

# Knight Templar



VOLUME LX

NOVEMBER 2014

NUMBER 11



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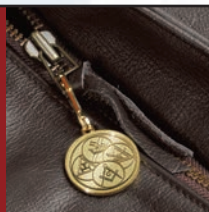
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# Knight Templar

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# A Chat With The Managing Editor

Sometimes I think that as Freemasons we forget what we are here to do. Maybe we get so involved in our charities or in the performance and perfection of ritual or in our social activities or sometimes even in our internal politics that we simply lose sight of what the institution was originally founded to do. We often hear it said that we exist to “make good men better.” Sometimes we forget the “good men” and adopt the idea that we are some sort of reform school and get the whole institution in trouble by trying to increase our dues revenue. Although the phrase, “making good men better,” is accurate and concise, it still doesn’t capture the essence of what we teach in the degrees and orders.

Our ritual specifically tells us that we are a “system of morality.” Morality is defined as a set of rules that someone uses to govern their behavior. So where do our rules come from? We find that answer in our ceremonies, too. The greatest light of Freemasonry, the inestimable gift of God to man, and the rule and guide of our faith and practice is the *Holy Bible*. That’s where most of our rules come from. We say so to the candidate and to each other at every initiation.

To me then, the more complete definition of our fraternity is “A group of honorable men who are seeking together to discover the unchangeable and timeless laws which God has given us so that we may live together as human beings in harmony and who are attempting to live our lives in accordance with those rules.” We are trying to make our society more civil, one man at a time.

It seems that as the density of our population grows, civility decreases. I can’t think of a time when the philosophy and teachings of Freemasonry have been more needed. What we teach is not what the general population believes and generally practices. Who is changing whom?

When you are on an airplane, the flight attendant tells you that in case of a loss of cabin pressure to put your own oxygen mask on first before you attempt to help others. I am of the opinion that it is time for us to look internally at our own behavior and adherence to the rules we espouse before we go out into the world promoting our cause. Perhaps you agree.

*You might be a Templar if your behavior commands the respect of the very best people in your community.*

*You might not be a Templar if your walk doesn’t measure up to your talk.*



John L. Palmer  
Managing Editor

# *Prelate's Chapel*

by

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

**S**t. Paul reminds us, "Rejoice always, pray constantly, give thanks in all circumstances, for this is the will of God in Christ Jesus." (I Thessalonians 5:18)

It is sometimes hard to give thanks in bad circumstances. Our Pilgrim ancestors had a rough sea journey from England to the "new world." They suffered a devastating first winter, but with perseverance and prayer, they rejoiced for a wonderful growing season and celebrated with the local Indian tribe a wonderful thanksgiving meal following a great harvest. We celebrate with them as we remember God's goodness on our national day of Thanksgiving.

November 11<sup>th</sup> reminds us of other horrific circumstances with the world at war, with thousands of lives lost for freedom's sake. Let us never forget to rejoice and give thanks for all who sacrificed their lives that this nation, "under God with liberty and justice for all" still proves to be the greatest nation in the world.

The world is still at war somewhere. Our nation is in still jeopardy with 9/11 as a reminder of the frailty of life and liberty. Yet, with St. Paul, let us not forget to give thanks in all circumstances, for our God does provide, our God still protects, our God will never leave nor forsake us.

"O give thanks to the Lord, for He is good; for His steadfast love endures forever!" (Psalm 106:1)





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## Chivalry

In today's society we find chivalry to be old fashioned, but not long ago, I saw a man schooled in this manner take his lady out, and I was surprised by the reaction from the women who saw how he treated her. All I heard was approval. In other words, chivalry in the world is still valued by women. This is a hint to the single guys and something us old married guys should remember in case we have forgotten.

Also, we see chivalry still alive in certain military units, especially in the special operations community and the older military. This can still apply to membership today in our esteemed fraternity.

Sir Knight Craig Ramsdell, Editor of the  
*Knight Templar State Supplement for*  
North Dakota

knight templar

## IN MEMORIAM



Clarence H. Riffe  
West Virginia  
Grand Commander 1994  
Born: November 19, 1934  
Died: July 30, 2014

Burrell G. Lirgg  
Idaho  
Grand Commander 1984  
Born: June 6, 1931  
Died: August 21, 2014

Raymond Foster White  
Utah  
Grand Commander 1988  
Born: August 6, 1920  
Died: August 31, 2014

# Grand Master's Message

**A**s autumn is quickly turning into winter and the air is crisp and cold, at least in the northeastern United States, we know that November brings us the wonderful Thanksgiving holiday.

Since the time of the Pilgrims almost four hundred year ago, residents of the colonies and later the United States have taken time to thank God for the blessings He has bestowed upon us throughout the year.

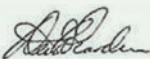
Again this year, our world continues in turmoil. The worldwide threats of terrorism and disease are noted in our news every day. We see nations in poverty, deprived of their liberties, and stripped of their religious freedoms. We see the loss of life from individuals to large numbers. We wonder what will become of our civilization.

We must include in our Thanksgiving prayers the request that the Almighty will restore peace to the troubled lands, health to the sick, prosperity to the poor, freedom to the oppressed, and an end to terrorism. Those of us who are blessed to live in lands where we are free to enjoy life, liberty, and the pursuit of happiness must give thanks for all of the blessings that we enjoy every day.

We must always be thankful for our families, our extended Masonic and Templar families, and the many friends we enjoy. Take the time to give thanks for all our blessings, but also take the time to pray for those in our world who need it the most.

The officers and ladies of the Grand Encampment of Knights Templar join with my Lady Marci and me in wishing you a blessed, happy, and thankful Thanksgiving!

Courteously,

⌘ 

David Dixon Goodwin, GCT  
Grand Master

The future is ours! We must seize the moment!  
Every Christian Mason should be a Knight Templar.





# Reverend Jonathan Nye, 2<sup>nd</sup> Grand Master of the Grand Encampment (Fifth in a series on our Grand Masters)

By

Sir Knight George L. Marshall, Jr., PGC, KCT  
Chairman, Grand Encampment Knights Templar History Committee

**J**onathan Nye, second Grand Master of the Grand Encampment, was a Congregational Church minister who apparently held some views that were in conflict with that denomination and played a part in the controversy surrounding the Mormon Masonic Lodges (one of which was named in his honor) established at Nauvoo, Illinois, as we shall see later in this article.

He was born in Wareham, Massachusetts, on March 5, 1783, the son of David Nye, a Captain in the Plymouth County regiment in the Revolutionary War, and Desire Thacher.

He received the A.B. degree at Brown University in 1801 and the A.M. degree at the University of Vermont in 1808. He was educated as a Congregational minister and served in that capacity for twenty-three years in both Vermont and New Hampshire. On July 4, 1807, he married Mary Rhodes (1790-1837) at St. Albans, Vermont, and to this union was born four sons and three daughters, all of whom survived to adulthood.

As I alluded to in the opening paragraph, Nye had apparently formed ideas that were averse to the rigid dogmas of Congregationalism. What these were, specifically, I have not been able to find out, but one instance will support this supposition. Quoting from source 9, "The society [i.e., Congregational Society of Claremont] took the lead in calling the

next pastor, Reverend Jonathan Nye. He received and accepted the society's call in the autumn of 1820, but it was not until the May following that the church was prevailed upon to accept him, and

then not without many misgivings. He was installed on June 6, 1821, not, however, to enjoy a quiet ministry....The misgivings of the church proved to be too well founded. Mr. Nye was dismissed in 1828."



