

Knight Templar



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

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**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

Our Grand Encampment officers have made the difficult decision to conduct the fall 2020 Department Conferences remotely, using videoconferencing technology. This is being done out of an abundance of caution to protect the health and safety of our Sir Knights, their families, and persons with whom they come into contact.

We again plan to emphasize membership which has been our primary focus this triennium. Although conferral of the orders has been limited because of social distancing guidelines, we would encourage Commanderies to use this enforced hiatus as an opportunity to refocus on demits, suspensions, and reinstatements. Now is an excellent time to reach out to those Sir Knights who, for whatever reason, have drifted away from your Commandery.

In addition to devoting a significant portion of the conference to membership, we will review recent Knights Templar Eye Foundation (KTEF) activities. Although the members of the KTEF Scientific Advisory Committee are not able to appear in person, several have agreed to prepare video presentations concerning their work which will be screened at the conferences. We will update you on the progress we have made concerning 68th triennium projects and present the legislative proposals submitted to the Preserving Templary 2021 Committee. The proposed legislation will be reviewed in preparation for its consideration at the 68th Triennial Conclave in August of 2021. Speaking of the upcoming Triennial Conclave, we will also include information concerning the venue and activities. Finally, before announcing his department commanders, Deputy Grand Master Johnson will brief you on his plans and objectives for the 69th triennium.

Another important part of the department conference is the York Rite Leadership Program. The leadership program is conducted on a parallel track during each conference and is also moving on-line for the fall. Our leadership team has worked very hard adapting the format and content of the courses to make them conducive to online learning. The leadership faculty characterizes this as (V)irtual (I)nstructor (L)ed (T)raining or VILT. VILT will also be used to augment training and to enhance learning between classes once we return to in-person instruction.

Courteously,
Jeffrey N. Nelson, GCT
Grand Master





IN MEMORIAM



Lester Anderson Foster, Jr.
District of Columbia
Grand Commander 1986
Born: May 4, 1929
Died: June 7, 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

²⁷ And just as it is appointed for man to die once, and after that comes judgment, ²⁸ so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Hebrews 9:27-28 ESV)

This month, I commend to you the reading of Hebrews 9 in its entirety, because there is a lot of meat in it of interest to the faithful. Also, a close reading of the text puts this brief excerpt into context for the inquisitive Templar.

In the first part of chapter nine, the author recounts the pouring out of blood in the context of worship in the Second Temple. While the first veil of the tabernacle was entered by any of the priests at any time to perform their ritualistic work as ordained by God, it was the duty of the high priest alone, on the day of atonement, to enter into the second veil to pour out the blood in atonement for the sins of not only the high priest, but all of the people. It was the duty of the high priest to do this annually, because there was no other way for the sins of the people to be atoned.

Well, at least not until Christ Jesus himself poured out His own blood to atone for the sins of all people once and for all times. Christ penetrated not only the veils of the Temple but of heaven itself, thus breaking down the veil of separation between God and His people once and for all time, so that we who are called as the children of God would not perish but have everlasting life (John 3:16-17). This outpouring of blood from the cross served as the once and final sacrifice for the sins of all people. It is this blood which is poured out and shared in the Eucharist as well for the forgiveness of sins.

We die and then await the second coming, because Christ poured out His blood, died, and rose from the grave in order to atone for our sins and to make us, once and for all time, righteous before God. We live our lives in that promise made and confirmed in our baptism and await the time for our own resurrection and entrance into the presence of God forever.



Seeing a Templar Sword Used by a Lodge Tyler Brings Back Memories

By
Sir Knight James A. Marples, K.T.

I have visited quite a few symbolic Lodges in several states. Generally, the tyler, the officer entrusted to keep off cowans and eavesdroppers, uses a ceremonial Knight Templar sword. He is armed with that ceremonial implement as part of his symbolic ritualistic duties. Rest assured, I know of no occasion where the tyler actually pointed his sword at anyone in anger; it is a symbolic ceremonial tool. Using Templar swords as tyler's swords is fine by me. Technically speaking, the tyler's sword was traditionally a wavy or flaming sword, however the cost of such a tailor-made item is prohibitive. In lieu of that, I mainly see donated Knight Templar swords and, in

a few cases, Civil War swords, and I consider them acceptable.

Mackey says that "The sword in chivalry is the ensign or symbol of knight-hood." However, he noted that originally a tyler's sword was wavy in shape as an allusion to "the flaming sword which was placed at the East at the Garden of Eden, which turned every way to keep the way of the tree of life." It was, of course, without a scabbard, since it should ever be drawn and thus ready for the tyler to carry out his duties at his post.

Before Lodge meetings commence, I often see the tyler's sword inside the Lodge room in preparation for use or just at the threshold of the entrance



The original type of a now nearly obsolete tyler's flaming-sword.

door to the Lodge room. The origin of the word “tyler” goes back centuries. According to a scholarly report by Brother P. J. Adrian, the old English word “helyer” meant “to cover.” For a tradesman who worked with tiles or stone to adorn a building, the word “tylere” evolved and was recorded in the *British Ordinances of 1450*. The transition between operative Masonic “tylere’s” and speculative Masonic “tyler’s” was due to the operative tylere needing to keep off intruders until the plaster was dry. In Freemasonry, during ancient times, tylers have been referred to by various names such as doorkeepers, guarders, and janitors. The duty has always been the same, to secure the Lodge room and to allow admittance only to those who may have lawful reason to enter. There is nothing sinister about the tyler’s job. Just as a theater, concert venue, or sports stadium employs people to take the tickets of attendees which shows that the function is paid for, a Lodge tyler is to admit only members or visitors with valid, current,

Masonic membership cards.

