

Knight Templar



VOLUME LXIII

NOVEMBER 2017

NUMBER 11



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Contents

Message from the Most Excellent General Grand High Priest

Sir Knight James H. Hodge 4

Lesser-Known Medieval Orders of Knighthood Founded in the Holy Land

Sir Knight George L. Marshall, Jr., PGC..... 7

An Interpretation of the Second Temple in the York Rite

Sir Knight John Wiseman Simmons, II 14

Arlington National Cemetery

Sir Knight John R. Dinkel..... 21

"I Have the Honor to be, as Templar and Kadosh, Faithfully Yours, Albert Pike"

Sir Knight James A. Marples..... 25

Features

In Memoriam 5

Prelate's Chapel 6

Recipients of the Membership Jewel 16

Grand Commandery Supplement..... 18

The Knights Templar Eye Foundation20,31-32

Beauceant News..... 33

Knights at the Bookshelf..... 34

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knight templar

Message from the Most Excellent General Grand High Priest

What a great opportunity to address all of our Companion Sir Knights as it is my pleasure to bring you greetings from nearly 100,000 Royal Arch Masons scattered across the world. We come in peace as our mission is to support and promote a way of life that binds like minded men in a worldwide brotherhood, furthering and expanding the light of Freemasonry beyond the York Rite. As a support and service organization, utilizing a partnership effort among our members, we hope to provide a better understanding of the history, symbolism, and esoteric nature of the capitular degrees. This improved education of our membership results in improved fellowship with all brothers, resulting in greater compassion and understanding for all Masons.



Our goals and objectives are revealed in the word “**Light.**” The first letter stands for **Leadership** development through recruitment, training, and mentoring of our future officers. The second letter is for **Interchange** which reflects improved communications and accountability across the spectrum of Royal Arch Masonry. The letter “G” stands for **Governance** whereby we are establishing a better concept of the organization, being more responsive to our membership, and providing an increased knowledge of our overall operation. The letter “H” is for **Higher Education** and stresses greater involvement in improved learning opportunities at every level. Our final letter is “T” and reflects the **Teamwork** required to resolve common problems through enhanced innovation and thinking outside the box with new blood, thereby establishing greater unity, mutual awareness, and a pattern of success.

With Fervency and Zeal,
James H. Hodge,
general grand high priest,
General Grand Chapter Royal Arch Masons International

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IN MEMORIAM



Walter Paul Worland
Indiana
Grand Commander 1970
Born: January 2, 1923
Died: August 10, 2017

Prelate's Chapel

by

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

November is the month when we celebrate a day of Thanksgiving, but this year, how can we celebrate thankfulness with all the disasters that have hit our country through the devastation of hurricanes and storms and earthquakes and fires? Thousands of people have been forced out of their homes, watching the destruction of their property. Deaths and sickness are reducing families. What can we be thankful for?

As I have thought and prayed about this, I have been inspired by the outreach of first responders, friends and family, and the millions of dollars raised by "high and low" alike to help those affected by these storms rebuild houses and lives. I am inspired by all the love, care, concern, prayers, money, and help that has been extended nation-wide. I have been shown that we can rise above the storms of life and rebuild the lives affected.

I was reminded too of a pastor a century ago who well knew the storms of life and how they can impact life. Dr. Charles Albert Tindley, pastor of a church in south Philadelphia, Pennsylvania, faced many trials through his ministry and could have become depressed and defeated, but he well knew his Lord, who indeed was the Great Captain of his salvation, and he wrote a hymn (as he often did) to express his reaction to overwhelming trying times:

"When the storms of life are raging, Stand by me; ... When the world is tossing me, like a ship upon the sea, Thou who rulest wind and water, Stand by me. In the midst of tribulation, Stand by me; ... When the hosts of Hell assail, and my strength begins to fail, Thou who never lost a battle, Stand by me." (1906)

Our Lord has promised never to leave or forsake us. He will stand by us through all the days of our lives and through all storms.



Lesser-Known Medieval Orders of Knighthood Founded in the Holy Land

Part 1 of 6: Knights of the Holy Sepulchre

by

George L. Marshall, Jr., PGC

Many of us are familiar with, or at least have some knowledge of, the major orders of knighthood established in the Holy Land or the Levant during the time of the Crusades. These are the Knights Templar, the Knights Hospitaller of St. John, and the Teutonic Knights. In this series, I will present a brief history of six orders of knighthood founded during this era which are possibly not so familiar to us in the following sequence: The Knights of the Holy Sepulchre, the Hospitallers of St. Thomas of Canterbury at Acre, the Knights of St. Lazarus, the Knights of Montjoie, the Knights of St. Blasé, and the Knights of St. Gereon.

Pilgrimages to the Holy Land were a common, if hazardous, practice throughout the Middle Ages. Existing commentaries from pilgrims have survived as evidence of this early Christian devotion. While there were many places the devout travelers visited during their journeys, the one most prized was the Church of the Holy Sepulchre, first constructed by Constantine the Great in

the 4th century A.D. Tradition maintains that long before the Crusades, a form of knighthood was bestowed upon worthy men at the Church of the Holy Sepulchre. Over time, persecution of Christians in the Holy Land intensified. Relations with the world's Christian rulers was further strained when Caliph Al-Hakim bi-Amr Allah ordered the destruction of the Church of the Holy Sepulchre in 1009.⁴



The Knights of the Holy Sepulchre (*Milites Sancti Sepulcri*), traditionally traces its roots to c. 1099 under the Frankish Duke Godfrey of Bouillon, *Advocatus Sancti Sepulchri*, "Defender of the Holy Sepulchre," one of the leaders of the First Crusade and first ruler of the Kingdom of Jerusalem. (However, Moeller states that neither the name of a founder nor a date of foundation can be assigned to the so-called Order of the Holy Sepulchre if we reject the legendary traditions which trace its origin back to the time of Godfrey of Bouillon, or Charlemagne, or indeed even to the days of St. James the Apostle, first Bishop of Jerusalem.)⁸ After the capture of Jerusalem at the end of the First Crusade in 1099, the Canons Regular of the Holy Sepulchre were established to take care of the church. The men in charge of securing its defense and its community of canons were called *Milites Sancti Sepulcri*. Baldwin I, the first

Latin King of Jerusalem, laid the foundations of the kingdom and established its pattern as a centralized feudal state. He also drew up the first constitution of the order in 1103, modeled on the chapter of canons that he founded in Antwerp prior to his departure, under which the Latin Patriarch of Jerusalem appointed knights in Jerusalem at the direct service of the crown. Adopting the rule of Saint Augustine, with recognition in 1113 by the Papal Bull of Pope Paschal II, it is



Knight of Holy Sepulchre

considered among the oldest of the chivalric orders. Some sources suggest that Hugues de Payens (c. 1070–1136) was among the "*Milites Santi Sepulcri*" during his second time in Jerusalem in 1114–16 before he established the Knights Templar (c. 1118).² The order originated as a lay order or association of knights, and was thus quite different in char-

acter from religious knightly orders such as the Templars or Hospitallers.