Tradition has it that after Mr. Nye was dismissed from his pastorate, charges were preferred against him as an unworthy member of the church, and he was subjected to a trial of considerable length. The charges seem to have been substantiated by proof, and Mr. Nye was called upon for any answer which he might have to make. He arose, and in a very cool and respectful manner said, in substance, that he had listened attentively to the proceedings, and while doing so it had occurred to him that if he were to be turned out of the church, it might be necessary for him to join it first. The fact was that he had never been admitted as a member of the Congregational Church [sic].

The last statement above is interest-

ing, because we know that he was ordained as pastor over the Congregational Church in St. Albans, Vermont, as his first pastorate on March 5, 1805. He was the second pastor of the Congregational Church at Newfane, Vermont, being installed there November 6, 1811, and dismissed therefrom on December 26, 1819. Further, he served in the capacity of a pastor for twenty-three years in both Vermont and New Hampshire.

Turning now to Nye's Masonic history, he received his Lodge and Chapter degrees while at St. Albans, Vermont, about 1805, as he is listed as a member of Champlain Chapter in 1806. For several years he was Grand Chaplain of the Grand Lodge of Vermont, and for a short time, he served as Grand Secretary. He was Grand Master from 1815-17. He entered the Grand Chapter of Vermont in 1807 and was elected Grand King. The next four years he was Grand Chaplain. He was created a Knight Templar in Vermont Commandery No. 1. He continued a member in Vermont Freemasonry until he settled in Claremont, New Hampshire, in 1820.

In 1821, he was appointed Grand Chaplain of the Grand Lodge of New Hampshire and served in that position for several years in addition to important committee appointments. In 1821, he was appointed Grand Chaplain of the Grand Chapter of New Hampshire and in 1822, was Grand High Priest. He was the first Grand Master of the Grand Council, Royal and Select Masters of New Hampshire, was elected on July 11, 1823, and served for four years.

He first appeared in the General Grand Chapter of Royal Arch Masons in 1806 when he was elected Grand Chaplain, and he held that office for twenty-six years. In 1832, he was elected General Grand Secretary but declined the office. In 1835, only two General Grand officers were present for the opening, and Companion Nye presided until the General Grand King arrived. This was his last appearance in General Grand Chapter.

Nye was a contemporary of Thomas Smith Webb and Jeremy Ladd Cross, both of whom had a significant effect on the development of Craft Masonry and York Rite Masonry in the United States. The figure below is a graphic designed by Nye for inclusion in the 1819 edition of Cross' *The True Masonic Chart or Hieroglyphic Monitor*. Whether it was utilized by Cross

in that book is unknown, but an examination of the Fourth Edition (1826), available online, fails to show it. It is, nonetheless, interesting for the symbolism evident in the design and shows that Nye apparently possessed a sizeable degree of artistic ability.

His first attendance at Grand Encampment was in 1826, at which time he was elected Deputy General Grand Master. Due to the death of General Grand Master DeWitt Clinton, he presided over the Fourth Grand Conclave and was elected to the office of General Grand Master in 1829, and at the Fifth Grand Conclave in 1832 was re-elected to that position. At the Fifth Grand Conclave, it was announced and discussed that anti-Masonry from the Morgan incident of 1826 was stunting the growth and the



very existence of the Knightly orders. A resolution was adopted stating their consensus of "highly approving the firm and dignified manner in which the several encampments (i.e., Commanderies) had conducted their affairs relative to the persecuting and violent spirit with which they had been assailed by a political party which, in assailing the orders of Masonry, aim a blow at all the free institutions of the country." At the Sixth Grand Conclave, also presided over by Nye, finances of the encampments were discussed, and it was voted that no encampment be allowed to confer the orders for less than \$20.00. Seven degrees were recognized, including the four of the American Royal Arch: the Mark Master Mason, Past Master Mason (Virtual), Most Excellent Master, and the Royal Arch. The three knightly orders recognized included Knights of the Red Cross, Knights Templars [sic], and Knights of Malta. (Note the sequence of these orders which gave precedence to the Knights of Malta as being the chief order of Knighthood.) Additionally, a charter was granted to San Felipe de Austin encampment No. 1 of Texas in the Republic of Mexico.

In 1842, we find mention of him in the *Proceedings of the Grand Lodge of Illinois*. He was received with the honors due his rank. At that session, it was "Resolved, that the M.W. Jonathan Nye, P.G.M. of the Grand Lodge of Vermont be admitted an honorary member of this Grand Lodge, and be permitted at all times a seat in the same as such." Nye received an appointment as "Organizing" Lecturer. In this capacity he instituted "Mormon Lodges" at Nauvoo and elsewhere, one of which was named after him and another (Helm) named after another Grand Master.

knight templar

Masons of nearby non-Mormon Lodges (in particular, Bodley) claimed irregularities in the conduct of the Nauvoo lodges. The concerns of Bodley Lodge had the desired effect, and the Grand Master suspended work of Nauvoo Lodge on August 11. Nye was appointed chairman of a special committee to visit Nauvoo and investigate the irregularities in the conduct of Nauvoo Lodge, U.D. (In nearly five months, that Lodge had initiated two hundred fifty-six candidates and raised two hundred forty-three). The committee accordingly visited Nauvoo to inspect the records and work. The committee recommended that the lodge be permitted to resume labor. Nauvoo Lodge did so much work that it became necessary to establish two more lodges in Nauvoo, Nye and Helm. (Ultimately, the Grand Lodge of Illinois revoked the dispensations of four of the Mormon lodges and the charter of the other was suspended.)

The last months of his life were spent in Iowa, and at a meeting when the formation of a Grand Lodge in that state was being considered, he was asked his opinion of the idea. His opinion being in favor, a committee was appointed to address the formation of a Grand Lodge in Iowa, but due to difficulties, the Grand Lodge was not established until 1844.

He had settled in Fort Madison, Iowa, and was preparing a speech to be delivered before the Masonic fraternity when he was stricken, and on April 1, 1843, he passed away and was buried in Fort Madison. Of him, his New Hampshire biographer said: "We have been unable to find a similar instance among all the prominent and distinguished fraters in the country, and it is an unmistakable evidence of his ability and merit."

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Right Eminent Sir Knight Marshall, KYGCH(3), KCT, 33°, is a Past Grand Commander of the Grand Commandery of Knights Templar of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and has published several articles in that magazine as well as in the *Royal Arch Mason* magazine. He can be reached at [geomarsh@yahoo.com](mailto:geomarsh@yahoo.com).



# Charles Richard Neumann

## Most Eminent Honorary Past Grand Master Grand Encampment of Knights Templar

**C**harles Richard Neumann was born on December 28, 1940, in Chicago, where he lived until he moved with his family to Arlington Heights in 1953. He graduated from Arlington Heights High School in 1959. He received the degree of Doctor of Naprapathy for the National College of Naprapathy in 1962. In addition to practicing naprapathy from 1962 to 1974, he worked as a system coordinator for Waukegan Steel Company and from 1980-84 was branch manager, then salesman for Midwest Welding Supply Company. He was a member of the First United Methodist Church of Arlington Heights, Illinois. He was married to his wife, Karla, in 1972.