As noted, I have seen many Lodges use Templar swords as tyler swords because of convenience and cost. I believe this is even useful. Recently, I visited a Lodge and noticed the beautiful Templar sword inside the Lodge room. I appreciated the symbolism of the sword in all capacities it had been used for, regardless of which degree or order. I also saw the beautiful decorative emblems adorning the sword, which included the triangle or delta, a red cross, an etched square and compasses, and an engraved star of Bethlehem.

I looked at the handle or hilt which consisted of a guard, grip, and pommel. I could envision all the generations of Brothers and Sir Knights who had held a firm grip on that sword, faithful to their obligations and true to their vows.

In addition to the charge to a Knight Templar that he should “...never draw his sword unless convinced of the justice of the cause in which he is engaged, nor to sheath it until his enemies are sub-



duced,” Mackey further recites from the Middle Ages or earlier:

“No me sages sin rason. No me embaines sin honor”

which translates to:

“Do not draw me without honor. Do not sheathe me without honor.”

In Freemasonry, the use of swords is generally restricted to the advanced degrees of chivalry, and the sword is considered part of the dress or regalia. Such dress and the use of swords in symbolic degrees is generally prohibited, except as a symbol. Exceptions where swords are actively used include the official swords of the tyler, pursuivant, and sword-bearer. This rule was so vigorously enforced that even in Civil War times, military men were required to divest themselves of swords when visiting Masonic Lodges and to leave them in the tyler’s room.

When I see a sword, I often think of Brother Thomas Smith Webb’s commentary on the “sword pointing to the naked heart.” This alludes to the fact that “Jus-

tice, sooner or later, will overtake us.”

The guard of the sword had a metal cross with a decorative triangle or delta at each end. When I looked upward from gazing at it, I pleasantly saw the faces of the worshipful master, senior, and junior wardens, the three principal officers of a symbolic Lodge. The pommel is the raised end of the grip or handle. In this case, the pommel was a Knight’s head, further revealing the sword’s Templar origin.

Templar swords serve Freemasonry well in various capacities. When used as a tyler’s sword in a blue Lodge, it can remind members of all degrees of dignified duty, a glorious history, and an awesome ceremonial function which can and should continue to be employed into the future. It could inspire a Brother who hasn’t taken the Commandery orders to investigate more, and it just might produce a new candidate.

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 Readings

- *Mackey’s Encyclopedia of Freemasonry and Its Kindred Sciences* by Dr and Sir Knight Albert G. Mackey, M.D., K.T. and 33°. Keywords: Sword and separate keyword of Sword of Tyler (Tyler).
- *The Masonic Trowel* article: “Tylers Operative and Speculative” by Bro. P. J. Adrian. webpage: http://www.themasonictrowel.com/Articles/General/lodge_files/tyler_operative_and_speculative.htm
- *Types and Styles of Masonic Swords* by Macoy Lodge Supply Company. 1849 . Keyword: Masonic Tyler Sword.



Traditional site of Jesus' trial and Peter's denial in Jerusalem.

Knightly News

Knights Templar Holy Land Pilgrimage for Christian Ministers

We certainly live in crazy times. So much of our lives have been put on hold.

I would like to encourage you, all Knights Templar and Commanderies, to use this time to continue your efforts on behalf of the Knights Templar Holy Land Pilgrimage for Christian Ministers that occurs each year in February or March. While local Conclaves are not yet meeting face-to-face, this is a great time to be talking with Christian ministers and recruiting them for the pilgrimage opportunity. You can go ahead and nominate or sponsor them and send the necessary forms and money to your state chairman to be processed toward the national committee chair, Sir Knight Emmett Mills, Jr. You can also move ahead with fund raising efforts to support the expense of the pilgrimage.

As of this date, our tour company feels that we can move ahead with plans for February of 2021. We will communicate the necessary information if there are adjustments to be made.

Here are the important dates:

The due date for states to register their pilgrim ministers with Sir Knight Emmett Mills, Jr. is September 30, 2020. At that time, the necessary paperwork will include:

The minister's nomination form

The state's registration form

Full payment.

(The due date is September 30 every year.)

Our scheduled dates for 2021 are:

February 1 - 11, 2021

February 15 - 25, 2021

We will keep you up to date on any information or changes we receive. Please do not let the Knights Templar Holy Land Pilgrimage for Christian Ministers become a casualty of the Covid-19 pandemic.

Contact Reverend and Sir Knight Duane Kemerley if you have questions.
DKemerley@gmail.com, 567-376-9741.

Jeffrey N. Nelson, GCT
Grand Master
knight templar



KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

Editor's Note

In the interest of letting you know what impact our Holy Land Pilgrimage program is having on the pastors we send, we have published below one of the many letters Duane Kemerley has received from pastor participants.

Dear Duane,

It seems like just yesterday that I saw Tom "Scotty" McAlpine walking up to me after a church service to tell me that he had submitted my name for a trip to the Holy Land sponsored by the Knights Templar, part of the Masonic fraternity. I was taken aback but pleased. He told me that I needed to submit some paperwork but that they would work hard to help select me. There were other pastors that were nominated besides me from other parts of Indiana.

