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VOLUME LXIII

APRIL 2017

NUMBER 4

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# Knight Templar

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# Grand Master's Message

Last month I wrote about an update to an existing program.

This month I get to write about a new one. DeMolay has been close to the hearts of many of our members for many years. Not only is it named after an ancient grand master of Knights Templar, but we all are encouraged by a youth organization that shares our Masonic ethics.

The Grand Encampment has arranged for the quantity purchase of specially designed broad swords with Knight Templar and DeMolay emblems. These swords are available for purchase at very low cost to Grand Commanderies. It is our intention that Grand Commanderies will work with the DeMolay leadership of their jurisdictions to create criteria for a DeMolay chapter of the year or other award name. The award may be based on activity, membership, a point system, or any other criteria that best benefits DeMolay in that state.

It is hoped that each Grand Commandery would arrange to participate in the award presentation, and when the winning chapter returns the sword at the end of the year, the Grand Commandery could return to participate in the sword transfer to the next winner.

We think that many Grand Commanderies could be interested in such a program, and we are happy to invest the funds and effort to subsidize the cost and offer the opportunity to our members for the support of the Order of DeMolay. DeMolay introduces our principles to a younger audience. Let's support that wherever we can.



✠ *Orville Lee Vangilder*

# A Message from the Editor

## Help!

**A**s many of you already know, several of us have been working for a couple of years now to put all the old issues of the *Knight Templar* magazine as well as an index on the Grand Encampment website so that our readers and researchers can look up individual articles by topic or author. Sir Knights Gary Moore, George Marshall, and Dan Pushee have done most of the work.

So far, we have managed to get all the issues from the 1970s to date on the web with the following exceptions. We are missing the **April issue for 1972**; the **January, February, July, August, and September issues for 1971**; and the **January, February, March, April, May, August, and September issues for 1970**. We have no issues prior to 1970.

This means we have about 150 issues left to find and scan. We have access to a few of the negatives for these older issues, but scanning them is a very expensive process. We have processed the 450 issues we have done so far at no cost to the magazine or Grand Encampment.

In order to minimize the cost of getting the last 150 issues online, I am appealing to any of you who might have some of the missing issues in the attic or in storage somewhere to see if you can find them and donate them to the cause. You could save us as much as \$10,000 by doing so, even if we can find the negatives for all the missing issues.

If you have any of these you are willing to donate, please contact me at

**ktmagazine@comcast.net**

with the list so I can ensure that we don't have duplicate donations, and I will tell you where to send them. We would really appreciate your assistance with this. Perhaps your Commandery has a library with some of the old issues. By scanning them and posting them on the web, we will be saving them for the generations to come.

If you want to look at the ones we already have online or at the index, go to the [www.knightstemplar.org](http://www.knightstemplar.org) and select the purple button labeled "KT magazine" near the top right of the web page. Then scroll down the page until you see the archives and index. The magazines are available in .PDF format for download or in "ISSUE" format for online reading.

Happy hunting, and I hope to hear from you soon!

# Prelate's Chapel

by

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

This year's month of April is one of promise. The days are lengthening into summer. We are still in the devotional season of Lent. We are watching as Jesus fulfills the work God sent Him to do. Jesus was born to die so that all who believe in him would not perish but have everlasting life. We will celebrate on Easter Sunday the supernatural gifts of God; birth, life, death - these are the natural order of things. Resurrection from the dead and eternal life are the supernatural gifts of God who rescues from eternal death those who have trusted in Him for their salvation. When our Lord Jesus rose from the dead and ascended into Heaven, he called back over Heaven's battlements: "Because I live, you too shall live."

Jesus came to share with us a salvation that enables us to "Come Alive" — a coming alive that continues into eternity. The death of a Christian is a celebration of that salvation. For through death, the Christian is brought into a deeper relationship, a more direct relationship with God. God has created us in His own image to be in fellowship with Him, and through death, all of the trials, the temptations, the sicknesses of this life are passed, and we stand in eternal relationship with our God the Father and our Lord Jesus Christ.

We celebrate a victorious God who has shared His victory with us. We celebrate a loving Savior who has shared his salvation with us. We celebrate a life lived in fellowship with God that takes away the sting of death for us. We celebrate the reality of life that will be lived eternally with God our Father, with our Lord Jesus Christ, and with all who have gone before us. "For the eternal God is your refuge, and underneath are the everlasting arms."



# Reverend Henry W. Rugg

## 21<sup>st</sup> Grand Master of the Grand Encampment

(18<sup>th</sup> in a series on our Grand Masters)

by

George L. Marshall, Jr., PGC

**H**enry Warren Rugg was born in Framingham, Massachusetts, on September 3, 1833, the eldest son of Warren (1807-1842) and Hannah (Smith) Rugg (1810-1881). His brothers were George Frederick Rugg (1834-1906) and Franklin A. Rugg (1841-??). Henry received his early education in the public schools of his native town and at Mount Hollis Seminary at Holliston, Massachusetts. He became a school teacher at nineteen, and while in Worcester, began the study of theology.

In 1854 he was ordained a Universalist minister and was called to the pastorate of a parish in South Dennis, Massachusetts, where he spent several years. In 1856 he took charge of Sea View Seminary in Hyannis, Massachusetts, and the next year became pastor of a church in East Cambridge. In 1860 he moved to Bath, Maine, but ill health caused him to resign in 1864 and seek a milder climate.

He became chief clerk in the Finance Bureau at the Post Office Department in Washington. He continued in that position until August of 1866, when he resigned to accept the pastorate of the Second Universalist Church of the Mediator in Providence, Rhode Island, where he remained for nearly thirty years. He was financial secretary of the General Convention, 1895-1899.

In 1877 he was elected a trustee of Tufts College and in 1899 was elected knight templar



secretary of the Corporation of Tufts College. The degree of Doctor of Divinity was conferred upon him by this college in 1878.

He was a prolific writer. Among his published books are: *History of Freemasonry in Rhode*

*Island* (1895), *The Lives of the Presidents* (1886), *Christ and His Church* (1891), *The Contributions of New England to America* (1867), and *Our Word and Work for Missions* (1894). For nearly a quarter of a century he was editor of a monthly magazine, *The Freemason's Repository*.

Sir Knight Rugg married Miss Abby Nelson Howard (1836-1916) on December 25, 1853, at Milford, Massachusetts. They had one daughter, Mrs. Gertrude Rugg Field (1859-1923), and a granddaughter, Abby Field (1890-1951).

