



# Knight Templar

VOLUME LXII

FEBRUARY 2016

NUMBER 2

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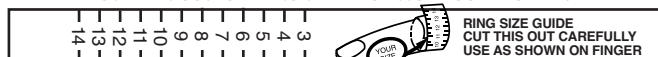
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# Knight Templar

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**Cover photo of the Foix Castle in  
 France by the editor.**



# Grand Master's Message

**F**our months ago in the October issue of this magazine, I wrote about getting an early start on the selection or recruitment of the future officers of your Commandery. Since then you have likely had your elections, installations, and the first meeting of the new year (with committee appointments). Along the way you have also somehow found time for Thanksgiving, Christmas, and New Years Day. You may well have eaten too much and made some plans to correct that indulgence with a diet.



We all know too well the success rate on diets, but it is never too late to start. It is also time to buckle down to the question of what you will make of your Commandery this year. Hopefully the goal is more ambitious than simply to get through the year. We often avoid plans because of the pain of the planning itself, but plans don't have to be extensive, highly ambitious, or complicated. It can be as simple as "let's visit four particular lodges (one a quarter) this year and leave behind some petitions." Your plans could be an event for the Grand Encampment Bicentennial, a group trip to Grand Encampment Easter, helping out with a Sunday service at a Masonic or Veterans home once or twice, or just dinner at the lodge with a little entertainment.

A project might provide some great benefit to society or it could be just opening the opportunity for our members to enjoy each other's company. Both are worthwhile pursuits. So whatever you want to accomplish in your York Rite or on your waist-line, let's get started.

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Indiana

Grand Commander 2005  
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Died: November 30, 2015

Jimmy Doyle O'Dell  
Alabama

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Died: November 27, 2015

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# Prelate's Chapel

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

**E**lizabeth Barrett Browning, in her *Sonnets From The Portuguese*, number 43, wrote:

“How do I love thee? Let me  
count the ways.  
I love thee to the depth and  
breadth and height  
My soul can reach .... “

I have used this poem in a number of weddings (usually at the request of the couple getting married). I'm sure many of you have read it, also. It's a lovely expression of Elizabeth's love for her husband, Robert. (“Google” it, and read it once more for yourself.)

As we focus on St. Valentine's Day and the emphasis on love, I've often wondered about writing, “Why do I love thee?” and wrestled with how to do it. Think about it! Is there any depth to “why?” Why do I love my wife? Why do I love my children and grandchildren? Why do I love anyone? Is it about looks? clothing? doing things for me? giving me presents?, etc, etc.

Then I ask, “Why, O God, do you love me?” I can think of many things in my life I have done to “turn off” God's love. As St. Paul reminds us, “we are conceived in sin, born in sin, and die in sin.” Why, O God, do you love a sinner like me? I can't answer that question. There are certainly times when I don't like me and wish I could turn away from some of the bad things I have done over the years. In all my years of “spiritual wrestling,” I still do not know WHY God loves me.

The *Bible* assures us that God loves us. We are His children. “God so loved the world that He gave His only begotten Son,” to show us how much God loves us by dying for us, by sacrificing His own life for us; that by believing in Him, we shall not perish but have everlasting life with “Our Father, who art in heaven.”

No, I don't know why, but I know how God does love us, in many ways, through all our days, and that is a “Blessed assurance, Jesus is mine; O what a foretaste of glory divine. Heir of salvation, purchase of God; Born of His Spirit, washed in His blood.” (Fanny Crosby)





# Beauceant News



Columbus Assembly 226, Indiana welcomed Supreme Worthy President Mrs. Thomas R. Derby for their official visit. Worthy President Mrs. Gary Nicholson presided as Mrs. John Murphy was initiated into our beautiful order.



Supreme Worthy President Mrs. Thomas R. Derby was welcomed by Worthy President Mrs. Orvil B. McMillen and other members of Carnegie Assembly 80, Pennsylvania on the occasion of her official visit. A warm welcome goes to our newest member, Mrs. Charles Younkin, who was initiated during this special meeting!



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Graveyard in Templar Carcassonne, France.  
Photo by editor.



# SAINT HELENA AND THE TRUE CROSS

by

George L. Marshall, Jr., PGC, KCT, ADC

Those of us who are members of the Red Cross of Constantine and Appendant orders and who have received the ceremony of consecration as Eusebius in the College of Viceroys may recall that at one point in that ceremony a brief reference is made to the finding of the true cross by St. Helena in Jerusalem. The story is an interesting one, as the true cross figured prominently in medieval Christianity and the Crusades and is still today an object of veneration by many Catholics worldwide.

After the death and resurrection of Christ, both the Jewish and Roman authorities in Jerusalem made efforts to obscure the Holy Sepulcher, Christ's tomb in the garden near the site of His crucifixion. The earth had been mound-ed up over the site, and a pagan temple had been built on top of it. The cross on which Christ had died had been hidden (tradition said) by the Jewish authorities somewhere in the vicinity.

In the story of the discovery of the true cross, there are some persons who played a significant role. First, of course, was Helena herself. Helena was the mother of Constantine the Great. Her birthplace is not known with certainty. The 6<sup>th</sup> century historian, Procopius, is the earliest authority for the statement that Helena was a native of Drepanum, in the province of Bithynia in Asia Minor. (Her son Constantine around 330 AD renamed the city "Helenopolis" after her death, which supports the belief

that the city was her birthplace.) There was also a Helenopolis in Palestine and a Helenopolis in Lydia. These cities and the province of Helenopontus in the Diocese of Pontus were probably also named after her.<sup>1</sup> Her year of birth may be established on Eusebius' remark that she died at the age of about eighty years. The abrupt interruption in the issue of Helena Augusta-coins in the spring of 329 AD suggests that she died

either at the end of 328 AD or the beginning of 329 AD. She was buried in Rome in the mausoleum near the *Sts. Marcelino e Pietro at the Via Labicana*. The porphyry sarcophagus, which contained her remains, is now in the Vatican Museum. Since she probably died around 329 AD, she must have been born about 249 AD. Helena was of low social origin since St. Ambrose calls her a *stabularia* (innkeeper or stable-maid). He makes this fact a virtue, calling Helena a *bona stabularia* (good stable-maid). Eutropius (Brev. 10.2) mentions that she was born *ex obscuriore matrimonio* (of obscure parentage). Philostorgius (*Hist. Eccl.*, 2.16) calls her "a common woman not different from strumpets."<sup>2</sup>

It is unknown where she first met Constantine's father, Constantius. The historian Timothy Barnes has suggested that Constantius, while serving under Emperor Aurelian, could have met her while stationed in Asia Minor for the campaign against Zenobia about 270 AD. It is said that upon meeting they were wearing identical silver bracelets,



thus Constantius saw her as his soul-mate sent by God. The precise legal nature of the relationship between Helena and Constantius is also unknown. The sources are equivocal on the point, sometimes calling Helena Constantius' "wife" and sometimes following the dismissive propaganda of Constantine's rival Maxentius, calling her his "concubine." Some scholars, such as the historian Jan Drijvers, assert that Constantius and Helena were joined in a common-law marriage, a cohabitation recognized in fact but not in law. Others, like Timothy Barnes, assert that Constantius and Helena were joined in an official marriage, on the grounds that the sources claiming an official marriage are more reliable.<sup>1</sup>

