

Knight Templar

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**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

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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 wheel of a
trebuchet at Urquhart Castle
on Loch Ness in Scotland by Sir
Knight Frank Richard Brown.**

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Grand Encampment web site: www.knightstemplar.org
www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message

Let me be one of the first to wish you and your family a happy Thanksgiving! We are living in an era of unprecedented longevity, health, and prosperity and have much to be thankful for. It was not always thus. On Monday, January 6, 1941, President Franklin D. Roosevelt delivered his annual State of the Union address in which he identified four fundamental freedoms that all people ought to enjoy. He identified these "four freedoms" as freedom of speech, freedom of worship, freedom from want, and freedom from fear. The United States was still feeling the effects of the Great Depression, and entry into World War II was still eleven months away, but the ravages of war had already come to Western Europe and East Asia.



Remembering these dark days helps us put our mundane problems in perspective and to give thanks for the "four freedoms" that we are so fortunate to enjoy. Thus, as we gather with friends and family to celebrate the abundance of Thanksgiving, we must remember to thank Him who has made it all possible.

However, we do realize that there are Templars or their family members who are in distress and that this distress may be especially acute at this time of year. To address this need, the Grand Encampment through the grand prelate has initiated the *40 Miles Project*. This project is designed to improve the care and support of Sir Knights and their families wherever dispersed. Just as the historical Knights Templar were formed to protect pilgrims on their journey to the Holy Land, this program is designed to offer care for and support of our members and their families today.

Thus, if you are aware of a Sir Knight or family member in need of encouragement, support, or even a hearty congratulations, let us know. To access this program, please contact the Grand Prelate through the portal on the Grand Encampment's website at www.knightstemplar.org or by email, telephone, or letter. The grand prelate or one of the associate grand prelates will then send a personal message of encouragement, sympathy, or congratulations to the Sir Knight or family member.

Courteously,
Jeffrey N. Nelson, GCT
Grand Master

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.

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Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III,
right eminent grand prelate of the Grand Encampment

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (Revelation 7:9-10, English Standard Version)

November begins with the Feast of All Saints, and our Scripture is from the first lesson many of us will hear or on which we will preach this year. It is appropriate for Knights Templar because of where the text fits in the greater context of the *Book of Revelation*. In chapter six, the first six seals have been broken, the very foundation of creation is broken, and the faithful are in fear. Chapter seven begins with the coming together of the church militant—the 12,000 warriors from each of the twelve tribes of Israel. Then, we have the abrupt change in verse nine, after John has "looked" and sees the countless throng from all nations and nationalities standing before the throne in white robes and waving palm branches. How this image of the church triumphant stands against the image of the church militant. Here are the faithful, shouting praise to God for salvation—a word which also means *victory*!

Indeed, it is a victory celebration, because while sin, death, and the devil had been defeated in the death and resurrection of Christ, it is in His second coming that the final victory is obtained, and the reign of God will begin. As Knights Templar and defenders of the faith, we are called to serve as part of the church militant today—to defend not only the faith but those pilgrims who walk this earthly journey with us. We are to aid in the proclamation of the Good News to all peoples. Today we are called to proclaim that salvation does not come by our own works or actions but through the death and resurrection of our Lord and Savior and the grace granted to us by God, our heavenly Father. We stand ready with our swords today so that in time—God's time—we may stand with the church triumphant with palm branches in hand and join the heavenly shout. "Salvation belongs to our God who sits on the throne, and to the Lamb!"



Photo by Sir Knight Stephen Kroman

The Initialisms of Christianity

by

Sir Knight George L. Marshall, Jr., PGC

As Christian Masons, we often have occasion to view and utilize the initialisms which allude to the Captain of our Salvation, Jesus Christ, both in our churches and in our fraternity. In our churches,



we may see inscribed upon the altar cross some initials, or they are depicted on stained glass windows; also on vestments, stoles, and drapings; and many churches, during the Advent season, erect a "Chrismon Tree" in their sanctuaries which displays with others these symbols. In this article, I will present some of the more common initialisms (or acronyms) used in Christianity, and give their meaning, historical basis, and their use, where applicable, in Christian Masonic bodies.

To begin, it might be well to establish a definition of the word "initialism." The online Merriam-Webster dictionary defines it thus: "an abbreviation formed from initial letters" A synonym for initialism which may be more familiar is "acronym." The same dictionary expands on this latter word a bit: "a word (such as NATO, radar, or laser) formed from the initial letter or letters of each of the successive parts or major parts of a compound term; also: an abbreviation (such as FBI) formed from initial letters." It would certainly not be incorrect to refer to several of these representations as monograms.

The name *Jesus*, spelled "ΙΗΣΟΥΣ" in Greek capitals, has the abbreviations knight templar

IHS (also written JHS, IHC, or IHΣ). The name *Christus*, spelled "ΧΡΙΣΤΟΣ," has XP (and inflectional variants such as IX, XPO, XPS, XPI, XPO, XPM). In Eastern Christian tradition, the monogram ICXC (with over-

line indicating an abbreviation) is used for Ἰησοῦς Χριστός in both Greek and Cyrillic tradition.



I will begin with one that is probably familiar to us all, INRI. These are the initials of the accusation (in Latin) set up on the cross above the head of Jesus (*John* 19:19) at his crucifixion, *Iesus Nazarenus, Rex Iudaeorum*, which in English reads as "Jesus the Nazarene, King of the Jews." *John* 19:20 states that this was written in three languages; Hebrew, Latin, and Greek and was put on the cross of Jesus. The Greek version reads INBI, for *lēśūs ho Nazōraēos ho Basileūs tōn Iudaēōn*. Devotional enthusiasm greeted the discovery in 1492 of what was celebrated as the actual tablet, said to have been brought to Rome by Saint Helena, mother of Emperor Constantine (It is now generally either ignored by scholars or considered to be a medieval forgery). In Western Christianity, most crucifixes and many depictions of the crucifixion of Jesus include a plaque or parchment placed above his head, called a *titulus*, or title, bearing only the Latin letters INRI. The initials are prominent in the

18th degree of the Scottish Rite and in the Masonic Rosicrucians (SRICF) and are found in Templary in the Order of Malta ceremony.