Sir Knight Rugg was made a Mason in Fraternal Lodge at Barnstable, Massachusetts, on September 12, 1854. When a new lodge was organized in West Dennis, Massachusetts, in 1855, he was elected the first worshipful master. He also served as master of Solar Lodge of Bath, Maine, in 1862. Soon after he moved to Providence, Rhode Island, he affiliated with St. John's Lodge 1. In 1868 he was appointed grand chaplain of the Grand Lodge of Rhode Island, which office he held, except for one year, until 1909, a period of forty years. In 1909 he was elected deputy grand master of the Grand Lodge and in May of 1910, was

elected and installed grand master.

He was exalted in Orient Chapter at Hyannis, Massachusetts, in 1857. He was appointed chaplain of Providence Royal Arch Chapter in 1869 and grand chaplain of the Grand Chapter of Rhode Island that same year. In 1886 he was elected grand high priest of the Grand Chapter of Massachusetts. He was greeted in Providence Council of Royal & Select Masters in 1869.

In 1863 he received the degrees of the Ancient and Accepted Scottish Rite in Maine Consistory. In 1900 he received the 33° and became an honorary member of the Supreme Council of the Northern Jurisdiction.

He received the orders of Knighthood in Maine Encampment, North Gardner, Maine, in 1863. In 1869 he affiliated with St. John's Commandery in Providence, and was elected prelate. On December 4, 1871, he was elected eminent commander of St. John's Commandery and in October of 1873, deputy grand commander of the Grand Commandery of Massachusetts and Rhode Island. He was elected grand commander in 1875 and again in 1876. In 1908 he was appointed representative of the Sovereign Great Priory of Canada to the Grand Encampment of the United States, which position he held until his death.

Sir Knight Rugg delivered many addresses and orations of a Masonic and general character throughout New England. His wide knowledge of Masonic and religious literature and history, as well as his fine delivery, created a constant demand for his services as a public speaker. He was richly endowed to do constructive work in education, in the Church, and in Masonry. He added to his character and culture a graciousness of

manner which was the outward mark of a sympathetic heart.

In 1892 at the Triennial Conclave in Denver, he was elected grand junior warden and in 1907 was elected grand master. During his term of office, he became ill as a result of a bad cold in December of 1909. While at times his health showed improvement, the decline was gradual. He had hoped that he might be spared to live to preside over the Triennial Conclave of 1910. Early in June he asked the deputy grand master, Sir Knight Melish, to come to his home for consultation about the affairs of the Grand Encampment and the coming Conclave. He prepared his report and arranged all his affairs on June 11<sup>th</sup>. On July 21, 1910, he passed away peacefully. He was the first grand master to pass away during his term of office since Sir Knight DeWitt Clinton. His last thoughts were with the great Christian order of Knighthood, and he concluded his report:

"Much that I have done has been done in weakness of body, but all with the singleness of purpose and with never-failing love for our magnanimous order, but not unto us, O Lord, not unto us, but unto thy name give glory."

The funeral was held on July 25, 1910, with services in the Church of the Mediator, of which he had been pastor for so long. The Grand Encampment was represented by Deputy Grand Master William B. Melish, and the Grand Lodge of Rhode Island by Deputy Grand Master James B. Gay. There were delegations from all the Masonic bodies with which Dr. Rugg had been associated during his lifetime. The solemn ceremonials of the





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Grand Lodge and Grand Encampment were carried out. He was interred in Swan Point cemetery in Providence.

Of him it may be said: "A true and courteous Knight has fallen in life's battle with his armor on."

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](mailto:geomarsh@yahoo.com).

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# Truth, Relativism, and Masonic Tolerance

By

Sir Knight Stephen Alderete

Right Eminent Grand Commander of California

**A**s Masons, we live our lives relying on the belief that objective truth exists, if only we can find it. We attempt to gather evidence for our beliefs, whether they are political, religious, or simply moral. We are taught to weigh out the credibility and truthfulness of each fact or belief we hold. We make difficult judgments, and in the end, we arrive at a close proximity to truth, hopefully an objective truth.

The Masonic principle of truth teaches a man to search for wisdom and understanding. The pursuit of knowledge is at the very heart of our purpose. Freemasons strive for truth, which requires high moral standards, and thus aim to achieve truth in their own lives.

Most Masons, I'm sure, can agree on these principles set out by Paul Copan:<sup>1</sup>

Truth is true—even if no one knows it.  
Truth is true—even if no one admits it.  
Truth is true—even if no one agrees what it is.  
Truth is true—even if no one follows it.  
Truth is true—even if no one but God grasps it fully.

We have now entered an age of the "relativist." To the relativist, no "fact" is in all times and places true. He argues that because everyone's point of view is different, we should believe that one fact is equally correct as another. In fact, the hard-core relativist says that given the slippery nature of what the rest of us mistakenly call "truth," we can't even settle on the fact that there is a single

truth at all. Today, objective truth is increasingly pushed aside by secularizing influences such as the university, the media, and politics. Rather than being a matter of truth, it is all just opinion. If we follow relativism to its illogical end, we imply that the pursuit of any truth is an exercise in futility. This clearly entails the obliteration of all knowledge, including scientific, moral, and historical truth in favor of a subjective reality. This subjective reality as we are now told by society is called progress and the practice of this is the modern definition of tolerance.

So what kind of tolerance is "Masonic Tolerance?" As Masons we are committed to being honest and truthful with other people. The Masonic Fraternity teaches a man to be faithful in his responsibilities to God, his country, his fellow man, his family, and himself. As Masons, we are taught these two principles; first, truth is divine attribute and the foundation of every virtue. Second, justice is that standard of boundary of right which enables us to render unto every man his just due, without distinction. By uniting these two principles with other precepts of Freemasonry, we see that tolerance cannot be an "it is true for you but not for me" mindset. We are taught that as Master Masons, we are to "correct the irregularities of our less informed brethren, to fortify their minds with resolution against the snares of the insidious and guard them...."

