

Knight Templar



VOLUME LXII

JANUARY 2016

NUMBER 1



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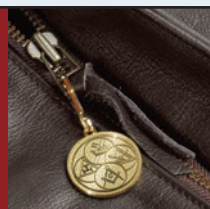


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John L. Palmer
Managing Editor
Post Office Box 566
Nolensville, TN 37135-0566
Phone: (615) 283-8477
Fax: (615) 283-8476
E-mail: ktmagazine@comcast.net

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Fax: (713) 349-8710
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Guest Message

By
Lawrence E. Tucker, grand master-general, Knights of the York Cross of Honour

Happy New Year, Sir Knights!

It is a privilege to address each of you as grand master-general of Convent General. I consider it an honor to be asked to do so and thank Most Eminent Grand Master Vaught for extending the invitation to me.

The Knights of the York Cross of Honour (KYCH) is a recent addition to the York Rite of Freemasonry, being organized in 1930. As an invitational organization, our requirements for membership are not easily attained and require commitment and dedication to our Craft. Our unique qualification is that one has presided as master of his symbolic lodge, high priest of his capitular chapter, master of his cryptic council, and commander of his commandery of Knights Templar. Although membership in a priory is not limited by number, given these requirements for membership, our order is and will remain relatively small.

The exclusive prerequisite to membership in our order is **service**. Two quotes come to my mind. The first from Lailah Gifty Akita, "The more we give of ourselves, the more we find ourselves," and the second from Booker T. Washington, "Those who are happiest are those who do the most for others." I think the first speaks to our Masonic service and the second speaks to the religious nature of service. From Reverend Billy Graham and Reverend Chuck Swindoll, we learn that to be effective, our service must be relevant and useful.

Membership in the Knights of the York Cross of Honour is not Masonic fraternal service alone, but adds service to our community. Our charity is the York Cross of Honour Medical Research Foundation, and the primary recipient of our charity is the Norris Cotton Cancer Center at Dartmouth College located in Lebanon, New Hampshire.

I look forward to seeing many of you at the 81st Annual Conclave of Convent General, Knights of the York Cross of Honour to be held August 25-27, 2016, at South Shore Harbour Resort in League City, Texas, just south of Houston.

Lawrence E. Tucker, KGC
Grand Master-General



Prelate's Chapel

by

Rev. William D. Hartman, right
eminent grand prelate of the
Grand Encampment

Charles Dickens, in his story, "The Haunted House," tells of a chemist who was tormented by unhappy memories. One night, as he sat before his fire, a spirit appeared and told him he could alleviate his distress if he would permit the spirit to take from him his power of memory. The unhappy man accepted the offer and became a person who could remem-

ber nothing - neither pleasant or unpleasant. So great was his misery that he plead with the spirit to give him back his memory. The story closes with the prayer, "Lord, keep my memory green."

As we begin this new year, I'm sure that there are many pleasant memories of the year past that we will cherish in years to come, but there are also many horrific events of this past year that we would like to forget and which will determine actions for years to come. The horrors of murder and war we have seen will haunt us for many years ahead.

As Knights Templar, we are challenged to work all the harder to keep our ideals and beliefs alive in the world around us. To paraphrase St. Paul's admonition in Hebrews 12:1-2, "let us run with perseverance the race that is set before us," let us all do our best to share with everyone our beliefs and ideals that we may enhance the world around us; to fight the good fight of faith, hope, and charity; and to do good unto all, more especially those who are of the household of the faithful, "looking to Jesus, the great Captain of our Salvation."



Robert E. Withers, 13th Grand Master of the Grand Encampment

Twelfth in a series on our Grand Masters

by

George L. Marshall, Jr., PGC

Robert Enoch Withers (September 18, 1821 – September 21, 1907) was an American physician, Confederate military officer, newspaperman, politician, diplomat, and Freemason.



He represented Virginia in the United States Senate and served as United States Consul in Hong Kong. He served as the thirteenth grand master of the Grand Encampment during the twenty-second triennium from 1883-1886. He was a distant relative of figures such as George Washington and Robert E Lee, as well as a direct descendant of Nicolas Martiau, founder of Yorktown, Virginia.

He authored a most detailed and interesting autobiography (Source 1) from which much of this article was composed, and this book is highly recommended for an informative and entertaining account of his life and times.

He was born the second child and oldest son of Robert Walter Withers, M.D. (1795-1881) and Susan Dabney Alexander (1799-1882) near Lynchburg in Campbell County, Virginia, on September 18, 1821. Robert W. Withers received his medical training at the University of Pennsylvania and married Susan Alexander on February 26, 1819, in Campbell County. Robert E. Withers attended private elementary schools and in the fall of 1837 was sent to Woodburne Classical School in Pittsylvania County, Virginia, which was a large boarding school for

boys and had a well-established reputation. Returning home from Woodburne School in 1839, he followed in his father's footsteps and began to study medicine under his father's instruction in preparation for entrance into the medical department of the University of Virginia. In September of 1840, he successfully matriculated at the University of Virginia at Charlottesville and while there was elected to the editorial board of the student literary magazine, the *Collegian*. At that time, there was no time limit required to become a doctor as long as one could pass the required examinations, and so he graduated from the medical department of the University of Virginia at Charlottesville with the degree of Doctor of Medicine in July of 1841.

While in practice for less than a year, he received an appointment as one of the resident physicians at the Baltimore Almshouse Hospital. This institution was an almshouse as well as a hospital, and the drunk and disorderly of Baltimore, unable to pay their fines, were required to "work out" the imposed penalties either on the farm or in some of the shops on the place. After spending nearly a year here, Withers left to return to Campbell County and set up practice as a country doctor.

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In his autobiography, Withers admits that his fondness for sport often lured him from his professional duties and

gives an account of his hunting and fishing outings and activities. Also, having been influenced by his father's practice of temperance at an early age, during this period he joined the Sons of Temperance, substituting hot coffee for liquor. He also joined a cavalry troop of local militia known as the Brookneal Troop and was elected a lieutenant, and within two years he became its captain. The military skills he acquired while a member of this unit would be used in the future as a line officer in the Confederate Army.



In December of 1845, he was invited by a close friend to serve as a groomsman at the friend's wedding to be held a few days before Christmas in Lynchburg.