I waited patiently and was invited to a spaghetti dinner that was intended to raise funds for the all expense paid trip. I invited members of my parish to attend as well, and there was a good turnout. I met Larry Williams, Jim Dove, and others that day, and they all seemed to be extremely friendly, even brotherly. Days passed, and I received the news that I had been selected. There would be an orientation, emails, and many preparations in order to get ready for the trip. I was excited and enthusiastic about going. You see, I had a chance when in my thirties to go but a family crisis prevented that trip.

It is great to be a pastor. A pastor gets invited to be a close part of many family's lives for baptisms, marriages, and funerals. We get to study the *Bible* and try to make it come alive for others, but there was a piece missing. The experience of walking where the prophets, priests, and kings of the *Old Testament* walked. Walking in the footsteps of Jesus and the Apostles could only be imagined until I stepped off the plane and began the Holy Land Pilgrimage sponsored by Knights Templar.

Duane was a superb host, Dave his sidekick was fun loving and watchful, Yuval was a superb bus driver, and Ezra was a masterful guide. There was something else too. Several of the pastors who traveled with me were Masons. I could tell that there was something special in their camaraderie and fraternity. What was it? When we got to Jerusalem, they were going to have dinner together - coat and tie were packed. Laughter and excitement built for them, and I asked some of them about their experience as Masons.

My wife had died in 2015, and there had been a hole in my life. My spirit still

had energy and enthusiasm for the gospel, but the light was flickering. I could fill pages with the experience of the trip. When I got back, I resolved to talk to Scotty about the possibility of joining the Masons. I had once been invited, but I was a young father at the time at my first church, and I declined. I submitted an application. The interview was a surprise, but I liked it. They took this seriously. They invited me, and I began my journey from west to east. Worshipful Brother Jim Dove became my mentor and was superb in helping me along the path. A new light began to shine. It was a light that was always there and deeply rooted in my personal beliefs of the *Bible*, but now deeper meaning and more light became the watchword of this pilgrimage, not to the Holy Land this time but into a brotherhood of meaning that has meant so much to me already. I will be thankful always for the invitation and the experience.

One word especially to you Duane. When I affirmed my baptism in the Jordan River, you were the one who lifted me up, and I felt alive again after a very dark period of my life. Thank you on a very deep personal level for that experience. God bless you in your craft.

Your Masonic Brother,

Pastor and Brother Dennis Meyer

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/>.

The GRAND MASTER's TOUR *SCOTLAND & ENGLAND*

Has been RESCHEDULED

May 15-24, 2021

Join Grand Master Jeff Nelson and his Lady Lisa with other Sir Knights and their ladies and guests for The Grand Master's Tour.

\$3,150.00 Land Tour Only*



With an appropriate amount of caution and concern for the health and wellbeing of all involved, this tour has been rescheduled for the spring of 2021. Although the reasons that have caused this delay in travel are unfortunate, there is a silver lining and an added value to the rescheduled dates. Because of having to reschedule, we are now able to include as part of the tour the opportunity to visit the annual meeting of the Great Priory of England and Wales on May 19th in London!

“Prepare to walk in the footsteps of Knights Templars, Kings, Queens, ancient Druids, National Heroes, and famous Freemasons.”

Our tour itinerary has remained virtually the same, and we will be visiting the same places as previously scheduled. The one difference, due to our ability to attend the Great Priory meeting, is that the starting and ending points of our trip will be reversed from the previous schedule. We will now begin our travel adventure in London, England, and will finish in Glasgow, Scotland.

As this tour is a Land Only Tour, you will need to schedule your air travel to reflect the new dates and revised starting and finishing locations.





For anyone interested in this tour but had not registered with the previous dates it's not too late! We still have room to accept a few more travelers! Just follow the registration process detailed in the web pages referenced below!



We hope you will join us from anywhere in the USA as this is a Land Only offering. This will allow you to travel from the airport of your choice, as well as plan for a potential extended stay (at your planning and expense) before or after the set tour dates. Specific Tour Conditions, how to apply for the tour, and additional offering information can be found at the links below.



DETAILED INFORMATION ABOUT THE PLACES WE WILL VISIT, AND THE DAYS WE WILL BE IN THOSE PLACES, CAN BE FOUND AT:

<https://craftsmansapron.com/pages/travels> and select "Templar Tour 2021"