Just think through the implications of this new type of "relativistic tolerance" and apply it rigorously to real life. As we do this, we can see the hidden dangers

of being so “accommodating.” As Alister McGrath<sup>2</sup> writes, “It is utterly wrong-headed to say that something is true for you but not for me.” For example, what if I think fascism is true and you think liberal democracy is equally true? Should the fascist’s repression be tolerated by the believer in liberal democracy? If not, on what grounds? Why not permit Stalinism or Satanism or Nazism? Without criteria to determine truth, this relativism fails miserably.” Most of us, I believe, would not want to live in a world of this type of relativistic tolerance. It is not this type of tolerance that Masons should be referring to as we speak of tolerance in general. How could it be, since again as Masons we are taught that, “We are to regard the Sacred Volume of Law as the Great Light in our profession and to consider it as our unerring standard of truth and justice. Just as we are taught of our duty we owe to God.” Having this unerring standard of truth would in and of itself conflict with a “relativistic tolerance” mind set perhaps as it regards Masons. French philosopher Jean-Paul Sartre<sup>3</sup> writes that Dostoevsky once wrote: “If God did not exist, everything would be permitted;” and that, for existentialism, is the starting point. Everything is indeed permitted if God does not exist, and man is in consequence forlorn, for he cannot find anything to depend upon either within or outside himself. This is best explained: In the absence of the objective truth, absolute power rules the day. That is, once truth is whatever we say it is, asserting power over others is a natural next step.

If there are no absolutes, then think about this; there is no such thing as evil or good, right or wrong, and moral or

immoral. If so, we need to stop using moral terms like good, evil, moral, immoral, right, wrong, just, unjust, etc. These have absolutely no logical meaning in dialogue when people have different notions of “what should be.” All that is left is the will to power, by which only the fittest survive. The philosopher Fritjof Schuon states; “Relativism reduces every element of absoluteness to relativity while making a completely illogical exception in favor of this reduction itself. Fundamentally it consists in propounding the claim that there is no truth as if this were truth or in declaring it to be absolutely true that there is nothing but the relatively true; one might just as well say that there is no language or write that there is no writing. In short, every idea is reduced to a relativity of some sort, whether psychological, historical, or social; but the assertion nullifies itself by the fact that it too presents itself as a psychological, historical, or social relativity. The assertion nullifies itself if it is true and by nullifying itself, logically proves thereby that it is false; its initial absurdity lies in the implicit claim to be unique in escaping, as if by enchantment, from a relativity that is declared to be the only possibility.”<sup>4</sup>

So just what is it we mean when we speak of tolerance as Masons? Oddly, it is relatively easy for us as Masons to practice tolerance. It is more difficult for us to define what exactly it is we mean, without falling into the trap of “modern relativism.” Tolerance does not mean, by any stretch of imagination, that one belief is as good as another, or is as true as another, or is as valuable as another. Freemasonry does not advocate a general indifference to all beliefs, nor does it hold that all differences of opinion

should be watered down into a faulty compromise. We may as individuals believe that one belief is truer than another, that one opinion is better grounded than another, or one fact better supported than another, but in the final analysis we want the truth to prevail.

The fact is that because Masonic philosophy encourages men to search for personal enlightenment, situations are created in that each Mason may see truth in a different light, and yet since 1717, when the first speculative Grand Lodge was formed in England, Masons, both operative and speculative, have been taught tolerance of religion, politics, and other ideals. Thus, we have been condemned by extremists on all sides of the many struggles. The lesson of tolerance learned through long years of experience has made an indelible impression on the philosophy of the Masonic Lodge, and this philosophy was and is an important motivation for men of every country, sect, and opinion to join our Fraternity. Freemasonry's attitude is even more definite than this. Masonic tolerance teaches that every Mason should espouse brotherly love and truth. It is this type of tolerance that forms the principle of brotherly love in the sense that all men are created equal. It is this principle which allows Freemasonry to unite men of all nationalities and religious beliefs and conciliates true friendships among those who might otherwise remain at a perpetual distance. Temperance, justice, and reason have evolved the precepts that define the Masonic Fraternity's idea of tolerance. Reason dictates that we search through the various "universal truths" and "common beliefs" which have existed throughout the history of mankind

to find each truth. Though "Perfect truth is unattainable;" we as Masons press on, ever trying to approach it. We could say that Freemasonry teaches universal toleration, or the right of every man to abide by his own faith and beliefs without interference, or fearing retaliation, or to the right to hold views that are not judged unjustly simple because they differ from another.

Masonic tolerance has been a stabilizing agent. Such toleration has been inspired by Freemasonry's most valuable tenets: brotherly love, relief, and truth. There is no principle in the ancient teachings of Freemasonry that has been more prominently advocated than the doctrine of toleration. "Thou shalt not persecute a man for simply differing from thee in opinion" has been a foremost Masonic charge for hundreds of years. What is Masonic tolerance? It could be defined as reason and understanding tempered by tolerance and respect. These basic principles are inspired by the Masonic tenets of brotherly love, relief, and truth. What it does not mean is that everything and anything goes. Freemasonry does not assert nor does it teach that one fact or belief is as good as another. In short, every true Freemason will show tolerance by respect for the opinions of others and behave with kindness and understanding to his fellow man and his opinions. As Masons, the limit of our influence upon others should be persuasion, not punishment, and difference in our individual beliefs should not prevent brotherly love to prevail. To respect the differences of every man and still feel that you are his friend and brother is a fundamental of Masonic teaching. Tolerance, therefore, is a positive and constructive thing. It en-



courages each man to think for himself and not follow blindly and unthinkingly. As such, Masonry is indeed the “mother of tolerance.” We can honestly say that Freemasonry is simply the current evolution of a brotherhood formed at the dawn of humanity.

Sir Knight Stephen Alderete is grand commander of the Grand Commandery of California and past commander of St. Bernard Commandery 2. He resides in San Bernardino, California, and can be contacted at regc2016@gmail.com

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Photos of the Mayan ruins at the pre-historic site of Tulum in Mexico were taken by the editor.

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Phone (214) 888-0220  
Fax (214) 888-0230.



**S**ir Knights of the Grand Encampment of Knights Templar, I bid you a final salute. This is April – the 49<sup>th</sup> Annual Voluntary Campaign ends on 4-30-17, and so does my term as Mr. Chairman.

April is also when we will celebrate Easter – the resurrection of the Messiah. It would be easy for me to recite good things that have been said and written about Him by Christian scholars. However, I would like you to know what a Hindu man thought of the Prince of Peace. Gandhi said, “Jesus was a man who was completely innocent, offered himself as a sacrifice for the good of others, including his enemies, and became the ransom of the world. It was the perfect act.”

The Mahatma certainly knew what it was like to deal with people who had principles but no convictions and were content to wait for others to take the initiative. As he learned the story of Jesus, he discovered a legendary figure that demonstrated dedication to good conduct and high standards with a positive agenda and willingness to lead. He came to admire a man who personified the wise old adage, “The best way to find yourself is to lose yourself in the service of others.”

Sir Knights, you will recall that as Templars we are taught that we are true followers in the faith of Jesus the Christ. I propose that a good way to “follow the faith,” is to promote the principles of our order and to support the agenda of our Knights Templar Eye Foundation.

