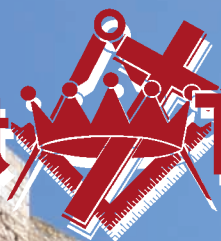


Knight Templar



VOLUME LXVI

July 2020

NUMBER 7





**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

Contents

Grand Master's Message

Grand Master Jeffrey N. Nelson 4

William of Tyre Chronicler of the Crusaders and Kingdom of Jerusalem

Sir Knight George L. Marshall, Jr., PGC..... 8

The Lost Memento Mori of the Knights Templar

Sir Knight Matthew J. Echevarria..... 21

Freemasonry and the Medieval Craft Guilds

Sir Knight Jaime Paul Lamb 25

What is Masonry?

Sir Knight Robert Bruneau 29

Features

In Memoriam 5

Prelate's Apartment 6

Knightly News

Membership Patents are now Available..... 15

Foccus on Chivalry 16

The Knights Templar Eye Foundation17,20

Grand Commandery Supplement..... 18

Leadership Notes

Commitment and Ability to Serve..... 31

Beauceant News..... 32

Knights at the Bookshelf..... 34

Jeffrey N. Nelson
Grand Master

Jeffrey A. Bolstad
Grand Captain General and Publisher
325 Trestle Lane
Lewistown, MT 59457

**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 a Spanish
Templar castle by Sir Knight
Piotr Kalinowski.**

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

Grand Master's Message

Greetings Sir Knights. We hope that each of you and your families are doing well in these uncertain times. Earlier this spring, the Knights Templar Eye Foundation, Inc. (KTEF) released a new website. The new website may be accessed at www.ktef.org. If you have not already had an opportunity to do so, we encourage you to "give it a look."

The website prominently features our mission statement which is "to improve vision through research, education, and supporting access to care." The current informational booklet is available for download along with a message from the president, comprehensive information on the Foundation's pediatric grant programs, and where we stand today regarding expenditures, research grants, and endowed professorships.

There is an "In the News" feature where you can find the latest information concerning the Foundation as well as statistical and historical information. The revised website also contains a wealth of information relating to the Foundation's partnerships with the American Academy of Ophthalmology. These include segments on EyeCare America and the Seniors EyeCare Program; the Pediatric Ophthalmology Education Center, a part of the Academy's Ophthalmic News and Education or (ONE) network; and the Intelligent Research in Sight (IRIS) Registry Pediatric Ophthalmology Research Fund. Each of these program partnerships are described in detail, and these descriptions should answer any questions you have concerning these programs.

There are also a number of videos available for review or download from the website. The Foundation is also in the process of producing additional videos that will be screened at upcoming department conferences and then, to the extent appropriate, made available on the website. Again, these videos are available for download and could serve as an excellent educational program for a Commandery conclave.

There are two exciting features concerning fundraising. The first is a "donation" button that links to an online fillable donation form and a new, more robust planned giving feature. This section contains an invitation to join the Foundation's Legacy Society and outlines various ways of giving. Topics include bequests such as gifts of appreciated securities, retirement accounts, and life insurance and charitable income gifts such as charitable remainder unitrusts and charitable remainder annuity trusts. Check it out.



Courteously,
Jeffrey N. Nelson, GCT
Grand Master



MAYO'S

* **Knights Templar Uniform - \$160**



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

IN MEMORIAM



Leonard Francis D'Amico

Connecticut

Grand Commander 1982

Born: March 4, 1933

Died: April 30, 2020

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

We continue the conversation on the immortality of the soul and life everlasting which began in the June 2020 column.

Biblically, there is no mention of the immortality of the soul. Rather, in both the Hebrew Scriptures and New Testament, death is often described as “sleep” (see Daniel 12:2, John 11:11). Christ himself says (John 5:28-29) that at the resurrection, all will be awakened from the sleep of death. On the other hand, “immortality” is mentioned just five times—once in reference to God, once to Christ, and three times to the lives of the faithful following the resurrection—and these are all in the *New Testament*. Clearly, the concept of “immortality of the soul” is not one supported by Scripture, except in the context of life after the resurrection which is to accompany the return of Christ to this world.

So again we ask how this concept of immortality entered into our Masonic lexicon and in particular to the ritual within our orders? Quite simply, not from theologians but from philosophers. Plato and Socrates were the two major proponents of the concept, and their work filtered into Christendom as a major influence among the Christian philosophers, especially those through the time of St. Augustine (A.D. 354-430). Plato picked up the work of Socrates and moved it further into the mainstream of philosophical thought. The division of body and soul was at the core of Platonic discourse on life and death. In death, it is the physical body which dies, posited Plato, and the soul moves on—the good toward good (heaven, God) and the evil toward evil (hell, devil). The soul then, has a fifty-fifty chance of living forever in pain, anguish, and turmoil at the discretion of a vengeful God. This is certainly not the comfort we envision when we speak of the immortality of the soul.



I am a Lutheran by profession of faith and a Lutheran pastor by education and vocation. The writings of Luther strongly influence my point of view. Luther condemned immortality of the soul in the papal bull of Leo X (*Apostolici Regiminis*, 19 Dec 1513). Luther calls the pope's position on the immortality of the soul a "monstrous opinion." (*Luther's Works*, Weimar edition, vol. 7, 131-132). The idea of the immortality of the soul supports the existence of purgatory and the attendant need for indulgences and masses to be sold for the release of those souls into heaven. Outrageous! Luther was well-aware of the words of Paul and his message of comfort to the Thessalonians not in the "joy" of death, but rather in the joy and promise of the resurrection, when the dead shall be raised from the sleep of death, raised from the grave, and welcomed joyfully into the company of Heaven and their Creator to live a life everlasting.

While the image of our loved ones—and ourselves—resting forever at the table of God in Heaven at the time of our death is indeed comforting, I suggest to you that the idea of being asleep, resting unconsciously in the grave, unaware of the passing of time, and then being awakened at some time in the future, raised from our earthly resting place, and then entering the presence of God, rested and ready for life everlasting, is truly the wiser, more comforting, and more biblically supported lesson for us to share. Therefore, if we are unable to replace "immortality of the soul" with "life everlasting" within our rituals, let us at least give the strongest consideration of adapting our interpretation and understanding of the phrase, that we might be Christians and not Platonists in our approach to and understanding of the sacred Scriptures.



The scriptorium at Qumran, Israel, where the *Dead Sea Scrolls* were said to have been copied by the Essenes. Photo by the editor.

William of Tyre

Chronicle of the Crusaders and Kingdom of Jerusalem

By

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

William of Tyre (c. 1130 – 29 Sept. 1186?) was a medieval prelate and chronicler. He wrote an account of the Lateran Council and a history of the Islamic states from the time of Muhammad. Neither work survives. He is famous today as the author of a history (in Latin) of the Kingdom of Jerusalem. William included in his narrative many quotations from classical literature. This memorable chronicle is sometimes given the title *Historia rerum in partibus transmarinis gestarum* (History of Deeds Done Beyond the Sea) or *Historia Ierosolimitana* (History of Jerusalem) or simply *Historia*. For anyone truly interested in events occurring in the Levant and Holy Land during the era of the First and Second Crusades, the *Historia* is required reading.