Sir Knight Neumann was initiated an Entered Apprentice in Arlington Heights Lodge No. 1162 in Arlington Heights, Illinois, on December 20, 1962; passed to the degree of Fellowcraft on January 17, 1963; and raised to the sublime degree of Master Mason on January 26, 1963. He served his Lodge as Worshipful Master in 1972. He was exalted a Royal Arch Mason in November of 1963 and was a member of Palatine Chapter No. 206, Palatine, Illinois. He served as Excellent High Priest in 1968. He was anointed in the Order of High Priesthood in 1968. He was greeted a Royal and Select Master in Cryptic Council No. 46, Elgin, Illinois, in 1964 and served as Thrice Illustrious Master in 1969. He received the Thrice Illustrious Master's degree in 1969. He served as Most Illustrious Grand Master of the Illinois Grand Council of Cryptic Masons in 1988-1989.

He was Knighted in 1963 in Bethel Commandery No. 36, Knights Templar, Elgin, Illinois, serving as Eminent Commander in 1967. In the Grand Commandery of Illinois, Charles was appointed Grand Captain of the Guard in 1968 and in 1969 was elected knight templar

to the station of Eminent Grand Sword Bearer. In 1975, at the age of thirty-four, he was elected to serve as Right Eminent Grand Commander of the Grand Commandery of Illinois. He also served as an aide to the Grand Recorder of the Grand Encampment during the 1982-85 triennium.

He joined the Ancient and Accepted Scottish Rite, Valley of Chicago, on April 1, 1970. He was Coroneted a 33°, Sovereign Grand Inspector General, on September 27, 1988, at Grand Rapids, Michigan. He became a member of Medinah Temple, A.A.O.N.M.S., in 1963.

Additional Masonic affiliations include Knight Masons, United States of America; Life Member of Illinois Priory No. 11, KYCH; Arlington Heights Chapter No. 992, Order of the Eastern Star; Heather Court No. 27, Order of the Amaranth; Legion of Honor, Order of DeMolay; Medinah Conclave No. 16, True Kindred; Medinah Fire Unit; Illinois York Rite College No. 15; El Jaala Grotto, M.O.V.P.E.R.; Royal Order of Scotland; and Simon Peter Tabernacle XXII, HRAKTP. In 1994 Sir Knight Neumann served as Grand Chancellor of the Grand College of Rites of the United States of America, and in 2003-2004 he served as Grand Master of the Grand Council of Allied Masonic Degrees of the United States of America.

Sir Knight Neumann was appointed Right Eminent Assistant Grand Recorder on July 1, 1984, by Grand Master Ned E. Dull. He was elected Right Eminent Grand Recorder at the 56<sup>th</sup> Triennial Conclave on August 13<sup>th</sup>, 1985, in Cincinnati, Ohio, and was installed on August 14, 1985. At the 56<sup>th</sup> Triennial, he was elected Secretary of the Knights Templar Eye Foundation and the Educational Foundation. On August 11, 1997, at the 60<sup>th</sup> Triennial Conclave, he was elected an Honorary Past Grand Master of the Grand Encampment. He served as our Right Eminent Grand Recorder until his retirement in 2005.

Sir Knight Neumann passed away on August 13, 2014, in Green Valley, Arizona.

## **Knightly News**

### **Grand Master Goodwin Honored by the National Grand Lodge of Romania**

**S**ir Knight David Dixon Goodwin, GCT, Most Eminent Grand Master of the Grand Encampment of Knights Templar, was recently proclaimed an Honorary Grand Master Ad-Vitam of the National Grand Lodge of Romania. The honor was bestowed at the Annual Communication of the National Grand Lodge of Romania in Bucharest in May.

In the presentation, Sir Knight and Most Worshipful Radu Balanescu, Grand Master of the Grand Lodge, stated that the award was “for his constant efforts to strengthen the amity relations between regular Freemasonry in the United States of America and the National Grand Lodge of Romania.” Congratulations now Most Worshipful Brother Goodwin!

# Grand Master and General Grand High Priest Honored

**T**he Grand Lodge of Free and Accepted Masons of the State of New York recently presented its Distinguished Achievement Award to Sir Knight David Dixon Goodwin, GCT, Most Eminent Grand Master of the Grand Encampment of Knights Templar, and to Sir Knight and Most Excellent Edmund Dale Harrison, KCT, General Grand High Priest of the General Grand Chapter of Royal Arch Masons, International. The presentations were made at the 233<sup>rd</sup> Annual Communication in May by M.W. Gary A. Henningsen, PGM, Chairman of the Committee, and the Most Worshipful James E. Sullivan, Grand Master of Masons in the State of New York.

The Distinguished Achievement Award is the highest honor that the Grand Lodge of New York can confer on any Mason who shall have achieved distinction in some field of endeavor beneficial to humanity. Previous recipients have included Brothers in the arts, military, business, medicine, science, law, religion, sports, entertainment, exploration, government, and leaders in Freemasonry. Many of the names of the honorees are extremely well known, whereas others have distinguished themselves in specialized fields. All of them bring honor to Masonry by their accomplishments. We can be proud to have men of such great stature serving in the Craft.

In the presentation, M.W. Brother Henningsen stated "Today's presentation is made that much more momentous by the fact that we have never had the opportunity to recommend two members of the Grand Lodge of Free and Accepted Masons of the State of New York who simultaneously hold two key elected offices of supreme leadership of national and international concordant Masonic bodies."

Congratulations are certainly in order to our Most Eminent Grand Master and our Most Excellent General Grand High Priest.



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I would like to take a moment and share just one of the goals of the 47<sup>th</sup> Voluntary Campaign. I am looking for Sir Knights who would join alongside me in what I am naming the “twenty-four for twelve” program. In its simplest terms, I am hoping for a twenty-four dollar donation from each of you, which breaks down to one dollar per month for you and another one dollar per month for a Sir Knight who perhaps cannot participate due to his situation.

During past campaigns, I have often spoken of the power of “we.” This program is a great opportunity for us to again execute that very concept. Based on our membership, if we can get fifty percent to participate, we will raise through this one endeavor over one million dollars.

Through our efforts, we are making a difference. Every day our researchers are getting closer to finding the cures and next steps in battling diseases of the eye which we as Knights Templar want to eliminate. Through our efforts, we are continuing our support of *EyeCare America* and our funding of *One Network* whose mission is research, education, and supporting access to care through the Knights Templar Pediatric Ophthalmology Education Center. We have partnered with the Mayo Clinic in funding our first fully endowed Professorship of Ophthalmology Research. Sir Knights, because of your commitment and dedication to our mission, we have a world class charity.

God has placed before us those who are in need; right now there are over two hundred eighty-five million people globally who are blind or suffer from some visual impairment. Sir Knights, of this two hundred eighty-five million, many are children, our children and God’s children who he has placed before us.

Please join with me in this small endeavor. I have a friend who says that much of life is a test; perhaps this is ours. When you look upon the faces of your children and your grandchildren and see the simple beauties life brings us each day, remember that there are those who may never see what we so often take for granted.

