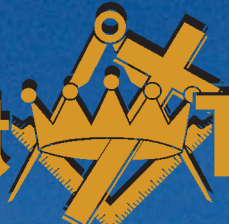


# Knight Templar



VOLUME LXI

MARCH 2015

NUMBER 3



# PRESENTING NEW & POWERFUL YORK RITE MASONIC FRATERNAL DRESS RINGS

*Crafted with Gold, Sterling Silver, Brilliant Capstone & Zircons*



CALL TOLL-FREE:  
**1-800-437-0804**

MON-FRI 9AM-5PM EST. HAVE RING SIZE AND CREDIT CARD READY.



**FREE FLAG PIN WITH EVERY ORDER!**

- Custom Made in America by the finest maker of Fraternal Jewelry.
- Bold YORK RITE golden lettering across a brilliantly faceted red capstone.
- Etched YORK RITE Symbols & sparkling Zircons around the top.
- Royal Arch Masons of the Chapter & Cryptic Masons of the Council symbols in Gold and red enamel, plus Masonic S & C with American Flag, on side shanks.

- Your personal initials and exclusive Serial Number engraved on the inner band.



- Remarkably priced at just \$299\* with an interest-free pay plan available.
- Your satisfaction guaranteed or return ring within 30 days for replacement or refund. Order today!

**BONUS!**

*Shrine Nobles and Past Masters may have their emblems on the side of their ring in place of the Square & Compasses.*

*(See order form for details)*



**VISIT US ONLINE AT [WWW.MASONICPARTNERS.COM](http://WWW.MASONICPARTNERS.COM)**

**Mail To:** York Rite Masonic Order Center, Two Radnor Corporate Center, Suite 120, Radnor, PA 19087-4599

☐ **YES!** I wish to order an exclusive YORK RITE Masonic Dress Ring personalized as follows. **Please send me a FREE Flag Pin**

**My Initials (3):** \_\_\_\_\_

**Ring Size :** \_\_\_\_\_ *(Use ring sizer below or consult your jeweler.)*

**OPTIONAL:** I prefer to replace the Square & Compasses/Flag with the following: ☐ Shrine Scimitar & Crescent OR, ☐ Past Master Jewel

**I PREFER TO PAY AS FOLLOWS:**

- ☐ Enclosed is my check for \$299\* plus \$14.95\* for S & H as payment in full.
- ☐ Charge my Credit Card \$299\* plus \$14.95 for S & H as payment in full.
- ☐ Charge my Credit Card in four equal payments of \$74.75\* plus \$14.95\* for S&H added to the first payment.

**CREDIT CARD:** ☐ Visa ☐ MasterCard ☐ American Express ☐ Discover  
Card #: \_\_\_\_\_

Exp. Date: \_\_\_\_/\_\_\_\_/\_\_\_\_ Card Security Code (CSC): \_\_\_\_\_

Signature: \_\_\_\_\_

**SHIPPING ADDRESS:** *Allow 6-8 weeks for delivery. We Cannot Ship To P.O. Boxes.*

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone: (\_\_\_\_) \_\_\_\_\_

Email: \_\_\_\_\_

*(So that we may notify you about your order status)*

*\* PA residents please add 6% sales tax.*



**RING SIZE GUIDE**  
CUT THIS OUT CAREFULLY  
USE AS SHOWN ON FINGER

© AMA 2015 **YORBARRIN-KTM-0315**

# Knight Templar

## Contents

**Grand Master's Message**  
**Grand Master David Dixon Goodwin..... 4**

**Entombment of Christ St. Remi Cathedral**  
**Sir Knight Michael S. Franck..... 6**

**Benjamin B. French, 6<sup>th</sup> Grand Master of the  
 Grand Encampment**  
**Sir Knight George L. Marshall, Jr..... 9**

**Focus on the Purpose!**  
**Sir Knight Philip G. Buchholz..... 16**

**Euclid Problematic**  
**Sir Knight Joseph Clayton Pryor Kindoll..... 21**

**Templar Leadership**  
**Sir Knight Wilber M. Brucher ..... 29**

## Features

**A Chat With The Managing Editor..... 5**

**Prelate's Chapel ..... 8**

**The Knights Templar Eye Foundation .....15, 28**

**Recipients of the Membership Jewel ..... 17**

**Grand Commandery Supplement..... 18**

**In Memoriam ..... 31**

**Beauceant News..... 33**

**Knights at the Bookshelf..... 34**

VOLUME LXI MARCH 2015 NUMBER 3  
 Published monthly as an official publication of the  
 Grand Encampment of Knights Templar  
 of the United States of America.

**David Dixon Goodwin**  
**Grand Master**

**Jeffrey N. Nelson**  
**Grand Generalissimo and Publisher**  
 3112 Tyler Parkway  
 Bismarck, ND 58503-0192

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

**John L. Palmer**  
**Managing Editor**  
 Post Office Box 566  
 Nolensville, TN 37135-0566  
 Phone: (615) 283-8477  
 Fax: (615) 283-8476  
 E-mail: ktmagazine@comcast.net

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

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

**Lawrence E. Tucker**  
**Grand Recorder**

**Grand Encampment Office**  
 5909 West Loop South, Suite 495  
 Bellaire, TX 77401-2402  
 Phone: (713) 349-8700  
 Fax: (713) 349-8710  
 E-mail: larry@gektusa.org

**Cover photo of the walls and ram-  
 parts of the fortified city of Carcas-  
 sonne, France taken by the editor.**

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

# Grand Master's Message

**N**ext month, Christians around the world will celebrate Easter, the most holy time of the year. It is when we stop and contemplate the meaning of Christ's time on earth, especially His death, resurrection, and ascension. Easter reminds us of Christ's promise to free us from our sins and to give us everlasting life.

We as Masonic Knights Templar have the wonderful opportunity to share this holy day with our fellow Sir Knights and families at one of the three Easter Observances across the United States.

It is a great time of inspiration with family and extended Templar family. Please attend one of these observances and enjoy the service and social events with your fellow Templars and their families. I will be attending the western states observance in Phoenix with the Grand Recorder. The Deputy Grand Master will be at the mid-America observance in Kansas City, and the Grand Generalissimo and Grand Captain General will be on the east coast in Alexandria.

Following a short winter holiday break, your officers have been back in the swing of visitations. We have participated in Masonic Week in Reston, Virginia as well as in the Conference of Grand Masters of North America in Vancouver, British Columbia, Canada. This is of course in addition to the Annual Conclaves that resumed in February. Please come out, greet, and get to know your officers at your upcoming Annual Conclaves this spring. We look forward to meeting with you!

Your Triennial Conclave Committee is very busy planning a wonderful event for you and your families to enjoy. Please come and take advantage of the opportunity to participate in the government of your Grand Encampment.

**The 66<sup>th</sup> Triennial Conclave of the Grand Encampment of Knights Templar  
Adam's Mark Hotel, Buffalo, NY  
August 8-12, 2015**

Reservations may be made online from our website at:  
<http://www.knightstemplar.org>

David Dixon Goodwin, GCT



Grand Master

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





# *A Chat With The Managing Editor*

**T**here are a couple of items that might be of national interest I would like to mention. First, the Masonic building in Winslow, Arizona has been burned by arsonists. It seems that we do have enemies. Second, the relatively new Grand Commandery in Hawaii is in need of Chapeaus if you have any surplus that are in usable condition.

On another subject, I think I have noticed a trend in our society and, indeed, in our fraternity. I guess you could call it a "Robin Hood Syndrome." I am seeing people violating their own integrity and doing things they have sworn not to do or that they know is wrong and then justifying the action (at least to themselves) because somebody benefitted from it. It's like Robin Hood justifying being a thief because he gave some of the money to the poor who needed it. The problem is, he was still a thief even if he gave it all away!

I know it makes us feel good to have compassion and to do things that benefit others, and it is admirable that we should do so. Every once in a while though, this comes into conflict with obligations we have already made. Whenever I see people do what feels good because it seems compassionate at the expense of their integrity, I think of the famous quote, "My life you may take, but my integrity, never!" Unfortunately, I am seeing this trend among the leadership at all levels of our fraternity and our nation, and this decay of our core principles saddens and alarms me.

You know, it's easy to do the right thing when everyone is patting you on the back and telling you they agree with you. The rubber meets the road though when all those around you are telling you that it's "OK" to do something that will violate your integrity. That's when doing the right thing may cost you your popularity or even some "friends." It's interesting to observe who can stand this test and who cannot.

So if you are a Masonic leader at any level, I urge you to think this scenario through before you are faced with it and to decide which road you will take. Life's tough at the top. As a leader, you are the example, whether you want to be or not.

