

Knight Templar



VOLUME LXIV

FEBRUARY 2018

NUMBER 2





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Grand Master's Message

New Year's Resolutions

No, this isn't printed a month late, but by now the idea of New Year's resolutions seems out of date. (At least until next January.)

Many people start the year with resolutions to eat less, exercise more, find more time with family, or any of many ways to improve one's life. We all recognize the desire to improve, and we all know that a month later (such as the beginning of February) we have failed to meet our lofty goals and have given up or simply forgotten our hopes.

Why is failing in our resolutions is as much a part of the tradition as making them? Granted that our goals are often excessive. Did you plan to lose twenty-five pounds in January?

Maybe that is the solution.

We could stop planning to eat right, exercise, study, and all the other things every day and instead just do something today. Important changes aren't accomplished all at once. The way to establish a routine is through repetition of individual acts. What is the worst that could happen? That you are only better one day. That would still be an improvement.

Let's try it. Just do something today to be a better person. When you finish feeling good about yourself, you could do something good tomorrow as well. It doesn't even have to be the same thing. Who knows, if you keep being better in small things it might even add up to something.



⌘ *Orville Lee Vaughn*

IN MEMORIAM



Robert Vernley Damon
Maine
Grand Commander 1978
Born: April 11, 1928
Died: November 15, 2017

Billy Joe Hildreth
Iowa
Grand Commander 2000
Born: June 26, 1935
Died: November 4, 2017

John Haraden Day, Jr.
Massachusetts/Rhode Island
Grand Commander 2005
Born: December 6, 1951
Died: December 8, 2017

Richard Thomas Cooper
California
Grand Commander 1993
Born: November 24, 1930
Died: November 9, 2017

Russell Paul Livermore, Jr.
Michigan
Grand Commander 1991
Born: April 21, 1938
Died: November 25, 2017
Past Department Commander – 1994-1997

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.

Prelate's Chapel

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

As I said last month, Jesus teaches us that the quality of life is more important than the length of life. He was to prove that with his own life. As He was eating with his disciples at what we call "The Last Supper," He taught them many things, be-

cause He knew that His time on earth was very short (John 14). John, in his 15th Chapter, tells us that Jesus told them "Love one another as I have loved you." He then went on to give it a "heavy" meaning. "Greater love has no one than this, that he lay down his life for his friends." John wrote this after Jesus' ascension back to heaven and knew what Jesus meant by those words, but I am sure that when the disciples heard it that night at the table, they had little insight as to the heavy meaning it really had.

Of course, that night, Jesus was betrayed to the Roman soldiers, arrested, tried, and condemned to death. The next day He laid down his life for us, his "friends," to show us the great love God has for us. This is what John knew in that famous passage - John 3:16 - that God so loved the world that He gave His only begotten Son, who laid down his life for us, so that by believing in Him, we would have everlasting life "in our Father's house;" a place Jesus has prepared for us.

As you look at the Valentine's Day cards you may receive and purchase, remember the most wonderful one you will ever receive, the witness of the love of God in our Lord Jesus Christ.



Lesser-Known Medieval Orders of Knighthood Founded in the Holy Land

Part 2 of 6: Order of the Knights of St. Thomas of Acre

By

Sir Knight George L. Marshall, Jr., PGC



About the year 1192, another order was emerging, the Hospitallers of St. Thomas of Canterbury at Acre, usually

called Knights of St. Thomas Acon. (Acon is the anglicized form of Acre) This was a little body of men who had formed themselves into a semi-religious order on the model of the Hospitallers. Twelfth and thirteenth-century sources credit the order's foundation variously to one William, chaplain to Ralph of Diceto; to Hubert Walter, archbishop of Canterbury; or to King Richard I of England; it is possible that all three men were involved.⁷ During the siege of Acre (August 1189 – July 1191), William, chaplain to the Dean of St. Paul's, moved by the English crusaders' misery, began nursing the sick and wounded. After the city's capture, aided by King Richard, he built a small chapel and called it after St. Thomas (Becket) the Martyr (d. 1170) and purchased a cemetery, also founding a hospital and nursing brotherhood restricted to Englishmen. Thus, the members of the order came to regard the English King Richard I as their founder. Its choice of name (and patron saint) reflects the growing cult of Becket at the end of the twelfth century.¹⁰ Little is known of the early days of the knights and canons; they were not numerous and were probably poor, but when Peter des Roches,

the bishop of Winchester and ex-justiciar, was in Palestine in the 1220s, he placed them in a new location and under the rule of the Templars, giving them also in his will a legacy of 500 marks. It was now transformed into a military order. This was done with the council of the patriarch of Jerusalem and barons in the East, who would no doubt have stressed the military needs of the crusader states. The bishop of Winchester also transferred the order's house in Acre to a new site in the northern quarter of the city.¹⁰ They had their own dress and cross: according to Favine,⁸ their habit was white, and their cross a full red cross charged with a white scallop, but the existing charters of the order describe the habit simply as a mantle with a cross of red and white. In 1236, Pope Gregory IX accorded papal confirmation to the order, and the order officially became known as the Knights of St. Thomas Acon. The order then adopted the rule of the Teutonic Knights.⁵



For about one-hundred years, knights held and defended the city of Acre. During this period, the purposes of the order shifted from that of religious hospitallers to a more military role, and the position of Prior, the order's religious head, lost its foremost position. After that, the pre-eminent position was accorded to the master of the order. They acquired property and privileges in Cyprus, Sicily, Naples, and later Greece and created a provincial organization in the British Isles, with

its headquarters in Cheapside, London (more about this later).

