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VOLUME LXI

JANUARY 2015

NUMBER 1

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in the winter season copyrighted
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Grand Encampment Web Site: <http://www.knightstemplar.org>
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Grand Master's Message

Happy New Year and welcome to 2015, the last year in the 66th Triennium. We would like to share with you our goals for the remainder of this Triennium in the form of our New Year's Resolutions, as we have done for the past several years.

1. We will continue to follow our long range plans of support for the family of Freemasonry; visibility, activities, service, charity, and brotherhood.

2. We will live by our theme, Chivalry, Christianity, Templary.....A way of life!

3. We will continue with our Emerging Leaders Training Program to develop leaders for our fraternity in years to come.

4. We will enhance our level of service to our members as well as to the York Rite as a whole through the York Rite Information System.

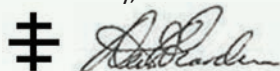
5. We will strive to continue the Knights Templar Eye Foundation, Inc. as a significant resource in the ophthalmic community.

6. We will bring you an outstanding 66th Triennial Conclave in August in Buffalo, NY. There will be time for great social activities, touring, and the business of Templary.

These are our resolutions for 2015! We ask your help in bringing each of them to fruition.

The officers and ladies of the Grand Encampment of Knights Templar join with my Lady Marci and me in wishing you good health, happiness, and prosperity throughout the New Year!

Courteously,



David Dixon Goodwin, GCT
Grand Master



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

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A Chat With The Managing Editor

I find that when things get stressful or frustrating, humor helps me put the world in perspective. I must admit that the government is always an easy target for the humorist and is always good for a laugh. Sometimes you realize just how much humor our forefathers had when you run across quotes like these:

"In my many years I have come to a conclusion that one useless man is a shame, two is a law firm, and three or more is a congress."

-- John Adams

"A government big enough to give you everything you want, is strong enough to take everything you have."

-- Thomas Jefferson

More recently:

"Government's view of the economy could be summed up in a few short phrases: If it moves, tax it, if it keeps moving, regulate it, and if it stops moving, subsidize it."

--Ronald Reagan (1986)

"The government is like a baby's alimentary canal, with a happy appetite at one end and no responsibility at the other."

-- Ronald Reagan

Finally from genuine professional humorists:



knight templar

"If you don't read the newspaper you are uninformed, if you do read the newspaper you are misinformed."

-- Mark Twain

"I don't make jokes. I just watch the government and report the facts."

-- Will Rogers

If you love the winter, I sure hope you are enjoying this one; if not, just hunker down. I understand that spring is just around the corner.

A handwritten signature in black ink, appearing to read "John".

John L. Palmer
Managing Editor

Prelate's Chapel

by

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

Happy New Year! How often we hear it at this time of year and wish that it will be so. 2014 is now a matter of history. I've taken down the old calendars and put up the new ones. Yet, I remember the good and the not-so-good; like the birth of a new granddaughter and the death of good friends.

Maybe you too have found yourself remembering some of the triumphs and trials of your past year. Even if you have some wonderful memories of this past year, you can also probably remember some low points.

As you enter this new year, hear what God told Jeremiah: "I know the plans I have for you... plans to prosper you and not to harm you, plans to give you hope and a future." (29:11) God's plans for you are good.

God can transform your ordinary events and difficult trials into memorable times. God wants you to prosper in all you do as long as you put your faith and trust in Him. God is not out to harm us but to give us hope and a wonderful future. We need to know that even our darkest moments can be part of learning of God's grace for our lives that draw us nearer to Him and His love.

Remember, God so loved the world (all of us) that he sent His Son to save us from our sins and bring us to the joy of everlasting life. The Babe of Bethlehem is the great Captain of our Salvation who will lead us through the years of our lives on earth into the Kingdom of God where time and tears will be no more.



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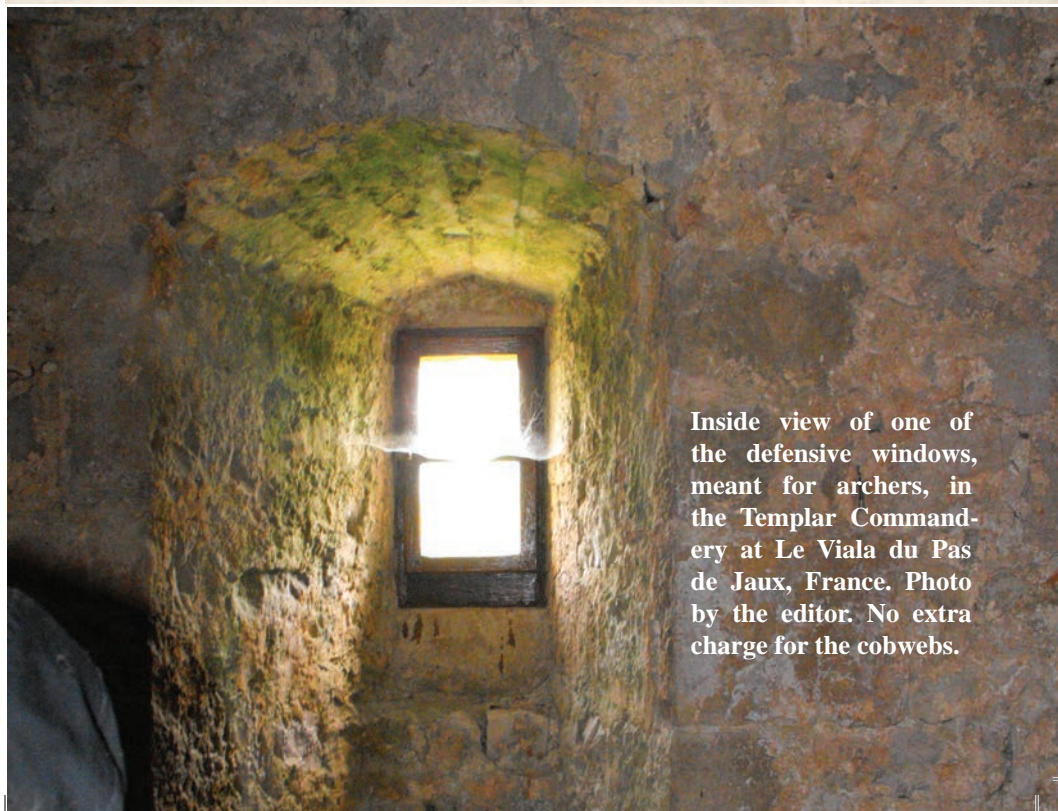
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Inside view of one of the defensive windows, meant for archers, in the Templar Commandery at Le Viala du Pas de Jaux, France. Photo by the editor. No extra charge for the cobwebs.

MARTYRS AND VETERANS

By
Richard F. Muth

November 8th is the Catholic feast day of the Quatuor Coronati, or Four Crowned Martyrs. This name may be familiar due to Quatuor Coronati Lodge in London, considered to be the premier lodge of Masonic research. It publishes research papers submitted by Masonic scholars from around the globe in its annual publication, *Ars Quatuor Coronatorum*, or AQC.