There is another commonly used initialism for Christ, the CHI-RHO. It is one of the earliest forms of a Christian acronym, formed by superimposing the first two (capital) letters—chi and rho (XP)—of the Greek word ΧΡΙΣΤΟΣ (*Christos*) in such a way that the vertical bar of the rho intersects the center of the chi. A Middle Latin term for abbreviations of the name of Christ is *chrisimus*. Similarly, Middle Latin *crismon*, *chrismon* refers to the Chi-Rho monogram specifically. The Chi-Rho was used by the Roman emperor Constantine I (reigned 306–337 AD) as part of his military standard (*vexillum*) known as the *Labarum*. Coins and medallions minted during Constantine's reign also bore the Chi-Rho. By the year 350 AD, the Chi-Rho began to be used on Christian sarcophagi and frescoes. Particularly interesting is the symbolism frequently found on sarcophagi which represents this acronym in a garland sustained by a flying eagle above the rho, at the feet of which appear the guardians of the grave. Here the lower portion typifies the crucifixion and the repose of the tomb, while the upper part is an emblem of the resurrection and ascension. This monogram is found in Masonry in the appendant body of the Red Cross of Constantine as part of the jewel of a puissant sovereign, as seen at right above.



tians to identify themselves was the simple profile of a fish. In such Roman monuments as the *Capella Greca* and the Sacrament Chapels of the catacomb of St. Callistus, the fish was depicted as a symbol in the first decades of the second century. In Greek, the word for “fish” is *ichthys* (ΙΧΘΥΣ). This was used as an acronym for the phrase “Ιησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ” (*Iēsous Christos, Theou Yios, Sōtēr*),

which translates into English as “Jesus Christ, Son of God, Savior.” Fish are mentioned and given symbolic meaning several times in the Gospels. Several of Jesus’ twelve apostles were fishermen. Jesus multiplied the loaves and fish to feed the multitude. According to tradition, ancient Christians, during their persecution by the Roman Empire in the first few centuries after Christ, used the fish symbol to mark their meeting places and tombs or to distinguish friends from foes. The word *Ichthys*, then, as well as



the representation of a fish, held for Christians a meaning of the highest significance; it was a brief profession of faith in the divinity of Christ, the Redeemer of mankind. Believers in this mystic “Ichthys” were themselves “little fishes,” as according to Tertullian: “we, little fishes, after the image of our Ichthys, Jesus Christ, are born in the water.” Quite frequently the

fish was found associated with such other symbols as the dove, the anchor, and the monogram of Christ. After the

fourth century, the symbolism of the fish gradually disappeared for the most part. I know of no Masonic organization that utilizes either the fish or the word “*ichthys*” in reference to Jesus.

One initialism typically seen on altar crosses in churches is IHS. A typical example is shown at the right. In the Latin-speaking Christianity of medieval Western Europe, the most common initialism associated with Christ is likely “IHS” or “IHC,” denoting the first three letters of the Greek name of Jesus, IHΣΟΥΣ (Iota-Eta-Sigma), or IHΣ. “IHS” is sometimes interpreted as meaning “*Iesus Hominum* (or *Hierosolymae*) *Salvator*,” (“Jesus, Savior of men [or: of Jerusalem]” in Latin) or “*In Hoc Signo*.” However, these interpretations may have been constructed by creating a new phrase to fit the already existing acronym. Used in Latin since the seventh century A.D., the first use of IHS in an English document dates from the fourteenth century. Because the Latin-alphabet letters I and J were not methodically distinguished until the 17th century, “JHS” and “JHC” are equivalent to “IHS” and “IHC.”

Another acronym that should be familiar to Knights Templar and members of the Red Cross of Constantine is IHSV, which in Latin signifies: *In Hoc Signo Vinces* (in this sign, you will conquer). It alludes to Constantine’s vision of the cross before the Battle of the Milvian Bridge in 312 A.D. However, Eusebius and other historians state that it was the equivalent Greek writing “*en toutōi nika*” in the sky that appeared to Constantine along with the Cross. At first, Constantine did

not know the meaning of the vision, but on the following night, he had a dream in which Christ explained to him that he should use the sign of the cross against his enemies. The words are shown in full on the commonly accepted symbol of a Masonic Knight Templar, shown below, and are placed on the four arms of the Tem-

plar cross. The jewel of a Knight Companion of the Red Cross of Constantine has the initials on the four arms of a Greek Cross, as at right. First, the church adopted the Latin Cross and Chi-Rho through Constantine’s *Labarum*. Subsequently Julian removed both. When Justinian then came to power, he returned to using the cross, but began using what is known as the Greek Cross. Ultimately, the symbolism is the same as that of the Latin cross, symbolizing the crucifixion and resurrection of Jesus. Still another interpretation might be to take the acronym already mentioned, IHS, and add a V to it to get *Iesus Hominum Salvator Victor* (“Jesus, Savior of men, Conqueror”).

An initialism often found combined with the cross, Chi-Rho, or other Christian symbols are the capital Greek letters alpha and omega, which are the first and last letters of the Greek alphabet. The alpha and omega symbols may at times accompany the chi-rho monogram. The term comes from the phrase “I am the



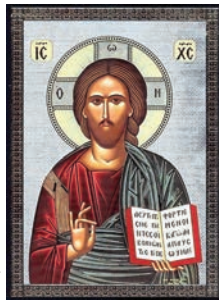
alpha and the omega,” a title of Jesus found in the *Book of Revelation* (1:8, 21:6, and 22:13). It is further clarified with the additional phrase, “the beginning and the end” (*Revelation* 21:6, 22:13). This phrase is interpreted by numerous Christians to mean that Jesus has existed for all eternity or that God is eternal, and most Christian denominations teach that the title applies to both Jesus and his Father. The symbols were used in early Christianity and appear in the Roman catacombs. The letters were shown hanging from the arms of the cross in Early Christian art and are also often shown to the left and right of Christ’s head, sometimes within his halo. This initialism occurs in the Royal Master degree in a Council of Royal and Select Masters of the York Rite and in the Senate of Sovereigns (along with IHS) in the Red Cross of Constantine.

A Christian initialism which is perhaps not so familiar are the Greek letters Omicron Omega Nu (OΩN—usually as OwN). This is most often seen in the halo around Christ’s head in art, as in the image at the right. These letters are (very) roughly translated to mean “the one who is.” This is a reference to the Greek translation of *Exodus* 3:14, in which Moses asks for God’s name. God’s reply is difficult to translate and is often rendered something like “I am that I am” or “I am the one who is.” When these letters appear as part of a halo behind Jesus, it is an affirmation of Christ’s divinity and His unity with the First Person of the Trinity as stated in *John* 8:58, “Jesus said to

them, ‘Most assuredly, I say to you, before Abraham was, I AM.’” The phrase “I am that I am” is included in the Royal Arch ritual, but I know of no place in Masonry where OwN, as such, occurs.

