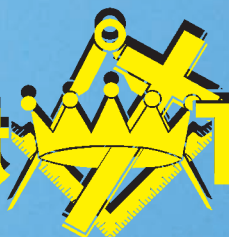


# Knight Templar



**VOLUME LX**

**JUNE 2014**

**NUMBER 6**





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# Knight Templar

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VOLUME LX JUNE 2014 NUMBER 6  
Published monthly as an official publication of the  
Grand Encampment of Knights Templar  
of the United States of America.

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3112 Tyler Parkway  
Bismarck, ND 58503-0192

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

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

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


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**Cover Photo of a bell tower in  
Malta taken by the editor.**

Grand Encampment Web Site: <http://www.knightstemplar.org>  
knight templar

# Guest Message from The Order of DeMolay

 On March 18, 2014, I was allowed the supreme honor of laying a memorial wreath at a park in Paris, France, to commemorate the 700<sup>th</sup> anniversary of the death of Jacques DeMolay as well as the 95<sup>th</sup> anniversary of the founding of the Order of DeMolay. Along with the International Congress Secretary, Chris Labaw; the Grand Master of the International Supreme Council, Michael Salazar; and a group of dedicated Scottish Rite Masons and their spouses, I participated in an event that will be in my heart forever. Jacques DeMolay, the namesake of the premier international youth fraternity known as the Order of DeMolay, was the last Grand Master of the Knights Templar. DeMolay was martyred seven hundred years ago along with Geoffrey de Charney by being burned at the stake at the command of King Philip the Fair of France. For this reason, DeMolay International and the Grand Encampment of Knights Templar will always have a common heritage and an historical bond. Both of our fraternities revere the memory of DeMolay, and our members and supporters cannot help being inspired by the heroic example of fidelity, fraternity, and loyalty unto death. Far beyond the death of a great man, the movement that was ignited from the fires that consumed the earthly bodies of these ancient Knights has led millions to seek to build for themselves spiritual temples that will allow us to seek divine approbation. What a legacy!

The goal of the 47<sup>th</sup> DeMolay Congress has been to focus on the needs of the individual DeMolay and the hometown DeMolay Chapters and to take action to provide them resources that will allow them to produce positive results for DeMolay International. The cabinet members have been dedicated to proctoring a grant program that provided \$7,500 to several Chapters to promote membership growth. There is progress in the development of our best practices database, we have increased our presence and quality in social media, and our International DeMolay Month activities have challenged everyone to up their game.

The greatest need that DeMolay has is a greater number of dedicated and certified advisors. The current corps of Moms and Dads are working to their capacity. There are areas where there are young men desirous of experiencing the benefits of the DeMolay fraternity that can't, because there are not enough adults who will act as advisors. Every time I have the opportunity to visit with members of the Masonic family, I have been asking for members to consider becoming involved in mentoring our youth movement. You could contribute as an advisor. Perhaps you could serve as a helper or offer to drive. Maybe you have a son you could sponsor for member-



ship. Your Commandery could become a sponsoring body for a Chapter. All of these supportive activities will help advance DeMolay.

Every DeMolay I speak with has a story about some advisor that has changed his life. It may be the Mom Advisor that is always ready with a hug, a cookie, and a patient ability to listen to a problem; possibly it is the younger advisor that has provided an example of how to dress well; or maybe it is the more seasoned advisor that inspires us to elevate our behavior and seek higher education. All advisors have special gifts we need. Just imagine how you could help a DeMolay to grow into a better man and a better son. That could be your legacy.

My dad and grandfather were members of Ivanhoe Commandery's award winning drill team, and I remember watching them marching in formation with their white plumes flowing, following Past Grand Master Ned Dull's crisp commands. I have heard that the Sir Knights marching on Easter morning is a sight to behold. I appreciate the good advice that Past Grand Master Bill Koon has given me and the friendship that Grand Master Goodwin has offered during this year. I want to thank all of the Sir Knights for letting their light shine before all, that they will give glory to our Father in Heaven.

To those who travelled to France in May, I hope you had a "Bon Voyage!" I hope as you stood at the Square du Vert Galant where Grand Master DeMolay met his fate, that you will feel the thrill that we experienced on March 18<sup>th</sup> when we were greeted with a beautiful hymn playing on a sound system that repeated the refrain, "Non Nobis Domine Non Nobis Sed Nomini Tuo Da Gloriam" and a fellow dressed in Templar garb that had travelled to Paris from Colorado just to honor the memory of Jacques DeMolay. Our pasts are linked by history; let us labor together to assure that our futures are bright! Let us strive that we may be proud of the legacy we leave.



Shown above are Robert Laing, International Master Councilor, (left) and Christopher Labaw, International Congress Secretary, (right) at the site of DeMolay burning in Paris.

# Prelate's Chapel

by

Rev. William D. Hartman, Right Eminent  
Grand Prelate of the Grand Encampment

What a wonderful time it had been! What a wonderful three years! There had been those great days with Jesus. They had seen the blind regain their sight, the crippled walk, and maniacs made sensible. When Jesus spoke, even the winds and waves obeyed his voice.

Then the darkness fell! The enemies of Jesus formed a coalition. With blinding speed, he had been arrested, tried, crucified, and buried. Suddenly it seemed all over. Then, just as quickly, Jesus was there again, among them as he had been before. They saw him, touched him, and ate with him. Jesus was back!

Forty days later He was gone again. The disciples had watched Him being caught up in a cloud and returning to His Father and to ours. Were they left all alone again?

Jesus had assured them, "I will pray the Father, and He will give you another counselor, to be with you forever, even the spirit of truth." (John 14:16) They had his promise! Matthew had even spoken of it as he reported Jesus' last words, "I am with you forever, even to the close of the age." (Matthew 28:20) Luke reported the same thing as he related Jesus telling his disciples, "I send the promise of my Father upon you, but stay in the city (Jerusalem) until you are clothed with power from on high." (Luke 24:29)

They did. They gathered together in an upper room and waited and prayed, perhaps remembering the words of the prophet Joel, "And it shall come to pass ... that I will pour out my spirit on all flesh; your sons and daughters shall dream dreams, and your young men shall see visions." (Joel 2:28) Then it happened, "a sound came from heaven like the rush of a mighty wind, ... and tongues of fire descending on each one of them ... And they were all filled with the Holy Spirit." (The Acts 2:2-4) So on the Day of Pentecost, the Spirit of God descended on each one of them, empowering them to begin a work that is still converting souls on this globe of ours. The promise of God in our Lord Jesus Christ was kept. That promise includes each one of us. If Pentecost means anything at all, it means that we too share in the fulfillment of the promises of God. We are never alone. The Spirit of God is with us always, now and even to the end of the world.