Finally, I hope the daffodils and tulips are blooming at your place and you are able to dig out from the winter and enjoy the sunshine! See below what blooms best in my yard.



A stylized, handwritten signature in black ink that reads "John".

John L. Palmer  
Managing Editor

# Entombment of Christ, St. Remi Cathedral

By

Sir Knight Michael S. Franck

**M**ysteries surrounding the order of the Knights Templar include John the Baptist and Mary Magdalene. These individuals were patronized by the order during its two hundred year existence.

Of all the New Testament characters, few other than Jesus himself, have exemplified such an enduring fascination as Mary Magdalene. Believed by the Church to have been a reformed prostitute, her presence has a never-ending appeal, which is odd for one who appears so briefly and then so elusively in the *Bible*. The controversies surrounding Mary came to light in more recent years in books that include *Holy Blood*, *Holy Grail*; *Templar Revelation*; and *The Da Vinci Code*.

Centered in the small village of Rennes-la-Chateau in southern France, the French believe that Mary came to that part of the world after the death of Christ. Because of her influence, an order of fighting men was sanctioned by the church in the early 12<sup>th</sup> century.

One legend persists to this day, known as the "Vine of Mary," that after the crucifixion, Mary Magdalene came to France where she lived for several years and that Mary's offspring became the kings of France known as the Merovingian line. Throughout southern France, one finds shrines or grottos that venerate Mary. As time passed, her presence and memory eventually transformed into the cult of the Black Madonna.

## Messages in Hidden View

The Knight Templar order was officially dismantled by the Catholic Church

in 1312 at the Council of Vienne and afterward, in various Bulls from March of 1312 to January of 1313, and subsequently, the order's 23<sup>rd</sup> and last Grand Master, Jacques De Molay, was executed in 1314. Many of the order's noble knights, non-noble sergeants, and chaplains fled as refugees to Scotland and Switzerland. Others sought safe haven in the Order of Knights Hospitallers of St. John.

In 1531, a stunning life-sized sculpture of the entombment of Christ was commissioned by Francois Jarradin, Commander of the Hospitallers. The sculpture resided at the Knights Templar Commandery in Reims, France until that building was destroyed during the French Revolution in 1792. Obscured from public view for centuries, the sculpture was moved in 1803 and now resides in the nearby St. Remi Cathedral.

This stone carving is compelling. On the tomb's façade is the Templar Cross seen below the reposed figure of Jesus Christ. Grieving family members surround the body of Jesus with tears flowing from their eyes. Mother Mary is next to the body, grieving with her hands clasped. Curiously, blood is still flowing from the spear wound on the right side of Jesus' body, suggesting that he was still alive after the crucifixion. One can find more images on the internet that show the body at different angles for a closer view.

What's most interesting is the distraught and very pregnant looking figure of Mary Magdalene looking down at Jesus. Her arms are raised in a gesture, similar to the position some Freemasons



use at Masonic funerals.

This gesture is also depicted in carvings made by Knights Templar on the walls of the Royston Cave in England. The position of the arms has the left arm bent ninety degrees in a square and the right arm bent at a lesser angle.

If these poses suggest some type of connection to the beginnings of a latent Masonic ritual, the obvious question becomes why? Considering the sculpture as a whole, it contradicts the teachings written in the *Bible*. If a secret society did exist in medieval Europe, it would be much easier to conceal symbolism and allegory in a painting. Tales still exist to this day that the bleeding Jesus is laying on what would become the Shroud of Turin. Others have suggested that the altar with its Templar Cross actually conceals the remnant ashes of Jacques De Molay. Probably, no one knows for sure.

knight templar

We can only encourage those historians with an open mind who approach the relationship between Masonry and Templarism with a conviction that answers must be somewhere and wish them success. As readers, we await documented proof that will solve the great mystery of how it began, and why.

#### **SOURCE**

Pages 258-261 of *Akhenaten to the Founding Fathers*, by Scott F. Wolter, North Star Press of St. Cloud, MN.

Sir Knight Michael S. Franck is a member of Detroit Commandery No. 1 in Detroit, Michigan. He can be reached at [Michael.s.franck.civ@mail.mil](mailto:Michael.s.franck.civ@mail.mil) The information presented in this article does not in any way reflect the views or policy of the Grand Encampment, the Grand Commandery of Michigan, *Knight Templar* magazine, its editorial board, or Detroit Commandery No. 1.

# Prelate's Chapel

by

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

**A**s the season of Lent begins, Luke, in chapter 18, reminds us that Jesus “set his face steadfastly to go to Jerusalem.” There he was to be betrayed, given over to his enemies, crucified, and buried. Jesus, as the Son of God, would take upon Himself our sins, pay the price of those sins, and then destroy their power over us forever. So, Christ took his disciples and went to Jerusalem that he might show them both the greatness of our sin and the power of God’s love, and he went with a sure and steadfast faith in God.

On the way to Jerusalem, Jesus met a blind man whom he healed. In this, Luke tells us God was glorified. This miracle shows us that faith is the sight by which we see. The blind man asked Jesus for his sight, and it was given him. He dared open his spiritual eyes of faith and glorified God by the gift of his physical sight. Jesus was saying to his disciples and to us that faith in him will restore us to God.

Jesus’ mission was to make the love of God known to all peoples. To convince the world and all ages of this, he went up to Jerusalem to die. The blind man did not need to see the cross. His eyes were already opened by and to the love of God, but only in the cross do we finally realize how greatly God loved us, when the stain of sin was removed from us and we can now behold God face to face. The blind man knew in no uncertain terms what had been done for him. He could see!

He glorified God with praise! When we “survey the wondrous cross on which the prince of glory died,” there we too can know in no uncertain terms what God has done for us. Can we refuse Him the honor and glory due his Holy Name?

“Blest cross, blest sepulcher, blest rather be the Man that was there put to death for me.”  
(Pilgrim’s Progress)





# **Benjamin B. French, 6<sup>th</sup> Grand Master of the Grand Encampment**

(Seventh in a series on our Grand Masters)

by

George L. Marshall, Jr., PGC, KCT

**A**n acquaintance of twelve consecutive presidents, from Andrew Jackson to Ulysses S. Grant; public servant and administrator; and Grand Master of the Grand Encampment during the years of the Civil War, Benjamin Brown French was born in Chester, New Hampshire to Daniel (1769-1840) and Mercy (Brown) French (1778-1802) on September 4, 1800. His father was a lawyer of high standing and was for several years Attorney General of the State of New Hampshire. After Mercy's death, Daniel married twice more. Benjamin received a good common school and academic education, and it was the earnest desire of his father and friends that he should enter college, which however, he did not do.

In 1819 he went to Boston hoping to go to sea. Failing to obtain a berth on a ship, he enlisted as a soldier in the United States Army and was stationed at Fort Warren on Governor's Island in the harbor of Boston. He was appointed a Sergeant soon after enlisting and faithfully performed his duty for about four months when, at the request of his friends who provided a substitute, he left the army on September 12, 1819. He then returned to his father's, and although conflicting to his own leanings, he began the study of law, which he pur-



sued with diligence for five years, that being the time fixed by the bar rules of New Hampshire. At the February 1825 term of the Court of Common Pleas for the County of Rockingham, held at Portsmouth, he was admitted an attorney at law.

He was thus a lawyer by profession, and following his marriage in 1825 to Elizabeth Smith Richardson (1805-1861), daughter of Chief Justice of New Hampshire William Merchant Richardson, he became active in politics, serving as Assistant Clerk of the State Senate of New

Hampshire (1828-1830). He was later elected to the New Hampshire State Legislature (1831-1833). While in the Legislature, he was the proprietor and editor of the *New Hampshire Spectator*.

French's chief contribution to an understanding of the 19<sup>th</sup> century is his eleven-volume journal of almost four thousand pages, which was begun in August of 1828 and was faithfully kept up until shortly before his death in the nation's capital in 1870. Roughly one-third of the journal was published in one volume in 1989 under the title *Witness to the Young Republic, A Yankee's Journal, 1828-1870*, edited by Donald B. Cole and John J. McDonough. The remaining unpublished material, comprising two-thirds of the journal, is housed in the Library of Congress which is now situated on the very site where French's mansion, built in 1842, was located. The unique aspect of French's journal is the keen insight provided into political life in Washington, D.C. The workings and the key players of every administration from that of John Quincy Adams to Ulysses S. Grant are faithfully recorded.