Who were the Quatuor Coronati? What is their significance to Freemasonry and more specifically to us as Knights Templar? The Four Crowned Martyrs were really two related groups totaling nine. Their legend is part of both church histories and early Masonic texts, including the 12th century work known as the *Arundel Manuscript*, and the more famous *Regis Manuscript* of the 14th century. The Four Crowned Martyrs were also held as the patron saints of German operative Masons in the middle ages. What follows is a brief summary of their story.

The first group is composed of four artificers and one apprentice who are described as having been skilled in the “art of stone-squaring” or that of sculpting stone. (In Hebrew, they would be known as Giblites or Giblim, a word which holds some significance for many Freemasons.) In the year 298 AD, the Roman Emperor Diocletian built a temple to Æsculapius, the god of health, and directed these four sculptors and their apprentice to carve a statue of that god. Being Christians, they would not do so. The Emperor, a great persecutor of Christians, was not to be refused, and he

ordered them put to death. On the 8th day of November, they were executed, their bodies placed in leaden coffins and thrown into the Tiber River.

Other sculptors were then engaged to complete the work, and two years later, in 300 AD, Diocletian dedicated his temple. He ordered his soldiers to pay homage to the statue of Æsculapius, but four officers of the city militia, being Christians, refused to do so. The Emperor ordered that they be scourged to death and their bodies cast upon the street, where they lay for five days. Tradition tells us that these four also died on November 8th, two years after the previous five.

Like our ancient Grand Master, these nine martyrs sacrificed their lives rather than forfeit their integrity. They died rather than compromise their allegiance to the one living and true God and their faith in Christ. It can be said that they died for religious freedom. The freedom to worship God as each man sees fit is a landmark of Freemasonry and a fundamental liberty of the United States. These Masons and soldiers lost their lives because they did not have that freedom.

In November we also commemorate a day set aside to honor our military Veterans who have served, in part, to ensure such freedoms, not only for us but for many others around the world. The date selected for this remembrance is the anniversary of the Armistice of the “War to End All Wars.” The cessation of hostilities was set for the 11th hour of the 11th day of the 11th month in 1918 and is still commemorated throughout

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much of the world.

The end of that war also brought about the birth of an organization that has contributed much to our military, and to Masonry, the Masonic Service Association of North America or MSA. It was founded because American Grand Lodges wanted to do something to help our military personnel, both at home and abroad. The federal government, however, would not deal with all the individual Grand Lodges and said, "If you can have one organization to represent Freemasonry, we will be more than glad to work with you." Thus the MSA was founded in 1919. Like our troops, the MSA provides several vital services: hospital visitation to veterans, disaster relief,

public and media relations about Freemasonry, and Masonic education and publications. With regard to the latter, they may be best known for their monthly *Short Talk Bulletins*, which views *Ars Quatuor Coronatorum* as a premier publication of Masonic research.

We should remain mindful of the sacrifice of these ancient Christian Brethren and martyrs as well as of the sacrifice and services provided by our Masonic Brethren and others who are military veterans. Let us always remain grateful for their contribution to our liberties.

Sir Knight Richard F. Muth is Grand Jr. Warden of the Grand Commandery of Knights Templar of Pennsylvania and can be contacted at Richard.Muth@comcast.net.

Sources:

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The Masonic Service Association - 2004, Richard E. Fletcher, MSA STB 7-04

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You may be a Knight Templar if your sword is a vivid reminder of your four vows for its use.

You may be just a member if you believe that the cost of the sword is too much to own one.

You may be a Knight Templar if you proudly wear your uniform at public events and are willing and able to explain what it is and why.

You may be just a member if you believe that it's childish for grown men to dress up in public.

Submitted by L. Edward Villiaume, III

Kilmartin Stones in Scotland

By

Sir Knight David P. McCash

One of the fascinating periods of Templar history is the order's legacy in Scotland. The persecutions that took place between 1307 and 1314 left surviving groups of Knights Templar removing themselves from the hands of their persecutors. One place of refuge was to be found in Scotland. Even though historians agree that the supporting documentation is miniscule, the "legends and traditions" are there. What about physical evidence, the empirical witness that would substantiate the "legends and traditions?"

In the western part of Scotland, in the heart of Argyll is a small village named Kilmartin. Within and immediately around the Kilmartin area there are "eight hundred historic monuments."¹ The parish church at Kilmartin has an adjacent graveyard that contains a collection of early Christian and medieval carved stones. In the graveyard, there are row after row, close to eighty, weathered flatstones or grave-slabs that are used for covering a gravesite. Some of these grave-slabs contain decorative motifs, clan devices, and Masonic symbols. The most telling of the grave-slabs are the ones that contain

no markings or names except an incised imprint of a real, life size, straight sword.

A plaque at the church indicates that the earliest flatstones or slabs at Kilmartin date to around 1300. It was a custom of the time to take the deceased man's sword and lay it upon a flatstone and outline the sword and chisel the outline into the stone. The plaque also indicates that "most" of these grave-slabs were the work of sculptors from the 14th and early 15th centuries.

The "Baile" of Kilmartin and Loch Awe from the year 1296 on, was Sir Neil Campbell, an ally and brother-in-law of Robert the Bruce. It is assumed that the earliest graves at Kilmartin were the men that served under Sir Neil's command. It is the belief of Michael Baigent and Richard Leigh, the authors and researchers of the book, *The Temple and The Lodge*, that these grave-slabs at Kilmartin that contain only a straight sword likeness on the stone are those of Templar knights. They are familiar with known Templar

sites that are found in England, France, Spain, and the Middle East along with burial sites that are accepted to be those of Knights Templar. They write, "those graves displayed the same characteristics as



the graves in Kilmartin. They were invariably simple, austere, devoid of decoration. Frequently, though not always, they were marked by the simple straight sword. They were always anonymous.”²

After the fall of Acre in 1292, Robert the Bruce became Earl of Carrick. Robert the Bruce wielded power in Scotland during the period that the order of the Temple was being suppressed elsewhere. Robert the Bruce’s career extended through the period of Philippe IV’s orders in 1307 to have all Templar knights arrested in his domain in France to the period of the battle of Bannockburn in 1314, just after Jacques de Molay’s death.

It needs to be remembered that outside of papal power and authority itself over Christian monarchs, “the most powerful, most prestigious, most apparently unshakable institution of its age” was the order of the Temple. At the time of King Philippe of France, the order was already two hundred years old and one of the pillars of Christendom in the West. It wasn’t until 1312 that the order of the Temple was officially dissolved by papal decree. It can be shown that Philippe’s power subverted the papacy at that time, and it must be considered that Philippe wanted all Templar knights arrested because of his fear of military retaliation against him for his arresting and torturing of the leading knights of the order. For the purpose of this article, it isn’t my intent to list reasons why Philippe and papacy moved against the order. What is important is the effect that Philippe’s power and the papacy had upon the order and where it sought refuge.