While there, he met his future wife, Miss Mary Virginia Royall (1827-1901), who was serving as a bridesmaid at the same wedding. After a whirlwind courtship, the two were united in marriage on February 3, 1846. To this union were born twelve children, ten of whom survived to adulthood.

Over the next several years, he continued his practice in the Campbell County Lynchburg area, he and Mary had more children, and he began his Masonic journey. He was raised a Master Mason in Marshall Lodge 39 in Lynchburg on February 1, 1851, and was worshipful master of Mackey Lodge 69 in nearby Rustburg during 1854-57. He was exalted to the degree of Royal Arch Mason in Eureka (now Lynchburg) Royal Arch Chapter 10 in November of 1852 and later joined Euclid Chapter 15 in Danville. He was knighted in De Molay Commandery 4 at Lynchburg

on January 25, 1856. At a later period he received the degrees in the Scottish Rite and achieved the 32°. He was later a member of Roman Eagle Lodge 122 in Danville, Virginia, but about 1866, he re-affiliated with Marshall Lodge. About 1855 he also joined and became active in a local Division (Division 159) of the Sons of Temperance, giving speeches and holding office in that organization. About this time he also joined the semi-secret, nativist political faction known as the American Party or "Know-Nothings" as they were more commonly called and became a public advocate and defender of its proposed reforms but did not approve of the use of absolute secrecy with regard to all its operations.

In the summer of 1858, after a visit from his cousin, physician Dr. Edward D. Withers of Danville, Virginia, and owing to the fact that his children had lost their school teacher, Robert Withers moved from Campbell County to Danville, bought a house there, and entered into practice with his cousin. They soon established a thriving and financially rewarding partnership. In 1859, following John Brown's attempted October seizure of the United States Arsenal at Harper's Ferry, Virginia, Southern slave owners feared other abolitionists would emulate Brown and attempt to lead slave rebellions. Therefore, the South reorganized the decrepit militia system. These militias, well-established by 1861, became a ready-made Confederate army, making the South better prepared for the Civil War yet to come. In Danville two militia companies were formed, the Danville Blues and the Danville Greys. Because of his previous militia experience, Robert Withers was offered the captaincy of the Greys, to which he reluctantly assented.

A cavalry company was also formed near Danville, and the three companies were formed into a battalion of which he was elected a major. Thus, when the Civil War began and Virginia joined the Confederacy, due to his service and training with infantry and cavalry units, Withers declined a commission in the Medical Department of the Confederate Army and entered the service as a line officer.

In April of 1861, Withers and his battalion were mustered into service at Richmond where his battalion and others were organized into the 18th Virginia Regiment, and Governor Letcher commissioned him a colonel. He took part in numerous battles which space does not permit describing in this article. His autobiography gives a thorough and most remarkable account of his activities as a Confederate officer.

One interesting thing he relates is that while at Manassas, word came to him of a wounded colonel of New York Zouaves lying in a woods, whom he caused to be brought to his camp. The colonel had been shot through the hips and was disabled with a high fever. As Withers then states, "As he bore on his bosom the insignia of high Masonic degree, I determined to give him a better chance for life than he was likely to have in the crowded [Confederate] field hospital at Manassas. So I gave up my tent to him...." He also arranged to have the colonel's regimental surgeon who was a prisoner and also an orderly to attend to him. The bullet was successfully removed, and he stayed in Withers' tent for three weeks of recovery, being fed from his own mess, along with the surgeon and the orderly. Another instance of brotherly love in action during the Civil War.

knight templar

At the Battle of Gaines's Mill, sometimes known as the First Battle of Cold Harbor or the Battle of Chickahominy River, which took place on June 27, 1862, Withers was seriously wounded while rallying his regiment. First he was shot through the right arm, then a few minutes later was shot through the right lung, which knocked him off his horse. As he was being assisted off the field to the rear, a third bullet struck him just to the left of the spine, which paralyzed his lower limbs. After reaching the field hospital, where his wounds were deemed mortal, he was sent by ambulance to Richmond while being dosed with brandy and morphine. He was carried to the home of his wife's uncle, and after surgery to remove the bullets in his body, convalesced under the care of his wife and his cousin and former partner, Dr. Edward Withers. These wounds signaled the end of his field duty, and he was appointed to command the Confederate military post and prison at Danville, an administrative position he held until the close of the war. Because of his exemplary and humane conduct in this position, he was one of the few commandants of prisons who was not arrested and imprisoned after Lee's surrender.

After the war, his prospects in Danville were bleak, and upon going on some business to Lynchburg, he met a lawyer friend on his return to the train station who informed him that he and a friend intended to start a third newspaper in the town and asked Withers' opinion. After stating that he didn't think it a good idea, and after further conversation, the lawyer asked him to be the editor. Withers replied he would do so if they could meet his salary needs of \$2500 a year. He then returned to

Danville and after a couple of weeks, received a letter and two telegrams accepting his offer. Thus, in December of 1865, Withers sold his house and property in Danville, settled his affairs there, and moved with his family to Lynchburg. The first issue of the *Lynchburg Daily and Semi-Weekly News*, devoted to the interests of the Conservative Party, made its appearance on January 15, 1866.

In 1868 he was a delegate to the Conservative Party convention in Richmond, where he was nominated for Governor of Virginia by that party but withdrew from the race due to his disgust with political maneuvering and coercion to create and support a "Liberal Republicans" ticket to facilitate the re-admission of Virginia into the Union. In 1870 he became the agent of the University Publishing Company based in New York City, which was seeking to introduce a series of school books into the public schools of Virginia. This job required him to be on or near a railroad for traveling, so he moved his family to Wytheville, Virginia. Because the books to be used were chosen by the County Board of Trustees of the public schools, he travelled extensively throughout the state and secured the adoption of the University series in nearly every county. Due to his success, in 1871 he became general agent and supervisor for the company for the southern states and was kept almost constantly on the road.

He was a presidential elector on the Democratic ticket in 1872. In 1873 he was elected the 11th lieutenant governor of Virginia and was chosen as United States senator by the legislature of that year. He took his seat as a Democrat in the United States Senate on March 4, 1875, and served until March 4, 1881.

He served as the chairman of the Committee on Pensions in the forty-sixth Congress. Withers was an unsuccessful candidate for re-election in 1881, losing to former Civil War general, William Mahone, of the Readjuster Party.