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David D. Goodwin  
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## A Chat With The Managing Editor

Sometimes Sir Knights are curious and even a little bit upset about why we don't publish the things they send in. I would like to clarify. There are three kinds of things people send to me. First, there are regular features such as the Grand Master's Message, the Social Order of the Beauceant page, the Grand Prelate's page, the material I get directly from the Eye Foundation, and the material I get directly from the Holy Land Pilgrimage folks. This rule is simple; assuming they don't exceed their space limitations, I print it.

Second, there are feature articles. These should be about the history, symbolism, or philosophy of Templary, Freemasonry, or Christianity. These, I send to the Editorial Review Board which votes about what we will print. They are pretty hard on those who plagiarize or don't footnote stated facts.

Finally, there are news articles. These usually contain photos. Photos are good but not required. If your photo is a "grip and grin" where people are lined up in a nice little row handing someone an award, and one of those people is not the Grand Master, you should send it to the Grand Master rather than to me, because the only way I am going to include it is if he directs me to. Next, think of the state that is furthest from your state and ask yourself this question, "would a Sir Knight in this state who has not attended his Commandery in the last two years actually read the article when he sees the photo?" If your honest answer to this question is "No," then try sending it to your state editor. If it comes out in your supplement, many people will know the people involved, even if the photo is a "grip and grin."

We need good articles, and opinion articles really don't require footnotes, so don't be discouraged from sending them in. I just wanted to set expectations about what will or will not be printed.

I suppose that by now, most of you have realized that I published Sir Knight Marshal's article about Grand Master MacArthur in both the April and May issues. I could tell you that I was just trying to see if you were paying attention or that I thought George's article was so good you needed to read it twice, but the plain truth is that I had a last minute change in April coupled with a senior moment and a process failure. My wife has already told me "I told you so," so you don't need to write me a letter to make sure I know what happened. We'll try to limit it to one issue per article from now on.

Let's go fishing this week.



John L. Palmer  
Managing Editor





# Old Masonic Calling Cards Timeless Fraternal Greetings

By  
Sir Knight James A. Marples

Only in recent years have I fully appreciated the beauty and significance of older Masonic calling cards or “introduction cards.” I especially like those of the Victorian era. They command a person’s attention, they intrinsically promote Masonic education, and they are often impressive works of art.

Masonic calling cards should not be referred to as “Masonic business cards,” since most Grand Lodges discourage and even forbid the use of one’s fraternal membership for undue advantage in the workplace. All Masons, when we were mere candidates, petitioned a Lodge without fear, prejudice, or hope for selfish financial gain. Our motives were pure. We all want to elevate our own character and thus improve ourselves in Masonry. Therefore, all Masons, where so ever dispersed, are encouraged to remember their obligations, all which instill honorable virtues and actions without the slightest hint of impropriety. As a result, Masonic calling cards were confined basically to introducing one member to another. For many people, including me, it takes time to learn to associate a name with a face. Masonic calling cards bridged that gap by helping to jog one’s memory.

Despite honorable intentions, it may be fair to say that not all Masons have utilized such calling cards in such an unbiased manner. However, most Masons do try to abide by Masonic landmarks, edicts, rules, and regulations. A century ago, the word “networking,” as we know it in today’s business world, didn’t even exist. Once a friendship was started, a Mason might know, via verbal conversations or by casual social interaction, that his fellow member was a plumber, farmer, doctor, lawyer, or college professor. If he had a need for such areas of expertise, a man might call upon his fellow Mason who specialized in that sphere of activity; however, the calling card itself was not to be used for shameless self promotion of a person’s trade or vocation or for campaigning for office. It was designed primarily for initial introduction and for possible future reference.

On the other side of the coin, the very best use of Masonic calling cards was for sojourning or traveling Masons who visited Lodges or other Masonic bodies in distant areas. The Masonic calling card generally listed the name of the bearer and normally his town of residence along with the names of the various Masonic bodies with which he was affiliated. The calling card introduced the visitor during his visit, and it was a nice keepsake for later reference. Quite often, lasting friendships were rekindled due to Masons having been reunited with each other via their calling cards. The very first Masonic calling-card I



John McCullagh calling card ca. 1886

ever purchased was that of Sir John A. McCullagh. His card describes him as being Senior Warden of the Grand Commandery of Kansas in the year 1886. The card was printed in St. Louis that year, so it is genuinely of the Victorian era. It bears the logo of St. Bernard Commandery No. 10 of Knights Templar at Independence, Kansas.

I contacted the Most Worshipful Grand Lodge of Kansas and was informed that Brother John McCullagh was admitted to Erie Lodge No. 76 on May 26, 1870. He demitted in 1872 to Fortitude Lodge No. 107 in Independence, Kansas, and later served as Master of that Lodge in 1874 and 1875. Furthermore, he was Grand Senior Deacon of the Kansas Grand Lodge in 1874. Companion McCullagh was Exalted as a Royal Arch Mason in 1873 in Keystone Chapter No. 22 Royal Arch Masons; he was dubbed a Knight Templar in St. Bernard Commandery No. 10 in Independence, Kansas. Sir Knight McCullagh served as Eminent Commander in 1884 and as Recorder in 1886 and 1887.

As mentioned previously, his Masonic calling card describes him as Grand Senior Warden of the Grand Commandery of Kansas in 1886. He continued up the officer line until his untimely and sudden death on February 9, 1888. I am thankful that I obtained his Masonic calling card which was handed out so close (within two years) of his death.



A. G. Humphrey calling card ca. 1880s

The second Masonic calling card I obtained was for Brother A. G. Humphrey who resided in Chesterton, Indiana. It has the unique feature of the old-time

Mystic Shriners logo. That logo has the Rosicrucian influenced “winged heart” on the scimitar. However, this emblem has a slight variation. This Masonic calling card shows the Knight Templar cross and crown dangling beneath the crescent instead of the Christian star of Bethlehem as most Shrine emblems depict. The calling card features Brother A. G. Humphrey’s affiliations as Calumet Lodge, Valparaiso Chapter and Commandery, and Orak Shriners in Hammond, Indiana. This brother was undoubtedly proud of his York Rite and Shrine memberships.

Most recently I obtained a Masonic calling card for Brother Samuel Briggs. He belonged to Mount Moriah Lodge, Western Sun Chapter of Royal Arch Masons, and Jamestown Commandery No. 61 of Knights Templar in Jamestown, New York, and it bears his signature. My eyes literally lit-up at the sight of that card, because there was a famous Mason also named Samuel “Sam” Briggs, also born in New York, whose signature was remarkably similar. Quite likely, the two men were related. The “famous” Sam Briggs was the second Imperial Potentate of the Shrine of North America. Briggs succeeded Dr. Walter M. Fleming, M.D., 33°, Past Commander of Columbian Commandery No. 1 in New York City, who was the very first Imperial Potentate. Fleming co-founded the Mystic Shriners in North America along with his friend; the famous actor William J. “Billy” Florence, 33°, and a Knight Templar of Pittsburgh Commandery No. 1 in Pennsylvania.