Very soon after the First Crusade,



Godfrey of Bouillon holding a pollaxe

the troops (including the Knights of the Order of Canons of the Holy Sepulchre) began to return to their homelands. This led to the creation of priories all over Europe, which were part of the order as they came under the jurisdiction of the noble knights or prelates who had been invested at the Holy Sepulchre itself, and who, although they were no longer in the direct service of the King of Jerusalem, continued to belong to the Order of Canons.⁷

The order began to decline as a cohesive military body of knights after Saladin regained Jerusalem in 1182 and completely ceased to exist in that form after the loss of Acre in 1291. The ultimate fall of the Kingdom of Jerusalem to the Muslims in 1291 did not suspend pilgrimages to the tomb of Christ or the custom of receiving knighthood there, and when the custody of the Holy Land was entrusted to the Franciscan order, they continued this pious custom and

gave the order its first grand master after the death of the last King of Jerusalem.

The friars quickly resumed possession of their convent of Mount Sion at Jerusalem. The Turks tolerated the veneration paid to the tomb of Christ and derived revenue from the taxes levied upon pilgrims. In 1342, in his Bull, *Gratiam agimus*, Pope Clement VI officially committed the care of the Holy Land to the Franciscans. (The restoration of a Latin patriarchate of Jerusalem by Pius IX in 1847 superseded the Franciscans.)²

The passing of the Christian Kingdom of Jerusalem left the order without a leader, though it continued to survive in the European priories thanks to the protection of sovereigns, princes, bishops, and the Holy See. The priories kept alive the ideals of the Crusader Knights: propagation of the faith, defense of the weak, and charity towards other human beings. Except for events in Spain, it was only rarely that the Knights of the Holy Sepulchre ever took part again in military action to defend Christianity.⁷

In the 14th century, the Holy See made a substantial payment to the Egyptian Sultan so that he would grant the right to protect the Christian sanctuaries to the Franciscan Friars Minor.

After 1342, to be enrolled among the Knights of the Holy Sepulchre, it was necessary to apply to the Franciscans, and from this period, the itineraries of pilgrims mention frequent receptions into this confraternity — improperly called an order, since it had no monastic rule, regular organization, or community of goods. Where mention is made of the possessions of the Holy Sepulchre, the allusion is to the Canons of the Holy Sepulchre, who had convents in various lands, and not to the knights, as some writers believe.⁸

knight templar

Pilgrims were received into this confraternity with all the external ceremonial of ancient chivalry, although the fundamental rules of the institution were not always observed. It was protested that many on whom knighthood was conferred were not of the nobility. The formal question, "if he were of noble birth," was always put to the applicant, but in certain cases he was not obliged to answer. In point of fact, all classes were represented in these pilgrimages, and it is easy to understand why those who had accomplished this journey, then so filled with danger, should desire to carry away from Jerusalem some such lasting souvenir as the insignia of knighthood, and that refusal was difficult, especially since the holy edifice was practically dependent on the offerings of these merchants. Consequently, these contributions were far more deserving of recognition than the vow to exert oneself as far as possible in the defense of the Holy Land. In the ceremonial of reception, the role of the clergy was limited to the *benedictio militis*, the final act of dubbing with the sword being reserved to a professional knight. It was of frequent occurrence that a foreign knight, present among the crowds of pilgrims, would assist at this ceremony. However, in default of other assistance, it was the superior who had to act instead of a knight, although such a course was esteemed irregular, since the carrying of the sword was incompatible with the priestly character. It was since then also that the superior of the convent assumed the title of grand master, a title which has been acknowledged by various pontifical diplomas and finally by a Bull of Benedict XIV dated 1746.⁸

The ceremony of induction as a knight

is of interest. The first attested knighting ceremony dates from 1332/1336. In contrast to the forms of knighting (dubbing) common at this time in western Europe, the ceremony at the Holy Sepulchre distinguished itself through the special holiness of the place where it was carried out. Favine gives perhaps the most complete description of the ceremony.⁹ It is presented below in modern English, edited by this author:

“And here I thought good to set down the ceremonies, which are there observed to this present day and described in the writings and voyages of our French pilgrims Bartholomew de Salignac, of Lorraine; Anthony Regnault, a Parisian; and James de Villemont, a gentleman Breton. If the pilgrim which presents himself to be made a Knight has a sword (which happens very rarely; because the Turks do not permit any Christian traveler to carry any sword in the lands under their obedience), then the guardian blesses it upon the Holy Sepulchre of our Lord. Then is sung very low and softly (because the Turks will not allow the Christians to sing Psalms with loud voices, as they do in our Churches) the whole Psalm 144.

Now is described the last act of these ceremonies, the manner of the Guardians making a Knight of the Sepulchre, saving to gird on the sword

about the Knight, after the guardian hath given him three strokes with the flat edge of the sword on the shoulders. And this is the description of it: After procession is performed in all the places of devotion within the Holy Sepulchre at midnight and High Mass

celebrated upon the Sepulchre of our Saviour (capable of receiving five or six persons at the most), the future Knights, or they that are to be made, after receiving the Holy Communion, enter into the Sepulchre and present themselves to the father guardian, vicar general to our holy Father the Pope, who (for the performance of this Ceremony) is clothed in his bishop’s habits, invoking the

grace and assistance of the blessed Spirit, and singing this hymn, *Veni Creator Spiritus*, etc.

And the guardian (questioning the future Knight) demands of him: ‘What seekest thou?’

He answers humbly, being on his knees before the Holy Sepulchre: ‘I desire and seek to be made a Knight of the most Holy Sepulchre of our Lord Jesus Christ.’ To other demands the future Knight ought to make answer, per the following form (The guardians question and the Knights answers):

1. ‘Of what condition art thou?’
‘Of noble race or descent and born of gentlemanly parentage.’

2. ‘Hast thou the wherewithal to



Tomb site

maintain honestly the degree and dignity of a Knight without meddling in buying and selling and mechanical arts?' 'I have (God be thanked for it) store of goods sufficient.'

3. 'Art thou prepared in heart and with thy mouth, manly to swear sacramental warfare and to observe these matters that follow?' (The future Knight is taught and instructed in the articles of the Knight's oath, as follows:)

First; To hear Mass daily, except he shall be hindered by some lawful impediment or excuse.

Second; to expose his means and his own person, at all times, and so often as any general war shall be made against the infidels and Saracens; or else to hire and pay a capable and sufficient person for the doing thereof.

Third; to defend the Church and its ministers thereof with all his might and power and to set them safely delivered from all such as may afflict and persecute them.

Fourth; To detest and abhor all unjust wars; all sordid and dishonest gains, trafficking, or merchandise which are unworthy of and unfitting for noble minds; all duellos, jousts, contests and tournaments, if they be not exercises worthy of and becoming to a noble nature; and free from offending his neighbor.

