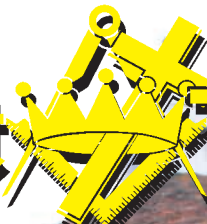


# Knight Templar



**VOLUME LXIV**

**JUNE 2018**

**NUMBER 6**





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# Knight Templar

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# Grand Master's Message

## EYE FOUNDATION UPDATE

As we complete another voluntary campaign, I want to highlight some of what has been accomplished by our eye foundation since I last wrote on the subject a year ago.

I want to thank Sir Knight Rodney Mann for service as voluntary campaign chairman and congratulate him on the results. This year we made some changes in the timing of our mailings of calendars, labels, and Christmas labels that spread the programs over more of the year. We are well on track for improved results over the prior year.

Since January, two more states, Virginia and Georgia, have joined the growing ranks of states that are 100% life sponsors of our foundation.

In May of 2017 we introduced the Crusader Cross to thank and honor our Grand Master's Club donors. We sent these to past as well as current donors, and it took the office some time to process all these past contributors. Several people have told us how surprised and pleased they were to receive this recognition and that they thought they should donate some more. In the last half of 2017 we had twice the number of Grand Master's Club contributors than is typical for that period.

As I write this, I am on my way to Texas where we are dedicating our third Permanent Endowed Professorship. With me at Baylor will be some of our officers and Sir Knight James Karnegis M.D., Ph.D. who heads the committee that arranged this gift from us.

At the end of April some of us attended the Association for Research in Vision and Ophthalmology, ARVO. For three years we have been making a grant to them to allow Ph.D. and M.D. students to attend this international conference and present some of their research. We have been so pleased with the results that this year we increased our donation and supported ninety-five such students.

We have also made a one-time contribution to IPOSC to support a conference in sub-Saharan Africa. This meeting will teach Ophthalmologists there how to deal with retinopathy of prematurity, a blinding condition becoming more prevalent as they improve the survival rates of premature births.

Our starter grant program remains hugely successful thanks to our volunteer doctors who score the quality of the grant requests. In March I attended a forum in



Washington DC of thirty-two people involved in the funding of eye research. As we have seen elsewhere, they were almost entirely dedicated to funding of well-established research programs. However, I heard nothing but praise (and a little surprise) that our program funded new researchers. Many people wanted to tell me how great our approach is because of how hard it is for new researchers to get started.

Although this article has run long this month, it is just a brief sketch of the tremendous progress being made by our foundation in only one year. Charity, it is said, is one of the fruits of our fraternity, not its purpose. It is a pretty spectacular fruit, one that feeds the world and the soul.

✠ *Doreen Lee Vaughn*

## IN MEMORIAM



John Llewellyn Winkelman  
Pennsylvania

Grand Commander 1988

Born: October 26, 1931

Died: March 15, 2018

Department Commander – 1991-1994

Paul “Dale” Robinson  
Iowa

Grand Commander 2004

Born: June 1, 1923

Died: March 22, 2018

We publish 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.

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# Prelate's Chapel

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

I remember, as a new pastor, visiting the sick and shut-ins of my parish. One day I went to visit a member who was in a nursing home. She was totally bed-ridden and could do nothing for herself. As we were talking, I was thinking what a waste of a life. Then she said to me, "I pray for you and your family every day." What a revelation that was to me. I was very grateful for her telling me that, and it has stayed with me for these many years.



As Knights Templar, we are told to wield our swords "in defense of innocent maidens, destitute widows, helpless orphans, and the Christian religion." We know that this is allusive of our ancient Knights Templar. I don't think any of us go around with swords daily to do this command.

For me, prayer is the sword of the Spirit. We do need to pray daily. We do need to "wield our sword" for those who need our prayers for their daily lives. As that helpless parishioner reminded me, even though we cannot work or live an ordinary life each day, we can "wield the sword of the spirit" and pray daily to our God for ourselves and others, especially those who are near and dear to us.

Jesus spent many hours in prayer. He kept in touch with his Heavenly Father to know what God had for him to do and to have the strength to do it. Even on the cross, as he was dying, he prayed to his Father and then committed his life into his Father's hands. Through prayer, he fulfilled the mission that his Father had sent him to do. He died, was buried, and then rose from the dead to show to all of us for all of time that our Father in Heaven has prepared a place for all who believe in Him through His Son. We need to pray every day. We need to keep in touch with our Heavenly Father who will accomplish many things for good through us.

Know that prayer moves the hand of God and that hand moves the universe.

# James H. Hopkins

## 10<sup>th</sup> Grand Master of the Grand Encampment

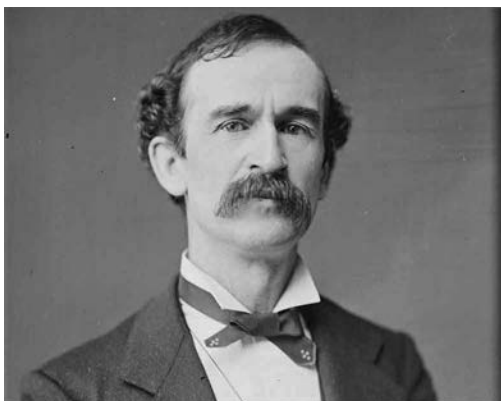
24<sup>th</sup> in a Series on our Past Grand Masters

By

Sir Knight George L. Marshall, Jr., PGC

James Herron Hopkins was born in Washington County, Pennsylvania, on November 3, 1832, the son of Colonel William Hopkins (1804-1873) and Rachel [Herron] Hopkins (1803-1886). His siblings were Kate Hopkins (1827-1900) and Andrew Hopkins (1824-1880). His father was a tanner, a member of the Pennsylvania Constitutional Convention, and a Freemason. His grandfather, Thomas Hopkins, served as a private in the 5<sup>th</sup> Regiment, Maryland Infantry, Continental Service in the American Revolution. He enlisted on February 13, 1780, and was wounded and honorably discharged on November 11, 1780. His family moved to Pennsylvania where he re-enlisted and rose to the rank of major. He was engaged in the Battles of Cowpens and Guilford Court House.

James Hopkins attended the common schools and was graduated from Washington College (now Washington and Jefferson College) in Washington, Pennsylvania in 1850. He studied law, was admitted to the bar in 1852, and practiced in Pittsburgh, Pennsylvania for over twenty years, becoming one of its most prominent members. His health failing, he traveled to Europe and afterward published a volume called *Letters from Europe*, and later, *History of Political Parties in the United States* (in 1900). He was also engaged in banking, insurance, manufacturing, and mining. For several



years, he served as vice president of the Pittsburgh chamber of commerce.

