


Knight Templar



VOLUME LXV

October 2019

NUMBER 10





**NEWLY APPROVED
FATIGUE CAPS
NOW AVAILABLE**

Reconditioned Jackets with Templar buttons

Only \$169.95

- Flaps on Pockets are **\$19.95** extra if needed.
- Sword Slits are **\$14.95** extra if needed.
- Limited sizes available.
- Add **\$25.00** for sizes 50-52
- Add **\$50.00** for sizes 54-58
- Add **\$75.00** for sizes 60-68

www.lighthouseuniform.com

1-206-282-5600

NEW LONDON

REGALIA &



SWORD COMPANY

One Harmony Place • New London, OH 44851

1-800-634-8253 • FAX 419-929-0122

Call to request your free catalog.

We also do refurbishing - Contact us for more information

BELTS



CHAPEAU



SWORDS



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

Knight Templar

Contents

Grand Master's Message

Grand Master Jeffrey N. Nelson 4

If It Isn't Broken, Don't Fix It!

Sir Knight Harold C. Peterson, PGC..... 7

Masonic Lodge Seals

Official "Crimped" Seals-of-Approval

Sir Knight James A. Marples..... 21

Training and Doing It Right

Sir Knight Richard L. Ganion..... 27

Reflections On the Role of Christian

Masonry in Today's Society

Sir Knight Robert Bruneau 30

Features

In Memoriam 5

Prelate's Apartment 6

The Knights Templar Eye Foundation 11,14-17, 20

Knight's Templar Holy Land Pilgrimage 12

Grand Commandery Supplement..... 18

Recipients of the Membership Jewel 26

Beauceant News..... 32

Knights at the Bookshelf..... 34

VOLUME LXV OCTOBER 2019 NUMBER 10
Published monthly as an official publication of the
Grand Encampment of Knights Templar
of the United States of America.

Jeffrey N. Nelson
Grand Master

Michael Burke Johnson
Deputy Grand Master and Publisher
Box 575
121 Bobs Creek Rd.
Crowheart, WY 82512

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

Lawrence E. Tucker
Grand Recorder

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

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

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

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

Benjamin Williams
Associate Editor
E-mail: ben.kt.1@comcast.net

**Cover photo of temple ruins in
the ancient city of Petra, Jor-
dan taken by the editor.**

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

Grand Master's Message

The 2019-20 cycle of Department Conferences is well under way. Although Grand Encampment law requires each Grand Commandery dais officer to attend a Department Conference, we would like to emphasize that all Sir Knights are not only welcome but encouraged to attend a conference. If you find that "your" conference falls on an inopportune date or in an inconvenient location, please attend a conference in another department. This might present a great opportunity to meet new Sir Knights and make new friends. The date and location of each conference as well as registration information is on the Grand Encampment's website.



Not only is the conference a great opportunity to learn about Grand Encampment programs and acquire leadership skills, it is an excellent opportunity to network with your fellow Sir Knights and Grand Encampment officers. We are also significantly changing the format of this year's conferences. We are devoting a considerable portion of the conference to priority number one – membership. Our membership team is presenting a comprehensive membership program during the morning session followed by an interactive membership workshop in the afternoon. We hope that all grand and constituent commandery membership chairmen and committeemen take advantage of this opportunity. We are devoting the balance of the day to reviewing recent developments concerning the Knights Templar Eye Foundation including a presentation by a Scientific Advisory Committee member, scientific researcher, or grant recipient; outlining new programs that have been introduced during this triennium; announcing the Preserving Templary 2021 Project; studying Templar law, jurisprudence, and protocol; and receiving jurisdictional reports from each Grand Commandery.

The York Rite Leadership Program is also being held in conjunction with the department conferences. The leadership program has proved to be extremely popular, and we are continuing to add additional features to the program. The most recent is Leadership 401 - Communication Skills. This course introduces and refines various communication concepts in the belief that if one is not an effective communicator he will not be an effective leader. Even if you have completed the first two leadership courses, you are encouraged to return and complete the communication skills component.

Courteously,
Jeffrey N. Nelson, GCT

IN MEMORIAM



Charles S. Canning
Pennsylvania
Grand Commander 1983
Born: September 17, 1936
Died: August 12, 2019

MILFORD COMMANDERY N^o. 11

Complete Summer Uniform **\$205**

*Includes: Battalion Cap,
Shirt, Collar Brass, Brass
Nameplate, Cap Badge,
Orders Bar, Tie and Tie Clasp
Caps, Brass & Accessories
also Available Separately!*



www.milfordcommanderystore.com
store@milfordcommandery.com

155 Main Street, Milford, MA 01757 • 508.482.0006



All Proceeds go to
the Knights Templar
Eye Foundation!



Archived issues of the *Knight Templar* magazine can be accessed on the web at <http://www.knightstemplar.org/>. Then click on the button "Knight Templar" at the top of the page and select "Archives." The archives include an index.

Prelate's Apartment

by

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

"Know well the condition of your flocks, and give attention to your herds, for riches do not last forever; and does a crown endure to all generations?" (Proverbs 27:23 English Standard Version)

Proverbs is always an interesting read. I had a pastor-mentor once who told me "Read the *Psalms* in the oldest possible translation, if not in Hebrew, and read *Proverbs* in the newest possible translation." It makes a lot of sense, because the *Psalms*, being poetic in nature, have a certain "flair" in older translations like the *King James* that is lost in a paraphrase like the *New Living Bible*. *Proverbs*, on the other hand, are sometimes easier to understand when adapted to idioms that are more modern.

Our text for this month brings us back to the topic of leadership. Shepherds had the task of caring for the livestock, and it was (and is) necessary to keep the flock safe from predators and from illness. We, as Masonic leaders, need to be ever as alert. It is incumbent upon us to use the many gifts and talents we have been given by God to look around us, listen to what people are saying and doing (or not), and by doing so, take due notice of how things are going and be prepared to "defend the flock" when needed.

We are called to be stewards as much as leaders. Being a good steward is more than just not spending money so that it is "there in case we need it." Good stewards, like good leaders, are proactive and are planners. Routine maintenance is not deferred until "next year" but is done routinely, avoiding major repairs. Ritual equipment that has been in use for decades is inspected and replaced, because we, as stewards and leaders, know that it is important to give our very best to our candidates and our members. Sometimes, being good stewards and leaders means we make hard choices to consolidate our work with others nearby so that together we can do more and can ensure that our riches—time, talent, and treasure—can endure.

For things temporal, it is our duty, as Christian Knights and Brothers, to execute our duties as faithful stewards and competent leaders. Only the crown of glory, placed upon our head by our Father who is in heaven, will endure for all generations. Only the riches of the love of God last forever.



If It Isn't Broken, Don't Fix It!

By

Sir Knight Harold C. Peterson, PGC

Membership did not seem a matter of concern when I became a Freemason, though certain jurisdictions were beginning to experience some fiscal stress. There are many reasons why the dollars in a budget get stretched too thinly. Our methods for obtaining new members had worked satisfactorily in the past. Our active membership remained faithful and loyal. There was little need or reason to be alarmed by voluntary withdrawals from our membership. Our numbers were still significant.