The order was never large or powerful enough to play a significant role in the affairs of Outremer; it is mentioned only occasionally by contemporary chroniclers. Despite this, the Knights of St. Thomas seem to have acquitted themselves well enough in battle and at times became embroiled in the political squabbles of the Latin



Church at Nicosia

East. Although the order had possessions throughout western Europe, most of its holdings were concentrated in England and Ireland, and they were few compared to those of the other military orders. It fought a constant but losing battle for resources for much of its existence, partly because Englishmen who wished to join or support a military order usually turned to the Hospitallers or Templars.⁷

At the fall of Acre in May of 1291, the master and nine knights of the Order of St. Thomas of Acon were killed. Following the battle, the Holy Land was lost to the Saracens. The order of St. Thomas, along with the order of Knights Templar, moved their Priory to the island of Cyprus where they are said to have erected for their use a church at Nicosia, *Ecclesia S. Nicolai Anglicorum*. (shown above)¹¹ In the early fourteenth century, tensions apparently arose between the military brethren in the East and the members of the order in England, for

whom hospitaller activities were paramount. Ultimately the English chapter appears to have won out. The last mention of a militant officer of St. Thomas

in Cyprus occurs in 1367; thereafter its military function seems to have been abandoned entirely, and the order concentrated on charitable and devotional activities in England for most of the next two centuries.⁷

Having abandoned a military role, they also abandoned the rule of the Teutonic Knights, adopting that of the Augustinians and carrying out charitable work and running a grammar school in London. Links developed with the Mercers livery company at this time – Becket’s father, Gilbert, had been a mercer (i.e., a dealer in textile fabrics, especially silks, velvets, and other fine materials). The thirteenth or fourteenth-century seal shown below, depicts St. Thomas the archbishop seated on a throne, holding in the right hand a large cross ornamented with a chevron-like pattern on the left side and in his left hand a crosier or long cross. On the left is an ecclesiastic, half-length, in prayer. The legend reads:

SIGILL • COMMVNE • CAPITULI •
FRATRV • BEATI • THOME • MARTIRIS •
LOND



Thus, in England its headquarters was the Hospital of St. Thomas Acon in London, on the site of what is now the Mercers’ Hall. The original house was the actual birthplace of

Thomas Becket and had been presented to the brethren by his sister, Agnes, and brother-in-law, Thomas Fitz Theobald de Helles. The earliest grants of which anything is known, beyond the founder's gift of the birthplace of the saint in the parish of St. Mary Colechurch for their church, were those of Geoffrey Fitz Peter, earl of Essex, who gave them the custody of the hospitals of St. John the Baptist and of St. John the Evangelist at Berkhamstead early in the thirteenth century and of Margaret de Tanton, who made over to them her manor in Coulsdon, Co. Surrey shortly before 1235.³ (For a detailed history of the church and work of the order in England, the reader is referred to Source 3.) The Mercers later became the patrons of the house,

and when the Order of St. Thomas of Acre was dissolved in 1538 in Henry VIII's reign, the Mercers' Company bought the order's property.¹⁰

The Commemorative Order of St. Thomas of Acon is a Masonic "revival" of the order, and more information on it can be found on the order's website at <http://www.stthomasacon.org/>.

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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OVERALL CODY FUNERAL

by

Sir Knight James A. Marples

I read with great interest the article in the September 2017 edition of the *Knight Templar* magazine by the deputy grand commander of the Grand Commandery of Knights Templar of Colorado, Very Eminent Sir Knight Ben Williams, entitled: "The interment of Buffalo Bill." It was very enlightening. I contacted Sir Knight Ben Williams, and he enthusiastically listened to my story of my great grandfather who actually knew Sir Knight Buffalo Bill Cody and that certain particular and vital components of Cody's funeral and burial were left out of his article but that I was welcome to do a "Part II."

As Knights Templar, we are all taught the definition of the word "magnanimous," which in our fraternal realm means "high-minded" or "Noble." As Templars, I believe we can show magnanimity by acknowledging the superior efforts of another fraternal order, the Elks Lodge, which provided the location of William Cody's funeral. Also the Omaha B.P.O.E. Elks Lodge took the lead and actually purchased a giant tombstone for William Cody and his wife atop Lookout Mountain, Colorado. Those elements were essential to Cody's interment. Therefore this supplementary article is much needed in this future issue of the *Knight Templar* magazine. As it turns out, Sir Knight Ben Williams, grand commander of Knights Templar, is himself a past exalted ruler of his Telluride B.P.O.E. Elks Lodge. Although Templars carried Cody's casket, they by no means instigated Cody's funeral. The credit properly goes to the Benevolent and Protective knight templar

Order of Elks Lodge (B.P.O.E. Lodge).

William Frederick Cody joined Omaha Elks Lodge 39 in Omaha, Nebraska, and many years later, I joined Superior Elks Lodge 2197 at Superior, Nebraska. A motto of the Elk's Lodge is that "An Elk is Never Forgotten." I have been to the grave there several times. Indeed, what a view! It should be noted that many famous Americans have been Elks Lodge members, including Sir Knight and President Warren G. Harding, Masonic Brother and President Franklin D. Roosevelt, Sir Knight and President Harry S Truman, President John F. Kennedy, cowboy actor and singer Sir Knight Gene Autry, bandleader Lawrence Welk, humorist Will Rogers (also a Mason), famous baseball player George H. "Babe" Ruth, Jr., and the Catholic prelate, Francis Cardinal Spellman, as well as the legendary ultra-famous actor, Clint Eastwood.

In early January of 1917, a seriously ill Cody traveled to Glenwood Springs to take the waters and visit the doctor. There he was told that he had less than two weeks to live. He traveled to Denver to be with his sister, May. William F. "Buffalo Bill" Cody died on January 10, 1917, surrounded by his family. He was seventy years old.

On January 14, Buffalo Bill's casket was pulled on a caisson through the streets of Denver to the Colorado State Capitol Building. His body lay in state while more than 25,000 mourners filed past. After the funeral at the Denver Elks Lodge 17, Cody's body was taken to Olinger's Mortuary in northwest

Denver. It stayed there until June 3, when he was buried on Lookout Mountain. The burial was a major event, with more than 20,000 in attendance, passing by an open casket to see the old scout one more time before he was put in the ground.

William F. Cody was a life member of Omaha Elks Lodge 39. Cody often visited his sister in North Denver, Colorado, so he had an intimate relationship with Denver's Elks Lodge. The lodge has earned the nickname that continues to this day: "The Mother Lodge of the Rockies."

From the lodge records of January 14, 1917, 11 a.m. comes the following information:

"On this day, date and hour, Denver Lodge 17, B.P.O. Elks was convened in session of sorrow to attend the funeral of Brother William Frederick Cody (Buffalo Bill), in life a member of Omaha Lodge 39. The services were held in the lodge room of Denver Lodge, over twelve hundred people being seated. Brother John W. Springer delivered a eulogy and Brother Harry Goodheart sang the *Vacant Chair*."