I ask you now – during the last month of the 49<sup>th</sup> Annual Voluntary Campaign – to be 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.

With an affectionate farewell – I am,

David M. Dryer, KGC , Chairman, 49<sup>th</sup> Annual Volunteer Campaign

# NEW CONTRIBUTORS TO THE KTEF CLUBS

## Grand Master's Club

Richard W. Crane .....	CT	C. James McCormick .....	IN
Rodney A. Mann .....	IN	Paul A. Cataldo .....	MA/RI
Arthur M. Read, II .....	MA/RI	Michael P. Rego .....	MA/RI
Gordon A. Davids .....	MD	Alan D. Johnston .....	ME
Hugh I. Stahlman, III .....	MS	Jeffrey A. Bolstad .....	MT
James P. Wolfe .....	MT	Michael T. Aycock .....	NC
Donald W. Wooster .....	NC	John S. Geas .....	NH
David J. Morgan .....	NV	Benedetto B. Vitullo .....	NY
Joseph M. Asklar .....	PA	Bruce H. Jackson .....	PA
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## Grand Commander's Club

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## *Knights Templar Eye Foundation*

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

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

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



# 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 Templar city of  
La Couvertoirade in France  
were taken by the editor.



# *Knight Templar Eye Foundation*

ARVO Foundation for Eye Research – Newsletter

Outreach Campaign

Optical Coherence Tomography (OCT)

Today, a little known but widely used technology is helping clinicians image the back of their patients' eyes to diagnose glaucoma, macular degeneration, and diabetic retinopathy. Tomorrow, the same technology could contribute to diagnosing neurological diseases like Alzheimer's and Parkinson's diseases. To highlight the value of this revolutionary clinical tool, an outreach campaign has been developed by the Association for Research in Vision and Ophthalmology (ARVO), with whom the Knights Templar Eye Foundation has a relationship through funding a portion of its travel grant program.

The project's flagship product is a series of free-to-use, short videos on the discovery and adoption of OCT in the clinic over the past twenty-five years. The videos feature patients using OCT to improve their visual outcomes, clinicians describing how OCT makes their decision-making easier, and researchers pushing the technology to new frontiers. The videos are suitable for patient, public, and policymaker education.

Other resources apart from the campaign include an advocacy toolkit and a special issue on the latest OCT research in the journal, *Investigative Ophthalmology and Visual Science* (IOVS).

All OCT resources can be found at [www.arvo.org/OCT](http://www.arvo.org/OCT).

For more information, email [outreach@arvo.org](mailto:outreach@arvo.org).

## **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.

# Preparing for the Masonic Lifestyle

By

Sir Knight John L. Palmer

Why do some of us continue to attend Masonic degrees week after week, month after month, and year after year? After all, we have received the degrees, and don't we do essentially the same thing over and over again? Many of our members don't know the answers to those questions and, as a result, seldom attend Lodge meetings after the first few years. I believe that the answer lies in what I call "pre-thinking" a situation.

Life is a seemingly unending series of choices, all of which have consequences. We are constantly bombarded with decisions, sometimes difficult ones, and if we approach them with a "shoot from the hip" decision making process, we often make mistakes, simply because we didn't take time to think out the solution to the problem. Of course, one solution to this problem is not to make hasty decisions, but this is not always possible, because in many situations, to delay a decision is a decision in itself. One solution to this challenge which will improve our decision making process is to "pre-think" solutions.

A classic example of this technique is military combat training. In the heat of battle, there is seldom time to sit down and mentally work out what you should do and why it is best to do it that way. In addition, the best solutions are not always the intuitive ones. An example of this is what an infantryman should do if he is ambushed. The military teaches that he should charge the attacker. Now, on the surface, it doesn't make much

sense to charge into someone who is shooting at you, but research shows that this is your best chance for survival, and if you think it through, it really makes sense. However, when you are being ambushed is not the practical time to think it through. This is why the military is so training intensive. If a soldier is not in an actual combat situation, he is constantly training.

The same applies in Christianity. A new Christian normally bases his faith largely on what he has been told by others whom he trusts. This is okay, but until he thinks through his decision to become a Christian and develops his own personal belief system, he is in danger of being persuaded to abandon his faith by those who are better prepared to persuade him that Christianity is not for him. In the church, this process of becoming a Christian who is mature in his faith is called "discipling."

This is also what our fraternity does best. It presents ethical situations to us in a safe environment, giving us time to think through what the proper response should be when we are faced with moral and ethical decisions in our everyday lives. The idea is that the Masonic lifestyle should become automatic for us so that we don't make so many mistakes in our daily decision making.

I have seen a new trend in behavior with the world at large as well as within the fraternity which I believe deserves an in-depth look. In Freemasonry, we are taught the importance of loving our fellow man. We are taught to "sympa-

thize with his misfortunes and to compassionate his miseries." We are taught to be kind and gentle in our dealings with others. We are also taught the importance of character and that character is the result of high integrity and proper values or morals. Integrity is the degree to which our actions are consistent with our espoused beliefs and is one of the most emphasized traits in the study of Masonic science. So what happens when this concept of kindness comes into conflict with the concept of character? That is one of those difficult decisions where the correct answer is not always the intuitive one and which requires "pre-thought."

What I am seeing is that some of our Brethren are not prepared when this situation presents itself and are making questionable decisions. These decisions are often popular ones because they make the decision maker and those around him feel good, in spite of the fact that they undermine the character of the individual as well as the fraternity. They are insidious in this respect.

Take the example of a worshipful master who is asked by the relatives of a deceased man to conduct a Masonic funeral for that person. There is not a lot of time to think through the decision. The master discovers that the man was suspended for non-payment of dues fifteen years ago, and in his jurisdiction, is not due a Masonic funeral. To conduct a Masonic funeral for this person would contradict Masonic law which the Master has sworn several times to uphold and enforce. The family insists that to be buried as a Freemason was one of the final wishes of the deceased. In addition, the man was a prominent member of the community, and the Grand Lodge of-

ficers would probably never know that the funeral had been conducted.

The kind and humane thing to do would obviously be to conduct the funeral, but this would be a violation of the Master's obligations. What to do? Remember that this is only an example, but the current trend in this sort of situation is to conduct the funeral. Kindness often trumps character.

In reality, the man himself violated his obligation by cheating the Lodge out of dues and was unworthy to be a Mason no matter how prominent a person he was. By conducting the funeral, the master is sending a clear message to his Brethren that some of our obligations are to be strictly followed while others are not to be taken seriously. I have always had difficulty in determining which of my obligations are binding and which to ignore, so in "pre-thinking" such situations I have decided that all my obligations are binding. I may sometimes make an error and violate one of them, but it is never because I have decided that it is the right thing to do. I have discovered that the position I have taken by "pre-thinking" this decision is sometimes not a popular one, and you may vigorously disagree with it.

