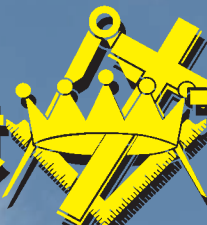


Knight Templar



VOLUME LXVI

February 2020

NUMBER 2





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VOLUME LXVI FEBRUARY 2020 NUMBER 2
Published monthly as an official publication of the
Grand Encampment of Knights Templar
of the United States of America.

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**Address changes or corrections
and all membership activity
including deaths should be re-
ported to the recorder of the lo-
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Magazine materials and correspon-
dence to the editor should be sent in elec-
tronic form to the managing editor whose
contact information is shown below.

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

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**Cover photo of the Synagogue
at Capernaum in Israel taken by
the editor.**

Grand Encampment web site: www.knightstemplar.org

www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message

Mission and vision statements – how important are they? In the opinion of your Grand Encampment officers, they are essential. We believe that every successful organization must have a mission statement and a vision statement. In furtherance of this belief, we have just concluded a two-day strategic planning session focused on drafting mission and vision statements for the Grand Encampment of Knights Templar.

A mission statement provides guidance. It can take on as many forms as any particular organization might need to define the purpose for its activity. One common element of mission statements is that they are short statements, usually one sentence that describe the benefit provided by the organization and for whom. A well-crafted mission statement helps an organization stay focused by clearly stating what the organization does. A good mission statement is broad, durable, challenging, and distinctive.

A mission statement sets the lighthouse on the shore by which leadership can determine the direction of the organization. The light of the mission statement can be turned upon all decisions made by leadership. If a decision meets the objective of the mission it is good and sure to move the organization in its intended direction. If not, then the decision must be reviewed critically for reversal or rejection.

The mission of the Grand Encampment of Knights Templar is — **To provide every Christian Freemason the opportunity to extend his Masonic journey through the chivalric experience.**

A vision statement creates motivation in the organization and explains why it is doing what it is doing and what the eventual outcome might look like. It helps all stakeholders in the organization understand how to apply their energy in the growth of the organization. A vision statement is just long



enough to paint a picture in the mind of the reader. The picture must create a compelling visual, auditory, and emotional mental experience that is desirable. This is what activates the mind of the reader and inspires him or her to execute the mission.

The vision of the Grand Encampment is – **Templary continues to be the most prestigious Masonic organization. We are a group of men proud to wear the uniform of the cross who share a common faith, mind, and spirit. Through the practice of Christian virtues, we testify to the world that we are leaders in our community and fraternity. This demonstrates our commitment to uphold a standard of excellence within Freemasonry.**

We are also reaffirming the motto of the Grand Encampment that “**Every Christian Mason Should Be A Knight Templar.**”

Courteously,
Jeffrey N. Nelson, GCT
Grand Master

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>.



Archived issues of the *Knight Templar* magazine can be accessed on the web at <http://www.knightstemplar.org/>. Then click on the button “Knight Templar” at the top of the page and select “Archives.” The archives include an index.

Prelate's Apartment

By

Reverend Arthur F. Hebbeler, III,
right eminent grand prelate of the Grand Encampment

Return to the Lord your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love; (Joel 2:13 English Standard Version)

It's February, and the new calendar tells us that Lent will begin before this month is over. As we prepare for the season, let us not rush through these coming forty days, even though we know how the story ends. Instead, let's turn our attention and focus more directly on our loving and faithful Lord God.

These words were written by the prophet Joel sometime after the Hebrews were freed by Cyrus from captivity in Babylon and permitted to return to and rebuild Jerusalem. Joel, in the first chapter, laments the conditions of the country and how the people have turned away from God, and the plague of locusts that invaded the lands didn't help make things any easier. In the second chapter, we hear the prophet call for the people to change their ways in hope that God would see their faith and faithfulness as positive signs and extend to them His grace and steadfast love (*chesed* in Hebrew). If we read further in the text, we will hear God's assurances to His Chosen People that, as the prophet has declared, He is certainly loving and steadfastly keeps His promises, even when the people fail to do so.

At the time of Joel, the Hebrew people gathered in the temple, and the priest offered sacrifices to atone for their sins. Sackcloth and ashes were often worn as signs of penance by rich and poor alike. We who have been grafted to the tree of the Chosen People through Christ Jesus are called not to sackcloth and ashes but to reconnect with our Lord and to seek out his grace and mercy. Sacrifices upon the altar are not required—nay, they aren't even necessary for the atonement of our sins, for that was done once and for all times by the death of Jesus on the cross and His triumph over sin, death, and the devil.