The *Historia* and Beyond

The original history was written, as has been already mentioned, in Latin. It was composed in Palestine between the years 1163 and 1183 and consisted of twenty-two completed books, divided into chapters, and of one chapter of a twenty-third book. The work was evidently either left unfinished or abridged after William's death, as he says express-



ly in his preface that he has divided his work into twenty-three books, each of which is in turn divided into chapters. William introduced his history by recalling the fact of the conquest of Jerusalem by the Persians and their deliverance by the Emperor Heraclius in 629 AD. The theory that portions of the history were destroyed after William's death is a very conceivable one when we reflect that these closing chapters, if closing chapters there were, must have contained a record of events which did not represent his political or ecclesiastical opponents or the knightly monastic crusading orders (such as the Templars and the Hospitallers) in a very favorable light, so that they would have had every reason for suppressing them.

The history begins with a brief general account of the situation of affairs be-

fore and at the time of the First Crusade. Then follows a detailed account, covering eight books, of that great Crusade, stress being laid on the part taken by the French and Flemish chivalry and especially by Godfrey of Bouillon. The ninth book relates the taking of Jerusalem by the Crusaders and the choice of Godfrey as king, closing with his sudden and unfortunate death. The other thirteen books contain the history of Palestine under Latin rule (Outremere), down to the time of William's own death, which is supposed to have taken place in 1186.

This history had, over the course of time, several different continuators. The first of these was one Ernoul, a member of a noble family of Giblet, a town of Palestine on the coast north of Beirut. Ernoul, who must have been a teenage youth at the time of William's death, served as a young squire under Balian of Ibelin, who had been made lord lieutenant of the kingdom of Jerusalem after the capture of King Guy of Lusignan in 1187. Young Ernoul followed Balian through all the vicissitudes of this critical period and assisted in the defense of Jerusalem when besieged by Saladin a few months later. Years later, after he had become one of the most able and learned jurists in the High Court of Cyprus, Ernoul wrote, in the French language, an account of the events in which he had taken part, his intention being to give the world a truthful narration of the conquest of Jerusalem and of the irreparable loss of the holy cross.

Ernoul's story stops with the year 1228. Here however, an unknown author takes it up and, after some condensation of the previous subject matter, brings it down to about 1231. This last writer narrates especially the events of the Crusade

of Holy Roman Emperor Frederick II of Germany and Sicily, ending with the occupation of Beirut and Tyre.

Brief Biography of William of Tyre

Of William of Tyre, the second archbishop of the name, not a lot is known, except what can be gathered from his own writings. He was born about 1130, without a doubt in Palestine, which in the prologue to his history, he calls his "beloved birthplace." He was probably of French descent, as is shown by his familiarity with French ways and customs, people and events, although some historians pose the hypothesis that he was an Italian, as he speaks of being called to Rome on one occasion, not only by public business but also by private affairs.

As to his status, authorities differ. Medievalist Hans Prutz (1843-1929) states that he was from a middle-class family. Prutz bases his conclusion on a record of the Church of the Holy Sepulchre of the year 1175, in which the name of a certain Radolphus, brother of Archbishop William of Tyre, occurs as belonging to a family not of noble rank. On the other hand, the French historian Pastouret says, on the authority of one Étienne of Lusignan, author of a history of Cyprus, that William of Tyre was related to some of the leading nobles of the kingdom of Jerusalem. Regardless, it is certain that he was brought up in or near Jerusalem, with which he was thoroughly acquainted. Every part of the city was known to him intimately, not only as it was in his day but as it had been in the past. In mentioning Jerusalem, he always calls it "our district," and when speaking of anything in connection with that city or its inhabitants, he says "we" or "ours"

to distinguish it from the principality of Antioch or the counties of Tripoli and Edessa. On this subject we have also the author of the unknown continuation of William, who tells us: "The archbishop of Tyre was called William and was born in Jerusalem."

As to the exact date of his birth, it is difficult to decide, although scholars have spent much time in investigating this point. We can only judge approximately, by incidental remarks that William makes about fresh events in his life. He certainly studied as a young man, for a time at least, in Europe. He says of himself that he was studying "across the sea" at the time of the divorce of Amalric, king of Jerusalem, from Agnes of Courtenay, daughter of Joscelin II., count of Edessa in 1162 (Book XIX., chap. 4). Just where he was studying is only to be conjectured. Some historians imagine in Paris, while other authorities remark that he seems very well acquainted with Rome, and the possibility has even been advanced that his studies may have been done at Constantinople, which would account for his thorough knowledge of the Greek language and also for his acquaintance with Byzantine politics and dignitaries. Wherever he received his education, it was most certainly very thorough and extensive, embracing studies which only a man brought into constant contact with both occidental and oriental civilization and literature would pursue during this era.

That he excelled in Latin is shown, not only by his fine style, which compares favorably with any other composition that the Middle Ages produced, but by his extended acquaintance with classical Latin literature, citations, and references found in his history from nearly

all the best-known Latin authors, such as Ovid, Virgil, Horace, Lucan, Juvenal, Statius, Terence, Cicero, Livy, and Sallust. Of his proficiency in the Greek language there is no doubt. He says himself that he spoke it (Book XIII., chaps. 1 and 2), and the fact that he was sent on more than one diplomatic mission to Constantinople confirms his own statement. He also spoke and read Arabic with ease. In speaking of his *History of the Arab Princes*, he tells us that he followed mainly Arabian authorities. His explanation of Arabic terms also shows his familiarity with the language.

A young priest of his learning and abilities did not have to wait long for advancement, and in 1165, which must have been immediately after his return from his Western studies, we find him employed as a canon of the church in Tyre. Although not living in Jerusalem, William evidently soon became a favorite of its king, Amalric I, at whose request he was made an archdeacon on September 1, 1167. The kingdom of Jerusalem was at this time aroused by the plan that Amalric had conceived of subjugating Egypt. For many years, a civil war had been waged in Egypt, headed by two rival viziers. As each party was threatened with defeat, it had applied in turn to the Turks or to the Latins for aid, so that Amalric had had an excellent opportunity for obtaining a thorough knowledge both of the wealth and of the weakness of his neighbors. Induced partly by greed and partly by fear of the Turks, who under the brave Nureddin were becoming more powerful every day, Amalric decided that the time had come for a serious invasion of Egypt, and he sent an embassy to Constantinople to ask for assistance from

the Emperor Manuel, whose niece he had lately married. William, the newly made archdeacon, accompanied this embassy, which was composed of both Greeks and Latins. He remained in Constantinople, presumably on business for the king, until October of 1168, when he returned to Tyre and to his church duties. His relations with his archbishop seem, however, not to have been very agreeable, and in a few months, early in 1169, we find him starting for Rome, partly as he expressly states, on private business and partly to get out of the way of his unfriendly superior. Toward the close of this same year, he returned to Palestine but not to Tyre, because Amalric offered him the tutorship of his nine-year-old son, afterward known as Baldwin IV (or Baldwin the Leper). From this time on, William lived in Jerusalem and seems to have grown daily in favor with the king,



already well-disposed toward him.