On October 18, 1871, he married Miss Anna Margaret Schissler (1849-1916) in Frederick County, Maryland. To this union was born three children; Katharine Virginia [Hopkins] Wylie (1872 - 1941), James Herron Hopkins, Jr. (1880 - 1921), and William Hopkins (??-1922).

He was an unsuccessful candidate for election as a representative from the Pittsburgh District in 1872 to the Forty-third Congress; elected as a democrat to the Forty-fourth Congress (March 4, 1875-March 3, 1877); unsuccessful candidate for reelection in 1876 to the Forty-fifth Congress; elected to the Forty-eighth Congress (March 4, 1883-March 3, 1885); chairman, of the House Committee on Labor (Forty-eighth Congress); and an unsuccessful candidate for reelection in 1884 to the Forty-ninth Congress. He introduced the first (successful) bill implementing federal regu-

lations on interstate commerce in 1876. Originally a supporter of such centralized power, the oil lobby led by Standard Oil unsuccessfully fought the measure. "Muckraker" Ida Tarbell cited Hopkins in many of her works and speeches. After his time in Congress, he engaged in the practice of law in Washington, D.C.

Sir Knight Hopkins was made a Master Mason in Franklin Lodge 221 at Pittsburgh on December 4, 1856, and served as worshipful master from 1861 to 1864. He was exalted in Zerubbabel Chapter 162 at Pittsburgh on October 2, 1860, and was high priest in 1867. He was created a Knight Templar in Pittsburgh Commandery 1 at Pittsburgh on April 21, 1862 and became eminent commander in 1866. He was grand commander of the Grand Commandery of Pennsylvania from 1869 to 1870.



but the ritual for the Order of Malta was adopted. A treaty of amity between the Grand Encampment and the Supreme Templar Bodies of England and Wales was prepared, but the death of the Grand Prior of England and Wales postponed the mutual adoption by both Templar organizations. A resolution adopting the form of the Grand Encampment Past Grand Master's Jewel was passed. Grand Master Hopkins urged the establishment of a permanent place for holding the business sessions of the Grand Encampment, but this was never adopted.

He died at North Hatley, Quebec, Canada, on June 17, 1904. He had left Washington with his family on May 31<sup>st</sup> for his summer home at North Hatley. He had been feeling quite well, but un-

In the Ancient and Accepted Scottish Rite he received the 32° in Pittsburgh in 1866. He was Illustrious Commander-in-Chief of Pennsylvania Consistory in 1871-72 and was crowned a sovereign grand inspector general 33° on September 19, 1872, at New York.

In 1874 he was elected grand master of the Grand Encampment at the 19<sup>th</sup> Triennial Conclave held in New Orleans. During his term as grand master, the question of the uniform was not settled,





expectedly suffered an acute attack of "indigestion" which caused his death. The remains were returned to Washington, D.C., where the Knight Templar funeral service was held at his residence on June 21, attended by the officers and past grand commanders of the Grand Commandery of the District of Columbia. The burial service of the Episcopal Church was afterward read by Reverend Sir Knight Alfred Harding. Burial was in Oak Hill Cemetery in Washington, D.C.

Photos of his grave are shown on the previous page.

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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knight templar

# East Coast Easter 2018





# When Templars Struggled to Feed Themselves in the Earliest Crusades

By

Sir Knight James A. Marples, K.T.

**I**n a previous article, I wrote about the farming practices of the ancient Knights Templar, particularly in England. The Templars of 14<sup>th</sup> Century England had relatively sophisticated farming techniques for that era. By contrast, when the Templars were formed circa 1119, things were not only sparse but austere. Most people are acquainted with the ancient Templar “seal,” that of two Knights on horseback. That wasn’t due to some artistic pose; it was done out of necessity. In many cases, two armored Knights Templar were forced to share a single horse as a mode of travel, because of a lack of horses.

The opposing Saracens often killed horses as a way of cutting down an advancing Templar army. That was an effective tactic, albeit ruthless. When the Templars could eat decently, it was simple fare. “For nine years the Templars received no novices, and were so poor that one horse was made to serve two knights (as transportation). Thrice a week, the members ate meat from one plate, except Fridays, when they ate ‘Friday meat’ consisting of eggs or fish,” and each had his own bottle of wine. Meals were communal, and it was required that eating

be done in near silence, while the *Holy Bible* was read aloud by a single speaker.

Many modern Knights Templar are unaware that the Templars were formed to follow a “rule” similar to the “rule” of the Catholic Cistercian Monks.

Supposedly, the only beasts that the Knights were allowed to kill in the Holy Land were mountain lions. They had a very strict moral code that included a celibate, monastic life, stating “that none of you may presume to kiss a woman, be it widow, young girl, mother, sister, aunt, or any other. The Knight-hood of Christ should avoid at all costs the embraces of women, by which men have perished many times.”

The high ideal of self denial was first and foremost in the minds of all ancient

Knights Templar from the highest level of grand master to the youngest, most newly dubbed Knight. Chastity and modesty were essential. Organized prayer to the Lord Jesus Christ was required several times a day, unless prevented by open warfare or serious illness.

The ancient Templars, with remarkable and extraordinarily frequency, lived to ripe old ages (for those times). The first grand master of the Order of



the Poor Fellow Soldiers of Christ and of the Temple of Solomon, Hughes de Payens, lived to the age of sixty-six (died A.D. 1136). Geoffrey de Charney, Preceptor of Normandy, was age sixty-three when he was burned at the stake in A.D. 1314; and Grand Master Jacques de Molay, who spent the final seven years of his life imprisoned, was burned at the stake also in 1314 at the age of sixty-seven. Some deeply pious Knights attributed this to "divine will. However, it was mostly due to a controlled eating structure and atmosphere.

From spring until autumn, the Knights could thrive on fruits, vegetables, dried legumes, cheese, and fish along with the aforementioned use of wine. In many ways, our modern food scholars would call this a quasi form of the Mediterranean diet. However, this does not tell the whole story. The Knights did eat food captured from their enemies. If a person is starving, most will eat practically anything. Thus, the Knights were exposed to oriental and middle eastern food. Oddly, the Knights were generally banned from hunting, but what foods they did consume, they were instructed to eat above "tablecloths" above the refectory (a large room in monasteries used for eating purposes). In the great outdoors, the knights not only used wine as a religious libation but also as a makeshift antiseptic.

In Europe the peasants ate black bread made from rye. Yet, closer to the Holy Land, people ate white breads. Knights and the pilgrims they protected could eat the meat from high flying birds, yet for a person inexperienced at such eating, who had a delicate stomach, many illnesses happened.