or

eatours.com and enter Tour Code: 221126

This tour is produced by TCA TRAVELS & EA TOURS

52nd Annual Voluntary Campaign Final Report

July 1, 2019 - May 15, 2020

State	Contributions Only - used for awards					Contributions + Trusts + Wills	
	Cumulative Total	Total \$ Rank	Active Members as of: 5/15/2020	Active Member Per Capita Average	Per Capita \$ Rank	Cumulative Total	Total \$ Rank
Total	\$1,686,589.09		73,594	\$22.92		\$2,115,295.05	
<i>Knights Templar</i>	\$24,881.13					\$24,881.13	
Alabama	\$16,220.66	22	1,083	\$14.98	27	\$27,879.12	19
Alaska	\$2,730.00	48	357	\$7.65	42	\$2,730.00	48
Arizona	\$12,967.00	28	557	\$23.28	13	\$24,770.50	21
Arkansas	\$9,033.33	36	739	\$12.22	35	\$9,033.33	37
Austria	\$0.00		15	\$0.00		\$0.00	
Brasil	\$0.00		717	\$0.00		\$0.00	
California	\$59,656.00	6	2,341	\$25.48	10	\$109,656.00	4
Colorado	\$15,919.60	23	748	\$21.28	15	\$16,919.60	25
Connecticut	\$16,460.82	21	651	\$25.29	11	\$16,460.82	26
Croatia	\$0.00		48	\$0.00		\$0.00	
Delaware	\$1,030.00	51	225	\$4.58	50	\$1,030.00	51
District of Columbia	\$15,471.00	25	226	\$68.46	2	\$15,471.00	27
Florida	\$63,243.00	5	2,789	\$22.68	14	\$69,194.73	7
GE Subordinate - Asia Pacific	\$505.00	53	149	\$3.39	52	\$505.00	53
GE Subordinate - European & Africa	\$1,825.00	50	273	\$6.68	47	\$1,825.00	50
GE Subordinate - Latin America & Caribbean	\$305.00	55	270	\$1.13	55	\$305.00	55
Georgia	\$25,679.31	15	2,134	\$12.03	37	\$62,339.18	8
Hawaii	\$455.00	54	222	\$2.05	53	\$455.00	54
Idaho	\$9,086.77	35	231	\$39.34	5	\$35,282.63	14
Illinois	\$22,730.80	17	3,175	\$7.16	46	\$83,813.80	5
Indiana	\$33,269.44	11	2,751	\$12.09	36	\$33,269.44	16
Iowa	\$17,549.00	20	1,155	\$15.19	25	\$29,856.96	17
Italy	\$0.00		641	\$0.00		\$0.00	
Kansas	\$6,686.94	40	897	\$7.45	44	\$7,184.30	41
Kentucky	\$27,235.19	13	2,201	\$12.37	34	\$47,235.19	11
Louisiana	\$13,563.34	27	1,015	\$13.36	31	\$13,563.34	30
Maine	\$10,984.50	31	1,233	\$8.91	41	\$11,876.44	32
Maryland	\$28,160.50	12	959	\$29.36	8	\$28,160.50	18
Mass/Rhode Island	\$48,208.00	7	2,025	\$23.81	12	\$48,208.00	9
Mexico	\$0.00		117	\$0.00		\$0.00	
Michigan	\$15,773.50	24	1,548	\$10.19	39	\$24,751.98	22
Minnesota	\$11,349.00	30	1,014	\$11.19	38	\$11,349.00	33

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	Cumulative Total	Total \$ Rank	Active Members as of: 5/15/2020	Active Member Per Capita Average	Per Capita \$ Rank	Cumulative Total	Total \$ Rank
Mississippi	\$5,140.00	43	1,445	\$3.56	51	\$5,140.00	43
Missouri	\$9,174.04	34	1,714	\$5.35	48	\$9,174.04	36
Montana	\$8,239.16	37	586	\$14.06	29	\$8,239.16	38
Nebraska	\$7,657.00	39	590	\$12.98	32	\$7,657.00	40
Nevada	\$9,626.06	33	362	\$26.59	9	\$9,626.06	35
New Hampshire	\$6,254.00	41	329	\$19.01	17	\$14,335.71	28
New Jersey	\$12,032.50	29	712	\$16.90	20	\$12,032.50	31
New Mexico	\$3,869.00	46	302	\$12.81	33	\$3,869.00	46
New York	\$25,890.00	14	1,497	\$17.29	19	\$25,890.00	20
North Carolina	\$23,856.08	16	2,415	\$9.88	40	\$36,356.08	13
North Dakota	\$4,490.36	45	223	\$20.14	16	\$4,490.36	45
Ohio	\$105,282.22	2	6,438	\$16.35	23	\$112,635.52	3
Oklahoma	\$17,989.33	18	1,267	\$14.20	28	\$17,989.33	23
Oregon	\$7,839.00	38	512	\$15.31	24	\$7,839.00	39
Panama	\$0.00		141	\$0.00		\$0.00	
Pennsylvania	\$65,472.00	4	3,955	\$16.55	22	\$71,232.21	6
Philippines	\$2,495.00	49	512	\$4.87	49	\$2,495.00	49
Portugal	\$0.00		202	\$0.00		\$0.00	
Romania	\$1,000.00	52	491	\$2.04	54	\$1,000.00	52
South Carolina	\$43,777.88	9	2,408	\$18.18	18	\$43,777.88	12
South Dakota	\$5,670.00	42	337	\$16.82	21	\$5,670.00	42
Tennessee	\$46,374.99	8	3,094	\$14.99	26	\$47,262.16	10
Texas	\$604,189.29	1	5,762	\$104.86	1	\$701,284.70	1
Togo	\$0.00		116	\$0.00		\$0.00	
Utah	\$10,505.56	32	292	\$35.98	7	\$10,505.56	34
Vermont	\$3,847.90	47	281	\$13.69	30	\$3,847.90	47
Virginia	\$74,685.65	3	1,614	\$46.27	4	\$124,685.65	2
Washington	\$33,952.24	10	563	\$60.31	3	\$33,952.24	15
West Virginia	\$14,080.00	26	1,851	\$7.61	43	\$14,080.00	29
Wisconsin	\$4,530.00	44	612	\$7.40	45	\$4,530.00	44
Wyoming	\$17,691.00	19	465	\$38.05	6	\$17,691.00	24

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.



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:

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Negotiating a Sacred Path

By

Sir Knight Theodore W. Bergfelt, PC

Have you ever walked a labyrinth? Well, if or when you decide to do that, as my wife, Joan, and I have done many times, I assure you that, at the conclusion of your walk, you may, and probably will, feel a whole lot different than you did before that circumambulation happened.

What is this thing called a “labyrinth,” anyhow? Well, in Greek mythology, a labyrinth referred to an elaborate, confusing piece of artwork that was sketched and painted on the stone floor, designed and created by the legendary artificer named Daedalus, ordered to be made by King Minos of Crete. Its function was to hold captive a legendary monster known to the Cretans as the Minotaur, which eventually, as the story tells it, was killed by the hero, Theseus. It turned out that Daedalus had so cunningly designed and constructed that particular labyrinth that he could barely escape it after he had built it.