Fifth; to procure and work peace and concord among faithful Christians, being at harsh or unbefitting contention one with another; to contribute for the adorning and increasing the State; to sustain and defend

the widow and orphan; to shun and detest (as a plague or leprosy) all execrable oaths and swearing, against the divine and sacred name of God and the blessed Virgin Mother; to hate all perjuries, blasphemies, rapines, usuries, sacrileges, murders, adulteries, keeping concubines, and drunkenness; to avoid all suspected places where are found infamous persons, such as panderers, bawds, drunkards, tipplers, tavern goers, and swaggerers, and people of the like deplorable lives; to shun and fly from all such vices as darken, disgrace, and soil the soul. And (in brief) to be such a one in effect (and not in outward appearance) towards God and men as a Christian ought to be, honored with this title of honor of being a Knight of Jesus Christ, advancing his service to your uttermost power.

The future Knight now promises to keep and perform all these things, swearing upon the Holy Sepulcher, in this form and manner, his oath upon the Sepulcher:

'I, (Name), profess and promise to God, Jesus Christ, and the blessed Virgin Mary, all these things faithfully to observe.'

The oath done, the Father Guardian lays his hand on the head of the future Knight, saying, 'And thou, (Name), be a faithful, courageous, good and strong Knight of our Lord Jesus Christ, and of his most Holy Sepulcher, that among his elect, he may worthily call thee into his eternal glory. Amen.'

Afterward, the guardian causes the knight's golden spurs to be put



Receiving
knighthood

on his heels and delivers the naked sword into his hand, saying,

‘Receive, (Name), this holy sword, in the name of the Father, and of the Son, and of the Holy Ghost, Amen. And use it in thine own defense, and for the holy church of God to the confusion of the enemies to the cross of Christ and of the Christian faith. And in as much as human weakness will permit, neither hurt nor wound any man therewith unjustly. Which he vouchsafe to grant, who with the Father and the Blessed Spirit reigns as God, world without end. Amen.’

And then the sword is girded about him by the guardian, who pronounces these verses of the Prophet David: Gird thee (Name) with thy sword upon thy thigh, O thou most mighty, in the name of our Lord Jesus Christ; and learn to know, that the saints, not by the sword, nor the girding it on by the guardian. but by faith do win the kingdom.

The knight bows down his body, and lays his head upon the Sepulcher, and then the guardian giveth him three strokes with the flat of the sword upon his shoulders, saying:

‘I constitute and ordain thee, (Name), a Knight of the most Holy Sepulcher of our Lord Jesus Christ: In the name of the Father, and of the Son,

and of the Holy Ghost, Amen.’

He kisses him afterward, and puts on the Chain and Cross of Gold about his neck. Which being done, the knight, and they with him (if there be any more created) sing *Te Deum laudamus*, and making a procession, the Guardian sings the hymn of rejoicing, which being ended, the prayer follows.

The ceremonies being finished, the Guardian, the Religious Brethren, and the Pilgrims there, do kiss and embrace the newly made Knights.”

Like most honors, this one apparently required a fee for its reception. We read in Chareyron’s *book11*, “So it was that on a night in 1453 the young Guillaume (de Tonnerre) kneeling, with his arms crossed, received ‘three good blows with a sword for better remembrance,’ and lightened

his purse by offering a hundred gold florins.” [At the time of writing this article, January, 2017, this would amount to a sum of about \$13,000. No wonder the recipient had to be a wealthy nobleman or merchant! – GLM]

The order exists today but is primarily honorific, a public association of the faithful constituted by the Holy See under Canon Law 312, represented by fifty-two lieutenancies in more than thirty countries around the world: twenty-four in Europe, fifteen in the United States and Canada, five in Latin America, and six in Australia and



Knights of the Holy Sepulchre
Jerusalem cross neck jewel

Asia. It is recognized internationally as a legitimate order of knighthood, headquartered in Vatican City State under papal sovereignty and having the protection of the Holy See.² The order's fundamental role is thus defined: "to uphold the works of the Latin Patriarchate of Jerusalem, while preserving the spiritual duty of propagating the Faith."⁷ The neck jewel of the modern order is shown at left.

In an appendant body of Freemasonry, the Red Cross of Constantine, there is a ceremony styled the Order of the Holy Sepulchre, but the Masonic order should not be confused with the identically named Order of the Holy Sepulchre within the Roman Catholic Church. Although both orders recall the same historical events, there is no actual connec-

tion between them. The Masonic Order of the Holy Sepulchre is based upon the legend of knights guarding the place of burial of Jesus Christ. Both the Masonic and ecclesiastical orders take the Jerusalem Cross as their symbol. A meeting of the Order of the Holy Sepulchre takes place in a "Sanctuary," and the presiding officer is called the 'Prelate.'¹⁰


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

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An Interpretation of the Second Temple in the York Rite

Sir Knight John Wiseman Simmons, II

ur experience in Masonry begins with an introduction to King Solomon's Temple. The three degrees of symbolic Masonry develop the symbolism of the temple as the representation of our spiritual and moral lives. We learn that each of us is a builder, a builder of the temple of his own life. We are responsible to God for how we build. God has provided us with the raw material, and Masonry seeks to provide us with the working tools, skills, and plans to build effectively.

The Masonic ritual teaches us that we do not, by nature, possess the required knowledge to build our lives according to God's plan. The candidate starts in darkness and must be brought to light. The degrees represent increasing levels of skill in building. The Entered Apprentice starts as a bearer of burthens, serving others and receiving instruction from them. The Fellowcraft has learned enough to build from day to day, as exemplified in the term "journeyman" but still relies on the plans laid down by others. The Master Mason has progressed to a point where he can make plans, instruct others, and oversee their work. He is said to be "completely equipped for the labors and duties of life."

Yet, the Master Mason degree leaves something unfinished. It unfolds a story of greed, impatience, and violence that disrupts the work, threatens the completion of the Temple, and removes the very benefit being sought. The True Word is lost, and the Craft is left with

only a substitute. Indeed, at the end of the story, the Temple is still incomplete, and the drama shifts to bringing life from death.

In the Chapter degrees, we learn more details of the work on the Temple. In the Mark Master degree, we learn of the keystone, representing the stone that was rejected by the builders. We move from the square to the compasses and are taught that the symbolism of Masonry represents more than we have previously learned. Finally, in the Most Excellent Master Degree, we see the Temple completed, the keystone put in its place, and the workmen dismissed. The temple of our lives appears to be complete.

The story does not end here, however. In the Royal Arch degree, we learn that the Temple was destroyed and must be rebuilt. A second temple comes into view. We are admonished to be willing to undertake even the most humble task in this enterprise with the possibility of great discoveries to follow. During this rebuilding, the True Word reappears and is restored to the craft.