In 272/3 AD Helena gave birth to Constantine in Naissus. It is not known whether Helena bore any other children besides Constantine. When in 289 AD Constantius became Caesar and married Theodora, he separated from Helena. Helena and her son were dispatched to the court of Diocletian at Nicomedia, where Constantine grew to be a member of the inner circle. Helena never remarried and lived for a time in obscurity, though close to her only son who had a deep regard and affection for her.<sup>1</sup>

In Constantine's imperial court, Helena must have been a prominent person. Before 324 AD she held the title of *Nobilissima Femina* (woman of nobility) as may be concluded from coins. In 324 AD, after Constantine's defeat of Licinius, Helena received the title of *Augusta Imperatrix* (majestic empress).<sup>2</sup>

Although it has been suggested that from her childhood Helena had felt great

sympathy for Christianity, it is more likely that she only converted after 312 AD when her son Constantine began to protect and favor the Christian church, following his vision of a cross and his defeat of his rival Maxentius at the Battle of the Milvian Bridge. Eusebius (in *Vita Constantini*, III, xlvii) reports that Helena was converted by Constantine and that he made her a devoted servant of God.<sup>2</sup> He tells us: "*She (his mother) became under his (Constantine's) influence such a devout servant of God, that one might believe her to have been from her very childhood a disciple of the Redeemer of mankind.*" It is also clear from the declaration of this contemporary historian of the Church that Helena, from the time of her conversion, led an earnestly Christian life and by her influence and liberality favored the wider spread of Christianity. Tradition links her name with the building of Christian churches in the cities of the West, where the imperial court resided, notably at Rome and Trier in Germany, and there is no reason for rejecting this tradition, for we know positively through Eusebius that Helena erected churches on the hallowed spots of Palestine.<sup>7</sup>



The most memorable event of Helena's life was her journey to Palestine and the other eastern provinces about 327 AD. Because of Eusebius' description of this journey, it is generally looked upon as a pilgrimage. Eusebius only has eyes for the religious aspects of her journey. He depicts Helena as driven by religious enthusiasm; she wants to pray at the places where Christ's feet had touched the ground, she cares for the poor and needy, she only does good deeds and is generous, and she builds churches. However, it may also be possi-

ble that her journey to the East was a political act of conciliation. People living in the East may have been dissatisfied with Constantine's radical (religious) reforms, which included the replacement of many officials by Christian dignitaries and the rigorous suppression of pagan cults. Furthermore, Constantine's popularity may have suffered severe damage from murdering his wife Fausta and his son Crispus in 326 AD. A reason why Helena travelled to the East may therefore have been to appease the inhabitants of the eastern regions of the Empire.<sup>2</sup> It is significant that Eusebius does not make mention of Helena's finding of the true cross in either of his major works, the *Life of Constantine* or *Ecclesiastical History*. Further, according to Ward, Constantine himself, who lived ten years after the supposed event, "left behind neither mark nor mention to show he ever heard of it." Ward goes on to state that the Bishop of Jerusalem at the time and for twenty years afterwards, Maximus, never mentions it. He believes that Maximus' successor, Cyril (whom we shall return to later in this article) was the chief promoter and advertiser of the incident.<sup>4</sup>

In any event, the details of the supposed "Invention (discovery) of the cross" are related principally by three fifth century AD authors:

1. Socrates Scholasticus (born c. 380 AD), in his *Ecclesiastical History*, gives a full description of the discovery that was repeated later by Sozomen and by Theodoret. In it he describes how Saint Helena, Constantine's aged mother, had the temple destroyed and the Holy Sepulchre uncovered, whereupon three crosses and the *titulus* (inscription) from Jesus' crucifixion were uncovered as well. In Socrates's version of the story,

Macarius had the three crosses placed in turn on a deathly ill woman. This woman recovered at the touch of the third cross, which was taken as a sign that this was the cross of Christ, the new Christian symbol. Socrates also reports that, having also found the nails with which Christ had been fastened to the cross, Helena sent these to Constantinople where they were incorporated into the emperor's helmet and the bridle of his horse.<sup>9</sup>

2. Sozomen (died c. 450 AD), in his *Ecclesiastical History*, gives essentially the same version as Socrates. He also adds that it was said (by whom he does not say) that the location of the Sepulchre was "disclosed by a Hebrew who dwelt in the East and who derived his information from some documents which had come to him by paternal inheritance" (although Sozomen himself disputes this account) and that a dead person was also revived by the touch of the cross. Later popular versions of this story state that the Jew who assisted Helena was named Jude or Judas but later converted to Christianity and took the name Kyriakos.<sup>9</sup>

3. Theodoret (died c. 457 AD) in his *Ecclesiastical History*, Chapter xvii, gives what has become the standard version of the finding of the true cross: "When the empress beheld the place where the Saviour suffered, she immediately ordered the idolatrous temple, which had been there erected, to be destroyed and the very earth on which it stood to be removed. When the tomb, which had been so long concealed, was discovered, three crosses were seen buried near the Lord's sepulchre. All held it as certain that one of these crosses was that of



our Lord Jesus Christ and that the other two were those of the thieves who were crucified with Him. Yet they could not discern to which of the three the body of the Lord had been brought nigh and which had received the outpouring of His precious blood, but the wise and holy Macarius, the president of the city, resolved this question in the following manner. He caused a lady of rank, who had been long suffering from disease, to be touched by each of the crosses with earnest prayer and thus discerned the virtue residing in that of the Saviour. For the instant this cross was brought near the lady, it expelled the sore disease and made her whole.”

With the cross were also found the holy nails, which Helena took with her back to Constantinople. According to Theodoret, “She had part of the cross of our Saviour conveyed to the palace. The rest was enclosed in a covering of silver and committed to the care of the bishop of the city, whom she exhorted to preserve it carefully in order that it might be transmitted uninjured to posterity.”<sup>9</sup>

Historians consider these versions to be apocryphal in varying degrees. It is certain, however, that the Basilica of the Holy Sepulchre was completed by 335 AD and that alleged relics of the cross were being venerated there by the 340s, as they are mentioned in the *Catecheses of Cyril of Jerusalem*.<sup>9</sup>

It is interesting to look at a few of the main topics related in the narratives cited above. Jerusalem was still in ruins from the First Jewish–Roman War in 70 AD. Josephus, a contemporary historian who was born in Jerusalem and fought the Romans in that war, reports that “Jerusalem ... was so thoroughly razed to the ground by those that demolished it to its founda-

tions that nothing was left that could ever persuade visitors that it had once been a place of habitation.” Jerusalem was still being rebuilt by Emperor Hadrian. Sometime about 135 AD, he had built a temple over the now rubble and dirt-covered site of Jesus’s tomb near Calvary and renamed the city Aelia Capitolina. Accounts differ concerning whether the temple was dedicated to Venus or Jupiter. It was this temple which Helena is said to have ordered destroyed.