I will close with another initialism which is likely not familiar, although it does occur in Christian art, and that is IC XC NIKA. This is an acronym of the Greek phrase, *Ihcuc Xpictoc Nika*, meaning “Jesus Christ conqueror.” IC and XC are abbreviations in both Greek and Slavonic for the name

Jesus Christ. NIKA is a Greek verb that means “conquers” (perhaps “is victorious” is better). This initialism was historically quite popular in the Eastern Orthodox tradition, appearing frequently on icons. Also, in the case of wafers for communion, this initialism can sometimes be found stamped on the wafers. Some denominations throughout history have utilized this acronym in their denominational imagery, and it will now and then appear on various vestments, banners, or engravings. It is considerably rarer in modern artwork, since few people are familiar with its significance. Again, I know of no place in Masonry where this initialism, as such, occurs.



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.

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SOURCES

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- https://en.wikipedia.org/wiki/Alpha_and_Omega



A program of the Grand Encampment of Knights Templar of the USA.

We are offering three types of Holy Land Pilgrimages as follows:

KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE for Christian Ministers. In this program, the various State Grand Commanderies of Knights Templar sponsor Christian Ministers on an expense paid study pilgrimage in Israel for eleven days. We do not solicit applications. Local ministers are invited by individual Commanderies of Knights Templar to consider the possibility, and a nomination form is submitted. Each state has its own process for selection. Selection of sponsored ministers from each state must be registered by October 10. This is a fully packed itinerary and a physically aggressive program that involves five to seven miles of walking many days, often uphill or up steps and on uneven surfaces.

The KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE for Christian Ministers takes place in February of each year.

Tentative Dates:

2020 — Group 1, February 3 – 13, 2020
Group 2, February 17 – 27, 2020

KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

IN THE FOOTSTEPS OF JESUS HOLY LAND PILGRIMAGE for Sir Knights, their Ladies, friends, and guests is open to anyone, and each person is responsible for their own fees and expenses related to the pilgrimage. This pilgrimage is an eleven day program that covers as much ground as possible in the touring days (we average five to seven miles of walking many days, often uphill or up steps and on uneven surfaces).

The **IN THE FOOTSTEPS OF JESUS HOLY LAND PILGRIMAGE** is scheduled in mid-November on each odd numbered year.

Tentative Dates: 2019 – November 11 – 21, 2019

KNIGHT TEMPLAR HOLY LAND PILGRIMAGE FOR SENIORS (and those with mild mobility issues). This pilgrimage is designed for those who may not be able to handle the aggressive itinerary of the "Footsteps" Pilgrimage. The schedule is modified to involve not as much walking and climbing (although there is still some). The **SENIORS Pilgrimage** is also open to Sir Knights, their Ladies, friends, and guests, and each person is responsible for their own fees and expenses related to the pilgrimage. We are not able to accommodate wheel chairs.

The **KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE FOR SENIORS** is scheduled in mid-November on every fourth even numbered year.

Tentative Dates: 2020 – November 9 – 19, 2020

For more information, contact: Emmett Mills, Jr., 248.217.7132, cuaewm@aol.com,
or Duane Kemerley, 567.376.9741, DKemerley@gmail.com.

A Message from the Chairman

To: Sir Knights of the Grand Encampment

Grace be with you, mercy and peace from God our Father and our Lord and Savior, Jesus Christ. With Thanksgiving fast approaching, let us pause and reflect on all the many blessings our Lord continues to shower upon us. My prayer is that we may all be appropriately grateful for every blessing, especially the ones we don't know about, and particularly for the unanswered prayers.

As servants of God, one of the greatest arenas we have in which to show our thankfulness is the Knights Templar Eye Foundation. I hope each and every Grand Commandery has an active and enthusiastic committee in place to make this Voluntary Campaign a great success!

One idea you might try is to get your entire jurisdiction to 100% life sponsorship in the Foundation. Today only Tennessee, Montana, Virginia, Georgia, District of Columbia, and Wyoming have attained that status. It seemed to be an endeavor that generated a lot of enthusiasm when we did it in Montana, and when the goal had been reached, there was a lot of pride that we had worked to achieve something and had attained it. I counted that as a win for the Knights Templar Eye Foundation *and* a win for Montana!

A life sponsorship is a onetime donation of \$30. All proceeds from life sponsorships go directly into the Foundation's permanent fund, of which the principle will never be spent. Only the interest earned is used to fund the important research projects identified by our Scientific Advisory Committee.

If you currently do not hold a Life Sponsorship, contact your local recorder or go to the Foundation's web site: www.knightstemplar.org/ktef/info/donations.pdf, complete the form, and send it to the foundation along with your contribution.

We can make a difference! Through the combined generosity of Sir Knights like you, we will impact the lives of others.

My best wishes to you for a very happy Thanksgiving.

In His service,

Jeffrey Bolstad

grand captain general of the Grand Encampment
51st Voluntary Campaign chairman



Meet Our Department Commanders

Sir Knight Stuart K. Drost

Right Eminent Department Commander

Northeastern Department

Stuart is a Connecticut native who has followed closely in his father's footsteps in education, employment, marksmanship, the fraternity, and marrying gals from the Bluegrass State. Stuart and his wife Marlene have been married for twenty-five years and have two children; Kyle, a senior at Virginia Tech, and Rachel, a freshman at the University of Delaware.

Stuart has been employed at Sikorsky Aircraft for thirty-one years where he was previously the lead acoustics engineer and manager of the NVH Research Laboratory. In this capacity, Stuart accumulated more than 3000 hours of flight test experience and was awarded six United States patents. Stuart is currently employed as the chief engineer for the H-60N Blackhawk, which is used by the Marine Corps for executive transport. Included in his duties is that of air accident investigator. Stuart is the recognized subject matter expert for sound spectrum analysis of the black boxes recovered from crashed helicopters. Results of his work can be seen by watching E6S2-#3 of "Why Planes Crash – Chopper Down."

Stuart is in his tenth season as a youth football coach. When he is not out on the gridiron, he might be on a winding road on the Harley or cruising *SusieQ* up on the lake. Stuart has carried on the family tradition of competitive marksmanship. He has been NCOIC of the 17th Connecticut Volunteer Infantry of the North-South Skirmish Association and has a Civil War parrot gun that he has competed with in the American Artillery Association. His true penchant for shooting lies in conventional pistol. He holds a master classification for both indoor and outdoor pistol and has placed 4th nationwide during sectional competition. He holds Distinguished Pistol Badge #1251. He has been cub master of Pack 27, committee member of Troop 27, and founding member and technical advisor for Venturing Crew 22.





Beauceant News



Official Visitation to St. Joseph Assembly 123, (Mrs. Marlin)
Sharon Slagle, worthy president.



Most Eminent Grand Master, Sir Knight Duane Vaught with
Beauceant Sisters at the 2018 Mid-America Easter Observance.