William made a disturbing discovery about the prince. He and his friends were playing one day, attempting to injure each other by driving their fingernails into each other's arms, but Baldwin felt no pain. William immediately recognized this as a sign of serious illness, but it was not conclusively identified as leprosy until a few years later. That William

was a kind and able instructor cannot be doubted by anyone who reads the accounts that he gives of his royal charge. The most interesting is that of Book XXI, chap. 1: "The child made great progress in his studies and more and more gave us reason to center our hopes upon him. He had a fine figure and was more skillful in riding and controlling a horse than any of his ancestors had been. He had a good memory and was fond of conversing. He was economical and remembered a kindness done to him as well as an injury. He resembled his father, not only in face but in form and in his walk and the sound of his voice. His mind was quick, but his tongue was slow. Like his father, he was fond of hearing interesting stories told and was always ready to follow good advice." The boy seems, in return, to have conceived a deep attachment for the wise and learned prelate.

In 1173 Amalric died, and Baldwin succeeded to the throne at the age of thirteen. The future did not promise peace or happiness to the young king, who was by then obviously afflicted with the incurable and disgusting malady of leprosy. The political situation of Jerusalem, always one of danger, was at this time more precarious than ever. Weakened by the unsuccessful attempts of Amalric to conquer Egypt, it was now torn by internal dissensions, as the more powerful barons contended among themselves for supremacy, foreseeing the speedy death of the sick boy. Amid this confusion, the fortunes of William prospered steadily. He was immediately appointed chancellor of the Kingdom, as he tells us, Book XXI, chap. 5, "taking care of the king's correspondence." In 1174, Bishop Radolfo of Bethlehem died, and William was installed in the vacant bishopric. At

about the same time he must have been made archdeacon of the church in Nazareth, as the records show him in possession of this position in December of 1174. The very next year, his old adversary, Frederick, Archbishop of Tyre, died, and William was named as his successor. For the next three years William was occupied with his double duties as chancellor and as archbishop, keeping an attentive eye on the political condition of his land, which we know from his own words was a constant and ever-increasing source of anxiety to him, and at the same time defending firmly the rights of his king against all encroachments. In September of 1178, he went with the dignitaries of the Holy Land to Rome to the third Lateran Council held in March of 1179. There he was appointed to draw up a report of the Council, of the number of persons present, of its proceedings, and its decisions. He remained in Rome until September of 1179, when he started for home, stopping on the way for several months at the court of Manuel, emperor of Constantinople, on political business, and arriving in Tyre on July 6, 1180. On his return, William found his native land in greater need than ever of wise counsel and energetic action and henceforth occupied himself much more with statesmanship than with ecclesiastical matters. The rapidly increasing power of Saladin was a source of the greatest apprehension to the feeble Latin kingdom, and few saw more clearly than William the dangers that threatened them or strove more untiringly to prepare for the struggle which was inevitably to come. Although his home was presumably in Tyre, he spent most of his time in Jerusalem with the young king.

Late in the year 1182 came the news

of Saladin's approach at the head of a powerful army. After ravaging Galilee, Saladin commenced the siege of Beirut. Baldwin, accompanied by William, hastened to Tyre, where a fleet was fitted out to be sent to the rescue of the threatened city. The two, king and chancellor, celebrated Christmas at Tyre and then returned in January of 1183 to Jerusalem.

This is the last positive record by himself that we have of William of Tyre. The last chapter of his history mentions the incidents of the spring and summer of this year, without any specific information as to his own movements.

Of the date of his death, nothing certain is known. Ernoul, in his continuation, gives an account of it. In 1180, Amalric, Patriarch of Jerusalem, died. The question of his successor was one of great importance, as the position of spiritual director of the Holy City and that of guardian of the Holy Sepulchre was regarded by the whole Christian world as one of the most honorable that the Church had in its gift. Agnes of Courtenay, mother of Baldwin IV, favored Heraclius, archbishop of Caesarea, a man of fine personal appearance. "He was a handsome clerk," says Ernoul, "and for his beauty was favored by the mother of the king." Because most of information about Heraclius comes from his rival William and the 13th-century *Old French Continuation* of his chronicle, sometimes attributed to Ernoul, Heraclius is often seen as a particularly corrupt and worldly choice for patriarch. He was accused of getting the patriarchate through being Agnes' lover, which may reflect nothing more than the ill-will of his defeated opponent's party. (William called Agnes a "grasping woman, detestable to God.") Heraclius lived openly with a draper's

widow from Nablus who was referred to as “Madame la Patriarchesse,” by whom he had at least one daughter. However, clerical concubinage was hardly rare in the 12th century. William opposed him energetically, not only on the ground of his personal unfitness for this lofty position, but also because of a prophecy that the holy cross, which had been brought back to Jerusalem under a Heraclius (the Roman emperor), should be taken away again under a Heraclius. (Note: In 1187, Saladin invaded the kingdom, and when the then king Guy marched out to meet him, he asked Heraclius to march along with him at the head of the army with the true cross. As Heraclius was ill, the bishop of Acre took his place. Despite the relic, Saladin inflicted a crippling defeat on them at the Battle of Hattin on July 4, capturing the king and the cross.)

The claim in the *Old French Continuation* that Heraclius excommunicated William in 1183, forcing him to leave the kingdom to seek the pope’s help in Rome, and arranged for him to be poisoned there by a physician, is evidently false. No Western chroniclers of the time noted what would (if true) have been a major ecclesiastical scandal. William did not die until 1185 or 1186 and was carrying out his duties as archbishop to the end.

William and the Crusading Orders

William called the Templars “brave men and valiant nobles” when they were granted custody of Gaza by Baldwin III, but on other occasions, his tone became very critical of the order,

knight templar

taking a dim view of their conduct at the capture of Ascalon in 1153. He recorded the only account of some Templars being hanged by Amalric for surrendering to the enemy a fortified cave beyond the Jordan. He gave a brief account of the order’s foundation, giving the year 1118 for this. After this worthy beginning, he says that they became arrogant, being no longer obedient to the patriarch of Jerusalem and other church authorities in the Holy Land and refusing tithes and other contributions to the churches. He also criticized the conduct of the Hospitallers.

At the Third Lateran Council, he voiced his complaints concerning the orders, where other bishops from all over Europe supported him with reports of similar experiences. The pope, Alexander III, responded as follows:

“Now we have learned from the strong complaints of our brothers and fellow bishops that the Templars and Hospitallers...going beyond the privileges granted to them by the apostolic see, have often disregarded episcopal authority, causing scandal to the people of God and grave danger to souls. We are informed... they admit those under excommunication and interdict to the sacraments of the church and to Christian burial...We declare that those who are excommunicated and or interdicted by name, must be avoided by them [the military orders] and all others according to the sentence



of the bishops.”

William and his fellow bishops could not have been happy that no punishment was meted out beyond a papal “cease and desist” decree. The pope was no fool—he was not about to create animosity between himself and the military monastic orders that answered only to him.

Sir Knight George Marshall, PGC, KGT, is a past grand commander of the Grand Commandery of Alabama. He is a member of the Editorial Board of the *Knight Templar* magazine and serves as chairman of the Grand Encampment Knights Templar History Committee. He is a frequent contributor to the *Knight Templar* and *Royal Arch Mason* magazines and can be reached at geomarsh@yahoo.com.