The cycle comes full-circle when Billy Florence communicated the Shrine ritual to Samuel Briggs who eventually moved to Cleveland, Ohio. William J. Florence suggested that the new Shrine Temple in Cleveland be named “Al Koran Shrine Temple,” and  
 10  
 June 2014

it was. Sam Briggs served as the local Potentate from 1876 to 1901. The gentleman I refer to as “the famous Samuel Briggs” died on December 22, 1904. Ironically, the other Samuel Briggs listed on the Masonic calling card died in 1908. Both men had the same first and last names, both had lived in New York State, both were Freemasons, and both men died within a comparatively few years of each other. Remarkable indeed.

The man who served as Imperial Potentate of the Shrine was born in the city of New York on April 12, 1841, the son of Isaac Varian Briggs and Elizabeth Barker. Sam Briggs was prominently connected with various railroads. He was admitted to Weber Chapter of Royal Arch Masons in Cleveland, Ohio, in 1868. He became a Knight Templar in Oriental Commandery and later became Eminent Commander of Holyrood Commandery in Cleveland. He was made a 32° Mason in 1873, and in the year 1885 was honored with receiving the 33° from the Northern Masonic Jurisdiction of the United States of America. He and his wife had one daughter, Mrs. Arthur Seaton. He was also a member of the Sons of the American Revolution.



Samuel Briggs calling card ca. 1890s

The Sam Briggs listed on the Masonic calling card has been described in biographies as “a man of strict integrity and upright life, devoted to home and family, winning the friendship of all who knew him.” Somehow, I sense that some of the same traits were also characteristic of Past Imperial Potentate Sam Briggs. However, I was told two funny stories about Imperial Potentate Sam Briggs. It seems that during early Shrine cer-

emonials and other Shrine festivities, when the laughter, levity, and noise reached such a din as to prevent his voice from being heard by the audience, he slammed china plates or dinnerware onto the floor or threw fine crystal glassware into the fireplace. Needless to say, the startling sound of breaking chinaware or glassware quelled the boisterous activity. Briggs knew how to get an audience to quiet down to the point where he “regained the floor” and resumed the regular order of business.

With regard to the Samuel Briggs of the Masonic calling card, I wish to draw everyone’s attention to the elaborate and highly symbolic attributes of his card. It is composed of a hybrid Templar cross forming a traditional red passion cross, with “The all seeing eye of Almighty God” at the top arm of the cross. On the left arm is a tiny passion cross. On the right arm is the Craft Degrees’ Masonic square and compasses emblem. On the bottom extremity of the cross appears the Masonic five pointed star. Atop the entire cross is an armored knight’s head, signifying the whole superstructure from the Blue Lodge to the chivalric and Christian orders of Masonic knighthood.

Masonic calling cards had a distinctive flair in their day. They also serve as a reminder for us in the modern era to “Let our light shine” before our fellow members as well as before the public at large. The image we project is liable to be the image that we are remembered for.

Sir Knight James A. Marples is a member of Mt. Olivet Commandery No. 12 and can be contacted at P. O. Box 1542, Loneview, TX 75606. This article was presented originally to Nebraska College S.R.I.C.F. and is reprinted here with their permission.

knight templar

# Are the Clothes a Clue?

By

Right Eminent Sir Knight Philip G. Buchholz, Grand Commander of Wyoming

## Editor's Note

*Every once in a while, one of our Grand Commanders includes in his state supplement a message that I think just begs to be shared with a greater audience. The article below is the second such article that Sir Knight Phil Buchholz of Wyoming has written this year, and so it is printed below for your consideration.* *The Ed.*

**F**reemasonry was once the most respected and influential fraternity in this country, possibly in the world. We have, as a fraternity in this part of the world, lost much of that respect in today's society. Many Freemasons who are far better informed than I am have written volumes on the subject. I do, however, wonder if some of this decline is the result of the value of the fraternity we exhibit.

In the Entered Apprentice degree we are instructed that "Masonry regards no man for his worldly wealth or honors;" the Fellow Craft degree charge informs us that it is "The internal and not the external qualifications of a man that Freemasonry regards."

Upon serious consideration and reflection, I have come to the conclusion that these instructions are another reference to the quality of thought and action of the individual's heart and conscience. They have little to do with his personal hygiene or the neatness of his apparel. I remember distinctly when I became a member of this great fraternity noticing the level of "dress" of our membership, their obvious projection of pride in personal appearance. I have known members of our fraternity who I have never seen at a meeting attired

in anything but blue jeans. Regardless of the brand of jeans, many of those individuals always looked neat and meticulously groomed. They exhibited more pride in their appearance than many I have observed decked out in a Tuxedo complete with patent leather shoes or those in a full Class A Templar uniform.

The ritualistic instruction regarding "internal and not the external qualifications" is not license to lower our level of personal appearance. It is however, far too often used as an excuse by individuals who apparently lack the internal motivation to look their very best at all times. Sir Knights, we represent the greatest Christian fraternity in the world all the time, not just at our meetings. There is no "time off." Our every word and action is carefully observed by those who know we are members of the fraternity. To those who know us to be Knights Templar and Freemasons, we are their definition of the fraternity. Our pride in appearance and the circumspect behavior we exhibit in our daily lives are direct reflections of the teachings of this great fraternity.

I remember being told as a new Master Mason by a Brother whom I greatly respected regarding what to wear to Lodge, "you should dress to reflect the

level of respect you have for the fraternity." Sound advice; I submit for your consideration, however, that it may be larger than that. Is it possible that we as individuals subconsciously communicate to the world through our outward appearance the level of respect we have for our fraternity and for ourselves? Do we reveal our "internal qualifications" through our outward appearance as well as in our behavior?

I confess, Sir Knights, that I struggle daily to exhibit a level of personal appearance and behavior fitting for a member of this great fraternity. It is the never-ending pursuit of an excellence which

is probably unattainable but which I continue to pursue. I often fall short; I then reflect on my short comings, attempt to learn from them, and continue on, one day at a time.

Sir Knight Philip G. Buchholz, in addition to currently serving as Grand Commander of Wyoming, served as Grand Master of Masons in 2003. He is a member of Ivanhoe Commandery No. 2 in Rawlins, Wyoming, and resides in Saratoga, Wyoming. He can be contacted at P. O. Box 597, Saratoga, WY 82331 or phil@pnjb.net.

## More Old Templar Bling

Sir Knight George W. Wyatt, III of Manhattan, Kansas sent us these photos of a part of his collection.