He moved to Washington, D.C. in December of 1833 to pursue government employment when friends in the state secured him an appointment in the Clerk's Department of the United States House of Representatives. He was appointed the Clerk of the United States House of Representatives in 1845. He left that position in 1847 when, encouraged by Samuel F. B. Morse, he became president of the Magnetic Telegraph Company. Serving in that position until 1850, French oversaw the expansion of telegraph communications throughout the United States. In 1853, French was named the Commissioner of Public Buildings under President Franklin

Pierce and was the chief marshal of the March 1861 inaugural parade of Abraham Lincoln, who reappointed French Commissioner of Public Buildings. French had rejoiced in Abraham Lincoln's election in November and at the same time recoiled at the South's threat of secession. He had learned that his beloved wife Elizabeth had been diagnosed with breast cancer and had consented to a mastectomy (which was not successful). Elizabeth's death in May of 1861 was a profound loss for French. His family gathered round him to ease his grief. Mary Ellen Brady (1831-1905), a sister of his brother Edmund's wife, moved in to manage his household. With time, a romantic attachment developed between Mary Ellen who was thirty years younger than French, and within a year and a half they were wed on September 9, 1862.

As the Commissioner of Public Buildings, French was responsible for the care of all federal buildings in Washington, D.C., including the United States Capitol.

After his appointment, French wrote in his diary on September 8, 1861:



Mary Todd Lincoln

"I was at the President's and saw Mrs. Lincoln and the President. Mrs. L. expressed her satisfaction at my appointment, and I hope and trust she and I shall get along quietly. I certainly shall do all in my power to oblige her and make her comfortable. She is evidently a smart, intelligent woman and likes to have her own way pretty much. I was delighted with her independence and her

lady-like reception of me. Afterward I saw the President, and he received me very cordially."

His opinion of Mrs. Lincoln was to change significantly over the next four years. As with many presidential appointees, his relations with Mrs. Lincoln suffered with time. His more routine duties as commissioner placed him in frequent contact with Mary Lincoln, whom French found to be difficult, calling the first lady a "bundle of vanity and folly." Since his appointment, he had ample opportunity to become acquainted with Mrs. Lincoln's love of money and her spendthrift ways with it. Thus, he kept a sharp eye on Mrs. Lincoln and winced suspiciously when she flattered him, but he was very patient with the "Republican Queen." French wrote his brother that the "Republican Queen plagues me half to death with wants with which it is impossible to comply."

During his tenure, French also oversaw the funeral arrangements for both Willie Lincoln (1850–1862) and President Lincoln (1809–1865). A few days after President Lincoln's assassination, French claimed to have prevented an earlier assault on Lincoln at the President's Inauguration on March 4. His journal relates the circumstances:

"As the procession was passing through the Rotunda toward the Eastern portico, a man jumped from the crowd into it behind the President. I saw him, and told Westfall, one of my Policemen, to order him out. He took him by the arm and stopped him, when he began to wrangle and show fight.

I went up to him face to face, and told him he must go back. He said he had a right there, and looked very fierce and angry that we would not let him go on, and asserted his right so strenuously that I thought he was a new member of the House whom I did not know and said to Westfall 'let him go.' While were thus engaged endeavoring to get this person back in the crowd, the President passed on and I presume had reached the stand before we left the man. Neither of us thought any more of the matter until since the assassination when a gentleman told Westfall that Booth was in the crowd that day and broke into the line and he saw a policeman hold of him keeping him back. W[estfall] then came to me and asked me if I remembered the circumstance. I told him I did and should know the man again were I to see him. A day or two afterward he brought me a photograph of Booth, and I recognized it at once as the face of the man with whom we had the trouble. He gave me such a fiendish stare as I was pushing him back that I took particular notice of him and fixed his face in my mind, and I think I cannot be mistaken. My theory is that he meant to rush up behind the President and assassinate him and in the confusion escape into the crowd again and get away, but by stopping him as we did, the President got

out of his reach. All this is mere surmise, but the man was in earnest and had some errand or he would not have so energetically sought to go forward....”



J. W. Booth

French later wrote in his diary, two days after Mrs. Lincoln had finally left the White House on May 22, 1865: “It is not proper that I should write down, even here, all I know! May God have her in his keeping and make her a better woman.” By the beginning of 1866, French was comparing Mrs. Lincoln unfavorably with the daughters of President Andrew Johnson: “Oh how different it is to the introductions to Mrs. Lincoln! She (Mrs. L.) sought to put on the airs of an Empress - these ladies are plain, ladylike, republican ladies, their dresses rich but modest and unassuming...”

I will now digress temporarily from French’s political career in order to present his Masonic record. He was raised to the sublime degree of Master Mason on January 18, 1826. He was elected and served as Master in 1831, 1832, and 1833 of Corinthian Lodge New Hampshire. He also served as the Grand Marshal of the Grand Lodge of New Hampshire. On May 7, 1846, Brother French was affiliated with National Lodge No.12 of the District of Columbia. On November 3, 1846, he was elected Grand Master of the District of Columbia and served for seven consecutive years. While Grand Master, he laid the cornerstones of the east extension of the United States Capitol Building, the Smithsonian Institute, and the Washington Monument. Companion French was exalted in Columbia Chapter No. 1 Royal Arch Masons on November 5, 1846, and later served as Excellent High

Priest of that chapter. He also served as the Most Excellent Grand High Priest of the Grand Chapter of the District of Columbia. Sir Knight French was knighted in DeWitt Clinton Encampment, Brooklyn, New York on April 5, 1847, and became

Eminent Commander of Washington Commandery No. 1 (D.C.) on its revival in 1847, serving for eleven years. He was elected Grand Master of the Grand Encampment of Knights Templar, U.S.A. in 1859 and served until 1865. Brother French became a Scottish Rite Mason, and on September 15, 1859, he became the first 33<sup>rd</sup> Degree Mason from the District of Columbia. At the time of his death, he was Lieutenant Grand Commander of the Supreme Council, AASR (SJ).

Brother French had the distinction of having a Lodge named in his honor while he was a sitting Grand Master. Benjamin Brown French Lodge No. 15 held its first communication in 1853. The Lodge has met continuously since in the Georgetown section of the District of Columbia. Most Worshipful Brother French reluctantly signed the charter establishing his namesake lodge in late 1852.

The Civil War naturally called a halt in the steady forward march of Templary. This was noticeable in only one Triennial Conclave, however, and that was the one which fell in 1862, in the time of the war. It had been previously decided to hold this Conclave in Memphis, Tennessee. This was not feasible in September of 1862, and a special meeting, before the regular Conclave, changed the place of assembly of the Triennial Conclave for that year to New York City. It was then twenty years since the last Conclave had been held in New York City.



The meeting was a small one. The best authorities state that only eight Grand Commanderies and subordinate Commanderies from two states and from the District of Columbia were present, and these were all northern. It is not clear that all the southern bodies had completely and finally seceded from the Grand Encampment as had their states from the United States government. Indeed, there is evidence that some friendly and fraternal relations were maintained. This Conclave again took up the matter of Templar uniform, giving still further and more detailed regulations in the famous "Edict of 1862." In the matter of the ritual, it was decided to have a devotional service prepared for the opening of the next Conclave, the place and time for which were fixed at Columbus, Ohio, on September 5, 1865, and the week following.

Even before the actual close of the war, the coming peace and harmony was indicated by the admission into the ranks of the constituent Grand Commanderies of two states, one of the south, Louisiana, on February 12, 1864, and one of the north, Iowa, on June 6, 1864. Subordinate Commanderies joined from three new states, Kansas, Minnesota, and Nebraska.

There was in the entire 1865 Conclave no real note of war, and the Grand Master at the 1862 and 1865 Conclaves, "the War Grand Master," Benjamin Brown French, proved himself one of the most caring and peaceable of men. In having him at the helm throughout those troubled times, Masonic Templary was very fortunate. Calm, unruffled, broad-minded, and open-eyed, he proved to be the right man to guide American Templary safely through the Civil War years.

knight templar

On March 4, 1867, Radical Republicans in Congress succeeded in abolishing the office of commissioner as a way to punish French for his loyalty to Democratic President Andrew Johnson (who was also a Knight Templar). On March 14, 1867, French surrendered books, ledgers, and accounts to the Secretary of the Interior. On March 30, 1867, Congress placed the care of the United States Capitol and grounds under Edward Clark and the newly created office of the Architect of the Capitol.

French spent his final years in a minor clerk position in the United States Treasury Department, and though he found the work humiliating, he held the post until forced by politics to resign two months before his death. He died at home on August 12, 1870, from heart failure and lung congestion. French was placed in a coffin in the front parlor beneath his portrait and in front of two little lamps. His Masonic hat, badge, and sword were on the lid of the coffin, and the room was strewn with flowers. The funeral services lasted into the early evening. His body was then taken to the Congressional Cemetery where he was laid to rest amid throngs of mourners and with the solemn funeral service of Freemasonry.