The "11 O'Clock Toast" is by no means secret. It is an "hour of recollection" at each evening at 11 P.M. Sometimes bells or chimes are rung, and the exalted ruler (equivalent to a Masonic Lodge's worshipful master) offers a libation or "toast to the honored dead" by intoning the words:

"You have heard the tolling of eleven strokes. This is to impress upon you that with us the hour of eleven has a tender signifi-

cance. Wherever Elks may roam, whatever their lot in life may be, when this hour falls upon the dial of night, the great heart of Elkdom swells and throbs. It is the golden hour of recollection, the homecoming of those who wander, the mystic roll call of those who will come no more. Living or dead, Elks are never forgotten, never forsaken. Morning and noon may pass them by, the light of day sink heedlessly in the West, but ere the shadows of midnight shall fall, the chimes of memory will be pealing forth the friendly message: 'To Our Absent Members.'"

This was done when William F. Cody passed-away. The B.P.O.E. Elks Lodge was founded in 1868 and contained many similarities to the Masonic fraternity. Only in 1895 did the Elks Lodge cease the use of a white lambskin Apron. Therefore, Buffalo Bill Cody experienced both a Masonic apron as well as an Elks Lodge apron!

My great grandfather, Sir Knight George White, 33^o and a Knight Templar, personally knew Sir Knight Buffalo Bill Cody. The bond between Sir Knight "Buffalo Bill" Cody and my great grandfather was made when they met at various Masonic Lodge and Independent Order of Odd Fellow Lodge (I.O.O.F. Lodge) events. Both men were dedicated fraternalists. My great grandfather was also prominent in the Knights of Pythias Lodge. I carried on that tradition by joining Pythian Lodge 26 of Knights of Pythias in Longview, Texas. I guess I am a "joiner," and have joined all of the aforementioned organizations so I know

whereof I speak.

I have been inside Sir Knight William F. "Buffalo Bill" Cody's retreat ranch, "Scout's Rest," which was originally composed of an incredible 4,000 acres, located near North Platte, Nebraska. I really enjoyed my visit to Cody's Masonic Lodge, Platte Valley Masonic Lodge 32, and saw the various York Rite emblem signs upon the building. As fate would have it, I came on a June day, and it was the Lodge's yearly outdoor meeting. Lodge members and I formed a car caravan to a Brother Mason's ranch just north of North Platte. It was a hot evening of 102°, but I loved it. Since they ran out of guest "white Masonic Aprons," the Worshipful Master had me don the crossed-keys treasurer's apron. The treasurer of the lodge wore his past master's apron. I toured Cody's house, "Scout's Rest," with my late mother, and I saw a Knight Templar uniform, a Templar chapeau, and a Templar ceremonial sword. Most likely the sword was not Sir Knight Cody's personal sword but loaned as a courtesy.

My late father, Sir Knight John William Marples, a fifty-two year member of Mt. Olivet Commandery 12, in Wichita, Kansas, often regaled me with stories of his grandfather, George White's, exploits with his friend Buffalo Bill Cody. My dad even had a tin-type photograph of George White and Buffalo Bill Cody together on horseback. The two men were such good friends that both were leading off a mammoth Odd Fellow Lodge parade in Chicago, Illinois (circa 1893). I wish I had inherited that tin-type, but it went to a brother of mine who is now deceased, and its whereabouts is unknown. However, I have seen the tin-type of Cody and White. The night before the Odd Fellow Lodge parade in Chicago, George

knight templar

White and Bill Cody enjoyed a nip or two (or more) of whiskey. Both men went to their separate hotel rooms in Chicago. The sun was brightly shining the next morning. Buffalo Bill was to lead-off the parade, and he motioned for his friend, George White to join him. George White happily agreed. The parade commenced without incident.

About a block into the beginning of the parade, Buffalo Bill Cody fell off his horse onto the ground. He was "feeling the effects of the imbibed liquor from the evening before." Kind bystanders carried Cody into a business where the proprietor had sleeping-quarters in the back rooms for Cody to literally "sleep it off." Parade-organizers and close bystanders didn't know what to do. Cody came to long-enough to be able to murmur the words, "continue on." Thus, my great grandfather and all other parade participants resumed their places, and the parade resumed. Various Odd Fellow Lodges had musical bands, "drill-team" foot marchers, and various carriages carrying dignitaries of the City of Chicago, dignitaries of Illinois, and various notable Odd fellow members and their wives, one of which carried George White's wife, Clarissa Jane (Williams) White, who was escorted by her brother, since her husband George was on a single horse leading the parade by himself instead of by Cody's side. Crowds of spectators were several rows thick, lining the streets of Chicago. It was quite a spectacle. It was popular entertainment before the advent of radio, TV, computers, or even widespread telephones. Parades were the entertainment people craved, and people wanted to see a famous Odd Fellow Lodge member, accompanied by his Lodge Brothers, and

perhaps even some members of Cody's "Wild West Show."

After the commotion of Cody's falling off the horse was quelled, and the parade continued onward. Spectators who were standing, three, four, or five blocks away were unaware that anything out of the norm had happened. Small children saw the approach of the lead horse carrying George White, closely followed by other horses. The little kids ran forward; stopped in their tracks, pointed their fingers, and exclaim joyfully, "Buffalo Bill Buffalo Bill." The punch line to this story is that George White who, although a few years younger than Cody, also wore a goatee and bore a slight physical resemblance to Bill Cody in stature, simply doffed his hat, smiled at the kids and the remainder of the crowd, and the parade continued on. It is vital to keep in mind that my great grandfather didn't imper-

sonate Buffalo Bill Cody. He just didn't want to break the hearts of admiring school children who idolized the real Buffalo Bill.

As my late dad pointed out to me, it was the decent thing to do. It harmed nobody, and the reputation of George White's friend, Buffalo Bill Cody, was kept intact in the hearts and minds of those who waited hours to see that long, long parade. Additionally, it allowed the preparations made for the parade by various I.O.O.F. Odd Fellow Lodges in Chicago and vicinity to go on unhindered. It was a win-win situation, and no one was the worse because of it.