The Council degrees return to the building of the original Temple to fill in the details of how the Word and the sacred treasures were preserved for future generations. They show that preparation was made for a restoration, in light of knowledge of an impending loss.

In earlier times, the Commandery orders followed immediately after the Chapter degrees, and the Illustrious Or-

der of the Red Cross also deals with the building of the second Temple. There has been concern that this order is somehow sub-Christian, and that it is out of place in a Christian organization. Indeed, the historical lecture of this order contains a defense that this order is not a pagan rite, and is indeed a proper preparation for the solemnities of the Order of the Temple.

In the Order of Malta and the Order of the Temple, the focus shifts, seemingly suddenly and inexplicably, to Medieval history, with imagery based on the *New Testament*. The candidate is informed that, from now on, he is a pilgrim on his way to the Holy Sepulcher. Everything is leading to his experience of the resurrection and ascension of Christ.

I submit that there is no true disconnect between the Christian orders of the Commandery and the earlier degrees relating to the first and second Temples. Indeed, the image of the second Temple underlies the whole of the Christian imagery of the Order of the Temple.

The *Bible* begins with the story of creation. God, the Master Builder, created the universe and saw that all He had made was good. The first man and woman lived in fellowship with God until by greed and impatience they lost that fellowship and the blessings of Paradise. What was to be was lost, to be replaced by a substitute. It seemed as if God's plan was ruined, but in fact He was working to restore creation, redeem His fallen creatures, and bring life out of death. He began to clear away the ruins of the old to establish the new.

When the exiles who had returned to Jerusalem began to build the Second Temple, they were discouraged because the new building seemed so inferior to

the old. Yet God spoke to the people through the prophet Haggai: "The latter glory of this house shall be greater than the former, says the Lord of Hosts. And in this place I will give peace, declares the Lord of Hosts." (Haggai 2:9, ESV)

The very idea that the latter glory would be greater than the former is striking. We tend to idealize the "good old days." The Israelites tended to look back to the time of David and Solomon, and regard that as the golden age. Yet God tells these disheartened and discouraged people to be strong and work, that even better times are ahead. He encourages us with the same promise.

Why would the latter glory be greater than the former? I do not believe that God was talking mainly about the physical appearance of the building. The latter glory would be greater than the former, because there God would give peace. How did he give peace? He gave it through the work of the Prince of Peace.

The Royal Arch degree tells us to humble ourselves that we may be exalted. We go down that we may come up even higher. This seems to be a principle, not just of moral conduct, but of all creation, as C. S. Lewis observes. Through sin, creation was plunged into ruin, but its redemption will not be just the restoration of things as they were but something much better. Our goal, as Lewis says, is not Paradise, but Heaven. Christ emptied himself and descended from Heaven to Earth, even into death, to rise and ascend with more glory than before. We, too, though we descend into death, will ascend in the resurrection higher than we are now.

The apostle Paul put it this way: "For I consider that the sufferings of this present time are not worth comparing

with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves,

who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.” (Romans 8:18-23, ESV)

Jesus used the Temple as the symbol of himself: “Destroy this temple, and in three days I will raise it up.” (John 2:19) He is the true Temple. The second Temple, whose glory would be greater than the first, speaks of Christ, who humbled himself and came down into a ruined creation to take it and us with Him to heights never before imagined.

Sir Knight and Dr. John Wiseman Simmons, II is a member of Park Avenue Commandery 31 in Memphis, Tennessee and a past commander of Bloomington Commandery 63 in Bloomington, Indiana. He can be contacted at drjwsimmons@yahoo.com.

Grand Encampment Membership Awards

1122 Mark Kendall McFadden
Muskogee Commandery 2
Muskogee, OK

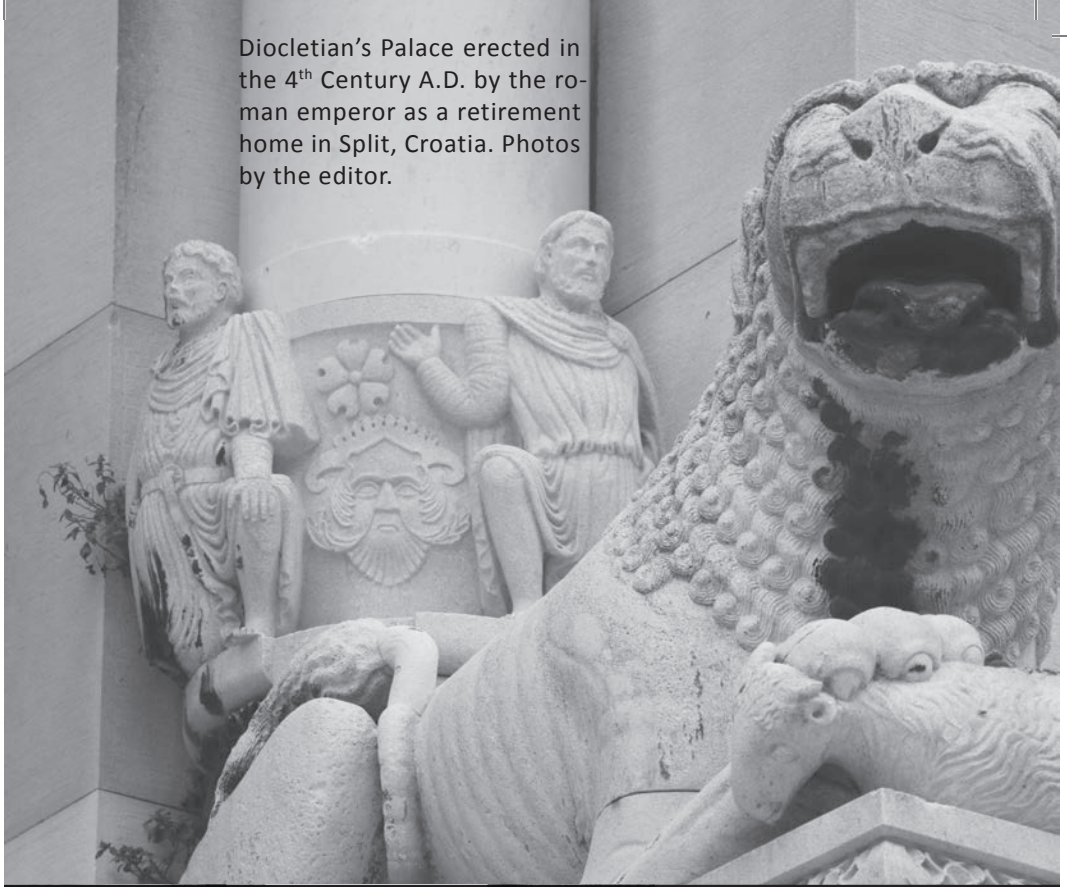
1123-24 James Martin Kiefer
DeMolai Commandery 5
Grand Rapids, MI
First Cluster

1125 George W. Tegner, III
Eagle Commandery 29
Painseville, OH

1126 Robert Walter Thomas
Eagle Commandery 29
Painseville, OH



Diocletian's Palace erected in the 4th Century A.D. by the roman emperor as a retirement home in Split, Croatia. Photos by the editor.