My prayer is that you will join me, and my constant thought is “Thanks be to God that he has placed so noble a mission before such men as you.”

In His service,  
Terry L. Plemons, KGC  
Chairman 47<sup>th</sup> Voluntary Campaign



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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 10 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 10. Some past issues are archived on our web site.  
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### **Grand Encampment**

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# 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.



Moorish arches supported by  
Roman columns in a Christian  
Cathedral in Cordoba, Spain.

Photo by the editor.



**Bell Tower in  
Cordoba, Spain.  
Photo by the  
editor.**

# Thankful for What?

By

The Late Reverend Sir Knight Donald C. Kerr

November means Thanksgiving. Also, it is a time to remember Veterans Day and the beginning of Hanukkah. Each of these events deserve our attention. In Canada, Veterans Day is known as the Day of Remembrance. It is a national and partly religious time when people remember all those noble men and women who fought in the many wars their country has suffered. We do not want to forget those brave people.

Hanukkah marks the beginning of the Jewish New Year. It is also a solemn time when the Maccabees and their stalwart comrades stormed the Holy Temple in Jerusalem and replaced the Syrian monarch's idolatrous statue with the Menorah, whose candles burned miraculously for eight days.

Then we come to the day of Thanksgiving. Some will say, thanks for what? For one thing, for where we are today. Some of us have moved about many times in our lifetime, but here we are, and we can be thankful that we are settled. We can be thankful for our accomplishments, our values and traditions, and for all those who are dear to us.

Let us be thankful to our God whose kingdom surrounds us with beauty and bounty from which all blessings flow. It is a beautiful world of nature where we are, and we live in it by the grace of God's divine beneficence.

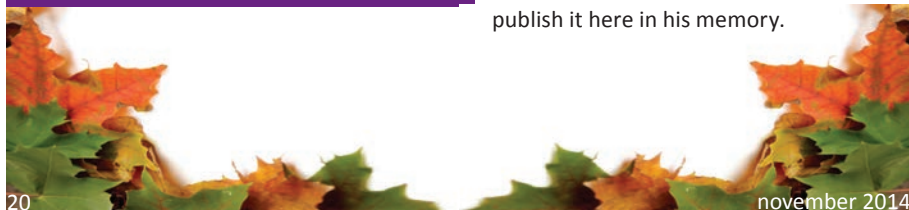
America! Let us be thankful for our country. It is not the only country in the world, but it is where we live, and we are grateful for the honor and take pride in living here and for its long history of noble patriots.

We are not a perfect world nor are we a perfect nation. However, we thank God that by the example of those before us and around us, we can reach out to those in need, the hungry, and the forsaken. We can reach out to those in distress and offer a compassionate hand of concern.

"So bless the Lord, and all that is within me. Bless the Lord and forget not all his benefits."

We publish letters and articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

The late Reverend Sir Knight Donald C. Kerr, a member of Beauseant Commandery No. 8, Baltimore, MD, was Pastoremeritus of the Roland Park Presbyterian Church in Baltimore. He submitted many seasonal articles to the *Knight Templar* magazine over the years, and this is one that was not previously published. We publish it here in his memory.





# Dr. Francis Drake and the Grand Lodge of All England Held at York

By  
Dr. David Harrison

One of the first leading localities that declared itself independent from the “Premier” Grand Lodge of England was York, and on the 27<sup>th</sup> of December, 1726, a new title of “Grand Lodge of all England held at York” was declared, based on a tradition that began in 926 AD. In this year, Prince Edwin supposedly presided over a meeting of Masons in York, which was seen as the first Grand Lodge in England. The fact that York was an ancient Roman City which was littered with the remains of classical architecture also influenced local Freemasons, Francis Drake for example drawing upon the ancient ruins for inspiration for his groundbreaking history of York, *Eboracum*.

York, like the other northern Roman City Chester, has a strong tradition of medieval mystery plays associated with the ancient city’s trade guilds and has possible early references to “speculative” Freemasonry dating to the 1660s. Chester also has a number of early references to Freemasonry going back to the late seventeenth and early eighteenth centuries, all featuring prominent local families, merchants, and tradesmen. The York Grand Lodge kept this traditional link to the Freeman merchants and tradesmen. For example, a grocer named Seth Agar was made a Freeman in 1748 and became Sheriff in 1760 and Grand Master of the York Grand Lodge in 1767. In 1693, a Masonic document mentions six people who were members of a Lodge in York, knight templar

and a mahogany flat rule now held at the York Masonic Hall displays Masonic symbols dating to 1663 and mentions three prominent York figures:

John Drake	William ❖ Baron: 1663
of Yorke	John ❖ Baron
Above is a replication of the engraving on the rule.	

John Drake seems to have been collated to the Prebendal Stall of Donnington in the Cathedral Church of York in October of 1663 and was probably a relation of Francis Drake who was a prominent figure behind the later revival of the York Grand Lodge. Though records reveal that the York Grand Lodge was only officially named in 1726, perhaps as a reaction to the London based “Premier or Modern” Grand Lodge, Gould, in his *History of Freemasonry*, suggested that it had its foundations much earlier, giving 1705 as a date in which the York Grand Lodge began, despite only meager evidence. In 1725 however, it seems that the York brethren began to use the term “Grand Master” instead of “President,” and a year later, they claimed superiority over the “Premier or Modern” Grand Lodge of 1717, thus adding legitimacy to its status and producing the absolute title of the Grand Lodge of all England held at York.<sup>1</sup> As Francis Drake put it in his famous speech delivered in the Merchant Adventurers’ Hall in York in 1726: “We are content they enjoy the title of Grand Master of Eng-

land; but the Totius Angliae we claim as our undoubted right.”<sup>2</sup>

The power struggle that lay behind the formation of independent “Grand Lodges” in the eighteenth century seems to reflect a strong reaction from a localised elite against the audacity of the London based “Premier or Modern” Grand Lodge. The York Grand Lodge was controlled by leading local gentlemen, such as Sir George Tempest Baronet, who is listed as being “President” in 1705. The Right Honourable Robert Benson, Lord Mayor of York (later Baron Bingley), who is also listed as being “President” in 1707, and Admiral Robert Fairfax, MP (Member of Parliament) in 1713 and Mayor in 1715, are just a few of the local elite controlling the York Grand Lodge in the early years. The majority of the gentlemen and tradesmen involved in the Grand Lodge served in local government as Alderman, Mayor, Sheriff, or as MPs for York and the surrounding area, such as Sir William Robinson who was “President” in 1708 and became MP for York in 1713, William Milner, who also served as a Member for York, and Edward Thompson Esq., who actually served as MP during his time as “Grand Master” in 1729.<sup>3</sup>

This strong and close “clique” of powerful local gentlemen seemed to rule the York Grand Lodge completely in the early decades of the eighteenth century. The Freeman tradesmen within the York Grand Lodge also had family connections within Freemasonry such as Leonard Smith, who was also an operative mason. His son followed in his footsteps and also became an operative mason and a lodge member. John Whitehead, a Freeman Haberdasher who became Chamberlain in 1700 and Sheriff in 1717

was the great-great-great uncle of York Grand Lodge historian, T. B. Whythead. Other members who had relatives within the Grand Lodge include Thomas and Josiah Beckwith, George and John Palmes, and the aforementioned Francis Drake, Fellow of the Royal Society (FRS) to name but a few.<sup>4</sup>