Getting back to the funeral of William F. "Buffalo Bill" Cody, it should be noted that he converted to the Roman Catholic faith shortly before his death. He had considered the idea for years, because his sister was Catholic. Just one



day before his death, William F. Cody was baptized into the Roman Catholic Church by Father Christopher Walsh of the Denver Catholic Cathedral. The Governor of Wyoming, Cody's friend, Governor John B. Kendrick, led the enormous funeral procession. It took months to blast a deep hole into Lookout Mountain near Golden, Colorado, for the graves of Cody and his wife. When the ultra-deep crypt was finished, it was said that Cody's funeral was the largest automobile-procession (3,000 automobiles) up that Mountain, ever! A Catholic priest was sprinkling "holy water" all along the way.

Cody was once a very rich multimillionaire. By the time of his death, his fortune had dwindled to less than \$100,000, still a considerable sum. However, due to lavish-spending, the economic downturns, Cody's advancing age, and prior debts, including the foolish purchase of a worthless gold mine, by the time of the foreclosure of his Wild West Show, Cody was nearly broke financially, at least in monetary liquidity. Just a few short months after Cody's death, his Wild West Show was sold to Archie Banker of Salina, Kansas, for \$105,000 (which would translate into approximately \$1,963,000 in today's dollars).

As Sir Knight Williams pointed out in his September 2017 article, Buffalo Bill Cody was awarded the Congressional Medal of Honor in 1872. It was later revoked, and Congress, ever fickle, re-awarded it to him in 1889. Cody is still considered one of the greatest showmen that ever lived.

Cody came a long way in his lifetime knight templar



from pony express rider to worldwide celebrity. Cody's is still a household name, having courted popes, such as Pope Clement XIII, Queen Victoria, her grandson Kaiser Wilhelm, and Queen Victoria's son, Most Worshipful Brother Edward VII who was grand master of England when he was still prince of Wales and himself a Knight Templar Mason in England, but the best and final reciprocation of Cody's warmth and generosity came from the Masonic fraternity, including his Templar pall bearers, and more especially from his B.P.O.E. Elks Lodge Brethren who put their time, talents, money, and manpower into providing the lion's share, or more accurately stated as the "Elk's Share," of the arrangements in giving William Frederick Cody the overall funeral he deserved, plus marking his grave so eloquently.

It is hoped by this author, that more Knights Templar will become inspired to become Elks members, and conversely more Elks Lodge members will become Knights Templar. The Elks motto applied to Bill Cody and it applies to all: "An Elk is Never Forgotten!" So Mote It Be.

Sir Knight James Marples is a life member of Mt. Olivet Commandery 12 in Wichita, Kansas, and currently resides in Texas. He can be contacted at rosehillks@yahoo.com or P. O. Box 1542, Longview, TX 75606.

Sources

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- Personal e-mail correspondence between Sir Knight James A. Marples and Sir Knight Ben Williams of 20 August 2017. Sir Knight Williams notes he is a past exalted ruler of Telluride BPOE Elks Lodge 692 and he is also a member of the Knights of Pythias Lodge in Denver, Colorado.
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Happy Valentine's Day!



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William A. Greenwood.....	TX	John Kerr.....	TX
Harold A. Chadsey.....	VA	Jimmy D. Davis.....	VA
Baldwin G. Locher, Jr.....	VA	Jason L. Taliaferro.....	VA
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Garnett R. Bailey.....	VA		

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.





These photos are of the cathedral in the Templar city of Conques in France and were taken by the editor.

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, e-mail Manager@ktef.us.

Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals age 70 ½ or older to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation.



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

Why Knighthood?

By

Sir Knights A. Trevor Stewart, Ph.D. & Richard W. Van Doren, Ed.D.

Any of you, like me (and certainly like my wife and children) have often asked the question, “Why Knighthood?” What is there about dressing up in some outlandish outfit, parading around, and calling one another, “Sir Knight” that we find intriguing? Is there something even remotely connected to real life as we know it today? I think the answers might surprise you. However, let’s go back to the beginning of my involvement with chivalry.

It all began in childhood. Growing up in Minnesota, I was an early fan of the University of Minnesota cartoon program, *Crusader Rabbit*. Along with his faithful companion and squire, Rags the Tiger, Crusader Rabbit rode about the world righting the wrongs of evil and the dastardly deeds of Dudley Nightshade and his sniveling sidekick, Smee.

A little later, I graduated to a more advanced form, *Don Quixote*, and of course, the movie *Men in Tights!* I learned phrases such as “Onward to justice” and “Beware the snares of foolery.”

Still later, I began my acquaintance with Masonic chivalry by joining the order of Knights Templar in Trenton, New Jersey, decades ago. Unlike the progenitors in England, where they try and replicate what Victorian enthusiasts deem to be the medieval costumes of the original crusading Knights, this was rather plain fare, with military style uniforms and business suits.

Today, in some of our older Commanderies, we use military uniforms

adopted during our Civil War. Currently, most Commanderies alternatively use those modified by way of the 1940’s United States Navy, while still others use the cap and mantle.

As I glanced around at the members before convocations began and witnessed venerable freemasons struggling to equip themselves with all the requisite and expensive “gear,” I often caught myself thinking, “Oh, Boy! If the defense of Jerusalem depended on the likes of these guys...!”

Even later, when I had acquired more sense, I guess, I became involved with a European style chivalric order which was quite different. Their costume was more elaborate, and the teaching was much more spiritual and more intense. It did not take me much time at all to realize that this was something that I had been looking for. It was in that cosmopolitan company that I began to appreciate the notion of Knighthood being a pilgrimage – a journey that required dedication, sustained effort, and very solemn and sanctified promises being kept at a great cost to oneself.

By way of introducing the whole notion of chivalry, let me start by setting out a few facts about real or actual knighthoods in the modern world.

For those of you who like some solid, re-assuring statistical underpinning, it would be best to check with the gentleman in London, England, who rejoices in the somewhat glorious job title of “Clerk to the Central Chancellery of the Orders

of Chivalry in St. James' Palace, London." He's a very polite fellow, and after only a brief checking of the registers, it was discovered that there are many United States citizens who have been awarded real (though honorary) Knighthoods by British monarchs in relatively recent times.