In the English language, the term labyrinth is generally synonymous with the word “maze,” for as a result of the long history of unicursal representation of the mythological labyrinth, most contemporary scholars and enthusiasts have observed a major distinction between a maze and a labyrinth. A maze refers to a complex, branching multicursal puzzle, with choices of paths and direction, while a unicursal labyrinth has only a single path into its center and

back outward by means of the same path. For that very reason, the walker of a labyrinth ought never to become lost while on its pathway, unless the walker is totally ill-focused.



The drawing above shows a maze, not a labyrinth. Shown in Artress, Page 51.



The drawing above is of a classic, forty-two foot unicursal, gothic labyrinth, Artress, Page XV.

Unicursal labyrinths have a very long history, which dates backward to thousands of years ago, but that history is too involved for presentation at this time; however, every Freemason, ancient or



The picture above is of the forty-two foot unicursal gothic labyrinth at Kearns Spiritual Center, LaRoche University in Pittsburgh, Pennsylvania.

modern, especially every Knight Templar, should be familiar with the purpose of a gothic labyrinth and should have traversed that figure on the stones more than just once.

In bygone times, many of the gothic cathedrals included a floor labyrinth, installed there by those operative masons and artists who were responsible for the erection of the cathedral. Incidentally, you need to know that the word “cathedral” referred to “the seat of the bishop,” who served as the chief architect and superintendent of the edifice. The bishop would manage his “see” or “bishopric” or “district” from his seat in his cathedral, but well before the cathedral had been erected, the bishop would confer with master masons who generated the design with the approval of the bishop.

Those same operative masons would have carefully designed, and constructed an eleven-circuit, forty-two foot diameter labyrinth, having a sixteen inch wide unicursal pathway, measuring a total walking distance of 861.5 feet, on the floor of every Notre Dame gothic cathedral located in the country of France. Legend has mentioned that the circular design of the eleven-circuit, forty-two foot wide, unicursal, sixteen inch wide, 861.5 foot long pathway came from the tradition of the Knights Templar. That same legend tells

that the specific design had been found by the Templars in King Solomon’s Temple and that the design was transported to France by the nine Templars who occupied space on the Temple Mount located in old Jerusalem.

That style of the eleven circuit Labyrinth is also associated with the Freemasons, the guilds that provided the expertise and the laborers who worked to build all of the gothic cathedrals found throughout France. Be proud, my Brothers, because those cathedral builders were our original Masonic family members. Did they do their work well? The ancient structures are still standing, so you be the judge.

Not very long ago, some unthinking or terroristic person set fire to the parisian Notre Dame Cathedral. What a pity. Similar destructive tendencies occurred late in the year 1968, in several places located in our United States. Some people, I’ll refer to them as “crazies,” chose to “tear down the establishment” in America, and their escapades were ignited during years 1968-1970. At that time, people engaged in a sort of “creative destruction” of anything traditional, simply for destruction’s sake, without any kind of real replacement for what was destroyed. If we really think about it, that sort of destructive tendency has been ignited again since 2015, and no amount

of labyrinth traversal will eliminate that kind of negative behavior. One manufactured demonstration after another seems never to end. Nowadays, people are getting paid to “raise hell.”

Ignorance always costs someone an outrageous amount, and in many cases, that “someone” is you and me, but it is not always about a financial loss. In fact, history has shown that labyrinths have been removed from many of the great gothic cathedrals only because of ignorance. In fact, researchers have learned that the labyrinth was removed from at least one of the cathedrals because children had been enjoying themselves by walking, running, or even dancing along the unicursal pathways. Just think about that. In our present time, it is very difficult to lure children into churches or any kind of religious structure. Maybe it would be sensible to have **more** labyrinths installed in churches, so that children would want to walk, run, or dance along the labyrinthine pathways once again. I seem to remember a biblical quote having to do with “suffering the little children to come unto me, for of such is the Kingdom of Heaven.” Can you recall who said that?

Allow me to be your escort and take you on a short walk, starting outside the western rose window of Chartres Cathedral in France, moving through one of the three open western doorways and stopping where we will all meet just inside the cathedral’s western entrance. Spend some moments just gazing at that rose window from where you are standing, now, just inside the western wall. Beautiful glass, isn’t it? Next, turn and look away from the rose window and allow your eyes to turn downward. There you will be able to look at the forty-knight templar

two foot, intricately designed unicursal labyrinth inlaid by utilizing varicolored stones that give shape to the design of the artwork we have been talking about.

Imagine that the western rose window might be folded down toward the design before us on the floor so that the rose would become something of a mirror image of the Chartres labyrinth. That, I assure you, is not accidental. The masons who toiled in building this cathedral did what they had planned to do from the very beginning. This might be your opportunity to navigate the labyrinth. Go ahead and do that. I am very patient. It does take some time to walk all of those 861 feet on the stone pathway, doesn’t it? However, now that you have made the walk, you do feel different, correct? By the way, you have just completed your walk around and into the “round table” of the nave.

Having completed that portion of our walk, turn your head around and face eastward, looking down the nave, and let your eyes fall on the eastern end of Chartres Cathedral. Half-way down the nave, as you move in the easterly direction, you will arrive at the mid-point of the edifice where you are standing between the transepts. Notice that they branch outward, to the north and south, forming what have been called the “arms” of the pattern being formed for you. Those transepts become the arms of the cruciform shape of the cathedral. The mid-point also forms at the center of what has been denominated the “square table” of the nave.