Returning now to his Masonic activity, he was elected grand master of the Grand Lodge, A. F. & A. M., of Virginia in 1871 and re-elected in 1872. In 1871 he was also elected grand high priest of the Grand Chapter of Virginia. He had entered the Grand Commandery of Virginia as a representative from De Molay Commandery 4 in 1856 and was elected grand warder the same year. Because of the Civil War and his activities afterward, he was at last elected grand commander in 1875, serving in that office for three years. He was elected grand senior warden of the Grand Encampment of Knights Templar in 1877; in 1880 he was elected deputy grand master; and in 1883 he was elected grand master.

He was appointed by President Grover Cleveland to replace John Mosby, the "Gray Ghost" of the Confederacy, as the United States consul at Hong Kong, China. Here Withers served from 1885–89 when he resigned. He served for the greater part of the triennium from 1883 to 1886, although for a time, because of his absence from the country, the duties of his office devolved upon the deputy grand master. In September of 1886, the Grand Encampment held its Twenty-third Triennial Conclave at St. Louis, Missouri, and was called to order by Deputy Grand Master Charles Roome. Grand Master Withers, who had made the journey from his post as United States Consul in Hong Kong to St. Louis in order to attend the Conclave, was after all this sacrifice, prevented by illness (he was

afflicted with a severe case of dysentery on the voyage back to the United States) from presiding except for the brief time necessary to induct his successor-elect, Sir Knight Roome, into office.

One incident of Grand Master Withers' administration deserves special mention. It was his absence in China which caused Sir Knight Stephen Berry of Maine to think of him and send him greetings on Christmas Day. This "novel and pleasing episode" is the origin of the present universal custom of pledging the Grand Master at Christmas time. Between 1883 and 1886, only one state had instituted a Grand Commandery; in this case it was Dakota (now South Dakota), which organized in 1884.

Upon returning from Hong Kong, he went to Virginia and settled in Wytheville where he became president of a banking and insurance company for a short time. In October of 1889, he attended the Grand Encampment Triennial Conclave held in Washington, D.C. After retirement, he lived quietly at home, taking little part in political or other public matters. He did attend national triennial conventions of his church (Episcopal) in 1892 in Baltimore and in 1895 in Minneapolis. In 1896 he and his wife celebrated their 50th wedding anniversary which was attended by family and friends. In 1898 he and his wife attended a church triennial convention in Washington, D.C. and the Triennial Conclave of the Grand Encampment in Pittsburgh. The photo above shows Withers at this period of his life.



loved wife caught a cold which subsequently developed into bronchitis, and she died on March 2nd. She was buried in the East End Cemetery in Wytheville. In August of 1901, at the urging of several Sir Knights from his home town, he attended the Grand Encampment Triennial Conclave held in Louisville, Kentucky. In October of 1901, he traveled to San Francisco for the triennial convention of the Episcopal Church. In 1902, he began comprising his personal autobiography, *Memoirs of an Octogenarian*. Withers died at his home in Wytheville on September 21, 1907. He was buried in the East End Cemetery beside his wife. His grave marker is shown at right.



In 2002, Withers was honored with a historical marker erected by the Virginia Department of Historic Resources (Marker Number K-37). The marker is in Wytheville, Virginia, in Wythe County. It is at the intersection of East Main Street (U.S. 11) and Withers Road and Cassell Road, on the left on East Main Street. A photo of this marker is shown below.



In 1901, shortly after celebrating their 55th wedding anniversary, his be-
 knight templar

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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.

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RIDING FOR THE BRAND

By

Right Eminent Sir Knight David J. Kussman, GCT
Grand Captain General

I was born in the 1950s and grew up reading western novels and watching westerns on both the big screen and silver screen. I admired the “Cowboy Way” and adopted it as a code of conduct that I lived and worked by. I reflect now that the code of the West has worked for me in my fraternal experiences as well.

“Riding for the Brand” was the code of the Wild West. According to famed western writer, Louis L’Amour, the expression meant “loyalty to a man’s employer or the particular outfit he rode for.” Today, most people think of a brand as a recognizable symbol burned onto the backsides of cattle, but in the Wild West, the actual expression of the brand was much more than just a mark to determine ownership of livestock. It was a symbol for those who lived and worked on the ranch—a visual representation of the values and principles they believed in. As Templar Masons, our brand is the cross and crown.

The cowboy dedicated himself to the boss and to the group; to values like discipline, focus, honesty, respect, and teamwork. Cowboys defended the ranch they were a part of at all costs—as if it were their own.

Even if your life seems far removed from those who rode in the Wild West, the idea of riding for the brand can easily apply to your personal and professional lives and to your relationships with family and friends. Riding for the brand means loyalty, staying true to yourself

and your beliefs, and complete commitment to your communities, cultures, and relationships. This concept should be evident in our lives as Knights Templar.

Do you know and believe in what our organization stands for? The cowboy way meant showing respect for the ranch’s brand as if the cattle, horses, and everything else on the ranch were your own. When you choose to work for an organization, you know its public brand, and you declare publicly that you ride for that brand.

If someone speaks ill of your organization or portrays it in a bad light, you must have the courage to stand up and defend your chosen brand. You must be willing and able, at least publicly, to stand and defend it at all times.

To ride for the brand, you must not think of your teammates as competitors. The cowboy way valued teamwork and considered the overall goal as everyone’s goal. Cowboys didn’t worry about how many steers another cowboy had to corral. They didn’t think: “I’m not going to bring in that stray because that’s not my job; it’s his, and it’ll look good for me if he’s shown to be less competent than I am.” All cowboys worked together to move the whole herd to its final destination.

Core principles guided each cowboy’s life. They refused to compromise their high ideals such as self-sacrifice, loyalty, and commitment, so they earned the respect of other people of character and considered this respect to be real success. Living your beliefs, values, and

standards enables you to ride for your own brand even as you ride for your company's and groups' brands. Riding for your personal brand simply means being true to yourself and doing those things you believe to be right even when no one is looking.

When you have good character, your personal principles will lead you to defend what you feel is right, even when you or your beliefs are being attacked. If you "ride for" honesty, for example, you do the honest thing, always, even if there is no reward, and even if there is a "penalty."