NEW CONTRIBUTORS TO THE KTEF CLUBS

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Joseph F. Zito	AZ	Edwin S. Balao	CA
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Joe M. Todd.....	TN	Michael L. Ward	TN
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Grand Encampment

Membership Awards

1157 James A. Streeky
St. John's Commandery 20
Youngstown, Ohio
1st Bronze

1158 Charles S. Canning
Allen-Beauceant Commandery 20
Allentown, Pennsylvania
1st Bronze

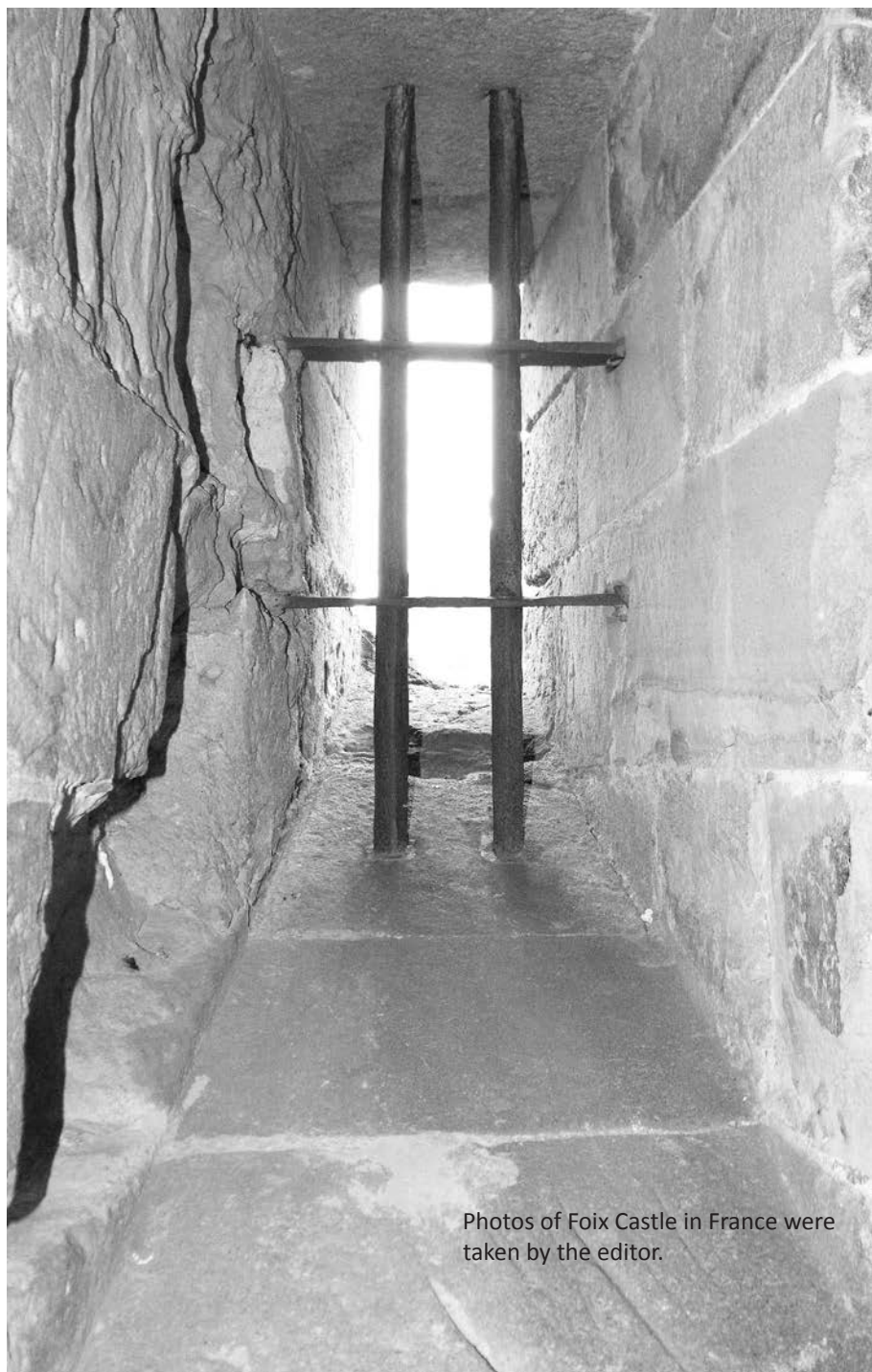
1159 David M. Howells, Sr.
Allen-Beauceant Commandery 20
Allentown, Pennsylvania
1st Bronze



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 Foix Castle in France were taken by the editor.

Knights Templar Eye Foundation, Inc.

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.

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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.

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1033 Long Prairie Road, Suite 5
Flower Mound, TX 75022**

**Telephone: 214-888-0220
Fax: 214-888-0230
Email: manager@ktef.us**



www.knightstemplar.org/ktef/

The Masonic Knights Templar Regalia History

Part One in a series of Two

By

Sir Knight Brian J. Wagner

Editor's Note

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Introduction

When it comes to Masonic regalia, the most recognizable appendant body is, without any hesitation, the Knights Templar. When in full dress uniform, there is absolutely no doubt to anyone which sect of Freemasonry you represent. From head to toe, the Knights Templar uniform portrays its military roots. As with all of Freemasonry, many brothers within our ranks have some sort of a military background. After their service in the armed forces, and especially during a time of war, many brothers joined our fraternity looking for the same comradery they enjoyed during their time in the service. With that came the military influence on the Templar uniforms, especially during the time of the Civil War. Some will argue that our uniform in no way pays homage to the famed original Knights Templar of old. I have heard the question asked "What does a chapeau have to do with the Templars?" In some ways I agree. The different styles of crosses that we wear, which I will be explaining later, are what ties us to the famed Templars. In reality, our outward appearance does not have us donning a suit of armor. What is important is that the spirit of the Templars of old is what we portray. Scholars around the world have

been trying to find a definitive connection between the Knights Templar influence and the formation of Freemasonry. I believe there is some connection there to be made. An organization as influential as the Templars doesn't just "go away." However, until there's solid evidence found that a connection did exist between the formation of Freemasonry and the Knights Templar, it's just a matter of someone's opinion.

Brief History

The history of the Knights Templar regalia is as diverse as the beginnings of Templary in the United States. According to the Grand Encampment website,¹ the first known conferral of the Order of the Temple in the United States was on August 28th, 1769, on a gentleman named Captain William Davis. The first Knights Templar Encampment was formed in Pennsylvania in 1797, so we have the distinction here in Pennsylvania of being the known birthplace of Templary in the United States. The first written standard for the Knights Templar was published in Thomas Smith Webb's *Monitor*² of 1797, which was a standard used until the publishing of the general statutes of 1839 when new regalia regulations were set.

