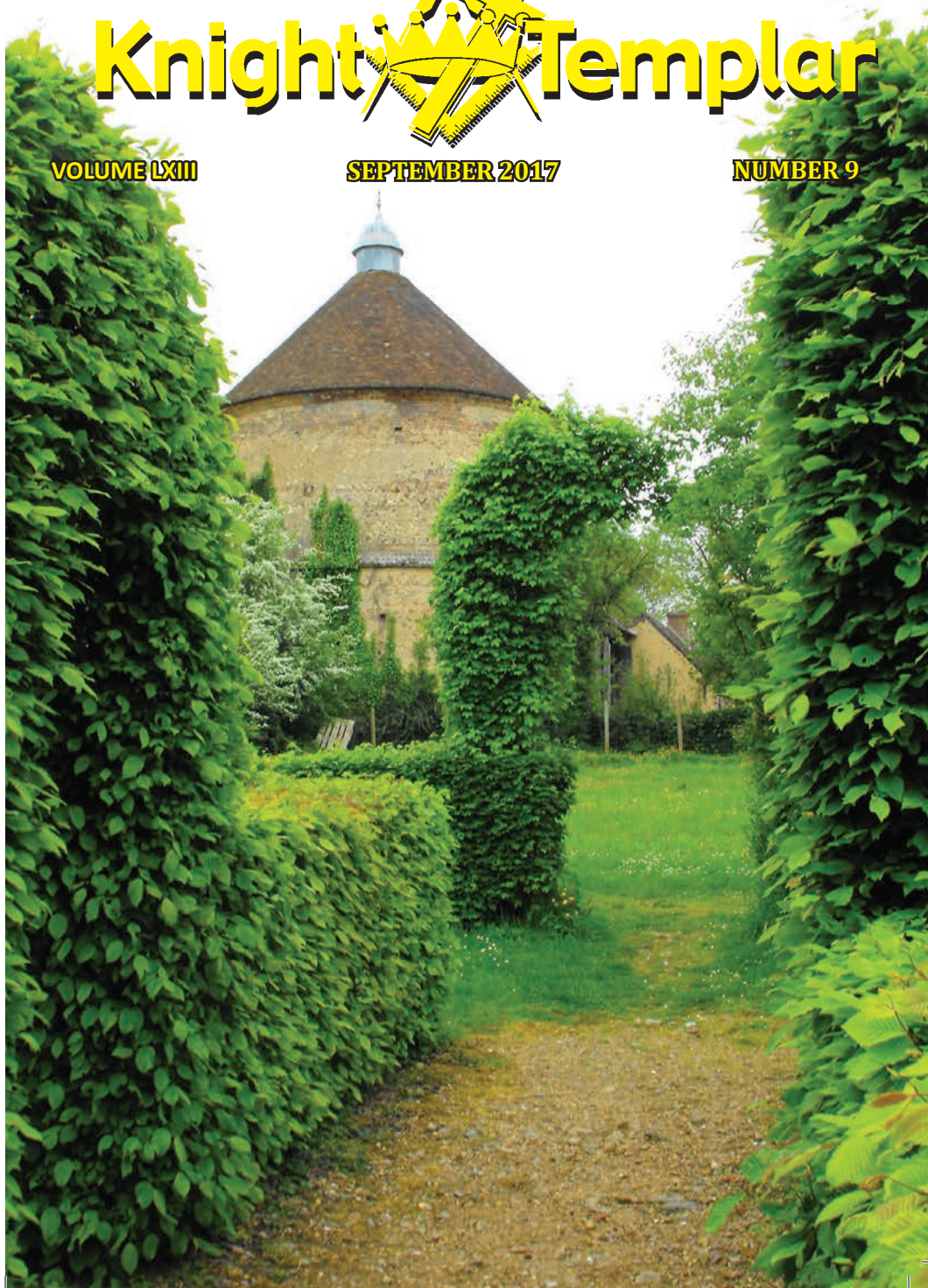


Knight Templar

VOLUME LXIII

SEPTEMBER 2017

NUMBER 9



York & Scottish Rite Superstore

Visit Our Website & Online Store: fratline.net

While at our website, sign-up for our FREE Leadership e-letter.



Sir Knight Chapeau
Velvet Body w/Ostrich Plume
Only \$289 + S&H



Malta Jewel
Only \$89.95/dz.



Red Cross
Only \$99.95/dz.



P.E.C. Jewel
Only \$59.95/ea.

fratline™

EMBLEMATICS

by M. Warren & Co.

1-877-459-1440, ext. 0

P.O. Box 9258

Louisville, KY 40209



Scottish Rite
14th Degree Ring
Stainless Steel
Only \$49.95



Scottish Rite
33rd Degree Ring
Stainless Steel
Only \$89.95



Reconditioned Jackets with Templar buttons

Only \$169.95

- Flaps on Pockets are **\$19.95** extra if needed.
- Sword Slits are **\$14.95** extra if needed.
- Limited sizes available.
- Add **\$25.00** for sizes 48+

Men's High Gloss Dress Shoes (slightly blemished)

Only \$64.95



We now have
Purple, Red & Blue
Blazers **Only \$99.95**
Add **\$25.00** for sizes 48+

www.lighthouseuniform.com

1-206-282-5600

Knight Templar

VOLUME LXIII SEPTEMBER 2017 NUMBER 9
Published monthly as an official publication of the
Grand Encampment of Knights Templar
of the United States of America.

Duane L. Vaught
Grand Master

Contents

Grand Master's Message

Grand Master Duane L. Vaught 4

The First European Crusading King

Sir Knight George L. Marshall, Jr. 7

Three Minerals for the Survival of a Masonic Meal

Sir Knight P. D. Newman 12

A Penny Saved is a Penny Earned

Sir Knight Gerald Edgar 14

A Masters Wages and Masonic Education

Sir Knight L. DeWayne Nichols 16

The Interment of Buffalo Bill

Sir Knight Benjamin Williams 21

It All Starts With Attitude

Sir Knight Tom Hendrickson 27

Masonry and the York Rite

Sir Knight Jack Levitt 29

Chamber of Reflection

Sir Knight Ronald Sandritter 31

Features

Prelate's Chapel 6

The Knights Templar Eye Foundation 13, 20, 26

Grand Commandery Supplement 18

In Memoriam 30

Beauceant News 33

Knights at the Bookshelf 34

David J. Kussman
Grand Captain General and Publisher
1781 N. Pheasant Street
Anaheim, CA 92806-1007

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

Lawrence E. Tucker
Grand Recorder

Grand Encampment Office
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402
Phone: (713) 349-8700
Fax: (713) 349-8710
E-mail: larry@gektusa.org

Magazine materials and correspon-
dence to the editor should be sent in elec-
tronic form to the managing editor whose
contact information is shown below.

Materials and correspondence concern-
ing the Grand Commandery state supple-
ments should be sent to the respective
supplement editor.

John L. Palmer
Managing Editor

Post Office Box 566
Nolensville, TN 37135-0566
Phone: (615) 283-8477
Fax: (615) 283-8476
E-mail: ktmagazine@comcast.net


**Cover photo of the Templar com-
pound of Commanderie D'Arville,
France, was taken by the editor.**

Grand Encampment web site: <http://www.knightstemplar.org>

Online magazine archives and index: <http://www.knightstemplar.org/KnightTemplar/pdfarchive.html>
knight templar

Grand Master's Message

Tear Down this Wall

 On June 12, 1987, (which is before some of our members were born) President Ronald Reagan made a speech in which he referred to the Berlin Wall and called upon Soviet leader Gorbachev to "Tear down this wall." Two years later, the wall came down, and the world became a better place.