Kansas 1914



Pennsylvania 1923



Kansas 1927



Kansas 1925



# Knights Templar Eye Foundation, Inc. Endowed Professorship

Following the decision of the Knights Templar Eye Foundation's Board of Trustees to cease direct patient care, the Board revised its mission statement to better reflect the Foundation's emphasis on eye disease research and education. The revised mission of the Foundation is "to improve vision through research, education, and supporting access to care." The Foundation has a long history of supporting eye disease research through its ophthalmology research grant programs whereby the Foundation supports research for the prevention or cure of potentially blinding diseases. However, the Board believed that more could be done in the field of ophthalmic education.

In 2011, the Board explored the feasibility and desirability of establishing an endowed professorship at a leading research university or teaching hospital, focusing on ophthalmic education. Preliminary groundwork proved positive, and in 2012, the President formed a committee of the Board to further explore this idea. The President tasked the committee with identifying the advantages to the Foundation and institution of endowing a professorship, developing guidelines for the selection of an institution with which to partner to establish the endowed professorship, identifying specific factors to consider in making a selection, and determining the cost of the program.

The advantages to the Foundation of endowing a professorship are that an endowed professorship is consistent with the Foundation's mission, it provides a perpetual benefit to the Foundation from a one-time investment, it promotes the visibility of the Foundation, and it creates a new partnership legacy for the Foundation. The advantages to the institution are that an endowed professorship provides the institution with a financial resource, it is consistent with the institution's mission statement, and it provides publicity for the institution. Guidelines developed by the committee for the selection of an institution with which to partner in establishing an endowed professorship include the reputation of the institution; the seniority of the identified faculty member; and whether the institution guarantees that the endowment would be permanently on-going, used exclusively for research, and include continuing recognition of the Knights Templar Eye Foundation partnership. Specific factors identified by the committee in making a selection include the institution's type, geographic location, reputation in ophthalmology, reputation in other medical fields, access to specialists in other disciplines, publication of a national medical journal, and provision of matching funds. Additional factors include the purpose for which fund income would be used, the title of the endowed professorship (recognition), and how the recipient would be selected and his or her productivity reviewed

and tenure determined, and the institution's willingness to provide necessary recognition and reports.

Based upon a comparison of these factors, in August of 2013, the committee recommended and the Board subsequently approved committing \$2 million, matched dollar for dollar, to establish the first:

**"Knights Templar Eye Foundation Inc. Professor of Ophthalmology Research"**  
**at**  
**The Mayo Clinic**  
**campuses in Rochester, MN; Phoenix, AZ; and Jacksonville, FL**

If this program proves to be as successful as we envision, it is anticipated that additional endowed professorships will be created.

### ***Grand Encampment***

### ***Membership Awards***

991 David M. Snyder, Sr.  
Medina Commandery No. 84  
Medina, OH 3/24/2014

992-996 Jack Caton Maulden  
Ceour De Lion No. 1  
Pensacola, FL 3/24/2014  
1<sup>st</sup> Silver Cluster

997 Jack Caton Maulden  
St. Elmo Commandery No. 42  
Ft. Walton Beach, FL 3/24/2014  
1<sup>st</sup> Bronze Cluster

998 Jacob Davis  
Hot Springs Commandery No. 5  
Hot Springs, AR 3/24/2014

999 James E. Snively  
DeSoto Commandery No. 56  
Farmington, MO 3/31/2014

1000 Robert C. Lord  
St. Omer Commandery No. 2  
Macon, GA 3/31/2014

1001 Billy Joe Payton, Sr.  
Griffin Commandery No. 35  
Griffin, GA 3/31/2014

1002 Brandon Scott Yarbrough  
Griffin Commandery No. 35  
Griffin, GA 3/31/2014

1003 - 1004 Simon McIlroy  
Los Angeles Commandery No. 9  
Van Nuys, CA 04/01/2014  
3<sup>rd</sup> Bronze Cluster



# NEW CONTRIBUTORS TO THE KTEF CLUBS

## Grand Master's Club

David B. Emmitt .....	KY	Richard G. Griffith, Jr. ....	OH
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Howard A. Griffith, Jr.....	PA	Gerald K. Hornung.....	OK
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## *Knights Templar Eye Foundation*

### **How to Join the Grand Commander's or the Grand Master's Clubs**

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220, Fax (214) 888-0230.



## Letters to the Editor



Dear Brother John,

I disagree with the part of Brother Rowe's article "A Chronological View of the Crusades" about the first pillar of Islam he gives on page 12. It is not accurate, and it perpetuates, I believe, modern myths about Islam that have a foothold in certain parts of our society.

A better translation of the First Pillar is: "There is no God but God, and Muhammad is his prophet." Allah means God, and the three Abrahamic religions worship the same God but by different paths, see the Qur'an Sura 3 (84).

It is also not true that Islam did not accept other religions; see the Qur'an Sura 2 (62); we are People of the Book. John J. Roberts also notes on p. 10 that prior to the Crusades "Christians in the Holy Land were permitted to practice their religion, and there was no barrier to pilgrims visiting the Holy Places."

Saying that this and future bloodshed was due to this Pillar and that Muslims could not accept other religions is simply wrong and is a disservice to Muslims, especially to our Muslim brethren. Extremists of any religion should not be the standard by which that religion is measured. The reasons for the Crusades were many and varied, and there was no one root cause.

When looking at history, we must be objective and follow our own exhortation; "Great is Truth and mighty above all things." A true brotherhood of man under the fatherhood of God must recognize that there can be many paths to God, as exemplified by our brothers of different faiths – maybe I will write an knight templar

opinion piece on this if the Sir Knights are interested.

Fraternally  
Martin Ede  
New Haven Commandery No. 2  
Connecticut



Sir Knight Palmer,

I look forward with much anticipation to receiving the *Knight Templar* magazine each and every month. You are doing an excellent job. The articles are all interesting and well written. I especially like the "Letters to the Editor" section.

I have especially enjoyed the articles and pictures of Masonic jewelry as I have a small collection of little worth to anyone except me. The cause of my message is the fob pictured in the September issue showing a fob with a red and white ribbon and a symbol of the keystone hanging beneath it and a chisel and maul pin in the middle of the ribbon. I have a similar device, and it is not a fob but a jewel (medal/pendent) given to me by my lodge, Peace and Concord No. 445 on the roll of the Grand Lodge of Scotland, operated in Lima, Peru. It was given to me when I was made a Mark Master, and it is red and light blue as apposed to red and white. The pin on the ribbon is the same, and the lettering and symbols on the reverse of the keystone are the same.

My most prized piece, which is difficult to describe, is a gold ball fob that unfolds into the shape of a cross composed of six pyramids with each pyramid hav-

**Continued on page 20.**

# General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.





Photos of Segovia, Spain taken by the editor.