Sources

- Barber, Malcolm, *The New Knighthood: A History of the Order of the Temple*, Cambridge University Press, 2000.
- Read, Piers Paul, *The Templars*, St. Martin's Press, 1999.
- Napier, Gordon, *The Pocket A-Z of the Knights Templar*, Spellmount, 2014.
- Brundage, James, *The Crusades: A Documentary History*, Marquette Univ. Press, 1976.
- Colvin, Mary N., Editor, *Godeffroy of Boloyn, or, The Siege and Conquest of Jerusalem*, Oxford Univ. Press, 1926.
- Robinson, John J., *Dungeon, Fire and Sword: The Knights Templar in the Crusades*, M. Evans & Co., 1991.
- Peter W. Edbury and John G. Rowe, *William of Tyre: Historian of the Latin East*, Cambridge Univ. Press, 1988.
- E.A. Babcock and A.C. Krey, Translators, *William of Tyre, A History of Deeds Done Beyond the Sea*, Columbia Univ. Press, 1943.
- “William of Tyre”, https://en.wikipedia.org/wiki/William_of_Tyre, accessed 2 Jan 2020.
- H. Prutz, “Studien über Wilhelm von Tyrus”, in *Neu-Archiv Deutscher Geschichte*, Bd. viii.
- Pastouret, in *Histoire littéraire de la France*, vol. xiv., p. 588.

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.

Knightly News

Membership Patents are now Available for All Sir Knights

Grand Master Nelson announced the new membership patents in the November 2019 issue of the *Knight Templar* magazine. They are now available through the Grand Recorder's office to all Sir Knights at a cost of \$45 which includes all printing, shipping, and handling charges.

You may send your check payable to "Grand Encampment" to the Grand Recorder's office:

Grand Encampment
5909 West Loop South
Suite 495
Bellaire, Texas 77402-2402

If you wish to pay by credit card, please call (713) 349-8700 during office hours.

Lawrence Eugene Tucker, GCT
Grand Recorder



knight templar

Focus on Chivalry

By
Sir Knight John L. Palmer

I have received a significant number of positive e-mails from our readers concerning the first article in the series on chivalry which was published in the May issue. It appears that there is quite a bit of interest in that subject.

Last month, I promised that I would share with you a possible explanation of why the reputation of Knights in the Middle Ages took a radical change for the better during the 12th century. You will remember that St. Bernard of Clairvaux had little good to say about these Knights in 1095.

The Poor Fellow-Soldiers of Christ and of the Temple of Solomon was not the first religious order to be established around the time of the Crusades. After the First Crusade (1096–1099), the Order of Knights of the Hospital of Saint John of Jerusalem was established in 1099, followed by the Equestrian Order of the Holy Sepulchre of Jerusalem in 1103 and the Templars in 1118. Then came the Hospitallers of St. Thomas of Canterbury at Acre in 1191; the Teutonic Knights or Order of Brothers of the German House of Saint Mary in Jerusalem in 1192, formed to aid pilgrims and establish hospitals; and many others. See the *Knight Templar* magazine issues of November of 2017 and February, March, May, and September of 2018 for more information on several of these orders. The Templars, Hospitallers, and Teutonic Knights remain the best known of these.

These religious orders of knighthood had definite organizational structures, well defined membership “rules,” and well defined purposes. Although most of them were established for charitable purposes such as the protection of Christian pilgrims or the care of fallen crusaders, most later became combatants in subsequent crusades. These orders owed no allegiance to the Feudal Lords who had, heretofore, controlled the Knights referred to by St. Bernard in 1095.

The Order of the Temple was presumably founded in 1118 by nine French Knights including Hugh DePayens, Godfrey de Saint-Omer, and André de Montbard. Bernard of Clairvaux, a leading Church figure, the French abbot primarily responsible for the founding of the Cistercian order of monks, and a nephew of André de Montbard, one of the founding Knights, put his weight behind them and wrote persuasively on their behalf in the letter “In Praise of the New Knighthood” and in 1129, at the Council of Troyes, established the legitimacy of the order and reportedly wrote its first “rule.” It is thought that Bernard was largely responsible for the transformation of knighthood into a respectable institution.

Hence, one of the greatest critics of the institution of Knighthood during his time turned out to be the catalyst for the positive transformation of that institution and the establishment of the positive use of the term “chivalry” as we know it today. Next month, we will take a look at the *Latin Rule* adopted by the Templars.

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Bobby C. Park	AL	William P. Wilson	AR
John Forrest	AZ	Fred M. Lohman	AZ
Donald R. Tapia	AZ	Laurent Khaiat	CA
William A. McBroome, Jr.	CA	Patrick N. Nebo	CA
Tuoc K. Pham	CA	Richard E. Surroz	CO
Michael E. Seamon	CT	Roger E. Cundiff	DC
Paul D. Gleason	DC	Robb C. Mitchell	DC
Adam M. Bryan	FL	Edward J. Mayfield, Jr.	FL
Ronald A. Naumowicz	FL	John D. Pickford	FL
James D. Arnold	GA	James G. Mashburn	GA
John W. Franks	IN	Douglas R. Clabaugh	IA
Monte L. Harris	IA	Frederick C. Ackiss	KY
Larry J. Waggoner	KY	Michael A. Watts	LA
Edward A. Caron, Jr.	ME	Paul S. Robinson	ME
Wayne M. Boughman	MD	Thomas R. Dawson	MA/RI
Eugene A. Haley	MA/RI	Donald S. Stevens	MA/RI
Russell W. Wolf	MA/RI	William E. Morrison	MI
James D. Rutherford	MI	Stephen C. Hill	OH
Robert E. Leonard	OK	Denis D. Repka	Romania
Garland R. Harman	SC	Victor D. Phillips	SC
Ronny D. Powell	SC	Ronnie L. Murray	TN
Edward L. McClure, Jr.	TX	Malcolm M. Taylor	TX
Bruce R. Howard	VT	Joel T. Bundy	VA
Richard J. Fisher	VA	Clifford H. Gregory	VA
William F. Reinhold, III	VA	Arne Hansen	WA

Grand Commander's Club

Bobby C. Park	AL	Richard S. Cowan	FL
John C. Miller	GA	George S. Eichhorn	IA
Wade E. Sheeler	IA	Kyle F. Hardin	KY
Paul S. Robinson	ME	John D. Trimper	MD
Ferrell C. Mayes	MI	James D. Rutherford	MI
Dustin R. Ebaugh	NV	William L. Walters	NV
Charles W. Marx	NM	William A. Neri	NY
Brian M. Turner	NC	William T. Brightwell	OH
Richard L. Ganion	OH	Garland R. Harman	SC
James M. Hursey	TN	Lee A. Mathis	TN
Ronnie L. Murray	TN	Malcolm M. Taylor	TX
Adam L. Buffington	VA	David E. Potts	VA
Trent L. Vukodinovich	WI		

knight templar

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.

Templar site Bure-Les-Templiers in France; 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 required to make minimum distributions due to age 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. Please discuss with your tax professional whether this option could benefit you in your charitable and retirement planning.