When Philippe sent an envoy to King Edward II of England, soliciting his help to

seek out, arrest, interrogate, and imprison Templar knights within his dominion, Edward sent a letter to the kings of Portugal, Castile, Aragon, and Sicily stating that Philippe’s envoy, “dared to publish before us...certain horrible and detestable enormities repugnant to the Catholic faith, to the prejudice of the aforesaid brothers, endeavoring to persuade us...to imprison all the brethren...” Edward then instructed them to, “...turn a deaf ear to the slanders of ill-natured men, who are animated, as we believe, not with the zeal of rectitude, but with a spirit of cupidity and envy...”³

Shortly after this, Edward received a papal bull sanctioning and justifying the arrests. It will be shown later why Edward was under obligation to obey papal edicts. Edward then reluctantly ordered all sheriffs to arrest Templar knights within their respective domains. As key members were arrested, many others took the opportunity to mix into the English population or to leave the country. Even though Edward arrested some members of the order, it took papal inquisitors arriving in England for Edward to issue another order to officials in Ireland and Scotland to arrest the Templar knights within their dominions. This indicates that Edward had knowledge that more Templar knights existed who had not been arrested as of 1309 when these papal representatives arrived in England. There are letters sent by Edward to his sheriffs indicating that after some of the Templar knights were placed under arrest within corresponding castles, they were allowed to freely walk about. Even though Edward formally rebuked the sheriffs for allowing them to do so, it was the papal inquisitors who wanted to torture them to extract confessions of wrong doing that



they asserted was unwarranted.

Interestingly, Robert the Bruce in 1306, before the persecution of the Templar knights began, was excommunicated from the church of the Holy Roman Empire and would remain so for the next twelve years. In 1304, Bruce's father died, leaving Robert with a direct claim to the throne. John Comyn, Bruce's rival, was under English control and thus papal edict. Bishop Lamberton in 1299 returned from Rome and was appointed as third guardian over Scotland. Lamberton supported Robert the Bruce in becoming king and on 10 February 1306, at the church of the Grey Friars in Dumfries, Robert the Bruce stabbed John Comyn with a dagger before the high altar and left Comyn

on the stone floor of the church to bleed to death. Comyn's death was not immediate, and monks who hoped to save the life of Comyn carried his bleeding body off to safety. When Robert the Bruce learned of this, he "returned to the church, dragged him back to the altar, and there slaughtered him."⁴ Historians believe that Robert the Bruce's act was in defiance not only against English influence and power in Scotland but against the church in Rome itself. The papacy reacted swiftly and excommunicated Bruce from the church. The two greatest ecclesiastical authorities in Scotland, Bishop Lamberton and Bishop Wishart of Glasgow, supported Bruce when he then laid claim to the throne. Six weeks after Comyn's death, at Scone, Bishop Lamberton crowned Robert the Bruce king, performed a mass for the new monarch, paid homage, and pledged fealty to the new king.

Because the papacy ceased to recognize Robert the Bruce, it was impossible for the pope to exercise his will over Robert the Bruce's dominion in Scotland. As the suppression of the order of the Temple spread from France to the rest of Europe, Scotland became a place of refuge for Templar knights under Bruce's protection from the edicts of the pope and Catholic monarchs.

One historian records these events in this way, "The Templars...found a refuge in the little army of the excommunicated King Robert, whose fear of offending the French monarch would doubtless be vanquished by his desire to secure a few capable men-at-arms as recruits."⁵

The geopolitics of the time put pres-

sure on the King of England to gain control over Scotland, and the persecution of Templar knights coerced the surviving remnants to seek refuge from their inquisitors. Robert the Bruce in Scotland needed soldiers and

supplies to help in resisting the power of the papacy as manifested through Edward's vassalage in England and would welcome such refugees as the Templar knights. The events in history that gave the papacy in Rome so much power in England arose from the embroilment between King John and Pope Innocent III a hundred years earlier.

During King John's reign in England from 1199 to 1216, a power-play between Rome and the English throne led King John to issue a letter of concession to Pope Innocent III. When it came to the election and installation of Stephen Langton as Archbishop of Canterbury, the pope accused King John of "impi-



ous persecution” and trying to “enslave” the entire English church. From 1208 to 1214, the pope imposed an interdict wherein no religious services were to be performed in England. When this didn’t have the desired effect, the pope then excommunicated King John. In 1213 King John gave in to the pressure of Rome and issued his concession, essentially making England a fiefdom of Rome. In this concession, King John writes that he does, “offer and freely concede to God... and to...the holy Roman church, and to our lord Pope Innocent and to his Catholic successors, the whole kingdom of England and the whole kingdom of Ireland, with all their rights and appurtenances, for the remission of our own sins and of those of our whole race...receiving and holding them, as it were a vassal,” and that England will “perform and swear fealty for them to him our aforesaid lord Pope Innocent, and his Catholic successors and the Roman church.” This concession would then put succeeding kings of England like Edward I and Edward II under obligation to do the bidding of Rome when it came to persecuting the knights of the Temple.

When King Edward I died in 1307, Robert the Bruce continued his operations against the English. In fact, for the following seven years after Edward I’s death, the Knights Templar were being sought after on the mainland of Europe and in England.

In 1309, the parliament at St. Andrew’s officially recognized Robert the Bruce “King of the Scots,” sovereign over all of Scotland. Only the pope in Rome and Edward II in England refused to recognize it. In fact, it was Edward II’s intent to bring Scotland under his dominion. Another knight templar

historian records, “In 1309 when persecutions began, an inquisition was held at Holyrood, only two knights appeared, the others were legitimately occupied in the fighting, having joined Bruce’s army, which was marching against the English.”⁶

In 1314, Edward II was determined to subdue Scotland and place the Scots under his dominion. Edward led his forces to an area about two and half miles from Stirling Castle to engage the Scottish forces in what ultimately would win the

Scots their independence. This conflict is known in history as the Battle of Bannockburn. This battle fully engaged the Scottish forces against the English. When both forces were weakened and exhausted, English chroniclers record that a “fresh force” appeared, lined up behind the engaged Scottish forces with banners waving in the air.

After a full day of fighting, the combat left the English and Scottish forces battered. This “fresh force” of mounted Knights Templar, dressed in their white mantles with a red blazoned Templar passion cross on their chest and their black & white Beauseant banner waving overhead, must have been an unwanted sight for the English forces to see. As it has been shown, King Edward II was reluctant to pursue and persecute these Christian soldiers that were known as Knights Templar. Because of necessity, these Templar knights sought refuge in Scotland, and it became the last place for them to make their final stand against the Holy Roman Empire that was now engaged against them. Perhaps King Edward’s conscience got the best of him, and he decided not to participate in slaughtering soldiers of Christ. King



Edward and about five hundred of his knights retreated off the field, leaving the king's foot soldiers to follow suit. In doing so, the English left their belongings, supplies, money, and equipment. As a Christian Monarch, King Edward II nobly retreated as a true guardian of the faith.

As another historian has written, Templar knights indeed did ally themselves with Robert the Bruce, specifically at the battle of Bannockburn, "we are told...they ranged themselves under the banners of Robert the Bruce and fought with him at Bannockburn...Legend states that after the decisive battle of Bannockburn...Bruce, in return for their eminent services, formed these Templars into a new body."⁷ This battle would determine Scottish independence for almost two hundred ninety years.