That is a problem as I see it and one which more of us should think through before we are faced with a similar decision. It is actually easier to resist the temptation to violate our integrity when we are threatened or intimidated than it is to resist when we are encouraged to do so out of "kindness." The reason for this is that it feels good to resist intimidation, and it also feels good to do a kindness. Character is not about feeling good. The quote that comes to mind "My life you may take, but my integrity, never!"

# How the Knights Templar aided the Franciscans in preserving Christianity in The Holy Land

By

Sir Knight James A. Marples

In the last years of the 19<sup>th</sup> Century and the beginning years of the 20<sup>th</sup> Century, several Knight Templar Commanderies issued souvenir sterling silver spoons and also chinaware plates to commemorate special events of a Commandery, Grand Commandery, or even the Grand Encampment. The plate shown below was commissioned by Hanselmann Commandery 16 of Cincin-

nati, Ohio. It was produced by Knowles, Taylor & Knowles of East Liverpool, Ohio. The original company was founded by Isaac Knowles in 1853. Bone china was their specialty from 1891 to 1896, and they had as their "Maker's Mark" the initials "KT&K." In the twentieth-century, the company began to add decals. The company merged with the American Ceramic Corporation in 1928. The resultant





company closed in 1934. This specific plate was produced circa the year 1906. It measures eight and one-fourth inches in diameter.

I like the significance of this plate, first, because it is in "full color." Second, because around the rim of the plate are various Masonic-related emblems or designs such as the basic square and compasses of craft Masonry appropriately at the top, the red Templar cross and the circular seal within denoting Hanselmann Commandery 16 of Cincinnati, an image of a Knight Templar chapeau and ceremonial sword, the cross & crown of Templary alluding to the Christian orders of Freemasonry, and a keystone of Royal Arch Masonry.

The real special significance is the beautiful artwork depicted in the center of this plate, the depiction of ancient Knights Templar on horseback with drawn swords in their hands, some suited with medieval chain-mail armor, yet some knights wearing cloaks bearing the passion cross, denoting that they ride in defense of the faith of our Lord and Savior Jesus Christ. A woman pilgrim is down on her knees, signifying the help and protection that the Templars gave to weary pilgrims who were en-route to the Holy Land. Two monks are shown dressed in brown robes (obviously Franciscans), one bearing the Christian flag with a cross atop it, and the other is obviously offering his blessings and prayers of thanksgiving to the Knights as they go about their duties. What were those duties? The Crusades. Contrary to some revisionist historians, the Crusades were mostly defensive in posture. Without the Crusades, it is quite likely that the Christian faith in all of Europe and perhaps in England, Scotland, and Ireland would have been wiped-out. The

Knights Templar, along with the ancient Knights of Malta helped repel Ottoman invaders. More than likely, this plate commemorates events surrounding the 6<sup>th</sup> Crusade, an attempt to regain control of Jerusalem. The Patriarch of Jerusalem urged various nations to unite to regain and retain the Christian presence there.

I am quite familiar with the Franciscans. I had several relatives (now deceased) who were Franciscans. They were members of the Order of Friars Minor, a mendicant Catholic religious order founded in the year 1209 by Saint Francis of Assisi. I even have at least one living cousin who is a member of the offshoot, the Order of Friars Minor Capuchin, or Capuchins, founded in the year 1520. They are sort of a reformed branch of Franciscans who seek a more subdued, contemplative life.

The Shepherds' Crusade took place in the year 1251 during the 7<sup>th</sup> Crusade, but another facet of the Shepherds' Crusade took place in the year 1320, and a plate was designed to commemorate those events (opposite).

This plate, like the other plate, has similar Masonic-related images around the rim; however, interestingly, it depicts Shepherds and their teams of oxen on the road to Jerusalem and some other teams of Oxen breaking sod for farm ground, for sustenance. This plate was issued by St. Omer Commandery 59, Knights Templar of Toledo, Ohio, commemorating their 64<sup>th</sup> Annual Conclave held on September 26-27, 1906. Its theme of "Herding Oxen" was reminiscent of the long and arduous task of shepherding Oxen (and other farm animals) on primitive pathways leading to and from The Holy Land.

The Shepherds' Crusade allegedly



arose due to the influence of a Hungarian monk who it was said could speak any language “as if by miracle.” He claimed to have been instructed by the Virgin Mary to lead the shepherds of France to The Holy Land to rescue King Louis IX of France and carried this commission in one hand all the while he preached, never letting it go.

A separate movement began in May of 1320 in Normandy, when a teenage shepherd claimed to have been visited by the Holy Spirit, which instructed him to fight the Moors in Spain. They marched to Paris where King Philip V rejected them. The band continued onward, and King James II of Aragon at first prohibited them from

entry. However, later he allowed them to enter by instructing his nobles that they were to take precautions that the Jews there were to be kept safe. A skirmish did break out, and 300 Jews were mistakenly killed. As a consequence, King James II’s son, Alfonso-the-Kind, was sent out to restore order. Afterward, this Crusade was dispersed.

Other “Crusades” were declared, often in quick succession. They were religious wars, even intra-Christian disputes such as the Hussite Wars (sometimes called “Crusades”) that were declared in the years 1420, 1421, 1422, 1427, and 1431. Fortunately, the *Compacts of Basel* helped pacify these revolts among the followers of the

Czech religious reformer, Jan Hus.

It is sad that the bulk of the bloodiest wars fought on the face of the earth were fought in the name of religion. It is good to stand-up for our beliefs, and sometimes there is no other choice but to rise up and literally be a defender of the faith. It is equally good to try to seek peaceful resolution. Yet, beliefs held firmly in the hearts of others are often entrenched. It is "conversion by the sword" that caused so many Christians to take a defensive posture. That is why modern Templary is a fraternal order, yet hasn't forgotten its legacy of Christian Knighthood. Our friendly fellowships, our charitable endeavors, and our mission as Christian Masons are summed-up by the motto: "Be Knightly ....Daily."

I am very pleased that the ancient Knights Templar helped the Franciscans in so many ways. The Franciscans were sort of "gatekeepers" of Jerusalem and the rest of the Holy Land for centuries.

Yet, the Knights Templar were instrumental in safeguarding the land surrounding that "gate" and in escorting weary pilgrimages of faithful Christians and others who wanted to see where Jesus Christ walked, preached, and died and to see the burial tomb or Holy Sepulchre.