Shortly after I was created and dubbed a Knight Templar, we began hearing of a possible "paradigm shift." I admit that I had no idea what the term meant or how it should interact with our membership issue. My studies that followed showed that we did not see our environment's changes with regard to our social intercourse with our neighbors. We made no effort to keep up with our duty to communicate effectively with our communities.

Can We Be Sure It Isn't Broken?

Membership wasn't a problem that caused great concern in 1993. The Philalethes Society was beginning to examine membership as a cause for fiscal shortfalls. Some of the wise contributors were ready to lead the way for exploring how serious the problem actu-

ally had become. They pointed out that we would find no lasting solution to our fiscal difficulties until we were ready to manage our membership more effectively. These wise men recognized that our membership was the broken part of our system and plan for survival. We have not universally accepted that we have a broken membership to the extent that we are actively engaging each and every member to examine what the fraternity offers that would be useful to every man we know. We can be very certain that our membership is indeed broken. The question remaining is where and how to find and implement an effective solution or solutions.

Bly and Putnam Didn't Have the Needed Answers.

I have no academic background to base my evaluations of Robert Bly or Robert Putnam as having qualification or authority to diagnose our membership problems. My closest academic approach to that discipline is basic psychology, but I have enough observations and other useful education to suggest that there is an obvious difference between the diagnoses of a problem and the prescription for a feasible solution. Both men tried to help us identify the problem from different vantage points, but neither gave significant direction to help us

find the road to recovery.

Robert Bly was concerned with gender identification. This is significant to us because our very first qualification for membership is based on gender. Bly's lengthy treatise entitled *Iron John* worked through at least three major paradigms. He started with how manhood was viewed before and during World War II. Society had a new view of a man's position after the war, especially in the women's eyes. The Korean War made a less dramatic change. Vietnam brought the fullest application of instant news and televised results of combat action. We don't hear enough about patriotism in Freemasonry today, and this is the greatest weakening that resulted from the Vietnam War. I am quite willing to acknowledge that the current paradigm is different from even when I became a Mason. Mr. Bly made no effort to provide us an application of his discoveries.

Robert Putnam produced a clever combination of economics and sociology in, *Bowling Alone*. The significant term introduced in this book is "social capital." The term is not defined in very exact terms, but its uses are frequent and wide-ranging. Some wise Freemasons suggested the book would have value regarding our membership and fiscal issue. We are led to wonder how to apply social capital to our fraternal intercourse. Could it possibly refer to value offered or value added? How do we relate these possibilities to stabilizing our membership? New terminology does not bring about solutions unless there is also a corresponding new approach to their application to the problems at hand.

The "Critical Mass Theory" May Be More a Part of the Problem Than a Feasible Solution.

There can be little doubt that our program for sustaining membership is broken, and that any condition that detracts from our attention to resolving that situation adds energy to the problem. I have heard many Masons from Craft Masonry through Chivalric Masonry say that our current plans for new growth and retention are working just fine. There are pockets of successful constituent organizations where this appears to be true, but the general trend is a significant annual decline in membership. Men we deemed worthy to serve among us have lost their desire to perform that service to themselves and to others. The Critical Mass Theory predicts that there is a certain number of members necessary to avoid extinction and that the current membership will prevent a decline below that number. That number has never been published and too many of our constituent organizations have declined below a sustaining number of members. The theory is not providing a history of hope in this century.

Is Attitude Also Causal?

Many motivational speakers have proclaimed that attitude is half the battle or struggle. They are assured that attitude is the force that enables completion of even the most enormous challenges. Attitude can also defeat even the noblest efforts as we have seen with our lack of success with sustaining a workable membership quantity. We have seen a number of short term remedies ap-

plied. Each of the various festival types of quick-fixes has brought temporary membership surges, but we are left with a correspondingly higher number of demits or resignations or suspension for nonpayment of dues when the needs of the gains by festival are no longer met. I believe that our attitudes are a reflection of our expectations, and that too many Freemasons expect to see good, worthy men walk away from the fraternity. Do we ever wonder why we haven't joined those that have departed? What does Freemasonry have to offer that you feel you need? Can we put that need into words that could invite our members to remain and actively support the fraternity? There are needs that just aren't being met and men are showing their disapproval with their feet. It seems that we have forgotten that men have to feel that they are genuinely needed. Token statements are like potatoes without the support of a portion of meat.

How Do Our Family and Social Values Impact Membership?

Family is the essential corps of our society and the root of the formation of good men. Robert Bly seems to do more than an adequate job of blaming women and especially mothers for spoiling attempts to make boys capable men. Bly casts an ideal view of manhood without hinting how family values support the process of becoming that ideal man. There are inevitable social values that build the strength of that ideal man that appear unimportant to Bly. Robert Putnam has almost nothing to say about family values, but he has much to say about an egocentric application of social

values as he explains how social capital is misused or underused. It is time for Freemasons to reinforce their understanding that we are first a philosophical society and then a philanthropic society. Both these views depend heavily upon social values. Good family values will produce the good men necessary to sustain the integrity of the fraternity.

Do Our Communications Skills or Lack of Them Weaken Membership?

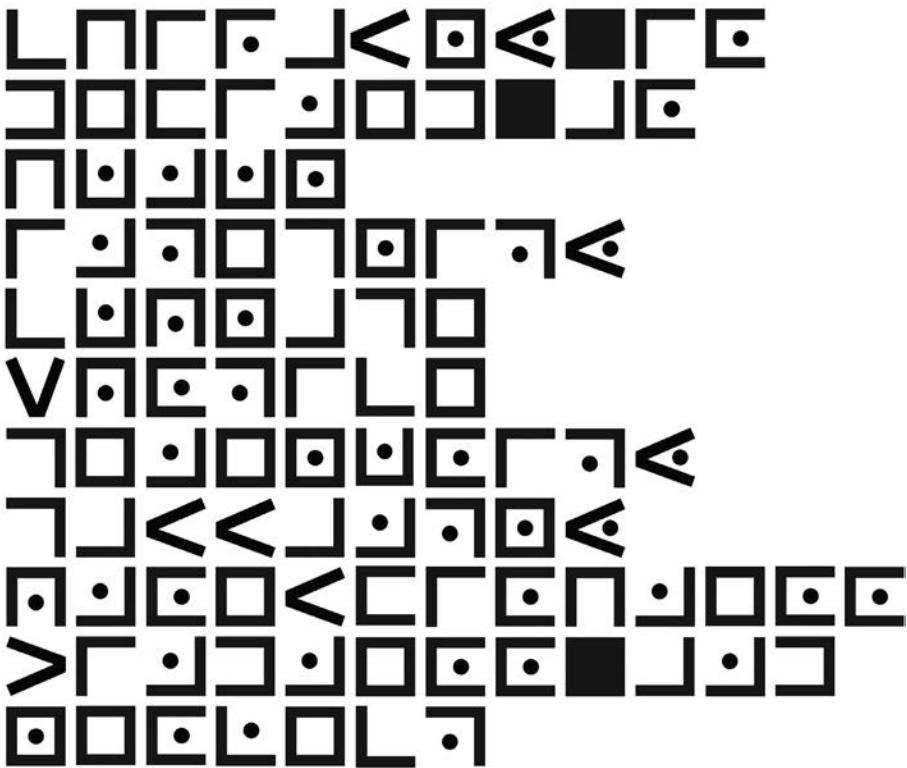
Our entry into the age of instant information has changed the value of knowledge and of interpersonal conversations and relationships. People who once opened their mouths to speak with one another now stand practically shoulder to shoulder and text each other. We are becoming a people incapable of holding a conversation, because there are no abbreviations for the spoken word. We have forgotten now to be nice to each other in conversations, and that has had a corresponding impact on our care and compassion in written dialogue. We have reduced what was once communication with each other to informal dialogue in both writing and speaking. Access to the internet has devalued personal knowledge. We don't need to know that which we can quickly get from the internet.