After the official dissolution of the Temple by papal decree in 1312, the lands owned by Templar knights, along with their preceptories, were given to the Knights Hospitaller of St. John. Half a year after the battle of Bannockburn, King Robert the Bruce "issued a charter" to the Knights Hospitaller, "confirming all their possessions in the kingdom."⁸

It wasn't until ten years after the battle of Bannockburn that Pope John XXII finally acknowledged Robert the Bruce as monarch over Scotland. Before Robert the Bruce's death in 1329, he requested that after his death, his heart be removed, placed in a small casket, then taken to Jerusalem and buried in the Church of the Holy Sepulchre. Sir James Douglas and four other knights embarked for Jerusalem for that purpose. Sir James Douglas carried the small casket of Robert the Bruce's heart around his neck as he and his small contingent travelled to Jerusa-

lem. In Spain these knights joined with King Alfonso XI of Castile and assisted him in a campaign against the Moors of Granada. During this campaign, these knights were surrounded, and the chronicles record that Sir Douglas took the casket with Bruce's heart and flung it into the attacking hordes and shouted: "Brave heart, that ever foremost led, Forward! as thou wast wont. And I shall follow thee, or else shall die!"⁹ All the knights died in this conflict except for Sir William Keith who couldn't participate in the battle because of a broken arm. After the battle, he was able to retrieve the casket containing Bruce's heart from off the battle field and to return to Scotland.

Robert the Bruce's heart was brought back to Scotland and buried in Melrose Abbey. Robert the Bruce himself was buried at Dunfermline Abbey where, according to tradition, his leg-bones were crossed just under where his skull rests, which indicates that Scots want the life of Robert the Bruce to be linked to those that hold such symbolism important.

It is said that stones cannot speak. In Kilmartin, Scotland, are flatstones or grave-slabs from the 1300s that date to the events described in this paper and those stones speak volumes.



End Notes

1. Kilmartin Museum, www.kilmartin.org
2. Baigent & Leigh, *The Temple and The Lodge*, pg. 7
3. Addison, *The History of the Knights Templars*, pg. 206
4. Barrow, *Robert the Bruce*, pg. 208, quoting *The Chronicle of Walter of Guisborough*, pg. 367
5. Aitken, *The Knights Templar in Scotland*, pg. 34
6. Bothwell-Gosse, *The Knights Templars*, pg. 105
7. Haye, *The Persecution of the Knights Templars*, pg. 114
8. Cowan, Mackay and Macquarrie, *The Knights of St. John of Jerusalem in Scotland*, pgs. 47-48
9. Barbour, *The Bruce*, pg. 468

Sir Knight David P. McCash is a member of Prather Commandery No. 62 in Indianapolis, Indiana and can be contacted at dpmccash@yahoo.com or www.sirknightdavidpmccash.com.



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From time to time as we have space, we will bring you a pictorial documentary of some Templar Commandery or castle. This month we are featuring Viala-du-Pas-de-Jaux. It is located in the Larzac region of the Pyrenees mountains in southern France. In the twelfth century, the Knights Templar were fighting in Palestine and putting their property in the Larzac to good use to make money. Ideally situated close to the Mediterranean ports from where supplies and money were sent to the Holy Land, the Larzac was one of the Knights Templar's largest support bases in the West. Just fifteen minutes from Roquefort, the tower of Le Viala du Pas de Jaux stands out against the blue sky. This twenty-seven meter tower was built to store the town's cereal stocks and provide a safe place of refuge for the people of Le Viala in times of war. The townspeople, too far from the main commandery at Sainte Eulalie de Cernon and too few in number to build a town wall, built the tower with the permission of the Templar commander. Inside there was room for every man and beast. See other photos on pages 7, 20, and 31.

Photos by the editor.



Knights Templar Eye Foundation, Inc.

Provides Grant to the Apl.de.ap Foundation's
Campaign for Filipino Children

The Apl.de.ap Foundation was formed by Allan Pineda Lindo better known as Apl.de.ap, a member of the Grammy Award-winning group, *The Black Eyed Peas*. Apl.de.ap is a Filipino-American who himself suffers from an eye ailment and is considered legally blind. The Campaign for Filipino Children is its first health initiative and is in line with the goal of the Knights Templar Eye Foundation to educate doctors around the world.

The Campaign for Filipino Children is an initiative that addresses a critical medical concern in the Philippines, the pediatric eye affliction known as retinopathy of prematurity. Combining the expertise and passion of the Apl.de.ap Foundation and its principal program partner, Dr. Thomas Lee, Director of the Vision Center of Children's Hospital Los Angeles, the campaign will provide a sustainable approach to the diagnosis and treatment of this specialized medical condition. Dr. Lee is also a member of the Knights Templar Eye Foundation's Scientific Advisory Committee. At the most recent annual board meeting of the Knights Templar Eye Foundation, the board approved a \$95,000 grant to assist in purchasing digital imaging systems that will be used in this pilot program.

At least ten percent of all births in the Philippines involving premature babies each year are the result of the relative deficient nature of prenatal care available to the poor. At least thirty percent of these premature babies develop retinopathy, a disease that causes abnormal blood vessel growth in the retina from excessive oxygenation. If the affliction is not treated within forty-eight hours of diagnosis, these premature babies become permanently blind.

Many practitioners in the Philippines are not thoroughly familiar with retinopathy of prematurity. Many practitioners may not have had adequate training in this area, and hospitals may not have appropriate equipment to recognize, diagnose, and treat the affliction and prevent blindness.

The Campaign for Filipino Children intends to enter into partnerships with four pilot hospitals in the Philippines. Dr. Lee and his team will travel to the Philippines and train medical staff from these participating hospitals. The Philippines is unique in the sense that the archipelago is composed of seventy-one hundred islands. Access is always an issue.

From four pilot hospitals alone, the initiative will potentially train from six to ten medical practitioners from each hospital, a total of twenty-four to forty, and potentially prevent blindness for 4,380 premature babies each year. In the future, doctors from these pilot hospitals will train their counterparts in other hospitals, especially those in other rural and hard-to-reach provincial hospitals, and share the original equipment to sustain diagnosis and treatment on their own. The goal is to create the internal capacity in the Philippines to diagnose retinopathy of prematurity and perform needed surgeries within the first forty-eight hours of diagnosis.

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 cathedral in Troyes where the council was held that established the *Templar Rule* were taken by the editor.



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Charles R. Waterman, Jr.	CA	Robert E. Standridge	GA
Harold E. Landers	IN	William K. Powell, Sr.....	LA
Roger D. Fleer	MO	Paul H. Broyhill.....	NC
Willis K. Whichard, Jr.	NC	David A. Portwood	NE
Robert J. Murdoch, Jr.....	PA	Finis A. Werner.....	TX
John G. Wright.....	TX	Richard J. Hartung.....	VA

Grand Commander's Club

Walter D. Morris	FL	Paul F. Hammond, Jr.	OH
Ralph D. Clayton.....	TN	Douglas G. Odom, Jr.	TN
Leonard B. Paslay, Jr.	TN	Samuel L. Dale	VA
Adam H. Domenech	VA		

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.

The village of the Templar Com-mandery at Le Viala du Pas de Jaux, France. Photo by the editor.