## Letters to the Editor



Continued from page 17

ing Masonic symbols on each side. The rumor I have heard is that a jeweler in Great Britain makes these by hand and only produces a few each year. Just a rumor, but perhaps you can shed some light on this unusual fob.

Sincerely and Fraternally,  
Sir Knight William J. Miller  
Olivet Commandery No. 4  
Orlando Florida

*Sir Knight Miller,*

*I happen to have one of those balls myself. Mine is about 5/8<sup>th</sup> inch diameter, but I have been told that they range from about 1/8<sup>th</sup> inch to 3 inches in diameter. I have seen 1/4<sup>th</sup> to about an inch. I know that some of them are as much as one hundred years old, and I know that some are still being made. I have seen at least two configurations when unfolded. I remember reading somewhere that the symbols on the twenty-four inner faces of the pyramids are specifically located and always the same.*

*I have been hoping that one of the Sir Knights would do the research and write an illustrated article about them for the magazine. Any takers? Let me know if you want to do that so I won't get duplicate articles I can't publish.*

*The Ed.*



Dear Sir Knight Palmer,

I did read several times the letter from Jack Barricklo, (PC) just to make sure

my eyes were not deceiving me. While I know that you have the policy of publishing the good and the bad, regardless the opinion, I wonder at the reasoning behind publishing this particular letter which is so obviously intended to inflame and insult everyone in the organization. While Masonry may not require a person be a Christian, Templary does. I have plenty of specific arguments regarding the statements made by Mr. Barricklo, however my only intent here is to ask you to use better judgment in the future in determining what to publish.

Dr. E. J. George, PM, KT

*Dr. George,*

*I must reiterate that I will not censor letters because I do not agree with their opinions, however much I may disagree. That is not to say that I will not censor letters if they contain objectional material or are insulting to another reader as you can see from what I cut from your letter even though I agreed with your point. While I did find the letter rather unexpected and unusual, I do not believe that it was the intent of Sir Knight Barricklo to "inflame and insult everyone in the organization." I believe that what he said is exactly what he thinks. One of the great surprises I have had as Editor is that through the letters to the Editor, I have discovered what a wide diversity of beliefs our members have.*

*The Ed.*



june 2014



## Letters to the Editor



Letter to Christopher Rodkey

Reverend Sir Knight Dr. Rodkey,

I have just read and re-read your article entitled "Nocodemus' Secret John 3:1-17" in the January 2014 issue of *Knight Templar* magazine. After reading your enlightening words, I passed the article to my wife for her to read and appreciate.

To provide background, I am the sitting Commander of Lorraine Commandery No. 87, Butler, Pennsylvania. As a faithful reader of *Knight Templar* magazine, I welcome each issue with the anticipation of learning from the diverse articles presented. While sitting in the East of Masonic bodies is a wonderful experience, my personal quest for seeking "Light" is profoundly more important!

Your well written article provides a scintillating ray of light that has affected me deeply. At age 71-years I can thankfully look at Jesus' life and purported events with an unexpected twist in my previous thoughts on Jesus in particular and the New Testament in general.

I have been curious about the normal presentations and acceptance of the New Testament gospel writings since taking a college course series on the "History Of Religion" in the early 1960's. I have known about the Essenes my entire adult life. However, and to my utter surprise, your article provided details that I had not been exposed to previously.

Your words have encouraged me to search for additional information on Nocodemus, the Essenes, the early believers and followers who were contemporary to the Christian movement, and the

knight templar

foundations of the sect.

It is with great appreciation and gratitude that I thank you for the submission to *Knight Templar* magazine. I am ready and willing to "let the secret out!"

Yours in Templary,

Richard H. Geyer, Commander  
Lorraine Commandery No. 87  
Stationed at Butler, PA



I would like to thank you for letting readers world-wide know that "sometimes known around here as 'The War of Northern Aggression'" says that the Civil War was caused by the aggression of the North. The way I read history is the South was trying to break the Union for reasons including slavery. Where is the moral Christian stance in that?

Raymond L. Brown  
Goldendale, WA

Ray,

*It's amazing to me that after one hundred fifty years that war is still so divisive and sensitive that you can't joke about it without upsetting somebody. Remember that the winners always write the history. Just to set the record straight, I do not think that Christianity does or ever did justify or condone slavery. I would also say that Christianity does not condone what was done to the people of the South during reconstruction. Maybe if we can't joke about that war, we could at least quit fighting it.*

The Ed.

# Knights Templar Holy Land Pilgrimage



There were seven Pilgrim Ministers on the 2014 Knights Templar Holy Land Pilgrimage that are Master Masons. Along with the two Knight Templar Servants (hosts), they attended Holy City Lodge No. 4 in Jerusalem on Monday, February 17, 2014. Pictured from left to right are: Duane Allan Kemerley (host), Carey Lodge No. 420, Carey, Ohio; Richard Clay Shotzman, Jenny Lind Lodge No. 503, Jenny Lind, Arkansas; Leonard Barantes Oakes, Mission Lodge No. 169, San Francisco, California; Timothy Mohon, Leesburg Lodge No. 78, Leesburg, Ohio; Christopher Demuth Rodkey, Mt. Lebanon Lodge No. 226, Lebanon, Pennsylvania; Harvey Sher, Worshipful Master of Holy City Lodge No. 4, Jerusalem, Israel; John Edward McKnight, Jr., Mt. Rushmore Lodge No. 220, Rapid City, South Dakota; Don William Kraps, W. K. Ricksecker Lodge No. 606, Aurora, Ohio; David Van Calhoun, Tejon Lodge No. 104, Colorado Springs, Colorado; and David Martin Snyder, Sr. (host), Wadsworth Lodge No. 385, Wadsworth, Ohio.

# **APRIL TO APRIL: MASONS AND KNIGHTS AT THE BEGINNING AND END OF THE CIVIL WAR**

By

Sir Knight Richard F. Muth

**A**s we commemorate the Sesquicentennial of the American Civil War, which effectively spanned from April of 1861 to April of 1865, it is appropriate to remember some of our Brethren who participated in that so-called "Brother's War."

Late one night in April of 1861, two fraternal brothers, separated by the waters of Charleston Harbor, waited anxiously. Major Robert Anderson, who would be knighted in Columbian Commandery No. 1, New York City the following year, had evacuated his command to an unfinished brick and stone structure named Fort Sumter only a few days after South Carolina seceded from the Union. This small garrison, strategically located in the heart of secessionist territory, was now a focal point for the growing tension between the governments of the United States and the fledgling Confederate States. In January, President James Buchanan, a Past District Deputy Grand Master in the Grand Lodge of Pennsylvania, had tried to resupply the fortress to the indignation of the Southerners. If President Abraham Lincoln were to do the same, the Confederates promised it would mean war. Word had come that he was going to do just that, but before this could take place, orders were received

by the Confederate commander, newly minted Brigadier General and Sir Knight Pierre Gustave Toutant Beauregard.