It came as a surprise to me that no less than sixty-four American men have been awarded - and have accepted - such Knighthoods in the period from 1918 to 2010! It was surprising to me, and maybe to you, to learn that in only about one hundred years after British troops had burned down the White House, there were Americans accepting Knighthoods from the British monarch, King George V.

American citizens who have achieved their fame in various fields have been honoured with Knighthoods by Britain. Included are the following:

Generals:

Tasker H. Bliss – 1918
John J. Pershing – 1918
William S. Sims – 1918
George S. Patton – 1944
Walter B. Smith – 1944
Carl Spaatz – 1944

Movie Actors and Producers:

Douglas Fairbanks – 1949
Steven Spielberg – 2001

One Comedian and three Musicians:

Bob Hope – 1998
Yehudi Menuhin – 1965
Eugene Ormandy – 1976
Andre Previn – 1976

Presidents:

Ronald Reagan – 1989
George H.W. Bush – 1993

Cabinet Secretaries:

Dean Rusk – 1976
Caspar Weinberger -- 1988
John Warner – 2009

Senators:

Ted Kennedy – 2009
George Mitchell – 1999

A Federal Banker & Economist:

Alan Greenspan – 2002

Ambassadors to Great Britain:

John Davis – 1953
Walter Annenberg – 1976

A Pollster:

Robert M. Worcester – 2005

Commerce and Business Leaders:

Lou Gerstner – 1948
Cecil Green – 1991
Bill Gates – 2004

A Christian Minister:

Dr. Rev. Billy Graham – 2001

Finally, the highest order of all, one only rarely given – the Order of Merit – was awarded to General and President Dwight D. Eisenhower in 1945.

Now, not all of these Knightings were equal in character. As just noted, there are gradations. I won't go into them now, but there are no less than seven such gradations which include such titles as Order of the Bath, Order of the British Empire, Order of St. Michael and St. George, and Order of the Garter. Two are known frequently only by their initials – KCMG and GCMG – and, privately of course, are referred to as "Kindly Call Me God" and "God Calls Me God."

Having taken a look at some of the ac-

tual, recognized European Knighthoods, I feel it only right to look at some of the Masonic Knighthoods.

Ever since the Scots-born Chevalier, Andrew Michael Ramsey (1686-1743), gave his famous oration in the late 1730's while being a tutor to Bonnie Prince Charlie in exile in France, Freemasons have been infatuated with orders of chivalry. Ramsey – and since then many other scholars – attributed the origins of Freemasonry to the Knights Templar following their “suppression” in 1307 by Pope Clement V and King Phillip of France.

This quickly took hold, especially in the French so-called “Higher Degrees.” Looking through some standard reference books, one can find no fewer than 180 different orders of Masonic Knighthood. Of course, many are now extinct, but others persist to this day, Knights Templar included.

There have been Masonic Knighthoods associated with geometrical figures, animals, architectural features and structures, with birds, with snakes, with flowers, with weather, and with all four cardinal points of the compass. Two are particularly weird: The Knight of the Perfumes and the Terrible Knight of Masonry; one can only surmise!

Early on in my Masonic career, I was advised to never ask about Knighthoods, or it surely would be my fate to never possess one. No, I was to wait until I was deemed worthy by my superiors before I would be asked to become one, but there were some, two in particular, that one could actually get a petition and apply for directly, namely, Knight Master of the Angels (what would my Pastor think?) or the more exalted Knight Supreme Commander of the Stars! Imagine that one – and wearing the regalia to knight templar

a Star Trek convention!

Well, I can't take that sort of thing seriously so please forgive me for insulting anyone out there who holds one of those things. Yet, there is still something that draws people of our day and age to the trappings and what lies beyond that really does reflect aspects of chivalry.

Something must surely attract men of good character and good sense to pursue associating themselves with this elusive quality that we call knighthood. Perhaps we can discover clues to what it is in some writings of the past, and I believe that there is at least one example that exists from recent days of a man and figure whom you will all recognize.

I was an undergraduate English Major, so you must excuse me for looking to that genre of letters and language to illustrate the qualities of knighthood. Indeed, we can return closely to the days of the original Knights Templar when we read *The Canterbury Tales* by Geoffrey Chaucer (mid 1300's). Writing about a group of travellers on their way from London to Canterbury, they each told a tale. They were planning on paying their respects to the tomb of St. Thomas Becket.

Chaucer portrays, in his prologue, a description of the travelers. Foremost amongst them was the Knight. Let me translate into modern language what Chaucer said about him:

A Knight there was, and he a worthy man

Who from the moment that he first began

To ride the about the World. He loved Chivalry, Truth, Honor, Freedom, and all Courtesy.

Full worthy was he in his liege-

lord's war,
And therein had he ridden (none
more fair)
As well in Christendom (as amongst
the heathen, also).
Everywhere, he was honoured for
his worthiness.

When [wars] they were won, on
land or on the sea
Many meetings with Nobles
were there
And he fought in no less than
fifteen mortal battles
For our Faith, and in one-on-
one combat,
With other worthy knights and lords
And always prevailed and won his
sovereign's prize,
Though so illustrious, he was
very wise
And bore himself as meekly as a maid.
He never ever had one vile thing
to say
In all his life, no matter the provocation.
He was a truly perfect, gentle Knight
Simple in dress, sadly some in disrepair
For he had lately returned from
war voyage
And now he began this pilgrimage.

What a description of a person! It captures many essences of that to which all Knights should aspire. It continues the traditions outlined in an earlier work, the twelfth-century *Song of Roland*, to which I will return later.

What characteristics could we find worthy of emulation? Is that even possible in today's world? How does that

square with what we see in the news on TV every night, read in the papers or on the Internet, and observe in the public acts of everyday people as we go about our daily lives? Is it possible – or should we align ourselves with the more recent Irishman, Edmund Burke, who wrote in his *Reflections on the Revolution in France*:

"I thought that ten thousand swords must have leapt from their scabbards to avenge even a look that threatened her [Marie Antoinette] with insult. But the age of chivalry is gone. That of sophisters, economists, calculators, (and politicians) has succeeded; and the glory of Europe is extinguished forever. Never, never more shall we behold the generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom."