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**



The Lost Memento Mori of the Knights Templar

By

Sir Knight Matthew J. Echevarria

Memento Mori is Latin for “Remember that you must die.” Death is no more an option for us all than it is to dream; it is the fate that all of humanity shares. Today, it is both lurid and macabre to think about death, especially your own. However, as far back as ancient Rome and as recent as the Edwardian era, *Memento Mori* has been the form of practice in many societies throughout history, including American Knights Templar. Remember that you will die, and temper yourself here on earth that you might be rewarded with a place in Heaven.

In Roman antiquity, it is said that a general on return to a Roman Triumph could be humbled by having a man behind him constantly saying the words “Memento Mori,” remember that you must die. This was to remind the general being praised that he should be humbled, for though his victory was great, he too must face the certain end. It caused an otherwise vain general to succumb to being humbled.

By the time Christianity was sweeping Europe, human beings were being taught of Heaven and Hell, sin, and damnation. Christianity was asking



knight templar

people to go beyond thoughts of this life and look not only to their own death but to their life after it. This train of thought chilled some to the bone. The thought that our actions here would determine where we spend eternity was both harrowing and frightening. We are forced to think about the evil deeds we have done and what they might mean once we die.

During the Renaissance and after the black plague, there was a form of art known as "*Danse Macabre*" which always featured the dead or death taking people away. This was a coping mechanism for a still shocked Europe that had survived through the perishing of a large portion of humanity, but looking at



some of this artwork, it is not hard to see that it contributes to the vanity of the living. It forces the onlooker to think, if only for a moment, about the fact that this life is not eternal, this life is not forever, and that soon, he too, shall face the judgment of God.

It is not only artwork which gave homage to the thought that we should be humbled by mortality.

Music, too, played a role historically; in 1874 Charles - Camille Saint-Saens wrote the classical piece *Danse Macabre*, a haunting piece that starts off with twelve chimes before beginning to signal the end times. Mozart and many composers like him also wrote death requiems, classical pieces often written to remember someone who died. Mozart



himself wrote a Masonic funeral song, *Masonic Funeral Music K. 477*, an amazingly haunting song.

Classical composers were not the only ones to write this type of music. During America's Great Depression in the 1930s there were many popular artists who recorded music with the message of thinking about your own soul and afterlife. The Monroe Brothers were one such group; in 1936 they recorded a hit song titled *What would you give in exchange?* The very first lyrics of the song are a chilling reminder of both death and salvation after death.

"Brother afar from The Savior to-day
Risking your soul for the things
that decay
Oh if today God should call you
away
What would you give in exchange
for your soul"

The song goes on to preach about piety and how no earthly wealth can purchase the salvation of your soul.

It was sometime during the Victorian era when the American Templar Knight contributed his very own and unique *memento mori*, a token to be displayed around the waist, "taboo" to even talk about today. I am speaking of the forbidden Knight Templar apron.

There have been a few variations over time, but perhaps the most famous is the triangular apron with its curious skull and bones, crossed swords, and triangular shape that sets it apart from traditional Masonic aprons.

This token, once worn by knight templar



American Knights Templar, was in fact a *memento mori*. The skull and bones remind us of death and mortality, those who have died, and those who yet shall.

Look at the opening of any conclave. Notice how the swords are placed, crossed and pointed upwards, a sign that one is ready for battle. However, on the forgotten apron of the American Knights Templar they are facing down, a symbol long recognized as the fight being over, another reminder of death, and a symbol to remember the fallen. A token, that when worn, would have been humbling to see on your Brother Templar's waist, an apron urging us to remember our mortality and to act more Christian upon leaving the conclave, that our actions here on Earth are important, for we too shall meet with the fate we all share.

It comes as no surprise that these aprons were heavily used in the New England states, the same states where you will find another American *memento mori*, the Puritan gravestones. Early American settlers often used skull and bones, skulls with wings soaring to the afterlife, hour glasses, and other reminders of mortality.

In 1857 at the 14th Triennial of the Grand Encampment



is when Sir Knight William Blackstone Hubbard introduced the famous *Digest of Decisions* which seemed to strike the apron from the dress of a Templar Knight. Many of the changes to the uniform were met with backlash from Templars who did not wish to change the uniform. Even today, to talk to any current Templar Knight about why he is not permitted



to wear the apron is to hear folk lore such as "It became outlawed because the Nazi's used the skull and bones" or "It's associated with pirates now," and in many cases, a Templar Knight will admit that he does not know why we are not permitted to wear them at all, as if the answer has been swept into the folds and shadows of history itself.

It is easy enough to see when the aprons went away, but it is nearly impossible to find out why or why it is something considered "taboo." If the legends are true and they abandoned the use of the apron because others used the skull and bones symbol, then why did we let ourselves be denied the use of such important symbolism? Today, the order of the Knights Templar is one of the only bodies of Freemasonry without an apron. While one could never imagine marching with such a token, it would still be nice to see it in conclaves again, a way to humble a room of Templar Knights,

pay homage to the fallen, and humble us at the site of such a reminder of mortality.

In my experience, most Templars find the apron interesting and smart, yet only one Commandery in the United States is said to have permission to wear such an Apron. That is Washington Commandery 1 in Washington D.C., according to an article by Sir Knight

Ron Blaisdell in the August 1989 issue of the *Knight Templar* magazine. In recent years, the lore and interest in this apron has grown, and some have even started to call for its return to use during conclaves. In a world growing ever more complicated, perhaps it is high time that we bring back this humbling tradition and stare once more upon those chasten symbols of mortality. Perhaps it is time that the American Knights Templar once more don the Templar *Memento Mori* apron.

Sir Knight Matthew J. Echevarria is past commander and current recorder of Lancaster Commandery 13 in Pennsylvania. He can be contacted at phillymonme@gmail.com.



Freemasonry and the Medieval Craft Guilds

By

Sir Knight Jaime Paul Lamb

As Europe began to stabilize after the barbarian invasions and the fall of the Roman Empire, we begin to observe the formation of craft guilds. These organizations which, like the *collegia*, offered their members mutual support, fellowship, communal banking, and burial funds, were differentiated by their trade or specialization. Some of the crafts that organized into

guilds were the carpenters, painters, tanners, cobblers, apothecaries, candle makers, and of course, the stonemasons. While essentially secular in nature, these guilds were typically allied with the church and were often assigned a certain biblical narrative to portray in mystery plays, such

as the creation and fall of man, the fall of Lucifer, the raising of Lazarus, or the last judgment. Often, the subject matter was chosen in keeping with the guild's craft, as was the case with the feeding of the five-thousand (assigned to the baker's guild) and the building of Noah's Ark (assigned to the carpenter's guild).¹ These dramatizations, apart from being a major contributing influence to later developments in theater and the cinema in general, could comfortably be presumed to be the direct antecedent to the extra-scriptural dramas performed in Freemasonry and its appendant bodies, as the stonemason-specific narra-

tives performed by the Fraternity are centered upon those pertaining to the building of King Solomon's Temple. The craft guilds were typically supervised by wardens, whose object it was to maintain standardization. These officers were elected annually and met in assemblies one to four times per annum. These assemblies were filled by oath-bound members of the guild. As mentioned

above, it is within the medieval craft guilds that we begin to see the hierarchical stratification of the workmen into the following classes (in ascending order): apprentices, journeymen (or, fellow crafts), and masters. Though this system can be traced back to 1260 A.D., it was in 1563 A.D.