The twenty-first century has become an age of getting all we can get for the sake of getting stuff. That stuff can be material, social or intellectual, but it is important to have stuff. Stuff is more than helping another to be happier or healthier. A motivational speaker once addressed this situation while the twentieth century was in its declining years. He said (and this is not an exact quota-

tion), “You can have anything you want if you will enable everyone else to have everything they want.” Some competition is healthy. Cooperation is more profitable than competition. It is time for us to recognize that fraternity is more than one and that our greatest asset lies in what we do with and through others. Chivalric Freemasonry will continue to lose the battle for sustained membership until we accept that our success is tied to and directly dependent upon the

success of basic, craft Freemasonry. The more effort we give to sustaining our Lodges the easier it will be to sustain our Commanderies or Preceptories.

Sir Knight Harold C. Peterson is past grand commander of Wisconsin, is a member of Sheboygan Commandery 32 of Wisconsin and Allenby Commandery 73 in Ohio, resides in Mantua, Ohio, and can be contacted at haroldpeterson76@gmail.com.



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master’s Club

Brandon M. Cook.....	CA	Douglas N. Cohen	DC
Frank E. Capler, Jr.....	IN	Garrett A. Smith.....	IN
George S. Eichhorn	IA	Chester A. Chabot, Jr.....	MA/RI
Michael J. Cuccurullo.....	MA/RI	Sebastian J. Napolitano.....	MA/RI
David E. Reed.....	MA/RI	Robert E. Simoneau	MA/RI
Robert J. Sweet, Jr.....	MA/RI	Travis L. Brown	OH
Phillip C. Van Buren	OR	John D. Stuart	PA
Garnett R. Bailey.....	VA	Darryl J. Pirok.....	VA
David E. Potts.....	VA	Jason C. Trenary.....	VA
Joseph E. Reese	WA	Judson B. Harper.....	WV
Harry L. Furrey.....	WY		

Grand Commander’s Club

William A. McBroome, Jr.....	CA	Jerry J. Miller	FL
Garrett A. Smith	IN	Erwin J. Coon	IA
Polly Baker	OH	Dean A. Sipe.....	PA
Garland R. Harman	SC	Darryl L. Chapman	TN
Marshall R. Fletcher	TN	Robert G. Mauch.....	TX
Malcolm M. Taylor	TX	Jason C. Trenary.....	VA
Joseph E. Reese.....	WA		



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 **This trip is full.**

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.

Knights Templar Eye Foundation

2019 Travel Grant

The Association for Research in Vision and Ophthalmology (ARVO) has awarded ninety-five travel grants this year to help student/trainee members attend the 2019 annual meeting in Vancouver, Canada, thanks to a grant to the ARVO Foundation for Eye Research from the Knights Templar Eye Foundation, Inc. (KTEF).

These funds from the KTEF represent 27% of the total travel grants awarded by ARVO and the ARVO Foundation annually. In total, ARVO and the ARVO Foundation supported 351 travel grants in 2019.

As the KTEF has grown since its 1955 inception, we have expanded the number and size of our grants, and we have commenced new initiatives in ophthalmology research and education. Our research grants are targeted to new research by those in the early stages of their careers.

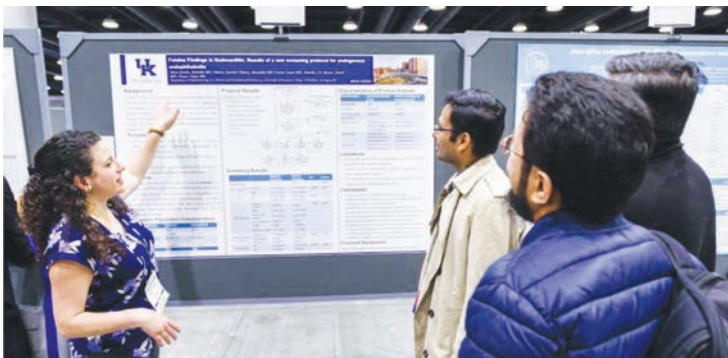
After three years of funding and observing the ARVO program, we dramatically increased our funding for 2019. We believe this is an ideal expansion of our funding concept. By stretching out a helping hand to those just starting their careers, we hope to encourage and expedite successful careers.

For these Ph.D. and M.D. students, travel grants can make all the difference in whether they can attend and present their research.





Representing the Knights Templar Eye Foundation, Inc. at this year's ARVO Annual meeting pictured above with the travel grant recipients was Michael B. Johnson, vice president and trustee.



Knights Templar Eye Foundation, Inc.

52nd Voluntary Campaign News Release

Greetings to the Sir Knights of the Grand Encampment of Knights Templar.

It is indeed a high honor to be addressing each of you today as the chairman for the 52nd Annual Knights Templar Eye Foundation Voluntary Campaign! As Knights Templar, there are many great and wonderful things that we do; perhaps none more so than diligently working towards the end goal of the gift of sight. As Masons, we should always be searching for light, and how exciting it is for us as Knights Templar to help bring Light to others through our gifts to the Knights Templar Eye Foundation, Inc.

Before we embark on this 52nd Annual Campaign, we should first thank Sir Knight Jeffrey A. Bolstad, our right eminent grand captain general of the Grand Encampment of Knights Templar, for the outstanding job he did with the 51st Annual Campaign. His energy, enthusiasm, and service to the Lord helped us raise an amazing \$1,065,463.11!

Over the coming months, I look forward to sharing the many wonderful programs



we participate in to help promulgate research, education, and access to eye care. These programs include pediatric ophthalmology grants through career starter and competitive renewal grants; endowed professorships with the Mayo Clinic, Wilmer Eye Institute, and the Baylor College of Medicine; and travel grants that we provide to the Association for Research in Vision and Ophthalmology (ARVO).