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
Bure-Les-Templiers, 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/>

ARLINGTON NATIONAL CEMETERY

By

Sir Knight John R. Dinkel



On November 11, 2017, Americans will celebrate our 63rd Veterans Day, remembering all who have honorably served in the military services of the United States of America.¹

I would ask you to join with me in remembering one particular veteran, Private William Henry Christman, a Union soldier buried on May 13, 1864, in Arlington, Virginia. His final resting place is across from our nation's capital, within the largest and most important permanent reminder of our nation's military dead in the continental United States, the Arlington National Cemetery.

In January of 1864, during the American Civil War, the Arlington House and 200 acres of its surrounding grounds were confiscated from General Robert E. Lee and Mary Anna Custis Lee, granddaughter of George Washington, by General Montgomery C. Meigs, quartermaster general of the United States Army, for use as a military cemetery. General Meigs' intention, partly in retaliation for Lee's resignation from and subsequent successes against the United States Army, was to render the house and surrounding grounds uninhabitable should the Lee family ever attempt to return. Union war dead were buried here, beginning with Private William Henry Christman from the State of Pennsylvania.

In 1877, after the end of the Civil War, George Washington Custis Lee, Mary Custis Lee's son, sued the United States

government for the confiscation without due process. The United States Supreme Court agreed, ruling in his favor five to four, and returned the land to him. However, one year later, in 1878, Lee sold the property to the United States government for \$150,000, and the land then became a federal reservation. On March 4, 1921, the United States Congress approved the burial of an unidentified American serviceman from World War I in the plaza of a new Memorial Amphitheater within the reservation.

On November 11th of that year, an unknown soldier, brought back from France, was interred inside a three-level marble tomb, weighing fifty-six tons, carved from the same white marble which had been used to carve the Lincoln Memorial.



Earlier on that same Armistice Day, similar ceremonies were also conducted by agreement in France within the Arc de Triomphe and in England at Westminster Abbey to honor unknowns from those countries.

On Memorial Day in 1958, two more unidentified American war dead were brought back from overseas and interred in the amphitheater beside the unknown soldier of World War I, one had been killed in World War II, and the other in the Korean War. In 1984, an unknown serviceman from the Vietnam War was placed alongside the others. However, these last remains were exhumed on

May 14, 1998, subsequently identified as Air Force 1st Lieutenant Michael Joseph Blassie, and removed for burial.

Today, the Arlington National Cemetery grounds consist of seventy sections on 624 acres of land, having some 400,000 in-ground burial spaces and many more above ground spaces. Part of this complex, the Tomb of the Unknowns, has been open to the public since April 9, 1932. This memorial has been guarded twenty-four hours a day, seven days a week since July 2, 1948, by members of our oldest serving infantry regiment (since 1784), called "The Old Guard."

These tomb sentinels, all volunteers, are members of a special unit within the 3rd United States Infantry Regiment. Each guard takes an average of six hours to prepare his uniform of heavy wool, regardless of the time of year, for the next day's work. In addition to preparing the uniform, guards also complete physical training, tomb guard training, cut their hair before the next work day, and shave twice per day. Tomb guards are required to memorize sixteen pages of information about Arlington National Cemetery and the Tomb of the Unknown Soldier, including the locations of nearly 300 graves and who is buried in each one.

Fewer than twenty percent of all volunteers are accepted for training, and of these, only a fraction will successfully pass training to become full-fledged tomb guards. These sentinels wear no insignia of rank on their uniforms in order to not outrank the honored unknowns, whatever their rank may have been.

A special army decoration, the "Tomb of the Unknown Soldier Guard Identification Badge" is authorized for wear after passing a detailed test of one hundred questions (from a pool of more than 300); a uniform test with two gigs (errors) or fewer, measured to the 1/64;" and a test on the guard changing sequence. After serving honorably for a period of nine months and having passed the sequence of tests, a tomb guard is permanently awarded the badge. The Tomb Guard Identification Badge is the only badge awarded by the United States Army that can be revoked after a soldier has left the military. The regimental commander of the 3rd United States Infantry Regiment has the authority to revoke a badge from any tomb guard (past or present) for any act that would bring discredit upon the Tomb of the Unknowns. Only 639 Sentinel badges have been awarded since they were first issued in 1958.

The tomb itself, a white marble sarcophagus, has a flat-faced form relieved at the corners and along the sides by neo-classical pilasters set into the surface. Sculpted into the east panel that faces Washington, D.C., are three Greek figures representing peace, victory, and valor. Inscribed on the western panel of the Tomb are these words:

"HERE RESTS IN HONORED GLORY
AN AMERICAN SOLDIER
KNOWN BUT TO GOD."



Three unknowns are currently buried within the memorial. The World War I unknown soldier lies below the marble sarcophagus. Two other unknowns lie beneath

the white slabs on the ground with World War II on the right and Korean War on the left. (As noted previously, the Vietnam War unknown was interred under the middle slab until 1998, when he was identified and those remains removed.)

There is a meticulous ritual that a tomb guard follows when watching over the graves:

1. The soldier walks twenty-one steps across the Tomb. This alludes to the twenty-one gun salute, which is the highest honor given to any military or foreign dignitary in America. His weapon is always on the shoulder opposite the Tomb (i.e., on the side of the gallery watching the ritual) to signify that he stands guard between the unknowns and all others.

2. On the twenty first step, the soldier turns and faces the Tomb for twenty-one seconds. The soldier then turns to face the other way across the Tomb and changes his weapon to the outside shoulder.

3. After twenty-one seconds, the steps are again repeated. This sequence is repeated until the soldier is relieved of duty during the ceremony of the changing of the guard.

During the day in summer months from April 1st to September 30th, the guard is changed every half hour. During the winter months, from October 1st to March 31st, the guard is changed every hour. After the cemetery closes to the knight templar

public for the day, the guard is changed every two hours until the cemetery re-opens the following day.

The walking mat is usually replaced twice per year - before Memorial Day and before Veterans Day. This is required due to the wear on the rubber mat by the special shoes worn by tomb guards, which have metal plates built into the soles and inner parts of the shoes to allow for a more rugged sole and to give the signature click of the heel during maneuvers.

Famous Freemasons buried at Arlington National Cemetery include Audie Murphy, WWII Medal of Honor winner; James Tanner, Union soldier and stenographer at Abraham Lincoln's deathbed; and bandleader Glenn Miller, who has a tombstone there but who disappeared over the English Channel on a flight to Paris and whose body was never found.