that the duration of apprenticeship was formally fixed at seven years,² a duration that is still imposed to this day in some Masonic jurisdictions, such as Australia. An apprentice was to be compliant, faithful, and of sound body. Upon his graduation to journeyman or fellow of the craft, the apprentice was entitled to the privileges afforded that class and considered an equal – on the level, as it were. The passage from apprentice to journeyman was predicated on the completion of the workman's masterpiece and examination by the wardens. Journeymen were free to travel and receive wages; they generally worked under various masters



until, in some cases, they were able to open a shop of their own, take on apprentices, and hire journeymen. It was thereby that the fellowcraft attained the title of master. In time, civil problems arose, particularly those between the greater guilds and the lesser artisanal guilds; issues also emerged regarding a proto-unionization which may have negatively affected quality and innovation in the crafts. Political criticism was levelled at the guilds, arguing that they hindered free trade and capitalism until, in England in 1835 A.D., the privileges enjoyed by the craft guilds were permanently abolished by Parliament. Further industrialization forced artisans to find employment in the ever-growing manufacturing industries. It was during the reign of the guild system that we begin to see the first legitimately documented cases of the admission of speculative members into the operative craft of Masonry – though there are a few earlier accounts of the admission of accepted or speculative Masons, one of which may be found in the *Cooke Manuscript* dating from 1450 A.D., making it the second-oldest of the *Old Charges*, next to the *Halliwel Manuscript* (also known as the *Regius Poem*, the composition of which has been dated sometime between 1390³ and 1425 A.D.⁴ at Shropshire, England) wherein it is stated that Prince Edwin, who has alternately been said to be King Athelstan's (reigning years, 925-939 A.D.) son or brother and was not an operative Mason, was said to have become a Mason himself:

“And after that was a worthy kynge in Englonde, that was cal-

lyd Athelstone, and his yongest son lovyd well the seiens of Gemetry, and he wyst well that hand craft had the praetyke of the seiens of Gemetry so well as masons; wherefore he drew him to eonsell and lernyd [the] praetyke of that scions to his speculatyf. For of speculatyfe he was a master, and he lovyd well masonry and masons. And he bi-come a mason hymself.”⁵



Judging by the reigning years of his father (or brother), King Athelstan, one could comfortably confine Prince Edwin's Masonic career to the 10th century A.D. – a very early date for accepted Masonry, indeed. Certainly, laymen who were patrons of the craft were accepted into the fraternity as honorary Masons, most likely for political reasons, coming from a royal bloodline or for their proficiency in the speculative aspects of the craft, such as aptitude in geometry, astronomy, or some of the other seven liberal arts and sciences. What trade secrets or mysteries might have been conveyed to one who had neither formally apprenticed nor produced a master's piece is subject to conjecture. The operative guilds were reaching their nadir however, and the ever-increasing number of accepted Masons were poised to, in time, inherit custodianship of the ancient craft.

Due largely to the Protestant Reformation, particularly in England, the guild system began to sharply decline throughout the first half of the 15th century, finally being suppressed by Henry VIII (regnal years, 1509-1547 A.D.). Ca-

thedral building was halted, as these edifices were associated with the Papacy and therefore regarded as anathema by the Puritans. Job prospects for operative Masons, then working independently, were bleak, and many sought employment in private palatial construction for the affluent gentry and aristocracy. During this socially and politically tumultuous period, we begin to see the first documented instances of Accepted Masonry in the form of Lodge records reflecting speculative attendance among the Brethren. Lyon's *History of the Lodge of Edinburgh* mentions minutes from that Lodge from 1600 A.D., naming one John Boswell, Laird of Auchinleck, as a member. Other speculative Masons in Scotland, particularly in Edinburgh and Kilwinning Lodges, are named at this

time, among them William Schaw (1598 A.D.), Lord Alexander (1634 A.D.), his brother Sir Anthony Alexander (1634 CE), and Sir Alexander Strachan of Thornton (1634 A.D.) These men also appeared to be relatively active in Lodge affairs.⁶ A short time later, in England, we encounter the more popular examples of speculative admission: Robert Moray (raised at Newcastle, 1641 A.D.) and Elias Ashmole (raised at Warrington, 1646 A.D.).

Sir Knight Jaime Paul Lamb is a member of Phoenix Commandery 3, Phoenix, AZ and is the author of the book *Myth, Magic & Masonry: Occult Perspectives In Freemasonry*. He may be contacted at: jaimepaulamb@hotmail.com.

Notes

1. Gassner & Quinn, *The Reader's Encyclopedia of World Drama* (England: middle ages), London: Methuen, 1969, pp. 203–204
2. Haywood, "Freemasonry and the Guild System," *The Builder Magazine*, Vol. 9, No. 11, 1923
3. Halliwell
4. Prescott, "The Old Charges Revisited," from *Transactions of the Lodge of Research* No. 2429 (Leicester), 2006, Pietre-Stones Masonic Papers
5. Matthew Cooke Manuscript, lines 611-626, 1450 A.D. according to Hughan
6. Haywood, "How Operative Masonry Changed to Speculative Masonry," *The Builder Magazine*, Vol. 9, No. 11, 1923

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>.

Knight Templar Magazine Available on Your Smart Phone

The *Knight Templar* magazine is now available on your smart phone. Just download the application from either the Apple App Store at <https://itunes.apple.com/us/app/knight-templar-magazine/id1422046085?ls=1&mt=8> if you have an I-Phone or the Google Play Store at <https://play.google.com/store/apps/details?id=com.axiosdigital.KnightTemplar> if you have an Android based phone. Then each month, you will be automatically notified when the new issue of the magazine is available. One tap and you are reading the magazine!

If at some point in the future, you want to discontinue the delivery of your paper copy and save the Grand Encampment some printing and postage expense, the recorder of your local Commandery can have it stopped by updating the membership database.

Of course, the current issue of the magazine and all previous issues are still available on-line at <http://www.knightstemplar.org/KnightTemplar/>.

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!



What is Masonry?

By
Sir Knight Robert Bruneau

Picture if you will the old story of the dad trying to finish his work while babysitting his son; the son was active, and dad needed to get his work done, so he took a page that had a map of the world on it, cut it up, and told the son that when he got that picture put together, he would play with him. Considering that the son had never seen the world, dad assumed that it would be quite a long time before the boy would bother him again. It wasn't long before the boy had completed the picture. Dad was astounded. "How did you do that so quickly?" he asked. The boy said, "I didn't know what the world looked like, but I noticed that there was a picture of a man on the other side, and I knew what a man looked like, so I figured that if I could get the man right, then the world would be right."

Is that not what Masonry is supposed to be doing? Are we truly trying to get the man right in order to get the world right? One of our culture's most prominent lies is that there are no universal truths. Modern secularism is built on the lie that nothing is true for everyone.

The lies and false promises surrounding happiness wear a thousand faces, but they all have their roots in modern culture's philosophy, "The meaning of life is to get what you want, and the more you get, the happier you will be." We have settled for this second rate imitation of happiness for so long that it has become normal. We accept the world's lies so easily because we live in a culture of pretense and lies.

