could visit not only Jerusalem but places with names they knew only from the *Bible*. These warriors were sustained financially and with supplies from Europe, like weapons and remounts, by Count Hugh of Champagne, one of Europe’s wealthiest rulers. He had personally been unable to go on the Crusade but had sponsored this group of Knights, most of them his vassals, to go in his place under a trusted deputy, a commander from his court who was eventually to be elected the first Templar grand master.

Count Hugh eventually resigned his county in France and, now an old man, traveled out to Jerusalem to join the Templars as a humble brother knight, shortly before this group of Knights, in 1129, became legally confirmed by the Supreme Church Council, as the first military order of the Christian religion. This was largely through the efforts of the prominent Bernard, Abbot of Clairvaux (who later was to become a saint). The Templars, as was laid down in their rules, combined the disciplines of monks and soldiers, a combination that Count Hugh, together with his friend and relative, Abbot Bernard, had inspired.

The Count was driven by his worthy

ambition to reset the knightly order in Europe, where young men of hereditary families were trained to arms and little else from boyhood. In the absence of real enemies, as Europe was at that time settling down from permanent war, these young warriors had become thuggish, always looking for a chance to exercise their skills by fighting each other and their neighbors and fighting and robbing travellers and anyone they took against. With such anarchic murder and mayhem constantly breaching the peace, sending many of them off to fight in the crusade had itself taken the edge off that problem but not for long. The system needed “fixing.”

A disciplined organization of an elite military character, motivated by religious objectives and promising something better than endless violence and banditry, was what Count Hugh foresaw. The Templars were to be that new Knighthood.

For his part, Abbot Bernard was entirely at one with Count Hugh. In fact, in sponsoring their being accepted as the first ever military order of the Church, he wrote a treatise, “The New Knighthood.” Dynamic and clear sighted, he had made it his personal mission to reform the institution of the Christian Church, which had over centuries become deeply corrupt with too many cynical worldly men in the hierarchy seeking wealth and power in a “parallel aristocracy.” Bernard wanted to revive the sclerotic religion following the successful crusade with a program of building magnificent cathedrals and abbeys to revivify and inspire Christianity anew. His own brother, Achard, was already a trained architect, a very rare vocation at that time, just emerging from the Dark Ages, who was to build the new abbey

of Clairvaux and much more besides. the Count had donated the land and funds to Bernard for this Abbey. Clairvaux was only the third Cistercian Abbey, and it included a school of architecture, unknown in western Europe since Roman times! By the time of Bernard's death, there were more than fifty new Cistercian houses across Europe.

Because of the church's patronage of both, St. Bernard being the link, here at about 1115, I believe lies the very beginning of the unique relationship of the Knights with the founders of modern masonry, the master builders (stonemasons and architects) of the great gothic cathedrals, whose own select brotherhood was called "The Children of Solomon." The Templar order's formal title was: "The Poor Knights of Christ and the Temple of Solomon," their individual Knights being sworn to personal poverty.

The operative master Masons also asked Abbot Bernard to give them, "the Children of Solomon," their Rule, which would confer the status for national and international recognition of their existence and professional standards. This was suitably adapted from the *Templar Rule* which he had written earlier, including the permanent oversight of "The Children of Solomon" by the now established Order of the Temple, thus cementing their relationship.

Part of the summary I have given above is recorded, or deduced if not documented, some of it fairly well known if only by those with a specialist interest, but in particular, partly because it was so long ago, two elements of their story are certainly not well known.

The events I have described above dated from the early 1100's. The order went from strength to strength, becoming

ing powerful, influential, and wealthy. Its elected grand masters were, over the next (nearly) two centuries, leading generals in campaigning and the acknowledged experts in warfare, and the Templars were prominent, fighting in both the Holy Land and in Spain and Portugal, where another centuries-long war was taking place. Then in October of 1307 on what became known as "Black Friday" and "Friday 13th," came the dawn swoop on every Templar establishment in France. This was instigated by the French king who was deeply in debt to them and envious of their wealth in conjunction with the so-called "Holy Inquisition," controlled by the Dominican order, fanatics who had just cruelly destroyed the Cathars, accusing the Knights of "heresy." This led to the arrest of every Templar in France, their fearful torture by the Inquisitors seeking confessions, and the order itself, five years later in 1312, being closed down by the Pope, a puppet of this king.