Famous non-Masons include Brigadier General Henry M. Robert who wrote *Robert's Rules of Order*; the NASA crew of



the Challenger disaster from January 28, 1986; the crew of the Columbia shuttle that broke up during re-entry on April 9, 2003; Pierre Charles L'Enfant, designer of the city of Washington, D.C.; and George Westinghouse, Civil War veteran and founder of Westinghouse Electric Corporation, Pittsburgh, Pennsylvania.

Deceased presidents of the United States are entitled to burial at Arlington National Cemetery, but only two have been so interred: John F. Kennedy and William Howard Taft. There are over 400 Congressional Medal of Honor recipients buried at Arlington. There are also four double medal of honor recipients buried there. Arlington is the only national cemetery to hold servicemen from every war in United States history and averages twenty-eight burials per day.

An American soldier never dies until he is forgotten. At Arlington National Cemetery, the sentinels will never forget. Since 1971, in the quarters of the tomb



Photo by Richard Muth.

sentinels a poem called "The Sentinel's Creed" has hung, which exemplifies the dedication of these tomb guards to the memory of our honored dead. This poem, and the sentiments expressed, are timeless and all American.

My dedication to this sacred duty
is total and whole-hearted.

In the responsibility bestowed on
me never will I falter,

And with dignity and persever-
ance my standard will remain
perfection.

Through the years of diligence and
praise and the discomfort of the
elements,

I will walk my tour in humble rever-
ence to the best of my ability.

It is he who commands the respect
I protect,

His bravery that made us so proud.
Surrounded by well meaning
crowds by day,

Alone in the thoughtful peace of
night,

This soldier will in honored glory
rest under my eternal vigilance.

Sir Knight J. R. Dinkel is past com-
mander of Beaver Valley Com-
mandery 84 in Beaver County Penn-
sylvania. He resides in Aliquippa,
Pennsylvania and can be contacted
at jdcommander@comcast.net.

Notes

1. First observed in 1919, by a presidential proclamation by Woodrow Wilson and originally called Armistice Day, this day of thanksgiving and remembrance would become a national holiday by act of Congress on June 4, 1926. The original concept for the celebration was for a day observed with parades and public meetings and a brief suspension of business beginning at 11:00 a.m. With the approval of Public Law 380 on June 1, 1954, November 11th became a day to honor all American veterans of all wars, no longer called Armistice Day, but now and forever Veterans Day.

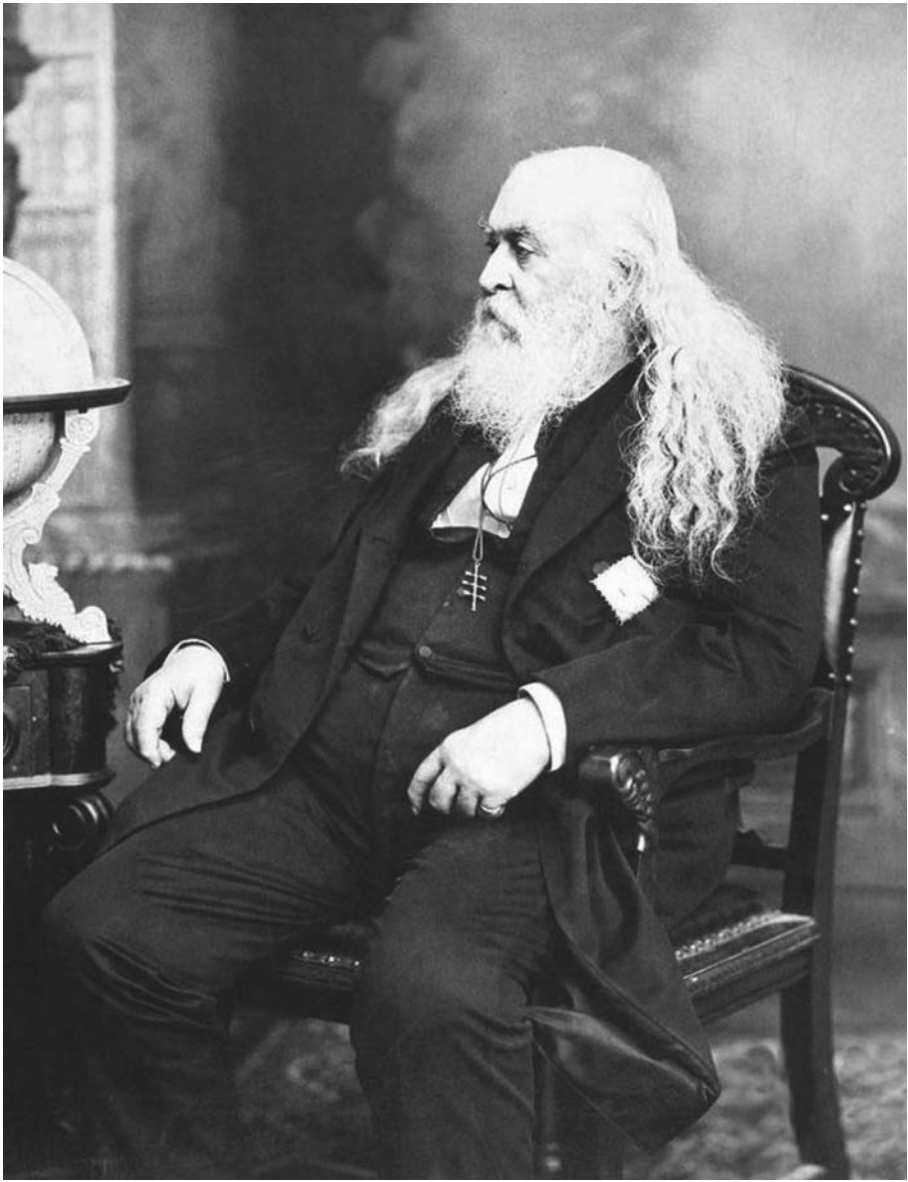
"I Have The Honor To Be, As Templar And Kadosh, Faithfully Yours, Albert Pike"

by
Sir Knight James A. Marples

Practically since I was the age of five, I collected nearly every issue of my dad's issues of the *Knight Templar* magazine. Since he knew I was reading them, he'd toss them on my bed, and I would read them cover to cover after he was done reading them himself. I later donated my vast collection in the 1990's to the Wichita Scottish Rite library. I had nearly a thirty year supply bound in twine. One of the most educational articles that benefited me greatly when I joined Masonry at age eighteen in Sunflower Lodge 86 in Wichita, Kansas, was the December 1968 issue of the *Knight Templar* magazine. Since the archives now have it online, it may at first blush appear to be redundant to repeat much of it. Yet, repetition, in some cases, is an essential part of our ritual from our earliest knocks at the Lodge's door as a candidate, when we placed our trust in God and feared no danger. Many phrases of the ritual in both the York Rite and Scottish Rite are repeated. Why? To impress upon the candidate's mind more thoroughly that some passage of ritual is crucial to learning. I once had a teacher in high school who cited an astonishing statistic that the human eyes and ears really need to at see and hear something at least sixteen times to have it deeply ingrained into memory. While some people may claim they can remember a name or

number after seeing and hearing it just one or two times, they may, have temporary total recall of a transient nature (short-term) if they are young or have a photographic memory. However, even the website, Education.com corroborates my old esteemed teacher's statement. There is a comment that it may take up to twenty times for something to be indelibly printed in a person's memory. I don't scoff at it. I believe it to be true in many cases.