In the year 1128, Saint Bernard com-

posed for them a special rule which was both mystic and austere. The Templar swore to dedicate his life to warring against enemies of Christianity and not to decline battle unless the odds were more than three to one. That is remarkable. Their horses should be spirited but plainly caparisoned (meaning a horse clothed in ordinary trappings).

If a Knight died, his rations were given to the poor for forty days or until totally used or consumed. Similarly, if a Knight was disciplined for minor offenses, his rations were dispersed to the needy for two days. Also, if a Knight died, he would be buried wearing his Templar tunic. His Templar chainmail, sword, shield, and horse would be entrusted to the encampment's leader and dispersed as so needed. A dead Knight's personal belongings would be given to the poor.

The Saracens borrowed the barbaric tactics of the Huns from centuries earlier. The Huns had no access to fire and ate foods rare, but most horrifying was that a Hun might take out his dagger and slit the foe's throat then put his lips to the open wound sucking the stream of blood. If that isn't sickening enough, there were isolated instances (especially in winter) that if a Knight's horse stumbled and broke a fetlock, forearm, knee, or gaskin (rear of the hind leg) or otherwise injured any vital organs or was speared and had little hope of surviving in extraordinary cases, the horse was slaughtered and the horsemeat was eaten by the Knight to survive. A horse was considered a domesticated animal and normally was banned from being hunted, but such extremes were permitted under dire circumstances. It sounds cruel; yet again, in war and in cases of starvation versus death to the



human, many otherwise civilized people did many things they never thought they could do. This further solidifies the official seal of the original Templars, showing two Knights sharing a single horse. It was done from necessity and not by choice, and there was no hidden code or any other meaning.

There is at least one incident worth relating which illustrates the survival mentality among starving people. It was said that at the Siege of Ma'arra, some unintended horrors of warfare occurred in the city of Ma'arrat al Numan in modern-day Syria; claims of cannibalism occurred among the crusaders. The Crusaders were led by Raymond de Saint Giles and Bohemond of Taranto. Both were skilled military tacticians, and they successfully besieged Antioch. However, they started raiding the countryside as the winter months approached and were running low of food and supplies. They were very poorly educated in maintaining supply lines for the advancing Templar army which weakened due to hunger, and many knights became delusional (and aggressive) due to a lack of food. In late 1098, Raymond Pilet, who was in the army of Raymond de Saint Giles, led an expedition on the road south of Damascus. Sir Raymond Pilet met a much larger Muslim garrison, and the crusaders were unable to cross a deep ditch or surmount a high wall. Many deaths occurred. On December 11<sup>th</sup> the Crusaders built a siege tower enabling them to surmount the walls on December 12<sup>th</sup>. As it turned out, Mara'at was not as rich as the crusaders had hoped for. While some Templars had kept their promise to negotiate, other starving crusaders unfortunately resorted to cannibalism by feeding on

the dead bodies of Muslims. That is one of the saddest and most tragic episodes in all of the Crusading years. Albert of Aix added that; "the Christians did not shrink from eating not only killed Turks or Saracens but even creeping dogs." There is an old saying that "war is hell." The above descriptions were definitely atrocities. I cannot defend them, but from all historical accounts, the Knights did not set out to be ruthless barbarians. They were "warrior monks" entrusted with protecting Pilgrims enroute to the Holy Land and defending the Christian religion and were caught up in a frantic struggle to survive. If anything, poor planning brought about desperation and the fear of starvation. I cannot condone such barbaric behavior, yet I cannot really hurl self-righteous statements, since I never encountered such dire straits. I do know that suffering can cloud sound human reasoning.

There are some skeptics who ponder theories that some desperate Knights became "converted" to Islam either by brainwashing or by exposure to eastern culture. My own personal opinion is that this is largely false. It may have happened in a few, extremely rare instances, but it had to have been exceedingly few and far between. Any Knight still donning garb (habits, cloaks, even chainmail armor) bearing the red Templar Cross would have been an open target for the enemy, himself.

For many centuries after the principle Crusades ended, great periods of peace and prosperity existed in the West. Furthermore, the population centers in the West developed some of the largest universities, churches, and cathedrals. Royal family dynasties led to the Holy Roman Empire, and its later offshoots, such

as the British Empire literally spanned the globe. Scholars can debate whether the Crusades were offensive or defensive or mixtures of both, it is interesting to ponder the vital question, "What if the Knights Templar and their brother Knights of Malta had not succeeded in their overall mission and Europe and the British Isles had fallen?" If that had occurred, we would live in a vastly different world now. We might have been the successors to barbaric acts. Also, many of us probably would never have been born, if our forebears had been slaughtered ahead of us.

I have to salute the fortitude of the ancient Knights. The old saying of having an iron stomach wasn't far from the truth back then. They sacrificed a great deal, individually and collectively. Analyzing it very deeply serves no real

purpose except to denote suffering and sacrifice. Atrocities, not preplanned but as a result of insanity due to extreme hunger, can be forgiven. It is a far cry from deliberate, evil, and prolonged torture. Would we, as modern Templars, be willing or able to sacrifice as much in the name of Christianity as they did? Would we put our lives in harm's way to protect Christianity now? These are pertinent questions that only each individual Sir Knight can answer for himself.

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](mailto:rosehillks@yahoo.com) or P. O. Box 1542, Longview, TX 75606.

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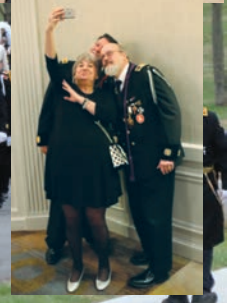
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# East Coast Easter 2018





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Dickson, TN  
2<sup>nd</sup> Bronze

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Lexington Commandery 36  
Lexington, TN  
2<sup>nd</sup> Bronze