The officers and trustees of the Knights Templar Eye Foundation are ably assisted in their endeavors by an amazing Scientific Advisory Committee. The ten doctors on the Scientific Advisory Committee help us to ensure that the research, education, and practical application continues to be among the most cutting edge and beneficial to those who we are seeking to help. I highly encourage each of you to attend your annual Department Conference meeting so that you can have the opportunity to visit in person with one of these doctors. I assure you that listening to their presentations and seeing the amazing things that they are working on will change your life for the better and make you even more proud to be a Knight Templar!

Further, to help provide incentives to our Sir Knights, we have special programs for donations that include a myriad of giving levels, as well as accepting memorial donations, honorary gifts, and wills and bequests. Depending on the level of your gift, you could be eligible for the Knight Crusader of the Cross, as well as an Individual Life Sponsor, or 100% participation award for your Commandery, or even a 100% Participation award for your Grand Commandery.

Sir Knights, the bottom line is that the Knights Templar Eye Foundation continues to do great work, and we can only continue to do those great works through your continued support. Thank you to each of you for what you do for Templary, and may God bless you for continuing your support in this 52nd annual Knights Templar Foundation Voluntary Campaign.

Courteously,



Jack M. Harper II, REDC-SC, KCT
Chairman, 52nd Annual Voluntary Campaign

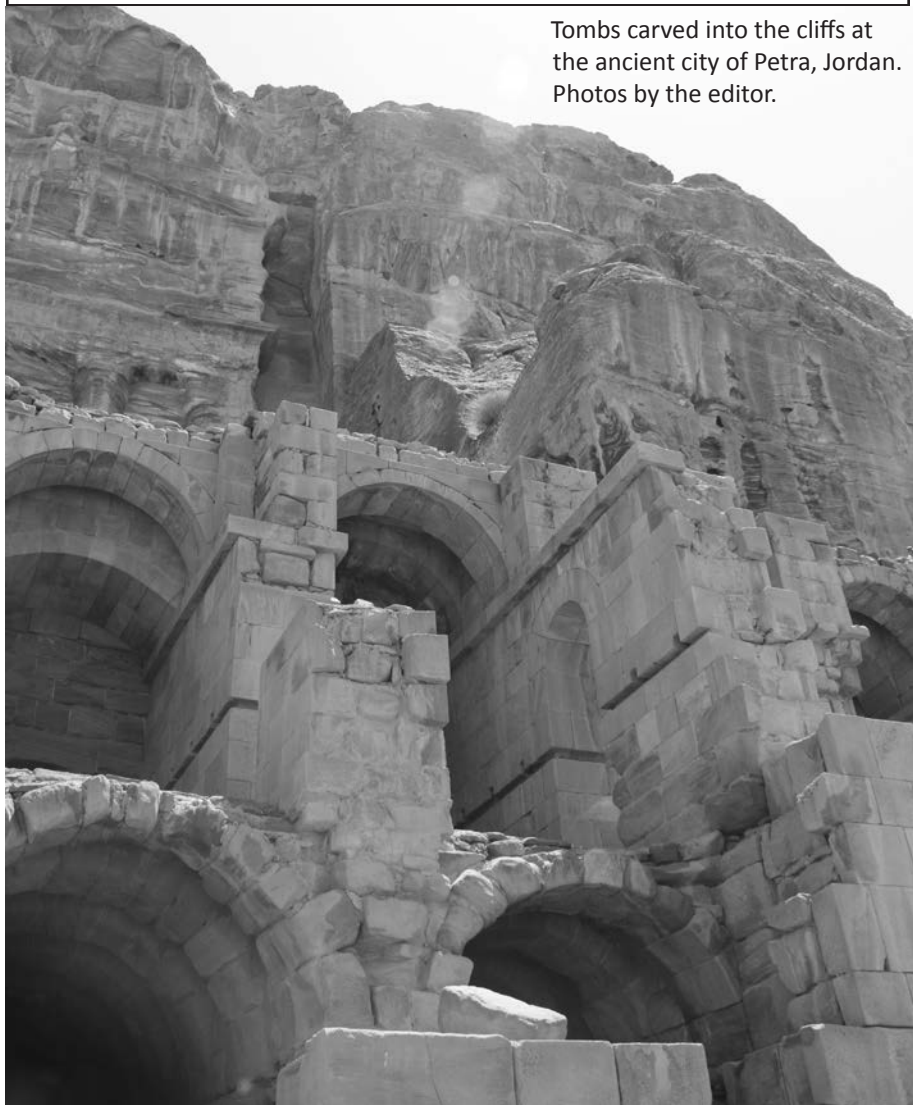


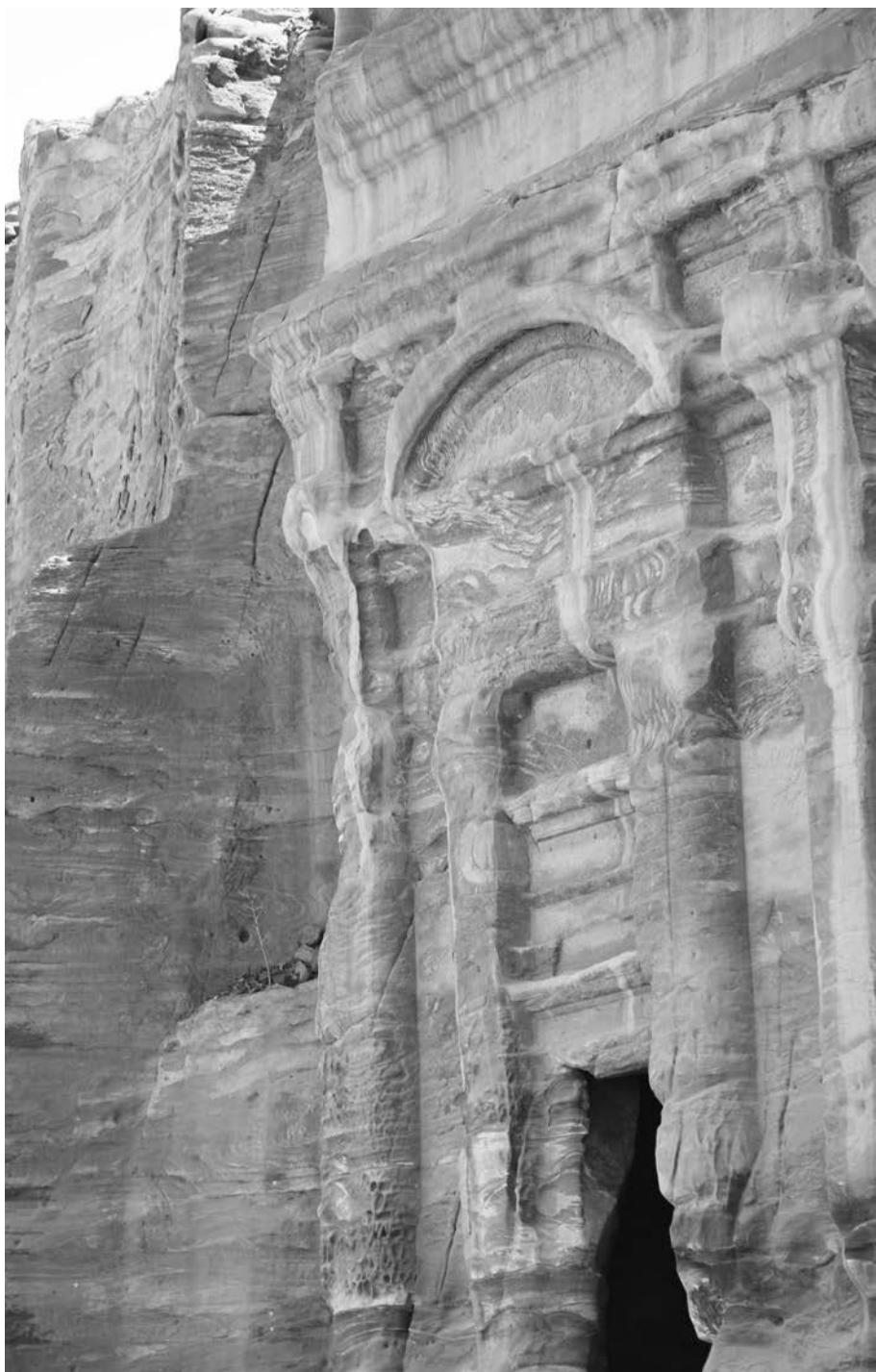
"A Masonic Charity"