What will "riding for the brand" ultimately do for you? What will you get out of living a principled life? At the very least, if you defend your brand at all times, you are certain to like who you see when you look in the mirror. Standing your ground for the people and ideas you believe in further strengthens your own character and serves as a model to others in your life who will in turn live their lives based in strong values. Ultimately, when you ride for the brand, you begin to change the world from



one where disloyalty and instant gratification are the order of the day to one where loyalty, honesty, commitment, and teamwork rule the range—yep, the cowboy way.

So, as I begin my ride as your grand captain general, I pray that our mission continues; "Serving God by Serving Others." It will be my great honor to serve you and to serve with you. I close with the famous farewell of Sir Knight Roy Rogers, "Good-bye, good-luck, and may the Good Lord take a liking to ya."

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than ten can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

How to begin a New Year?

By

The late Reverend Sir Knight Donald Kerr

How to begin a New Year? We can pop open a bottle of champagne, or we can make a lot of resolutions, most of which we will not keep. Here is a thought from Thomas Carlyle. "What is required is not to see what lies dimly at a distance but what lies clearly at hand." In other words, don't wait until tomorrow, but do what needs doing now. Sometimes we wish that time would stand still, but keep in mind that tomorrow, today will be yesterday. There is an old Hindu proverb that reminds us to:

"Look well to this day! for it is life.
For yesterday is but a dream
And tomorrow is only a vision
But today well-lived,
Makes every yesterday a dream of happiness
And every tomorrow a vision of hope."

That being so, listen to what Colin Powell had to say some time ago in a speech in Mumbai, India, in 1997. He was talking about how much kindness can make a difference. "Always show more kindness than seems necessary," he said, "because the person receiving it needs it more than you will ever know."

Actually that was a quotation from an elderly priest in a church where Colin Powell had attended, and he never forgot that message. As he later said, "To the world you may be only one person, but to one person you may be the world." So, let us remember, as we approach another year:

"I shall pass through this world but once,
Any good that I can do, or any kindness that
I can show ... let me do it now."
So, let this be a happy New Year for all of us!

The late Reverend Sir Knight Donald C. Kerr, a member of Beauseant Commandery 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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**To the Sir Knights of the Grand Encampment of Knights Templar:
Greetings, in the name of our Lord and Savior, Jesus Christ.**

Templar Traditions: A New Year, A New Opportunity

New Year's Eve is a great time for Christian believers to get together and rejoice, either in homes or in churches. Food, fun, and fellowship are a healthy alternative to all-night excessive drinking of alcoholic beverages.

One of the traditions associated with New Year's observances is the making of resolutions, promises to stop or start something in the New Year.

Typically, about seventy-five percent of people who make resolutions maintain their commitment past the first week, and less than half keep their word to themselves after six months. Numbers vary of course, and some people actually make the desired changes in their lives.

It is believed that the making of New Year's resolutions dates back to the early Babylonians. Although this is generally assumed as accurate, no one really knows for sure.

The *Bible* does not speak for or against the concept of New Year's resolutions. "Every day is the day the Lord has made," as Psalm 118:24 states, and "we will rejoice and be glad in it." One can make a resolution or promise to oneself any day of the year, and keeping it or breaking it is in their hands. One thing the *Bible* does say in Ecclesiastes 5:2,4 and 5 is that if one makes promises or vows to God, it shouldn't be taken lightly.

"Do not be rash with your mouth, and let not your heart utter anything hastily before God. For God is in heaven, and you on earth; therefore, let your words be few. When you make a vow to God, do not delay to pay it; for He has no pleasure in fools. Pay what you have vowed— Better not to vow than to vow and not pay."

Setting a goal or several goals at the beginning of the New Year can be stimulating, but it's the motivation to keep the resolution that is important. If you are considering a new resolution in your Templar service life, I encourage you to look at the Knights Templar Eye Foundation Life Membership. For the small sum of thirty dollars, you could be a part of the committed team of fellow Templars who have pledged their part to continue this great and noble charitable work.

Together we have been making wonderful progress with our contributions to the Knights Templar Eye Foundation, Inc. We celebrated many positive advancements in 2015, including the funding for a new endowed professorship at Johns Hopkins. Information about this and other recent events in the legacy of the Knights Templar Eye Foundation can be located on our web site; <http://www.knightstemplar.org/ktef/>

On behalf of all of us here at the Knights Templar Eye Foundation, Inc., we wish you and your families a very happy and prosperous New Year.

David J. Kussman, GCT
Chairman
48th Annual Voluntary Campaign
Knights Templar Eye Foundation, Inc.



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 Bure-Les-Templiers in France taken by the editor.



Reading Out Loud

By

Sir Knight Jeff Bolstad, right eminent department commander
of the Northwest Department

To attract those attractive candidates to join our commandery or our lodge, we must be attractive. Now that is subjective, to be sure, and encompasses many things. In this particular missive, I want to concentrate on making your degree presentation attractive to the candidate.

Usually someone who has their part memorized will be doing a pretty good job, but we can all get better, and this will help you do it.

We have all been in a situation where we either didn't prepare enough to get our part memorized well enough or we got thrown into a part at the last minute because someone didn't show. In either case, we ended up reading it and sometimes reading it not all that well.

Here is the secret to improve your speaking skills. Practice reading out loud. I didn't invent this technique; I actually learned it in broadcasting school many years ago. We were assigned to read out loud twenty minutes as our homework every night, and we had to tape it. The reasons for this were manifold. As a professional broadcaster, I had to read a lot of things live on the air, yet not sound like I was reading it. Also, I needed to develop appropriate voice inflection for whatever copy I was reading on the air. Of course, being the over-achiever I am, I figured that if twenty minutes was good, forty must be better and sixty even better than that. I didn't really have anything else to do, so everything I read from books to magazines I would

read out loud. Consequently, I got really good at sight reading (reading things well I have never seen before) and that has helped me immensely in my professional and Masonic life.

So why out loud? Because we get used to reading things silently, and we tend to skip words and skim a little. Then when we have to read something out loud, we need to read every word, with appropriate style and inflection. When you aren't used to doing that, you stumble, fumble, and bumble. The candidate wonders what kind of slipshod organization he is getting into.