Despite this seemingly harmonious image of close family ties within the “Grand Lodge” structure, it is interesting that Charles Fairfax, who held Jacobite sympathies, was fined and subsequently imprisoned for recusancy in 1715. His house was searched and his gun confiscated, and he was eventually brought before Robert Fairfax (who was Mayor at the time), Sir Walter Hawksworth, and Sir William Robinson, all members of the old York Lodge. Another local gentleman present at Charles Fairfax’s hearing was Sir Henry Goodricke, who married the daughter of another old York Lodge member, Tobias Jenkyns, who happened to be Mayor twice in 1701 and 1720. Jenkyns also served as MP for York in 1715, beating fellow candidate and old York Lodge member Sir William Robinson.<sup>5</sup>

Dr. Francis Drake, FRS also had Jacobite sympathies, though as far as can be ascertained, he did not become actively involved in any agitation.<sup>6</sup> However, his friend and associate Dr. John Burton did become involved in Jacobite intrigues, being imprisoned for a time. A later visitor to the York Grand Lodge who held Jacobite sympathies was local Catholic and Freemason William Arundell, famous for removing the skulls of executed Jacobites from the pinnacles of Micklegate Bar in York in 1754. Arundell spent time in jail for his actions, and though having visited the York Grand Lodge, he was

blackballed when he was proposed as a member. In his all-important speech to the Merchant Adventurers Hall in 1726, Drake commented that “the whole Brotherhood may be called good Christians, loyal subjects, and true Britons,”<sup>7</sup> perhaps asserting that the York Brethren were as loyal as the staunch Hanoverian London based “Modern” Brethren. Despite this assertion, it is suspicious that the York Grand Lodge became quiet during the 1740s and 1750s, the period of the Jacobite uprising.<sup>8</sup>

Of all the local gentlemen involved in the York Grand Lodge, Dr. Francis Drake, FRS was perhaps one of the most important. Drake was the son of a Yorkshire clergyman who had been the Vicar of Pontefract and became involved in Freemasonry at an early age, being a passionate champion of the ancient traditions of the York Grand Lodge. Drake zealously expressed the mythical links with King Edwin’s first Masonic assembly at York Cathedral.<sup>9</sup> He was critical of Desaguliers’ and Anderson’s changes to the Craft, and like his southern counterpart, William Preston, Drake was a historian, writing a history of York which was published in 1736. Drake also presented to the York Grand Lodge the *Parchment Roll of Constitutions*, which had been supposedly found during the demolition of Pontefract Castle and would have given Drake increased status within the close circle of York Masons. Indeed, even in a mid-nineteenth century edition of Paine’s *Origins of Freemasonry*, this document is mentioned in the preface of the work when the editor comments on the rebellions and rivalries within Freemasonry:

“These two lodges (London and Scotland) soon began to quarrel about precedency, each endeavouring to prove its priority by existing records of labouring masons...established many centuries before. The Yorkites, it is believed, produced the oldest documents.”<sup>10</sup>

Drake played a major role during the “resurrection” of the York Grand Lodge in 1761, being Grand Master until 1762. He died in 1771.<sup>11</sup>

The lack of official York Masonic records during the 1740s and 1750s has led Masonic historians of the nineteenth century such as Gould to suggest that the York Grand Lodge quickly went into decline. It has therefore been accepted that the York Grand Lodge became dormant during this period but was hastily revived in 1761 when it became apparent that the “Modern” Grand Lodge of London had spread its influence and invaded the territory of the old York Grand Lodge. The founding of a “Modern” lodge by a company of actors within the city walls at a tavern called the “Punch Bowl” seemed to have triggered a reaction from a small group of original York Grand Lodge Masons who quickly ejected the “Modern” Lodge, replacing it with their own Lodge.<sup>12</sup>

The revival of the York Grand Lodge was the result of the involvement of six local gentlemen led by Drake, and it soon began to flourish again, with ten lodges founded under its jurisdiction. Though during the official “re-launching” of the York Grand Lodge, a number of brethren were present from the usurped “Modern” Lodge, some of whom had actually joined the re-

launched York Grand Lodge. The majority of the new Lodges were located in Yorkshire, but one Lodge was founded in Lancashire, and one Lodge, the "Duke of Devonshire," was founded as far away as Macclesfield in Cheshire.

The Lancashire Lodge, situated in Hollinwood near the cotton producing town of Oldham, was called the Lodge of Fortitude and was mentioned in the minutes of the Oldham based "Modern" Lodge of Friendship. The minutes refer to various visiting brethren from the "York" Lodge attending the Oldham based Lodge of Friendship up until 1795, and various members of the "York" Lodge who were also members of the "Modern" Lodge were mentioned into the early nineteenth century.<sup>13</sup> These visits provide an insight to the relationship between localized "Modern" lodges and "York" lodges, reminding us that despite the antagonism between Grand Lodges, Freemasons from all backgrounds could still relate to each other at local level. The York Grand Lodge continued to include prominent local gentlemen such as William Siddall Esq. who served as Mayor the same year he served as Grand Master in 1783; Sir Thomas Gascoigne, Bart.; and William Blanchard who was Grand Secretary and owned the *York Chronicle*.

Blanchard was also the custodian of the minutes and documents of the York Grand Lodge after its demise and became the main source of information for Masonic historians in the early nineteenth century. Blanchard presented the records of the York Grand Lodge to the York based "Union" Lodge in 1837.<sup>14</sup> The York Grand Lodge continued officially until 1792 and may have survived into the early years of the nineteenth cen-

tury, though no documents are in existence to substantiate this, the last entry in the minute book being on the 23<sup>rd</sup> of August, 1792. After this date, the surviving York Grand Lodge members such as Blanchard; the Grand Chaplain, Reverend John Parker; and the last Grand Master, Edward Wolley became increasingly involved with the "Union" Lodge, finding sympathy in a Lodge which had been founded on the principles of union.

The "Union" Lodge was founded in York in 1777 by both "Antient" and "Modern" Freemasons and became a bastion to the memory of the York Grand Lodge.<sup>15</sup> The brethren were still using the York working of the ritual in 1822 when the Lodge finally agreed to adopt the new system as taught by the Lodge of Reconciliation which had been set up by the United Grand Lodge. Despite this, the "Union" Lodge decided to continue the York working as no member of the Lodge had seen the new system demonstrated.<sup>16</sup> The York architectural historian, John Browne, who joined the "Union" Lodge in 1825, was heavily influenced by Antient York Masonry and studied the Antient ritual, ensuring its survival. Despite this, in a similar fashion to its earlier manifestation, the York Grand Lodge seemed unable to compete with the might of the "Modern" and "Antient" Grand Lodges, fading away in the opening years of the nineteenth century.

Dr. David Harrison is a United Kingdom based Masonic historian and author of the critically acclaimed *The Genesis of Freemasonry*, *The Transformation of Freemasonry*, and *The Liverpool Masonic Rebellion and the Wigan Grand Lodge*. His latest work, *A Quick Guide to Freemasonry*, is published by Lewis Masonic [www.lewismasonic.com](http://www.lewismasonic.com).