Those gentlemen from the Age of Enlightenment. What could they possibly know of the modern world we now live in? Whom could they hold up as an example of that ancient and honorable estate of Knighthood? Does he, can he exist?

The medieval poet of the *Song of Roland* outlined the qualities of Knighthood brilliantly. They included no less than seventeen codes mentioned in this long poem. In summary, a Knight was to:

Fear God and maintain the Church
Serve his liege lord in valour and faith

Protect the weak and defenseless
 Give succour to widows and orphans
 Refrain from the wanton giving
 of offence
 Live by honour and for glory
 Despise pecuniary reward
 Fight for the welfare of all
 Obey those placed in authority
 Guard the honour of fellow Knights
 Eschew unfairness, meanness,
 and deceit
 Keep faith
 At all times speak the truth
 Persevere to the end in any enter-
 prise begun
 Respect the honour of women
 Never refuse a challenge from an equal
 Never turn his back upon a foe

So, for the people of those far-off times, Knights were called upon by their solemn vows to be Christians, able-bodied, risk-taking, brave and well-skilled in the several arts of warfare, more experienced than most other men and wiser through frequent and extensive travelling, noticeably modest in character and bearing, courteous in their reciprocal dealings with all people, and not

profane in their language nor gaudy in their apparel. Above all and ideally, they were motivated by a profound sense of personal honor and champions of good against evil wherever and whenever it was manifested.

The main feature which I find so very interesting and which may help to answer the questions which I pose is this: just recall how many of these medieval characteristic virtues are enshrined in our largely eighteenth-century Freemasonry, especially in our third degree. Indeed, some of them are actually mentioned explicitly in that ceremony.

Just recall for a moment what are the three great principles upon which the modern Freemasonry is based: brotherly love, relief, and truth. It does not take much inspection to realise that many, if not most, of the Knightly virtues are contained in those three Masonic virtues.

The parallels can be tabulated and set out in an easily constructed table shown below.

The questions remains: Is such a life possible in today's world? Can we point to a single example of such a man? I believe we can, and it is someone almost every reader is familiar with, perhaps not the man but his work. I think you should know more about the man.

He was usually called "Jack" by all his friends, although his name was actu-

Brotherly Love	Relief	Truth
Refrain from giving offence	Protect the weak and helpless	Love God & obey Him
Despise pecuniary reward	Succour widows and orphans	Speak and defend the truth
Eschew pettiness and envy	Fight for the welfare of all	Live for honour, not glory
Keep faith with each other	Give respect to everyone	Obey lawful authority
Offer support and hope	Resist despair for Justice	Guard others' honour
Think well of other Knights	Oppose tyranny forever	Shrink not from challenge
Rejoice in others' success	Speak boldly for the Right	Hold confidence in Truth

ally Clive. He was born in Belfast, Ireland, and from the beginning, as he listened to fairy tales being recounted by his parents, he fell in love with tales of the Knights of yesterday. In his early teens, he, too, read about the same tales we have looked at, and those of Ivanhoe, King Arthur, Lancelot, Don Quixote, and many, many more. The books so impressed him, that he decided to study literature. His brilliance led him to the Halls of Oxford, but during his first semester there, the realities of war brought him into the army and headed him to the front lines in France. You know this man, Clive Staples Lewis; that's right, C.S. Lewis.

In France, this quiet, studious man became a lieutenant in the English Army and led assaults on the enemy which won him many battlefield decorations for bravery and valor. While recuperating from severe wounds sustained during the Battle of Arras, France, Lewis wrote poetry, as many of his medieval and renaissance heroes had done. The poems were published and, when he returned in victory from the war, led to professorships at Oxford and Cambridge. He taught English and English history and always placed emphasis on the period of Medieval England and the Renaissance. Later, a special Chair of Medieval and Renaissance Literature was created especially for him.

Yet, he not only taught chivalry to his students in the cloistered halls of academia, he brought it out into the real world through publishing articles and stories and holding forth on radio and television. He was a believer in the values and character of the Knight and that those qualities were needed in today's world more than ever.

He thought that men are, by nature,

either stern or meek. A Knight, however, must be both at the same time. Stern and unyielding on the field of contest or battle, yet meek and gentle when not so engaged. Repeatedly, his characters reveal his concepts of Knighthood. His heroes kill their opponents quickly but do not take any pleasure in it. Off the field, they demonstrate all the gentle virtues of the Christian life and are protectors of those most vulnerable, the widow and the orphan.

The Knight was both fierce and gentle. These were the qualities that had to be taught and had to be learned. In his own words:

"The man who combines both characters, the Knight, is a work, not of nature but of art, of that art which has human beings instead of canvas or marble for its medium"

So, those virtues present in our Masonic craft ceremonies include the following:

- Emphases on being loyal (even unto death)
- The notion of being on an inner pilgrimage
- Being solicitous to and protective of widows and orphans of Freemasons
- Being protective of the good names of our brethren
- Never lying
- Being ever dutiful to God
- Being prudent, temperate, tolerant, courteous
- Ever espousing the equality of the level and the stalwart uprightness of the plumb-line.

By osmosis almost, we gain these qualities by association with like-minded men in our Lodges, Chapters, Councils, and Commanderies. It leads us, if we are attuned, inexorably to lives of continually perfecting of our rough ashlar or character into perfect ones. Hence we become those perfect ashlar of true knightly demeanor.

This is a process, not a finished accomplishment. A Knight, returning from his pilgrimage, did not simply rest on whatever laurels the world might deem him worthy of. He didn't take it easy. He came to understand that the struggle was, in fact, unending. Such *modus vivendi* that he had acquired in actual warfare had become just that, a habit, one which he could not forsake.

That applies to us as Freemasons, doesn't it? The lessons we are taught in those early, faltering steps that we take across the vast Masonic landscape cannot be, indeed should never be, abandoned by us. This appeal of Freemasonry to sustained effort, to unfaltering adherence to moral principles, to being kind and tolerant of all men of good intent, of becoming and remaining engaged in a kind of inner "pilgrimage" is a powerful force for good.

Hence, like Knights of old, we seek the obvious, often irritating devotion to holistic ideas, to sentiments that are not governed and limited by a possibly outmoded concept of worldliness. Faced with such youthful expectations then, perhaps Freemasonry could be, for the youth of all ages, a light shining in an otherwise darkened world.