The full account of Benjamin B. French's life is not defined by his government service alone. A sociable and open man, he was likewise occupied in numerous community and business activities, including serving as treasurer of the United States Agricultural Society and as president of the Republican Association of the City of Washington, as well as Grand Master of the Knights Templar of the United States. He invested smartly, and his business judgment provided him a better lifestyle than would otherwise

have been possible on a government salary alone.

He was also interested in cultural and literary matters, constantly composing poetry, speaking at public occasions, and discussing current authors and their works in his correspondence. His journal is filled with descriptions of parties and other social occasions, and it was not uncommon to find him at home playing euchre well into the night with a group of friends that included congressmen and other prominent public officials.

Sadly, Benjamin Brown French would likely be little remembered today were



it not for his journal and letters already mentioned. They provide a wide window into the early years of the republic and more particularly on the Lincoln White House and are his legacy to the nation.

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.

## SOURCES USED

1. Spangler, Michael, *Benjamin Brown French in the Lincoln Period*, PDF file, online at <http://www.whitehousehistory.org/history/documents/White-House-History-08-Spangler-French-Lincoln.pdf>
2. <http://www.mrlincolnwhitehouse.org/inside.asp?ID=58&subjectID=2>
3. <http://blogs.loc.gov/civil-war-voices/about/benjamin-brown-french/>
4. *Benjamin B. French Family Papers*; Span Dates: 1778-1940; Bulk Dates: (bulk 1813-1893); ID No.: MSS21550; Creator: French, Benjamin B. (Benjamin Brown), 1800-1870; Extent: 6,500 items ; 38 containers plus 6 oversize ; 17.2 linear feet ; 16 microfilm reels; Language: Collection material in English; Repository: Manuscript Division, Library of Congress, Washington, D.C.
5. *Witness to the Young Republic: A Yankee's Journal, 1828-1870* Paperback by Benjamin Brown French (Author), Donald B. Cole (Editor), John J. McDonough (Editor), Publisher-UPNE; 1st edition (June 15, 1989); ISBN-13: 978-1584652656
6. <http://www.aoc.gov/benjamin-brown-french>
7. Barry, Norman: *THE ROAD TO BALTIMORE IN THE LIVES OF JAMES FENIMORE COOPER AND BENJAMIN BROWN FRENCH: AN INVESTIGATION OF THE PLACE OF PUBLICATION OF A LAKE ERIE SKETCH AND BALLAD*. Online at <http://johnmaynard.net/Baltimore.pdf>
8. <http://lcweb2.loc.gov/service/mss/eadxmlmss/eadpdfmss/2003/ms003036.pdf>
9. Denslow, William R., *10,000 Famous Freemasons*, online at [http://www.phoenixmasonry.org/10,000\\_famous\\_freemasons/Volume\\_2\\_E\\_to\\_J.htm](http://www.phoenixmasonry.org/10,000_famous_freemasons/Volume_2_E_to_J.htm)
10. Redmond, Andrew J., *Complete History of the Epoch Making XXXI Triennial Conclave of the Grand Encampment Knights Templar of the United States, 1910*. Online at <https://archive.org/details/cu31924030348621>
11. Benjamin Brown French Lodge #15, Web site at <http://www.bbflodge.org/>.
12. *Kingman Daily Miner* newspaper, April 24, 2001, online at <http://news.google.com/newspapers?nid=932&dat=20010424&id=6dJPAAAAIBAJ&sjid=71IDAAAAIBAJ&pg=2915,2012977>
13. <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=101137950>

*Knights Templar Eye Foundation, Inc.*  
**1033 Long Prairie Road, Suite 5**  
**Flower Mound, TX 75022-4230**  
**Phone (214) 888-0220**  
**Fax (214) 888-0230.**

Greetings Sir Knights,

*W*hat a wonderful time of year for believers, especially so for us as Knights Templar. Having only a few months ago celebrated the birth of our Savior, we now begin the journey to Golgotha where the price of salvation was paid. In a few weeks, members of Grand Encampment from all across our nation will be gathering to celebrate the resurrection of our Lord. In our Commanderies, large and small, we will celebrate the triumph of the Great Captain of our Salvation.

To the world, the story of the cross is a tragedy of loss, a defeat at the hands of political and religious tyranny, but you and I know differently. It was not the will of the political leaders of the day or the power of the Roman soldiers that kept Christ on the cross. It was love, his enduring, unwavering, and everlasting love for you and me. What greater example of love has ever been given?

The apostles carried the message of His love and sacrifice, and the young church spread through great difficulty across the known world. Today, we as Templars carry the message of the cross and the love of Christ in many ways. If you close your eyes, and listen intently, you hear them revealed in our beautiful Order of the Temple. You hear it in the voice of our ministers when they return from the Holy Lands. You see it in the faces of those we help through the Knights Templar Eye Foundation.

Thank you, Sir Knights, for your hard work through the Voluntary Campaign. We have accomplished much, but there is more to be done. As you read this, our Scientific Advisory Committee will have met, along with the full body of Trustees. The great work of our Foundation would be impossible without YOU!

Please continue the good work. Let's finish the campaign and make it the best ever.

God bless you Sir Knights. Thank you for all you do. You make me PROUD!

In His Service,

Terry L. Plemons , KGC



# Focus on the Purpose!

By

Sir Knight Philip G. Buchholz, PGC, Wyoming

## Editor's Note

*As some of you may know, part of my job is to read the state supplements for each of our jurisdictions each month. The content of these supplements seems to be improving all the time. From time to time, I come across an article or a series of articles in one of these supplements which just begs to be reprinted in the main magazine so all the Sir Knights can benefit from it. Past Grand Master, Past Grand Commander, and Grand High Priest of Wyoming, Phil Buchholz, has done it again and has agreed to let me reprint the following for your edification.*

*The Ed.*

**H**ave we as a fraternity lost sight of our primary purpose? I fear that our continued focus on the Masonic philanthropies has sent the message that our philanthropic activities are the most important part of our fraternity. I suspect, because these monetary donations are easy to track and quantify, the philanthropic activities have taken center stage. Tracking these donations provides numbers to build graphs and charts reflecting the level of our financial support, thereby furnishing a simple means to track which local, grand, or national body is raising the most money. The message we now continually send to our membership appears to be that it matters not how much you have already contributed, we need more. During my travels over the past few years, I have heard numerous conversations regarding which body has raised the most for what purpose, how many hours of community service, the number of individuals who benefitted, and how to get our name and picture in some level of me-

dia for advertisement to get our name out there in the public eye.

I do not believe we spent a small fraction of that time discussing fraternalism and Freemasonry. I submit that our most important responsibility as Freemasons is to practice Freemasonry, which is easy to say, very difficult to define, and nearly impossible to quantify. How do we measure the level of our commitment and compliance to the Masonic values and principles to which we obligated ourselves when we voluntarily entered this great fraternity? I believe this message will be more effectively communicated as a whisper than when shouted, exemplified quietly by our behavior and our actions with no expectation of recognition or reward. I believe Masonic Charity has absolutely nothing to do with monetary donations; it is in my opinion, the love for your brothers, their families, and your fellowman, the genuine concern for their well-being.

I am relatively confident that far more people in our local communities



than we realize know us to be Freemasons. Our every action is closely monitored, and every time we slip or stumble, they take note and communicate these shortfalls to their friends and family. Our continued focus on monetary donations reminds me of a statement that goes something like this, "if you think you can buy society's approval by giving them money, you are sadly mistaken." We must do our best to live up to our obligations at all times, there is no time off!

We communicate the values of this fraternity daily in our individual circle of influence. To be a role model is not a choice, it is a responsibility. Each of us

fills that role for countless individuals we never realized were watching. That choice was theirs.

I recommend that we all support our Masonic philanthropies. They do great work and benefit many. I only suggest that we keep them in proper perspective and that we remember that our primary responsibility is to be Freemasons.

Sir Knight Philip G. Buchholz is Past Grand Commander of Wyoming, Past Grand Master of Wyoming and is currently serving as Grand High Priest of Wyoming. He can be contacted at phil@pnjb.net.

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>.