We all build so many walls around us and the things we care about. In Freemasonry we also build walls. Unfortunately, as industrious and enthusiastic Masons, we don't always build the best kind of walls. Our grand bodies and we ourselves build walls limiting the activities that are allowed. We build walls to keep new ideas out. Like the walled cities of medieval Europe, a society, be it a city or a Commandery, eventually outgrows the walls. It can stay confined and strangle itself or grow beyond its artificial limits.

A good leader, whether holding official title or not, takes well considered steps outside his walls. He doesn't hide from the outside public, shy from trying a new activity, or fear to tell a Brother Mason about the York Rite.

Sometimes it takes courage to step outside the safety of our walls. The most important decision each of us ever made in Freemasonry was to start. That is, to ask to join, to show up for a ceremony we knew essentially nothing about, to show the courage to try something unfamiliar. That is the kind of courage that makes a Commandery a success too.



 *Dwaine Lee Vaughn*



Prelate's Chapel

by

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

The early Christian community knew itself to be a tiny boat adrift on the great sea of pagan humanity that comprised the Roman Empire; a darkness of ignorance and oppression and corruption that seemed to have descended upon the whole world. Very often, Christian teachers and evangelists must have grown discouraged and frustrated at the task that was before them.



They were like the disciples who had returned to their work as fishermen following Christ's resurrection and fished all night on the Sea of Galilee, catching nothing. A man on the shore called to them, "Young men, have you caught anything?" "Not a thing," they answered. As the sun was now rising, the man on the shore directed them where to cast their nets. Not having caught anything all night, why not try once more? Their nets became so full they couldn't haul them onboard but had to drag them ashore. The disciples met again the reality of the resurrected Jesus.

At first, He was only a lone figure on the shore, but when they experienced the direction he had given them, they knew that it must be their Lord and Master. Following His direction, they were rewarded beyond their wildest expectation.

When we become discouraged, disillusioned, and overwhelmed by the seeming immensity of our task of witnessing of the Captain of our Salvation in a world of darkness, it is then that we need to see the rising sun of a resurrection morn to behold our risen Lord, guiding and directing us. With this reassuring presence of our Lord, we are refreshed and reinvigorated and given strength for the tasks that lie before us.

The First European Crusading King

By

Sir Knight George L. Marshall, Jr., PGC

If you were asked the question, “Who was the first European king to lead a Crusade to Outremer?” how would you reply? If you have a reasonably good knowledge of the Crusading era, your response would likely be Richard I (Lion heart) of England or Phillip Augustus of France or Frederick Barbarossa of Germany, but you would be wrong in all these choices. You might also think of Godfrey of Bouillon, a Frankish knight who, after the successful siege of Jerusalem in 1099, became the first ruler of the Kingdom of Jerusalem. He refused the title of king however, as he believed that the true king of Jerusalem was Christ, preferring instead the title of “advocate” (i.e., protector or defender) of the Holy Sepulcher. Moreover, Godfrey did not lead a Crusade from Europe to Outremer.

So, what is the answer? It may surprise you to learn that the first European king to lead a Crusade was a Norwegian king named Sigurd Magnusson, born about 1090. The 11th and early 12th centuries were significant for the Kingdom of Norway since the Norwegians had only recently, within the last two hundred years, abandoned the old pantheon of Norse gods in favor of Christianity and fashioned themselves into a single nation.

Sigurd I was the personification of the Nordic warrior. Starting his military career from childhood with his father, Magnus, he lived a life of fighting and adventuring, while never losing a single battle. His conquests in Spain and the Outremer (Holy Land) did much to advance the cause of Christendom in retaking former lands and cities and earned him the respect of all

Christian monarchs as well as the nicknames “Jorsalfare,” in recognition of the fact that he had travelled to Jerusalem,⁸ and “the Crusader.”⁵

Sigurd Magnusson was born as the son of King Magnus III (“Barefoot”). He had two brothers Øystein and Olaf, and all three were illegitimate, being born of Magnus’ concubines. However, they had all been subsequently legitimized by their father, and all shared an equal right to the throne.

At a young age, in 1098, Sigurd experienced his first taste of war when Magnus took him on a successful campaign to claim the Orkney Islands and the Isle of Mann for Norway. However, during a campaign in 1103, to expand his lands in Ireland, King Magnus was ambushed and killed. Sigurd, then about fourteen years of age, sailed back to Norway where he and his brothers were declared joint kings and co-rulers of the Kingdom of Norway.⁵

However, the gains of Magnus looked to be in peril as the Hebrides and the Isle of Mann (of which Sigurd was king) declared their independence from Norwegian rule. Fortunately, the rest of the islands and territories of Norway continued as part of the Kingdom and provided the three young rulers with enough wealth and manpower to permit Norway to continue to rival the other powers of Europe.⁵

Sigurd went on to receive acclaim throughout Europe as a great crusader. In 1099 the First Crusade succeeded in reconquering the Holy City of Jerusalem for Christendom and created the Kingdom of Jerusalem. However, this new kingdom,

far away on the Mediterranean, was weak, since many of the crusaders subsequently returned to Europe. Thus, Jerusalem was left with scarcely 300 knights and a small tract of land amid numerous hostile Muslim states.

Sigurd and his brothers decided to go on Crusade to help the fledgling kingdom; however, due to pressing needs within the Norwegian state, only one of them could go. Initially, there was a debate as to whether Sigurd or Øystein should lead the Crusade. It was decided that Sigurd should go since, of the three brothers, he was the one with the most experience in war and travel (although not that much experience!). Sigurd was a dedicated Christian, and the promise of full absolution had probably had a significant impact on him. The promise of absolution demanded that one would have to go to the holy land, bathe in the Jordan River, pray in the church of Christ, and fight the infidels. This was the Christian warrior's unique opportunity to both make a name through war and attain full absolution for all former and current sins.¹³ In 1107, the Norwegian Crusade was declared, and Sigurd became the first Christian King to embark on this holy undertaking—and he was not yet twenty years old.

In the autumn of 1107, Sigurd began



his momentous voyage, comprised of sixty ships and perhaps around 5,000 men. This journey would last nearly

seven years, during which Sigurd and his men would fight both Christians and Muslims and earn Sigurd a fearsome reputation for his harshness and the remarkable fact that he did not lose a single battle during his Crusade.¹

The first port of call was England, where Sigurd stayed for the winter at the court of King Henry I (the son of William



the Conqueror). In the spring of 1108, Sigurd and his followers set sail from England and headed south toward Spain.¹

Spain was then another common destination for crusaders, because the Christian kingdoms of the north were seeking to expel the Muslims from European soil and end hundreds of years of Muslim rule. Sigurd landed in the Kingdom of Galicia near the town of Santiago de Compostela, a famous city for pilgrimage. There he spent the winter of 1108. In early 1109, Sigurd sailed down the Spanish coast, defeating some Viking pirates along the way (from which he gained eight additional ships), eventually landing in the Muslim controlled territory of Al-Andalus. Sigurd then assisted the Kingdom of Galicia in taking the cities of Sintra and Lisbon (in modern day Portugal) from the Muslims. These two victories provided Sigurd and his men with a generous supply of food

and treasure from the plundering of the two cities.

Following these events in Spain, and much enriched by loot, Sigurd sailed through the straits of Gibraltar after another victorious battle against pirates and arrived at the Balearic Islands. The Balearics were at the time perceived by Christians to be nothing more than a Saracen pirate haven and slaving center. The Norwegian raids are also the first recorded Christian attacks on the Islamic Balearic Islands. The course of the fighting is the most detailed of the entire crusade through written sources.⁷ Landing in Sicily in 1109, he once again stopped for the winter at the court of Count Roger II who was only twelve or thirteen years old at the time.