Another part of the tale relates that a Jew named Judas showed Helena where to find the cross. The details are discussed in reference 5 and can be summarized as follows: Helena went to Jerusalem and assembled all the wise men of the country, and when they were assembled they wondered for what purpose. Then one Judas told them that she was seeking the location of the cross of Jesus and warned them not to tell her because then the Jewish laws and customs would be destroyed. This information he had received from his father and his father from his father. Apparently Judas’ father also made known to him where the site of Jesus’ burial and crucifixion occurred. It seems the wise men were unacquainted with the history surrounding Jesus but urged Judas to say nothing. When Helena called them together and demanded from them the place where the Lord had been crucified, they did not answer. When she threatened to burn them all, they were afraid and delivered Judas to her and said, “Lady, this man is the son of a prophet and of a just man, and knoweth right well the law, and can tell to you all things that ye shall demand him.” Helena then let all the others go and retained Judas and, threatening his life, said to him, “Show to me the place

named Golgotha where our Lord was crucified because and to the end that we may find the cross." Judas replied, "It is two hundred years passed and more, and I was not then yet born." Then Helena threatened him with death by starvation if he would not tell the location. She caused him to be cast into a dry pit and there tormented him by hunger and thirst. When he had been seven days in the pit, he sent word if he was released, he would tell the location. Then he was drawn out, and when they came to the place, the earth opened a bit and an odor of great sweetness was presented.

After Helena had the pagan temple razed, Judas with others began to dig, and when they came to twenty paces deep, they found three crosses and brought them to Helena. Following the miraculous proof of the power of the true cross, Judas was converted, baptized, and named Quiriacus and afterward was made bishop of Jerusalem. We are further informed that Judas later became a martyr under the emperor Julian the Apostate.

The picture above, painted by Piero della Francesca (1420-1492) and part of a fresco about the legend of the true cross, is named "The Torment of the Jew" and shows Judas being extracted from the pit.



Reference in narratives is also made to Macarius, who might well be considered the second principal player in the true cross drama. (Saint) Macarius was Bishop of Jerusalem from 312 AD to shortly before 335 AD. St. Theophanes (d. 818 AD) in his *Chronography* makes Constantine, at the end of the Council of Nicæa (325 AD), order Macarius rather than Helena to search for the sites of the resurrection and the passion and the true cross. It is likely that this is what happened, for excavations were begun very soon after the Council, and it would seem under the superintendence of Macarius. Macarius' death must have been before the Council of Tyre in 335 AD, since his successor, Maximus, was apparently one of the bishops present at that Council. Relics of Saint Macarius, including his skull, are purportedly located in Saint Anthony's Chapel in Pittsburgh, Pennsylvania.

Upon removing the rubbish and debris of the temple of Venus, "when the original surface of the ground appeared, forthwith, contrary to all expectation, the hallowed monument of our Savior's resurrection was discovered." Also found were the crosses of the two thieves crucified with Jesus. According to one tradition, Pilate's *inscription Iesus Nazarenus Rex Iudaeorum* (Jesus of Nazareth, King of the Jews) remained attached to the

true cross. According to a more common tradition, however, the inscription was missing. After the three crosses were found, Helena was perplexed as to how to determine which one was Christ's. Consulting with Macarius, he then offered solemn prayers to God asking for a sign. The sign was this: a certain woman of the neighborhood, who had been long afflicted with disease, was now just at the point of death; the bishop therefore arranged it so that each of the crosses should be brought to the dying woman, believing that she would be healed on touching the precious cross. Nor was he disappointed in his expectation, for the two crosses having been applied which were not the Lord's, the woman still continued in a dying state, but when the third, which was the true cross, touched her, she was immediately healed and recovered her former strength.<sup>14</sup>

In another tradition, the body of a dead man was brought to the place where the three crosses were found, and laid upon each cross. The true cross restored the dead man to life. A painting of the finding and proof of the true cross by Agnolo Gaddi (1350-1396 AD) is shown above. Note on the left the sick woman being healed by the touch of the true cross.

Besides the nails, Helena sent a part of the cross to Constantine, and the other part was kept in Jerusalem and was afterward enclosed in a case of gold, silver, and precious stones. In celebration of the discovery of the holy cross, Constantine ordered the construction of churches at the site of the Holy Sepulcher and on Mount Calvary. Those churches were dedicated on September 13 and 14, 335



AD, and shortly thereafter, the Feast of the Exaltation of the Holy Cross began to be celebrated on the latter date. The feast slowly spread from Jerusalem to other churches until, by the year 720 AD, the celebration was universal.<sup>11</sup>

The cleric who was apparently most active in establishing the sanctity of the cross and its veneration was the aforementioned St. Cyril of Jerusalem (313-386 AD). Cyril became Bishop of Jerusalem following the death of Maximus in 350 AD. Remains of the cross were already venerated in the Church of the Holy Sepulcher in Jerusalem at the end of the 340s as is clear from the *Catecheses* (sermons) of Cyril. In 351

AD, Cyril wrote the Emperor Constantius II that the cross was discovered during the reign of Constantine I; however, the bishop gives no indication of who specifically

discovered the relic. The legend of the discovery of the cross thus originated in Jerusalem in the second half of the fourth century and rapidly spread over the whole empire.<sup>2</sup> As Cyril says in one of his catechetical lectures, *"The holy wood of the cross is His witness, which is seen among us to this day, and, by means of those who have taken in faith thereof, has now from this place almost filled the whole world."*<sup>14</sup>

Additions to the legend include the following: Helena left Jerusalem and the eastern provinces in 327 AD to return to Rome, bringing with her parts of the true cross and other relics which were then stored in her palace's private chapel, where they can be still seen today. Her palace was later converted into the Basilica of the Holy Cross in Jerusalem. This has been



maintained by Cistercian monks in the monastery which has been attached to the church for centuries. For a more complete description of this structure see source 15.

Tradition says that the site of the Vatican Gardens was spread with earth brought from Golgotha by Helena to symbolically unite the blood of Christ with that shed by thousands of early Christians who died in the persecutions of Nero.

According to one tradition, Helena acquired the holy tunic on her trip to Jerusalem and sent it to Trier. A processional cross reliquary used to contain and display fragments of the true cross is shown in the picture above from the Monastery of Santo Toribio de Liebana in Northern Spain. According to tradition, the monastery possesses the largest piece of the true cross. It was brought from the Church of the Holy Sepulcher by Saint Turibius of Astorga.<sup>16</sup>

Numerous arguments have been set forth as to why the finding of the true cross and the subsequent dispersal of pieces from it are fictional. Ward gives two plausible reasons: First, by Jewish law, crosses used in crucifixions were burned to ashes as things accursed and unclean. The Jews regarded anyone "hung on a tree" as irrevocably cursed by God (Deut. 21:23). Second, if these crosses did escape the fire, they could not have reasonably escaped decay

and deterioration after laying buried in the earth for three hundred years.<sup>4</sup> The existence of so many pieces has led some people to question whether a single cross could have supplied enough wood for all of them. One fa-

mous doubter, the Protestant reformer John Calvin, suggested that all the existing fragments, if collected together, would fill a large ship. Some theologians responded to Calvin's charge by asserting that wood from the true cross can miraculously multiply itself, thereby creating whatever amount is required to meet the need. It is also possible that Calvin vastly

overestimated the total volume of the surviving fragments and that a single cross actually could have provided all the necessary wood.<sup>17</sup>