What happened next after the order had gone? The Templar relationship with the "Children of Solomon," the operative master Masons, was after nearly two centuries, by now well established. The Gothic cathedrals of St. Bernard's dreams were by now mostly built. Stunning architecturally and in their interior craftsmanship, arguably the greatest ever period of architecture in European history, they are happily still there today.

In terms of evidence, very few, only the most precious documents of that time have survived by luck or by being consciously preserved against the ravages of time. Writing, reading, and scholarship generally were in the province of the medieval church whose leaders, after the enforced closure of the Templars

in such circumstances, had no interest at all in perpetuating that memory and by extension, their own disgraceful role in aiding King Phillip IV's evil ambitions.

So following the horrors of the 1307 coup d'état against the Templars, here were the questions: What about all the many Knights, the majority, who were not in France on that fateful morning of Black Friday, the 13th of October 1307? How did the numerous scattered survivors of this military elite react to the torture and death of their leaders, their friends, and brothers-in-arms? With so many of their people dead or imprisoned, much of their property seized, and itself suppressed, how did the fraternal Institution reorganize itself? I set out to answer these questions and to show how life was across Europe, for the many young Knights who were not there in France and so not captured and locked up on that fateful day. They had inherited the order. They fully intended to take revenge on those responsible for its needless destruction and the torture and murder of their comrades and commanders. Inevitably, their military expertise was the key to their future success, and they are placed at the two major battles just a year apart that we believe involved them, 1314 Bannockburn in Scotland and 1315 Morgarten in Switzerland.

Also and surely itself quite fascinating, what in that stratified 12th and 13th century society could have been the connection between a very early "middle-class," the highly skilled and high-earning stonemasons and architects, builders of the great Gothic cathedrals with the minor nobility that were the Knights of this great Templar order?

I believe that the key to this is that the operative master Masons, although

they included the outstanding specialist stonemason artisans, were primarily architects, a scientific calling involving mathematics, physics, draftsmanship, and above all, the ability to visualise a completed great cathedral, built so that a stone roof defying gravity, one hundred feet and more above the congregation's heads, did not just fall down in bad weather. The master Masons, as I see it, were, along with a few big merchants, the core of the nascent European middle class, an enormous if gradual social shift, away from all power being either that of the inherited aristocracy or of the senior churchmen. They were organized and met in Lodges in different cities, which also accommodated visiting brethren. At some point, their guests and visitors from other walks of life, became "accepted" into the Masonic ranks.

It was this combination, brought together by Count Hugh of Champagne and Abbot Bernard of Clairvaux, whom I believe were, among other things, the unwitting founders, albeit over nine centuries ago around 1115, of what moving forward and changing through the long centuries, never forgot its roots in history, that was to eventually become modern Freemasonry.

Clive Lindley is the author of *Templar Knights: The End of an Epoch*, *Templar Knights: Birth of a Nation*, and *Templar Knights: Their Secret History*. These books can be found on his website: <http://www.templarsecretrethistory.com>, which describes the "What Happened Next" content in the book: *Templar Knights: their Secret History* and also has more background information. The books can be ordered via the website through "Createspace" or through Amazon.