The Grand Encampment, which is the supreme national governing body, was formed in 1816 and held its first "con-

clave,” which is the name of the Templar meetings, in Philadelphia, Pennsylvania, that same year. Under the national Grand Encampment are the Grand Commanderies, just like the Grand Lodges, for each state. The Grand Commandery governs the subordinate commanderies within that state. Other surrounding states formed their own state encampments as Templary started to grow in the United States. By 1853 Templary had reached California and spanned the entire continent.

Since the beginning of our history, the Knights Templar regalia has been at times very flamboyant, and also at times there was a less intrusive version of regalia regulations. From its inception and until the *Edicts of 1859/62*, (see below) the dress codes of the Templars were almost nonexistent. Some standards were set by the Grand Encampment for the Grand Commanderies to follow, but these were rarely abided by. Each state had its own dress codes, and within those states, the Commanderies pretty much ignored the dress codes and wore what they wanted (within reason). Needless to say, when we look at very old photos of Knights Templar in their regalia, you see a vast array of mixing and matching of uniform regulations. Some states had unique regalia or badging on their uniforms that differentiated them from all the other states.

The *Edicts of 1859/62*

The “*Edicts of 1859/62*” made many major changes to the uniform of the Knights Templar at the national Grand Encampment level. The movement that started the uniform standardization was the “*Digest of Decisions*” in 1847. At the Grand Encampment conclave in 1847, Sir

Knight William Hubbard was elected as grand master. Sir Knight Hubbard was extremely dedicated and involved in Templary. His business skills, and having been a grand master for twelve years, helped to mold the workings and proceedings of the Grand Encampment. Never one for “fuss and feathers,” Hubbard desired that the Templars become a uniform and respected order. In an effort to reach that goal, Sir Knight Hubbard issued his famous *Digest of Decisions* at the 14th Triennial Conclave of the Grand Encampment on September 9, 1856.

The *Digest* covered the three areas he wanted to focus on: dress, work, and the discipline of the Templars. The first area, “Dress” was not legislated upon until the conclaves of 1859 and 1862. The conclave of 1859 is where the first regulations concerning the standard uniform of the Knights Templar were discussed. This was revised however in 1862, and the edict of the standards of the Knights Templar uniform was passed and issued.

A provision was made to the *Edicts of 1859/1862* to allow all commanderies formed before 1859 to still wear the old “black” uniforms and not be required to adopt the new “white” uniforms. We will see later what is meant by the “black” and “white” uniforms. This provision of mixing the “black” and “white” uniforms, depending on the year the commandery was formed, lasted until 1872. In that year, Grand Master J. Q. A. Fellows felt it was necessary to enforce a uniform dress code for all commanderies under the Grand Encampment jurisdiction. He issued a decree that required all commanderies in the United States that were using the “black” uniform to abandon it, and adopt the “white” uniform. However, there was one exception made for Wash-

ington Commandery 1 of the District of Columbia. This lone commandery was allowed to continue to wear the Knight Templar apron which was part of the "black" uniform. To this day, that revision still stands. This decree was not at all popular with the Commanderies formed before 1859. At the stroke of a pen, one was not compliant with the dress codes and had to buy new uniform regalia. The opposition to the new regulations started at the Grand Commandery level and worked its way down to the subordinate Commandery level. The Grand Commanderies had no intention of enforcing the new regulations, especially the ones that were still wearing the old "black" uniforms. Dr. Albert Mackey, whom all Freemasons know as one of the elite literary Masonic writers, was adamantly opposed to the new Templar regalia regulations. In 1872 he wrote a piece opposing them in the December issue of the *National Freemason*:

"Previous to the year 1859 the costume of the Knights Templar of this country was determined only by a traditional rule and consisted of a black dress with the richly decorated baldric and apron, the latter intended to show the connection which existed between the order and Ancient Craft Masonry."

In 1856, at Hartford, a new *Constitution* was proposed and adopted, with the exception of the part that referred to costume. Sir Knight Mackey, from the committee on the *Constitution*, made a report on the subject of dress as a part of the *Constitution*, but the consideration of this report was postponed until the next triennial meeting. The changes in costume proposed by the committee were not very great; the baldric and the essential apron were preserved, and a white tunic, knight templar

not hitherto used, was recommended.

At the session of 1859, at Chicago, the subject of dress was alluded to by the grand master in his address, and his remarks, together with the report of the committee made in 1856, were referred to a special committee of seven, of which the grand master was chairman, and Sir Knights Doyle, Pike, Simons, Mackey, Morris, and French were the members. This committee reported a uniform which made material differences in the dress theretofore worn, and especially by the rejection of the apron and the introduction of a white tunic and white cloak. These last were favorite notions of Grand Master Hubbard, and they were adopted by the committee, mainly in deference to his high authority.

The proposed measure met at first with serious opposition, partly on account of the rejection of the apron, which many Templars then held, as they do now, to be an essential feature of Masonic Templarism and a tangible record of the union at a specific period in history of the two orders, but mainly, perhaps, on account of the very heavy expense and inconvenience which would devolve on the old Commanderies if they were required at once to throw aside their old dress and provide a new one. This opposition was only quelled by the agreement on a compromise, by which the old commanderies were to be exempted from the law. The regulations for the new costume were then passed and the compromise immediately after adopted, in the words of Sir Knight Doyle, who was one of the committee.³

Regalia Changes

As can be seen, the changes were not very popular. Most, if not all, of the

new changes, were not followed and were ignored. Resistance to the new regulations was so rampant that at the Triennial Conclave in 1886, the uniform regulations returned back to the state Grand Commanderies.

They were now free to choose which uniform to wear and were able to adopt what regulations they saw fit to use. The new regulations removed much of the Templar flare that was associated with the “black” uniform. The one item that was omitted was the apron. That seemed to spur the most outrage. The argument was that taking away the apron removed the symbolic connection that the Templars have with Freemasonry. Many believed that Freemasonry was spawned from the remnants of the Templars and that taking away the apron would symbolically disconnect the Templars. The apron was a way to pay homage to that supposed connection.