In the summer of 1110, Sigurd and his crusaders finally reached the Holy Land. Landing at the port of Acre, Sigurd and his army were warmly welcomed by Baldwin I, then king of Jerusalem. Sigurd spent the ensuing months visiting the holy sites in the kingdom and was baptized in the River Jordan in Baldwin's presence. As one skald says,

"To Jerusalem he came,
He who loves war's
noble game,



(The skald no greater
monarch finds
Beneath the heaven's
wide hall of winds)
All sin and evil from
him flings
In Jordan's wave: for all
his sins
(Which all must praise)
he pardon wins."³

After their return from the River Jordan, Baldwin pleaded with Sigurd to help him and Ordelafo Faliero, Doge of Venice, in the capture of the coastal city of Sidon, which had been re-fortified by the Saracens in 1098. Sigurd agreed, and



the joint military effort managed to take the heavily fortified city on December 5, 1110, after just a few months of siege. For his assistance in taking the city, Sigurd was given a piece of the true cross to take back to Norway to continue to promote the Christian faith there and to bring the relic to the burial site of St. Olaf, patron saint of Norway.

His labors in the Holy Land complet-

ed, Sigurd began his trip homeward. The Norwegians sailed to Constantinople, stopping briefly in Cyprus on the way. On arriving in the Byzantine capital, the sails of Sigurd's ships were so close that they seemed to form only one enormous sail. All the people of Constantinople came out to see Sigurd sailing into the city, and he and his countrymen were personally welcomed by the Emperor Alexius I. While in Constantinople, Sigurd decided to take the shortest route back home to Norway, namely, by an overland journey. Thus, he gave all his ships and many treasures to the Emperor in return for strong horses. Some of the Norwegian crusaders, impressed by the power and grandeur of the Byzantines, decided to remain in Constantinople. These men became part of the Varangian Guard, bodyguards to the Emperor, recruited from Northern European peoples and renowned for their skill as warriors.

Sigurd's return journey took almost three years, during which he was welcomed by the courts of the various places

had proven himself quite efficient at ruling in his brother's absence.

Sigurd did not live a long life and died at the age of about forty in 1130. The sagas state that Sigurd suffered from a "periodic wildness" during the latter part of his life, which could have been a sort of mental illness, possibly bipolar disorder. His brother, Olaf, died in 1115, Øystein in 1122 or 1123, and Sigurd in 1130. Thus, his death sparked a succession crisis, as he had only managed to produce daughters and had no legitimate sons. This succession crisis lasted for 110 years as various illegitimate sons and pretenders claimed the Norwegian throne.²

Sigurd was buried in St. Hallvard's Cathedral in Oslo (opposite). In the 17th century, this edifice had fallen into such a state of decay that a student took Sigurd's skull for safe-keeping. The student kept detailed notes and cataloged everything. In 1739 the skull and other relics were given to the Royal Danish Chamber of Arts. In 1867, the skull was transferred to the old-time collection in Christiania

(former name of Oslo) and then to the Anatomical Institute of Oslo. In 1957, by order of King Olav V, the skull was interred in the wall of the Royal Mausoleum at Akershus Fortress in Oslo. However, DNA tests conducted in 2013 concluded that it wasn't Sigurd's skull after all!¹³



he visited, including the Emperor Lothar of the Holy Roman Empire. He later arrived in Denmark where he was greeted by King Niels, who eventually gave him a ship so that he could sail home to Norway. On his return to Norway in 1113, Sigurd was greeted by his brother, Øystein, who

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.



Sources/References

1. https://en.wikipedia.org/wiki/Norwegian_Crusade
2. https://en.wikipedia.org/wiki/Sigurd_the_Crusader
3. <http://omac1.org/Heimskringla/crusaders.html>
4. Route of Sigurd: Map by By Gabagool - Own work, CC BY 3.0, <https://commons.wikimedia.org/w/index.php?curid=6821233>
5. <https://thedailybeagle.net/2013/06/08/sigurd-the-norwegian-crusader-king/>
6. Sigurd and Baldwin riding to the river Jordan Gerhard Munthe: Illustration for Magnussønnens saga. Snorre 1899-edition
7. http://index.scandinavianstudy.org/article/2727/Norwegian_Crusaders_and_the_Balearic_Islands
8. <http://sciencenordic.com/who-were-first-norwegian-crusaders>
9. Cathedral ruins photo by Helge Høifødt - Own work, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=2416135>
10. Akershus Castle and Fortress photo from https://www.tripadvisor.com/Location-PhotoDirectLink-g190479-d206477-i137374096-Akershus_Castle_and_Fortress_Akershus_Slott_og_Festning-Oslo_Eastern_Norw.html
11. Riley-Smith, Jonathan (1986). *The First Crusade and the Idea of Crusading*, (University of Pennsylvania Press). ISBN 0812213637
12. Gary B. Doxey (1996), "Norwegian Crusaders and the Balearic Islands", *Scandinavian Studies*, 10–1.
13. <http://mimirsbrunn.org/news/item/89-sigurd-the-crusader-jorsalfar.html>

Three Minerals for the Survival of a Masonic Meal

By
Sir Knight P. D. Newman

The Masonic Fraternity is not known for its meals. Yet, seldom is there a meeting where a meal is not prepared and served. Indeed, for many Lodges, the jovial toasts of the festive board or table Lodge are just as important as the Lodge meetings themselves. However, while the wine is fine, the food oftentimes falls somewhere behind, and unfortunately, for all of the mysteries that Freemasonry does address, delicious recipes simply do not seem to be among them.

Rest assured, dear Brethren. In all of their wisdom and consideration, our ritual progenitors had foresight enough to know without a doubt that bad food would always be a problem within Masonry. Even if we were able to right all of the wrongs and injustices in this world, they knew that someone, somewhere, would still have to suffer through yesterday's tuna fish sandwiches and leftover cookies from the ladies' OES potluck. It is for this reason that the authors of our ritual have seen fit to include a failsafe set of remedies that can combat even the most indigestible of meals. We speak here of course of the miraculous minerals referenced in the Entered Apprentice degree: chalk, charcoal, and clay; veritable minerals for the sur-

vival of a Masonic meal. Truly, a number of survival guides actually recommend precisely those three minerals to treat a whole array of digestive discomforts. For example, according to page 5-37 of the *United States Department of Defense's 1985 United States Navy Aircrew Survival Equipmentman 1 & C guide*, one suffering from "intestinal illnesses" should "eat clay, chalk, or charcoal." We Masons have known this for centuries.

Chemically, chalk is calcium carbonate. Calcium carbonate is the active ingredient in digestive aids such as TUMS. Early stonemasons used this mineral to combat the severe heartburn and indigestion that often followed a Lodge meal. It comes in especially handy on chili dog night.

Similarly, charcoal helps fight against



severe nausea, as well as against the inevitable gaseous disruption. It won't stop it completely, mind you. Charcoal only has the power to placate the poots until the Lodge meeting has passed. After that, it's between you and your wife, at which point only the Great Architect of the Universe can help you.

Finally, in their unquestionable wisdom, our ritual progenitors thought to include in our digestive arsenal the mineral clay, source of kaolinite. The active constituent of medicines such as Kaopectate, kaolinite is a powerful anti-diarrheal. The operative stonemasons employed clay to immobilize even the most persistent of diarrheas. We as

speculative Masons can use it for the same purposes.

So, the next time you're faced with Brother Lewis' lamentable leftovers or Brother Derrick's dish of despair, recoil not in fear. Just calmly and surely reach for those three digestive minerals with which you were provided upon your initiation, and know that whatever plated poison may be passed your way, you'll be able to take it. You're a Mason.