**Diplomacy is the  
art of telling people  
to go to hell in such  
a way that they ask  
for directions.**

**Winston Churchill**



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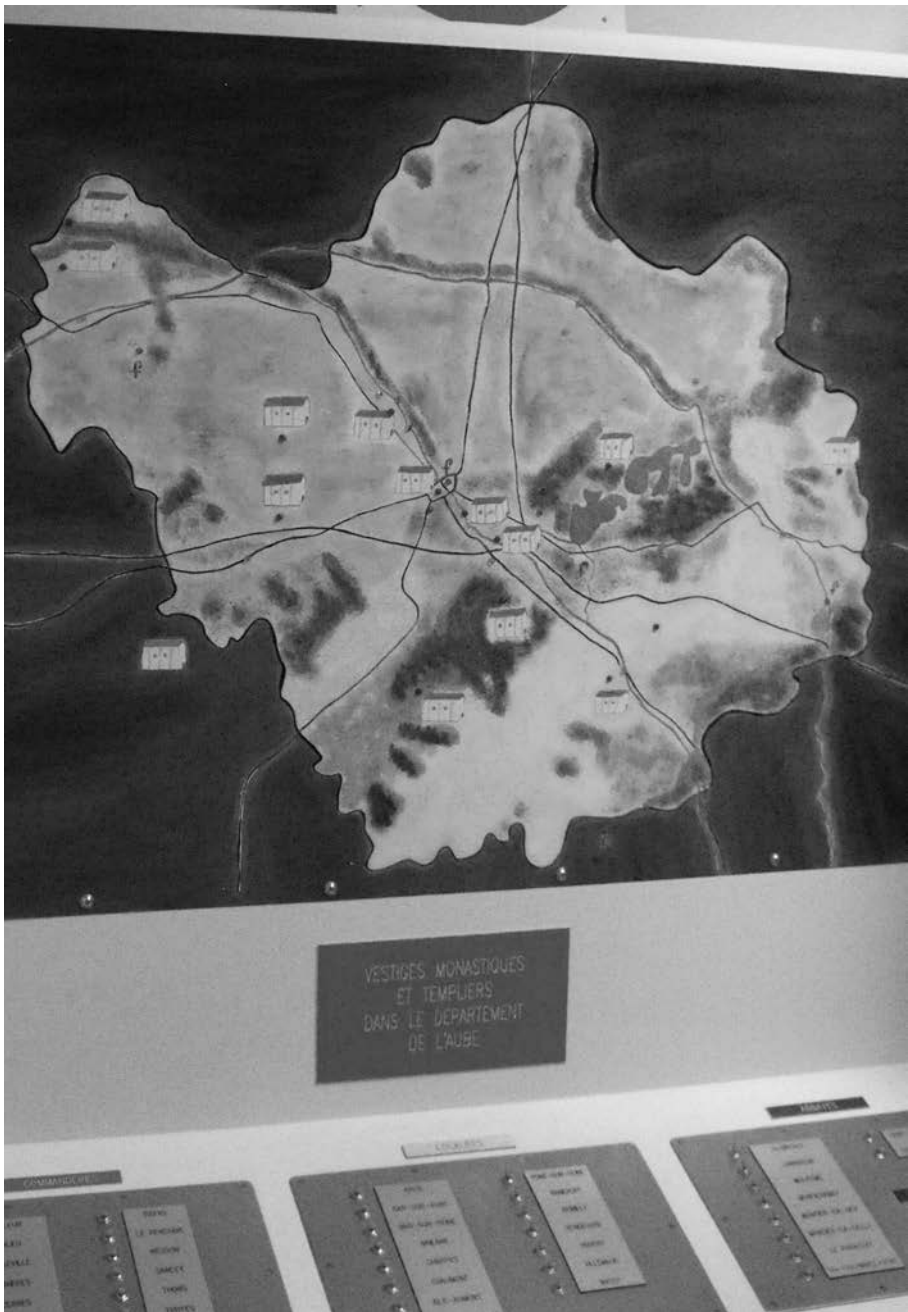
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W. Bruce Pruitt .....	CA	Frank E. Kiefer .....	FL
Roy H. Miller, Jr. ....	GA	Larry M. Scott .....	GA
Melvin L. Easterday .....	MI	Spencer A. Getz .....	MO
Albert H. Hokins.....	MT	James D. Phelps.....	NV
William E. Cannode.....	OH	Stephen C. Hill .....	OH
Michael D. Moorman .....	OH	Marc Huddleston .....	OK
Darrel A. Davis .....	PA	James M. Gautsch .....	PA
Ronald F. Rearick.....	PA	Matthew A. Rumer .....	OH
Thomas W. Hill .....	SC	Roy A. Chesnut .....	TN
Millard V. Oakley.....	TN	Larry E. Peach .....	TN
Howard W. Reagan, Jr.....	TN	Keith A. Taylor .....	TN
William Davis .....	TX	Max L. Marble .....	TX
William D. Marks, Sr.....	TX	James W. Schnyder .....	TX
Pierre N. Letourneau.....	VT	Thomas E. Clark .....	VA
Matthew J. Vepraskas .....	VA	Joseph E. Reese .....	WA

# 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 Museum of Hugh DePayens in Payns, France and were taken by the editor.

# *Knights Templar Eye Foundation, Inc.*

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## **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.

## **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.

## **Planned Giving – Create a Charitable Legacy**

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

**I bequeath (lump sum) or ( % ) of my estate to:**

**Knights Templar Eye Foundation, Inc. (address shown below)**

**Knights Templar Eye Foundation, Inc.  
1033 Long Prairie Road, Suite 5  
Flower Mound, TX 75022**

**Telephone: 214-888-0220  
Fax: 214-888-0230  
Email: [manager@ktef.us](mailto:manager@ktef.us)**



**[www.knightstemplar.org/ktef/](http://www.knightstemplar.org/ktef/)**



# HOW HOLY IS HOLY GROUND?

by

Brother Matthew A. Leilich

In the Grand Jurisdiction of New Jersey, it is almost considered a mortal sin to walk across holy ground. Sometimes called sacred ground, it is the area of the Lodge directly between the worshipful master and the *Bible*.<sup>i</sup> New Jersey Masons are forbidden from passing through this area while the Lodge is at labor, a custom which can be better understood by examining our ritual.

The worshipful master is, without question, the man in charge. He runs the meetings, spreads Masonic light and knowledge, and governs the Lodge to the best of his abilities. Some of his duties are spelled out in New Jersey's opening and closing ceremonies, the Entered Apprentice Degree, the worshipful master's oath of office, and his charge at the ceremony of installation: "As the sun rises in the East to open and govern the day, so rises the worshipful master in the East, to open and govern the Lodge, to set the craft at labor and give them good and wholesome instruction."<sup>ii</sup> "as the sun rules the day and the moon governs the night, so should the worshipful master with equal regularity endeavor to rule and govern the

Lodge."<sup>iii</sup> "I will dispense Masonic light and knowledge to the brethren,..."<sup>iv</sup> "As a pattern for imitation, consider the great luminary of nature, which, arising in the east, regularly diffuses light and luster to all within the circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge."<sup>v</sup> While performing his duties, the worshipful master is supposed to draw inspiration from the *Holy Bible*, as indicated by New Jersey's Entered Apprentice Degree, the ceremony of Installation, and his charge at the ceremony of Installation: "...the *Holy Bible*, the inestimable gift of God to man, is given to us as the rule and guide for our faith and practice."<sup>vi</sup> "*The Holy Bible*, the Great Light in Masonry, which guides us to all truth, directs our path to the temple of happiness, and points out the whole duty of man."<sup>vii</sup> "...and above



"Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground." Exodus 3:5

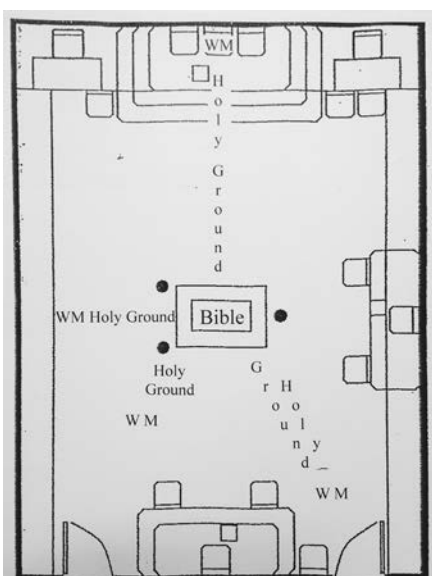
all, the Holy Scriptures, which are given as the rule and guide for your faith and practice,..."<sup>viii</sup> Therefore, based on his duties and out of respect for sacred law, the worshipful master must have an unobstructed view of the *Holy Bible* at all times, the source of his inspiration. This is why the grand jurisdiction of New Jersey disallows anyone from passing between the worshipful master and the altar while the Lodge is at labor. The exception being degree work.

Based on this custom, it seems logical that holy ground is not stationary and follows the worshipful master. For example, if the master walked from the east end of the Lodge to the north end, holy ground would shift from the altar to the north, allowing anyone to pass through the east. Holy ground is not the area between the worshipful master's

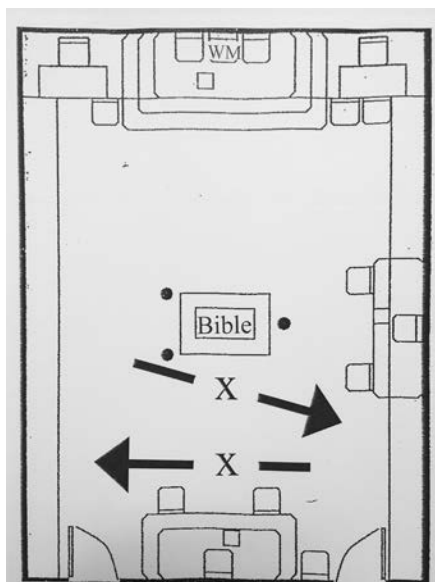
chair and the altar but the area between the worshipful master and the altar. The vast majority of the time, the worshipful master sits in his chair in the East, but if he needed to leave the East, holy ground would follow him.

While the Lodge is at labor, the brethren remain seated and listen to the evening's program. If needed, they may move about the Lodge at their own volition. However, when crossing west of the altar from south to north or from north to south, New Jersey Masons follow the custom of saluting the worshipful master without stopping. This is done out of respect for his office and out of reverence toward the three great lights.

In New Jersey, when the worshipful master places the Lodge on refresh-



In New Jersey Holy Ground always follows the worshipful master while the Lodge is at labor.



When crossing west of the altar a Brother looks at the worshipful master and gives the sign of the degree, all without stopping. X: mason saluting the worshipful master.

ment, which can be done at his will and pleasure, he relinquishes control to the junior warden in the South. Even though the worshipful master relinquishes control, he does not relinquish his authority, and the junior warden does not assume all of the powers of the worshipful master. On the contrary, the worshipful master retains his gavel, his head remains covered, and he can sound his gavel at any time, taking the Lodge off of refreshment and back on to labor.

While on refreshment, the brethren may informally enter or retire from the Lodge at their discretion. The protocol is as follows: If a brother wishes to retire from the Lodge, he presents himself west of the altar facing the junior warden in the South. He goes on the appropriate step, gives the appropriate due guard (which is returned by the junior warden) and sign (which is also returned), and informally retires from the Lodge. If a brother wishes to enter the Lodge during refreshment, he presents himself west of the altar facing the junior warden in the South, goes on the appropriate step, gives the appropriate due guard (which is returned by the junior warden) and sign (which is also returned), and informally finds a place to sit.

When the Lodge is placed on refreshment, the worshipful master is no longer dispensing light and knowledge, nor is he usually to be found in the East. Therefore, he does not need an unobstructed view of the *Bible*. Holy ground does not exist when the Lodge is placed on refreshment. A brother can walk around the altar in a complete circle or anywhere else in the Lodge, and he is not required to give any signs or salutes. The only exception is if he enters or retires from the

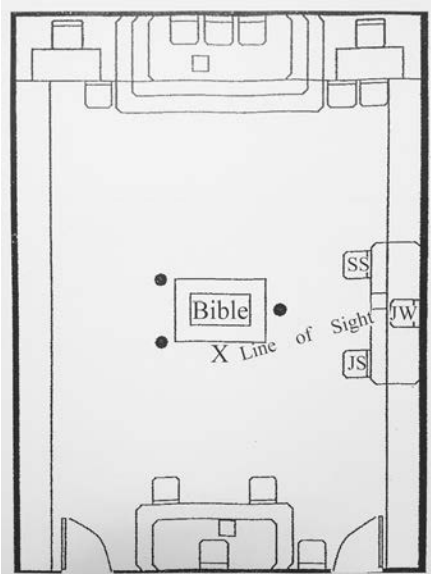
Lodge through the junior warden.

Overindulging in drink has always been a huge concern in masonry. It is cautioned against in the 6<sup>th</sup> Ancient Charge and again in New Jersey's Entered Apprentice Lecture: "You may enjoy yourself with innocent mirth, treating one another according to ability but avoiding all excess or forcing any Brother to eat or drink beyond his Inclination,..."<sup>ix</sup> "Temperance is that due restraint upon the affections and passions which renders the body tame and governable, and guards the mind against the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess and every licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal; and consequently subject him to the contempt and detestation of all good Masons as well as to the penalty of his obligation, which alludes to the guttural or third perfect point of entrance."<sup>x</sup>

Traditionally, in New Jersey the junior warden is mostly concerned with the behavior of the brethren while on refreshment. His duties are spelled out in New Jersey's opening and closing ceremonies and in the ceremony of installation, "so stands the junior warden in the South, the better to observe the time; to call the craft from labor to refreshment, superintend them during the hours thereof, and call them on again in due season, that the worshipful master may have honor, and the craft profit and pleasure thereby."<sup>xi</sup> "To you is committed the superintendence of the Craft during the hours of refreshment."<sup>xii</sup> This age-old tradition echoes back to

the time when most Lodges met in upper stories of taverns, “for the security which such places afford.”<sup>xiii</sup> While on refreshment, the Brethren might go downstairs for some libations and come back up inebriated. It is the junior warden’s job to make sure that the craft did not overindulge. It is not his duty to dispense masonic light and knowledge, nor does he need to draw inspiration from the *Holy Bible*, therefore, in New Jersey, there is no holy ground while the Lodge is on refreshment.