Here in Pennsylvania, we have our own timeline with regard to Templar regalia regulations. *The Grand Commandery of Pennsylvania Constitution*⁴ Section 511 gives a brief history of uniform regulations as follows:

“The short coat dress uniform adopted as an optional dress uniform in 1966 and subsequently removed from the optional status (now required) in 1983 and the long coat (frock) dress uniform adopted prior to 1966 shall both be considered regulation full dress uniforms of this grand jurisdiction. Provided, that any Sir Knight who now possesses the long coat dress uniform or any newly dubbed Sir Knight who elects to purchase the full dress uniform prescribed prior to the adoption of the short coat full dress uniform, as an option in 1966, shall be deemed to be in compliance with the

uniform regulations of this Grand Commandery, and further, that for Asylum ceremonies, either dress uniform may be used; that for competitive drills the uniforms used by those participating must be alike.”

These new dress regulations were recently adopted. As you can see, we can now wear either style, meaning that there’s a good chance that not all Sir Knights will be in the same uniform. For some in the fraternity, this was a big issue. Some believe that this breaks up the uniformity of the officers, but as Section 511 states, all officers in competitive drill teams must be in the same uniform. In my opinion, the dress code that included both styles was a decision made out of necessity. One big factor that turns men away from becoming Knights Templar officers is the cost of the uniform. I have been personally told this. Right now, all around the state there are closets and rooms full of old Templar regalia, mostly frocks, just rotting away. The reason why they are not in use is that the dress regulations did not allow it. We will now discuss particular regalia.

The “Black” Uniform

According to the book *Fraternal Regalia 1: Knights Templar*,⁵ this uniform came into existence somewhere around 1800. This is by far the most popular uniform that the Templars have worn to date. I can easily see why there was so much outrage when it was removed from the uniform regulations in the *Edicts of 1859/62*. They adamantly fought to bring it back. The Figure 1 picture to the right shows a Sir Knight dressed in the “black” uniform. You can see that this uniform has a lot of the Templar insignia associated with it. The

base for this uniform is the frock coat, which will be discussed later. As stated before, there was a vast amount of military influence upon the Templar uniform. If you take away the apron from his uniform, you can easily see that the wearer could be mistaken for a military officer. A good number of men joining the Knights Templar at that time in history had military backgrounds. They were looking for the same dress style outside of the military. They found it in the Knights Templar.

The term “black” uniform comes from the fact that, if you look closely, you can see that this regalia is predominately black. The chapeau, or hat, has an all-black plume or feather. You will see in pictures of modern Templars that a large white plume is now worn. The baldric, or sash, is black with silver or gold trimming, depending on the rank of the Sir Knight. Regulation changes in the *Edicts of 1859/62* switched this color combination to mostly white with black trim.

One significant aspect associated with this uniform is the Templar apron. The Sir Knight in Figure 1 has on the popular and controversial, as we will discuss later, black triangle apron. When the regulations took away the wearing of the “black” uniform, the apron went away with it. It was only to be worn with the “black” uniform. This, I believe, is what really spurred the outrage against the elimination uniform. Not only was the uniform being stripped down, but the Masonic connection of the apron was now removed.

The “White” Uniform

The “white” uniform came into existence with the *Edicts of 1859/62*. This uniform was the one that replaced the “black” uniform when the new regulations were set. Looking at Figure 2, I am sure you can see right away the vast differences it has from the “black” uniform.



Figure 1: Templar In The “Black” Uniform

Figure 3 shows the 17th president of the United States, Andrew Johnson, in his “white” Templar uniform. Not pictured here is a white robe or cloak required when it was first enacted. This probably was an attempt to have a regalia link and to pay homage to the medieval Knights Templar. Seeing this, I can only imagine

the dismay that the Sir Knights felt when they had to switch to this uniform.

You can now see that the regalia worn is predominately white, thus the “white” uniform. Gone is the black plume on the chapeau. It is now replaced with a white plume, although some states still use a black plume. The baldric, or sash, is now mostly white with black trim, and the apron is now removed. Since that time, different variations of the “white” uniform have been around. Looking at very old photos of Sir Knights, one can see variations of the “white” uniform. Some have added to it parts of the regalia from the “black” uniform. There was a lot of mixing and matching of regalia, depending on what state you were from. It is sometimes difficult to accurately date what you are seeing. Some aspects of the regalia are from one era, while other parts are from another era.

The Chapeau

The chapeau (Shă'pō), which is a French word for “hat,” is, to me, the most recognizable feature in the Templar regalia lineup. It seems like everywhere we go outside of the commandery, the first thing people inquire about is the “funny hat.” This ostrich feather laden hat is what really sets us apart from the other appendant bodies within Freemasonry. Yes, most other bodies have some sort of a hat, but there’s no mistaking who holds the title for the most distinguishing hat.

Many different versions of the chapeau were used by every branch of the military, especially the Navy. Many



Figure 2: Templar In The “White” Uniform

countries around the world for centuries have used the chapeau as a status and rank symbol for military officers. The current style seen today became a part of the Templar uniform right after the Civil War. I can see the confusion that causes people to sometime question why it is worn. Maybe it is a symbolic gesture to the supposed vast fleet of ships that the Templars had at their disposal.

There are two different styles of bodies to the chapeau. The first one, shown in Figure 4, is the flat bottom body. This style is relatively new to the regalia scene. As you can see, the bottom of it will lay flat on a surface. This style is also used by the Catholic Knights of Columbus. It is usually a less expensive alter-



Figure 3: 17th President Andrew Johnson In His “White” Templar Uniform In 1870

native to the curved body and is within regulations to use.

The second body style is the curved bottom body shown in Figure 5. You can see the bottom has a distinct curve to it.

This style is the most common one found. The one in Figure 5 was for sale on eBay and could easily be well over 100 years old. The chapeaus from the 1800’s, and into the early part of the 1900’s, were made with quality materials such as beaver and lined with silk, just like the top hats of the day. These are highly sought after by collectors, in good condition. It is sad to say, though, that time has not been kind to many of the very old chapeaus and has rendered them unusable.

As with every aspect of Templar regalia, there is always some sort of an insignia on it somewhere, signifying what rank or honor the Sir Knight holds. The chapeau has multiple different ways of doing this. Besides the large plume, the next distinguishing item is the rosette with the cross on the left hand side of the body of the chapeau. The rosette has a ranking system from the entry level Sir Knight all the way up to the National Grand Encampment.

Figure 4 shows a rosette with a silver cross, which denotes the Sir Knights below the rank of commander. The commander is equivalent to the worshipful master in Blue Lodge. In Figure 5 you can see the rosette is trimmed in gold with a



Figure 4: Flat Bottom Chapeau



Figure 5: Curved Bottom Chapeau

golden halo around the cross. This is a past commander's rosette.

The rosette has been used ever since the chapeau has been around. If one looks at very old pictures of Sir Knights, this rosette theme has pretty much stayed the same through the years. Some states made subtle variations, but the core symbolism has stayed consistent. A vast number of countries around the world use the rosette as a military rank insignia, just like the Templars do.