Of course, even if a single cross could have provided enough wood, this doesn't mean that all the surviving pieces are genuine. In fact, there is a good chance that many of them are fakes. Some historians believe that dishonest knights brought chunks of ordinary wood back from the crusades and sold them to church officials under the false claim that they came from the true cross. As for the numerous small pieces, many of them were bought from traveling merchants who probably didn't know (or care) where the wood originally came from. Even the cross supposedly discovered by Saint Helena



might not have been the real true cross. The various accounts of the discovery differ about certain details, and this raises questions about what she actually found.<sup>17</sup>

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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## A LESSON IN LOVE FROM ST. VALENTINE THE PRIEST

To the Sir Knights of the Grand Encampment Knights Templar:

**G**reetings in the Name of our Lord and Savior, Jesus Christ.

There was a priest by the name of Valentine. He lived in Rome about 250 AD. At that time, Rome was ruled by an emperor by the name of Claudius. Some people called him Claudius the Cruel. Claudius wanted a big army. He thought men should volunteer to join. Many men just did not want to fight in wars. They did not want to leave their wives and girlfriends and refused to enlist to fight. This made Claudius mad. He had a crazy idea that if men were not married, they would not mind joining his army, so Claudius decided not to allow any more marriages.



Young people thought his new law was really cruel. Valentine thought it was ridiculous! One of his favorite jobs as a priest was to marry people.

After Emperor Claudius passed his law, Valentine kept on performing marriage ceremonies – but secretly. He would whisper the words of the ceremony while listening for soldiers on the steps outside. One night, he did hear footsteps. The couple he was marrying escaped, but he was caught.

He was thrown in jail and told that his punishment was death. St. Valentine tried to stay cheerful. Many young people came to the jail to visit him. They threw flowers and notes up to his window. They wanted him to know that they, too, believed in love. One of these young people was the daughter of the prison guard. Her father allowed her to visit him in his cell. They often sat and talked for hours. She believed he did the right thing by ignoring the Emperor and performing marriage ceremonies. On the day he was to die, he left her a note thanking her for her friendship and loyalty. He signed it, “Love from your Valentine.”

You know love is very important. The *Bible* tells us in 1 John 3:18, “my children, our love should not be only words and talk.” Our love must be true love, and we should show that love by what we do. St. Valentine backed up his belief with action. Our words have to match our actions if we really mean them.

As Knights Templar we continue to show the world our love through our philanthropies. By your actions of giving of your time and monies, you show the world that the love of Christ is as real today as it was in the time of Valentine the priest.

Thank you my Fraters for your contributions to our “legacy” of the Knights Templar Eye Foundation, our Valentine to the world so that others may see. I believe the old priest would be pleased.

Our legacy continues;

David J. Kussman, GCT  
Chairman  
48<sup>th</sup> Annual Voluntary Campaign

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



# 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 site at Carcassonne, France taken by the editor.

# A Chat With The Managing Editor

**I** am pleased to tell you that I am seeing several encouraging trends. Our Grand Commanders in general are improving the content of our Grand Commandery magazine supplements and are concentrating more on leading their Grand Commanderies into the new territories our current society presents to us. Several graduates of our York Rite High Potential Emerging Leader program are beginning to be selected by their Brethren as York Rite leaders in their respective Grand Jurisdictions, and I have great expectations for those jurisdictions under their leadership. To learn more about the program, you may contact Companion and Sir Knight Steven Rubinstein at [yorkriteemergingleaders@aol.com](mailto:yorkriteemergingleaders@aol.com).

Although we have had a number of excellent articles submitted to the magazine in the past few months, we are always anxious for you Sir Knights to contribute. We accept articles about the history, symbolism, and philosophy of Freemasonry, Christianity, and Templary. Submissions should be e-mailed to me in word processing format - not PDF format at [ktmagazine@comcast.net](mailto:ktmagazine@comcast.net).

A very important Templar date will occur on July 23<sup>rd</sup> of this year. It will be the celebration of our 200<sup>th</sup> birthday as a Grand Encampment! This year, we have existed as modern Templars a full six years longer than the ancient Templars did as an organized order. That's something to think about. Do you suppose that the impact we have made in the last 200 years is as positive and lasting as the one they made? It is something to think about.

On another subject, I went down to the kitchen for lunch a few minutes ago and had quite a scare. I flipped on the television which happened to be tuned to one of those channels with the high numbers and was showing a black and white re-run of the popular, nationally broadcast, live audience, Merv Griffin talk show. I don't know the year the show was filmed, but like I said, it was in black and white. I came in during the middle of the show, and near the end, Merv and his guests decided to have a sing-a-long with the studio audience. The show must have been filmed around Christmas time, because the songs they decided to sing were Christmas songs, not just any Christmas songs but Christmas **hymns**. As the camera panned the audience, I noticed that almost everyone in the audience was singing along, having a great time, and actually knew the words, not just of the first verse but all of the verses.

So what frightened me? I realized how much our society has changed in the short time since that show was filmed — and in what manner.



John L. Palmer  
Managing Editor



# Chief John Ross, Brother John Ross, Cherokee Statesman

By

Sir Knight John R. Meldorf

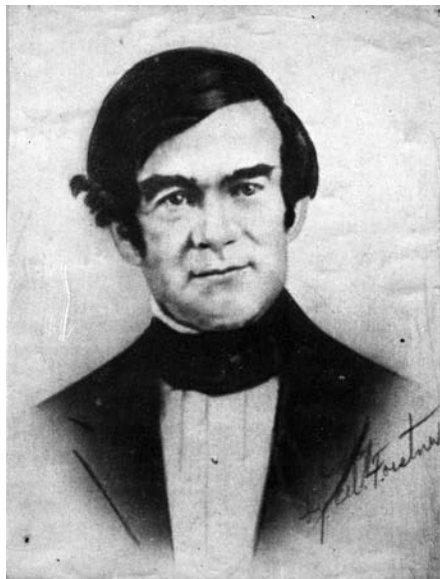
**T**his article is not intended definitively to record the life of John Ross or to retell the tragedy known as the Trail of Tears. Rather, I hope to draw on John Ross's life to show what manner of man and Mason he was, to put his acts, if you will, in a Masonic context. To do this will require some biographical details which, I believe, will show that John Ross exemplified "those precious jewels of a Master Mason...Friendship, Morality, and Brotherly Love."

## BACKGROUND

The man who was to serve the longest term of principal chief of the Cherokee Nation was born on October 3, 1790, in Tah-na-hoo-yah, on the Coosa River, near present-day Centre, Alabama. His father was a Scotch trader who had taken up residence with the Cherokee, and his mother was a daughter of the British agent to the Cherokees who had married a mixed-blood Cherokee woman. Thus, Ross was no more than one eighth Cherokee, but the tribe traced lineage from the mother's side and admitted others who proved to be good citizens and who married into the tribe.