It's time to reignite our curiosity about who we are and what our purpose is, what matters most to us and what matters least, so we can start living the life we imagine when you consider the question, "What am I here for?"

We will eventually all rise or fall to the level of our friendships. Life is too short to waste time on social media, too meaningful to worry about what **seems to be** when that time can be used for what **is** and for living. People spend their time taking pictures of the life that they wish for rather than taking the time to live the life they are passing.

What place are we willing to give to truth in our lives? We can continue bickering among ourselves about things that will mean just about nothing to just about nobody a hundred years from now, or we can heal and unite and fight our way back into the light of life

You cannot grow in character and virtue and not become a better version of yourself. Every time you grow in character, you grow closer to the Creator. You will find that we are here to help each other, to give rather than

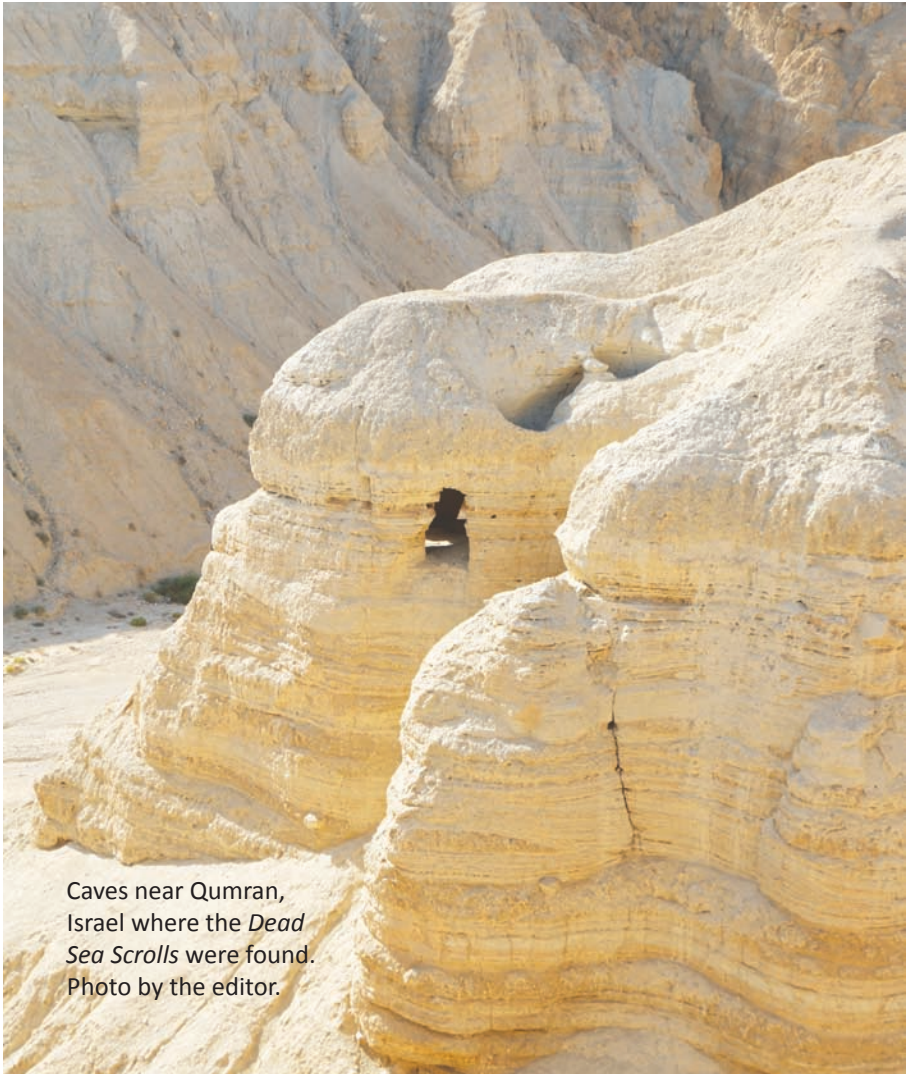
get, to serve rather than to be waited on. That is where you will find what it is that you are seeking and hopefully what you joined the Fraternity for, the direction to improving yourself and your service to man and to glorify God who created you.

Life exists one moment at a time. Each moment can be a moment of light or a moment of darkness. It is the teachings of Masonry that direct you

to make each moment one of light.

The world will change. It always has. The question is, will it change for the better? You and I, one moment at a time, get to answer that question.

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



Caves near Qumran,
Israel where the *Dead
Sea Scrolls* were found.
Photo by the editor.

Leadership Notes

Commitment and Ability to Serve

To serve the tenants and ideals of Freemasonry is a noble and rewarding undertaking and worthy of a man's time and energy. It perpetuates goodwill and promotes happiness among men which ultimately leads to personal satisfaction. On a personal level, one has the opportunity to exercise his leadership skills and to learn how to create something bigger and more worldly than he can create on his own.

Being elected into an office of your Masonic organization is not only a testament to your knowledge of the work, it is also an acknowledgement of your leadership abilities. Remember that as an officer, you are obligated with the fiduciary responsibility for your organization. You have a legal and ethical responsibility to attend to the business of your Lodge. When I say business, I am referring to the fiscal and legal duties of your office in running your organization; things like filing IRS forms, maintaining good financial records, paying bills, maintaining your building, etc.

Each man who makes himself available to be a candidate for a Masonic office must make sure that he can devote the necessary time, not only to the performance of the duties of the office but also to improving the office and its usefulness to our craft so that the light of Freemasonry shines brighter in the world. At no time should a man ever ascend to a Masonic office just because it is "his turn." More importantly, it would be good Masonic behavior for a man to turn down a request for him to take on a responsibility to which he knows he will not be able to devote the necessary time and energy.

It is vitally important that each officer candidate agree to take an office only if he can commit to fulfilling the duties associated with that office. During the installation ceremonies, each elected officer is charged that he will faithfully fulfill the duties of his office; therefore, an officer bearing false witness to that charge is in violation of his Masonic obligation. For this reason, we must consider our family and work obligations before agreeing to be installed in an office.

There is nothing more important for the vitality of your Lodge than having its officers attend to the business of the Lodge in a professional and Masonic manner. Only when each man is executing the functions of his office and practicing leadership principles can Masonry continue and thrive. To do otherwise will be to destroy a legacy of Masonic history.

Choose your officers wisely, and if chosen, commit to executing the duties of your office to the benefit of the craft.

If you want to learn more about leadership principles, join the York Rite Leadership Training Program. Send an email to YRL@YorkRiteLeadership.org for more information.

Yours in Knightly Service,
S. Lane Pierce, KYCH



Beauceant News

The following is from a booklet in Denver Assembly 1's archives. It is written by Laura Lee Novak. On the first page she writes, "To the honor of the past supreme worthy presidents of the Social Order of the Beauceant of the world – Knights Templar's wives and widows – those wonderful women who have dedicated their lives to the upbuilding of the principles of faith, loyalty, and love; and who inspire us to unselfish service ..."