When you are learning a part, get used to speaking it out loud. Weight lifters will tell you that muscles have memory. Your tongue is a muscle. When you have rehearsed your part until you have it down cold, and then you get up during the degree and you freeze up, more often than not your tongue will simply take over and you will feel like you are on auto-pilot.

To take it even further, record your presentation as you practice it. Everybody seems to have a smartphone with audio and video recording capabilities. Play it back and watch it. Ask yourself, "If I were the candidate, would I be impressed with this?" The more you practice your part, the better you will become and the more confidence you will have. The other guys on the degree team will want to be just as good, so your hard work will inspire others, and that is what leadership is all about.

It all starts with reading out loud.

The Lord's Prayer

Its Origin and Meanings

By

Sir Knight Michael Costello, III

The Lord's Prayer, also known as the "Our Father," is probably the most well known prayer in the Christian religion. Many of us learned the Lord's Prayer as children. Some of us have prayed it every day since that time, but how many of us know where it came from or what it really means? Like everything else, it has an exoteric meaning and an esoteric meaning. Over the course of this article we will look at the origins of the prayer and its meanings.

To start, we have to answer some basic questions. What is prayer, and what is the purpose of prayer?

Wikipedia defines prayer as an invocation or act that seeks to activate a rapport with a deity, an object of worship, or a spiritual entity through deliberate communication.¹ Prayer can be a form of religious practice, may be either individual or communal, and may take place in public or in private. It may involve the use of words or song. When language is used, prayer may take the form of a hymn, incantation, formal creed, or spontaneous utterance. There are different forms of prayer such as petitionary prayer, prayers of supplication, thanksgiving, and worship or praise. Prayer may be directed toward a deity, spirit, deceased person, or lofty idea, for the purpose of worshipping, requesting guidance, requesting assistance, confessing sins, or to express one's thoughts and emotions. It is important to note that prayer does not have to be verbal. Prayer can also be reverential movements, dance, or silent meditation.

In "The Lord's Prayer: An Esoteric Study"² Rudolph Steiner, a Rosicrucian and the founder of Anthroposophy, writes: "The goal of both prayer and meditation is thus clearly the soul's union with the divine currents in the world. This union, on the highest plane, is the so-called unio mystica, or mystical union, with the godhead." This is what Martinists refer to when they talk about reintegration.

There are two forms of the Lord's Prayer in the New Testament. There is a long form in the Gospel of Matthew and a short form in the Gospel of Luke.

The version in the Gospel of Matthew takes place during the Sermon on the Mount. It is found in chapter 6, verses 9 through 13. It is as follows,

"Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil."

In some of the manuscripts of the Gospel of Matthew, at the end of the Lord's Prayer, there is often a doxology or short hymn of praise to God.

The doxology is as follows,

"For thine is the kingdom, the power, and the glory, for-

ever and ever. Amen.”

The version in the Gospel of Luke takes place when the disciples ask Jesus to teach them to pray “as John taught his disciples.” It is found in chapter 11, verses 2 through 4. It is as follows,

“Father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.”

The line, “as John taught his disciples” clearly refers to John the Baptist. This implies that the Lord’s Prayer comes from an older Johannite tradition; possibly Essene, Nazorite, or Gnostic.

Most scholars agree that the Gospel of Matthew was originally written in Hebrew and then translated into Greek in the later part of the second century. They take this position due to the fact that there are many word plays or puns in the Hebrew that you don’t get when it is translated into other languages.

The commonly accepted version of the Lord’s prayer is the one we find in the Gospel of Matthew. It contains sixty-six words in its original form. The English translated version we use today has fifty-five words. Twenty-four words which belong to the prayer have been left out, and the ones that are left may not have been translated properly.³

This is one reason why the wording is different in the different Gospel versions. For example, we as Knights Templar notice quite often the use of the different words, “debts” and “trespasses.” The

word “sins” is often found in the Gospel of Luke. Whereas the words “trespass” or “debts” are commonly used in Matthew.

In Judaism there are many passages of scripture which are echoed in the Lord’s Prayer. In fact, there is a Jewish prayer with some strong similarity to the Lord’s Prayer. The prayer comes from the Talmud and is known as the *Kaddish*.⁴ The *Kaddish* goes as follows,

“May His great name be exalted, and sanctified in God’s great name. In the world which He created according to His will! May He establish His kingdom and may His salvation blossom and His anointed be near, during your lifetime and during your days and during the lifetimes of all the House of Israel, speedily and very soon! And say, Amen.”

Here we have some parallels to the Lord’s Prayer. First, “His name be exalted, and sanctified” corresponds to, “hallowed be thy name.” Second, “in the world which He created according to his will” corresponds to “thy will be done.” Third, “May He establish His kingdom” corresponds to “thy kingdom come.” So you can clearly see a connection to Jewish sources, but is the origin of the prayer even older than that?

As we all know from the *Bible*, Moses was born in Egypt. He was raised in the house of the Pharaoh and was groomed to be a priest. With that being said, is it not possible that some of what he wrote down in the Old Testament came from Egypt? In the Egyptian Book of the Dead we find a connection.⁵ If we take a look at spell number 125 we will find some close parallels. Spell number 125 is a prayer to Osiris, a figure in Egyptian cosmology who has many similarities to

Jesus Christ.⁶

So what does it all mean? What are we actually saying when we pray the Lord's Prayer? As I mentioned above, there is an exoteric meaning which is the commonly held belief among the majority of the population and the esoteric, or hidden meaning, known only to initiates and seekers.

Let's look at the exoteric meaning first. The Lord's Prayer consists of an introduction and seven petitions. The introduction, "Our Father," tells us who we are praying to. The first petition, "Hallowed be thy name," reminds us of the commandment not to take the Lord's name in vain.

The second petition, "Thy kingdom come," is looking forward to the establishment of God's perfect rule in the future. The third petition, "Thy will be done, on Earth as it is in Heaven," is asking for God's rule to be done down here, like it is up there. The fourth petition, "Give us this day our daily bread," is a request for the things that we need to survive on a daily bases (material sustenance). The fifth petition, "and forgive us our debts, as we forgive our debtors," is a request simply asking for forgiveness.

The sixth petition, "lead us not into temptation," is a request asking God not to test us. The seventh petition, "but deliver us from evil," is a request asking God to keep us out of Satan's grasp. This is pretty much a face value, literal interpretation of the meaning behind the Lord's Prayer.