During Lent, take time to reflect on these words from Joel, and keep in mind that the Lord your God is certainly a powerful and loving God who took upon Himself all of the sins of mankind and sent His only begotten Son into the world to be the final sacrifice of atonement, the sign of God's grace and steadfast love.



Templars Had No Talismans

By

Sir Knight James A. Marples, K.T.

Contrary to popular belief and spurious myths, neither the ancient Knights Templar, nor even the modern Knights Templar for that matter, had talismans. Anyone who is familiar with Templar history knows that all Knights took an oath of poverty, chastity, and obedience. The ancient Knights were fighting wars (crusades). They certainly didn't turn it into a fashion show. Although modern, Masonic Knights Templar may wear jewelry, such as tie-clasps, rings, and even other decorative items, I have never known a Templar who claimed that Templary itself had any good-luck charms.

The ancient Knights Templar were confined to wearing a signet-ring on the index-finger of the right hand. [I believe that the author is here referring to 19th century Masonic Templars - Ed.] Ironically, when my late father passed-away, I inherited his more than one hundred year old Knight Templar ring. He was a Templar fifty-two years of his life, and the ring's previous owner had it over fifty years. By amazing chance, it fit the index finger of my right hand perfectly.

I will quote a Masonic report in *Freemasons Monthly Magazine* by Charles Whitlock Moore, Volume 16, from the year 1857, which reads as follows:

"He (the Knight Templar) shall be permitted to wear on the index finger of his right hand, a gold ring, ornamented with the Templar cross between the letters P.D.E.P. and inscribed on the inner side with the name of the wearer and knight templar

the date of his initiation, and it is recommended that the commander present to every Templar such a ring on his creation." The P.D.E.P. inside the Templar ring he mentions stands for *Pro Deo Et Patria* — for God and country.

The above is almost identical to the stipulations specified by Sir Knight and Dr. Albert G. Mackey, M.D., K.T., and 33^o in his *Encyclopedia of Freemasonry*.

The closest thing that an ancient Templar might have worn might have been a simple passion cross pendant. Even that would have been rare, since silver pendants would have gone against the knight's solemn vow of poverty. However, some Templar chaplains and prelates wore silver crosses, especially when they finished a blessing such as anointing of the sick or burying of the dead.

Rather than good luck, the vast majority of Templars placed their full faith and full trust in Almighty God and thus needed no talisman. That is one hallmark that, either accidentally or intentionally, carried over and inserted itself into the Entered Apprentice degree of speculative Freemasonry. No atheist can be made a Freemason, let alone a Templar.

I would much rather believe a document written in the year 1857 by genuine and prominent Masonic Knights Templar who were active in the Grand Encampment of Knights Templar of the United States, describing long-standing customs and regulations than today's modern authors whose aim seems to

be fiction or salacious and imaginary or distorted history aimed at those readers who are gullible and thirsting for conspiracies. The truth is much more reliable in the older documents.

The ancient Knights Templar and the Knights Hospitaller were both chivalric orders sanctioned by the Pope. Their objective was the preservation of Christianity. For the most part, they focused on defending the faith rather than on good luck charms or astrology. The truth is that they were concerned with fending off enemies, gathering food, and finding a place to sleep after battle. The ancient order of Knights Templar indeed had a few symbols such as the most commonly known seal depicting two knights riding a single horse, which symbolized the sacrifices and hardships incurred by the vows of poverty. The Grand Master and only a handful of his immediate officers bore symbols, but they were largely subdued. Even portraits of the last Grand Master, Jacques B. de Molay, portray him wearing either a red Passion Cross or a red Templar Cross.

It should be noted that in the portrait to the right, Grand Master Jacques de Molay is holding a sword in one armored hand, while holding the handle of a shield in his other armor-gloved hand. Materials were scarce and the objective was preserving Christian life, not prophesying fanciful tales.

[Editor's note: It is highly unlikely that the portrait to the right is an accurate depiction of DeMolay, if for no other rea-

son than the Templars wore beards but cropped their hair very short.]