Mrs. William D. Peirce
First Supreme Worthy President
1920-1921

On a hill far away stood an old rugged cross, and facing this cross stood a woman with a vision; a woman tall and strong, straight and true to the ideals of those who had followed the old rugged cross: the Templars. "Mother Peirce," this strong, true woman is called by all within the jurisdiction of the Supreme Assembly of the Social Order of the Beauceant.

"To the old rugged cross I will ever be true." Those words rang through her mind as she watched the "cross on the distant mountain side," and she thought of the great company of modern Templars riding to conclave at Denver, the city one mile high, and wondered what she could do to aid them. She thought, as the women of old aided and encouraged their Sir Knights by inspiring them on the way "to and from the Holy Places sanctified by our Savior," so could the women of Denver aid their Sir Knights and the visiting Sir Knights and their ladies to conclave in Denver.

"The old rugged cross" showed her a way to prove worthy of that "dearest and best who for a world of lost sinners was slain." A way through unselfish service. It was nothing new

for Mary Peirce to think of service to others, as that had been the keynote of her life. So she called her friends together – wives and widows of Knights Templar – and they united to aid at the great Triennial Conclave by providing food and shelter and entertainment.

The Sir Knights of Denver, in 1889, had suggested the uniting of wives and widows of Sir Knights for assistance, and so now in 1890 came the inspiration of the cross again in action, in the form of the S.O.O.B.

The vision of service stayed before Mary Peirce, from the birth of S.O.O.B. through the foundation years, preparing constitution, by-laws, emblems, through the pioneer years of building assemblies in other cities and other states, until "faith, loyalty, and love" became her watchwords again, in the creating and building of a national or Supreme Assembly. "The old rugged cross" has brought the wives and widows of Knights Templar together again to widen their influence for good. They had gathered from assemblies in Colorado, Missouri, Kansas, and Oklahoma.

The convention called at Denver in 1920 for the purpose of organizing the Supreme Assembly marked the second anniversary of Armistice Day, and so

took on the atmosphere of "peace and goodwill to all men," and the ideal has always been held before the members of the Beauceant. The first meaning of the letters, S.O.O.B. was "Some of our Business." To make life sweeter and better for others, and the new name adopt-

ed, "Social Order of the Beauceant," of the World, has continued in that same spirit; and by the words "the World," bespeaks universal love and sympathy. "Beauceant," the name of the Templars' banner, keeps the message of the cross ever before us.

To be continued in the August 2020
issue of the *Knight Templar* magazine



MRS. WILLIAM D. PEIRCE
First Supreme Worthy President
1920-1921



Knights



at the Bookshelf

By
Sir Knight Thomas Jackson

Sins of Our Masonic Fathers — The Lost Strength of Fewness in American Freemasonry by John W. Bizzack, Ph.D. Published in 2018 by BSF Foundation, Lexington, Kentucky. ISBN: 1792789009.

The author was initiated into Freemasonry in 2010, but in that short span of membership time, he has authored seven books relating to Freemasonry. He acknowledges that prior to becoming a member he read, researched, studied, and wrote about Freemasonry, utilizing that knowledge to enhance his ongoing concern about its future following his raising.

He experienced a forty-five year career in the field of policing and criminal justice, principally with the Criminal Investigation Bureau, as commander of Special Investigations, Robbery-Homicide, retiring in 1996. He was appointed by three consecutive governors to the position of commissioner of the Department of Criminal Justice Training in the Kentucky Justice Cabinet, retiring after twenty years of service as commissioner. During his career, he authored four books on leadership, criminal investigation, police standards, and the behavior of organizations and their management.

It was in all probability his experience in the field of police investigations that gave him the ability to analyze and comprehend the trajectory of North American Freemasonry. Perhaps it is easier for one with no ingrained experience or preconceived expectation, coupled with proficiency in the field of analysis to see more clearly the direction we are going.

After reading many of his writings and having written reviews of two of his previous books, it is not difficult to discern the theme of his thoughts and concerns as expressed in his writings including *Sins of Our Masonic Fathers*.

The use of the term “Sins” in the book title and content is used metaphorically rather than as a religious connotation, referring to it as an error in action, miscalculation, and often a “poverty-stricken vacuum of situational awareness” rather than an evil. It does contradict long-held beliefs and opinions by some of our leadership, but as Bizzack points out, “If members of the fraternity today are at the point that no fact can change their opinions, then Freemasonry is indeed in danger.” The theme of this writing concentrates on the misconception (sin) that the quantity of members

reflects success rather than the quality (strength) of fewness, questioning if the designers (of the craft) saw that the more men who were made members, the less influence the original design would carry and that “the size of the fraternity became a value unto itself with little regard to the consequences.” The value of fewness simply implies a greater attractive image to those outside of it.

It is the author’s contention that through this approach to needed quantity and subsequent lack of education, the membership developed a tendency to make Masonry into an image they thought it should be in their minds rather than that of the philosophical intent of its originators, resulting, according to Robert Johnson, in “the initiation of men who had no idea what they were joining.” He quotes Louis Brock “that it was high time we quit blaming a system and the always evolving external influences of society for our own shortcomings.”

His assertion is that many of the “sins” were a result of the leadership’s response following the Morgan affair, including overemphasis on public charity work, the temperance movement, degree mills, and the “subsequent audacity to embrace the idea there was success and strength to be found in largeness, when all along, success and strength in Freemasonry was at its best realized in fewness.”

Bizzack presents in chapter 2 titled, “Stepping on Rakes: Eight Principle Sins,” a list of what he regards as eight sins (infirmities) of our Masonic fathers and presents in chapter 3 the concept of fewness as a strength and our subsequent failure to guard the West Gate along with a review of what are regarded as Masonic landmarks.

He also points out that American Masons are often content to rest upon laurels won by Masons of another day and age, what I have referred to for years as parasitizing our past.

He applies Charles Darwin’s contention that “it is not the strongest of the species, nor the most intelligent, but the one most responsive to change that will survive.” However, he also makes clear that one of the greatest threats to the craft is how our leadership has responded to change.

His analysis of “Observant Masonry” is fair when he remarks that it is only the overenthusiastic who believe that observant masonry will soon become a majority but points out that it does not need a majority status to constructively influence the future path of the fraternity, needing only to attract men of quality and not a large quantity to preserve and perpetuate itself.

It is difficult in writing a brief review to cover all the pertinent observations made in a book. This is certainly true with this book. The insertion of quotations from numerous and significant authors indicates a thorough study in its preparation. I give him credit for his willingness to express what needs to be heard, along with his dedication to the craft. His very evident observation that “There is currently an ideological crisis in American Freemasonry today” and just as evident opinion that “The broad-based societal support once enjoyed... has long since faded” should stand as a warning that should be apparent to all.

Not every reader of this book will agree with all of its contents but it deserves to be read. It will stimulate thought and hopefully motivate the leadership, and that was his purpose in writing it. I encourage its reading.

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

The **mission** of the Grand Encampment of Knights Templar, U.S.A. is to provide every Christian Freemason the opportunity to extend his Masonic journey through the chivalric experience.



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

Templary continues to be the most prestigious Masonic organization. We are a group of men proud to wear the uniform of the cross who share a common faith, mind, and spirit. Through the practice of Christian virtues, we testify to the world that we are leaders in our community and fraternity. This demonstrates our commitment to uphold a standard of excellence within Freemasonry.