Some brethren incorrectly conclude that when the Lodge is placed on refreshment, the junior warden assumes all the powers of the worshipful master. It seems logical and consistent with the 5<sup>th</sup> Ancient Charge and the charge to the wardens at New Jersey’s ceremony of installation, “When a Fellow-Craftsman is chosen warden of the work under the master, he shall be true both to master and fellows, shall carefully oversee the work in the master’s absence to the lord’s profit; and his Brethren shall obey him.”<sup>xiv</sup> “You are assiduously to assist the master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the master, you will succeed to higher duties.”<sup>xv</sup> They further conclude that since the junior warden is now the acting master, holy ground must now exist between the junior warden and the altar. As it has been previously explained, there is no holy ground when the Lodge is placed on refreshment, either between the East and the altar, or between the South and the altar. However, as a courtesy to the junior warden, New Jersey Masons try not to congregate in between the two stewards’ chairs to allow him to see those brethren



While on refreshment the junior warden must be able to see the brethren standing next to the altar waiting to salute in and out of the lodge. X: a mason waiting to enter or retire from the lodge, SS: senior steward, js: junior steward jw: junior warden.

standing next to the altar waiting to salute in and out of the Lodge. This is not done because the junior warden needs to have an unobstructed view of the *Bible*. The stewards’ chairs are located in front of the junior warden.

Brother Matthew A. Leilich is past master of Amwell Lodge 12 in Lambertville, New Jersey, resides in Hamilton, New Jersey, and can be contacted at [m.leilich@yahoo.com](mailto:m.leilich@yahoo.com).



## Notes

- i In New Jersey the altar is always found in the center of the Lodge with the *Bible*, square, and compasses arranged on top.
- ii The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey *Ritual Cipher* (1967 edition, 2006 reprint), pages 6 and 179.
- iii *Ritual Cipher* (1967 edition, 2006 reprint), page 27.
- iv *A Manual For the Use of the Lodges Under the Jurisdiction of The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey* (1973), page 83.
- v *A Manual For the Use of the Lodges* (1973), page 101.
- vi *Ritual Cipher* (1967 edition, 2006 reprint), page 27.
- vii *A Manual For the Use of the Lodges* (1973), page 89.
- viii *A Manual For the Use of the Lodges* (1973), page 102.
- ix *The Charges of a Free-Mason*, 1723.
- x *Ritual Cipher* (1967 edition, 2006 reprint), page 48.
- xi *Ritual Cipher* (1967 edition, 2006 reprint), pages 5 and 179.
- xii *A Manual For the Use of the Lodges* (1973), page 93.
- xiii *Ritual Cipher* (1967 edition, 2006 reprint), page 40.
- xiv *The Charges of a Free-Mason*, 1723.
- xv *A Manual For the Use of the Lodges* (1973), page 102.



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# *Scientific Advisory Committee Meeting*

## PEDIATRIC OPHTHALMOLOGY GRANT REVIEW 2018

At an annual meeting held every March, officers and trustees of the Foundation come together with ten doctors specializing in pediatric ophthalmology from many leading hospitals and research institutions throughout the country to review the applications and recommend which applications based on the merits of the proposal should be funded with a grant.



We are pleased to report that this year we received forty-three career-starter research grant applications and fourteen competitive renewal grant applications. Nineteen career starter grants and seven competitive renewal grants were recommended for funding by the committee, and all twenty-six were approved by the officers and trustees serving on the Scientific Advisory Committee. The officers and committee consists of Duane L. Vaught, president, and trustee of the Foundation; Michael B. Johnson, member of the committee, vice president, and trustee of the Foundation; Bobby B. Simmons, member of the committee, treasurer, and trustee of the Foundation; Lawrence E. Tucker, member of the committee, secretary, and trustee of the Foundation; David J. Kussman, member of the committee and trustee of the Foundation.



# Our Relevancy in Today's World

By

Sir Knight Thomas Jackson

**F**reemasonry is an old institution as we all know. Indeed, it is the oldest fraternal organization in existence today, but its origin is essentially an unknown. We do know that the first organized speculative form of Freemasonry can be traced to the year 1717. However, its roots go back to antiquity and not the antiquity that some claim. We did not predate the pyramids. We were not part of the great thinkers of ancient Greece nor did we celebrate the rise of the Roman Empire, and in fact, we did not even assist the Druids at Stonehenge. We, however, probably existed in some form as early as the 14<sup>th</sup> century.

Three years ago, while attending the fourth International Conference on Masonic History in Edinburgh, Scotland, I was invited to attend a meeting of the oldest continuously operating Masonic Lodge in history, with minute books confirming it, dating to 1699. That Lodge, although composed of some operative Masons was chiefly composed of non-operative Masons.

Freemasonry has contributed significantly to the development of civil societies for several hundred years. Many of the members during those several hundred years could be listed as "who's who" on an honor roll of the greatest men who have ever lived. Not only did our philosophical structure aid in creating the concept of a democratic society, but many of the great leaders who led their countries in their struggles for the concept of liberty, freedom, and equality were brothers of our ancient craft.

Consider these names and the influence that they had in leading in the perception of and fight for the right of man to have freedom in their respective countries. George Washington in America, José de San Martín in Argentina, Simón Bolívar in Latin America, Bernardo O'Higgins in Chile, Giuseppe Garibaldi in Italy, Lajos Kossuth in Hungary, Mustafa Atatürk in Turkey, Theodore Kolokotronis in Greece, and Benito Juárez in Mexico, to name but a few. These names are universally revered in their countries for providing the leadership to rise above the tyrannical suppression that dominated the freedom of thought in the minds of their citizens. Hundreds of other brothers whose names are lesser-known also played vital roles in the fight for freedom.

One common denominator that binds these men together is that they were all Freemasons. It would be illogical to consider that so many of the greatest patriotic leaders of the world who led in the fight for the rights of man were Freemasons and were not influenced by its philosophy. Did Freemasonry make them great? Of course not, but neither can it be coincidence that they were all Freemasons. The philosophical precepts of Freemasonry must have influenced their thinking and contributed in some way to stimulate them to place themselves in a position to be leaders of their country's struggles for the right of their citizens to be free.