As Templar Masons, let us be proud that our Christian faith still exists. For those who enjoy jewelry to remind them of our honorable and solemn vows, I support that. Jewelry can remind our consciences of the solemn promises we made before Almighty God to preserve and defend the Christian religion. Tasteful jewelry can also inspire would-be candidates to become candidates for our degrees and orders. However, jewelry should never be treated as mere "bling-bling" fashion accessories, nor treated as if it were the tools of a fortune-teller, psychic, or seer. Such purposes as those would be



Portrait of Jacques de Molay courtesy of the Missouri Order of DeMolay for Boys.

contrary to the spirit of our order.

Brother, Companion, and Sir Knight Albert Pike was a Knight Templar even before he received the Scottish Rite degrees. Pike was the first eminent commander of Hugh de Payens Commandery 1, in Little Rock, Arkansas. He knew the ancient customs and traditions. He visited several Templar Commanderies in various states in his lifetime. Sir Knight Pike even greeted a Kentucky delegation of Knights Templar who called on him during the 1889 session of the Grand Encampment. That was just two years before his death. Although Pike was personally interested in symbolism, he made no claims that the Templars used any talismans. Pike did make a few unfortunate humorous statements mixed with hyperbole in his calling “the (ancient) Templars...uneducated Jesuits.” These statements he later regretted. The Society of Jesus, commonly referred to as the Jesuits, was founded on August 15, 1534. This was over two centuries after the burning at the stake of Templar Grand Master Jacques de Molay, on March 18, 1314. Pike later admitted that he over-embellished and recanted his controversial quote.

Another vindication came in the year 2007, when a researcher was admitted to the Vatican’s Secret Archives. After 700 years, she was allowed access to rarely seen documents including the transcript of the medieval trials against the Templars. The parchment, known as the “Chinon Parchment” was misplaced in the Vatican Archives until the year 2001 when Professor Barbara Frale stumbled across it. A reproduction of the documents was produced: *The Processus Contra Templarios — Papal Inquiry Into The Templars*. Professor Frale said that the documents reveal that knight templar

although Pope Clement V felt the Templars may have committed small sins, they definitely were not heretics, and he thus exonerated the Knights from any serious wrongdoing. Those documents show that it was the French King Philip IV who had the motive, means, and upper-hand to dissolve the order. The king clashed with the pope over the issue. Finally, Pope Clement decided to “disband” (not dissolve) the Templar order “for the (supposed) good of the church.”

In the Professor’s own words, “This will allow anyone to see what is actually in documents like these and deflate legends that are in vogue these days.”

Rosi Fontana, who has helped the Vatican coordinate the project, said, “The most incredible thing is that 700 years have passed, and people are still fascinated by all of this.” A limited number of copies of the report were made in 2007, and Pope Benedict XVI was given a copy.

Below: is an example of a modern Masonic Knight Templar fourteen-karat gold ring. Notice that on one side is the Masonic square and compasses. On the other side is the keystone of Royal Arch Masonry. As noted, I wear the ring as the ancient Templars did, on the index-finger of my right hand.

As a Masonic Knight Templar, I just wish that more legitimate authors would write more about how the Templars were vindicated instead of creat-



ing false myths and perpetuating the now proven false rumors. This gives new meaning to "*In Hoc Signo Vincas*" which translates to "By This Sign, Ye Shall Conquer," in other words, be vindicated by our trust in the Lord Jesus Christ as our Savior. Again, we should not display our jewelry or paraphernalia to flatter our egos or to impress others but to remind us of our Christian beliefs and vows and perhaps to inspire others to walk in the

same footsteps we have walked and to emulate our ancient Templar forebears.

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 1300 Greenbriar Drive, Longview, TX 75604.

Sources and Recommended Readings

Freemasons Monthly Magazine by Charles Whitlock Moore. Volume 16, Published in the year 1857.

Mackey's *Encyclopedia of Freemasonry and its Kindred Sciences* by Dr. and Sir Knight Albert G. Mackey, M.D., K.T., 33°. Keywords: Templar Ring or "Ring of Profession."

Image of Grand Master Jacques B. de Molay. Courtesy of Missouri Order of DeMolay for Boys.

The *Knight Templar* magazine article: "I Have The Honor To Be, As Templar and Kadosh, Faithfully Yours, Albert Pike." November 2017 issue. Pages 25-29.

Moral and Dogma by Albert Pike. Commentary on the Thirtieth degree of the Scottish Rite, 1906 edition.