William Blackstone Hubbard, 5th Grand Master of the Grand Encampment

(Sixth in a series on our Grand Masters)

By

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

William Blackstone Hubbard had the rather unusual distinction of serving as Most Eminent Grand Master of the Grand Encampment over four Triennial Conclaves from 1847 through 1859. He was also instrumental in bringing about and presided over the so-called "Conclave of Revision" in 1856. This Conclave will be discussed more fully later in this article.

He was born in Utica, New York, on August 26, 1795, the son of Bela and Naomi Hubbard. He must have been destined to be a lawyer, for he was named after Sir William Blackstone, the eminent English jurist and judge, and so it turned out. After receiving a classical collegiate education, he read and studied law under his maternal uncle, Silas Stowe. After being admitted to the New York Bar, he moved west and settled in St. Clairsville, Ohio, in 1816, where he began the practice of law. He was married on January 2, 1817, to Mary Margaret Johnson (1798-1878) of St. Clairsville, with whom he had eight children, five of whom survived at the time of his death.

He became president of a local bank in St. Clairsville, and he served for several years as state prosecuting attorney for Belmont County. He was elected to serve in the Ohio State Senate in 1827 and 1829. While in the Senate, he drafted

a bill regarding railroads, which bill, entitled "An Act to Incorporate the Ohio Canal and Steubenville Railroad Company" was subsequently passed in 1830 by the legislature. This was the first legislation passed by Ohio on the subject of railroads and was among the first passed by any state on this subject. He was elected to the state House of Representatives in 1831 and was chosen as Speaker by the members. In 1839 he moved to Columbus, Ohio, where he remained for the rest of his life.



Other notable accomplishments by Most Eminent Sir Knight Hubbard include: president of the Exchange Bank of Columbus under what was known as Kelly's banking law and president of the First National Bank of Columbus (the first national bank organized in the capital of Ohio), and he died in the occupancy of that position. He was initially a Whig and later a Republican. Salmon P. Chase, while Governor of Ohio and afterwards as Secretary of the Treasury of the United States, consulted him about financial questions and held his opinions in high estimation. In science, literature, philosophy, and the arts, he was as well versed as any man of his time. He was a trustee of the Ohio University, from which he received the honorary degree of LL. D.; was Presi-

dent of the Columbus & Xenia Railroad Company; founder and first President of Green Lawn Cemetery in Columbus; and was appointed on the committee that visited Washington D.C. in the interests of Columbus to procure the location of the United States Arsenal at the capital of Ohio. Of great public spirit, he was connected with and fostered all the railroads entering at Columbus and all the local improvements of his day.

Turning now to his Masonic history, in 1821 he returned to New York for a visit and while there received his Master Mason Degree in Rising Sun Lodge No. 125 at Adams, New York, on September 12, 1821. On returning to St. Clairsville, he dimitted to Belmont Lodge No. 16 on October 17, 1821. He was elected Worshipful Master in 1821, Senior Deacon in 1822, Junior Warden in 1823, and Worshipful Master again in 1824 and 1825. Upon moving to Columbus, he was instrumental in organizing Columbus Lodge No. 30. In fact, he was named the initial Worshipful Master of Columbus Lodge No. 30 on the Charter of that Lodge which was granted in 1841. M. W. Brother William Blackstone Hubbard served the Grand Lodge of Ohio as Senior Grand Warden in 1843 and 1844, Deputy Grand Master pro-tem in 1845, and was elected Grand Master in 1850, a position which he held until 1853.

He became a member of Zanesville Chapter No. 9 Royal Arch Masons of Zanesville on August 26, 1822, and on October 20, 1842, was elected Grand High Priest of the Grand Chapter of Ohio. In 1841, he was knighted in Lancaster Encampment and in 1847, became the General Grand Master of the General Grand Encampment, a position he held for twelve years.

On September 25, 1851, he was

elected to receive the 33rd degree of the Ancient Accepted Scottish Rite and also became an active member of the Supreme Council. In May of 1861 he was elected Sovereign Grand Commander of the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, but he declined to serve.

His service to the Grand Encampment of the United States was extensive. He was elected Grand Master at the 10th Triennial Conclave held in September of 1847 at Columbus, Ohio. He insisted that he be regularly installed by Grand Master Hammett of Massachusetts and Rhode Island, a ceremony which had been utterly neglected or at least not regularly practiced by previous Grand Masters. Presiding at the 11th Triennial Conclave held in September of 1850 at Boston, Massachusetts, he presented a full report, covering eight pages, of his doings, submitting with it all of his official correspondence correctly filed and turned over to a committee appointed to review it. The extension of the order's boundaries continued, subordinate Encampments joining from six new states; Vermont, North Carolina, Indiana, Michigan, Wisconsin, and Texas. Further, the order added new Encampments to those already existing in Maine, Pennsylvania, Georgia, Alabama, and Louisiana. Dispensation to form an Encampment in Canada was denied on the grounds that this did not belong to the order's jurisdiction. For the first time in the history of the order, the sessions of the Triennial Conclave occupied a whole week, and time never hung idle upon the hands of the assembled Sir Knights.

At the 12th Triennial Conclave, held in Lexington, Kentucky, in September of 1853, the Grand Master's report had grown more extensive and elaborate, so
january 2015

that it now covered fourteen pages as against eight in the previous one. The report was able to state that twelve Encampments covering ten states had been added to the roster of the General Grand Encampment, among them one in the then far distant California. Much was being done, both by way of study and research and by means of exemplification, especially at the General Grand meetings, to regulate the ritual and make it uniform throughout the country. The *Constitution* and organization required overhauling, and some things were found which had proved themselves unnecessary over time. Other things, which had since become necessary or which had been recognized as useful and needful were lacking. Consequently, a committee of five was appointed, including Hubbard, to present a revision of the *Constitution* at the next General Conclave. Grand Master Hubbard's stated dream of "a succession of Encampments from the Atlantic to the Pacific Ocean and from the Rio del Norte to Lake Superior" was emerging from the darkness and taking on substance and reality. In 1854, Grand Master Hubbard published a digest of his decisions up to 1853. Since then, other digests have been published, each endeavoring to bring up to date the rulings on Templar law. The birth of modern Templary in the United States would be inaugurated at the 13th Triennial Conclave, the great "Conclave of Revision."

This Conclave was held in September of 1856 at Hartford, Connecticut. In the interval 1853-1856, by the untiring efforts of M. E. Grand Master Hubbard, three new state Grand Encampments were created, viz., Texas, Pennsylvania, and Indiana. So twenty-two states and territories (or their equivalents) knight templar

were there represented, ten of them by Grand Encampments; Massachusetts and Rhode Island, New York, Vermont, Connecticut, Ohio, Kentucky, Maine, Pennsylvania, Indiana, and Texas; and twelve by Subordinate Encampments; New Hampshire, Maryland, South Carolina, Georgia, Alabama, Louisiana, Michigan, Illinois, Iowa, Missouri, California, and the District of Columbia. All of the grand officers were present, as was now becoming the rule, where formerly it had been the exception. A full Grand Master's report was for the third time presented by M. E. Grand Master Hubbard and was thus made a regular and established tradition. The report further took up the matter of rites, especially in regard to the degrees which form the necessary stepping stones to the Knight Templar order. In connection with a clause in the *Constitution of the State Grand Encampment of Connecticut*, which required an applicant for the orders of Knighthood to be in possession of the degrees of Royal and Select Master, Grand Master Hubbard declared this provision "not in force" and "inoperative, unless thereafter approved by your honorable body." The clause was not approved, but the action of the Grand Master was, and so remains--a rule of Templary in some Grand Commanderies to the present day.