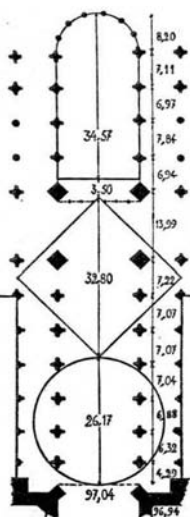
Proceed eastward, and near the farthest end of the cathedral’s nave, you will finally be standing at what theologians, historians, and others have called the “oblong table” of the nave. When a mass

was being celebrated by a priest and his parishioners, the Eucharist or “communion” would be prepared at that oblong table. To summarize what has happened, if you were able to view the nave and transepts from a position above the whole of the structure, you would notice that a huge Roman-style cross has been formed by the position of the nave and the transepts.

We need to be informed that traversing the “round table,” a reference to the labyrinth, during the times of the Crusades, was sometimes referred to as making “a journey to Jerusalem.” Why was that? Well, in those days, the dreams of many in France featured making an actual journey to the Holy Land so that one might be able to participate in the freeing of the Holy City, Jerusalem, from the Islamic hordes, but because of the large amount of cash one had to have acquired to get to the Holy City, only the wealthiest individuals were able to make the trip. Just about everyone wanted to go there; however, the huge expense involved prohibited most from doing that.

What the poor people did became the next best thing. They went to the Notre Dame cathedrals and negotiated labyrinths there, which by that time had become a substitute way of making the journey to Jerusalem. The exact center of each labyrinth, was recognized as the Holy City because the six stone “rose petals” located there, became the substitute for the prize, the city of Jerusalem.

Incidentally, a large number of those devoted travelers who visualized themselves as pilgrims making their way to



the Holy City sometimes made their trek in a painful way along that 861-foot long path of stones, on their knees, and quite often the whole length of the pathway became thickly blood-stained. Traversing the labyrinth had become one of the most devotional, sacrificial acts that those deplorables accomplished in their short lifetimes.

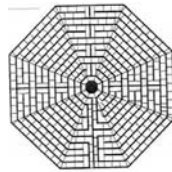
The first time my wife, Joan, and I walked a labyrinth happened at East Liberty Presbyterian Church in Pittsburgh, Pennsylvania. At the time, that church owned three labyrinths, two portable canvas ones and a permanent, on-the-stones one. People of that church had named the experience a “prayer walk,” and at other times, “A meditative journey.” Our first walk was a very memorable experience for both of us, and it became the first of many more such prayer walks that we made, some at that church, others in several other locations. We even constructed a seven-circuit classical labyrinth behind the church where we were members at that time, using sod, stones, and earth as construction materials. It may still be there for all we know.

Researchers have learned that labyrinths have been on Planet Earth, in the United States and in many other countries, not for just hundreds but for thousands of years. Some of them are small, classical, three circuit ones; some are larger, seven-circuit ones; but many are the classical eleven-circuit, forty-two foot wide circular type, very similar to those still extant in some of the Notre Dame cathedrals in France.

Some prayer paths have also been



Classical Three
Circuit Labyrinth



Maltese
Labyrinth



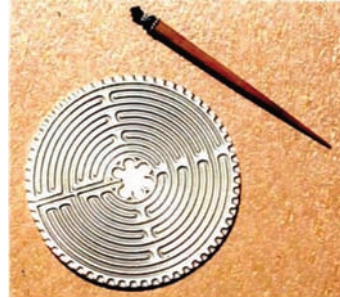
Lindbacke Labyrinth

Various styles of labyrinths, found in the Sid Lonegren book

built of loose stones, sodded garden plots, or whatever other building materials were available to those homo sapiens who lived on Earth way back when.

My wife and I own some smaller versions of the classical eleven-circuit forms. We have a one-foot sand labyrinth that any incapacitated person can use. That one can accommodate even a sightless person, who is able to push along the unicursal, sand-strewn pathway, using only an index finder as a stylus. We own a smaller, all metal eleven-circuit model which one can travel by means of a pencil, and finally, we own a pocket-size model which consists of an oval-shaped stone upon which is etched the complete, eleven-circuit design. To travel that model requires a stylus the size of a straight pin.

A ten-minute drive eastward from our apartment finds us at the entrance of La-Roche College where we can proceed up the driveway and further inward, past the beautiful Mother House of the college. Behind that Mother House we find another building known as the Kearns Spirituality Center, and just behind that, on an expanse of lawn, inlaid with stones in the sod, we find a forty-two foot, eleven-circuit classical labyrinth of the style one may experience at Chartres Cathedral in France. That labyrinth is open to the public every weekday and knight templar



The photo above is of a four inch metal model of a unicursal Gothic labyrinth, traversed using a stylus.



The photo above is of a twelve inch sand labyrinth to be traversed with one's fingertip.

night throughout the year. It is never closed, even when snow is its blanket. Every child of God ought to attempt to walk a labyrinth somewhere, for doing

so will help you to “Be still and know” that He is God.

Joan and I have learned about the spectacular value of devout prayer and meditation. Simply stated, prayer occurs when we talk to God, and while we are in meditation, He answers us. We have learned, over and over, that all that the Grand Architect of the Universe wants to do is help us, and His Divine Consciousness will deliver for our needs, “even before we ask Him.” The purpose of walking the labyrinth is for us to talk to our God before we begin the walk, continue presenting our petitions to the Divine Mind as we walk, get rid of emotional and mental garbage as we complete our walk to the middle of the six petaled figure, and wait for answers to our questions and solutions to our problems as we complete our journey, tracing our steps out of the center. We have been, and you, too, will be amazed by the answers and solutions that you will receive when you take this “journey to Jerusalem” to heart.