Sir Knight P. D. Newman is a member of New Albany Commandery 29 of New Albany, Mississippi. He can be contacted at: pdnewman@tupelomason.org.

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Bruce L. Downs.....	AK	Daniel G. Hood.....	CA
Marty M. Milford.....	CA	Belford C. Blaine.....	GA
Gregory L. Andersen.....	IA	Daniel J. Pierce.....	MA/RI
Edward C. Wright.....	MA/RI	David McManus, Jr.....	MD
Chad E. Wagoner.....	MO	Jeffrey A. Bolstad	MT
Richard S. Transue	NY	Robert B. Cook	TX
Jason L. Taliaferro	VA		

Grand Commander's Club

Robert H. Eisenhardt	FL	Robert W. Hamilton, Jr.	IA
Michael C. Anderson	IN	Scott G. Lapp	MD
Joel E. Olson	MI	David N. Appleby.....	MO
James M. Gautsch	PA	Michael R. Keller	PA
Robert B. Cook.....	TX	James W. Schnyder.....	TX
Salvador A. Dizon.....	VA	Peter R. Spring.....	VA

“A Penny Saved is a Penny Earned.”

Poor Richard's Almanac - Brother Ben Franklin

Adapted from the electronic newsletter of the Grand Lodge of Minnesota, 2011,
by Sir Knight Gerald Edgar.

As one waits, sometimes impatiently, at a check-out line, you tend to notice the more mundane features of the area. Recently I pondered the significance of the ubiquitous “change collectors” customers use to put their extra pennies in. Unlike some innovations in our society, I doubt anyone can pinpoint where or when this relatively recent phenomena occurred. I am equally certain that each of us have availed ourselves of this little “bank” and have either deposited a penny or two or withdrawn the same to make exact change for the cashier. Regardless of how or where this custom began, it’s a good one. The store owner gives up a few square inches of counter space and in return potentially quickens the check-out process. Best of all, those who deposit or withdraw pennies either smile or display a sense of resolution. You or I can easily join in this process as we discard excess pennies or grab one when we are “short.” “Fine,” you say, “nothing to argue about here, but is this why I’m reading *Knight Templar* today?”

What if we imagined that the little container, sometimes a torn paper cup, other times a specially made, embossed container, was our Commandery? Whether well worn or sparkling new, our meeting place can be that little container. Some of us come to a stated meeting seeking “light,” advice, a consoling arm, or to share a loss. We need to withdraw a penny or two. Others of us are anxious to dispense good

cheer, answer queries, give wise counsel, or perhaps even to share constructive criticism. The over-riding principle however is that our Commandery has to be such a container if the mutual “give and take” can be fully achieved.

Does your Commandery serve that function of providing a “bank” that is always full of change? “Change” in the sense that we make a depressed Sir Knight whole, share the joys of others, and answer concerns of yet more Sir Knights? What of that occasional nickel or dime we see in such containers? When the commander or a committee chair is desperate for a volunteer to handle an unpopular chore, do we provide that nickel or dime by raising our hand? Conversely, when our personal life has taken a serious downturn, such as the loss of a loved one, unemployment, or poor health, can we expect to find a nickel or dime in our Commandery? Can we assume that our fellow Sir Knights will stretch their cable tows and give us the support we need just as we hopefully have done for them in the past?

Consider your next stated meeting and the enjoyable times just before the opening and closing as we share a meal or just converse. How many pennies do you see or hear proffered? How many are handed out with no sense of obligation of the return of same? Are there some “nickels and dimes” representing extraordinary needs or charity, or is your Commandery merely going through the motions of being an al-

legedly working Commandery where members' successes and failures are not even shared, much less addressed?

Can we resolve, this minute, to make our respective Commanderies very active "change" collectors and dispensers? Would we not then be better Sir Knights? So what is real Templary? Perhaps this can be another definition: "Templary is

a change collector." As we make "change" of the pecuniary kind, we also make "change" of the life-shaping kind! So mote it be!

Sir Knight Gerald Edgar is a member of Antioch Commandery 43 in Mason City, Iowa. He can be contacted at GVLC6@hotmail.com.



A MASTERS WAGES AND MASONIC EDUCATION

By

Sir Knight L. DeWayne Nichols

I am what you would call a young Mason at thirty-three years old. I was initiated, passed, and raised in 2012. Shortly thereafter, I joined the York Rite and received all the degrees and orders in a one day festival. I was then invited to the Knight Masons and the Societas Rosicruciana In Civitatibus Foederatis. I served as Junior Warden in an Alabama Lodge and Senior Warden in a Maryland Lodge. It has been a busy five years.

I do not tell you this to toot my own horn but to show you that young men are interested in our gentle craft, and yes, we will get active and involved. I also admit that I have been disappointed in the majority of my Masonic experience thus far. This article is not meant to place the blame on any group, because truthfully, we are each responsible for our own Masonic journey.

What I want to point out is something most of us have heard and that has mostly been ignored. The topic has been ignored by Lodges and Grand Lodges alike. Well, maybe not ignored but only thought of in passing. It is the elephant in the room: Masonic education.

Not only are we at a loss for where to get it, but we can't even nail down what it is. I will say that for my purposes, education is not ritual. Education is looking into what our ritual teaches us. Education is the soul of Freemasonry.

When it comes to education, I am sure that many in my age range looked the same place I did, Google. Today where else would you go? The *Encyclopedia Britannica* stopped selling print

editions in 2010. I found Masonic discussion boards, free librarys, Grand Lodge publications, and on and on. Did I find education? Yes I did, and it was darn difficult. Where were the learned men I had thought I'd find? Where was the organization that I hoped would helped me on my path?

I found reading lists of books, Masonic publishers, brochures, and pamphlets. I read books written by a dummy and an idiot, but what were the Grand Lodges of the world doing to help? I found the answer a few short weeks ago, and I'm an idiot myself for not looking sooner.

I finally ordered a few things from the Masonic Service Association of North America! I think we at times forget that our Grand Lodges in the United States are actually small. We have this great organization which was set up to do things for us, nationwide, which individual Grand Lodges did not have the manpower for, besides, why should both Utah and Mississippi work on the exact same problem with limited resources.

Not only did I get quality Masonic education for myself, but I got more! Did you know that they offer a basic system of Masonic education for only \$4.00! Put together a committee, and it jumps to a colossal twenty bucks! Lodges, if you are interested, it is called *Tried and Proven A Lodge System of Masonic Instruction*.

I am going to focus on three items I have read cover to cover as of the writing of this article.

The *Pocket Masonic Dictionary* has thirty-two pages. On page five, it starts

with common abbreviations, on pages 6-28 you get short definitions of Masonic terms, and on pages 29-32 you get pronunciations of words. You get everything from A.A.O.N.M.S to Zeredatha for \$4.00.

Allied Masonic Groups and Rites has thirty-five pages. This book gives a brief outline of various Masonic organizations throughout the United States. Some are extinct such as the National Federated Craft, and some extant such as the Grand College of Rites of the United States of America. Again this only costs \$4.00.

Further Light — Helpful Information for New Master Masons by Jim Tresner has fifty pages. This little jewel needs to be purchased for every Master Mason in the United States! I think it should be required reading before you can say officer's chair. It covers history, esoterics, the initiatic experience, structure, symbolism, and dozens of other topics in only fifty pages! Be prepared for the sticker shock here of \$6.00.

So yes, for \$14.00 you can give your new Master Masons a gateway to Masonic education. Will he become a Masonic scholar after this? No, but he will begin the process. He will not be ignorant of his craft.

Lodges, for \$20.00 you can provide an "on ramp" for education, but don't stop there; the items I've mentioned in this article are only a few in the dozens of resources offered!