At the age of seven, the family moved to what is now Rossville, Georgia, and built a home that is still standing today. For the next eight years, John and his brother, Lewis Ross, attended a school built near their home by their father. The elder Ross even hired a tutor from Scotland.

By 1805, John and Lewis were sent knight templar



off to South West Point, now Kingston, Tennessee, to attend the Rittenhouse Academy. Kingston was an important crossroads, and the brothers attended school for about three years before returning home upon the death of their mother in 1808. While at Kingston, the two brothers clerked at a trading store, Neilson, King & Smith. One of their fellow students was Brother Sam Houston, himself an adoptive Cherokee known as "The Raven." Later, the Ross brothers attended what is now Hiwassee College.

Ross not only had the support of a strong father but also the encouragement of the United States Indian Agent, Brother and Colonel Return Jonathan Meigs, a Revolutionary War hero and friend of Brother George Washington. Meigs showed his strong trust in the

nineteen-year old Ross by sending him in 1809 on the first of two missions to Arkansas Territory to meet with the Western Band of the Cherokee who had fled Tennessee following a treaty dispute. Cherokee law forbade the ceding of land by treaty without vote of the National Council, and the year before, Chief Doublehead was assassinated after signing a treaty giving away the Sequatchie Valley. Several of his supporters, fearing a similar fate, fled to the West. In 1811, while on his second mission, Ross reported feeling the great earthquake which changed the flow of the Mississippi River and which created many pockets and depressions like Reelfoot Lake. Ross married Quatie Brown in 1813, by whom he had eight children. They were married at his home near Ooltewah, Tennessee. Like Ross, Quatie was of mixed parentage. It is presumed that Quatie had little impact on Ross' public life. She did not attend him on his many trips to Washington and was probably an invalid from about 1830.

On the surface, Ross was very unlike the Cherokees whom he was later to lead. He had an education better than most of the white landed gentry of his day. He was short with obvious Scottish features. He was not proficient in the Cherokee tongue, but he had a love of the outdoors and nature, a charismatic presence, and a love of family and tribal unity which firmly united him to the people by the mid-1820s.

When the War of 1812 broke out with Britain, Colonel Gideon Morgan, the first Senior Warden of Union Lodge 38 in Kingston, organized a Cherokee regiment of light horse. His adjutant was Ross. Major Ridge, who is reported by Cherokee tradition to be a brother Mason, was also

a member of the regiment. Brother Morgan was later to become such a trusted friend of the Cherokees that the aged Chief Pathkiller asked Brother Morgan to be part of the Cherokee delegation to Washington in 1818. On March 27, 1814, the regiment fought the Creeks as part of an army commanded by General Andrew Jackson, who was to become grand master of Tennessee and eighth president of the United States. The battle of Horseshoe Bend was a slaughter, resulting in over eighty percent of the Creeks being killed. From this battle, Ross may



*Quatie Brown was John Ross' first wife. She was born and raised in what is now Chattanooga, Tennessee, and her brother's cabin is still standing and is now preserved. She died on the Trail of Tears and was buried in Arkansas in the family plot of Brother Albert Pike, who offered the plot to Ross, with whom Pike had become acquainted.*

have learned the futility of armed conflict with whites.

### EARLY CAREER

Following his return from the Creek War, Ross rose quickly in Cherokee politics. Having already served as secretary to the National Council, the governing body of the Cherokee Nation, he was asked at the age of twenty-six to travel to Washington to negotiate with the American Government. By 1817, he had been elected to the National Council, beginning a forty-nine year record of uninterrupted elected service to his tribe. Also in 1817, he formed a trading partnership with Timothy Meigs, son of R. J. Meigs, in Charleston, Tennessee. They soon had three stores, including one soon to be called Ross' Landing at the foot of what is now Pine Street in present-day Chattanooga and one in Lookout Town, around the bend of the Tennessee River, about half way between Lookout Mountain and present day Nickajack Dam.

Within a year, Timothy Meigs had died suddenly, and in 1818, the firm changed its name from "Meigs and Ross" to "John and Lewis Ross" as John's brother joined the company. This was the name used by the brothers until 1827 when John Ross moved near Rome, Georgia, ending most of his commercial interests and relying on land for his income.

Ross' Landing was an important crossroads for early traders, who because of the mountains, traveled by river when transporting cargo or moving their homes. The canoe was still a popular method of commerce. Even those settlers who lived in the Dallas/Harrison area of present-day northern Hamilton County, Tennessee, preferred

to travel by canoe to Ross' Landing instead of making the two or three day journey over land. Ross made annual buying trips to Savannah, Georgia, where he bought goods from New York and Baltimore. Eventually, the brothers added a wharf, warehouse, and store. In characteristic charity, Ross reportedly always had a room for a stranded family or sick traveler.

By 1837, fifty-three families lived at Ross' Landing. The area's importance to commerce had been recognized for years. An old map dated 1806 shows a reference to an "old French store," which had already ceased operation by the time Meigs and Ross began trading.

Shortly after his election to the Council, Ross attended a treaty meeting which resulted in a cession of Cherokee lands north of the Hiwassee River. Ross led the opposition to the treaty which was signed without Council approval. A number of chiefs, fearing for their lives and remembering the assassination of Doublehead in 1808, fled to the West. One of those fleeing was the adoptive father of Brother Sam Houston, John Jolly.

As a Cherokee leader, Ross also had unpleasant duties to perform. One of these was to lead Cherokee troops on maneuvers to remove white squatters on the border lands. In 1820, accompanied by young Thomas Hindman, who was to play a part in Ross's life during the Civil War in Oklahoma, Ross and his troops went to remove a man named Atkinson who had vowed vengeance if ordered off the land to which he had no claim. As the troops destroyed the vacant tenement and crops, Atkinson and his family suddenly appeared on the scene. Instead of vengeance, it was tears that glistened in Atkinson's eyes,

and Ross, in the charitable character that he was to display throughout his life, permitted Atkinson to take a few sheep and his geese with him instead of keeping the stock for the tribe as the law allowed.

By 1827, Ross had drafted the *Cherokee Constitution* (patterned after our own), had assisted in founding the Brainerd Mission on his grandfather's land east of Missionary Ridge in what is now Chattanooga, served as Postmaster, founded the first schools, and was elected assistant principal chief of the Cherokee Nation. In 1828, Ross was elected principal chief, a title he was to be re-elected to every four years until his death in 1866. During the interim, he came to know personally every President from James Madison to Brother Andrew Johnson, who was a member of Greenville Lodge 3.

In 1829, Ross became a Methodist. Prior to that, he had favored missionaries among his people, primarily for their educational rather than religious value.

As chief in Tennessee, Ross's entire effort from his election in 1828 to his removal on the Trail of Tears in 1838 was spent trying to preserve the Cherokee homeland. It was a bitter and losing fight. Brother Davy Crockett, a congressman, joined Ross in fighting Brother Jackson, who, as president, made Indian removal one of his strongest political issues. Ultimately, Crockett, too, was defeated, and left for Texas to fight for Brother Houston and die after surrendering to Brother Santa Ana, the Mexican president.