Many Masons and non-Masons readily associate the renowned Mason, Illustrious Brother Albert Pike, as being a 33rd Scottish Rite Mason, and even Masonic critics seem to be aware that he held the office of Sovereign Grand Commander of the Supreme Council, 33rd, Southern Masonic Jurisdiction of the Scottish Rite, U.S.A., whose "See" or headquarters was formerly at Charleston, South Carolina, but later moved to Washington, D.C. However, what astounds me is that many Masonic scholars seem totally unaware that Pike was a York Rite Mason first, before he joined any other rite or affiliated Masonic organization and that he was not only a past presiding officer of all four York Rite Bodies, the Lodge, the Royal Arch Chapter, the Council of Cryptic Masons, and the Commandery, he was first eminent commander of Hugh de Payens Commandery 1 in Little Rock, Arkansas. Pike was additionally the grand high priest at the state-wide level of Arkansas Royal Arch Masonry



in 1853 and was re-elected 1854. He assisted in forming the Grand Council of Royal and Select Masters of Arkansas and was active in the Arkansas Grand Commandery which elected Pike an honorary member in 1890, a year before his death, nearly forty

years after he started his York Rite journey. Pike was also elected honorary provincial grand prior of Knights Templar in Canada in 1874, further acknowledging his love and devotion to Templar Masonry.

Furthermore, Albert Pike was a close

personal friend of the noted Masonic scholar, Brother and Dr. Albert G. Mackey, who was general grand high priest over all Royal Arch Masons, nationwide. Pike and Mackey even met each other while serving their respective states of Arkansas and South Carolina as grand high priests. Pike and Mackey even attended Triennial sessions of the Grand Encampment of Knights Templar of the U.S.A. Pike and Mackey proposed a traditional style Templar uniform, which they felt more in conformity with history. Yet, the preferences of the Grand Master of the Grand Encampment won out.

During the week of May 6, 1872, the Supreme Council, 33^o of the Ancient and Accepted Scottish Rite, Southern Jurisdiction of the U.S.A., convened in Louisville, Kentucky for special session, and both Knight Templar Commanderies, Louisville Commandery 1 and De Molay Commandery 12, extended offers to escort this body of visiting Masons. Both offers were kindly accepted by none other than Brother and Sir Knight Albert Pike.

In the December 1968 issue of the *Knight Templar* magazine, Pike is quoted as saying, "I esteem it to be a singularly good omen for the future of Freemasonry, that both Commanderies have, with rare and graceful courtesy, tendered, unsolicited, their services to act as escort.

Although their ceremonial of investiture is different and their government not the same, the Knights Kadosh are Knights of the Holy House of the Temple, of which branch of the Poor Fellow Soldiers of the Temple of Solomon, the Princes of the Royal Secret, and the Inspectors-General are but the chiefs. As a Templar degree, that of Knight Kadosh has in other countries been forbidden to be worked.

knight templar

Most of our Kadosh of American birth are also Templars of your branch of the order and are sincerely desirous to maintain the most intimate relations of amity and brotherhood with the Knights Templar, all of whom are, as Master Mason, their brethren and as Masons of the Royal Arch, their Companions."

I won't quote any other passages, in full. Sometimes, a few Sir Knights need to be prompted to the archives of the *Knight Templar* magazine. Yet, there are many Sir Knights who may not have internet access or internet savvy, and some may simply read the current issue and no other. For these reasons and more, Pike's letter of 1872 deserves to be re-cast in a new, modern issue of the *Knight Templar* magazine for this generation of readers.

I believe the passages above are essential to be reprinted now, nearly fifty years after they appeared in the *Knight Templar* magazine in 1968 and 145 years since that gracious and knightly courtesy was written in such clear terms. However, I think one fragment of one of Pike's closing statements in his letter, warrants repeating now, for it to firmly sink into our indelible collective memories. Pike emphatically states:

"...the Knights Templar and the Knights Kadosh, neither jealous of each other, nor rivals, will walk hand in hand, in the peaceful ways of Freemasonry, pursuing their common purpose of extirpating the worst evils that affect humanity; injustice, untruth, uncharitableness, and intolerance.

I have the honor to be, as Templar and Kadosh, and in the

bonds of Masonic and Knightly Brotherhood. Faithfully and affectionally yours,
Albert Pike
Sovereign Grand Commander"

As a Sir Knight living in the 21st century but who originally read this as a young boy when it arrived in my dad's postal mail in 1968, I still get an inner glow from it. It exudes fraternal solidarity. I have studied Freemasonry's history, and I know that in nations such as Ireland, men are Knights Templar who serve a great many years, proving their steadfastness to the Fraternity before they become eligible for the Knight Rose Croix and Knight Kadosh Degrees. In Ireland, the number of active 33rd Masons is limited to only nine men, all of whom are Knights Templar.

I was fortunate enough, as Albert Pike was, to join both the York Rite and the Scottish Rite. To me, one rite complements the other. As years have gone by, I have seen symbolism in one rite that has shone like a spotlight on an aspect of the other rite and visa-versa. I am grateful for that additional knowledge which greatly aided me in understanding the third degree of Master Mason. It isn't that the Blue Lodge conferrals aren't sufficient; they are. However, in my opinion, both rites enable a man to become a more learned Mason. I am grateful that in the heyday of the 1870's when the Knights Templar were well-equipped, large, and quite actively vigorous in drill-team marching corps, that they escorted the then-smaller Scottish Rite attendees to the site of their deliberations. How nice it would be to see such unity always in today's world.

Whenever I am at a Masonic Lodge

event, York Rite event, Scottish Rite event, or for that matter, any Masonic-related event, I frequently cite the letter noted above from 1872. I use it as a conversation-piece, and I think more than one man has joined both Rites because of it.

I lastly cite that Pike's devotion to both Rites extended into his old age. The prestigious *New York Times* newspaper carried a big banner headline:

"The Knights' Pilgrimage.
Washington (D.C.) Filled With
Waving Plumes. Arrival Of Many
Of The Visiting Commanderies.
Preparing For A Great Day Today."

Dateline: Washington, D.C.,
Oct. 7, 1889 (less than two years
before Pike's death).