In January, while Superintendent of the United States Military Academy at West Point, Beauregard had resigned from the Federal Army to enter the service of the Confederacy. As a student at the academy, he had been a pupil of Anderson's and later became his assistant in artillery instruction. The two had become close friends. Still, Beauregard could not allow the Federals to dominate the control of such an important harbor, and Anderson could not desert his post while they still had a few days rations left. After the final ultimatum was refused, Confederate officers notified Anderson that they would open fire before morning. At 4:30 a.m. on April 12<sup>th</sup>, 1861, the shore batteries commenced firing, the Union guns replied, and the American Civil War had begun.

Despite more than three thousand cannonballs fired at the fort and the many rounds returned by its defenders, not a single person on either side was killed during the thirty-four hour cannonade. Yet it eventually became clear to Anderson that their position was untenable, and he agreed to surrender the fort. Ironically, the war's first casualties came



when an accidental explosion during a planned one hundred gun salute, fired by the Federals in honor of their flag, mortally wounded two Union privates and seriously injured the remaining four members of the gun crew. The next four years, however, would be far more bloody.

Beauregard was soon lauded in the South as the “Hero of Sumter” and would continue to distinguish himself throughout the war as well as in the years that followed. Despite his surrender, Anderson too was lauded as a hero by those in the North. The flag he brought back from Fort Sumter became a national icon, inspiring the patriotic display of flags throughout the country. On April 14<sup>th</sup> of 1865, Brevet Major General Anderson returned once again and raised the Stars and Stripes over Fort Sumter, just hours before Abraham Lincoln was shot.

In April of 1865, the long drum roll of War played out. Although some sporadic fighting continued for a few months, General Robert E. Lee’s surrender at Appomattox Courthouse on April 9<sup>th</sup> effectively ended the conflict. Yet again however, April 12<sup>th</sup> would be a momentous date for another pair of opposing commanders and Masonic brothers, Joshua Lawrence Chamberlain of United Lodge No. 8 in Brunswick, Maine and John Brown Gordon of Atlanta Lodge No. 59 in Georgia.

General Grant had stipulated that the Confederate troops must formally surrender their arms and battle flags in the presence of a representative portion of the Union army. The date set was April 12<sup>th</sup>, coincidentally but not insignificantly, exactly four years after the opening shots were fired at Fort Sumter. The officer selected to lead this ceremony

was Brevet Major General Chamberlain. Brother Chamberlain was not a military man. Having graduated from Seminary, he had been the professor of rhetoric, oratory, and modern languages at Bowdoin College in Maine, but he was well respected as a soldier by his superior officers. In fact, the only battlefield promotion ever given by General Grant was that which raised Chamberlain to Brigadier. He earned the Congressional Medal of Honor for saving the left flank of the Union line at Gettysburg and earned a brevet promotion to Major General for “conspicuous gallantry and meritorious service” as he turned the left flank of the Confederate forces and repeatedly routed them during the two weeks preceding the surrender. During the war he had been wounded at least five times, one of which was pronounced mortal, but he survived it for an additional fifty years. Chamberlain well knew the significance of the event he was honored to command. Grant had wished the ceremony to be simple but meaningful with no intent to humiliate the foe, and these were Chamberlain’s thoughts as well. He felt that the defeated foe deserved recognition for their courage and valor and that they needed to be brought back into the fold as part of a reunited nation.

Major General John B. Gordon, who had commanded the troops opposing Chamberlain’s during the last days of fighting and led the final charge of the Army of Northern Virginia, had been a member of the delegation appointed to work out the details of the surrender terms. He and the other Southern Generals pleaded that their men be allowed to stack their arms in their camps and quietly depart, away from the eyes of their foe. This was not to be, and he

was despondent at the thought of leading four Confederate corps in parade to lay down their arms before the victors. He too, had not been a military man but rather a lawyer before the war. Yet he also distinguished himself and quickly rose in rank and responsibility. He too, had been wounded — five times in one day at Sharpsburg (or Antietam to the Federals) when he very nearly died. After the war he would be elected to the United States Senate three times, and like Chamberlain, he would serve his State as Governor, be a proponent of reconciliation, and become a much sought after public speaker.

Early on the morning of April 12<sup>th</sup>, Chamberlain took position at the right of his command, which was inline beside the main road at Appomattox. Above him flew the Stars and Stripes and the banner of the First division of the Fifth Corps which, similar to many of our own Templar banners, was a bright red Maltese cross on a field of white. In the distance, the long gray line could be seen approaching with battle flags unfurled. Chamberlain described the event in these words:

“The momentous meaning of this occasion impressed me deeply. I resolved to mark it by some token of recognition, which could be no other than a salute of arms. Well aware of the responsibility assumed and of the criticisms that would follow... [The] salute was not to the cause for which the flag of the Confederacy stood but to its going down before the flag of the Union. My main reason, however, was one for which I sought no authority nor asked

forgiveness. Before us in proud humiliation stood the embodiment of manhood: men whom neither toils and sufferings, nor the fact of death, nor disaster, nor hopelessness could bend from their resolve; standing before us now; thin, worn, and famished; but erect and with eyes looking level into ours, waking memories that bound us together as no other bond;—was not such manhood to be welcomed back into a Union so tested and assured?

Instructions had been given, and when the head of each division column comes opposite our group, our bugle sounds the signal, and instantly our whole line from right to left, regiment by regiment in succession, gives the soldier's salutation, from the “order arms” to the old “carry”—the marching salute. Gordon at the head of the column, riding with heavy spirit and downcast face, catches the sound of shifting arms, looks up, and taking the meaning, wheels superbly, making with himself and his horse one uplifted figure, with profound salutation as he drops the point of his sword to the boot toe; then facing to his own command, gives word for his successive brigades to pass us with the same position of the manual,—honor answering honor. On our part not a sound of trumpet more, nor roll of drum; not a cheer, nor word nor whisper of vain-glorying, nor motion of man standing again at the order, but an awed stillness rather, and breath-holding, as if it were



the passing of the dead!" [Chamberlain, *Passing of the Armies*, pp. 260-61]

Neither Gordon nor Chamberlain were Templars, yet they were knights in spirit and action. Indeed, Brother Gordon repeatedly referred to Brother Chamberlain as "one of the knightliest soldiers of the Federal army." Of that day at Appomattox, Gordon would say that "No scene like it in any age was ever witnessed at the end of a long and bloody war." Additionally, a Virginia veteran

who was also present that day would remark sixty years later that "re-union began with that order to present arms." By this simple yet profound act, Chamberlain had, unknowingly, enacted the admonition

given to all newly knighted Templars, that "having subdued your enemy, regard him no longer as your foe, but extend to him that glorious attribute of Deity, Mercy." In doing so, he began to bind up the wounds of a nation afflicted by four long years of bitter war.