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.

Tombs carved into the cliffs at the ancient city of Petra, Jordan. Photos by the editor.





knight templar

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.

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.

Planned Giving – Create a Charitable Legacy

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

I bequeath (lump sum) or (%) of my estate to:

Knights Templar Eye Foundation, Inc. (address shown below)

**Knights Templar Eye Foundation, Inc.
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/

Masonic Lodge Seals

Official “Crimped” Seals-of-Approval

By
Sir Knight James A. Marples

Masonic Lodge seals are interesting and have been, for centuries, valuable tools to authenticate paper documents as official and true. The principle is very similar to that of the seal of a notary public. The seal is a means by which an official person, whether it be a notary public or a Lodge secretary, can attest that the document is genuine, real, and not a clever counterfeit by the crimped ridges on whatever kind of paper document bears the “sealed” imprint.

This photo is a good example of the typical kind of Lodge crimping seals. The tool is usually made out of heavy brass, is called a “seal,” and in a funny twist upon words, the crimped imprint on a document is called a seal, too. In ancient times, wax was used as a “seal” both to seal envelopes by official dignitaries such as popes and bishops as well as in the temporal or civic world by mayors, governors, and kings. In a small number of cases, some certificates, both ancient and modern, had rib-

bons attached and even more recently, rounded decorative adhesive stamps usually with sawtoothed edges, similar to the cuts made by pinking-shears.

While I like wax seals, I feel that they are harder to read. Additionally, they are messy when first applied. Then as they age, the wax is prone to deteriorate and crumble. Hence a brass crimping seal cannot be beat for its long-term durability. My Masonic Lodge, as well as my York Rite Bodies, Allied Masonic Degrees, Masonic Rosicrucians, Red Cross of Constantine, and some of my other

groups use the traditional paper dues-cards imprinted with the crimped seal. I know that some Masonic Lodges are switching to plastic membership cards; my Scottish Rite and Royal Order of Scotland already have switched, years ago. I comprehend the cost-savings, yet I may be sentimental, but when I check a visiting member’s dues-card, I’m always glad to see the traditional crimping of the paper dues-card. I might mention that some similar fra-



Photograph of a typical late 1800's-early 1900's Lodge crimping seal.

ternal groups such as the Independent Order of Odd Fellows Lodge as well as the Pythian Knights of Pythis Lodge still use the paper membership cards, and theirs is very similar to Masonic Lodge crimping seals, which generally bear the name of the Lodge, the city where the Lodge is located, and usually the charter date. In many ways, dues cards carry more information than first meets the eye. When I show my dues cards to friends and relatives, they are impressed. They say that they are surely better than the flimsy cards issued by some groups and insurance companies, which are bland and generic and convey no historical detail or sentimental value. Some Grand Jurisdictions now use variants of seals. Some are raised embossed lettering, others may be rubber-stamped or laser-jet printed with "electronic signatures" that are increasingly made out of plastic, then laminated, and similar in size to a credit card; some even with individualized barcodes. Personally, I like the circular type of hand pressed seal. I may be old-fashioned and enjoy this style for historical reasons. However, I believe I like the older circular hand pressed raised embossed Lodge seals, since I can see it, touch it, feel the ridged crimping, and I am "satisfied" that the member is handing me a "valid" means of identification that is more difficult to forge or counterfeit. Finally, I like the old style of Lodge seal since it seems to cause the Masonic Lodge to retain its characteristic style of "Ancient Free and Accepted Masons." Sometimes an "ancient way" of doing things is the best way. Today's young people are besieged with all types of cards: Credit cards, debit cards, insurance cards, Sam's Club cards, driver's licenses, and various other club

membership cards. There is something grand about the crimped, unique characteristics of an old-time Masonic seal. It reminds me of the palpable sense of brotherhood, even in our documented written messages of membership cards which are validated by the use of the Lodge seal as a literal seal-of-approval. In a parallel way, in bygone times, many Masonic Lodges issued copper, brass or bronze Masonic pennies, similar to the way our Royal Arch Chapters issue marks or pennies. Sunflower Masonic Lodge in Wichita, Kansas in the year 1964 issued 75th anniversary aluminum Masonic Pennies that marked that anniversary and were circular or oval in shape, reminiscent of the Lodge seal. That proved to be quite popular among members as well as the general public who could see the Masonic symbols thereon.

My own dues cards have sentimental value to me. I have even kept some of my late father's Masonic Lodge and Odd Fellow Lodge membership cards he received way back in the 1940s. To see his signature, for a split-second, gives my heart a sense of joy. Almost as if he was here with me, if only for a second. His handwriting reflects his personality. When he passed away in 1997, the funeral director, who was a Mason and Odd Fellow Lodge member himself and a friend of my dad, asked for my dad's best suit and tie for the funeral. I provided those to him at the funeral home. I also handed to the funeral director my dad's, then current and final 1997 Masonic and Odd Fellow Lodge membership dues cards to ease my grief, and also, in a truthful way, to keeping history alive and meaningful. I specifically instructed the funeral director to place those two Lodge cards

inside the inner pocket of my dad's suit as he lay in the coffin. The funeral director complied. Again, to ease my grief, I quipped to the funeral-director, "Now, my dad can show his dues cards to Saint Peter." The funeral director smiled. I was joking of course, but I'm glad I did it, along with putting a "lucky penny" in my dad's suit jacket.