As to the future, as opposed to this medievalism which I've been talking about, the young "Knights" are the future. If we are seeking to attract them

into seeking membership in Templary – ever by our example rather than by any precept – this Knighthood notion must be part of our unique selling point! Its accompanying notion of universality, unselfish service, and idealism may appeal to their more modern yearnings and perceptions.

The young men of today are more cynical about the virtues which our generation seems to have trampled on. They see the hypocrisy of the leadership and the self-promotion of those who should be promoting only truth and decency. This may well have contributed to the young men being sceptical of trusting even seemingly solid institutions, but the hunger for spirit and truth is insatiable and unstoppable.

Go into almost any bookstore these days, and you will usually see whole shelves of new publications devoted to what is sometimes labeled "Body, Mind, Spirit," thousands of books. Have you ever seen these and wondered why? You see, publishers are not fools. Most of them are out to make an honest buck, and they would not publish books that would not sell. Therefore, there must be a thriving market out there among some group of purchasers.

I haven't done the market research, but that "self-help section of bookstores" may well be an indication of the younger generation's thirst for solace, information, moral guidance, stimulation, and probably assurance.

Perhaps this is idealistic, but somewhere out there are many young men who seek proper moral instruction, something which they perceive they have not been receiving from our generation, and they will not usually seek that sort of aspiration from the main-

line churches which are, yet again, wholly caught up in either sexual and financial scandals or in artificial theological controversies about “apostolic succession,” politically correct missions, or self-serving stewardship.

Perhaps Masonic Chivalry, properly focussed and manifested, could be a part of the remedy for the young men of today. Inevitably, of course, as with most well-intentioned things, such as the mediaeval Crusades which ended up questionably, time alone will tell. Meanwhile, perhaps we might press forward with less self-denial and embarrassment.

Perhaps, we could be more, dare I use the term “evangelistic?” in presenting our view of manhood in this modern era that so cries out for virtue and integrity.

In summation:

- Is there a need for Chivalry in today’s world? I believe so.
- Is it possible? I believe so.
- Is it worth the effort? I believe so.

Why knighthood? Can you think of a better cause?

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SALT, WINE, AND OIL

By

Brother Matthew A. Leilich

It is common knowledge that the ancient wages of a Fellowcraft Mason consisted of corn, wine, and oil. Many however, object to this assertion. How can corn be associated with these ancient wages when clearly, corn was first discovered in the New World? Corn was first brought back to Europe by Christopher Columbus in the late 1400's. Since our ritual predates the age of exploration, must not any reference to corn be some sort of mistake?

The word "corn" is actually Old English and refers to any type of granular matter. Oats, wheat, barley, rye, even spices, could all be referred to as corn. When used in its verb form "to corn" means to turn a substance into a grain, for example, "to corn gunpowder." Our ritual therefore, is not actually referring to kernels of corn, but to some type of Old World grain.

It has become a widespread practice among most Masonic jurisdictions to incorporate the use of corn, wine, and oil in the dedication ceremonies of Lodges and other public buildings. The most famous of these ceremonies took place on September 18, 1793, in Washington D.C., when President George Washington, dressed in full Masonic regalia, laid the cornerstone of our nation's Capitol building. However, the combination of these three symbolic offerings can be traced back even further.

The principle grains of the knight templar

Old Testament were barley and wheat. The *Bible* contains hundreds of references to corn, wine, and oil as separate entities, and over a dozen times the three are grouped together within the same passage. (see end of article) They were seen as blessings from God, used as currency, and used as sacrificial offerings.

By the Victorian Era, from which much of the language of our ritual is derived, the word "corn" was often substituted for the word "salt." The verb "to corn" meant "to salt" or "to preserve." Corned beef, for example, contains no actual kernels of corn but contains a very high amount of salt. In fact, if we examine the wording of our ritual, the word "salt" could be easily substituted for the word "corn." "The corn of sustenance" simply becomes, "the salt of sustenance." Our bodies need salt in order to survive and the meaning still holds true.

Salt was quite valuable in the ancient world. It was the primary method of preserving food, mainly meat and fish, and also served as a good antiseptic, hence the expression, "rubbing salt into the wound."

One of the busiest ancient Roman trade routes was the famous Via Salaria, a road connecting the capital city to the eastern coast of what is now modern day Italy. Along this route, salt merchants drove their ox carts filled with cargo while Roman soldiers marched alongside, protecting their wares. The Roman army



quickly adopted the practice of paying these soldiers partly with salt, or with money to buy salt. The Latin word for salt is "sal," and the modern word "salary" derives from the Latin "salarium" or "salt money." This is probably where we get the expression "he's not worth his salt." However, the earliest reference to this phrase in printed form does not appear until 1805 when Philip Beaver printed his book, *The African Memoranda*. On the other hand, the expression "not worth his salt," could also have been associated with the ancient Greek practice of trading salt for slaves.

The word "sal," also appears in the English word "salad." Ancient Romans adopted the practice of salting their salads in order to balance out the natural bitterness of the greens.

Other references to salt used as money can be found in Marco Polo's writings. While traveling in China in the late 13th century, he noted that images of the Grand Khan were pressed onto tiny salt cakes and used as coins. Salt was so rare in the African Empire of Mali (1235-1600 A.D) that it was quite literally worth its weight in gold! Ounces of salt were traded for ounces of gold, and to this day, the salt trade is still practiced in Mali.

There is concrete historical evidence that salt was used by various ancient peoples as a form of currency. Furthermore, our ritual clearly states that a Fellowcraft Mason's wages consisted of "corn, wine, and oil," wages being the key word. Assuming that the "corn" of our ritual was "salt," the assumption that a Fellowcraft Mason was paid in salt would be both grammatically and historically correct. In all probability however, the afore mentioned "corn" was probably some sort of cereal grain such as bar-

ley or wheat. It is interesting to consider though that salt might have been part of a Fellowcraft's wages, and even if this was not the case, it certainly adds seasoning to our Masonic understanding.

Deuteronomy 11:14 "That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."

Deuteronomy 12:17 "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:"

Deuteronomy 14:23 "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always."

Deuteronomy 18:4 "The first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him."