It is my opinion that the burden of knight templar

education is a dual responsibility. At the beginning of the Masonic journey, the Lodge should be prepared to guide the young Mason. However, especially once we become Master Masons, we are responsible for our own education. A guide is still appreciated, but ultimately my Masonic path is mine to walk.

I want young Masons and Lodges both to pay attention here. Before you complain about Masonic education for today, don't rely on Google, but instead go visit the Masonic Service Association's website. As it turns out, our brothers of the past not only ensured that today we would have education easily accessible but also incredibly affordable, and yes, if you must, use Google to get there!

Sir Knight L. DeWayne Nichols is a member of Cyrene Commandery 10 in Birmingham, Alabama. He can be contacted at luthernichols@live.com.

MAYO'S

* Knights Templar Uniform - \$130



Red and Purple Blazers
Starting at \$80
Tuxedos - \$130
Drill Shoes - \$50
Ties - \$15

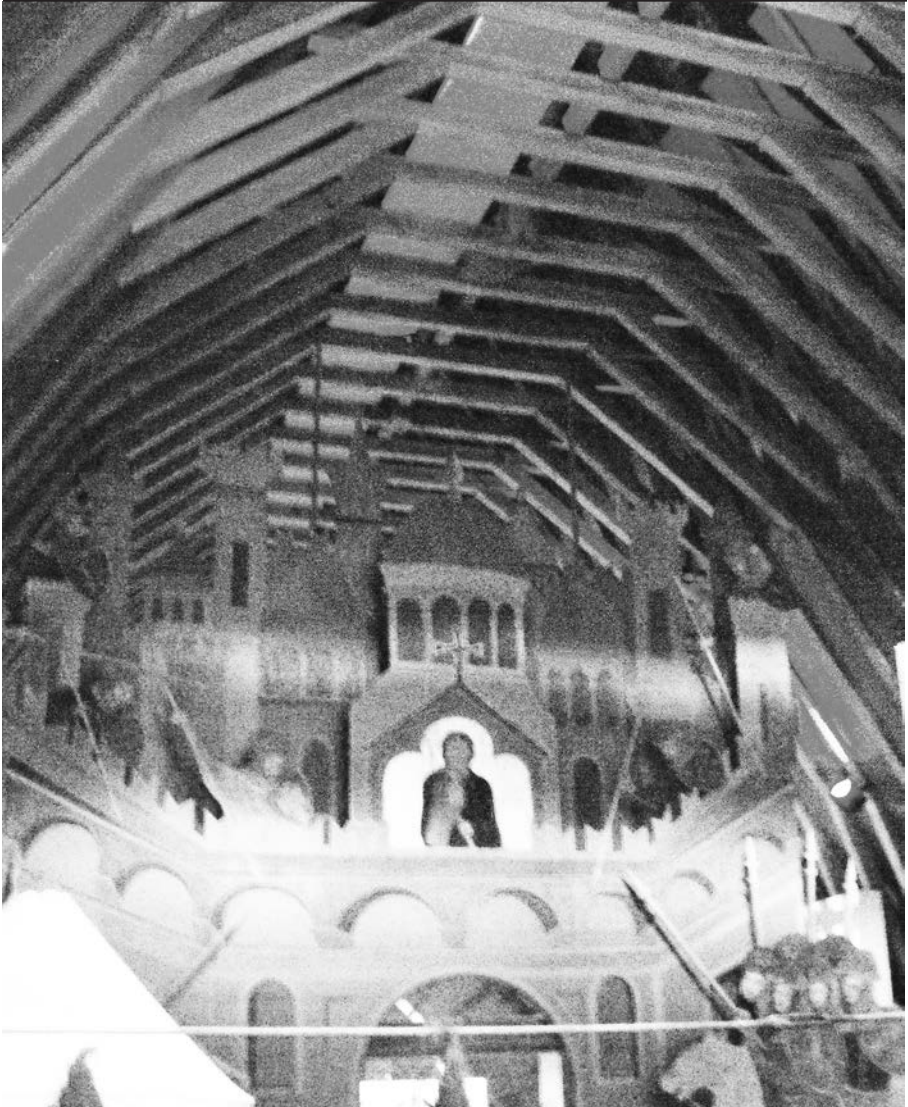


1121 Broad St - Wesmark Plaza
Sumter, SC 29150

By Phone: (803) 773-2262
Online: Mayosdiscountsuits.com

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 site at
Commanderie D'Arville, France
were taken by the editor.



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, e-mail Manager@ktef.us.

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.

Website <http://www.knightstemplar.org/ktef/>

THE INTERMENT OF BUFFALO BILL

By

Benjamin Williams very eminent deputy grand commander of Colorado

It was 3 p.m. on June 3, 1917, when Brother William Frederick “Buffalo Bill” Cody was laid to rest. The Brethren of Golden City Lodge 1 had assembled in due and ancient form to mark, before the world, that final testament of friendship and brotherly love.

In slow columns they walked, somber in the sunshine, up the dusty trail to Lookout Mountain. The box must have been heavy – weighed in the memory of a million smiles, sold-out across the world.

The famous man was a member of Platte Valley Lodge 32, in North Platte, Nebraska. Golden City Lodge 1, who bore his casket up the dusty path along Lookout Mountain, did so with honor as well as courtesy. Approximately 15,000 people ambled the long road behind.

In the vistas below, the city of Golden swung shadows beneath the meridian sun. The Brethren lowered the casket, ropes brushing, working at the wooden box, into the oblong hole there between the rocks. Worshipful Brother G.W. Parfet, Jr., raised his gloved hands and clapped once above his head.

“The will of God,” he said, bringing his arms, left over right, across his chest, “is accomplished.” He dropped both hands to his sides, palms outward. “So mote it be.” Then the ropes, worked the box into the cool shade of dark ground.

Somebody began to sing:

Sleep, old scout and rest
On Lookout Mountain’s crest

knight templar

Where the rosy sun
E’er set his face at last
Where no unquiet dream
Disturb thy peaceful rest
In this, thy sovereign west... ¹

William Cody came first to the door of the Lodge at Fort McPherson in the sweeping plains of Nebraska. The minutes of Platte Valley Lodge, February 12, 1870, show that the Brethren read five petitions that night. Bill’s was first.² He was elected to membership on February 26th, and then, on March 5th, he was initiated an Entered Apprentice. So began his lifelong affiliation with the Fraternity. He was passed, but he failed his Fellow Craft proficiency on April 23rd. Unperturbed, he was raised to the Sublime Degree on January 10, 1871.

Brother William Cody was a man of destiny. From a frontier birth between the Mississippi and Missouri rivers, out there somewhere in the Iowa Territory, to the private audience of European royalty across the oceans, “Buffalo” Bill swept the world. Like a fire-hot brand, he stamped an image of the American frontier, crisscrossed with cultural clashes and manifest destiny, into the consciousness of an age.

His father died when he was eleven years old. By age fourteen he was working the trail routes of the Pony Express. Riding hard through the brush, he must have honed the skills for which the world would remember him best.

Now he was sequestered in that narrow house, apportioned for all the living.

He'd died of kidney failure on January 10, 1917, at his sister's house in Denver. He was baptized into the Catholic Church the day before his death.³

In 1872 he was awarded the Congressional Medal of Honor for service as a civilian scout to the 3rd Cavalry Regiment, for "gallantry in action" at Loupe Forke, Platte River, Nebraska. This medal was posthumously revoked under a rehashing of the rules and requirements of attainment in 1917, but Congress, ever-fickle, re-awarded it to him in 1989.