It amazes me that most Masons have never seen a Lodge secretary use a Lodge seal as a tool. The paper membership card is placed between the two round punches or metal dies which bear the desired imprint. The handle which is sticking upright in the above photo is pressed downward by a spring-action lever. It thus crimps the paper membership card akin to a pair of pliers squeezing the paper. The Secretary then releases or pulls the handle back upright and pulls out the paper dues card, and the process is complete, aside from the member signing the card to make it perfectly valid.

The photograph below shows the two rounded punches or metal dies to be seen if the Lodge seal apparatus were taken apart. As you can see, this Lodge seal says "EXCELSIOR LODGE OF INDUSTRY." It bears a tiny five-pointed upright Masonic "star" at the very bottom. It also has the Masonic beehive and bees flying around it, a symbol of industry, atop a square cube, which is actually representative of a stonemason's perfect ashlar, along with the speculative Freemason's square and compasses emblem.

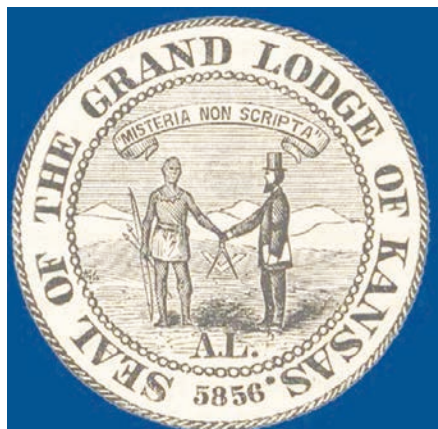
Grand Lodges, too, have their own seals. The example of The Grand Lodge of Kansas is dated from the year 1856, some five years before Kansas achieved statehood in 1861. It depicts a caucasian settler in a top-hat and a native American who obviously belonged to one of the American Indian tribes, jointly holding a Masonic square and compasses and meeting in peace and harmony. The motto is "Mysteria Non Scripta" which translates to "The Mysteries of the Un-



written.” Before any conspiracy kooks let their minds wander, the meaning is pure and the objective honorable. In life, some things are felt in the heart, such as Masonic brotherhood, and such characteristics are unwritten yet committed to memory. I compare it to learning things as diverse as the Pledge of Allegiance; yet after a while, it doesn’t need to be written down to be imprinted in my mind and soul. Freemasonry has its ritualistic ceremony, based on Ancient Landmarks or traditions. These ceremonies are called “The Mysteries,” but nobody need worry. They aren’t “mysterious” in the curious sense of the word. They are “The Mysteries” because a candidate isn’t exposed to Masonry simply by saying “I do” as if joining a country club. A candidate gradually sees the high moral, social, and virtuous lessons unfolded by a series of steps, literally called “Degrees.” One of many nice things about Freemasonry is that you learn a whole lot about history along the way. For many members, this high standard of good, upright, ethical, moral conduct and rectitude becomes second nature. Ethics do not need to be written down to be observed and practiced daily. Finally, a candidate is put at ease, since all solemn promises, oaths, and obligations are exactly the same as all other members have assumed and affirmed by their hand on the *Holy Bible* or *Holy Writ*.

With the symbolism of the Grand Lodge of Kansas showing two Masonic Brothers from two different cultures meeting and greeting each other on the level, it shows the equality of our fraternity. Furthermore, since they are jointly grasping the Masonic emblem, it shows unity. I have always believed that the two words, “peace” and “harmony,”

have a nice ring to them in Masonic settings. An example of the Grand Lodge seal is below:



The “A.L. 5856” denotes that Kansas Masonry uses the dating system “Anno Lucis,” which is Latin for “In The Year of Light.” In this example, A.L. 5856 would correspond to our A.D. 1856, the year the Grand Lodge of Kansas was established. So, yet again, when a good man joins Freemasonry, he is 100% certain to elevate his character. Plus, he is 100% sure to improve his sense of history in the world around him.

Knight Templar seals were generally only used by the grand masters of the order in communiques with the pope, various prelates, and sometimes as a “mark” imprinted on treaties of various kinds. A secondary primitive “seal” of the Templar Grand Masters was “the Agnus Dei” or “The Lamb of God” or “Paschal Lamb.” Some images of the Paschal Lamb would have it bleeding into the holy chalice as an allusion to Jesus’ suffering. Other images show the lamb with one hoof bearing a Passion Cross for the same symbolism.

The most well-known seal of the grand masters of the Knights Templar was the two riders riding a single horse. Many detractors of our order and people totally ignorant of history need to realize that this does not refer to any hint of homosexuality. The Crusades were literally holy wars, and very much real wars with some knights and some of the horses carrying them maimed or killed. A horse was a knight's only means of transportation. If his steed was slayed or maimed in battle, it was frequently necessary for two knights to ride a single horse, just to escape death. This is where the proverbial saying: "live to fight another day" originated. The reason was scarcity of horses. In a few cases, with a Knight's vow of "poverty," some Knights could not afford to own a horse. In any event, the reasoning was the scarcity of horses.

An example of the "Two Riders" Templar seal is below:



A very modern colorized "seal" that is currently used in England, mainly to accommodate modern color printers, is shown below:



There have been other Templar seals, including the eagle, the paris temple, the cross, and the sun and moon. This symbol was allegedly used to substantiate the Battle of Bannockburn, where King Robert the Bruce made sixty-three Knights Templar members of his Royal Order of Scotland, celebrating his victory over England. Other Templar seals include the dove, the lion, and the griffin. However, those latter symbols are used so heavily in all aspects of heraldry, it is difficult to attribute them solely to Templary, unless they are expressly used in conjunction with other emblems.

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 1300 Greenbriar Drive, Longview, TX 75604.

Sources and Recommended Reading

- *Mackey's Encyclopedia of Freemasonry and Its Kindred Sciences* by Sir Knight and Dr. Albert G. Mackey, M.D., 33°, and K.T.
- Archives of Sunflower Lodge No. 86 A.F. & A.M. of Wichita, Kansas.
- Archives of The M.W. Grand Lodge of Ancient Free & Accepted Masons of Kansas. Grand Lodge Office in Topeka, Kansas.
- *Coil's Masonic Encyclopedia* by Henry W. Coil.
- The Grand Lodge of Mark Master Masons. 86 Saint James Street, London, England. webpage: <http://www.glmmm.com/kt/default.aspx>
- Masonic Dictionary: "Masonic Seals." webpage: <http://www.masonicdictionary.com/seal.html>
- Archives of Excelsior Lodge of Industry, Williamstown, Victoria, Australia.

Grand Encampment

Membership Awards

1202 Geoffrey Brian Elliott
Murfreesboro Commandery 10
Murfreesboro, TN

1203 Zebulon V. Morgan, III
Sumter Commandery 20
Sumter, SC

1204 Mark K. McFadden
Muskogee Commandery 2
Muskogee, OK
2nd Bronze

1205 Don Thomas Nesbitt, Jr.
Kenedy Commandery 61
Baytown, TX



TRAINING AND DOING IT RIGHT

By

Sir Knight Richard L. Ganon

I have been involved with training pretty much my entire life with the Air Force and Department of Defense. I have found many similarities in Masonry. Life lessons I learned working those jobs proved themselves extremely valuable in Masonry.