Knights Templar win heresy reprieve after 700 years," Reuters report by Philip Pullella, October 11, 2007, Reuters News Dispatch. Report dealing with Professor Barbara Frale, gaining access to the Vatican Archives and accidentally finding the *Chinon Manuscript* which proved that even 700 years ago, the pope and Vatican hierarchy had declared the Knights Templar "innocent" of any serious wrongdoing.

Illustration: A modern Masonic Knight Templar ring. in 14-karat gold. With the Masonic square & compasses on one side of the ring and the Royal Arch Masonic keystone as ornamentation on other side of the same ring.

SUN, MOON, AND STARS

By

Sir Knight Robert Bettencourt

At a recent visit to the Griffith Observatory in Los Angeles, I was reminded that ancient civilizations began by developing agriculture and that they started by first studying the sky. While the earth was believed to be at the center of the universe, the sun was the primary source of light, enabling the growth of every living thing. Monuments like Stonehenge were created to track how the sun appears to incrementally change its location day after day, such that the days get longer from winter to summer, and shorter from summer to winter.

The 365 days of the year could be readily divided into quarters, or seasons, with the longest day at the beginning of summer and the shortest at the beginning of winter (the solstices). The point when the lengthening day equaled the night was the beginning of spring, and the point when the lengthening night equaled the day was the beginning of fall (the equinoxes).

Geometrically, the solar year was de-

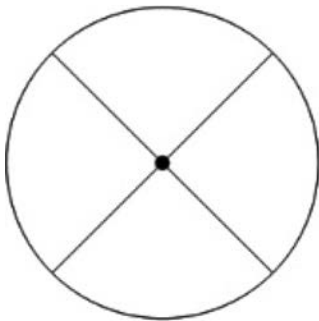
picted as a cross within a circle — the cross having four right angles. Each right angle is a square; that is, an angle of ninety degrees or the one-fourth part of a circle, each representing one of the seasons.

Mankind's understanding of this basic pattern allowed for fruitful planting of crops. It also led to a universal awe and reverence for the sun, which was viewed as having divine powers.

The moon was likewise recognized as a divine entity or deity, albeit less powerful. When seen from Earth, the moon cycles from "new" to "full" twelve times every solar year, with its phases illuminated by the sun. From this pattern, the ancients divided the year into twelve parts called "months" (the term month having originated from the word for moon).

The stars, which share the nighttime with the moon, were discerned by ancient astronomers to slowly trace a circle above the horizon during the course of each year. In the northern hemisphere, one specific combination of stars was seen to be ascendant in each of the twelve months. These twelve constellations became what we know as the zodiac.

In this regard, astrology resulted from the overlap between astronomical observations and spiritual awe. Babylon was the first civilization known to have an organized system of astrology, arising by the second millennium before Christ, long before the building of





King Solomon's Temple.

Many scholars hold that four of these Babylonian constellations, one of which ascends at the height of each season, became known as fixed signs. Over time, these four signs were associated with the classical elements described by the Greek philosopher, Aristotle (384-322 B.C.). Aristotle called these elements fire, earth, air, and water.

Modern Freemasonry began in the decades after the shocking revelation and the Church suppression of the fact that the earth is not at the center of the universe. In 1633, Galileo was sentenced by the Inquisition to life in prison. The Age of Enlightenment which followed was often advanced by private discussions among intellectuals, men who did not wish to suffer Galileo's fate.

In that environment, scientists and philosophers were compelled to reconsider and rationalize thousands of years of astronomical and spiritual development, development which was thrown into confusion by the amazing truth

of heliocentrism. Masonry was at the forefront of this rationalization or blending of scientific and divine concepts, even as the Church refused to accept and often actively suppressed the heliocentric model throughout the 1700s.

So it is no surprise that both scientific and divine concepts are found in the rituals and symbols of Freemasonry. In our Craft Lodges, the senior deacon's rod has an image of the sun, as he is the messenger for the worshipful master who symbolically dispenses light dawning in the East.

The junior deacon's rod has an image of the moon, as he is the assistant to the senior warden who stands in the West at the close of the day. The column closest to the senior warden is surmounted by a globe decorated with stars and, in many lodges, the zodiac.

The classical elements of fire, earth, air, and water have likewise found their way into Masonry, particularly within our obligations, as is obvious if one listens closely, a good reason to attend conferrals of our Craft degrees time and again. There appears to be a natural progression of the three Craft degrees from earth toward heaven, with fire being a symbol for the Divine, easily recognized in the sublime degree.