He assembled his famous Wild West Show in 1887. It toured eight times, ending in 1906. From London, Paris, Barcelona, and Rome, he played for Queen Victoria, Kaiser Wilhelm II, Kings Edward VII and George V, and Pope Leo XIII. He sold over 2.5 million tickets. He was an international superstar, and his brand was uniquely American.

On June 3, 2017, a century after his death, Brethren of Golden City 1 once again trod the lazy switchback up to

Lookout Mountain. Knights Templar drew their swords and stood on either side of the grave. The familiar words rang out. People gathered around, smart phones winking in the sun. All was silent as the roses were held up, and then the slow stoop of the evergreen. The chaplain resounded scripture, and one by one, the Brethren walked away.

Tourists grabbed a few Sir Knights and began asking questions. Photos were taken. Brother William "Buffalo Bill" Cody would have been proud. Even in that earthy seat overlooking the Great Plains, he was still a showman, and what a view!

Godspeed, good Brother.

Sir Knight Ben Williams is currently serving as the very eminent deputy grand commander of the Grand Commandery of Colorado. He can be contacted at orionsg8@mac.com.





knight templar

Memorial Roll

Buffalo Bill

At the age of twenty-three, he petitioned Platte Valley Lodge 32, A.F. & A.M. of North Platte, Nebraska. On his 24th birthday he was elected to membership. He was initiated an Entered Apprentice on March 5, 1870, passed to the Degree of Fellow Craft on April 2, 1870, and raised to the Sublime Degree of Master Mason on January 10, 1871.

At the age of forty, he petitioned Euphrates Chapter 15, Royal Arch Masons, of North Platte, Nebraska, on September 1, 1887. He was advanced to the Degree of Mark Master, inducted into the Oriental Chair and received and acknowledged a Most Excellent Master on November 14, 1888. He was Exalted to the Royal Arch Degree on November 15, 1888.

Within two months thereafter, he petitioned Palestine Commandery 13, Order of Knights Templar, was duly elected, and received the Illustrious Order of the Red Cross on April 1, 1889, and on the following day, he received the Order of Malta and was dubbed a Knight Templar.

He petitioned Tangier Temple of the Ancient Arabic Order Nobles of the Mystic Shrine of Omaha, Nebraska, on March 22, 1892, and walked the "hot sands" three days later.

Buffalo Bill was made a member of the Ancient and Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction of the United States of America in the Valley of New York City on April 4, 1894, having joined the Lodge of Perfection (4th - 14th Degree), the Council of Princes (15th and 16th Degrees), the Chapter of Rose Crois (17th and 18th Degrees), and the Consistory (19th - 32nd Degrees) all the same day.

Notes

1. Adapted from the minutes of Golden City Lodge 1, as quoted in "The Mason Who Had Two Funerals," by Michael Moore, published as part of the program for the reenactment of the Masonic burial service for Buffalo Bill Cody, on the occasion of the 150th anniversary of the M.W. Grand Lodge of Colorado in 2011. Correction rendered to the fourth line herein, for effect and to maintain rhyme.

2. See "The Mason Who Had Two Funerals," by Michael Moore.

3. See *The lives and Legends of Buffalo Bill*, by Don Russell. Pg. 469.

Eltzburg castle in Germany.
Photo by leoks.



Knights Templar Eye Foundation, Inc.

A THANK YOU from EyeCare America

Dear Sir Knights,

EyeCare America (ECA) is tremendously grateful to the Knights Templar Eye Foundation for their more than two decades of ongoing partnership and support. This vital public service is one of the only programs in the United States providing direct access to medical eye care, often at no out-of-pocket cost, for underserved older Americans. If every Knight Templar member referred or helped one person in need of medical eye care through ECA, this could potentially preserve sight for thousands more seniors across the United States.

Eyes are the one place on the body to clearly view blood vessels and nerves, which can reveal health issues beyond sight, such as high blood pressure, diabetes, high cholesterol, and even brain tumors. In addition to preserving sight, a simple, painless medical eye exam can sometimes save lives.

One of EyeCare America's volunteers recently saw a patient who came to him with complaints of partial vision loss. Following a comprehensive medical eye exam, Michael Feilmeier, M.D. detected troubling signs of a blood clot. He immediately sent the patient to his primary care physician for an ultrasound, which revealed a large clot obstructing 95% of the patient's left carotid artery. "Had this condition not been quickly diagnosed and treated, the patient would have had a major stroke," Said Dr. Feilmeier of Omaha Nebraska.

Within minutes, Knight Templar members can see if you, your friends or loved ones are eligible by answering a few online referral questions at www.aao.org/eyecareamerica. EyeCare America also offers "partner packets" including: brochures, flyers, risk factor cards, and Power Point presentations for anyone interested. If you wish to receive a partner packet or if you have ECA questions, email eyecareamerica@aao.org.

Thank you to the Knights Templar Eye Foundation, and its members for helping underserved seniors access the medical eye care they so desperately need.

Sincerely,

C. Pat Wilkinson, M.D.
chair, EyeCare America

IT ALL STARTS WITH ATTITUDE

By

Sir Knight Tom Hendrickson, P.G.M.

When I was in police work, we officers would remind each other that “it’s all about attitude” or we would simply say, “attitude check.”

Officers see people at their worst in the most negative circumstances. A shift is pretty much spent going from fights to shootings, then to a domestic violence call, then off to a reported sexual assault, just to name a few. The people were drunk, high on drugs or paint fumes, or in various altered mental states. In my experience as an officer, the individuals were not happy to see the police, even when we were there to help them. In thirty-three years, I never went to a 911 call to celebrate a wedding, a job promotion, or other joyous time in their life. There were a lot of negative aspects about the job that had an impact on my life. It’s easy to get caught up in the negative feelings and thoughts, but that is true for everyone at times.

Things go wrong at work, arguments happen at home, there is never enough money, there are health issues, you are caring for aging parents, you run over your kids bike in the drive way, unfortunate accidents happen, someone rear ends your car. There are always going to be things that cause us stress and challenge us.

Our negative thoughts can become negative feelings which can then produce negative behavior. These negative thoughts can become as hard as steel and sharp as a sword. Your words can cut deep if you unleash them without thought.

It’s important that we always be aware of our attitude and remember that we have the ability to change it. No one can keep you down or in a negative place except yourself. When we have trouble changing our attitude, we can always turn to God for help.

My Mom always said to me “anything thing worth worrying about is worth praying about.” We can also look to the *Bible* to Philippians 4:6; “don’t worry about anything; instead, pray about everything...” as well as to Psalms 55:22; “Give your burdens to the Lord. He will carry them.”

One day my partner and I handled a pretty grizzly homicide. Neither of us had slept very well the night before. That afternoon we went to the Dairy Queen and were standing looking at the sky as we were eating our dipped cones. We had not talked much that day due to circumstances and the busy nature of the day. She said “Isn’t that a beautiful sky?” I looked up and responded that “yes, it’s really blue today.” She then asked “Tom, do you pray?” I replied that “yes, I do.” She said “isn’t it great you can pray as much as you want, and He never gets tired of listening, He’s never too busy, nothing you have is too big or too small for Him to handle?”

After our conversation, we noticed some kids at the window counting their change to see if they had enough money to order something. I quickly pulled out a bill and put it on the counter and said “enjoy the ice cream.” As we returned to our squad car to continue our

shift, I said to my partner “we should count our blessing like those kids count their change.”

One day as we were on patrol, we drove past the superintendent of the parks’ home which is a beautiful stately home set in the middle of a park. We found a guy sleeping among the daffodils and tulips in the middle of the flower garden. We stopped to investigate and wake him up. Once he was awake, it was easy to see that he was very intoxicated, and in very slurred speech he said “oh, good morning officer, I did not pick any of the flowers.”