## End Notes

- <sup>1</sup> Gould, *History of Freemasonry*, pp.407-8. Also see T.B. Whytehead, "The Relics of the Grand Lodge at York," AQC, Vol.XIII, (1900), pp.93-5.
- <sup>2</sup> Anon., *The Antient Constitutions of the Free and Accepted Masons, with a speech deliver'd at the Grand Lodge at York*, (London: B. Creak, 1731), p.20.
- <sup>3</sup> Gould, *History of Freemasonry*, pp.407-8, and Whytehead, "Relics at York," AQC, Vol.XIII, pp.93-5.
- <sup>4</sup> Gould, *History of Freemasonry*, pp.407-8, and Whytehead, "Relics at York," AQC, Vol.XIII, pp.93-5.
- <sup>5</sup> Ibid.
- <sup>6</sup> Ibid.
- <sup>7</sup> Anon., *The Antient Constitutions of the Free and Accepted Masons, with a speech deliver'd at the Grand Lodge at York*, (London: B. Creak, 1731), p.20.
- <sup>8</sup> Neville Barker Cryer, *York Mysteries Revealed*, (Hersham: Barker Cryer, 2006), pp.267-8. Barker Cryer certainly supports the view that the Jacobite Rebellion had an effect on the York Grand Lodge, forcing its members to cease their meetings until the political climate had eased somewhat.
- <sup>9</sup> Anon., *The Antient Constitutions of the Free and Accepted Masons, with a speech deliver'd at the Grand Lodge at York*, (London: B. Creak, 1731), p.20.
- <sup>10</sup> Paine, *Origins of Freemasonry*, p.217.
- <sup>11</sup> Gould, *History of Freemasonry*, pp.407-8, and Whytehead, "Relics at York," AQC, Vol.XIII, pp.93-5.
- <sup>12</sup> Gould, *History of Freemasonry*, pp.413-5, and Whytehead, "Relics at York," AQC, Vol.XIII, pp.96-7.
- <sup>13</sup> Visiting brethren from the Lodge of Fortitude are mentioned in the Minutes of the Lodge of Friendship, no. 277, on the 16th of February, 1791 – 23rd of September, 1795, and associated Fortitude brethren are mentioned up until 1811. Masonic Hall, Rochdale. Not listed.
- <sup>14</sup> G. Benson, *John Browne 1793-1877, Artist and the Historian of York Minster*. (York: Yorkshire Philosophical Society, 1918), p.5.
- <sup>15</sup> The York Grand Lodge Minute Books dating from March 17, 1712 and ending August 23, 1792 are in the possession of the York "Union" Lodge. There are no Minutes however from 1734-1761. Other York Grand Lodge relics, including furniture, jewels and the original Warrant for the Lodge of Fortitude, are all held at Freemasons Hall, Duncombe Place, York, which is the current residence of the York "Union" Lodge No.236.
- <sup>16</sup> Wood, *York Lodge No. 236*, p.20.
- <sup>17</sup> Gould, *History of Freemasonry*, pp.419-21. Also see Waite, *New Encyclopaedia of Freemasonry*, Vol.II, p.482. Gould stated that the 1780-92 volume of Minutes from the York Grand Lodge was missing at the time of his writing. As stated above, these Minutes can currently be found at Freemasons Hall, York.



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Templar graves at Sarlat, France.

Photo by the editor.

# A MASONIC SECRET WEAPON: THE H. L. HUNLEY

by  
Richard F. Muth

Shortly before 9:00 on the night of February 17, 1864, history was made in the waters off Charleston, South Carolina; the first successful submarine attack sunk the *U.S.S. Housatonic*. It was a feat that would not be repeated for another fifty years. That intrepid submarine was named the *H. L. Hunley*. A unique weapon, with strong ties to the Confederate Secret Service, the *Hunley* was designed, financed, built, armed, deployed, and commanded by Masons. With about a dozen brethren directly involved with her, at least two of whom were York Rite Masons, the *Hunley* may rightly be called a Masonic secret weapon.

The story began in New Orleans during the first year of the civil war. Brother Horace L. Hunley, Secretary of Mt. Moriah Lodge No. 59 and a wealthy attorney, was financing and actively assisting marine engineers and Masons, James McClintock of Mobile Lodge No. 40 in Alabama and Baxter Watson in designing and building a submersible boat. Their first design, the *Pioneer*, was successfully tested in the Mississippi River and Lake Pontchartrain. When the Federal Navy under Captain David Farragut, also a Mason and later the first Admiral in the United States Navy, drew too close, they scuttled the boat in an ultimately futile attempt to prevent it from falling into enemy hands.



H. L. Hunley

Upon relocating to Mobile, Alabama, they joined with the two owners of the Park and Lyons Machine Shop to begin work on their second submersible. After that craft was lost in rough seas, their third and final craft was built, which they called "*Fish Boat*," later to be christened the *H. L. Hunley*. During this time, another Mason joined their team when the Army assigned British born mechanical engineer, Lieutenant William Alexander of Mobile Lodge No. 40, to the project. He was a member of the 21<sup>st</sup> Alabama Volunteer Infantry, which also provided them with the assistance of another of its young Lieutenants who was back in Mobile recovering from a recent wound to his leg.

Lieutenant George E. Dixon, a former steam ship engineer, had a somewhat remarkable tale to tell. Before leaving for battle, his sweetheart, Queenie Bennett, had presented him a good luck token; a shiny twenty dollar gold piece. During the battle of Shiloh, he was struck by a minie ball that hit the cherished coin in his pocket, thus averting a more serious and possibly mortal leg wound. Dixon had the heavily bent but decidedly lucky charm inscribed and kept it with him always. He also carried a gold pocket watch with a Royal Arch fob on the chain. Dixon was raised on May 4, 1863, in Mobile Lodge No. 40 where McClintock and Alexander were members.



Reproduction of the interior of the H. L. Hunley.

Building these iron boats required considerable financing which Horace Hunley could no longer provide as he had up to this point. In looking for more backers, they soon found two fellow Masons from Lavaca Lodge No. 36 in Texas; Dr. John R. Fretwell, who would be Grand Master of Texas in 1868; and Edgar Singer, a relative of the famous sewing machine maker. Singer held the rank of army Captain as the leader of the "Singer Secret Service Corps." They were in town to install the torpedoes (what we now call mines) they had invented in Mobile Bay, devices which would later prompt Brother Farragut to issue his famous order, "Damn the torpedoes, full speed ahead." Hunley was also interested in the "Fretwell-Singer torpedo" as a possible armament for the submarine. Hunley and Singer each provided the substantial sum of five thousand dollars toward the building of the third subma-

rine, with an additional five thousand dollars coming from three other investors, for a total of fifteen thousand dollars (nearly three hundred thousand dollars today). Those other investors were all members of Singer's group and of his Masonic Lodge; John Breaman, Robert Dunn, and "Gus" Whitney, a relative of the cotton gin inventor.