During my active duty military career, I flew as a mission specialist on EC-135s. To simplify to the extreme, the aircraft was an airborne NASA tracking station. Sometimes the missions lasted hours; most consisted of ten minutes or less of collecting data in a high pressure, high anxiety, frantic period of activity. Each crew station had his duty to perform, and each crew member had to do his part in concert and coordination with each of the other crew members. They all impacted and were affected by the actions of the other crew members.

Could somebody walk into the aircraft, sit down at a crew station, and perform? No! Could one crew member move from his station to another and perform? With rare exceptions (that of being cross-trained), no! Even somebody with years of electronic and telemetry experience could not perform those duties without extensive training.

It took over a year to learn each station intimately enough to be able to operate on your own, hours upon hours of book learning and practical, hands on training. You had to not only know your system equipment inside and out but also how your system impacted each of the others and how

they impacted you. Working in concert was critical for mission success!

During the early days of the Vietnam war, the kill ratio for our pilots was not good. The United States Air Force lost nearly 10,000 aircraft and helicopters in the war while North Vietnam only lost 150-200 aircraft and helicopters. We lost to anti-aircraft artillery (AAA), surface-to-air missiles (SAMs), and fighter interceptors (MiGs). The great majority of United States combat losses in all areas of Southeast Asia were to AAA.

It didn't take a genius to figure out that going into combat without proper training was a recipe for disaster. We were sending pilots into theater without any combat experience. Hence the development of Top Gun for the Navy, and Red Flag for the Air Force to train our fighters, not only how to fly but how to fight.

Going forward to Desert Storm, our pilots rehearsed combat missions in simulators. Result – the enemy never knew what hit them, they didn't have a chance, as our side had already repeatedly rehearsed the missions against them in the simulators, practiced defeating enemy suppression systems and integrating with support elements and forward controllers to the extent that flying in combat felt like the simulator (the only difference was that the aircraft pulled G's.) Note that we haven't lost a F-15 in combat, yet.

OK. That's all well and good, but how does this all relate to Masonry?

Our fraternity is a society of friends and Brothers. Our ritual and ceremonies are intended to provide a shared, common experience that is the beginning of a lifetime of friendship. Some of us have memorized the degrees, orders, and obligations, and we share something that no one else can understand unless and until they have done it. This can be a struggle for some of us, but this struggle teaches us what we all can do with hard work and a true desire to accomplish things.

We typically require our members, usually officers, to learn ritual, and then, in addition to learning to recite ritual, we also require a level of theatrical performance in the conferral.

This means that memorizing ritual is often only part of it. You have to interact with others, and you need them to be equally prepared. Each of you has to know his part by heart and know where to be, what to do, and how to interact in order to produce a good conferral for a candidate.

Could you take a part without training or practice and perform it well? I'll answer that for you. No! It may take you hours and hours of practice to learn a part.

If you don't practice, the conferral of initiation could be ugly. When you do not know your part, it impacts not only you but those around you. If the initiation ceremony is not done well, what is the worse that will happen? What does it matter? Nobody is killed, and millions of dollars are not lost, but will that candidate be back? That "kill ratio" is not on our side.

If you don't do your part well, you

have lost that one chance to make a good impression on that candidate, your one and only chance. If you don't do it right, he is a "kill" and will walk out the door, and you will likely never see him again. A recent study has shown that some 30% of candidates do not complete their work in Lodge to become a Master Mason. They didn't come back. Why? Somehow the mission of making a positive impression was not successfully completed.

It is often difficult to get everybody together for a practice. This is where virtual or constructive training comes into play. Simulate the missing person. Don't let somebody that is missing stop you from practicing. Do your part, walk your part. If possible, have somebody at least read the part you interact with. Get your part down! Make it second nature, where you can perform without thought, where you are not thrown off track by other's errors or omissions. There is no excuse for not doing so.

Do you remember when you first entered into your Lodge, Chapter, or Commandery? It was likely a memorable experience, one that left a lasting and positive impression upon you, or else you would not likely be where you are today. It is now your responsibility to provide that positive impression for others. You need to be the reason they come back!

Practice often if you are not conferring often enough upon candidates to maintain proficiency. If you cannot get your officers to come to practice it may be time to replace them with somebody that will, but that is another article.

Sir Knight Richard L. Ganion is past commander of Dayton Commandery 68 in Ohio, which has since merged with Reed Commandery 6. He is currently serving the Grand Commandery of Ohio as junior grand warden and can be contacted at rganion@gmail.com.

“Don’t practice until you get it right. Practice until you can’t get it wrong.”



Reflections On the Role of Christian Masonry in Today's Society

By
Sir Knight Robert Bruneau

As we look at the world today as it is portrayed in the news, movies and television, it seems obvious that those of us who remain committed to the virtues of brotherly love, relief (charity), and truth have our work cut out for us. We look out at the world, and we see things and hear things that a few short decades ago would have appalled us. We hear language that would have gotten our mouths washed out with soap, see movies that would have been "R" rated or not even made at all, and view television programs that would have been thrown off the air after one episode.

Today, we are asked to make compromises in all areas of our lives. We can be anything we want to be - if it happens to be what is tendered as "normal" by the politicians and media. Otherwise, we attract labels of derogation such as "bigot" or "Christian." Yes, being a Christian is now often considered a term of derision.

For the past ten to twenty years, we have been inundated with things which we would have ignored when we were younger. We have been systematically desensitized to readily accept violence, vile and vulgar acts, and unnatural activities.

I believe that ours is the greatest nation on earth, proven by the fact that from every nation on the face of the earth, people endure excessive hardship to enter our borders and enjoy the ben-

efits and products of our labors, legally or illegally.

Our institutions of higher learning have successfully indoctrinated our young people so that we now accept vulgarity in our everyday discourse and even classify it as entertainment. Even so called "music" is rife with violence, vulgarity, and anti-God sentiment and promotes a lack of responsibility for our own actions either toward our neighbors, our friends, our country, or God.

It is essential that we be able to recognize the times in which we live. A time where it is illegal to put to death a murderer or rapist, but perfectly legal to murder an unborn infant.

We have slowly, subtly, and not so subtly been seduced and deceived to accept unnatural activities and vulgar situations by the indoctrination of our youth by our educational institutions and the agendas promoted by those institutions.

We are being faced with a mindset of self-destruction. The mindset of today's "modern" citizen is to accept the worthless and offensive garbage being passed off as entertainment and news. Anything that promotes opposition of any thought, action, or word that is not in accord with the "modern age" is actively criticized or suppressed.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." (II Tim 3:13)

In the face of all this, it seems imperative that we as Masons actively promote and practice as an example our ancient teachings and reintroduce our beliefs in the brotherhood of man and the fatherhood of God to the society in which we live so that brotherly love may prevail.