Our response was that you cannot sleep in the park superintendent’s flower bed, now get out. After he was out of the flower bed, we asked him why he decide to sleep there. He said “well, my wife threw me out about three months ago, and I don’t have any other place to go. I saw the flowers, and they are so beautiful, I thought I’d sleep here among their beauty, and they smell real pretty too.” My partner laughed and told him we would give him a ride, to which he responded, “take me to jail but don’t take me home.” We all laughed, and we bought him breakfast at McDonald’s.

I use these stores to illustrate why we need to spend more time thinking of all of the positive things and to open our eyes to everything around us, for there is beauty all around us and good in almost every situation.

Positive thinking will naturally overcome negative thoughts if we let it. A positive attitude helps all of us cope better in our day to day experiences. When you think positively, you naturally look for solutions instead of dwelling on the problems, and some studies show that there are real health

benefits to positive thinking.

Remember, your attitude starts the minute you wake up and develops until you go to bed. The attitude you display affects all those around you, including your loved ones, fellow workers, neighbors, and fellow Sir Knights.

Here is a wise proverb
to consider memorizing:

“Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your habits; they become character. Watch your character; it becomes your destiny.”

As Sir Knights, we are not only defenders of the faith, but more importantly, we need to live our faith and at every opportunity try to whisper words of encouragement to one another.

My final thought is to check your attitude often, find joy in your day, and a trip to the Dairy Queen (being a kid at heart) doesn’t hurt either.

Sir Knight Tom Hendrickson is a past grand master of the Grand Lodge of Minnesota and generalissimo of Minneapolis Mounted Commandery 23. He can be contacted at thomashendricksonmasonic@gmail.com.

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.

MASONRY AND THE YORK RITE

By

Sir Knight Jack Levitt

We have been taught the basic lessons of life by our parents, and then at maturity, we strike out on our own to make the decisions which will forge our life's direction.

In addition to the development of our economic careers, we strive for the development of those facets of our being which will give our lives purpose.

The first avenue that is available to us is the Church. Many also search elsewhere for additional friendships and moral guidance. Some find also in the Lodge those ingredients of life which fulfill their needs.

Freemasonry urges a continual study in search of Masonic light, and we are, or should be, in a constant study to assure ourselves of the existence of eternal life. The essence of Freemasonry is contained in the first degree.

In the second degree, we are placed in the position of a Fellow Craft, a worker building a temple to God. In addition to being taught the tools and theorems necessary to build that temple, we are taught the difference between operative and speculative masonry, speculative masonry being interwoven with religion.

The Master Mason Degree, after setting out more stringent moral and operative rules in its obligation, symbolizes the resurrection of the body and the immortality of the soul.

These three degrees are basic to both the York and Scottish Rites, for upon them the other degrees and orders are based in principle.

The Chapter degrees commence with the Mark Master, in which the candidate

is once again in the character of a Fellow Craft, a worker in the construction of the temple. He learns the principal lessons of never claiming as your own the work of another or attempting to receive that which you did not earn. He learns also that he should honor his agreements.

The Past Master Degree focuses on the elements of leadership in Freemasonry and the importance of the *Bible* in the life of the Lodge and in our own lives.

The Most Excellent Master Degree demonstrates the completion and dedication of the Temple and the seating of the Ark of the Covenant within the Sanctum Sanctorum. This is largely an historical degree to complete the story started in the Master Mason Degree. This degree emphasizes that each of us should be building a temple to God within our own hearts as a constant guide to our moral lives.

Historically, the Royal Arch Degree skips 470 years in time from the completion of King Solomon's Temple to the building of the second. The first had been destroyed, and the people of Judah had been released from captivity by the Persian king Darius after seventy years in Babylon. There are two very important events portrayed in this degree. The first was the recovery of the Ark of Imitation, which contained a copy of the *Book of the Law*, which was the basis of the government of the Jewish nation and the representation of the God's covenant with them to be His people. The second event was the recovery of the Master's Word, which had been lost since the death of Hiram Abif.

The Council degrees are three, the first being the Royal Master which historically precedes the Master Mason Degree. It contains a wonderful soliloquy explaining that if we are doing God's will with our lives, we should not fear death. This degree also extends a promise that the Master's Word will be preserved.

The Select Master explains how the Master's Word was preserved and once again demonstrates the wisdom of Solomon and the blessing of God.

The Super Excellent Master Degree depicts the fall of Jerusalem when the people lost faith and ignored the words of the prophet of God, Jeremiah. The principle lesson of this degree is fidelity to your word.

The first order of the Commandery is the Red Cross. This order depicts the period in history immediately after the Royal Arch Degree and deals with the problems encountered by the re-builders of the temple and the re-establishment of the Jewish nation as an instrument of God. The principle lesson involved is the "Almighty Force and Importance of Truth."

The Order of Malta begins the Masonic lessons of Christianity. It gives instances in the life of St. Paul, the principal exponent of Christianity in its founding years. It evolves into a resume of the early history of the Knights of St. John and concludes by admonishing us to be zealous and vigilant for the honor of knighthood. In it, an oath is taken to "fight against all opposers of the Gospel of our Lord and Savior Jesus Christ."

The Order of the Temple once again emphasizes the fraternal aspects of Freemasonry as it depicts the struggles of one who desires to join that group of Knights whose mission is the "support and defense of the Christian religion."

The order leads the candidate through trials which teach him the attributes he must obtain before being a worthy member of that order. He learns courage, study, and piety, all designed to prepare him for his service.

How better then do we prepare ourselves to complete our search for Masonic light and answer the most pervasive worry that we have about life, which is death, than by making the teachings of Freemasonry central in our lives?

Sir Knight Jack Levitt is a past commander of St. Johns Commandery 12 in Montana. He can be contacted at levittjk@gmail.com.

IN MEMORIAM



Armun D. Jones
North Dakota
Grand Commander 1979
Born: July 6, 1921
Died: February 18, 2017
North Central
Department Commander
1979-1982

CHAMBER OF REFLECTION

By

Sir Knight Ronald Sandritter, PGHP

Esoteric—definition: something that is understood by or meant for only a select few who have special knowledge or interest.

Symbolic Masonry and also the rites are esoteric in nature although, in modern day, less than in 1717 when Masonry became “public,” the chamber of reflection is one of Freemasonry’s most alluring, provoking, and truly esoteric symbols. We visit the chamber in the last degree of the York Rite, but let’s look at this again more closely.

From simple to more complex variations on the theme, the chamber of reflection forces each candidate to recognize that they are mortal, and that from that moment forward, a new life awaits them, if they so choose it.

In the French or Scottish Rite, a small room adjoins the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of engaging in serious meditation which its somber appearance, gloomy emblems, and furniture are calculated to produce. In the York Rite, the room is the same but the reflection changes to a long journey which parallels the life of Christ.

In the Blue Lodge today, we do a similar ceremony in darkness and ask the candidate, “In whom do you put your trust?” Mind you, I said that the chamber in the French or Scottish Rite is used before the Entered Apprentice Degree. So for some of those Lodges in Louisiana still working under the French Rite, I would imagine it is still used. Sometimes, Lodges in other ju-

risdictions try to do this, in which case, the Grand Master often comes down heavily on those Lodges for various reasons. I imagine because it is not specifically spelled out in the Code or perhaps because it is used in the York Rite, but then again, some Grand Lodges permit the use of the Past Masters Degree when installing an actual Past Master.