The drill corps of the Masonic Widows' and Orphans' Home of Louisville, Kentucky accompanied by a large number of ladies, escorted by DeMolay Commandery of Louisville and members of the Grand Commandery of Kentucky, this afternoon paid their respects to General Albert Pike, Sovereign Grand Commander of the Southern Jurisdiction, Scottish Rite. The General received them kindly, made a brief address, and presented each of them with a book. The ladies were also introduced to General Pike and the boys afterward to Miss Lilian, the general's daughter. Trains are constantly arriving at both railroad stations to-night, bringing Knights and their friends. Quarters have been engaged for 22,000 Knights, but 18,000 is probably a conservative

estimate of the number of Knights who will be here.”

Why is that so special? It shows the high esteem that De Molay Commandery 12 of Louisville, Kentucky, had for their long-standing friendship with Brother, Sir Knight, and General Albert Pike, some seventeen years later. In 1872, he came to Louisville. By reciprocating in 1889, the Knights Templar of Louisville, Kentucky traveled a long distance and made arrangements to show their continuing fraternal love and friendship for a past commander of Hugh de Payens Commandery 1 of Little Rock, who

had moved to Washington, D.C. It was a chance for beloved members to visit their old friend and fellow Sir Knight in his town.

Will we go out of our way to visit our old Masonic friends? Will we promote one rite in the presence of members of the other major rite? I hope so. I certainly try to do so when I am able. My hope is that this old letter can be read and re-read in a new edition of the *Knight Templar* magazine. Who knows? Maybe some little boy, reading his dad's *Knight Templar* magazine, will see this article and likewise mold his life by it. It is a wonderful thought !

SOURCES

The *Knight Templar* magazine December 1968 issue. Page 23. (Pike's 1872 letter) "Albert Pike's Masonic, Templar, and Rosicrucian Record by James A Marples." Delivered as a scholarly report on June 24, 2009, to Nebraska Masonic Scholars.

webpage: <http://masonic.benemerito.net/msricf/papers/marples/marples-AlbertPikeMasonicRecord.pdf>

<https://www.education.com/science-fair/article/how-long-does-it-take-to-remember-something/>

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 or P. O. Box 1542, Longview, TX 75606.



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Diocletian's Palace erected in the 4th Century A.D. by the roman emperor as a retirement home in Split, Croatia. Photo by the Editor.



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

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Wallace D. Mays	GA	John J. Brown	HI
Charles G. Coy	MO	Jeffrey A. Bolstad	MT
Dennis A. Sheridan	NH	Frederick E. Morse	NJ
Dallas L. Holtzer	PA	Richard E. Kretz, Jr.	VA
Marcos D. Ostrander	Panama		

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

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

A Message From the Chairman of the Knights Templar Eye Foundation Annual Campaign

Greetings!

*F*all is a special time of year. In Indiana, the leaves are painted with magnificent colors. It is a time of excitement and of reflection. It is a good time to reflect upon what it means to each one of us to be a Knight Templar. I think of the great lessons we have learned in our orders, encouraging us to be of service to others. In 1955 at the 46th Triennial, our predecessors took stock of what they had learned, and the Knights Templar Eye Foundation was born.

The dream of the Knights Templar of 1955 has been handed down to us as a sacred trust, and this year we are well into the 50th Voluntary Cam-

paign. This is a very special year, as it reminds us that we have been faithful to our mission for over fifty years! It is now our privilege to continue to be a part of this great work, providing aid to our research partners as they search for cures for those whose lives can be so drastically changed by restored eyesight.

I am asking each Sir Knight to contribute this year. Help me to help those who need to find access to care and to provide education for our future researchers. If you have contributed in the past, then increase it by fifty percent for the 50th Voluntary Campaign.

I am also asking each one of you to remember the Knights Templar Eye Foundation in your estate planning.

Have a wonderful Thanksgiving. God Bless!

Fraternally,

Sir Knight Rodney A. Mann, KGC
chairman 50th Annual Voluntary Campaign





Beauceant News



Mr. and Mrs. George Taylor of Pennsylvania.



SOOB Meeting Held at Pennsylvania Conclave

Elizabethtown Assembly 265, Pennsylvania held a special meeting on May 19, 2017, at the Inn At Reading, Wyomissing, Pennsylvania. Beauceant sisters from Elizabethtown Assembly 265 and Carnegie Assembly 80, Pennsylvania, were in attendance for the meeting held during the Grand Commandery of Pennsylvania's 164th Annual Conclave.

Worthy President Mrs. James Donnon dedicated the meeting in loving memory of Mrs. George H. Taylor, wife of the Right Eminent Grand Commander George, who was also a past president of Elizabethtown Assembly 265, Pennsylvania.

Sister Jane, whose white robe was on display during the meeting, was fondly remembered for her presidency during the year 2014. Placed on her robe was her pin of her year, the acorn. She encouraged her sisters to grow from tiny acorns to mighty oaks through acts of kindness and charitable deeds.

Sister Jane lost her battle to pancreatic cancer on October 27, 2016. She is missed very much by her sisters and sir knights.



Knights



at the Bookshelf

By
Sir Knight George Marshall, P.G.C

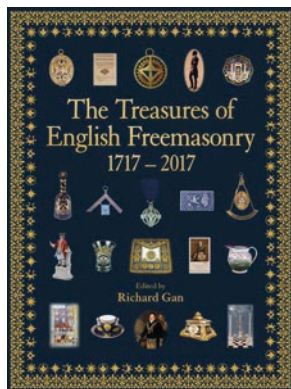
Gan, Richard (Editor), *The Treasures of English Freemasonry 1717-2017*, Lewis Masonic, 2017, 304 pages, ISBN-13: 978-0-85318-531-4.

This book was a real “treasure” (no pun intended) to peruse, both for its historical narrative and especially its photographs of Masonic memorabilia and miscellanea produced during 300 years of English Freemasonry. Over 200 objects, most in full color and some full page, have been carefully selected and photographed. One singular feature of the book is that the index at the rear of the book consists of thumbnail images of the objects along with their classification, date, and page number.

There are eleven chapters, dealing with such varied topics as The Early Years of Freemasonry; The Antients and the Moderns, Freemasons’ Hall, London; and English Freemasonry Overseas, among others. Each chapter is authored by an expert in English Freemasonry, many of whom are full members of the prestigious English lodge of research, Quatuor Coronati. Each chapter provides an introductory historical perspective relative to the objects whose photos follow the chapter narrative.

Each object also is accompanied by a brief account of what it represents as well as the provenance associated with it. Some examples of the objects include Masonic aprons, jewels, medals, works of art in gold and silver, and documents. Since the book is hardbound and oversize (about 9” wide by 12” long), there is ample space for the details of these beautiful objects to be shown. Most of the objects date from the 17th – 19th centuries.

The book selling price is shown as £45.00 (about \$59 when this review was written); it can be purchased online for about \$55 plus shipping. Although a bit pricey, this book is well worth the cost and should be in the library of every Freemason who is interested in both the historical and aesthetic aspects of the Craft.





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*“But the wicked are like
the troubled sea when it
cannot rest...”*

Isaiah 57:20

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