MASONIC PAINTINGS LEAD TO HISTORICAL UNDERSTANDINGS

By

Sir Knight Seth C. Anthony

The Philadelphia Masonic Temple houses many wonderful artifacts dating from the earliest days of our nation. Some of these are secular objects, including flags, personal effects, and books. However, the vast majority are related to the fraternity. While physical pieces are perfect for display in our museum, the art that adorns the

walls is just as an important part of our history. Portraits of past grand masters cover many surfaces, as well as paintings by celebrated artists that render images of our founding fathers. Each of these grand displays of talent can teach us many lessons about our world through careful study. On one recent trip, it was an unassuming piece of art that hung outside of Gothic Hall, on the third floor, just

as you ascend the rear staircase, that caught my eye.

The painting depicts a well-appointed gentleman in a dark suit. He proudly wears some very unusual Masonic regalia; a large apron, trimmed in black and white, with a cross pattée; a sash and collar of similar trim, being adorned with a seven pointed star and cross which sus-



knight templar

pende an encircled red patriarchal cross and terminates in a triangular jewel with the skull and crossbones. The sash provides a mounting point for a sword with a black grip and inlaid cross. The painting is striking to behold, yet many pass by it each day and only review it as a curiosity.

As the name plate on the painting states, it depicts Most Excellent Sir R. Sterling Wilson, who served as the Grand Master of the Pennsylvania Grand Encampment of Knights Templar in 1854-55. This title sounds peculiar to most ears, especially those involved in the York Rite of Freemasonry in Pennsylvania today; and therein lies the significance of this painting!

Prior to 1857, Masonic Knights Templar in Pennsylvania were fractured, operating two state level grand bodies. Brother Wilson was the presiding officer in one of those two Grand Bodies. Later, in 1857, the two groups unified and become what is today the Grand Commandery of Knights Templar of Pennsylvania. Therefore, this painting provides one of the most complete depictions of Knight Templar regalia prior to the formation of the current organization. As Pennsylvania Templary was indepen-

dent from any other state, it also shows Masonic clothing that is unique to Pennsylvania and the time period.

As Freemasons, we can learn much from taking the time to study what seem like minute symbols and intricacies in older depictions of our members. Many Lodges throughout the Commonwealth are decorated with pictures and portraits of members long past. Take a moment to look at those pictures and see what you can glean from them.

This portrait is a great example of not only a unique piece of art but also of historical documentation of the way brothers dressed and carried themselves during a unique period of Pennsylvania Freemasonry. In years to come, as Brothers continue to appreciate it, the value of the historical context will only increase its importance in the collection.

Sir Knight Seth Anthony is a past division commander the current grand standard bearer of the Grand Commandery of Pennsylvania. He resides at 1901 Mountain View Road, Middletown, PA 17057, and can be contacted at sethant@gmail.com.



Memento Mori

or

How Are You Spending Your Dash ?

By

Sir Knight J.R. Dinkel

“**M**emento Mori” is a central truth taught in both the Scottish and York Rites of Freemasonry that is best translated “always remember that we all must die.” The emblem of our mortality is the skull and crossed bones, and it is found throughout the fraternity on rings, the oldest Knight Templar aprons, in the central image of the Master Mason’s degree, and in the chamber of reflection and the Order of the Temple. It is implied in the motto of the Scottish Rite 14°, “What virtue has united death cannot separate,” which suggests our mortality, but also the immortal bond between Masons in all ages.

This skull and crossed bones symbol is the ancient battle flag of the Templar fleet, which centuries later was adopted as the flag of the pirate brotherhood in the new world. We see it today on poisonous substance-filled containers and on metal boxes that protect highly charged electrical equipment. The message of the symbol is always the same: “Here is danger - here is death for the unwary.”



bol is always the same: “Here is danger - here is death for the unwary.”

The concept of “Memento Mori,” that all must die, is a message that is not embraced by our culture as easily as it is in other countries. It is a concept that is oftentimes pushed to the background and ignored if not deliberately discounted in America. While Mexico has its Day of the Dead celebration, and Japanese society endures seventy suicides every day (60% higher than the global average), our American culture of youthfulness ignores the truth of Memento Mori as long as possible, which seems an unrealistic approach.