## ***Grand Encampment***

### ***Membership Awards***

**1016-1022 Larry Carte**  
**Williamsburg Commandery No. 50**  
**Williamsburg, KY**  
**1 Silver and 3 additional Bronze**

**1023 R. Wesley Webber**  
**Canton Commandery No. 38**  
**Canton, OH**

**1024-1025 Don N. WISE**  
**Highland Commandery No. 31**  
**Hillsboro, OH**  
**4<sup>th</sup> Bronze and 1<sup>st</sup> Silver**

**1026 Christie Kirk Leverett**  
**St. John's Commandery No. 9**  
**Union, NJ**



# 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 the Templar city of Saint Jean d'Alcas, France were taken by the editor.



# York & Scottish Rite Superstore

Visit Our Website & Online Store: [fratline.net](http://fratline.net)

While at our website, sign-up for our FREE Leadership e-letter.



Sir Knight Chapeau  
Velvet Body w/Ostrich Plume  
**Only \$289 + S&H**



Malta Jewel  
**Only \$89.95/dz.**



Red Cross  
**Only \$99.95/dz.**



P.E.C. Jewel  
**Only \$59.95/ea.**

**fratline™**

EMBLEMATICS

by M. Warren & Co.

**1-877-459-1440, ext. 0**

P.O. Box 9258

Louisville, KY 40209



Scottish Rite  
14th Degree Ring  
Stainless Steel  
**Only \$49.95**



Scottish Rite  
33rd Degree Ring  
Stainless Steel  
**Only \$89.95**

You may be a Knight Templar if you think the "Crown and Cross" is a paramount symbol in Freemasonry.

You may be just a member if you believe the "Crown and Cross" is just another Masonic symbol.

Submitted by L. Edward Villiaume, III

If you could kick the person in the pants responsible for most of your trouble, you wouldn't sit for a month.

Theodore Roosevelt

It is amazing what you can accomplish if you do not care who gets the credit.

Harry S. Truman

You cannot hang out with negative people and expect to live a positive life.



# Euclid Problematic

By

Sir Knight Joseph Clayton Pryor Kindoll

*The Forty-Seventh Problem of Euclid was an invention of our ancient friend and brother, the great Pythagoras, who in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind with a knowledge of many arts and sciences, more especially Geometry and Masonry. He devised many geometrical problems and theorems, among the most celebrated of which was this, which in the joy of his heart, he called Eureka, signifying, I have found it, and upon the discovery of which, he is said to have sacrificed to Jehovah. It teaches Masons to be general lovers of the arts and sciences.<sup>1</sup>*

**T**he above, taken directly from the January 2000 edition of the *Tennessee Craftsman* (the published ritual of the Grand Lodge of Tennessee F. & A. M.), is certainly familiar to men who have passed through the solemn ceremonies of our order. It has however, long been a puzzle to the serious Masonic student by virtue of its numer-

ous errors, questionable statements, and general lack of substance by way of any real explanation of the problem at hand.

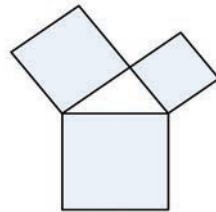


Figure 1.

To begin with, The Forty-Seventh Problem of Euclid states that, “In right-angled triangles, the square on the side opposite the right angle equals the sum of the squares on the sides containing the right angle.” Or to put it in simple mathematical terms:

$$A^2 + B^2 = C^2$$

This well-known geometrical proof is depicted here graphically, and in form similar to that presented to the Brother during the appropriate portion of his lecture. This is, of course, familiar to anyone who studied even basic geometry in school and is commonly known as the Pythagorean Theorem. This simple fact leads to the first significant question which the reflective Mason must ask. Why, if the world regards this as the

Pythagorean Theorem, do we insist on giving it a different name? With curiosity thus aroused, other questions begin to form. Was Pythagoras in fact a Brother Master Mason as asserted? Did he actually cry out “Eureka” and make a great sacrifice? Isn’t there some application of this great geometric truth more substantial than to “teach Masons to be general lovers of the arts and sciences?”

A fair amount is known about Pythagoras. The Greek mathematician and philosopher was born about 582 B.C. on the island of Samos. It is generally claimed that he spent a significant amount of time traveling throughout Egypt, Chaldea, and Asia Minor, during which he was initiated into various mystery schools. He eventually settled in Crotona in southern Italy, where he founded a school of instruction. When his school was attacked, he fled Crotona, and died circa 500 B.C.<sup>2</sup>

It is widely understood that the famous theorem attributed to Pythagoras was well known long before his time. Commonly referred to as “the Egyptian string trick,” the practical application was to square large structures. Simply, any given length of string can be divided into twelve equal parts which are marked along the length of the string. By placing three sticks in the ground and adjusting them so that they form a triangle with sides equal to three, four, and five marks, a right angle is formed. Thus, a perfect square angle can be created from a length of string and some measuring device such as a twenty-four inch gauge. This application makes use of the simplest form of the right triangle, the 3-4-5 triangle, which is the form commonly depicted in Masonic circles. Pythagoras didn’t invent it, but he did pro-

vide the mathematical proof, which one can presume gives him naming rights.

While Pythagoras did form a school of instruction which advanced members by degrees, to claim that he received the degree of Master Mason is a claim too ludicrous to be taken seriously. According to Mackey, the first verifiably authentic mention of Pythagoras with respect to Freemasonry comes in a speech delivered by Sir Francis Drake to the Grand Lodge of York in 1726 in which Pythagoras, Euclid, and Archimedes are mentioned by name only as being great geometricians. Writings connecting Pythagoras to Freemasonry are, according to that author, notably absent until the middle of the 18<sup>th</sup> Century, when the new breed of speculative Masons of the 1717 revival began to connect him with the Fraternity.<sup>3</sup>

Nowhere in any biography of Pythagoras is the term “Eureka” used except as published in Masonic ritual. That term is associated with Archimedes, who allegedly worked out his principle of liquid buoyancy while sitting in his bathtub, and leaping from the tub, ran naked through the streets shouting, “Eureka!” No mention is made of ritual sacrifice on the part of Archimedes, and the practice was expressly forbidden to the initiates of the Pythagorean school.<sup>4</sup>

So is there a deeper Masonic lesson to be learned from the right-angle triangle? One fairly obvious application is in the position of the lesser lights around the altar of Freemasonry in some jurisdictions. In my jurisdiction the very last page of the *Tennessee Craftsman* illustrates the proper form of a Lodge room and clearly shows that the lesser lights are to be arranged as if they were the vertices of a Pythagorean 3-4-5 triangle.

This application however, is not universal, as many other jurisdictions provide no such illustration. In fact, many jurisdictions state that the lights are to be placed merely in a triangular position. Often they are arrayed in the form of an equilateral triangle beside the altar, not around it.

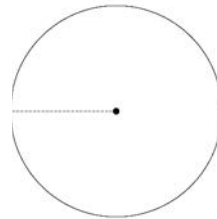
Somewhat more obscurely, it has been pointed out that in conducting the candidate through the circumambulations during each degree, the Pythagorean triangle is formed. Indeed, during the Entered Apprentice degree, the candidate “squares” the northeast corner of the lodge three times in a clockwise fashion before changing direction. During the same portion of the ritual in the Fellowcraft degree, that corner is squared four times and five times in the Master Mason degree.<sup>5</sup> While this is a bit more subtle and serves to illustrate some significance of the 3-4-5 triangle, it does not directly provide any deeper interpretation.

With nothing of any great substance to address these “other questions” previously stated, my attention was returned to the original question concerning the naming of this proposition. What is so special about Euclid that Freemasons feel the need to refer to the Pythagorean Theorem using his name? In attempting to address this question, I decided to consult Euclid directly. Almost instantly, I found myself inundated with meaning upon deeper meaning and a whole new perspective on the nature of the Craft.

Euclid, often referred to as the Father of Geometry, collected the sum of geometrical knowledge and understanding into thirteen volumes collectively known as *The Elements*. The first volume of *The Elements* concerns itself with planar geometry and contains

forty-eight problems or proofs. The Pythagorean Theorem is the forty-seventh, and the forty-eighth is essentially the converse of its predecessor. For all substantive purposes, the Pythagorean Theorem is the last significant proposition of Euclid’s first book of *The Elements*. It is the Omega of that volume. So what is the Alpha?

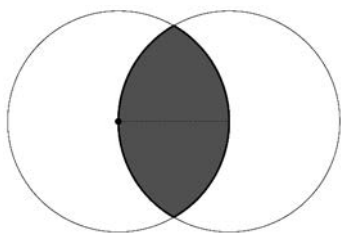
Having found Pythagoras at the end of *The Elements*, I naturally turned to the beginning. To my delight, I found that the First Problem of Euclid virtually drips with Masonic application and esoteric symbolism. It essentially states that, given any finite straight line, an equilateral triangle may be constructed. Using only a straight edge (i.e. a twenty-four inch gauge) and a compasses.