Now, let's look at the esoteric meaning of the Lord's Prayer. The Introduction, "Our Father" reminds us that we are all God's children, his creation, and equal in his eyes. As Masons we know that we are part of the "brotherhood of man, un-

der the fatherhood of God." Jesus taught us that we should view God as a loving parent. "Who art in heaven" tells us that God is all around us. He is infinite in space and time, omnipresent; existing in the physical, astral, and divine planes.

The first petition, "Hallowed be thy name," reminds us that God's name is holy. The Jews of Jesus' time never used the name of God. It was the Tetragrammaton, Jahovah (Ya-ho-vah), Yod Hey Vauv Hey, and would often be substituted with Elohim. A commonly held belief in magical practice is that to know the name of something is to have power over it. We are reminded here that God's name is Holy and should not be abused or used recklessly.

The second petition, "Thy kingdom come" is a reference to the process in which God created the world. It refers to Malkuth or the material world, the tenth Sephiroth at the bottom of the Kabbalistic Tree of Life.

The third petition, "Thy will be done, on Earth as it is in Heaven," reminds us that it is God's will, not our own, that will be done. It also echoes the Hermetic axiom, "As above, so below." What happens in the macrocosm, happens in the microcosm.

The fourth petition, "Give us this day our daily bread," is a request for the Father to fulfill our spiritual needs. Gerard Encausse (better known in occult circles by his *nomen mysticum*, Papus) wrote a brochure in 1895 entitled, "The Esotericism of The Our Father." It was translated on November 7, 2003, by Worshipful Brother Piers Vaughn. In the brochure Papus writes:

"At every instant of our life, the current of divine love penetrates

us and brings us the spiritual bread whose salutary influence we assimilate daily, but most often, we close our soul to this divine influx which, like the sun lighting the earth, can nevertheless not penetrate the depths of the cave that we excavate for ourselves by driving ourselves down into matter instead of evolving towards spirit."

The fifth petition, "and forgive us our debts, as we forgive our debtors," is best described by Papus as well. He writes, "Each offense made against our divine immortality is a debt which we freely contract against ourselves, and which we will have to discharge through suffering in the next incarnation." As Pythagorus taught, we ceaselessly generate our future through the use we make of the present. Now, there is a way to quickly open the door of our interior heaven, and that is to sacrifice a little of our egoism in favor of a little of our universality. Our egotistic life is in us, but our moral life is in others. It is only in acting for the benefit of others that we act in an evolutionary manner; while in acting for our own profit, we will act in an involutionary or darkening manner.

If someone injures me, he contracts a moral debt toward me whose payment I am at liberty to delay at will. Through his action, he becomes as it were my slave. If I keep my hatred of his act and if I think of vengeance, then I become egotistic, and I voluntarily generate the evil which will kill me spiritually, but if I forgive, then I universalize myself and act in a divine manner, and I destroy not only the evil which I was going to do to myself but also the evil which my enemy had done to himself; I progress, according to my means, the evo-

lution of the whole of humanity through making attractive two souls which would have remained repulsive to each other, perhaps for centuries and which would have delayed the final reintegration."

The sixth petition, "lead us not into temptation," is a request to give us the courage and self discipline to withstand those temptations that come our way during the course of our lives. We recognize that those temptations are put there as a test and that by overcoming and withstanding that temptation, we strengthen and improve our soul.

The seventh petition, "but deliver us from evil," reminds us that if we do succumb to the tests and temptations, we are doing a great damage to ourselves and those around us.

The doxology, "For thine is the kingdom, the power, and the glory, forever and ever. Amen," is a closing prayer that Christian Kabbalists say with certain hand movements which correspond to the Tree of Life. This exercise is known as the "Kabbalistic Cross." It is done as follows:

- 1.) Touch your forehead while saying, "For thine is."
- 2.) Touch your lower abdomen while saying, "the Kingdom."
- 3.) Touch your right shoulder while saying, "the Power."
- 4.) Touch your left shoulder while saying, "and the Glory."
- 5.) Clasp your hands in the middle of your chest while saying, "forever and ever. Amen."

There are many versions of the exercise using different words and visualizations, but this is the most basic one.

We have looked at the definition of prayer and it's purpose. We have read

the specific passages in the New Testament where the Lord's Prayer can be found. We have scratched the surface where it comes to the possible origins of the prayer. I have attempted to explain the difference between the exoteric and esoteric meanings. I hope I have given you a new appreciation for a prayer that many of us have taken for granted.

I want to leave you with this. Below is a translation of the Lord's Prayer from Aramaic, the language that Jesus most likely spoke during his time here on earth.

All the words are there and they have been translated as closely as possible to their original meaning.

Abwûn

"Oh Thou, from whom the breath of life comes,

d'bwaschmâja

who fills all realms of sound, light and vibration.

Nethkâdasch schmach

May Your light be experienced in my utmost holiest.

Têtê malkuthach.

Your Heavenly Domain approaches.

Nehwê tzevjânach aikâna d'bwaschmâja af b'ârha.

Let Your will come true - in the universe (all that vibrates) just as on

earth (that is material and dense).

Hawvlân lachma d'sûnkanân jaomâna.

Give us wisdom (understanding, assistance) for our daily need,

Waschboklân chaubên wach-tahên aikâna daf chnân schwoken l'chaijabên.

detach the fetters of faults that bind us, (karma) like we let go the guilt of others.

Wela tachlân l'nesjuna

Let us not be lost in superficial things (materialism, common temptations),

ela patzân min bischa.

but let us be freed from that which keeps us off from our true purpose.

Metol dilachie malkutha wahaila wateschbuchta l'ahlâm almîn.

From You comes the all-working will, the lively strength to act, the song that beautifies all and renews itself from age to age.

Amên.

Sealed in trust, faith, and truth. (I confirm with my entire being)⁸

Sir Knight Michael Costello, III is a member of Hugh de Payens Commandery 1 in New Jersey and can be contacted at frerepapillion@gmail.com.