McClintock improved upon his previous designs for that of the third boat. Although still human powered, it was bigger and had several technological advances. She was sleek and hydrodynamic with flush rivets. She was forty feet long with an interior about four feet high and three and a half feet wide. Seven men would sit along the port side and turn an offset hand crank that utilized reduction gears and a large flywheel to increase propulsion while the commander operated levers to move the rudder and dive planes. There were two pumps with mul-



tiple valves to fill and empty the ballast tanks as well as drain the bilge and a bellows to bring in fresh air via two snorkel pipes. Two watertight hatches on short towers allowed for crew access through openings of about twenty-one by sixteen and one half inches. The forward one also let the commander see out via four small view ports. Twelve glass “dead lights” lined the ceiling to allow some light to enter the white painted interior when the boat was on the surface.

After several test cruises, on July 31, 1863, during a demonstration in Mobile Bay, the Fish Boat successfully dived under a target coal barge and sunk it with a floating torpedo she had towed behind. After resurfacing, she returned to port, having impressed several Confederate officers who witnessed the event. Nonetheless, they were not confident that Mobile was where it should be deployed, and instead, recommended its use to the commander at the blockaded port of Charleston, South Carolina. There, Watson and Whitney met with their Masonic brother and Sir Knight, Lieutenant General P. G. T. Beauregard, who wired a request that the boat be sent to him “as soon as possible.”

During the initial trials in Charleston harbor, a series of accidents and errors caused the unforgiving boat to sink twice, but she was recovered each time. Tragically, these mishaps took the lives of thirteen members of the two crews, including the man for whom she would then be named, Brother Horace L. Hunley. General Beauregard was appalled by what he saw when the bodies were recovered, and pro-

phetically declared the boat to be “more dangerous to those who use it than to the enemy,” but Brother Dixon still believed in her, and the young Lieutenant convinced the General to allow him to form another crew and try again. They also decided that a towed bomb was too problematic, and arranged for her to be armed instead with a “Singer torpedo” on the end of a sixteen foot iron spar attached beneath her bow.

On that cold February night, Dixon and seven volunteers set out into the harbor toward their target in the Union blockade nearly five miles away. At about 8:45 p.m., Federal sailors onboard the *U.S.S. Housatonic*, cautioned by orders from Rear Admiral and Ma-

son John Dahlgren regarding rumors of submersible attack boats, spotted something decidedly suspicious in the water close amidship. They opened fire on it with small arms but to no avail. Moments later, an explosion ripped open her hull at the stern, and in roughly five minutes the *Housatonic* had sunk, killing five men. Sometime later, a “blue light” was spotted on the water. This being a prearranged signal for a successful mission, bonfires were lit by Confederate troops on shore to guide the *Hunley* home, but she did not return and was later presumed lost someplace in the harbor.

Her exact location was uncertain until 1995, when a project lead by bestselling author Clive Cussler positively identified her. She lay about a hundred yards past where the *Housatonic* went down, hidden under several feet of protective silt. Five years later, on August 8, 2000, the

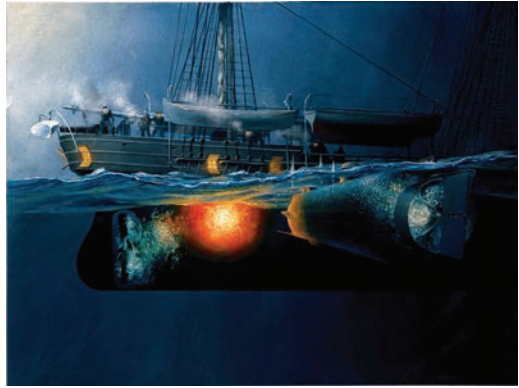




*Hunley* was recovered from the bottom of Charleston harbor, and after one hundred thirty-six years, she finally returned home. Excavation of her silt filled interior lead to the recovery of the crew's bodies. During that painstaking process, next to the skeletal remains in the front of the craft, surrounded by the remnants of a uniform, were found a gold watch with Royal Arch fob and a heavily bent gold coin with an inscription bearing the initials G. E. D.

General Beauregard's last order regarding the *Hunley* was to "pay a proper tribute to the gallantry and patriotism of its crew and officers." On April 17, 2004, delayed by one hundred forty years, that order was carried out as the remains of the *Hunley's* final eight crewmen were laid to rest with full military honors. They were buried in Magnolia Cemetery, next to the thirteen men lost from her previous crews. Civil War re-enactors from units representing several states were on hand to pay their respects and escort the bodies in a solemn four-mile procession. Marching with them were approximately fifty men in Masonic regalia, including the full Grand lines of both Alabama and South Carolina. With hundreds of brethren in attendance and witnessed by both the public and the press, Brother Dixon also received a Masonic funeral service. Using the ritual published by the Baltimore Masonic Convention of 1843, it was performed by a Past Master of his own Mobile (now called McCormick-Mobile) Lodge No. 40, Worshipful Brother Wayne E. Sirmon, an officer of the Grand Lodge of Alabama.

Many of the details of this fascinat-



The attack of the *H. L. Hunley*.

ing tale remain lost to us, and some of what we think we know continues to change as new information is literally uncovered. The *H.L. Hunley* is slowly revealing her mysteries as scientists work to complete her conservation. For many, the *Hunley* is but a little known oddity of the Civil War, and too few are aware of this history making event. Even to many who do know her story, the *Hunley's* Masonic connections remain hidden, but to those who have been enlightened, she was not only a remarkable and innovative craft, she was also truly the Confederacy's masonic secret weapon.

You may see many recovered artifacts, including Brother Dixon's watch and coin, at the Warren Lasch Conservation Center, in North Charleston, South Carolina. Tours of the *Hunley* restoration are given on weekends by the "Friends of the *Hunley*." The author found it to be a moving experience. Visit [www.hunley.org](http://www.hunley.org) for more information.



### Some of the works consulted include:

"Confederate Submarine *H. L. Hunley*" by Herbert S. Goldberg, 33", Scottish Rite SJ Internet Articles, Nov.-Dec. 2004

*The H. L. Hunley: The Secret Hope of the Confederacy*, by Tom Chaffin, Macmillan, 2010

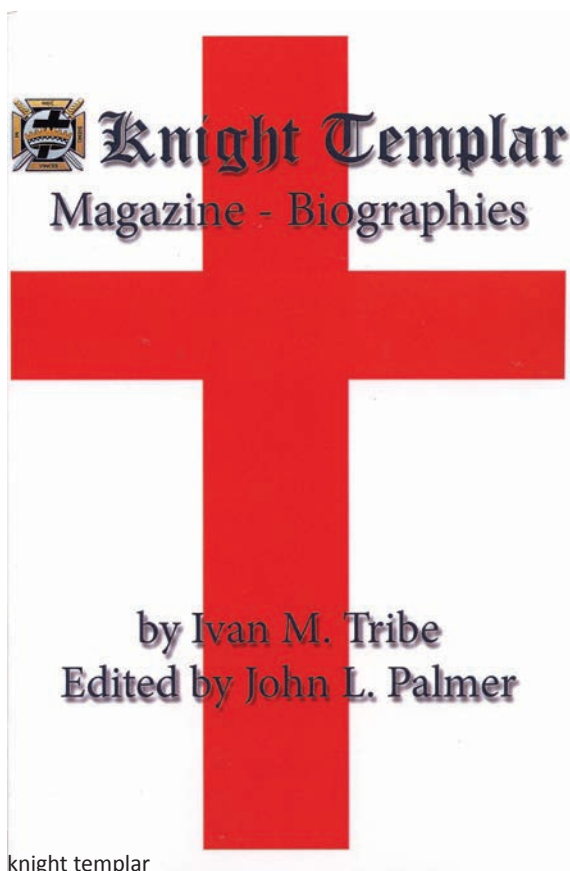
"Mr. Hunley's Mobile-built 'Fish Boat' Makes History," *Alabama Seaport* (State Port Authority magazine), February 2012