In our youth we all have our dreams and aspirations, feeling that we are destined to make some great contribution. We are idealistic and hopeful about what we have to offer the world and what the world has to offer us in return. The concept of death is foreign to what we know and understand about life because of how little of life we have experienced.

In adulthood, we may have witnessed the death of others through accident, misadventure, disease, or merely old age and have a working knowledge of the concept, but we still treat death as something that only happens to someone else. As adults, our idealism becomes tempered by the reality of our responsibilities, and we unconsciously exchange part of our dreams for what actually needs to be done day after day.

However, in maturity we come to understand that we have an expiration date, and the concept of *Memento Mori* becomes our reality, walking along beside us every day like our shadow. We are forced to consider the fact that the world will go on without us and may, in fact, not even acknowledge our passing. We begin to really look at our lives, seeing what we had hoped to accomplish compared to what we have been able to do, and we view our successes measured against our dreams.

Those of us who see the glass as half-empty might experience chagrin or perhaps remorse for our missteps, seeing the opportunities that were missed, the roads not taken, and the years that have passed, leaving few left to fulfill our dreams and aspirations. Conversely, those of us who can see the glass as half-full will instead be heartened by what we have been able to accomplish within the limits of our time

and resources and can acknowledge the “helpers” along the way who enabled our successes. We can view the years remaining as an interlude of rest and enjoyment of well-earned accolades, whether great or modest. This optimistic type of person will continue to look ahead rather than looking backwards, and he is able to feel satisfaction with his gains instead of regret at his losses.

This is a simplification, of course, because most of us in our mature years will have days when we see the glass half-full, and others when it is half-empty. This is normal, because any honest appraisal of our gains and losses shows us that we have had both. What we have gained in maturity and insight, with our increased perception of the world around us, is balanced by the changes in our physical abilities. We still have the tools we need for life, but now the tools have changed, because our life has changed, and “*Memento Mori*” is part of that change.

If there are three types of persons in each of us (the person we want to be, the person we want others to think we are, and the person we actually are), in our later years we might ask ourselves what have we done with our life to merge those three “persons” into one? The best among us have tried to be the persons we always wanted others to think we are, and to become the persons we always wanted to be, but no one is perfect, and the key to a successful life has always been in keeping on the upward path and understanding our failings while resolving to do better. This is a true secret of Freemasonry and the true secret of living a moral life. Some might suggest a self-review at the end of each day to see how we have done, but it is best not to agonize about the results.

Instead, we should accept what is past and simply turn our thoughts toward a willingness to achieve better things tomorrow, if another tomorrow is indeed given to us.

We should understand that most of what happens to us in life is a result of choices that we make for ourselves. Luck does count, but you can't count on luck. To have a successful life, we must make good decisions most of the time and "best" decisions some of the time. In a very real way, the process can be self-fulfilling. If we choose to expect good things from people and life, we will likely find more good than otherwise. Should we choose to associate with positive and like-minded people, we increase our chances of success. Mother was right after all, you really are known by the company you keep.

In any event, we improve our results in life by making better choices for ourselves and by associating with and learning from good people. We adopt their better characteristics in place of others that are not as workable and can develop a code of conduct derived from the best that we are exposed to. We all know people who, through kindness alone, have given us something we didn't earn and possibly didn't deserve but who gave us an advantage in insight, even if we didn't fully comprehend it at the time. These "helpers" didn't make our choices but influenced us in a positive way, perhaps at some cost to themselves, simply because it was the right thing to do. Masonic charity and brotherly love exhort us to help others, just because it is the right thing to do and should be done.¹ You never know whose life you might change, or even in some cases save, by setting a good example

and having a willingness to lend a hand or provide a moment of quiet counsel.

Doing the right thing simply because it is the right thing to do - as Mark Twain once opined, "will gratify some people and astonish the rest." It might just become a personal habit, making us a "helper" for others in need, paying forward the good that our own helpers in life did for us, but we must remember to do this in a cheerful spirit; after all, our own helpers didn't count the cost to themselves or expect a return for their kindness to us. This is one characteristic that every Mason can adopt into his basic code of conduct to the benefit of all.