**Figure 2.**

To begin, use a compasses to draw a circle with any given radius (Fig. 2). We have essentially created the “point within the circle” which represents each Brother. Now reverse the compasses in such a way that the other end of the radius becomes the center point and describe a second circle overlapping the first (Fig. 3).

The resulting overlapping area is shaded in the accompanying figure. Deviating slightly from Euclid, we find in this area one of the fundamental components of sacred geometry, the



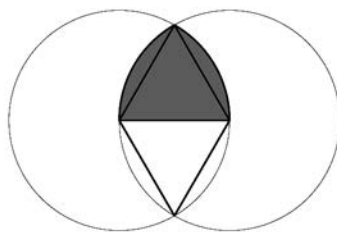
**Figure 3.**

Vesica Piscis. This shape holds many different significations, depending upon the school of thought which views it. In pagan rites, it is held to symbolize the generative union of the male and the female. To the early Christians, it was named the Ichthys and was displayed horizontally. The most common modern application of this can be seen displayed on rear windows and bumpers, typically with a tail attached to solidify the impression of a fish. Mathematically, the ratio of the length of the Vesica Piscis to its width is 265:153. Perhaps one clue as to why this symbol came to be adopted by the early Christians can be found in John 21:11, where it clearly states that the number of fish which Jesus caused to be caught was 153.

Returning to Euclid, we learn that by connecting the two ends of the shared radius to either the top or bottom apex of the overlapping area, we achieve the goal of the first problem by creating a perfect equilateral triangle. This is illustrated in Fig. 4. But the resultant form yields much more than is directly given in *The Elements*, particularly when viewed through the lenses of sacred geometry and Freemasonry. Indeed, the equilateral triangle is almost universally accepted as a symbol of the Deity, with each side representing the principle attributes: directive, supportive, and creative, the Masonic appellations of which

are Wisdom, Strength, and Beauty.

Moreover, the upper half of the Vesica Piscis, displayed in Fig. 4 as the shaded area around the equilateral triangle, forms the exact mathematical proportions of the gothic arch. This form of arch, while different from that which is symbolically incorporated into a number of Masonic degrees, shows that the medieval operative stonemasons had a firm grasp of this application of Euclidean geometry, as this form was commonly used in churches and cathedrals of the time throughout Europe. It can still be seen to be incorporated into churches and Masonic lodges today.

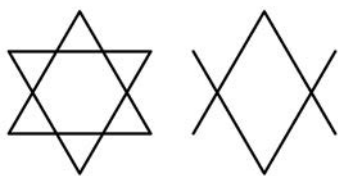


**Figure 4.**

The upward-pointing triangle also alludes to the male generative principle, and when combined with the correspondingly created downward-pointing equilateral triangle, a symbol of the female generative principle, the pagan interpretation is more clearly understood. The left side of Fig. 5 clearly shows these two triangles overlapped, forming a union of these two generative principles. Removing the horizontals of each (or simply not using them in the first place) yields an approximation of a most familiar symbol to Freemasons the world over.

Returning to Fig. 2 and its association to the “point within the circle,” we are specifically told that the original point



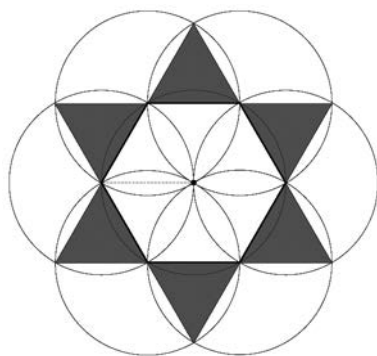


**Figure 5.**

represents the individual Brother. In moving to Fig. 3, we are basically taking that original point, and making a single circuit around another point, returning to the place from whence we came. In doing so, we create another radius (actually two, but we can only move in one direction at a time) around which we can make another circuit. In the course of our journey through the three degrees, we make one purposeful circumambulation in the first degree, two in the second, and three in the third for a total of six circuits. Interestingly enough, precisely six circuits around the original center point of the first circle in Fig. 2 can be made. The resultant shape can be seen in Fig. 6, and yields a cornucopia of sacred and Masonic symbolism.

The original circle is visible in the center of this drawing, and I've kept the original radius to assist in identifying it. By adding these six overlapping circles to the original, we have created twelve small equilateral triangles. Six of them are within the original circle and are not shown in the figure. Six are outside the circle and when highlighted as above, clearly array themselves into the form of the six-pointed star. Within the original circle, we see that by connecting the points where each circle intersects, we create a hexagon surrounding a central shape which brings to mind the petals of a flower. These petal shapes are almost identical to the proportions of the petals of the water lily of the Nile, and the hexagon represents the individual cell of

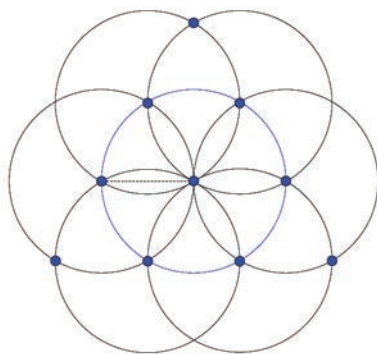
knight templar



**Figure 6.**

the honeycomb, the internal (i.e. hidden, esoteric) form of the beehive.

The Masonic application of what I have come to call "The First Problem of Euclid" does not end there. At least one other form of significance is created by making the six circuits around the original point. To illustrate this more clearly, Fig. 7 highlights the intersection points. The resultant form is another equilateral triangle, composed not of lines, but of points. Specifically, a triangle composed of four rows of points with one, two, three, and four points in each of the rows. This shape is more commonly referred to as the tetractys, which has so many sacred and Masonic references as to warrant an entire volume on its own.



**Figure 7.**

First, it is comprised of the first four numbers which when added together produce the sum of ten, often referred to as the “perfect number.” For this reason alone, the tetractys was considered to be significant and even holy by a number of the mystery schools. In the Pythagorean school, the tetractys is composed not of points but of ten Hebrew “Yods.” In the Hebrew tradition, it is formed with four letters, ה י ה ו arranged as shown in Fig. 8. From this, it is easy to see how the sacred Hebrew name of Deity corresponds to that version of the tetractys. Combined with the fact that geometrically, the tetractys is made up of nine (or three times three) small equilateral triangles, the significance of “three times three” to the Royal Arch degree becomes readily apparent. Pike points out in his dissertation on the Master Mason degree that both Pythagoras and the Hebrew priests alike borrowed the tetractys from the ancient Egyptians. He goes on to say that it “ought to be replaced among the symbols of the Master’s Degree, where it rightly belongs.”<sup>6</sup>

The Hebrews, in all probability, learned this sacred form from Moses, who has been repeatedly identified as an initiate of the Egyptian schools and who plays a significant part in the symbolism of the Royal Arch degree. Py-

thagoras most likely learned it from the Egyptians in his reported travels there. The tetractys was arguably the greatest symbol of those who studied under him at Crotona. In fact, initiates into the Pythagorean school took their obligations “by Him who gave our soul the tetractys, which hath the fountain and root of ever-springing nature.”<sup>7</sup> Furthermore, Pythagoras used the numerical properties of the tetractys to explain mathematically the nature of musical scales and harmonic ratios and also the seven principle colors of the visible spectrum emanating from the three-pointed triad of the Godhead.

So, as with many of the journeys typified in the various ceremonies of Masonic initiation, I found that I had come full circle. I began at Pythagoras, and in attempting to discover the reason behind several mistakes and odd phraseology, I found myself going through Euclid only to return to Pythagoras on a much deeper level. Perhaps this is the exact point of all the confusing details given in the explanation to the newly made Master Mason. It exists as it is presented in order to lead us to explore and discover the deeper, hidden meanings for ourselves.

One cannot examine this very deeply without inevitably arriving at the Pythagorean mystery school at Crotona, which has much in common with our current system of Masonic instruction. It is not, however, my intention to assert that Freemasonry is descendant from this school. To do so would be just as hollow as the myriad “proofs” that our order is the direct descendant of medieval stonemasons’ guilds or the Knights Templar. While both these and other similar explanations offer interesting, and even some potentially accurate in-

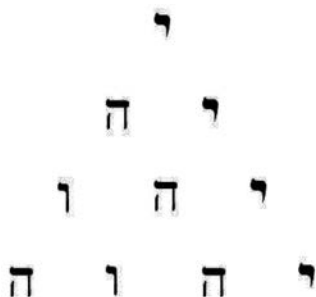


Figure 8.

sight concerning the tangible, exoteric, or operative origin of our institution, it is the more esoteric, or speculative origin in which I am interested. In other words, it is far less important to prove which political organization from which we institutionally sprang than to understand the schools of thought from which we are philosophically descendant.