End Notes

¹ <http://en.m.wikipedia.org/wiki/Prayer>

² http://wn.rsarchive.org/Lectures/LorPry_index.html

³ http://www.thenazareneway.com/lords_prayer.htm

⁴ <http://en.m.wikipedia.org/wiki/Kaddish>

⁵ http://www.thenazareneway.com/ebod_full_text.html

⁶ <http://www.egyptorigins.org/osirisandjesus.htm>

⁷ http://www.moup-usa.org/files/Esoterism_of_the_Our_Father.pdf

⁸ http://www.thenazareneway.com/lords_prayer.htm



Beauceant News



The members of Auburn Assembly 262 in Maine welcomed Supreme Worthy President Mrs. Thomas R. Derby on the occasion of her official visit. Worthy President Mrs. Frank T. Palmer presided over the initiation of Mrs. Kenneth A. Caldwell and Mrs. Burton H. Babbidge.



Supreme Worthy President Mrs. Thomas R. Derby held her official visit with Pawtucket Assembly 217 in Rhode Island. The initiate, Mrs. Richard W. VanDoren, was welcomed by Worthy President Mrs. Robert J. Allen and other members of the assembly.

A Chat With The Managing Editor

I have been reflecting on the tragedy that occurred Friday, November 13th in Paris, France, when several gunmen murdered more than one hundred innocent people in restaurants, theaters, and sports venues. A group of people calling themselves “ISIS” have claimed responsibility, but I cannot figure out what they hoped to accomplish with this sort of attack. They haven’t asked the people of France to do anything as far as I know. The people they murdered seemed to have been picked at random. It couldn’t have been an attempt to convert someone’s religion as these people were not even given the opportunity to convert before they were murdered. It only served to instill fear, anger, and finally hate toward what they tout as their own cause.

This is not an act of war; it is an act of random, frenzied murder with no obvious benefit to anyone including the murderers except for instant passionate animal gratification. It reminds me of a pack of dogs turning on one of their own when he is injured. It is murder for the sake of murder. Although they claim to be murdering in the cause of religion, their religion is touted as one of peace, just like Christianity. This is illogical to anyone.

A young man recently told me that “hate is the poison we take with the hope of harming others.” This poison doesn’t kill outright; it corrupts and brings pain and unhappiness to the one who takes it. Those who committed these murders and thousands if not millions of others just like them have nurtured hate in their lives until it has possessed them just like a demon. It is difficult if not impossible to exorcise such demons.

This is evil in its purest form. As Knights of Christ, it is probably time for us to consider our role in all this. Since our average age is sixty-seven years old, I don’t think we are able to go charging off to do warfare with arms against these people, but we do, as individuals, have influence in this republic of ours. It may be time for us to exert our influence in order to fulfill the vows we have taken as Knights of the Temple. Or were we only kidding when we made them?

This is no longer just a political or even a religious matter. It is simply about the moral obligation we have as knights to defend those who cannot help themselves. I think this situation is hidden somewhere in the “helpless orphans, destitute widows, and the Christian religion” clause. What do you think?

On the other hand, perhaps it is none of our business. I am sure that if we do nothing, the murder will immigrate and assert itself in our back yards. This approach was tried in Europe in the 1930s. Perhaps it will work this time if we give the doing-nothing approach a second chance.

I personally believe that if you keep on doing what you have been doing, you will keep on getting what you have been getting.

Enjoy your freedom while you still have it. No one knows what tomorrow will bring.

knight templar



John L. Palmer
Managing Editor

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Robert W. Gregory..... CO	Gilbert C. Ferrer NY
Michael A. Himes..... OH	Robert E. Keyser..... PA
Ray K. Sheaffer..... PA	Tom J. Collins SC
Thomas H. McCandless TN	H. Lee Arritt, Jr. VA

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David S. Sterner PA	Robert W. Bigley TX
Charles B. Springer..... TX	



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.

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.

As of 2/1/2015 once twenty-five Grand Master's Clubs are reached, a Sword of Merit will be awarded.

Knightly News

The Grand Encampment Announces 200th Anniversary Commemorative Malta Jewel

The Grand Encampment, as a part of its bicentennial celebration, has minted a unique Malta Jewel to be presented to those who are knighted on or after August 15, 2015, and through December 31, 2016. These jewels will be in the new member packets sent to these Sir Knights based upon input into MMS (YRIS). In some cases they will be presented when the Order of the Temple is conferred at special events or classes. Requests to be considered a special class should be directed to the Grand Master for approval. If the Grand Master designates such a class, it will be coordinated with the office in Houston.

Those who are already Sir Knights may purchase one of these jewels; however, these will have a slightly different ribbon to distinguish them from the bicentennial candidates'. These jewels with solid black ribbons are available to our Sir Knights as souvenirs and cost \$25 each. They may be purchased from Grand Encampment officers including department commanders or directly from the office in Houston. If purchasing from Houston, it is highly encouraged to send an order for a Commandery or Grand Commandery to avoid the excessive cost of sending individual jewels. The Grand Recorder would prefer not to receive 3,000 orders of one jewel each.

knight templar



Sir Knight Frank N. du Treil, Jr.

Right Eminent Department Commander

South Central Department

Frank N. du Treil, Jr., was born November 10, 1950, the first of three sons of Frank N. du Treil, Sr. and Clara Christian du Treil, along with four sisters. He graduated from Archbishop Shaw High School and proudly served our country in the United States Naval Air Reserves for twenty-two years. He was baptized and is currently a deacon in Christ Baptist Church, Harvey, Louisiana. On February 27, 1971, he married Roxanne Bucceri. Frank and Roxanne have three children, two daughters and a son, along with six grandchildren.



Frank began his professional career working in the Fire Alarm business. He currently owns and runs Total Quality Service, Inc., with his wife, Roxanne, as president of the company.

Frank began his Masonic career as he was raised a Master Mason on February 26, 1991. Sir Knight du Treil was worshipful master of Belle Chasse Lodge 469. He was appointed grand marshal in 2008 and served as an officer of the Grand Lodge of Louisiana until 2012 when he served as most worshipful grand master for the state of Louisiana.

Sir Knight du Treil received the degrees of Royal Arch Masonry, Cryptic Masonry, and the orders of Chivalric Masonry in 1993. He also served as an officer of the Grand Commandery, culminating in serving as the right eminent grand commander of Louisiana in 2013.