An important consideration was the revision of the *Constitution*. The committee on this subject was assembled under the chairmanship of Grand Master Hubbard himself. At the Grand Master's request, Robert Morris, who had for some time been helpfully active in these matters and was thoroughly familiar with them, was added to the Committee. The *1856 Constitution*, as revised and presented in final draft and written

by Robert Morris, was set up in four articles. The very titles of the first three show one of the radical changes instituted. We have been referring in this article to a "General Grand Encampment," State Grand "Encampments," and Subordinate "Encampments." These names will undoubtedly have appeared strange or even incorrect to modern Knights Templar, but I have chosen to use these names for the sake of their historical accuracy and correctness. These were the names originally given to these various bodies and institutions by the founders of American Templary and retained through the nearly half century of its existence up to the time of the 13th Triennial Conclave. It was only in 1856 that the change was made. Accordingly, Article I of the 1856 *Constitution* is described as concerning "the Grand Encampment," no longer the General Grand Encampment. As in the name of the association, so also in the names of its officers the cumbersome and unnecessary prefix, "General," was dropped. The title now was simply "Most Eminent Grand Master." Article II concerned State Grand Commanderies, in place of the former Encampments; the supreme state officer was now a "Right Eminent Grand Commander," no longer a "Grand Master." In Article III, the subordinate bodies were now named Commanderies, thus removing the name Encampment from all but the national supreme body. Article IV concerned "Miscellanea," one of the most important being a provision for a method of amending the *Constitution*.

Some of the interesting changes made within the *Constitution of 1856* are the following: Authority to institute new Commanderies in states having no Grand Commandery was now vested in

the Grand Master alone instead of "the first four General Officers" as before; in a similar way, where Grand Commanderies were in existence, the same power was restricted to the Grand Commander alone; election to office in the Grand Encampment was restricted to such Knights as were members of some subordinate Commandery, whether under the general or under the immediate jurisdiction of the Grand Encampment. Obviously, in the present *Constitution*, several of these laws and rules have been changed or modified since. This was entirely within the possibilities provided by the revisers in 1856 as the provision mentioned in Article IV indicates. In fact, it was recognized that much remained to be done and that only an impulse toward action in the right direction could then be given. Three subjects were recognized as matters, rights, and duties of legislation which were vested in the Grand Encampment: 1.) Dress; 2.) Work (i. e., Ritual); and 3.) Discipline. None of these three was finally acted upon; indeed, for a good many parts of these subjects the time for final action was still far away, but the great thing, which was in the power of the men at Hartford assembled, was done; vital and important subjects were broached, and a discussion and serious consideration of them was initiated.

At the conclusion of the 1856 Conclave, Grand Master Hubbard refused to be a candidate for re-election, but Morgan Nelson, who was thereupon elected, declined to be installed; the Deputy Grand Master likewise refused to serve; and then the honor in which Grand Master Hubbard was held clearly appeared in that by unanimous vote he was re-elected and, by the earnest appeal of all

present, was prevailed upon to serve his fourth consecutive term.

The 14th Triennial Conclave, held in Chicago, Illinois, was again presided over by Grand Master Hubbard. Again, further improvements in the administration and regulations of the Grand Encampment were made. At his suggestion, the Conclave instituted a standing committee to examine and pass upon the returns of Grand and Subordinate Commanderies, a duty which had previously been performed by the Grand Master in addition to his executive work. The subject of the Templar uniform was presented at this Conclave, and a uniform costume for the first time adopted. This was revised, however, in 1862, and the "Edict on the Uniform of a Knight Templar" was issued. The original edict in 1859 changed the frock coat from black to white and simultaneously abolished the wearing of the Knight Templar apron. In order to prevent further loss of material on the order's early American history, the proceedings from 1816 to 1856 were ordered reprinted. In

the matter of ritual, a Templar burial service was prepared and adopted.

Most Eminent Sir Knight Hubbard died of a paralytic stroke on January 3, 1866 at his residence at the age of 70. His obituary from the *Columbus Morning Journal* reads as follows:

"Hon. William B. Hubbard, Past Grand Master of the Masonic Lodge of Ohio and Past Grand High Priest and Grand Master of Knights Templar of the United States, was buried yesterday with all the honors paid by the bodies over which he had presided to their highest offices and with all the demonstrations of respect paid by the people to a worthy and influential citizen.

The morning train from London brought to the city the Masonic lodges of that place and West Jefferson, the Lodges at other places near were represented, and John D. Caldwell, Grand Secretary of the Masonic Lodge of Ohio, was present from Cincinnati.

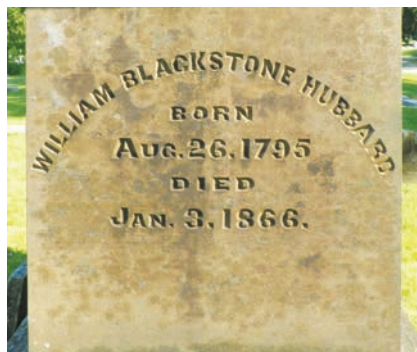
The funeral ceremonies or services took place at the residence of the family at 2 p.m., Rev. Mr. Richards, of Trinity Church, conducted the religious services; Rev. D. A. Randall read a biographical sketch of the deceased, and the Masonic ceremonies were performed under the direction of Mr. Thomas Sparrow, Grand Master for the State of Ohio. The crowd in attendance was very large, and the services throughout were very impressive and the ceremonies imposing. The body was encased in a rich burial case, ornamented with the escutcheons of the two orders, the top being of plate glass so that the entire form was visible. The guard



knight templar

of honor consisted of a number of Knights in full costume.

The procession moved from the residence to Green Lawn Cemetery, where the ceremonies were conducted and the body consigned to the grave."



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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.

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: <http://www.knightstemplar.org>.

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.

Western States Easter Observance 2015



April 3-5, 2015
Tempe, Arizona

Chivalric Fraternity in a 4 Star Hotel



Sunrise Service

Easter Morning Observance
Brunch to Follow
Benediction & Farewell After

Many Activities

Historic Downtown Tempe
Multicultural Restaurants
Botanical Gardens
Convenient Shopping
ASU University Area
!! GREAT WEATHER !!

All Inclusive Packages Available

Clean & Safe Environment
Free Airport Shuttle
!! Great Weather !!