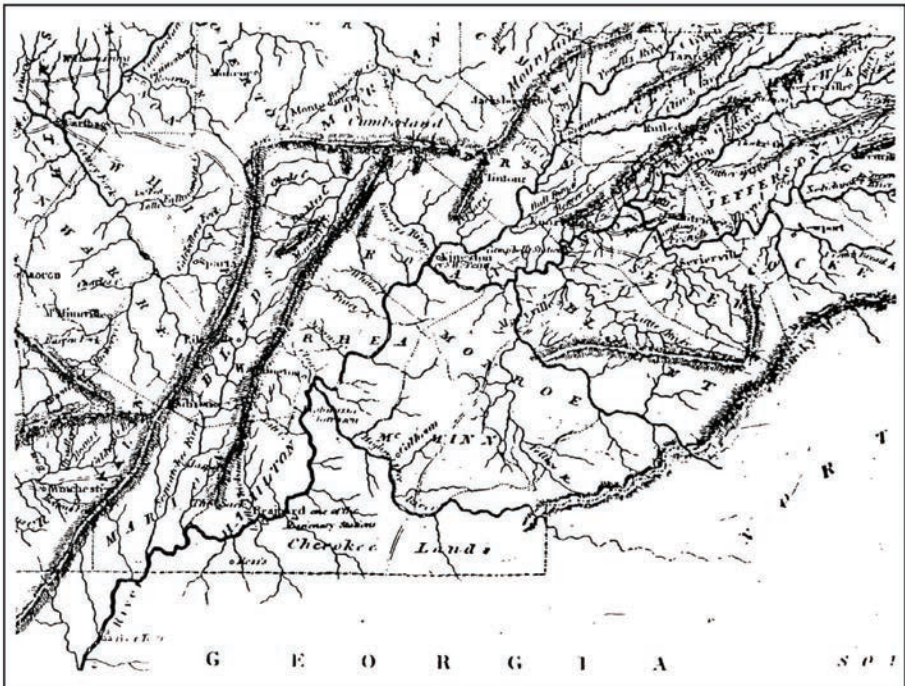
In the end, Ross was forced to fight not only whites but also against the *Treaty of New Echota*, entered into by a group of about one hundred Cherokees, including Major Ridge, his son John

Ridge, and Elias Boudinot, all of whom feared the continued invasion of their lands by whites. They entered into the treaty believing it the best deal possible. Eventually, all three repudiated it, but by then, Martin Van Buren, then president, had pushed the treaty through the Senate by a single vote. In 1839, these three Cherokee leaders, believed to be Master Masons, met the fate of Doublehead after they reached Oklahoma. Their deaths were to haunt Ross, who stood to gain by their demise, but who has never been tied to the murders.

With the treaty battle lost, Ross obtained a twenty dollar increase in money to be paid to the tribe and returned to pack. In the intervening ten years, he had been shot at; kidnapped by Georgia militiamen while in Tennessee; scorned by the Treaty Party, as the Ridge and Boudinot families were called; and accused of thievery. Yet, when he received the cash value of his land while still in Washington, he used a portion of it to pay the expenses of several members of the tribal delegation who were destitute. On his return, he was appointed superintendent of removal and given the money to cover the cost of the journey. In the ensuing months, 17,000 Cherokees were uprooted, often at the point of the bayonet, and marched to one of three starting points, one of which, sadly enough, was Ross' Landing.

Ross' fidelity to the Cherokee was truly noble. By the *Treaty of 1819*, he was specifically granted the option of becoming a United States citizen, because he owned about 400 acres outside the Cherokee Nation. This privilege was even a source of political embarrassment during the bitter fight with the Treaty Party, but in fact, Ross never





lived outside the Nation. His dedication to the Cherokees was total. At the conclusion of the removal, a board of inquiry was called by the Bureau of Indian Affairs to accuse Ross of profiteering. Instead, the board ruled that he had saved the tribe \$125,000 in expenses along the Trail of Tears. Furthermore, throughout the 1830s, Ross refused his salary as principal chief.

The Trail of Tears was hard. Only 12,000 Cherokees survived, and one of the 5,000 who died was Ross' wife, Quatie. According to a soldier ordered to accompany the Cherokees, she died after giving her only blanket to a sick child. Although buried on the road near Little Rock, her body was later removed to a grave owned by Brother Albert Pike.

### ARRIVAL IN OKLAHOMA

Those who had fled Tennessee years before and those who were part of the

Treaty Party wanted to set up a new kind of government in Oklahoma, but they were voted down, and the *Cherokee Constitution* remained intact in its new surroundings. Shortly thereafter, the two Ridges and Boudinot, who had been the brilliant editor of the Cherokee newspaper, were assassinated on the same day for selling lands without Council approval, just as Major Ridge had reportedly murdered Doublehead thirty-one years before.

The intervening years were peaceful for the Cherokees, and Ross was relieved of his annual trips to Washington. With his wife gone, he spent his time raising his younger sons, his nieces, and his nephews. He wrote letters of encouragement and endearment and was considered to be a fine father figure to his large and extended family.

Ross began to court Elizabeth Mil-

ligan of Philadelphia, but by 1842, this had cooled. He met Mary Bryan Stapler in 1841, and after a three-year courtship, they were married in Philadelphia. She was eighteen and he fifty-four. They returned to Rose Cottage, the Cherokee White House, where they had two children.

While at Rose Cottage, Ross was known for his generosity. Anyone, white or Indian, who came by was invited to stop for supper. If they needed a place to sleep, they were invited to spend the night. As a visiting artist once wrote, Rose Cottage was "the refuge of the poor, the starved, and naked Indian." Ross contributed to charity, often using a missionary so as to conceal the source of the aid. He once gave Evan Jones, a Baptist preacher, \$2,000 to buy corn for the poor. Ross served on several local relief committees. When famine hit Scotland in 1847, Ross sent a letter to the editor of the *Cherokee Advocate*, the first newspaper in Oklahoma, and raised \$190.<sup>14</sup> By comparison, during this time, his salary as chief was \$500.

Ross also tried his hand at trading again, taking over his son-in-law's business in 1849 and forming John Ross and Company with his two nephews. That partnership dissolved in 1851, but in 1860 he joined his brother-in-law, John Stapler, in the firm of Ross and Stapler. In 1851, Ross convinced the National Council to build the first jail and two seminaries, which Ross had sought financing for since 1846, one for boys, one for girls. Ross always said the seminaries were his proudest accomplishment. The following year, he proposed a national library. By now, Ross had almost decided to retire at Mary's request, but new conflicts began to brew within the Nation.

## CIVIL WAR

Five Indian Nations lived in or near the Oklahoma Territory. The largest was the Cherokee. Because of his friendship with Ross, Brother Albert Pike was named head of the Confederacy's Department of the Indian. Pike approached Ross, but Ross demurred, wanting to avoid involvement in what was obviously a white man's war. All the nations had been split like the North and South itself, and Pike had negotiated treaties with splinter parties of the other four. Documents later released showed that Pike was ready to disregard his friendship with Ross and sign a treaty with Ross's opponents if necessary. Pro-Union, but persuaded first and foremost that Cherokee unity was imperative, Ross called a council in August of 1861.