So anyway, what does the chamber often have in it? A table or desk; a chair; a mirror; an hourglass; three candles and a candle snuffer; a small image of the “grim reaper,” traditionally the card of death in a deck of Tarot cards; a notebook to record our most inner revelations; an equilateral triangle; a model of a human skull and crossed thigh bones; symbols of elements; a container of salt; a bottle of water; a piece of bread; sulfur; a cockerel (rooster) with the words vigilance and perseverance; and a sign that reads V.I.T.R.I.O.L. The meanings are deep, but I will go over them quickly.

A mirror is a reflection of one’s self, from which you cannot hide. An hourglass represents the constant passing of time and also the all seeing eye. A scythe represents the grim reaper, fragility, and the mortality of human life. It is also the universal symbol for “as we sow, so shall we reap.” Salt is the symbol of life and purity. Water is the source of life. Bread is the symbol of work and sustenance. “Man does not live by bread alone but by the word of the Living God.” Sulfur is an alchemic symbol for consciousness. A cockerel is a symbol for the coming dawn after the darkness of ignorance

and fear, and there are references to Peter denying Christ three times before the cock crowed.

V.I.T.R.I.O.L is an anagram instructing us that all truth is found within our own consciousness and is perhaps the hardest of the symbols to understand. It stands for, in Latin "*Visita interiora terrae rectificando invenies occultum lapidem*" – Visit the interior of the earth, in purifying, you will discover the hidden stone. A black equilateral triangle is a symbol of matter, things that are concrete and yet passing. A human skull and crossed thigh bones symbolizes mortality. The elements are the composite parts of which all things are made. The written will or notebook symbolizes our hearts desire.

The candidate is placed in the room in order to meditate and consider how Freemasonry is about to change his life. He is given a series of questions to answer, typically about his duties to God, his fellow men, and himself. Sometimes, he is even asked to make a will.

When a candidate enters the room, he instinctively asks himself "Am I a prisoner?"; "I have not done anything wrong."; "I came here of my own free will and they throw me in here!"; "How long will they keep me?"; "I have no idea, but I want to get out, I want to throw down the towel and surrender in the second round."; "I give up."; "I can't stand it any longer."; "What is this about?"; "Why did they lock me up?"; "Is this how they make good men better?"; "Is this what they mean by brotherly love, relief, and truth?"; "They are probably just having fun with me!"; "They have me in such a ridiculous and hopeless state!"; "One of my hands is tied, I'm barefooted, almost naked, without my belongings, and

partially blind-folded!"; "What's next?"; "A ransom?"; "Am I being kidnapped?"; "Are all those sinister rumors about the Masons true?"

By proper use of reflection, the Freemason is capable of perfectly distinguishing his thoughts, his ideas of liberty, of merit, or of demerit. By the aide of reflection, the Freemason examines and judges his own actions, weighs the consequences of the same, appreciates his moral character, and rejoices in discovering those noble qualities of the soul which place him above all other creatures.

Sir Knight Ronald Sandritter is a past grand high priest of the Grand Chapter of North Carolina and a past commander of Raleigh Commandery 4 in Raleigh, North Carolina. He can be contacted at sandritter@rtmc.net.

MILFORD COMMANDERY
No. 11

**Complete
SUMMER
UNIFORM**
\$195
Caps, brass &
accessories available
separately



*All proceeds go to the
Knight Templar Eye Foundation*

visit
www.milfordcommandery.com
store@milfordcommandery.com
508-482-0006
155 Main St., Milford, MA 01757



Beauceant News



Austin 125 initiated two new members at the official visit of Supreme Worthy President (Mrs. Joseph) Barbara Bongiovi, (Mrs. Jimmy) Cheryl Rurh and (Mrs. Terry C.) Denise Browning.



Past Supreme Worthy President (Mrs. Keith W.) Sandra Dean, Right Eminent Department Commander Sir Knight Henry A. Adams, Supreme Worthy President, (Mrs. Joseph) Barbara Bongiovi, Supreme Director of Music, (Mrs. William F.) Dolores Reinhold.



The official visit of Supreme Worthy President, (Mrs. Joseph) Barbara Bongiovi to Tampa assembly 208.



Knights



at the Bookshelf

By
Sir Knight W. Bruce Pruitt

The Templar Knight: Book Two of the Crusades Trilogy, Jan Guillou, HarperCollins e-books; Reprint edition (April 20, 2010), 484 pages, ASIN: B003H4I5TO

This is the second volume of the “Crusades Trilogy” by the Swedish author Jan Guillou. A review of the first installment “The Road to Jerusalem” was presented in the July edition of the *Knight Templar Magazine*. In the first book we are introduced to Arn Magnussen, a young Swedish nobleman, who grows up in a monastery, learning religion and music. He is also taught all the skills of a warrior by a former crusader. He meets the love of his life, Cicilia, and a wedding is planned. Unfortunately, for reasons explained in the first book, Cicilia is forced to enter a convent for twenty years, and Arn is sent to Jerusalem to join the Knights Templar for an equal period.

In *The Templar Knight*, we find Arn as a senior knight and the Master of the fortress at Gaza in the Holy Land. He has built a reputation throughout the area for his bravery and abilities as a warrior. He is known as “Al Ghouti” by the Saracens and is recognized broadly as able to overpower many men at one time. Early in the story, he meets a Saracen “merchant” (so called) – a meeting that will have significant influence to the entire story and to Arn’s later life. This book is extremely easy to read and appreciate and rewarding to anyone seriously interested in the Templars and the Crusades. Sections dealing with the Christian-Muslim relationship are realistic and have been carefully crafted.

The book alternates between Arn’s story and that of Cicilia, who undergoes the bitter treatment of a self-centered and dictatorial mother superior. She is able to survive and live through the experience with the help of a friend in similar circumstances. She is even able to prosper to a degree by her basic intelligence. Her twenty-year penalty ends with the just rewards earned through diligence and perseverance.

Arn is also able to continue progressing in the Order of the Temple. He eventually advances to Master of Jerusalem, and is a senior advisor to Grand Master Arnolfo de Torroja. This book provides an excellent picture of the life of a Templar in the Holy Land. It explains their strong Christianity, sincerity of praying on every important circumstance, total obedience to the Grand Master and the Pope, and belief in the Supreme Being and their Savior. Interesting details are given of the

flexible tactics of the Saracens as opposed to that of the European fighters. The Egyptian Mamelukes are especially lethal because of their speed and brutality.

A major turning point in the book is reached with the famous battle of "the Horns of Hattin" on July 4, 1187. The new Templar grand master, Gerard de Ridefort, and the recently-crowned king, Guy de Lusignan, forced an aggressive attack against Arn's advice and that of the Hospitaller grand master. The result is well known. The Christians were routed, and Arn was seriously wounded. The Saracen emperor, Saladin, had given strict instructions that if Al Ghouti was ever found wounded on the battlefield, he was to be considered as a valuable person and cared for to the greatest extent.

After being brought to health by the Saracen physicians, Arn de Gothia is required to remain with Saladin and must witness the fall of Gaza, Tyre, Askelon, and finally Jerusalem. For reasons that the reader will learn, Saladin graciously provides the Templar with significant resources, and he is able to begin his journey back to Sweden. This paves the way for the final chapter of "The Crusade Trilogy" in the following book: *Birth of the Kingdom*.



NEW LONDON

REGALIA &   SWORD COMPANY 

One Harmony Place • New London, OH 44851
1-800-634-8253 • FAX 419-929-0122
Call to request your free catalog.
We also do refurbishing - Contact us for more information

BELTS  **CHAPEAU**  **SWORDS** 

For all your KT and Regalia needs
www.newlondonregalia.com

Knight Templar
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402

*“For by Him were all
things created, that are
in heaven, and that are
in earth...”
Colossians 1:16*

NONPROFIT ORG.
U.S. POSTAGE
PAID
Knightsstown, IN
Permit No. 8