Next, if you look closely at Figure 4 you will see silver banding running diagonally across the chapeau body. These bands become gold in color after reaching the rank of commander and become quite ornate as you go up the scale in rank. This is one of those instances where not all states use the same regalia. In Pennsylvania, the bands are not used to signify rank.

The chapeau has been one of the few constants to our regalia for more than 150 years. As different looks and styles to the uniform come and go, the founda-

tion of the Templar uniform has included the chapeau. This dominant feature of the Templar uniform leaves no doubt that the man wearing it is very proud of the history of the Templars of old.

The Frock Coat

The one main aspect of Templar regalia that was modeled after the military uniform of the time is without a doubt the frock coat (Figure 6). We are taught that a building is only as good as its foundation. With the frock, the Templars found the perfect foundation for their uniform. Searching for the history of the frock coat, I found that variations of the frock were beginning to be worn in the mid 1600's in Germany and in the lowlands of France. As with many garments, the styles changed over the years. Each country had its own version that complemented its culture. At first, the frock coat was mainly worn by royalty and members of high society, but by the early years of the 17th century, all levels of society were wearing the frock

coat in some fashion. Previous versions that led up to this style of coat were influenced by British military garb. According to the website military.com,⁶ the frock coat became the standard United States Army issue uniform in 1851. This uniform was made famous as the standard issue uniform of the Civil War. As with the Templars, different button variations denoted different rank.

As I have mentioned before, the Masonic Templars closely replicated the allure of military life and brotherhood outside of the armed forces. The mannerisms and regalia closely resembled the military. The transfer from military life to the Templars at that time was not very hard to accomplish. The military garb they wore while serving could easily be used, with a couple of additions, as a Templar officer uniform, and since it was a military issued item, it was readily available for a cheap price to the general public.

The frock coat uniform has always been a Templar favorite. Many Sir Knights like the timeless look that it portrays from the Templars of old. To me, it pays homage to the roots of our order. In Pennsylvania it is now permitted to wear it once again. The uniform bylaws were recently changed so that either style of uniform can be worn. I believe this was done out of the desire to lower the cost to a new Sir Knight wishing to be an officer. Across the state, there are closets and rooms full of old Templar frocks not being used. I have heard some horror stories about them being thrown away. The logic was that if we can't use them, then they're useless, but now they have a chance at a second life, while cutting the regalia cost for a new Sir Knight.

The Templar Apron



Figure 6: Templar In The Frock Uniform

Over the many years, no other piece of Templar regalia has stirred up more emotion and conversation than the Templar apron (Figure 7). This special piece of regalia was a part of the “black” uniform removed from the dress code by the *1859/62 Edicts*. To this day, there is still an underlying displeasure about the apron not being part of the Templar regalia. To say that there is a passion to bring it back as part of the regalia regulations is an understatement. Most believe that the apron symbolically pays homage to the apparent connection Templary has to Freemasonry. Many believe that not having an apron alienates Templary from Freemasonry, especially

for new candidates. Some believe that bringing back the apron would help promote new membership. They say that this unique apron will give us that “wow” factor in recruiting new Sir Knights. In my opinion, just having any kind of apron for members to wear would go a long way.

We are Masons, and we wear aprons in every major arena of Freemasonry. Looking at the Sir Knights sitting on the sidelines, I sometimes feel disheartened by this. Sir Knights who are not officers wear a regular suit and tie. We offer nothing for them to wear so that they feel like they are a part of the conclave. If we had some sort of an apron, members who are not in the officer line would have a garment to wear so that they still get that symbolic connection, even if they are not in an officer chair.

The symbolism surrounding the Templar apron is very intriguing. Some of the negative symbolism is rumored to be why the aprons are not brought back into the regalia regulations. Looking at this apron, the dominant feature by far is the skull and crossbones. There are negative aspects associated with this symbol. Possibly the first thing that comes to mind when one sees the skull and crossbones on a field of black is a pirate’s flag. Some believe that the Templars adopted this symbol from the legendary pirates that scourged the seven seas. The Templars had a vast armada of ships. The pirates adopted this flag starting around 1710 to strike terror into their victims. The more recent reason I have heard for not using the apron is that the skull and crossbones symbol was used as a badge for the German Nazi death squads during WWII. Some say it is a very recent event in history that is still a sensitive subject. We don’t want to be

misconstrued as not being sympathetic.

The next legend of the skull and crossbones is a tale of love which goes as follows:

“According to legend, a Templar fell in love with a beautiful noblewoman. She died before they could be married, but he could not endure to be separated from her and dug up the body. With full ceremonies he married what was left of the corpse. After the body was reburied, and when he returned home, a voice came to him in a dream and told him to return to her in nine years. When he returned, he found that only the skull and two large leg bones were preserved enough to be moved. The voice spoke to him again and told him to guard and keep them always, and he would be successful in all his undertakings. Thereafter, he prospered greatly and defeated all his enemies. The skull and bones were passed on to the Templars upon his death as a promise to always keep his beloved wife safe, and as mentioned, was credited with their rise to affluence and power.”⁷

The skull and crossbones were adopted as an emblem of the ancient Templars between the third and fourth crusade according to this legend. In rare instances, one can find some older aprons with either twelve holes in the apron or twelve stars. From what I have gathered, this is to symbolize the twelve disciples of Jesus, but as we know, with



Figure 7: 100 Year Old Templar Triangle Apron
From My Collection

all Masonic symbolism there is almost always more than one meaning.

Next, you will see that the apron is in the shape of a triangle. The triangle was the ancient symbol for deity. It may also represent the Father, the Son and the Holy Ghost. I have heard too that it could be a Masonic symbol of the three equal parts of the day.

Some of the very rare aprons I have seen have a fringe along all the edges as Figure 8 shows. To date I have not come across any reasoning for the fringe except that it is more ornate looking than the regular ones. I have seen pictures of high ranking Templars wearing aprons with a fringe. My thought was that after you attained a certain rank, your regalia was to be adorned with fringe, but as you can see in Figures 7 and 8, the apron is silver in color, which symbolizes a knight templar

regular Sir Knight below the rank of Commander. It may be one of those instances where if you can afford it, you can wear it.

You will see that the color of the apron is black. The official colors of the Templars are black and white. The color black is to remind us of our mortality, the inevitability of death. On other pieces of Templar regalia, especially Templar swords, you will find the phrase "memento mori," which is Latin for "remember that you have to die" In Templary this phrase is almost always accompanied with the skull and crossbones. We are all destined to die. What we choose to do with the time we have left is what we will be judged upon. The color black was also used by the Tem-

plars to strike fear into their enemies. It is also used to symbolize the martyrdom of Jacques de Molay, the last Templar grand master who was burned at the stake on March 18, 1314 in France.