It is my assertion that Freemasonry contains within it one of the last remaining vestiges of the ancient system of symbolic instruction from a myriad of mystery schools. In essence, the ancient hidden mysteries of Freemasonry are the mysteries of the Pythagoreans, the Egyptians, the Kabbalists, the Zoroastrians, the Mithras, and a score of others.

Our system of symbolic, allegorical instruction carries hidden within it the essence of mystic principles spanning the entire history of human existence, preserving those teachings through a modern age where such thought flies in the face of empirical and scientific reason.

Sir Knight Kindoll is Past Commander of DePayens Commandery No. 11 in Franklin, Tennessee. He resides in Brentwood, Tennessee and can be contacted at [joe@kindoll.org](mailto:joe@kindoll.org).

This article was originally presented as a paper to the Tennessee Lodge of Research, and we gratefully publish it with their permission.

### Notes

<sup>1</sup> *Tennessee Craftsman*, 24<sup>th</sup> Edition (Nashville:Grand Lodge of the State of Tennessee, 2000) 99.

<sup>2</sup> Albert G. Mackey, *Encyclopedia of Freemasonry*, Vol. 2 (Chicago:The Masonic History Company, 1909) 823.

<sup>3</sup> Albert G. Mackey, *The History of Freemasonry* (New York:Gramercy Books, 1996) 368.

<sup>4</sup> Manly P. Hall, *The Secret Teachings of All Ages*, Readers Edition (New York:Tarcher/Penguin, 2003) 201.

<sup>5</sup> Reid McInvale, "Circumambulation and Euclid's 47<sup>th</sup> Proposition," [Internet – WWW, URL], <http://www.io.com/~janebm/summa.html>, January, 1997.

<sup>6</sup> Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (Charlston:Supreme Council of the Thirty-Third Degree, 1871) 88.

<sup>7</sup> Hall, 202.

**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 only difference between a tax man and a taxidermist is that the taxidermist leaves the skin. -- Mark Twain

# NEW CONTRIBUTORS TO THE KTEF CLUBS

## Grand Master's Club

Bruce L. Downs.....	AK	Thomas E. Fanslow.....	CA
David W. Studley.....	CA	Paul D. Gleason.....	DC
Johann R. Kohler.....	FL	Paul A. Daugherty.....	IA
David B. Emmitt.....	KY	John A. Rafine.....	MD
Clare C. Tincknell.....	MI	Robert B. Pugh.....	NC
David D. Goodwin.....	NY	David R. George.....	OH
John R. Christopher.....	OK	Edwin J. Filchner.....	PA
Stephen C. Herd.....	PA	George R. Peters.....	SC
Raymond W. Ryan, Jr.....	VA	James H. Olson.....	WI

## Grand Commander's Club

David G. Roberts.....	AZ	Kevin J. Nickelson.....	FL
John R. Moore.....	GA	Steven G. Bowers.....	IL
Scott A. Cummings.....	MN	Timothy R. Dixon.....	MN
Harold E. Self.....	MO	Reuel T. Werner, Jr.....	NM
Henry K. Godshall.....	PA	Nicholas Vaccarello.....	PA
Gary L. Binge.....	VA	Carl E. Weaver.....	VA
Eric D. Fenton.....	TX	Mark L. Cowlishaw.....	TX
William E. Knox.....	TX	Jimmy C. Payton.....	TX

## *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 ultimate result of shielding men from the effects of folly is to fill the world with fools.**

**-- Herbert Spencer, English Philosopher (1820-1903)**

**We hang the petty thieves and appoint the great ones to public office. -- Aesop**

# TEMPLAR LEADERSHIP

By

Sir Knight Wilber M. Brucher, Most Eminent Past Grand Master Knights Templar, U.S.A.

The following article is an excerpt from a pamphlet entitled *Charting The Course*, written by Sir Knight Wilber M. Brucher, Most Eminent Past Grand Master Knights Templar, U.S.A., and published February 15, 1965. The content is still extremely relevant to our Commanderies today. I hope you will take a moment to read and think about it. The pamphlets are still available from the Grand Encampment office.

The Ed.

**L**et us take a look at the all-important matter of Templar Leadership. Do we fully realize the great and lasting honor we have received by being entrusted with the leadership of our magnanimous order of Knighthood? Do we appreciate the true significance of our job—to lead Knights Templar in our modern crusade for righteousness, morality, and the Christian religion?

While certain qualities have always been associated with ordinary leadership, Templar leadership requires qualifications which are vastly more demanding. Here are only a few!

## ***A Sense of Christian Dedication***

No Templar leader should start without re-dedicating himself to the cause of Christ. Every one of us must be wholly and completely “on Christ’s team,” in thought, word, and deed. Only when we indulge in soul-searching self-analysis can we be ready to begin the job of leading others in our great Christian cause. Templary’s cause is Christ’s cause, and any Templar who would lead our sacred cause must believe heart and soul in Christ’s cause on earth.

## ***A Proper Attitude***

Attitude often spells the difference between failure and success. If an officer exhibits an attitude of defeat, he is “licked before he starts.” If he thinks in small terms or is willing to settle for merely “holding the line,” you can look for failure. On the other hand, if he is willing to throw himself into the fight to recruit Christian Masons and to hold the interest of fellow Templars by giving them work to do, he will find that others will instinctively follow his leadership and give him their support.

## ***The Ingredient of Work***

No matter how much we respect the other elements of “dedication” and “attitude,” there is one more necessity for which there is no substitute, and that is *work*! Teddy Roosevelt once said: “Success is 10% inspiration and 90% perspiration.” A leader can’t succeed by being “on-and-off” the job. His efforts must be constant. He must be whole-hearted in his devotion to his Commandery job. His Commandery must think of him as one who cares enough to sacrifice his time, effort, and pleasure to the cause he represents. When the rank and file get this



image, he becomes their leader in reality and not merely by having been installed.

### ***Intelligent Imagination***

A leader must use his God-given intelligence and imagination to put work on the Trestle Board for his Sir Knights to perform. Templary is full of projects which will benefit any community where a Commandery is located. Each Commandery should select at least one Templar project and adopt it for its own this year *and each succeeding year*. Any leader with the will to succeed can go over a check-list of dozens of Templar projects and get things “off-center,” if he will only give the word.

### ***The Selection of Our Leaders***

The selection of our leaders is the personal responsibility of every member entitled to vote. He ought to understand that the selection of leadership in Templary is as sacred an act as anything he will ever perform. Templary will advance only through the selection of our best leaders. Selection should never be made on the basis of friendship, availability, or “someone who has time on his hands.” Let us inquire in each instance when we consider a candidate for Templar office:

**1. *Does he have a sense of Christian dedication?*** Does he have an attitude which is aggressive and forward-looking, which will attract the support of others? Is he willing to work? Will he use intelligence and imagination in setting up an active and interesting program? Will he give “all he has” to his Templar job if elected?

**2. *Is he well-informed*** as to the purposes of Templary and committed to its advancement? Will he adopt goals to be achieved and formulate plans for their accomplishment?

### ***The Length of Officer Lines***

How long should the lines be? Election of Commanders, in practice, occurs several years before the final year of command. By custom, the officer expects to continue through the entire line to the top. The interval varies widely from a few years up to as many as ten years. Thus, the question is asked today in many places, “How long should the lines be?” Grand Encampment requires that the first four officers of Grand Commanderies and the first three officers of Commanderies be chosen by election and permits the remaining officers, except the Treasurers and Recorders, to be either elected or appointed as may be prescribed by the Grand Commanderies. The present trend is clearly toward shorter lines.

### ***The Scope of Leadership***

Obviously, in no situation is leadership a one-man job. In addition to the prescribed officers, a variety of committees is needed. The usual ones are those in the areas of finance, ritualistic instruction and performance, social occasions, and as previously suggested by Grand Encampment, committees on membership, public relations, religious activities, Knights Templar Eye Foundation, Knights Templar Educational Loan Foundation, Patriotic and Civic Activities, and several others. In the aver-

age Commandery, each of these areas might best be served by a committee of three members. In the very small Commandery, some might be combined. In the very large Commandery, more and larger committees might be named.

It is the purpose of this brochure to provide sufficient information concerning all of the natural activity areas of Templary so that a Commander may be so basically informed that he may proceed, having intimate knowledge of the Commandery roster and of the abilities and interests of all members, to plan the program to be accomplished during his administration and the organization which will serve these plans best.