Freemasonry may not have made these men great, but these men contributed to making Freemasonry great.

Without them and many others whose names are legendary in so many diverse fields of endeavor, Freemasonry could not have risen to its greatness and had the influence to impact the evolution of societies the way that it has done for several hundred years. One of the great attributes to its credit is that the Craft attracted some of the greatest men with some of the greatest minds that ever lived. This attractive force was primary in causing our craft to become a force unlike any other seen in the world, to serve as a beacon to developing world societies.

Few free countries that exist today do so without the influence of Freemasons or Masonic philosophy. Freemasonry was one of the significant enclaves that provided the environment wherein great thinking minds could meet with a relative degree of freedom during the age of enlightenment. Should we doubt how significant the impact and how relevant Freemasonry's influence was, consider that the United States of America is quite possibly a result, along with many other countries who used the model of democracy created here.

However, the world has changed, and with that change, we must examine our relevancy to it today. Is the philosophy and are the precepts of Freemasonry relevant to the demand of societies of the present day world? Does the visible image of Freemasonry stand out as a significant positive influence as it did in the past? Do we continue to have the influence to impact evolving civil societies? Does our present-day leadership have the long-range vision required to see the potential importance of the ongoing evolutionary development of society? These are very serious questions, and

our response to them will determine not only our influence on society but our very survival as an institution.

The answer to the first question regarding Freemasonry's relevancy to the demands of society in the present day world is an unequivocal yes. There can never be a time that the philosophy of Freemasonry and its precepts would not be relevant in any society. If universally practiced, they could well serve as a template for world peace. The issues challenging Freemasonry in parts of the world today do not lie in the relevancy of its philosophy; they lie in our failure to practice it. I quote John Robinson, the noted author who quite possibly led the charge in the present day plethora of writers on Freemasonry, "The problem with Freemasonry today is that it does not practice Freemasonry anymore."

John, however, was writing as a result of his observation of American Freemasonry. There is a distinctive difference between the relevancies of Freemasonry in America when contrasted with most of the rest of the world. Society's evolution in America is slowed by a maturation requiring less evolutionary change and is plagued by complacency and apathy. Unfortunately, American Freemasonry has been plagued by the same disease.

Several years ago, I spoke at a symposium in Izmir, Turkey on the subject, "The Challenges Facing Masonry in the 21<sup>st</sup> Century." When I was asked to speak, the topic was qualified to me with the observation that it is evident that our protocols of regularity, recognition, jurisdictional authority, etc. are not applicable in today's world. When I presented my paper, I served as the devil's advocate debating this observation.

These very protocols have sustained Freemasonry for several hundred years, and when we begin to lessen their significance, we begin to weaken the fabric that holds us together. I am constantly amazed by many of today's leaders who seem intent on destroying the very qualities of the craft that not only sustain us but those that have contributed to making us significant.

The proposition put forward was that Freemasonry must change to adapt to the technological age, and yet, Freemasonry has thrived for 300 years through evolving societal changes without sacrificing its protocols. Let us ask these questions; is the societal change required to advance in today's age of technology any more dramatic than the societal change required to advance into the age of the Industrial Revolution? Must Freemasonry become something fundamentally different to remain relevant? Perhaps the changes are not so much needed in Freemasonry as they are in the society in which it exists. With the moral and ethical values promulgated by Freemasonry and with the changes of society's evolution that I have observed in my lifetime, I would suggest that it would be more prudent for society to change, than Freemasonry.

There can be little doubt that with the loss of 75% of our membership, Freemasonry in America no longer has the influence that it once had. Our failure to attract great men and our failure to attract the professional leaders from our society is indicative of a lack of vision that served as the foundation to the development of Freemasonry in America. It is not the decline in numbers, however, that is the continuing cause for failure of our visible image knight templar

but rather it is our response to the issues causing it. Membership numbers have always fluctuated, but never in the past have our leaders been willing to surrender our quality to retain a quantity. We have not only failed to retain the quantity but we have sacrificed an unprecedented quality that will be extremely difficult to regain.

It is undeniable that the relevancy of Freemasonry in American society is less than what it is in most of the rest of the world. We have justified lowering the quality of the organization due to the decline in quantity of members. Certainly, our numbers have been declining, but the loss in numbers has not approached the catastrophic loss in numbers during the Morgan affair, and we did not find it necessary then to lower our standards to survive.

In today's age, we live in a country that is dominated by a precept of "political correctness" wherein the prevailing attitude has become that every citizen has the right to have the same as everyone else regardless of ability, initiative, or work ethic, but America was also built on sustaining protocols, protocols that provided its citizens with the opportunity and the stimulus to rise above the ordinary and to excel in their lives. The political correctness attitude has resulted in the conversion of many productive citizens of America to living as parasites upon society. Unfortunately, much of our Masonic leadership has bought into this political correctness precept with the result of a devastating decline in the quality of the craft.

I am not suggesting that we become an organization composed of only the "elite" of society. Indeed, a second reason for our greatness was in the orga-



nization's intent to accept men from all diverse factions of life and to seat them in a Lodge room as equals. Lacking that intent, we again could not have risen to the greatness that we have experienced. Nonetheless, we are an elite organization. When we set our goal to accept only good men, we became elitist, and there is nothing wrong with elitism. Freemasonry has always been and must always be an elite fraternity.

However, a third and lasting reason for our greatness was our commitment to remaining selective regarding the quality of the man we would accept. It is our failure to retain that third reason that has caused Freemasonry's significance to decline in America.

However, my references thus far have been applicable only to the sociological conditions of our country and perhaps a few others, generally speaking, the English speaking countries.

Let us now take a look at Freemasonry in most of the rest of the world today. We are living in a remarkable age for Freemasonry. The craft is growing at what may be its greatest rate since its inception. There have been thirty-one new Grand Lodges consecrated since the turn of the century, and the Craft is achieving success and influence in parts of the world where it has not existed in the past or where it has been rejuvenated following the demise of repressive regimes. This perhaps represents the greatest numerical expansion of Grand Lodges in that span of time in our history, and most Grand Lodges in the world are increasing in membership numbers. They are attracting some of the greatest leaders in their communities, and its impact upon their societies is considerable. Unquestionably, Freemasonry is

relevant to them.