The symbols and pictorial images on the now century-old chinaware reminds us constantly of our daily calling to serve the Lord. The images are truly works of art and inspirations of the past, touching our souls, but they are also motivators, admonishing us that our solemn promises and sacred vows still have continuing meaning in today's world.

Sir Knight James Marples is a life member of Mt. Olivet Commandery 12 in Wichita, Kansas, and currently resides in Texas. He can be contacted at [rosehillks@yahoo.com](mailto:rosehillks@yahoo.com) or P. O. Box 1542, Longview, TX 75606.



Photo of the mysterious ruins at the prehistoric site of Chaco Canyon in New Mexico was taken by the editor.

# Reading Masons and Masons Who Do Not Read

By  
Sir Knight Albert G. Mackey

## Editor's Note

This article was originally published in 1924 in a publication called *The Master Mason*. I believe it is still relevant today, perhaps even more so than when it was written. It is reprinted here with permission.

I suppose there are more Masons who are ignorant of all the principles of Freemasonry than there are men of any other class who are chargeable with the like ignorance of their own profession. There is not a watchmaker who does not know something about the elements of horology, nor is there a blacksmith who is altogether unacquainted with the properties of red-hot iron. Ascending to the higher walks of science, we would be much astonished to meet with a lawyer who was ignorant of the elements of jurisprudence, a physician who had never read a treatise on pathology, or a clergyman who knew nothing whatever of theology. Nevertheless, nothing is more common than to encounter Freemasons who are in utter darkness as to everything that relates to Freemasonry. They are ignorant of its history - they know not whether it is a mushroom production of today, or whether it goes back to remote ages for its origin. They have no comprehension of the esoteric meaning of its symbols or its ceremonies and are hardly at home in its modes of recognition, and

yet nothing is more common than to find such socialists in the possession of high degrees and sometimes honored with elevated affairs in the order, present at the meetings of Lodges and Chapters, intermeddling with the proceedings, taking an active part in all discussions, and pertinaciously maintaining heterodox opinions in opposition to the judgment of brethren of far greater knowledge.

Why, it may well be asked, should such things be? Why, in Masonry alone, should there be so much ignorance and so much presumption? If I ask a cobbler to make me a pair of boots, he tells me that he only mends and patches, and that he has not learned the higher branches of his craft, and then he honestly declines the offered job. If I request a watchmaker to construct a mainspring for my chronometer, he answers that he cannot do it, that he has never learned how to make mainsprings, which belongs to a higher branch of the business, but that if I will bring him a spring ready-made, he will insert it in my timepiece, because that he knows how to do. If I go to an artist with an order to paint me a

historical picture, he will tell me that it is beyond his capacity, that he has never studied nor practiced the computation of details, but has confined himself to the painting of portraits. Were he dishonest and presumptuous, he would take my order and instead of a picture give me a daub. It is the Freemason alone who wants this modesty. He is too apt to think that the obligation not only makes him a Mason but a learned Mason at the same time. He too often imagines that the mystical ceremonies which induct him into the order are all that are necessary to make him cognizant of its principles. There are some Christian sects who believe that the water of baptism at once washes away all sin, past and prospective. So there are some Masons who think that the mere act of initiation is at once followed by an influx of all Masonic knowledge. They need no further study or research. All that they require to know has already been received by a sort of intuitive process.

The great body of Masons may be divided into three classes. The first consists of those who made their application for initiation, not from a desire for knowledge but from some accidental motive, not always honorable. Such men have been led to seek reception either because it was likely, in their opinion, to facilitate their business operations, to advance their political prospects, or in some other way to personally benefit them. In the commencement of a war, hundreds flock to the Lodges in the hope of obtaining the "mystic sign," which will be of service in the hour of danger. Their object having been attained, or having failed to attain it, these men become indifferent and, in time, fall into the

rank of the non-affiliates. For such Masons, there is no hope. They are dead trees having no promise of fruit. Let them pass as utterly worthless and incapable of improvement.

There is a second class consisting of men who are the moral and Masonic antipodes of the first. These make their application for admission, being prompted, as the ritual requires, "by a favorable opinion conceived of the Institution and a desire of knowledge." As soon as they are initiated, they see in the ceremonies through which they have passed a philosophical meaning worthy of the trouble of inquiry. They devote themselves to this inquiry. They obtain Masonic books, they read Masonic periodicals, and they converse with well-informed brethren. They make themselves acquainted with the history of the association. They investigate its origin and its ultimate design. They explore the hidden sense of its symbols, and they acquire the interpretation. Such Masons are always useful and honorable members of the order, and very frequently they become its shining lights. Their lamp burns for the enlightenment of others, and to them the Institution is indebted for whatever of an elevated position it has attained. For them, this article is not written.

Between these two classes just described, there is an intermediate one; not as bad as the first, but far below the second, which, unfortunately, comprises the body of the Fraternity.

This third class consists of Masons who joined the society with unobjectionable motives, and with perhaps the best intentions, but they have failed to carry these intentions into effect.

They have made a grievous mistake. They have supposed that initiation was all



that was requisite to make them Masons and that any further study was entirely unnecessary. Hence, they never read a Masonic book. Bring to their notice the productions of the most celebrated Masonic authors, and their remark is that they have no time to read—the claims of business are overwhelming. Show them a Masonic journal of recognized reputation, and ask them to subscribe. Their answer is that they cannot afford it, the times are hard and money is scarce.

Yet, there is no want of Masonic ambition in many of these men, but their ambition is not in the right direction. They have no thirst for knowledge, but they have a very great thirst for office or for degrees. They cannot afford money or time for the purchase or perusal of Masonic books, but they have enough of both to expend on the acquisition of Masonic degrees.

It is astonishing with what avidity some Masons who do not understand the simplest rudiments of their art and who have utterly failed to comprehend the scope and meaning of primary, symbolic Masonry grasp at the empty honors of the high degrees. The Master Mason who knows very little, if anything, of the Apprentice's degree longs to be a Knight Templar. He knows nothing, and never expects to know anything, of the history of Templarism or how and why these old crusaders became incorporated with the Masonic brotherhood. The height of his ambition is to wear the Templar cross upon his breast. If he has entered the Scottish Rite, the Lodge of Perfection will not content him, although it supplies material for months of study. He would fain rise higher in the scale of rank, and if by persevering efforts he can attain

the summit of the Rite and be invested with the thirty-third degree, little cares he for any knowledge of the organization of the Rite or the sublime lessons that it teaches. He has reached the height of his ambition and is permitted to wear the double-headed eagle.