Make Your Plans Today

Registration Available Soon
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3rd ANNUAL MID-AMERICA EASTER OBSERVANCE

**The Grand Encampment will sponsor the
3rd Annual Mid-America Easter Service**

*Hosted by the Grand Commanderies of
Iowa, Kansas, Missouri, & Nebraska*

Sunday, April 5, 2015 at 8:00 am

Liberty Memorial

100 W 26th Street, Kansas City, Missouri

Host Hotel – Westin Crown Center

1 East Pershing Road, Kansas City, Missouri

816-474-4400

Knight Templar Easter Service Special rate of \$109.00 plus taxes

Look for details later at www.knightstemplar.org





85th ANNUAL EAST COAST EASTER OBSERVANCE – 2015

The 85th Annual Easter Sunrise Service, sponsored by the Grand Encampment of Knights Templar, will again be held on the steps of the George Washington Masonic Memorial in Alexandria, Virginia, on Sunday, April 5, 2015.

HEADQUARTERS HOTEL

The headquarters hotel will be the Hilton Crystal City at Washington Reagan National Airport, 2399 Jefferson Davis Highway, Arlington, Virginia. Our special Knights Templar rate will be \$99.00 per room, based on double occupancy. Please make your reservations directly with the hotel by calling 703-418-6800, (mention Knights Templar). A hotel reservation link is available on our website at www.knightstemplar.org.

MEALS

A meal package is available for \$75.00 per person which includes Saturday evening dinner and Sunday morning breakfast buffet. Order your meal tickets from the Grand Encampment office. Registration forms are available online at www.knightstemplar.org for credit card processing or mail your check, payable to the Grand Encampment, to 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497. Additional tickets may be ordered separately: Saturday dinner, \$60.00; Sunday breakfast buffet, \$20.00. Reserved seating at the Saturday night dinner will be assigned on a first come first served basis. If you would like to be seated together please send in your payment as a group.

Note: The hotel and meal ticket cutoff date is March 3, 2015. No tickets will be sold at the door.

Grand Commanders and their ladies are invited to attend the Saturday evening dinner, courtesy of the Grand Encampment. **Prior reservations are required with the Grand Encampment office.**

EASTER MORNING SCHEDULE

Breakfast buffet - 6:00 a.m.

Buses begin to leave hotel - 6:30 a.m.

Parade will step off at 7:40 a.m.

Easter Memorial Service – 8:00 a.m.

Buses return to the hotel after the service at approximately 9:30 a.m.

OTHER DETAILS

Grand Commanders are requested to appoint a delegation chairman and notify Sir Knight Lawrence E. Tucker, R:E: Grand Recorder, 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497; Phone: 713-349-8700; Fax: 713-349-8710, E-MAIL: john@gektusa.org.

If you are depressed, you are living in the past. If you are anxious, you are living in the future. If you are at peace, you are living in the present.

Lao Tzu

Percival and Modern Masonic Knighthood

What does it mean to be a Masonic Knight in the Twenty-first Century?

By

Sir Knight R. Stephen Doan

According to the Thirteenth Century story, Percival was one of King Arthur's legendary Knights of the Round Table. After the death in battle of his father, a heroic warrior, Percival's mother took her infant son to the forest where she raised him, ignorant to the ways of men, in order to protect him from the same fate as his father. Her plan was foiled when a group of knights passed by, and Percival was struck by their heroic bearing. Wanting to be a knight himself, the boy left his mother to travel to King Arthur's court. After proving his worthiness as a warrior, he was knighted and invited to join the Knights of the Round Table.

Percival also appeared in stories involving the quest for the Holy Grail. First written about in an earlier twelfth century story, Joseph of Arimathea is said to have received the vessels associated with the Last Supper and crucifixion from an apparition of Jesus. Joseph is said to have sent the first communion cup, called the Holy Grail, and other items associated with the Last Supper and crucifixion with his followers to Great Britain. Percival's quest in these stories was to find that Grail so that a wounded king might drink from it and

be restored to health and power.

In Richard Wagner's retelling of this story in his opera *Parsifal*, the injured king was the ruler of the Grail kingdom which was given the items sent by Joseph of Arimathea for safekeeping. The knights still had the Holy Grail, but the king had lost to a nearby sorcerer the Holy Spear which pierced the side of Jesus. In the process of losing the Holy Spear, the king was injured by it and would not be healed until the spear was recovered. The pure and innocent Percival then happened by. His destiny was to recover the spear, but the knights did not know this and sent the boy away because he did not understand the importance of the Grail. The sorcerer then sent a woman to seduce Percival in order to enlist him in their battle to get the Grail also. However, when the woman kissed Percival, he immediately felt the pain of the king's injury and realized the importance of the Grail and the recovery of the spear. The sorcerer then tried to kill Percival with the spear which Percival caught in midair instead. Percival then set out to take the spear back to the injured king but not before the scorned woman placed a curse on him to wander forever without again finding the injured king or the Holy Grail. Percival did wander aimlessly because of

the curse which was broken only when he had compassion for the woman who cursed him. He then returned to the king and healed him with a touch of the spear to the king's wounds.

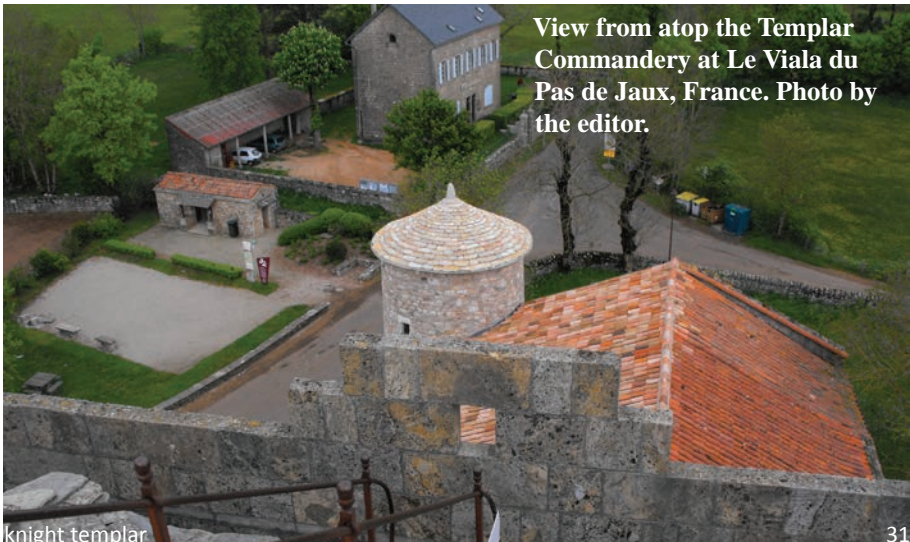
This story contains a profound message on what it means to be a Masonic Knight in the Twenty-first Century. Percival does not understand his destiny until evil attempts to seduce him, and ironically he cannot fulfill his destiny until he shows compassion for the evildoer! A parallel can be drawn from the Gospels. Did Jesus understand his destiny at the time of his baptism by John when the dove came down from heaven and God said that this was his Son with whom he was well pleased? Did Jesus first understand his destiny when he was thereafter tempted three times by the evil one while wandering for the next forty days in the wilderness? Of course, Jesus fulfilled his destiny by loving everyone, even those who would put him to death.