In my position as Executive Secretary of the World Conference of Regular Masonic Grand Lodges for sixteen years, I have had the privilege of traveling over much of the world and have been able to observe Freemasonry as it operates in many different countries. As might be expected, it has been confronted with many challenges for various reasons. In Eastern Europe, the challenge has been in consequence of an ingrained distrust of all organizations as a result of the repressions that they have experienced over many decades. In Africa, it must deal with issues of distrust due to tribal and local fears of it being some type of witchcraft organization. In both areas of the world, it must also deal with resistance from religious leaders that have historically opposed Freemasonry.

I am firmly convinced that the relevancy of Freemasonry in today's world is no less significant than it has been at any time in our past, but I am also convinced that its relevancy in America must be redefined with our members and reinserted into society and its significance reemphasized. Fortunately this is not the case in most of the world. Freemasonry has always been at its best when it has been challenged the most. This is a primary reason why it is succeeding in most of the world but showing failure in other parts. Permit me to relate to you some of my experiences that will emphasize the relevancy of Freemasonry.

I was in Romania several years ago and had a one-hour meeting with the president of the country, my second meeting with him discussing his interest in the potential contribution of Freemasonry to his evolving society as well as current social issues existing in his coun-

try. I also participated in two television interviews while there. Two months preceding that trip, I took part in a videotaped interview in Italy.

Over the past decade, I have been received by the presidents of eight countries and several prime ministers and have been on numerous television and radio programs in Europe and Africa along with many press interviews. I have addressed a public forum in India and addressed senates and military leaders in Latin America. I participated in a wreath laying on the tomb of the Unknown Soldier under the Arc de Triomphe in Paris with a sitting president, also on the grave of a president of Gabon along with the president of the country, the tomb of O'Higgins in Chile along with the president and at the monument of Benito Juarez in Mexico. I assisted in the dedication of a Masonic monument on the national mall in Valparaiso, Chile, to name but a few of the significant experiences that I have had as a result of the significance of Freemasonry.

Does the visible image of Freemasonry stand out as a significant positive influence as it did in the past? It certainly does in most of the world. Its visible image continues to stimulate leaders of newly emerging societies to inquire as to its potential to participate. The type of receptions I receive in other countries simply because I represent Freemasonry to them is always astounding to me.

I returned a week before writing this paper from Montenegro where I attended their Grand Communication. Montenegro, for those who may not be aware is the southernmost country that resulted from the breakup of Yugoslavia. There are currently six countries; Serbia, Montenegro, Croatia, Slovenia, Mace-

donia, and Bosnia-Herzegovina created from this dissolution. I knew then how I would complete this paper.

Yugoslavia had been a country composed of numerous cultures with centuries of distrust and animosities, some of which continue to this day. It is amazing that one man, Marshall Tito, with a brutal dictatorial power could hold them together for as long as he did.

What is far more significant, however, is that within the framework of the philosophical precept of the brotherhood of man, Grand Lodges were consecrated in each one of these new countries with a complete compatibility and a show of brotherly love and affection with assistance from the others. Each of these Grand Lodges were present in Podgorica, and the display of affection for each other permeated the atmosphere of the occasion.

Does Freemasonry continue to have the influence to impact the evolution of civil societies? Just looking at a Masonic Communication in Montenegro should eliminate all doubt. Freemasonry will continue to have a major impact in evolving civil societies. The struggles will continue, and the greatest restraints faced will lie within the vision of the leadership and the need to overcome the egotism that will be the greatest restriction.

At that communication, I wore the medallion of the Grand Lodge of Yugoslavia along with the Grand Star of Montenegro. I wore it as a symbolic reminder of the relevancy of Freemasonry. Even though all wounds have not healed and all animosities dissipated in the societies, the philosophical impression of Freemasonry on those brothers sitting in the Grand Lodge displayed very prominently

the relevancy of Freemasonry in today's world. The feeling of brotherly love generated by Freemasonry does indeed transcend the hate and animosity in the world. Think, if it were possible, to transfer that same feeling to the world,



Sir Knight Jackson is a past commander of Continental Commandery 56 in Chambersburg, Pennsylvania. Tom served for twenty years as the right worshipful grand secretary of Pennsylvania and was the executive secretary of the World Conference of Masonic Grand Lodges beginning with its inception in 1998. He is a past division commander of the Grand Commandery of Knights Templar of Pennsylvania and a Knight Commander of the Temple of the Grand Encampment. He resides at 210 Middlespring Rd., Shippensburg, PA 17257, and his e-mail address is twjcowboy@aol.com.

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



Arlington House at  
the Arlington National  
Cemetery.



# Beauceant News



Pawtucket Assembly 217, October 9, 2017, (Mrs. Robert J.) Jean Allen, worthy president.



Supreme Worthy President (Mrs. Dean) Edie Rein had a lovely visit to Auburn Assembly 262. Worthy President (Mrs. Riley D.) Lynne Greenwood presided at the meeting.





# Knights



## at the Bookshelf

By  
Sir Knight George L. Marshall, Jr., PGC

*Over 300 Years of Masonic Ritual*, Martin Gandoff, Lewis Masonic, 2017, 234 pages, softcover, ISBN: 978 0 85318 543 7.

This book celebrates the 300<sup>th</sup> anniversary of the founding of the Premier Grand Lodge of England in June of 1717 by reviewing the historical basis of English ritual workings from the earliest records to the formation of the United Grand Lodge of England in December of 1813 and beyond.

It commences with a short review of English history, and after that, has chapters dealing with Craft history from 1400 A.D. onward. One chapter that is particularly interesting is the one that discusses (albeit briefly) the various principal theories of the origin and development of Freemasonry. The *Old Charges*, *Regius Manuscript*, other relevant documents, and early exposés of Masonic ritual are examined, and their contributions to the ritual and its growth, as well as to our knowledge of whence it came, are presented.

One nice item included by the author at various points in most chapters is a segment called "Pause for thought," essentially an opportunity and invitation for the reader to reflect on material just covered and arrive at his own conclusions, or to plant the mental seed for further study and research. These segments are identifiable by their being rendered in different font face and their centering within the page of chapter text.

The book is not overly loaded with illustrations, but those which it does contain are fascinating and fit well with the discussion in the chapter where they are utilized.

One chapter that should be of interest to those who, like myself, have an abiding interest in Masonic research, is the last chapter titled "Recap and further study." The author here presents many books, web sites, and other publications dealing with Freemasonry and its ritual. Much of this material is available online and includes many classics of the Craft.

The purpose of the book is aptly expressed by the author in his Preface: "A basic, readable book, which will help you to understand why 1717 was so important, give you a good working knowledge of what happened and why, and encourage you to do much more reading and discussion." I believe the author has achieved his purpose for those who are truly interested in the manifold and absorbing aspects of English ritual history.

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them as one that had  
authority and not  
as the scribes.”  
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