Deuteronomy 28:51 "And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kind, or flocks of thy sheep, until he has destroyed thee."

2 Chronicles 31:5 "And as soon as

the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly."

2 Chronicles 32:28 "Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks."

Nehemiah 10:39 "For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God."

Nehemiah 13:5 "And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests."

Nehemiah 13:12 "Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries."

Hosea 2:8 "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Ba'al."

Hosea 2:22 "And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."

Joel 2:19 "Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:"

Joel 2:24 "And the floors shall be full of wheat, and the fats shall overflow with wine and oil."

Haggai 1:11 "And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."



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A Message From the Chairman of the Knights Templar Eye Foundation Annual Campaign

Greetings!

February, with Valentine's Day at its heart, is a time to reflect on those we love. We should also think about how we can be of help to those who are in need. We also think of what it means to each one of us to be a Knight Templar and of the great lessons we have learned in our orders. This encourages us to be of service to others.

Imagine waking up each morning and not being able to see across the room. Imagine walking outside and not being able to see the great colors and sights as you look across the landscape. Imagine not being able to use your phone!

Imagine that you are a child or are elderly and are slowly losing your eyesight. Our mission is to help, aid, and assist those in these types of difficulties. This is a very special year, as it reminds us that we have been faithful to our mission for over 50 years! It is now our privilege to continue to be a part of this great work of providing aid to our research partners as they search for cures for those whose lives can be so drastically changed by restored eyesight.

I am asking each Sir Knight to contribute this year. Help me to help those who need to find access to care and to provide education for our future researchers. If you have contributed in the past, then increase it by 50% for the 50th Voluntary Campaign.

I am also asking each one of you to remember the Knights Templar Eye Foundation in your estate planning.

Have a wonderful day! God bless!
Fraternally,

Rodney A. Mann, KGC
chairman 50th Annual Voluntary Campaign





Beauceant News

In Loving Memoriam (Mrs. Charles E.) Mary E. Harris Supreme Worthy President 2003-2004

Past Supreme Worthy President (Mrs. Charles E.) Mary Harris passed away peacefully in her home into the Great Assembly above on February 27, 2017.

She was a charter member of Auburn Assembly 262, Auburn, Maine, which was constituted on August 10, 1991. She served her assembly as worthy president in 1997 and 2012. She traveled three hours to her assembly in Auburn, Maine, and three hours home. Mary was elected supreme worthy president in Norfolk, Virginia, in 2003 and presided at the Eighty-Fourth Supreme Assembly in Little Rock, Arkansas, in 2004.



Mrs. Harris' Motto was "For Everything Under the Sun there is a Reason." Her symbols were blueberries, the rising sun, and the lighthouse. Her scripture was Ephesians 4:2 "Be humble and gentle. Be patient with each other making allowances for each other's faults because of your love." She chose her emblems as the "Rising sun reminds us of another day before us." She lived in low bush blueberry country and believed that the rays from lighthouses guide us through troubled waters.

Mrs. Harris spent her childhood haying and raking blueberries, milking cows, and helping wherever she was needed. She was a member of the 4H Club where she learned to sew, cook, and raise a Jersey cow that won many medals at the local Fairs! She attended the Baptist Church where she never missed attending Vacation Bible School. Mary married Charles Harris in October of 1950 at home. She was very active in her community, especially helping with 4H activities. Mary was a substitute teacher, made wedding cakes, made her niece's wedding dress, knitted, crocheted, spun yarn, and painted crafts. She enjoyed gardening, canning, and making jams & jellies, dried fruit, beef jerky, and homemade ice cream. She grew herbs and beautiful flowers.

Mrs. Harris worked as secretary for the E. S. Herrick Blueberry Factory for many years and worked in the Maine State Capitol Building for two or three days each year. Mary's biggest honor and accomplishment was being the supreme worthy president of the Social Order of the Beauceant.



Knights



at the Bookshelf

By

Sir Knight George L. Marshall, Jr., PGC

Atiya, Aziz S., *The Crusade in the Later Middle Ages*, Curzon Press Ltd., 1993, Reprint of 1938 edition, 620 pages, ISBN-13: 9780700702589.

The Crusades are usually thought to have ended with St. Louis at Tunis in 1270 or with the fall of Acre in 1291, but Dr. Aziz Atiya in this valuable, classic book shows that the idea of recovering the Holy Land from the Moslems was popular and persisted in Europe until the fifteenth century and that the Popes of that era gave solid support both to the propaganda and to the expeditions that occasionally were organized against the infidels. He previously authored a volume about the last fatal expedition destroyed by the Turks at the Battle of Nicopolis in 1396. Here he describes all the fourteenth-century crusading exploits; the French capture of Smyrna in 1344, the attack on Alexandria in 1365, the Bourbon attempt on Al-Mandiya in Tunis in 1390, and finally, Nicopolis. Dr. Atiya (1898-1988) was an Egyptian scholar and historian who has used in this book reports of pilgrims, source documents, and both oriental and western authors and authorities for the period. He also devotes chapters to the men who figured prominently in exhorting Western Europe to revive the crusading spirit; Raymond Lull, Pierre DuBois, Guillaume de Nogaret, Marino Sanudo, and Pierre de Thomas, to name just a few. The European expeditions failed partly through lack of discipline and partly because Genoa and Venice, which supplied much of the shipping of both men and supplies, thought more of their trade with the Levant than of attempts to recover the Holy Places. (In fact, Genoa did quite a profitable business in exporting young slaves from Caffa, her Crimean outpost, to Egypt, to serve in the Mameluke army which the crusaders proposed to defeat.)

Dr. Atiya's book is well documented and illustrated with maps and diagrams. This book is provided with an excellent bibliography and copious footnotes indicating a remarkable amount of reading and research on the part of the author. Although obviously a scholarly book, it is not difficult reading, but rather is quite fascinating. It is a book that every Sir Knight should own who has an interest in the efforts to promote crusading after 1291 both by oral and written exhortation, and a description of the few efforts that were undertaken. Many of the books or documents cited in the bibliography are available on line for free downloading in .pdf format at sites such as Project Gutenberg or Internet Archive.

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*“If I then, your Lord
and Master, have washed
your feet, ye also ought to
wash one another’s feet.”
John 13:14*

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