Such Masons are distinguished not by the amount of knowledge that they possess but by the number of the jewels that they wear. They will give fifty dollars for a decoration but not fifty cents for a book.

These men do great injury to Masonry. They have been called its drones, but they are more than that. They are the wasps, the deadly enemy of the industrious bees. They set a bad example to the younger Masons, they discourage the growth of Masonic literature, they drive intellectual men, who would be willing to cultivate Masonic science, into other fields of labor, they depress the energies of our writers, and they debase the character of speculative Masonry as a branch of mental and moral philosophy. When outsiders see men holding high rank and office in the order who are almost as ignorant as themselves of the principles of Freemasonry, and who if asked, would say they looked upon it only as a social institution, these outsiders very naturally conclude that there cannot be anything of great value in a system whose highest positions are held by men who profess to have no knowledge of its higher development.

It must not be supposed that every Mason is expected to be a learned Mason or that every man who is initiated is required to devote himself to the study of Masonic science and literature. Such an expectation would be foolish and unreasonable. All men are not

equally competent to grasp and retain the same amount of knowledge. "Order," says Pope, "order is heaven's first law and some are, and must be, greater than the rest, richer, wiser."

All that I contend for is that when a candidate enters the fold of Masonry, he should feel that there is something in it better than its mere grips and signs, and that he should endeavor with all his ability to attain some knowledge of that better thing. He should not seek advancement to higher degrees until he knows something of the lower, nor grasp at office unless he had previously fulfilled with some reputation for Masonic knowledge, the duties of a private station. I once knew a brother whose greed for office led him to pass through all the grades from warden of his lodge to grand master of the jurisdiction, and who during that whole period had never read a Masonic book nor attempted to comprehend the meaning of a single symbol. For the year of his mastership, he always found it convenient to have an excuse for absence from the lodge on the nights when degrees were to be conferred. Yet, by his personal and social influences, he had succeeded in elevating himself in rank above all those who were above him in Masonic knowledge. They were really far above him, for they all knew something, and he knew nothing. Had he remained in the background, none could have complained, but being where he was, and seeking for himself the position, he had no right to be ignorant. It was his presumption that constituted his offense.

A more striking example is the following: A few years ago while editing a Masonic periodical; I received a letter from the grand lecturer of a certain

Grand Lodge who had been a subscriber, but who desired to discontinue his subscription. In assigning his reason, he said (a copy of the letter is now before me), "although the work contains much valuable information, I shall have no time to read, as I shall devote the whole of the present year to teaching." I cannot but imagine what a teacher such a man must have been, and what pupils he must have instructed.

This article is longer than I intended it to be, but I feel the importance of the subject. There are in the United States more than four hundred thousand affiliated Masons. How many of these are readers? One-half or even one-tenth? If only one-fourth of the men who are in the order would read a little about it and not depend for all they know of it on their visits to their Lodges, they would entertain more elevated notions of its character. Through their sympathy, scholars would be encouraged to discuss its principles and to give to the public the results of their thoughts, and good Masonic magazines would enjoy a prosperous existence.

Now, because there are so few Masons that read, Masonic books hardly do more than pay the publishers the expense of printing, while the authors get nothing, and Masonic journals are being year after year carried off into the literary Academia, where the corpses of defunct periodicals are deposited, and worst of all, Masonry endures depressing blows.

The Mason, who reads, however little, and if it is only the pages of the monthly magazine to which he subscribes, will entertain higher views of the institution and enjoy new delights in the possession of these views. The Masons who do not read will know nothing of the

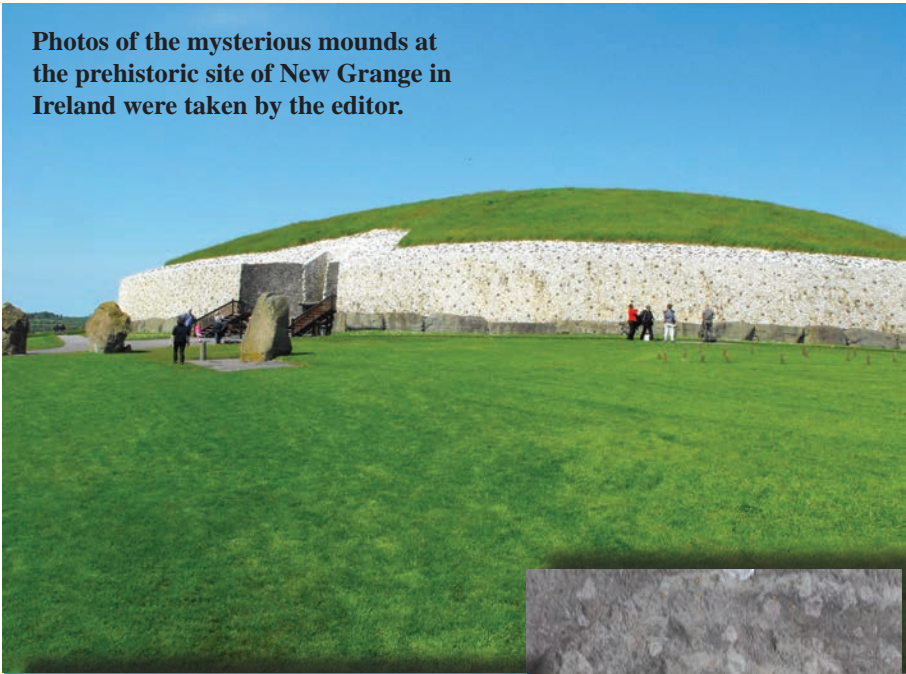
interior beauties of speculative Masonry but will be content to suppose it to be something like Odd Fellowship, or the Order of the Knights of Pythias — only, perhaps, a little older. Such a Mason must be an indifferent one. He has laid no foundation for zeal.

If this indifference, instead of being checked, becomes more widely spread, the result is too apparent. Freemasonry must step down from the elevated po-

sition which she has been struggling, through the efforts of her scholars, to maintain, and our Lodges, instead of becoming resorts for speculative and philosophical thought, will deteriorate into social clubs or mere benefit societies. With so many rivals in that field, her struggle for a prosperous life will be a hard one.

The ultimate success of Masonry depends on the intelligence of her disciples.