Will the apron ever return to the regalia lineup? That remains to be seen. As stated previously, there is an interest in bringing back the apron as part of the Templar uniform. It all depends on whether we can get over the negative aspects of the symbolism. We cannot ignore the underlying enthusiasm that surrounds the apron. Everywhere I have seen it discussed, whether it be online or during face to face conversations, there is an interest, even with those who are not Templars. Only time will tell if it returns.

The Sash or Baldric

The baldric, also referred to as the sash, has been a part of military and



Figure 8: Templar Apron With Fringe

royalty uniforms since ancient times. Over the centuries, it went from being a necessary part of the uniform to being a decorative adornment to show status. During ancient times, the baldric was actually used for carrying swords. It is said that the cross body design was more practical and comfortable than the belt. On the history timeline, you can find depictions from Roman Legionnaires to swashbuckling pirates, members of royal families to high ranking military figures wearing the baldric for some purpose.

The baldric has been a staple to the Templar uniform for almost the whole timeline of its existence. The baldric in Figure 9 is one from the early to mid-19th century from my personal collection. In United States Templary, there are basically two different types of baldrics. The ones worn with the “black” uniform as shown in Figure 9 and the “white” uniform ones as seen in Figure 10. Also, note in Figure 10 that the baldric is reversible to be used in the Order of the Red Cross, which is the first degree, or order, in Templary. If you refer

to Figures 1, 2, and 6, you will see the baldrics being worn to get a better idea of how they are used.

As with everything Masonic, regalia ornaments have a symbolic meaning to them. As seen in Figure 9, there are several ornaments on this baldric. For the most part, baldrics from the “black” uniform like this one, have the same ornaments on them. However, there are some rare minor variations.

Starting at the top of the black baldric in Figure 9, notice the silver triangle on the black rosette. The same symbolism can be associated with this piece as the triangle shape of the apron. This piece has twelve raised bumps on it, to possibly symbolize the twelve disciples of Jesus. Next we see a silver Templar cross with ornate scroll markings engraved on it. I find these crosses to be quite nice! The scroll work is very intricate for the mid-19th century.

The next piece is a nine pointed star, as seen in Figure 11. Within the center of this star is a brass ring which has the inscription “In Hoc Signo Vinces,” a Latin phrase meaning “In this sign you will conquer,” around the ring. Within the ring is a passion cross with a serpent wrapped around it. This nine pointed star is to pay homage to the original nine founders of the ancient order of the Knights Templar. The symbolism of the cross and serpent is to symbolize that man was led to sin by Satan in serpent form and thus suffers the penalty of humanity and death. The cross signifies that the sins of man were redeemed by Christ on the cross of Calvary. There are some forms of this emblem that have the serpent omitted from the knight templar



Figure 9: Mid - 19th Century “Black” Uniform Baldric

star due to its association with Satan.

Next we can often find at the bottom of the baldric a black rosette with the Masonic square and compasses on it. This, of course, is to pay homage to the Masonic connection with the Templars. I have found that these particular black baldrics are about the only piece of regalia that have the square and compasses on them, acknowledging the Masonic connection.

Finally, there is a golden sword with a black wooden handle, called a dangle sword (Figure 9). This is believed to symbolize the time when the baldric was actually used to carry their swords by the Templars of old. The baldric with this ornament is a very old mod-

el and can be hard to find in good condition. I also possess the same baldric but with a golden dangle cross on it which I believe to be exceedingly rare. Not all baldrics of this type have dangle ornaments on them. You will find that some baldrics will have a fringe on them around the whole length of the baldric, just like the aprons.

Because this baldric was a part of the “black” uniform, it was not regulated with the *Edicts of 1859/62*. It was replaced with the “white” baldric as seen in Figure 10. Looking at the comparison between the two, you can easily see which baldric was preferred. Most of the symbolic ornamentation is gone except for the nine pointed star. Replacing the serpent and Calvary cross in the middle is the red Passion Cross. In Figure 12, at the bottom, you can see a metal Maltese cross which has a keyhole like slot in it. With this, you are able to actually carry on the baldric the older swords that have the post on the back of the scabbard. This style of baldric is also multi-purpose. Figure 10 shows that it is reversible to use with the Order of the Red Cross. At this time, under the jurisdiction of the Grand Commandery of Pennsylvania, all Sir Knights, under the rank of Captain



Figure 10: “White” Uniform Baldric



Figure 11: Nine Pointed Star Baldric Emblem
november 2018

General and who wear the old style frock uniforms, are permitted to wear the white baldrics.

**To be continued in the
January 2019 issue**

Sir Knight Brian J. Wagner is eminent commander of Lancaster Commandery 13 in Pennsylvania and can be contacted at: bjwagscommandery13@yahoo.com.



Figure 12: “White” baldric sword keyhole

Notes

1. Grand Encampment Knights Templars FAQ's/Info website <http://www.knights-templar.org/faq.html> May 2017
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IN MEMORIAM



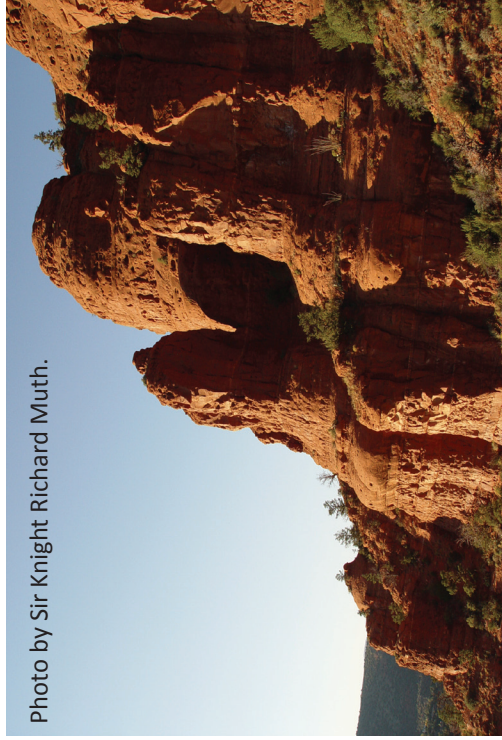
Stanley Hugh Whicker
North Dakota
Grand Commander 2016
Born: July 21, 1932
Died: August 20, 2018

Knight Templar

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

“For the Lord shall
comfort Zion: He will
comfort all her waste
places, and he will
make her wilderness
like Eden...”
Isiah 51:3

Photo by Sir Knight Richard Muth.



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