May we all learn from the actions of these brothers and behave as knightly.

Sir Knight Richard F. Muth is Commander of Beaver Valley Commandery No. 84 in Beaver, Pennsylvania, and can be contacted at Richard.Muth@comcast.net.

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# **Social Order of the Beauceant**

## **IN MEMORIUM**

### **Past Supreme Worthy President**

#### **Mrs. (Cordon H.) Ruth Purdy**



**O**n March 18, 2014, the Circle of Past Supreme Worthy Presidents was broken with the passing of (Mrs. Cordon H.) Ruth Purdy.

Mrs. Purdy served as Supreme Worthy President 1974-75 and presided at the fifty-fifth Supreme Session held in Portland, Oregon.

Her motto, "Only GOOD comes from Harmony," guided her throughout her year as she sought to look to a harmonious future among her Sisters and all Assemblies. She was equally led by her scripture, Hebrews 13:1, "Let brotherly love continue." Her symbol was the Golden Bear, reminiscent of her beloved state of California where her home Assembly, Santa Ana No. 61 was located.

During her year, she constituted Midvale No. 247, Utah, and personally visited 209 of the 210 chartered Assemblies. She reflected on her term as "a near perfect year...filled with happiness, friendship, the faith and trust of Beauceant Sisters, and many blessings from above." Mrs. Purdy depended on the teachings and principles of the order and "little moments of prayer" to sustain her.

Farewell to our Sister, as she now joins the heavenly circle above. Mrs. Purdy was laid to rest March 25, 2014, at Eagle Point National Cemetery, Eagle Point, Oregon.  
knight templar

# He Was Master of His Lodge Twelve Times

By  
Brother Fred Lomax

What was that you said? “Master of his Lodge twelve times,” no it can’t be true, but it is true Brethren, and before I tell you who it was, I must first give you the background to the story.

Wigan is a town of some ninety thousand people in the north-west of England and is famous in Masonic circles for when its second oldest Lodge, the Lodge of Sincerity No. 386 formed in December of 1786, broke away from the United Grand Lodge of England in 1823. Later it was the leading lodge in the famous Grand Lodge of Wigan, which remained independent for ninety years before returning to the fold of the United Grand Lodge of England in 1913 as Sincerity Lodge No. 3677. Although in existence since 1786, it celebrated its centenary in September 2013. The United Grand Lodge of England was formed when the two existing Grand Lodges in England, the original of 1717 and the second or Antients of 1752, merged in 1813.

I want to tell you about Wigan’s oldest Lodge. The Lodge of Antiquity now No. 178 (originally 235) holds a warrant dated May 26, 1786, and it may be considered a daughter lodge of the Lodge of Antiquity No. 146 of nearby Bolton, Lancashire, England. At a meeting of the latter lodge, Richard Holmes of Wigan, an Innkeeper, was initiated. He was later passed and raised at an emergency meeting at his home, the Queens Head Inn, Market Place, Wigan. On Wednesday, June 21, 1786, a special Grand

Lodge under the Antients Grand Lodge was held by dispensation at the Queens Head, and the Lodge of Antiquity No. 235 was consecrated.

Initially the Lodge appears to have developed quite well, that is until around the middle of the 19<sup>th</sup> century when it began to go through a depressed period. In 1844, a Brother Henry Miller’s name appears in the minutes when he was appointed to represent the Lodge at the celebration of the laying of the Foundation stone of Literary and Philosophical Hall, Preston, Lancashire. Prior to this, he appeared in the members list from 1815 and is shown as Junior Warden on December 22, 1817, and again on December 18, 1818. He appears as Senior Warden on January 18, 1819. On the 27<sup>th</sup> of December of that year, he is shown as Worshipful Master for the first time. During this period it was not uncommon for a Worshipful Master to serve for six months; therefore, there would be two installations per year, usually around St. John the Baptist day on June 24<sup>th</sup> and again at St. John the Evangelist day on December 27<sup>th</sup>. Hence the Festivals of St. John.

He did not appear again until July 18, 1838, when he was installed as Master, and again on January 28, 1839. Then we have a sequence of Installations of Brother Henry Miller as follows: January 13, 1840; January 4, 1841; and December 27, 1841. Then there is a gap until February 17, 1845, and again in 1846 (no date) followed by a further gap until January 8, 1849, when he appears as



Senior Warden and the same in January 1850. On March 15, 1851, he is shown as Master once more, followed by a further period in the chair in January of 1852 and again on February 21, 1853.

He was installed for the last time in the chair on January 21, 1856. This is a total of twelve times over a period of thirteen years, and while this may not be a record, it is significant when you consider that he also served as Warden of the Lodge five times.

It is recorded that he and his close friend, Thomas Holmes, who was Master in 1843 and 1844 would walk from near-by Hindley, a distance of between three and four miles, into Wigan only to find that there was an insufficient number of Brethren to open their Lodge. However, Brother Holmes always recorded the event and signed the record as Secretary. Eventually the Lodge recovered and is still going strong today.

Brother Holmes died in 1858, but it was another eleven years before Brother Miller passed to the Grand Lodge above when he was buried alongside his old and beloved Brother in Hindley Churchyard.

I'm sure you will agree, a remarkable story by any standards.

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The author is a Past Master of the Manchester Lodge for Masonic Research No. 5502 and a Past President of the Manchester Association for Masonic Research. He is currently the Provincial Grand Orator for the Province of East Lancashire under the United Grand Lodge of England and a regular guest speaker at many lodges. The above story is taken from the author's book *FRED'S FIVE MINUTE TALKS – Your Masonic Questions Answered*, available on Amazon.com.



## KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

**Dates for 2015 Knights Templar Holy Land Pilgrimage:**

Group 1, February 9 - 19, 2015

Group 2, February 23 - March 5, 2015

All forms from each Grand Commandery Committee on the Holy Land or Grand Recorder (nomination form, certification form, and check) are due to Sir Knight Emmett Mills (Grand Encampment Chairman) no later than October 15, 2014.

# The Armor of God

By  
Sir Knight Barry Denton

**I**n this secular world, full of materialism and less than Godly views, it is now more than ever important that we put on the full armor of God. As Christians and as Knights, we are called by God to defend against the devil's evil schemes. Ephesians 6:10 states, "Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood but against the rulers, against the authorities, against the power of this dark world, and against the spiritual forces of evil in the heavenly realms." Every Knight must be prepared to fight the devil. Fortunately, our Lord has provided us each step in the Holy Bible based on the armor which we already possess.