To diffuse opposition from the Treaty Party, now the pro-Confederate Southern Party headed by Stand Watie and E. C. Boudinot, Ross proposed a treaty of friendship with the Confederate States. With the Union defeat at Wilson's Creek and the subsequent abandonment of the Western forts by the Federals, alignment with the Confederacy was almost unavoidable. Yet in delay, Ross obtained the best treaty of all the nations; money, a Cherokee seat in the Confederate Congress, and a promise of no Cherokee troops to be used outside the Nation. By July of 1862, however, the Cherokee lands again came under Union control, and Ross, with his family and several others, agreed to a friendly capture and were taken with the Nation's records and treasury to Washington. In anger, the Southern Party met and elected Stand Watie chief, but on February 1, 1863, the Union Cherokees met, re-

elected Ross, and voted to free all their slaves. Ross frequently visited his former slaves, whom it was said he treated as equals and friends.

Ross was not an active churchgoer, but now Mary encouraged him to attend. When her health began to fail in 1864, Ross became more dedicated. Mary's death in 1865 and his own failing health only contributed to his burdens in Washington.

In 1865, a preliminary treaty meeting held at Ft. Smith, Arkansas, had adopted a treaty unsatisfactory to Ross. The key issue was whether to divide the Cherokee or to leave them united. The Union Army had sided with its former enemy, Stand Watie, and proposed dividing the Cherokee Nation. Ross and his delegation were initially discredited by the Johnson administration but later prevailed. Johnson refused to send the treaty made at Ft. Smith to the Senate, substituting instead one drawn up by Ross. It passed the Senate in late July of 1866, a final tribute to an untiring statesman.

Brother Ross died on August 1, 1866, at the age of seventy-six at the Medes Hotel in Washington. He was buried with Masonic honors in Wilmington, Delaware next to Mary. The following year, his nephew, the new principal chief and a Mason, had his body returned to the Nation's capital, Tah-le-quah.

### MASONIC HISTORY

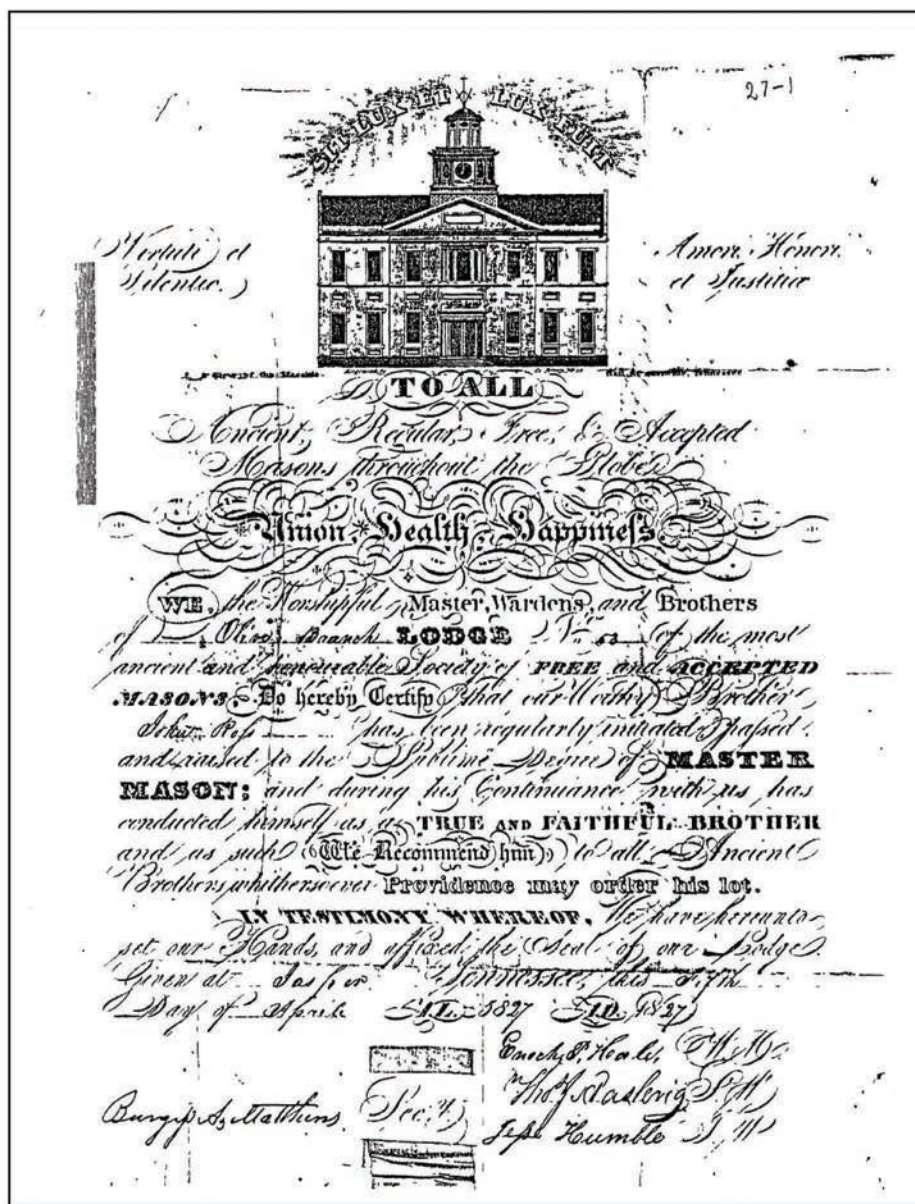
It is unknown just when or where Ross was made a Mason. He could have been initiated anywhere, since he traveled widely and residency requirements were not as they are today. He received a warrant from Olive Branch Lodge 53 in Jasper, Tennessee, on April 5, 1827. It is signed by Enoch Hale as master, who

also served as master under dispensation, and T. J. Haslerig, senior warden, who served as master under dispensation of Aurora 75 at Washington in Rhea County. Many of the early records of Olive Branch Lodge 53 have been lost, but as of 1830, the first of the records in the grand secretary's office, John Ross was no longer a member. Olive Branch Lodge 53 lost its charter in 1860, and Aurora Lodge 75 lost its charter in 1838. Brother Ross is listed in the *Grand Lodge Proceedings of Arkansas of 1850* and in the minutes for Cherokee Lodge 21 (now 10) of that jurisdiction, where he is listed among the "brethren not a member." It is also reported that he received the Order of the Temple while in Washington and visited Federal Lodge 1, while there.

In 1852, he urged the National Council to give land for the building of the lodge hall of Cherokee Lodge 21. The Lodge has a tyler's sword given to it by Ross's former classmate, Brother Sam Houston.

It is easy to see how Ross would come to join Olive Branch Lodge 53 in Jasper, Tennessee. In a day of river travel, it would be easier to attend Lodge by canoe as opposed to traveling overland. If there was a lodge anywhere within the Cherokee Nation, it has been lost in time, and the earliest lodge in Hamilton County, Harrison Lodge 114, was still years away.