As a young man, after reading Robert Frost's poem "The Road Less Travelled,"² it occurred to me that life truly is like a road that presents us with choices, each one perhaps appearing equally good with no obvious reason to choose one over another. Later in life, however, it became easier to see how many outcomes resulted from a series of my personal decisions that linked together to produce the final result. Some of these decisions proved to be reversible, some were not, and some were so time-sensitive as to never occur again, like stepping stones to the next opportunity. Certain life-changing decisions did not appear to be so at the time they were made, and it is only in the context of the end result that their true nature is revealed, but decisions must be made by all of us, and we must remember that a moment lost today is gone forever, never to be regained.

Looking at any headstone in any cemetery, it is common to see two dates engraved separated by a "dash." The two dates usually signify the person's date

of birth and the date of death, so we might consider the “dash” in between the dates to represent all the days of that individual’s life. When we see these two dates, we might take a moment to wonder how that person lived their life, that is to say, how did they spend their “dash.”³ Perhaps we, as Masons and Knights Templar, should be asking ourselves “How am I spending my “dash,” and what do I want to be my legacy?”

Finally, we come back to square one — “Memento Mori” — everybody dies — it’s just what people do, but before the great transformation happens, let us try to learn what we need to become the person we hope to be, to turn the decisions we face into good opportunities for ourselves and others, and then to repay

those who helped us by paying that debt forward. Remember, the concept of “Memento Mori” isn’t going anywhere anytime soon, but we are. Time is short so ask yourself, “How am I spending my dash and what will be my legacy?”

The right answer may be found in remembering this: on the day you were born, as you took your first breath, you were crying, and everyone around you was smiling. Try to live your life in such a way that on the day you take your last breath, you will be smiling, and everyone around you will be crying.

In the words of Ralph Waldo Emerson, “to leave this world a bit better, to know that one life has breathed easier because you have lived, this is to have succeeded.”⁴

Notes

1. Albert Pike’s *Morals and Dogma*, page 219, and from the Ancient and Accepted Scottish Rite 12th Degree Master Architect.
2. I actually had a copy of Frost’s poem in my wallet the night I received my Master Mason’s degree, and it still is a prized possession, speaking to me on several levels.
3. This idea is an extrapolation from a poem “The Dash” by Linda Ellis, copyright 1996 -my thanks to Ms. Ellis.
4. Part of a quote by Ralph Waldo Emerson, American essayist and poet (1803-1882).

Sir Knight J. R. Dinkel is past commander of Beaver Valley Commandery 84 in Beaver County Pennsylvania. He resides in Aliquippa, Pennsylvania and can be contacted at jdcommander@comcast.net.





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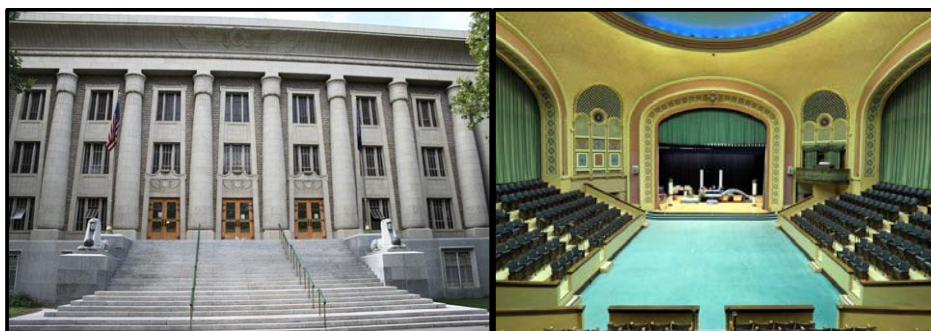
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Beauceant News



Omaha Assembly 91 in Nebraska; with (Mrs. Charles) Anita Sohm, worthy president, presiding; welcomed Supreme Worthy President (Mrs. Joseph L.) Barbara Bongiovi on the occasion of her first official visit. Also present were (Mrs. William F.) Dolores Reinhold, supreme director of music; (Mrs. Ronald) Tami Stites, supreme standard bearer; and (Mrs. Edwin R., Jr.) Sharon Carpenter, chairman of the Supreme Credentials Committee. Omaha 91 was proud to initiate a new sister, (Mrs. George) Deb McMullin.