Sir Knight du Treil joined the Scottish Rite, Orient of Louisiana, received knight commander of the court of honour (KCCH), and was coroneted inspector general honorary 33° in 2005.

He is a member of Jerusalem Temple, and he currently sits on the State Executive Committee for the International Order of Rainbow for Girls. He received the DeMolay legion of honor in 2010 and is currently a member of the Order of The Eastern Star Magnolia Chapter 27.

Sir Knight du Treil, Jr. was appointed south central department commander by Sir Knight Duane L. Vaught, most eminent grand master, at the 66th Triennial Conclave of the Grand Encampment on August 12, 2015, in Buffalo, New York.



86th ANNUAL EAST COAST EASTER OBSERVANCE – 2016

The 86th Annual Easter Sunrise Service, sponsored by the Grand Encampment of Knights Templar, will again be held on the steps of the George Washington Masonic National Memorial in Alexandria, Virginia, on Sunday, March 27, 2016.

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, and 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 February 26, 2016. 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.

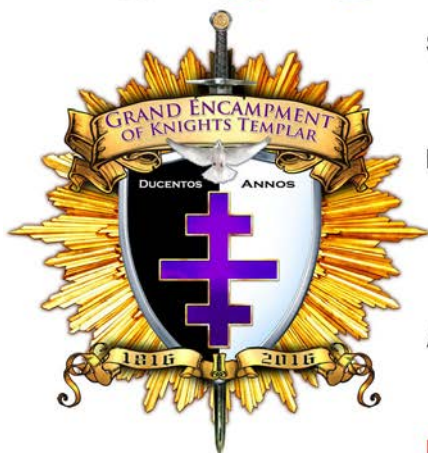
Easter Memorial Service – 8:00 a.m.

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.

Western States Bicentennial Easter Observance March 25-27, 2016 Tempe, Arizona



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
Visit Our Website:

<http://www.WSEO.us>



Social Order of the Beauceant In Memorium



On October 2, 2015, the circle of past supreme worthy presidents was broken with the passing of Mrs. Robert E. Danskin.

Mrs. Danskin served as supreme worthy president 1988-89 and presided at the sixty-ninth supreme session held in El Paso, Texas.

Mrs. Danskin's motto, "Harmony as seen in Nature," represented her love for nature and God's great outdoors. Throughout her travels, she stressed harmony in all of life's relations. She felt as we interact with our God, family, and Beauceant Sisters, that harmony would promote love and friendship, the very heart of our order.

Her scripture and inspiration was Psalms 121:1, "I will lift up mine eyes to the hills from whence cometh my help." Her symbol was the Montana black bear, which was to represent all of nature, and Billings Assembly 194 in Montana. Mrs. Danskin became a member of Denver Assembly 1 after the surrendering of the Billings 194 charter.

Mrs. Danskin felt that her year of service as supreme worthy president had not been "a year out of my life" as some might think, but "a most important year of my life."

Farewell to our Sister, as she now joins the heavenly circle above. Mrs. Danskin was laid to rest October 9, 2015, in San Diego, California.





Knights



at the Bookshelf

By

Sir Knight Douglas M. Rowe, grand recorder Knights Templar of Pennsylvania

MASONIC DISCOURSES: An Educated Mason is a Dedicated Mason (Volumes 1 & 2), by Jorge L. Aladro PGM, (Florida 2012), Published by Blue Note Books, 2014 ISBN: 978-0—9895563-6-1.

This short work, (approximately two hundred fifty pages presented in two volumes) is a collection of essays labeled “Discourses,” written over three years by Jorge L. Aladro, past grand master of Florida. The discourses are directed to Blue Lodge Masons, but the ideas presented are equally applicable across the Masonic family of bodies.

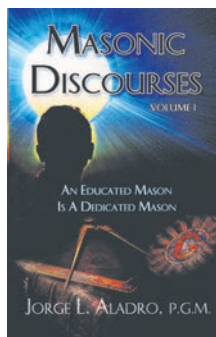
The author states in the introduction that the discourses were distributed as newsletters only to brothers specifically requesting them. This procedure of opting in creates at least the appearance of preaching to the choir. Just as attendees at degree rehearsals or training seminars are typically the members who least need the training, many of the brothers on Aladro’s distribution list were likely already on board with the premise that our fraternity can only survive and flourish with an educated membership dedicated to improving themselves and their lodges.

While the overall compilation of *Discourses* is very well written, I find them to be uneven and disjointed one to the next. The individual discourses are not dated or numbered, and it is quite possible the sequence published in the work is not the same order as the published newsletters.

Both Aladro writes in a clear, almost conversational voice, rarely resorting to many words when half the number successfully presents his case. His use of short concise sentences to explain complicated concepts is reminiscent of Ken Blanchard’s 1970’s widely popular “*The One Minute Manager*.”

At the admitted risk of minimizing numerous other cogent points, I would distill Aladro’s arcing theme as a continual pursuit of Masonic knowledge through education is the direct route to achieving Masonry’s most basic tenet, “Find Good Men and Make Them Better.”

An economic axiom states “the way to get less of something is to tax it; the way to get more of something is to subsidize it.” Each time a missed phrase in a degree (or order) goes



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uncorrected, or each time an improperly drawn sword goes unchallenged, we subsidize poor Masonic education. While individual minor offenses are not serious, they are cumulative. ("For the want of a horseshoe nail...")

In summary, I highly recommend this work and suggest it be included in every Masonic library. Further, if a mechanism existed to do so, I would put a copy of this work in the hands of every Mason who has not attended Lodge, Chapter, etc., in the last five years.

(Note: The work is available on Amazon.com, or directly from the Author's Web Site: masonicdiscourses.com.)



knight templar

IN MEMORIAM



Thomas Boyle Clark, Jr.
South Carolina
Grand Commander 1964
Born: June 15, 1924
Died: October 27, 2015

Casey William Norris
California
Grand Commander 2011
Born: June 12, 1937
Died: October 27, 2015

Lilburn M. Pierce
Oklahoma
Grand Commander 1983
Born: January 28, 1926
Died: October 21, 2015

Knight Templar

5909 West Loop South, Suite 495

Bellaire, TX 77401-2402

**A man's days
resemble grass.
The blossoms
like a flower
in the field.
Psalms 103:15**

Photo of Bure-Les-Templiers in France taken by the editor.

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