With very guarded advice, it is proposed that possibly some evidence of Brother Ross's Masonic interest, outlook, and preference may be found in several of his letters. It would be easy for someone in his or her zeal to mistake casual references in letters or talks as having Masonic overtones, and this writer might again have fallen into that pit. In reviewing Ross' early letters up to the time of the Cherokee removal from



Tennessee in 1838, this writer has noted several letters addressed with a formal "Sir" or "Friend" but occasionally finds others addressed to "Brother." An example is a letter from Ross to Hugh Montgomery, a United States Government

Cherokee agent, on December 14, 1825. That letter states in part:

"The Cherokee Nation would also call the attention of their new Brother ... to that



rule or rite of justice which had withstood the testament of time, and the downfall of kingdoms and nations and which exalts and expounds magnanimity of nations ....”

Not only is this writer struck by the reference to “Brother” in addressing a white man, but the reference to the rule of justice “withstanding the ravages of time and the downfall of kingdoms” reminds this writer of the second section of the Fellowcraft Degree. Even Ross’ annual addresses to the Cherokee people began “Friends” or “Fellow Citizens” rather than a more endearing term such as the Montgomery letter.

Perhaps the most striking and laudatory aspects of John Ross’ character can be seen when we remember that he did not have to go on the Trail of Tears, that he did not have to choose to be a Cherokee surrounded by antagonistic white men, that he did not have to embrace Christianity, and that after forty-nine years in office, suffering criticism from opposition which forty-nine years of elective office can only naturally breed, he still remained faithful to his ideals; humanity, Cherokee unity, and charity. It would have been simple and easy for a man of his wealth, with his contacts in the East, to have left behind the tribulations and animosities which he faced and to have lived a comfortable life among cultured friends, displaying the education and knowledge which he had. Yet he chose to lead a losing fight, to guide a disoriented people, to seek truth amidst a constant trail of white men’s lies.

I believe the following two quotations best exemplify what I have learned about the qualities of Brother Ross. In

knight templar

opposition to a new pressure placed upon his people by the encroaching whites, Brother Ross proclaimed a public fast day on July 19, 1832, with the following words:

“Whereas the crisis and affairs of the Nation exhibits the day of tribulation and sorrow, and the time appears to be fast hastening when the destiny of this people must be sealed, whether it has been directed by the wanton depravity and wickedness of man or by the unsearchable and mysterious will of an All Wise Being, it equally becomes us as a national and Christian community, humbly to bow in humiliation.”

Later, in writing his niece from Washington, D.C., he wrote on September 5, 1841:

“My Dear Elizabeth - In reviewing the past events of our life, we are at once struck with the inscrutable mysteries of God’s Providence...Consequently, it is most rational that we should place our whole trust in Him who knows what is best and controls all things for good, believing that the great end of our existence was designed to be usefully employed for the well-being of our species and that it is our duty to do all the good in our power... Without adverting to the many thrilling scenes I have witnessed or enumerating the melancholy incidents it has been my lot to experience through life, I will beg

leave to say what I reflect upon those events and see how miraculously I have surmounted them all ... I cannot but admire and adore His merciful power, and anticipate that there is something yet to be effected through my instrumentality for the welfare of my people."

This article would not have been prepared without the assistance of the following who are listed not by importance of contribution but by date of contact. Each provided help without which this article would not have been forthcoming:

1. Brother Cougar, chief council orator, South East Cherokee Confederation and past master of Chattanooga Lodge 199, F. & A.M.
2. Brother Dr. Chris Pouler, archivist, Mother Supreme

Council, A.A.S.R.

3. Ms. Sara Irwin, librarian, Gilcrease Institute of American History & Art, Tulsa, Oklahoma.
4. Grand secretary, Grand Lodge of Georgia F. & A.M.
5. R.W. Brother John Stracener, grand secretary emeritus of the Grand Lodge of Tennessee, F. & A.M.
6. M.W. Brother John B. Arp, Jr., past grand master of the Grand Lodge of Tennessee, F. & A.M.
7. Dr. Gary Moulton, history professor, University of Nebraska, Lincoln, Nebraska.

Sir Knight John Melorf is past commander of Lookout Commandery 14 in Chattanooga Tennessee and can be contacted at P.O. Box 1447, Hixson, TN 37343.

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# 86<sup>th</sup> ANNUAL EAST COAST EASTER OBSERVANCE – 2016

The 86<sup>th</sup> 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 Knight 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](http://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](http://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](mailto:john@gektusa.org).

# 4<sup>TH</sup> ANNUAL MID-AMERICA EASTER OBSERVANCE

The Grand Encampment will sponsor the  
**4<sup>th</sup> Annual Mid-America Easter Service**

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

**Sunday, March 27, 2016 at 8:00 am**

**Liberty Memorial**

100 W 26th Street, Kansas City, Missouri

Host Hotel – Westin Crown Center

1 East Pershing Road, Kansas City, Missouri

816-474-4400

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

<https://www.starwoodmeeting.com/Book/EasterService2016>

Look for details later at [www.knightstemplar.org](http://www.knightstemplar.org)





# Grand Encampment of Knights Templar

## MID AMERICA EASTER OBSERVANCE MARCH 26-27, 2016 RESERVATION FORM

Name: \_\_\_\_\_  
Commandery Name: \_\_\_\_\_ No.: \_\_\_\_\_  
State: \_\_\_\_\_ Title: \_\_\_\_\_  
Street Address: \_\_\_\_\_  
City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_  
Lady/Escort: \_\_\_\_\_  
Beauceant Assembly: \_\_\_\_\_  
Beauceant Title: \_\_\_\_\_  
Phone: (H) \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ (C) \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_  
Email: \_\_\_\_\_

### RESERVATION DEADLINE March 20, 2015

No Refunds after March 19, 2016

Registration \$ 25.00/person Number Attending \_\_\_\_ Total \$ \_\_\_\_\_.00  
(Registration for gentlemen only, includes memento for member and for lady if attending)

Saturday, March 26, 2015

Formal Banquet \$50.00/person Number attending \_\_\_\_ Total \$ \_\_\_\_\_.00  
(Sir Knights in dress uniform, ladies, and guests in evening attire)

Sunday, March 27, 2015

Easter Buffett Breakfast \$30.00/person Number attending \_\_\_\_ Total \$ \_\_\_\_\_.00

**Total enclosed \$ \_\_\_\_\_.00**

### Money to accompany reservation

Indicate any special Dietary needs:

---

Class A uniform for Banquet and Easter Service (Cap and Mantel optional)

Make checks payable to: **Mid America Easter Service**

Mail check and reservation form to: Grand Commandery of Kansas  
Wayne H. Rollf, Grand Recorder  
30460 W 154<sup>th</sup> ST  
Gardner, Kansas 66030

March 25-27



Tempe, AZ



## Western States Easter Observance 2016

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Brunch to Follow  
Benediction & Farewell After

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1047 Dan Wesley Turner  
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1048 Justin McCoy Huggins  
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<http://www.knightstemplar.org>.

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

Knight Templar  
5909 West Loop South, Suite 495  
Bellaire, TX 77401-2402

*All the rivers run  
into the sea; yet the  
sea is not full....  
Isaiah 1:7*

Templar bridge in Carcassonne, France. Photo by editor.

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