First, we must put on the belt of truth, the truth of the Lord. Ephesians 6:14 says, "Stand firm in the belt of truth buckled around your waist." Christians must stay secure in the Lord through honesty and integrity and therefore commit to a daily walk with the Lord, reading his word, teaching, witnessing, and leading others to our Christ and Savior.

Next, fasten on the breastplate of righteousness. Ephesians 6:14 says, "with the breastplate of righteousness in place..." A warrior also goes into battle protecting his heart from attack, therefore protect your heart, protect your soul, and prepare for battle against the devil's lies and deceit. Secure your breastplate of righteousness so that you may ward off the attack.

Third, put on the shoes of peace. Ephesians 6:15 says, "For shoes, put on the peace that comes from the good news so that you will be fully prepared." Footwear provides us stability to walk freely on the earth without fear of injury. To safely walk into battle, a soldier however, must prepare through training. Reading your Bible and living a Christ-like life will bring peace to you and protect you against evil.

The shield is our defense for our faith. Ephesians 6:16 says, "Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one." The shield has a specific use which is made clear in the Bible. The shield is used to protect us from the wickedness of the devil. We should carry our faith with us at all times, for our faith is just as important to us as it is to others to whom we are witnessing.

Fifth, put on the helmet of salvation. Ephesians 6:17 says, "Take the helmet of salvation." Satan is always targeting our thoughts and minds with his lies and schemes. The helmet protects us from doubting God's word and the plan he has for each of us. The devil works hard to place doubt, deceit, and dishonesty in our minds and spirits. The helmet protects us and makes us strong in the eyes of the Lord.

Finally, take up the sword, which is our spirit, and use it to fight back against the devil. Ephesians 6:17 says, "the sword of the spirit, which is the word of God." With our sword, God's

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word, we are prepared to fight against the devil and his minions who question God's word.

In this modern world, we must be modern Masons, prepared to live Godly lives while modeling the way for other Christians. So in the end, when we meet the Great Architect of the Universe, He will say "Well done, thou good and faithful servant." Matthew 25:21.



"Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes."

-Ephesians 6:10



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# Beauceant News



On the same day as the Official Visit for the McKinney No. 263/Denison No. 230 joint meeting, an area conference of the York Rite was held in the morning in the same Lodge hall with state officers present. Both fraternal bodies shared a delicious lunch. Following the meal, the Worthy Presidents presided over the Social Order of the Beauceant visit. Included in the photo above are: Supreme Worthy President, (Mrs. T. Michael) Debhra Fegan; Past Supreme Worthy President, (Mrs. John A.) Mary Brogan; Supreme Mistress of the Wardrobe, (Mrs. Ryan) Patricia Nelle; and Worthy Presidents, (Mrs. Joel) Valerie Followell and (Mrs. Jerrel) Patsy Jones.



(Mrs. T. Michael) Debhra Fegan, Supreme Worthy President's, Official Visit at Pocatello's Assembly No. 120, Idaho was warmly received. Worthy President Marion Weitfle presided over the meeting.





# Knights



# at the Bookshelf

By  
Sir Knight  
John L. Palmer

*The Templars* by Piers Paul Read, copyright 1999, published by Weidenfeld & Nicolson in Great Britain, ISBN-13: 978-0-312-55538-2.

As you might expect, I do a good deal of reading about the Templars, and much of what is written varies considerably from author to author simply because of the scarcity and variance of original source materials. This is not a Masonic book; it is a Templar book. *The Templars* is an extremely well researched and very detailed history of the Templars beginning with a brief history of the Jewish people and the Holy Land, early Christianity, and the events leading up to the Crusades. It does not end with the suppression but extends all the way to Napoleon Bonaparte. Of course, the bulk of the book focuses on the Templars, their rule, their evolution, and their battles.

The author sticks to the facts and avoids the wild speculation we are used to seeing in modern Templar literature. It also has an extensive bibliography, an index, and copious notes. Even so, it reads more like an adventure than a history book. It would be a wonderful addition to a Templar reference library.

The only drawback to the book is that it was published shortly prior to the rediscovery of the Chinon Parchments, and the conclusions reached about that part of the repression of the order have been superseded by the information contained in those documents.

It is unusual to find a Templar book that is easy to read, factual, well documented, entertaining, and extremely comprehensive, but this one fits the bill. If you enjoyed the chronology of the Crusades series by Doug Rowe and want a more detailed look, this book is for you.



# **GRAND ENCAMPMENT 2014 DEPARTMENT CONFERENCES**

The 2014 Grand Encampment Department Conferences are open to all Sir Knights.  
Please make your plans to attend.

## **SOUTHEASTERN DEPARTMENT CONFERENCE**

Howard “Ted” Burgess, Right Eminent Department Commander  
Alabama, Florida, Georgia, Mississippi, South Carolina, and Tennessee  
**June 13-14, 2014 – Greenville, South Carolina**

## **NORTHEASTERN DEPARTMENT CONFERENCE**

Thomas X. Tsirimokos, Right Eminent Department Commander  
Connecticut, Maine, Massachusetts/Rhode Island, New Hampshire  
New Jersey, New York, Pennsylvania, and Vermont  
**September 5-6, 2014 – Manchester, New Hampshire**

## **SOUTH CENTRAL DEPARTMENT CONFERENCE**

T. Michael Fegan, Right Eminent Department Commander  
Arkansas, Kansas, Louisiana, Missouri, Oklahoma, and Texas  
**September 19-20, 2014 – Topeka, Kansas**

## **MID-ATLANTIC DEPARTMENT CONFERENCE**

Jeffrey G. Burcham, Right Eminent Department Commander  
Delaware, District of Columbia, Maryland, North Carolina, Virginia, and West Virginia  
**October 4, 2014 – Alexandria, Virginia**

## **NORTHWESTERN DEPARTMENT CONFERENCE**

Steven L. Guffy, Right Eminent Department Commander  
Alaska, Colorado, Idaho, Montana, Oregon, Washington, and Wyoming  
**October 17-18, 2014 – Boise, Idaho**

## **NORTH CENTRAL DEPARTMENT CONFERENCE**

Lauren R. Handeland, Right Eminent Department Commander  
Iowa, Minnesota, Nebraska, North Dakota, South Dakota, and Wisconsin  
**October 24-25, 2014 – Sioux Falls, South Dakota**

## **SOUTHWESTERN DEPARTMENT CONFERENCE**

David J. Kussman, Right Eminent Department Commander  
Arizona, California, Hawaii, Mexico, Nevada, New Mexico, and Utah  
**October 31 - November 1, 2014 – Ontario, California**