*Raising the Hunley* by Brian Hicks and Schuyler Kropf, Ballentine Books, 2002

"Singer's Secret Service Corps: Causing Chaos During the Civil War," by Mark K. Ragan, *Civil War Times* magazine, Nov/Dec 2007

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## Tribe Biographies Now Available In Book Form



From 1993 through 2012, historian Ivan M. Tribe wrote over ninety biographical articles for the *Knight Templar* magazine on Masons who have made significant contributions to American history and culture. These figures include Brothers from government, the military, business, sports, entertainment, and philanthropy. Subjects range from Gerald Ford and Hubert Humphrey to Gene Autry and John Wayne. These sketches cover both their public and Masonic careers. Three articles are hitherto unpublished. Those interested in American history and Freemasonry will find this book a fascinating read as well as a good reference volume. It can be obtained for \$24.95 at either <http://www.cornerstone-publishers.com/masonicbooks.html> or at Amazon.com.

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# Beauceant News

Sixty Years of Service! Minneapolis Assembly No. 46 honored (Mrs. Howard) Lorraine Smith for sixty years of faithful, continuous membership in our beautiful order. She has held many of



fices in her chartered assembly and twice shared her talents as Supreme Director of Music. Mrs. Smith continues her very active participation in Minneapolis Assembly where she serves as Treasurer. Past Supreme Worthy President, (Mrs. Jay U.) Nancy Ipsen; Worthy President, (Mrs. Carlos) Vicki Jackson; and many Beauceant sisters celebrated the occasion with Mrs. Smith.



Every year, members of Fredericksburg Assembly No. 266, SOB, join the Sir Knights of Commandery No. 1 in Fredericksburg, Virginia and other fraternal and religious leaders to take part in a parade and wreath laying commemorating the anniversary of Thomas Jefferson's drafting

of the Virginia Statute of Religious Freedom in January of 1777. Pictured above [left to right] are: Mrs. Rudolph Griffith; Mrs. Joel Ratliff; Mrs. Malcolm Holley; Mrs. William F. Reinhold, Worthy President; Sir Knight Lawrence B. Smith, Right Eminent Grand Commander of Knights Templar of Virginia; Mrs. C. Jarrett Frame; Mrs. Arthur Dechent; and Mrs. Lawrence B. Smith, a worthwhile pilgrimage and sober reminder of our heritage.

knight templar





# Knights



## at the Bookshelf

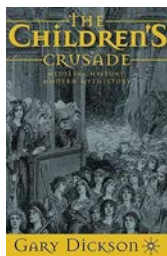
By  
Sir Knight George Marshall, Jr., PGC, KCT

*The Children's Crusade: Medieval History, Modern Mythistory* by Gary Dickson. Published in 2010 by Palgrave Macmillan, New York, NY. ISBN 978-0-230-24887-8.

Did it actually occur or didn't it? This question is still being debated among modern medieval historiographers over eight hundred years after its supposed occurrence. In this book, Gary Dickson adeptly discusses the reputed Children's Crusade(s) of 1212 A.D. which may have occurred in France and Germany almost simultaneously. This he does by drawing on historical accounts written at the time of the Crusade(s) or shortly thereafter by both ecclesiastical and lay observers as well as more modern historians' writings upon the subject.

Something certainly happened, but what? Later writers of the event probably concocted the narrative from some factual and mythical notions of the period, including visions by a French or German boy who through a series of supposed signs and miracles, gained a considerable following, including possibly as many as thirty thousand children. He led his followers south towards the Mediterranean Sea in the belief that the sea would part on their arrival, allowing him and his followers to march to Jerusalem, but this did not happen. Two merchants then gave free passage on boats to as many of the children as were willing, but they were actually either taken to Tunisia and sold into slavery by the cruel merchants or died in a shipwreck on San Pietro Island off Sardinia during a gale. This is the after-the-fact, traditional (and largely mythical) description of the Children's Crusade, but what really happened?

Apparently, there were two distinct crusades. The author refers to the crusade participants as *pueri* (Latin for children, youth, boys). The bulk of the French *pueri* were mostly shepherds or farmer's children, with very few (if any) participants from the noble or upper classes of medieval society. Conversely, the German *pueri* were drawn largely from the towns and villages of Germany. The French crusade began in May of 1212 at the town of Chartres and ended in June of 1212 at St. Denis. The German crusade began in late July of that year and ended at Rome in September. As was the case in the French crusade, there were no known hermits, priests, armed knights, or feudal barons in its ranks. The author postulates that several factors combined to stimulate the crusading fervor which led to both crusades: (1) the influence of Pope Innocent III, fervently





committed to the crusading idea; (2) the Albigensian Crusades against the Cathari heretics in southern France; and (3) the struggle against the Islamic invaders in Spain.

The end result of both crusades was failure. As the children marched with the goal of liberating the True Cross and seizing Jerusalem from the Muslims, death and desertion thinned their ranks so that by the time they reached the sea, few of the number that had initially swelled their masses remained. Many returned home, some stayed where their march ended, and perhaps a few, but very few, were indeed tricked by unscrupulous sea captains and ended up in slavery.

# WHAT DO YOU HEAR?

Contributed by

Thomas Craig, Editor of the Alabama state supplement of the *Knight Templar* magazine

A Native American and his friend were in downtown New York City walking near Times Square in Manhattan. It was during the noon lunch hour, and the streets were filled with people. Cars were honking their horns, taxicabs were squealing around corners, sirens were wailing, and the sounds of the city were almost deafening. Suddenly, the Native American said, "I hear a cricket." His friend said, "What? You must be crazy. You couldn't possibly hear a cricket in all of this noise!" "No, I'm sure of it," the Native American said, "I heard a cricket." "That's crazy," said the friend.

The Native American listened carefully for a moment, and then walked across the street to a big cement planter where some shrubs were growing. He looked into the bushes, beneath the branches, and sure enough, he located a small cricket. His friend was utterly amazed.

"That's incredible," said his friend. "You must have superhuman ears!" "No," said the Native American. "My ears are no different from yours. It all depends on what you're listening for." "But that can't be!" said the friend. "I could never hear a cricket in this noise."

"Yes, it's true," came the reply. "It depends on what is really important to you. Here, let me show you." He reached into his pocket, pulled out a few coins, and discreetly dropped them on the sidewalk. Then, with the noise of the crowded street still blaring in their ears, they noticed every head within twenty feet turn and look to see if the money that tinkled on the pavement was theirs. "See what I mean?" asked the Native American. "It all depends on what's important to you."

What's important to you? What do you listen for? Some people say that there is no God or that He never speaks to us anymore, but perhaps they can't see or hear Him because they aren't listening for Him. They are living for themselves, not for God. If you are in tune with God, you will be able to notice Him at work in your life and in the world, and you'll be able to hear Him when He speaks.

-- Author Unknown

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**The earth is the  
Lord's and the  
fullness thereof...  
Psalms 24:1**

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