Hugh of St. Victor (1100 to 1141) articulated a deep understanding concerning the labyrinth. He stated: “When we lift up the eyes of the mind to what is invisible, we should consider metaphors of visible things as if they were steps to understanding.” The labyrinth is a visible thing that, through metaphor, allows us

to lift up the eyes of the mind to the invisible world.

The labyrinth is a tool that can connect us to a higher dimension and a higher power that originates in the Mind of God. Long forgotten, that power has been lying dormant in the archives of the Christian mystical tradition under centuries of dust. The creative intelligence that gave us the labyrinth understood the mystery behind human existence. The labyrinth symbolizes an old watercourse that dried up due to time and circumstance, but the stream is filling again now with clear, cool, life-giving water, inviting us to drink. The labyrinth has lain, awaiting rediscovery, longing to guide us while we walk this earthly path. The time has come. I look forward to meeting you on the pathway or inside the six petals, sometime, somewhere, perhaps soon if His intricately-detailed plan wills it to be so.

Sir Knight Theodore W. Bergfelt is a past commander of Pittsburgh Commandery 1 in Pittsburgh, Pennsylvania, and is currently serving as associate prelate. He can be reached at tedwb86@gmail.com.



Another picture of the forty-two foot unicursal Gothic labyrinth at Kearns Spiritual Center, on the campus of LaRoche University



Forty-two foot labyrinth at Kearns Spiritual Center, LaRoche University. Note the petals of the central rose design formed by the stonework.

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>.

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All photos by T. Bergfelt unless otherwise noted

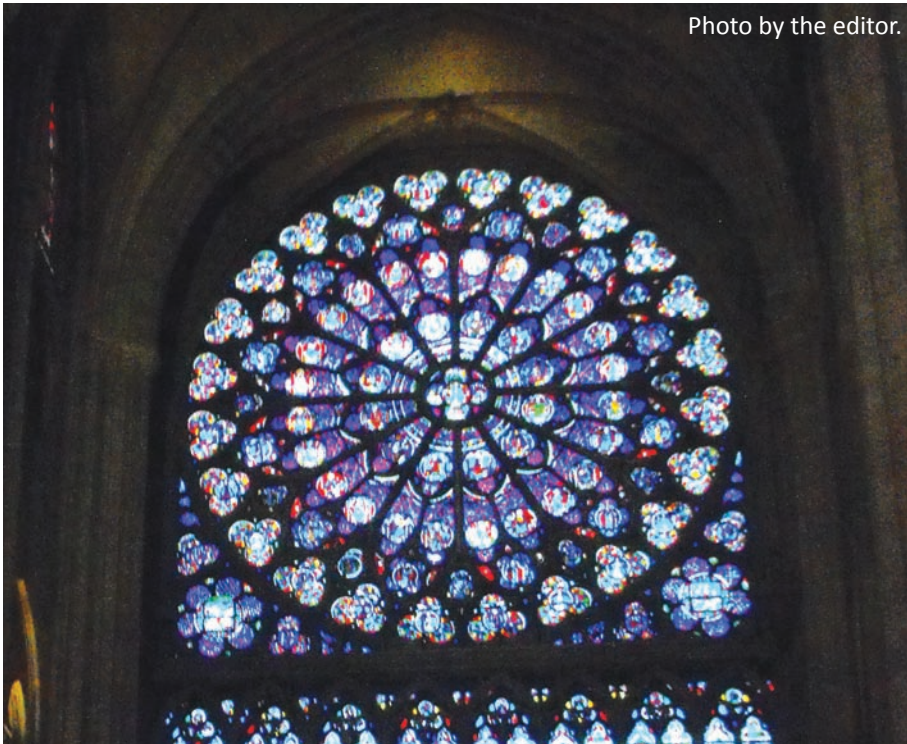


Photo by the editor.

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Focus on Chivalry

This month, I want to talk about something offensive. It seems that everyone is offended these days by something or someone. I would suggest to you that a Knight is never offended, or if he is, no one else is aware of it. One of the things you learn as an editor and as a grand master is that a lot of folks will say and do things which you think are inappropriate. This is when you are given the chance either to be offended or to behave in a chivalrous manner.

I have come to the conclusion that, as a human being, you choose whether or not to be offended. It is your choice, not the actions or words of others, that cause you to be offended. If, for some reason of your own, you cannot help but be offended, then surely you can conceal the fact that you are. That is chivalrous behavior, and it tends to confuse your adversaries. If you communicate that you are offended, it often empowers your enemies. It should be beneath the dignity of a Knight to allow others to control his emotions, and being offended is certainly one that you can choose to control.

I have received numerous communications from the readers of our magazine who tell me that the sender no longer attends Commandery meetings because of what was said, done, or perhaps not done to him by other Knights of his Commandery. I never actually know exactly what was done or not done in his Commandery to make him feel that way, but I do know one thing for sure; the fact that he had to share with me that he was offended by it is a clear indicator that this member has not learned to practice chivalry himself. He may not have been able to actually decide not to be offended, but as a Knight, he should have kept it to himself.

If you truly believe that your self esteem is not a function of someone else's opinion, then this is the first step toward conquering the bad habit of being offended.