**Photos of the mysterious mounds at the prehistoric site of New Grange in Ireland were taken by the editor.**





The Star of Bethlehem

# “In the Footsteps of Jesus”

a Pilgrim’s Journey  
for Sir Knights, Ladies,  
Friends, and Guests

**November 6 – 16, 2017**

- This pilgrim’s journey is sponsored by the Knights Templar Holy Land Pilgrimage Committee of the Grand Encampment.
- The itinerary will be similar to the annual pilgrimage for ministers (somewhat less physically challenging).



Church of the Holy Sepulcher

## Estimated Cost\*:

**\$3700 per person**

*Based on double occupancy*

*30 minimum participants*

*50 maximum participants*

**\$500 deposit to reserve your place**

*Based on receipt of deposit*

**\$1500 - payment due**

**Spring 2017**

**Balance payment due\***

**by August 1, 2017**

*\*Final cost will be determined by  
number of participants, airline and  
airport charges.*

Make checks payable to:

**Holy Land Pilgrimage, Inc.**

Mail to:

Sir Knight Emmett Mills, Jr.

1713 Bentrillo Ct

The Villages, FL 32162

## Cost includes:

Round trip air - NYC-TLV-NYC

Airline fuel surcharges

Airport taxes

9 Hotel nights

8 Breakfasts, 7 lunches, 9 dinners

Arrival & Departure transfers

Air-conditioned motor coach

All pilgrimage entrance fees

Ezra Eini, Tour guide (*the best!*)

Knights Templar travel hosts

Tips to guide, driver, hotel staff

Travel Insurance with TripMate

For more information, contact:

Rev. & Sir Knight Duane Kemerley

DKemerley@gmail.com

567.376.9741 Mobile & Text

Or see our information attached to the

Pilgrimage site, see Activities -

[www.knightstemplar.org](http://www.knightstemplar.org)





# Beauceant News



(Mrs. Joseph L.) Barbara Bongiovi, supreme worthy president, was pleased to honor twenty-five year members (Mrs. James) Jeanne Karnegis; (Mrs. Richard) Janet Moore; Supreme Worthy President Mrs. Bongiovi; (Mrs. Charles) Anita Sohm, worthy president; and (Mrs. Don) Elaine Kemper at her official visit to Omaha 91. Two other twenty-five year recipients, (Mrs. Gale) Carolyn Cook and (Mrs. James) Evelyn Peck, were unable to attend.



Mrs. Joseph Bongiovi, supreme worthy president, was pleased to visit Indianapolis Assembly 90, Indianapolis, Indiana, on occasion of the initiation of Mrs. William Short.

Left to right, (Mrs. Randy) Mary Beth Spaulding, worthy president, Indianapolis 90, Indianapolis, Indiana; (Mrs. William) Sharon Short, new member; and (Mrs. Joseph) Barbara Bongiovi, supreme worthy president.





# Knights



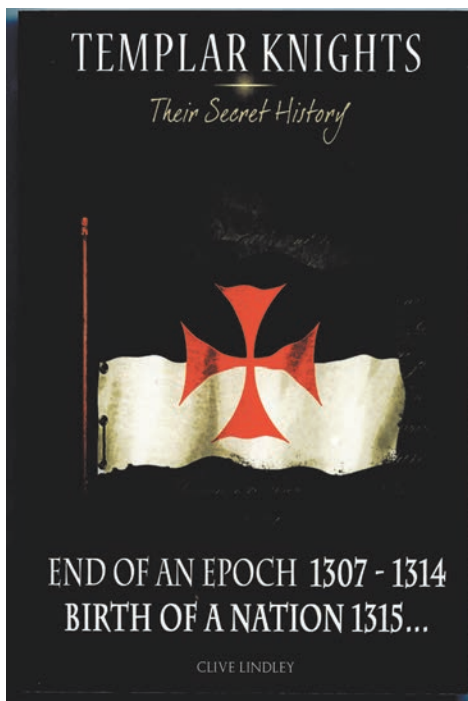
## at the Bookshelf

By  
Sir Knight George L. Marshall, Jr., PGC

*Templar Knights: Their Secret History. End of an Epoch 1307-1314, Birth of a Nation 1315...*, Clive Lindley, 2015, Leisure & Commercial Investments Ltd., ISBN 978-0-957294-42-4, 359 pages.

This book is actually two volumes combined into one book, Volume I being “End of an Epoch,” and Volume II being “Birth of a Nation.” Both volumes are historical novels, woven around the events of the last years and beyond of the Templars and their supposed role in two major battles which resulted in the independence of Scotland and Switzerland.

Volume I: “End of an Epoch,” includes the role played by some surviving Templars in the great Battle of Bannockburn, 23-24 June 1314, where as refugees from the Papal Inquisition and King Philip IV of France, they fight for the Scottish King, Robert the Bruce, against an immense English invasion. The outcome of this famous battle was to establish Scottish independence from England. (Unfortunately, it can neither be confirmed nor denied that there were Templar knights at the Battle of Bannockburn fighting on the Scottish side—GLM) The story tells of the Templar plans to find a permanent safe refuge; also of the deaths of the Pope Clement V (In the book, apparently from poisoned figs, although the actual cause is not known—GLM) and then the French King. (The book has the King being assassinated on a hunt by the father of a Templar killed during Philip’s persecution, an unproven claim—GLM) The main character around





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whom Volume I is crafted is a Templar named Sir Paul of Chatillon who interacts with an impressive cast of characters.

Volume II: "Birth of a Nation" has the Templars, now styling themselves "the Fraternity," sending the redoubtable Sir Paul with a Templar military expedition to aid the Swiss Foresters in their struggle for independence from Austria. This terminates in the crucial Battle of Morgarten, 15 November 1315, one year after Bannockburn. The Swiss victory consolidated the League of the Three Forest Cantons, which formed the core of modern Switzerland. (Again, as with Bannockburn, there is no historical evidence of Templar involvement in this Battle—GLM)

The book also describes the putative connection between the Templars and the leaders of the original craft guild of master operative stonemasons, the architects that built the great Gothic Cathedrals, and how this association over the centuries transmuted into the Masonic movement.

One major drawback to the book is the lack of a bibliography or references list.

(The book is rather similar in theme and subject matter to the historical novel by Grigor Fedan, *The Templars, Two Kings and a Pope* reviewed by Sir Knight John Palmer in the July 2009 issue of the *Knight Templar* magazine.)

There are some parts of Lindley's book that are historically accurate and some that are questionable, controversial, or fanciful from a historical viewpoint, but the author nonetheless creates a sufficiently interesting and entertaining work to make it worth the read.

Knight Templar  
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Bellaire, TX 77401-2402

“Foxes have holes , and  
birds of the air have nests,  
but the Son of Man has  
nowhere to lay His head.”  
Luke 9:58

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