Knighthood today is not about play acting. It is in part about preserving a standard of chivalry that was part of the medieval knightly code. But, it is also

about doing good, and the story of Percival hints at how we should do that. We first must realize the good to be done and then do it by our compassion for those who are not so inclined, because it is only by extending compassion and love that we can hope for others to return it. If our creed is "love one another," we can only hope for love when we can unconditionally offer it first, even to those whom others might find undeserving of it.

The quest of Freemasonry is symbolized by geometry, the most powerful symbol we have as Masons. It metaphorically describes the harmony in the universe that is the Supreme Being. As Masons, we are challenged to help preserve that harmony by how we deal with others. As Masonic and Christian Knights, we create harmony by our compassion, by loving one another, even the undeserving, even the evil doer. Love is the key.

Sir Knight Doan is the Eminent Commander of Empire State Commandery No. 83 in New York and can be contacted at steve@doan-bezner.com.



66th TRIENNIAL CONCLAVE ANNOUNCEMENT



The 66th Triennial Conclave of the Grand Encampment of Knights Templar is coming soon. The Triennial Conclave Committee is working hard to make this a memorable and enjoyable event.

The 66th Triennial Conclave will begin with the drill competition on Saturday, August 8, 2015, followed by a 'Pass in Review' and dinner. Sunday, August 9th brings the Divine service at 8:00 AM followed by tours of Niagara Falls, and the Grand Master's dessert and cocktail reception that evening. The business sessions will begin on Monday morning, August 10th with the public reception of distinguished guests and the Grand Commanders. The business session will continue on Tuesday, August 11th with the Grand Master's banquet on Tuesday evening. Installation will occur on Wednesday morning followed by the adjournment of the session.

The Adam's Mark Hotel and Event Center, 120 Church Street, Buffalo, NY is the headquarters for the Triennial Conclave and all events will be held there.

66th TRIENNIAL CONCLAVE ADVANCED REGISTRATION FORM

Name: _____ Lady: _____

Title: _____ Jurisdiction: _____

Voting Delegate: _____ Non-voting Delegate: _____ Drill Team Member: _____

Address: _____

City: _____ State: _____ Zip: _____

Arrival date & time: _____ Departure date & time: _____

Do you require airport pickup?: Yes _____ No _____ Arrival Airline & Flight Number: _____

Phone No. Home: _____ Cell: _____

E-mail address: _____

HOTEL RESERVATIONS

Hotel reservations are to be made directly with the Adam's Mark Hotel and Event Center, 120 Church St, Buffalo, NY 14202 at a rate of \$155 per night. You may use the website or phone number listed below.

Reservations may be made online from our website at:

<http://www.knightstemplar.org>

Reservations may also be made by phone at 716-845-5100. Please mention the group KNIGHTS TEMPLAR to receive the group rate.



REGISTRATION FEE is \$250.00

Includes 2 tickets to Grand Master's reception, 2 tickets to Grand Master's banquet, Triennial badge, program book, and gift

\$275.00 after June 1, 2015

BREAKFAST, LUNCHEON & ADDITIONAL TICKETS

(Please note that there are no restaurants in easy walking distance of the hotel)

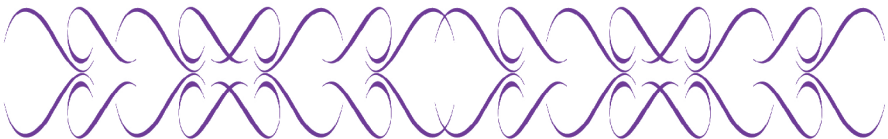
1	Registration Fee	\$250.00
	Drill Team Dinner – Team Members	Complimentary
	Drill Team Dinner – non participant	\$45.00 per person
	Sunday Breakfast	\$20.00 per person
	Sunday Niagara Falls Tour (inc. lunch)	\$89.00 per person
	Grand Master's Dessert/Cocktail Reception (additional tickets)	\$45.00 per person
	Monday Breakfast	\$20.00 per person
	Monday Ladies Luncheon	\$30.00 per person
	Monday Men's Lunch	\$30.00 per person
	Tuesday Breakfast	\$20.00 per person
	Tuesday Lunch (joint)	\$30.00 per person
	Grand Master's Banquet (additional tickets)	\$60.00 per person
PLEASE SELECT YOUR CHOICE: Filet Mignon # _____ Chicken Wellington # _____		
	Wednesday Breakfast	\$20.00 per person

TOTAL DUE \$ _____

Checks payable (in U.S. Funds) to: Knights Templar 66th Triennial Conclave
Complete this form, print a copy and mail to Reservation Chairman:

William C. Jones
2049 State Route 350
Macedon, NY 14502-9147
wjones@rochester.rr.com

Name: _____ Jurisdiction: _____



Another New Year!

By

The late Reverend Sir Knight Donald Kerr

Another year. Imagine that! When the new year comes, we often think of the resolutions we want to make. The trouble with that promise is that what we decide to do or not to do is usually broken and is seldom kept. The reason why our good intentions are never fulfilled is like a little story of long ago.

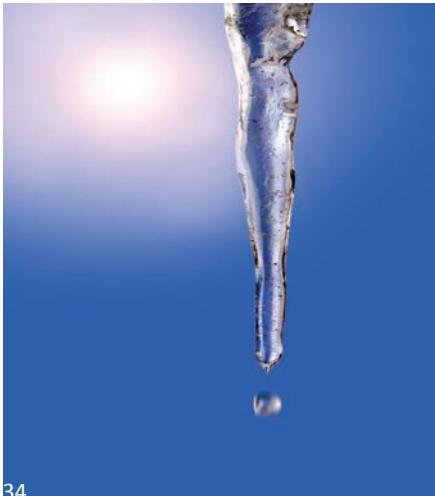
Did you ever try filling a wicker basket with water? Probably not, but a young boy learned an important lesson. It seems the young lad had trouble remembering what he was told to do. After a scolding from his father, the boy exclaimed, "Why do you keep telling me what I ought to do and shouldn't do?"

"Go and get a wicker basket and fill it with water," the father told his son. "That's crazy," he answered. "You know you can't fill a basket with water." "Maybe not," the father said, "but go try." The boy tried, and of course, all the water ran out as fast as it went in. "Now," said the father, "look at the basket. Before, it was dusty and soiled. Now, after you ran the water through it, the basket looks clean and fresh."

"So, what has that got to do with me?" the boy asked. "There are two things you can learn," the father replied. "One of them tells you your mind is like that basket. What you tell yourself, the resolutions you make, go through your mind and nothing sticks. The second thing is that if you didn't keep telling yourself what to do and not to do, you would become soiled and dusty just like that basket was before you poured water through it."

We never like to be told what we should do or not do, but if we didn't try, we'd never know the difference between right and wrong. Maybe one of the reasons we have so much trouble in the world is because people are not listening to themselves or paying attention to what that inner voice is telling them.

With all of that, God bless us with a happy new year!



The late Reverend Sir Knight Donald C. Kerr, a member of Beauseant Commandery No. 8, Baltimore, Maryland, was Pastor-emeritus 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.

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**“All congresses and parliaments
have a kindly feeling for idiots,
and a compassion for them, on
account of personal experience
and heredity.”**

Mark Twain

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