We must understand that our rituals and our symbols have meaning and that our teachings should be understood,

practiced, and lived. We must leave for our children those important virtues sustained by centuries of good men for the betterment of mankind and for universal brotherhood of man.

Sir Knight Robert W. Bruneau is a past commander of Commandery 38 in Gulfport, Mississippi. He can be contacted at rwbruneau@yahoo.com.



(Mrs. Carl W.) Yvonne A. Wunsche

Supreme Worthy President

Social Order of the Beauceant

2019 – 2020

(Mrs. Carl W.) Yvonne A. Wunsche of Spring, Texas, was installed as supreme worthy president of the Social Order of the Beauceant in Tyler, Texas. Her motto is “Reflecting on the Past, While Looking to the Future,” and her symbol is mirrors. She will preside in Denver, Colorado, during the 100th Annual Supreme Assembly in September 21 – 25, 2020.

Mrs. Wunsche joined the Social Order of the Beauceant in 1991 and has served as worthy president three times. She has served on several Supreme Committees and as supreme assistant marshal for (Mrs. Richard B.) Jeanette Cotton. She was elected supreme preceptress in Topeka, Kansas. Her Sir Knight, Carl W. Wunsche, is a past commander of Melrose Commandery 109 and Ruthven Commandery 2.

Mrs. Wunsche attended Texas State Technical Institute in Waco, Texas, which led her to studying computers and databases. After marrying Carl in 1985, they moved back to Carl’s hometown, Spring, Texas. She has worked in the IHS Market for the last thirty years and is currently the Research and Analysis Associate Director in the oil and gas industry. She was a Girl Scout leader, a swim team board member, a football mom, and a drill team instructor.

Mrs. Wunsche’s has two children: (Mrs. Roberto M.) Suzette Sanchez, member of Melrose Assembly 204, and C. Wesley Wunsche, Jr., past international congress secretary of the International Order of DeMolay, and one granddaughter, Aurora.

Mrs. Wunsche is a past worthy advisor of LaMarque Assembly 267 of the International Order of Rainbow for Girls and a past mother advisor of Melrose Assembly 167. She is a past matron of the Order of Eastern Star, of Spring Chapter 1121 and Klein Chapter 1141 in Spring, Texas. She loves to read, listen to all kinds of music, to do activities with her family, and to spoil Aurora.





Beauceant News



Elizabethtown Assembly 265 held its May meeting at the Hilton Hotel in Scranton, Pennsylvania, during the Grand Commandery of Pennsylvania Sessions. Mrs. Jerry (Janet) Hamilton, was worthy president. Mrs. David (Sonja) Alcon, past supreme worthy president, was vice president, and Mrs. Leslie (Sandy) Loomis, past supreme worthy president, was chaplain. Members from Carnegie Assembly 80 also participated.



Melrose Assembly 204 was proud to have Supreme Worthy President Ms. Kimberly Burnett, during her official visit, to present Mrs. W. Howard Jackson with her sixty year certificate. Mrs. Jackson was initiated on June 17, 1959. She was accompanied by her son Sir Knight James Price.



Knights at the Bookshelf



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

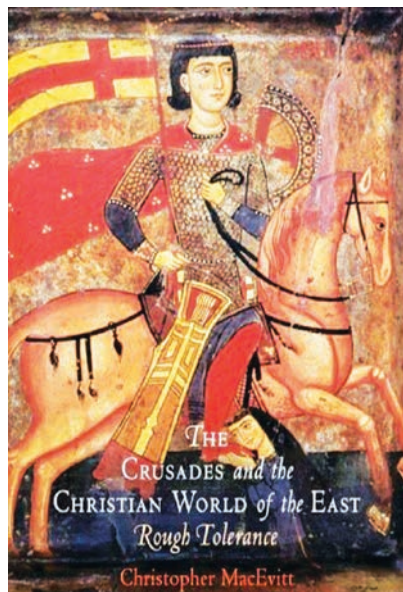
Christopher MacEvitt, *The Crusades and the Christian World of the East: Rough Tolerance*, University of Pennsylvania Press, 2008, Softbound, 272 pages, ISBN: 978-0-8122-2083-4.

This book addresses a topic generally not covered in much depth by most books that deal with the Crusades and their aftermath in the Levant, the relationship between the indigenous Christian population and the Franks who became the settlers and lords of Outremer. The book covers the period from 1087 to 1187 AD.

Three Christian communities constituted the bulk of the Christian residents of Palestine and Syria, distinguished by their disagreement over the 451 A.D. Council of Chalcedon. These were the Melkites (Greek Orthodox), Jacobite (Syrian Orthodox), and Armenians. These plus Jews, Muslims, and smaller Christian groups were those with whom the Christian lords had to interact and govern.

“Rough tolerance” was not an ideology but a practice, allowing the coexistence of diverse religious and ethnic communities without the legal or social structures of control or domination that were emerging in contemporary Latin Europe (for example, serfdom), but since political and military power rested in the hands of the new Frankish aristocracy, they could employ it against indigenous social and religious communities as they felt necessary.

By its very nature, rough tolerance is hard to describe and define, but it can perhaps be summarized by three characteristics. The first was **silence** regarding the individual local Christians from Latin texts, who were often identified only by their linguistic characteristics — the theological and ecclesiastical issues separating the various Christians of the Levant were rarely discussed. The second was **permeability** — the easy flow of persons and practices across social and religious



MAYO'S

* **Knights Templar Uniform - \$150**



**Red and Purple Blazers
Starting at \$80**

Tuxedos - \$130

Drill Shoes - \$50

Ties - \$15



**1121 Broad St - Wesmark Plaza
Sumter, SC 29150**

By Phone: (803) 773-2262

Online: Mayosdiscountsuits.com

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.

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>.

boundaries. The third was **localization** — Frankish military power was employed only against specific groups, a group of rebellious councilors or a warlord, or a specific community living in a particular place.

The book approaches the application and results of rough tolerance in six chapters. Chapter 1 examines the eleventh-century social and religious historical framework of the Middle East as developed prior to the First Crusade. Chapters 2 and 3 discuss the exercise of Frankish power in Northern Syria, during and after the conquest of Antioch and Edessa and how that power was used both for and against the local Christian population. Chapter 4 studies the relationship between local Christian hierarchies and the Franks. The legal and social status of indigenous individuals under Frankish rule is the subject of Chapter 5. Chapter 6 deals with ecumenical negotiations and Byzantine attempts to unite the churches of the Levant under imperial leadership, undermining the permeability and silence that were so vital to rough tolerance.

The result is a most interesting and informative book that details the Frankish Levant in the century following the First Crusade as embedded within a larger Middle Eastern world and gives a detailed explanation of interreligious and societal relationships between Western and Eastern Christendom. It is a “must read” for anyone desiring to extend their knowledge of how the Frankish overlords and Latin clergy interacted with the native population under their control in Outremer.

Knight Templar

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

“... in the house of
God, which is the
church of the living
God, the pillar and
ground of the truth.”
1 Timothy 3:15

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