The best way to make such plans is in conjunction with the other dais officers who are equally interested and involved and with the Recorder. Together, these four usually form what may be called the Executive Committee. They not only plan together but are closely

associated in the execution of the plan and in periodic review.

The best time to form such plans is several months before the beginning of the new Commandery administration.

## IN MEMORIAM



### Edward Leroy Doty

Tennessee

Grand Commander 1973

Born: June 21, 1915

Died: January 5, 2015

### Donald M. Krueger

Michigan

Grand Commander 1971

Born: April 26, 1924

Died: December 17, 2014

### Isaac F. Arribas, Jr.

Philippines

Grand Commander 1990

Born: October 10, 1930

Died: December 28, 2014

### Lawrence "Larry" Emanuel Bodine

Kansas

Grand Commander 2000

Born: September 19, 1932

Died: November 4, 2014

### Howard H. Hatt

Vermont

Grand Commander 2003

Born: May 31, 1936

Died: November 16, 2014

### Daniel Paul Grambush

Minnesota

Grand Commander 2002

Born: January 31, 1930

Died: December 25, 2014

## MILFORD COMMANDERY

No. II

**Full Sir Knight**

**SUMMER**

**UNIFORM**

**\$185**

Caps, brass &  
accessories available  
separately



*All proceeds go to the  
Knight Templar Eye Foundation*

visit

**[www.milfordcommandery.com](http://www.milfordcommandery.com)**

[store@milfordcommandery.com](mailto:store@milfordcommandery.com)

**508-482-0006**

155 Main St., Milford, MA 01757

## Knight Templar Budget-Priced Uniforms



**NEW!**

**\$329.95**

Jacket Only....\$259<sup>95</sup>  
Trousers Only....\$79<sup>95</sup>  
New, lightweight tropical  
wool and dacron blend uni-  
form with Templar buttons  
and sword slit. Add'l Charges  
for oversizes.



[www.lighthouseuniform.com](http://www.lighthouseuniform.com)

**1-800-426-5225**



**LIGHTHOUSE UNIFORM CO.**

1532 15th Avenue West, Seattle, Washington 98119

Please call us  
toll free or  
visit us online

## Reconditioned Jackets With Templar buttons and buttons on sleeves if needed.

**ONLY \$159<sup>95</sup>**

Flaps on pockets are \$19<sup>95</sup> extra if  
needed. Sword Slits are 14<sup>95</sup> extra  
if needed. Limited sizes available.

Add \$25 for sizes 48+

## Men's High Gloss

**\$59<sup>95</sup>**



(slightly Blemished)



We Now Have  
Purple, Red, & Blue  
Blazers Only **\$99<sup>95</sup>**  
Add \$25 for sizes 48+

In general, the art of government  
consists of taking as much money as  
possible from one party of the citi-  
zens to give to the other.

--Voltaire (1764)

## MANCHESTER COMMANDERY PINS

All pins are \$5 ea. \$2.50 S/H/Order  
Send Check of M.O. to:  
Manchester Commandery No. 40  
Garry L. Carter, Treasurer  
530 Winchester Hwy.  
Hillsboro, TN 37342



KT RELICS

To see more pins [WWW.YORKRITEUSA.ORG](http://WWW.YORKRITEUSA.ORG)  
All Profits go to Knights Templar Eye Foundation



Entrance to the Templar Commandery at La  
Couvertoirade, France. Photo by the editor.  
march 2015



# Beauceant News

The Georgia State Assembly, Social Order of the Beauceant, first of its kind, was instituted and constituted on October 28, 2014, at the Riverside Masonic Temple, in Macon, Georgia. Those ceremonies, as well as the initiation of forty-two charter members, were performed by the 2014-2015 corps of supreme officers with Mrs. Leslie Loomis, Supreme Worthy President, presiding.



Protem officers were Mrs. David Alcon, Past Supreme Worthy President, as Mistress of the Wardrobe; Mrs. Richard Cotton, Past Supreme Worthy President, as Supreme Preceptress; and

Mrs. John Kleinfelder, Past Supreme Worthy President, as Supreme Treasurer. The Ritual Committee was Mrs. John Brogan, Past Supreme Worthy President; Mrs. R.D. Moore, Past Supreme Worthy President; and Mrs. Keith Dean, Past Supreme Worthy President.

Installation of a full corps of officers was held on Wednesday, October 29, 2014, with (Mrs. Joseph) Terry Westbrook as the Worthy President. She chose (Mrs. Keith) Sandy Dean, Past Supreme Worthy President, as the Most Worthy Oracle.



Members who attended the Installation, in Red Jackets, along with the corps of officers.

Georgia State Assembly will meet four times a year at different locations in conjunction with Masonic activities in the state, with the next meeting to be held on February 28, 2015, in Atlanta. At that time, there will be an initiation of several more candidates, most of whom will also be charter members.





# Knights

# at the Bookshelf

By  
Sir Knight Nicholas Leon Gatlin

*Albert Pike's Morals and Dogma Annotated by Arturo De Hoyos*, Supreme Council, 33°, Southern Jurisdiction, USA, Washington, DC, 2011.

**A**lbert Pike's *Morals and Dogma* may be the most misunderstood Masonic writing in the history of modern Masonry. As something of a handbook for the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, most non-Masons probably think that virtually all Masons, particularly members of the Scottish Rite, have read it. Based on my experience, I can assure you that this is not the case. Brethren in the Northern Jurisdiction are often unfamiliar with it at all. Among those of the Southern Jurisdiction, the few who have read it develop widely varying opinions on the book. Some treat it as something just short of a sacred text, which Pike plainly refuted. Others claim that it amounts to little more than the ramblings of a single Brother who had no particular authority to tell anyone what to think, which is equally inaccurate.

I have often heard people say that regardless of how it's perceived, it leaves no doubt that Brother Pike was a literary genius. There is no doubt that he was an exceptionally well-read man who spent countless hours gathering, consuming, and contemplating texts of all sorts. His exchanges with other learned men and Masons, even those of other countries, are well documented. Even so, Pike did not actually write this book in the usual sense.

Brother Arturo DeHoyos has done Masonry an enormous service by carefully annotating *Morals and Dogma*, citing sources that Brother Pike obviously used but did not identify. On the surface, it may appear that Pike was trying to claim undue credit, but a reading of the introduction will quickly absolve him of guilt. There, Pike plainly states that more than half of the book is not his own work and that he has taken further liberties by modifying sentence structure and adding his own interpolations and commentary wherever he liked, even within individual quotes.

Brother DeHoyos' exhaustive efforts not only confirm Pike's admission but show what those sources actually were. There may be no way to know whether or not Brother DeHoyos has identified them all, but the effort is at the very least a remarkable undertaking as well as an invaluable road map for further study.

*Morals and Dogma* is not intended to represent Brother Pike's own morality and dogmatism, at least not exclusively. It is a collection of writings concerning religion,



NEW LONDON

# REGALIA & SWORD COMPANY

One Harmony Place • New London, OH 44851  
1-800-634-8253 • FAX 419-929-0122

Call to request your free catalog.

We also do refurbishing - Contact us for more information

BELTS



CHAPEAU

SWORDS



For all your KT and Regalia needs  
[www.newlondonregalia.com](http://www.newlondonregalia.com)

philosophy, politics, ethics, and culture. In short, the book is anthropology, and Pike attempts to address certain moral issues from the viewpoints of all major religions and societies. In representing many of these viewpoints, Pike often assumes a first-person perspective which may be mistaken for an endorsement of these ideas. Readers who do not understand this may become lost, assuming that he is representing his own opinions. Even if he were, the Introduction also asserts that the information is offered only for the reader's consideration and that anyone who disagrees with any point in the book is entitled to do so but encouraged to continue to seek the truth elsewhere if he does not seem to find it here.

In my opinion, that admonishment is the most important statement contained within the entire 1,112 pages of this version of what most consider Albert Pike's most significant work. knight templar

## MAYO'S

1121 Broad St - Wesmark Plaza  
Sumter, SC 29150

\* Knights Templar Uniform - \$130

\*Red Chapter Blazer - 3BTN \$80 /  
2BTN \$150

\*Purple Council Coat - \$80

\*Tuxedos - \$130

Shoes - \$50



S&H \$15

By Phone: (803) 773-2262

Online: [Mayosdiscountsuits.com](http://Mayosdiscountsuits.com)

Knight Templar

5909 West Loop South, Suite 495

Bellaire, TX 77401-2402

**“...and now I stand  
here on trial for  
hope in the promise  
made by God to  
our fathers.”  
Acts 26:6**

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