Omaha 91 initiated a new sister (Mrs. George) Deb McMullen at the official visit of the supreme worthy president. Left to right, (Mrs. Joseph L.) Barbara Bongiovi, supreme worthy president, (Mrs. George) Deb McMullin, new sister, and (Mrs. Charles) Anita Sohm, worthy president.



Knights



at the Bookshelf

By
Sir Knight George Marshall, Jr., PGC

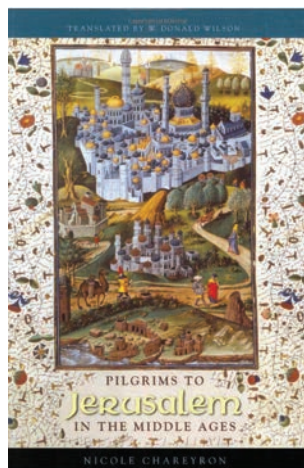
Nicole Chareyron (Translated by W. Donald Wilson), *Pilgrims to Jerusalem in the Middle Ages*, 2005, Columbia University Press, ISBN: 0-231-13230-1, Hardcover, 312 pages.

Today, as modern Knights Templar, we sponsor Holy Land Pilgrimages for the clergy. One of the important duties of the ancient crusading orders of knighthood was to protect and aid pilgrims who had journeyed to the places where Jesus Christ lived and suffered, where they experienced, among other things: holy sites, dips in the Dead Sea, unfamiliar desert landscapes, the perils of traveling along the Nile, the customs (and often avarice) of their Muslim hosts, Barbary pirates, vermin, inconsiderate traveling companions, and a variety of difficulties, both great and small. In this intriguing book, the author draws on more than one hundred firsthand accounts to illustrate the journeys and world views of medieval pilgrims. Her work brings the reader into vivid, intimate contact with the pilgrims' thoughts and emotions as they made the frequently difficult pilgrimage to the Holy Land and back home again.

These pilgrims, of various nationalities, professions, and social classes, were motivated by both religious piety and personal curiosity. The travelers not only wrote journals and memoirs for themselves but also to convey to others the majesty and strangeness of distant lands. In their narratives, the pilgrims relate their sense of astonishment, pity, admiration, and disappointment as they traveled to, within, and from Jerusalem and the Levant.

These works also reveal the complex interactions between Christians, Jews, and Muslims in the Holy Land. Throughout their journey, pilgrims confronted occasionally hostile Muslim officers (who controlled access to many holy sites), Bedouin tribes, Jews, and Turks. The book presents the pilgrims' conflicted and frequently naïve views of their Muslim hosts and their social and religious practices.

For an academic publication, this is a quite read-





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able and entertaining, as well as enlightening, book. The chapters are sequentially arranged by stage of pilgrimage towards (and beyond) Jerusalem, producing an admirable range of late medieval pilgrimage narratives, mainly from the 13th century onward. While there is some degree of subjective analysis, the author achieves a valuable summation and comparison of a wide range of hard-to-access primary sources. The only drawback I could find was a scarcity of material from pre-13th century pilgrims in order to draw a better comparison between pilgrimages occurring prior to the Fall of Acre in 1291 and those occurring thereafter, but it may well be that such material either has been irretrievably lost or does not exist. Bottom line: this is a most informative book on a little-explored subject.

knight templar

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“...now make us a king to
judge us like all the nations.”
I Samuel 8:5

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