Remember that you can't behave like everyone else and expect to be respected as a Knight. Being tapped on the shoulder with a sword does not make you a Knight. It simply implies that you will be recognized as one in the event that you ever learn how and decide to act like one.

Our average member is not a Knight, he is a member. In his defense, in most cases, this is not because he is a bad person but rather because he is ignorant of what a Knight is and how he should act. Remember that we are all ignorant, just about different subjects. We spend an enormous amount of time practicing and conferring the orders but almost no time at all afterward in teaching the member how to be a chivalrous Knight. Maybe we should institute "Knight School," and spend an equal amount of time on that.

The Ed.

Leadership Notes

Respect

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 good will 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 to 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, and maintaining your building.

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 ..."

Continued from July 2020 issue of the *Knight Templar* magazine.

Who could be better qualified for the "position of honor and trust" as first supreme worthy president than Mary Peirce, wife of William D. Peirce?

On October the 13th and 14th, in 1921, for that first supreme assembly, twelve assemblies from Colorado, Missouri, Kansas, and Oklahoma met at Newton, Kansas, the Sunflower State. As the sunflower turns its face morning, noon, and night to its master, the sun; so our order, the Social Order of the Beauceant, turns to its Master, Jesus, for inspiration.

The inspiration was truly great! Practically the whole plan for the present Supreme Assembly and chartered Assemblies was created in that memorable first year. The form for reception of a supreme worthy president or her official representative, by-laws and rules of order for chartered Assemblies, form of examination of visiting members – all these were devised by Mrs. Peirce, as well as petitions for an Assembly charter, petition for degrees, affiliation, and dimit – all these were adopted and are still used.

The salem cross, to be worn by the supreme worthy president and past su-

preme worthy presidents; the patriarchal cross and red girdles for supreme officers; the passion cross and white girdles for officers of chartered Assemblies – these and practically all the present required paraphernalia were adopted and are still in use.

Briefly, the material condition of the Supreme Assembly the first year was a gain in membership of 375, making the total membership 1,629 and a net gain in assets of \$975.05, making the total assets \$1,459.94.

Mrs. William D. Peirce, "Mother Peirce," in speaking of her year as supreme worthy president, said that two of the outstanding events were her attendance at the anniversary celebration of the original founding of the order in Denver and her official visit to Denver Assembly 1, when she was presented with a beautiful robe and jewel, a love gift of every member of the assembly.

Parts of two of Mrs. Peirce's expressions help to open our little book in due form. One is, "Let us then, do our utmost to make this a noble and splendid organization, standing for honor, justice, unselfishness, faith in God and each other; with love and loyalty not only the foundation stones but the building stones of the entire structure."

The other was, "... the influence of good women... is far reaching – none but the Heavenly Father knows how far and how wide. Let us build our homes and our assemblies of true design, devoid of every unworthy and selfish motive; all members, working happily together, with a sense of individual responsibility and healthy conscience in good working order. Then shall all assemblies wield a strong and helpful influence in the com-

munity, and no member ever shall do aught to injure, wound, or cause needless sorrow for another; every member doing her part nobly in making her assembly a true source of happiness. Now is the day of our opportunity...."

So, with the inspiration of this noble first year ever before us, "May we cling to the old rugged cross, and exchange it someday for a crown."



Benevolence is a gift of unselfish love to someone you don't know. Over the years, Elizabethtown Assembly 265 in Pennsylvania has donated numerous lap robes, small blankets, and shawls to a large health care facility in the Masonic Village. Sisters Sandy Loomis, past supreme worthy president, and Sandy Betzenberger proudly display their most recent handcrafted donations for this cause.



Knights



at the Bookshelf

By

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

Malcolm Barber, *The New Knighthood: A History of the Order of the Temple*, Cambridge Univ. Press (Canto Edition), 2000, paperback, 441 pages. ISBN: 0-521-55872-7.

This book is one of the classic books, if not the most classic book on the Knights Templar. Barber traces the order from its origins in the Kingdom of Jerusalem in the early 12th century to its destruction at the hands of King Philip IV of France and Pope Clement V in the early 14th century. He also includes a chapter dealing with the principal Templar castles in Outremere and the network of Templar preceptories across Europe. He ends the book with an intriguing chapter titled "From Molay's Curse to *Foucault's Pendulum*" in which he offers an alternative for the widely held legend of DeMolay calling from the flames of his burning at the stake for God's judgment on the King and Pope within a year; the treatment of the Templar persona in Sir Walter Scott's *Ivanhoe* and *The Talisman*; the integration of the Templar mystique into the fabric of Freemasonry; and a conspiracy theory and the Templar role in Umberto Eco's massive satire (1988) titled *Foucault's Pendulum*.

I particularly enjoyed the chapter styled "The End of the Order," in which Barber discusses Molay's memoirs to Pope Clement V and how these memoirs may have contributed to the order's ultimate fall and dissolution. In addition, Barber deftly sets up straw men of various scenarios which have been posited by other authors as to why the order was attacked by king and pope and then proceeds to confute them by presenting his evidence to the contrary.

The book is well written and contains maps, diagrams, and photos to complement the text. Newer books have been written about the Templars, and there is certainly no lack of information about them on the Internet, but for the Sir Knight interested in a good starting point on the history of the Knights Templar from a prominent historian, this book serves admirably. I might also recommend, as a concurrent read with this book, Steven Runciman's *A History of the Crusades* (3 volume set), for additional and supplemental information.

The New
Knighthood
A History of the
Order of the Temple
MALCOLM BARBER



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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.