Some scholars believe the fixed signs of the Babylonian Zodiac found their way into Royal Arch Masonry through the prophet Ezekiel and from there also into Christianity. They theorize that the eagle, the man, the ox, and the lion, described in the prophet's vision while he

was in Babylonian exile (Ezekiel Chapter 1, verse 10) are the four fixed signs of the Zodiac, representing fall, winter, spring, and summer, the powerful lion of summer (Leo) being associated with the celestial realm.

It is beyond coincidental that Ezekiel's man (Aquarius), ox (Taurus), and lion (Leo) exactly match Babylonian signs in the precise order of seasonal progression (i.e. winter/spring/summer); the tricky one is the eagle of fall, because Scorpio is usually recognized as a scorpion. Digging deeper, one learns that only Scorpio has an alternate sign, that being the eagle. This conclusion is endorsed by none other than Albert Pike in his seminal work, *Morals and Dogma*, and is specifically described in the 25th degree, "Knight of the Brazen Serpent." In the 1944 reprint, Pike's detailed analysis is found at page 448: "The Celestial vulture or eagle, rising and setting with the scorpion, was substituted in its place, in many cases, on account of the malign influences of the latter: and thus the four great periods of the year were marked by the bull, the lion, the man (Aquarius), and the eagle; which were upon the respective standards of Ephraim, Judah, Reuben, and Dan and still appear on the shield of American Royal Arch Masonry."

The lion of the Tribe of Judah is vital to our understanding of the Master Mason degree, the Royal Arch, and ultimately, to Templary:

In conclusion, there is a joy we Mason-knight templar



sons experience by seeing these ancient symbols in our rituals. That joy is enhanced by understanding how these symbols connect us with the shared history of all mankind.



Sir Knight Robert Bettencourt is eminent commander of San Luis Obispo Commandery 27 in California. He can be reached at robertbettencourtlaw@mac.com.

Making Good Men Better

An Open Letter to the Fraternity

By
S. Lane Pierce

There is a secret in our fraternity. It is something we continue to shout to the public, yet many of us have not even considered the words we are saying. How do we make good men better?

Consider this: if you could attract the right men into your Blue Lodge, you would have full tables at dinner. Your lodge meetings would include engaged civil discussion that excites the mind and body to the building of a legacy for you, your lodge, your state, and your country. You would have a positive recognition when walking about in your community. You would experience personal growth and improvement just because of your association and enlightened dialog with other great thinkers in your Lodge.

Because these men are the kind of men that are seeking to become more than what they are, they will move on to join the Chapter to finish the Masonic journey they have begun. They will, in due time, want to understand the origination and preservation of Freemasonry through the Cryptic degrees. Those who are men of Christ must then step into the path that He walked for us and learn how their Christian nature manifests the goodness of life for all those who seek to learn and exhibit His teachings.

My Brother, that secret is in how we make good men better.

Freemasonry is so much more than

what has ever been written of it. Freemasonry is not a thing that can be described. Much like the Great Architect of the Universe, Freemasonry is an experience. It is an experience to be sought. It is an experience to be continually had day to day.

A principle aspect of that experience is in leadership, and leadership is the answer to the question; "how do we make good men better?"

A leader is one who has the ability to create. He does so through his own self-control and dedication to an ideal outcome, and he has the determination and hardiness to see all circumstances through to achievement. Leaders capture the hearts and minds of others and inspire them into action for the benefit of the greater good. Leaders are content to set their egos aside and to follow another leader when it benefits the outcome, and leaders will step boldly to the front to provide direction and action when needed.

Freemasonry is the perfect crucible for a man to improve himself and become the leader for good that he is meant to be. Freemasonry creates opportunities for a man to be humble, to be in service to his fellow man, and to be a leader. I suggest to you that Freemasonry has been perfectly structured for you to learn to be a leader. From the moment you asked to be admitted to the mysteries of the craft, you have been set

up with opportunities to learn and hone your skills as a leader. The question now is, what are you going to do?

Brother, would you agree with me that there is not a single problem in our fraternity that cannot be solved with effective leadership?

I want to let you in on another of our not-so-secret secrets. Your York Rite has created and made available to you a well-structured, executive-class leadership training program. This program is not meant to replace your training in how to run a meeting according to the laws of our respective bodies. It is an overlay that gives you the necessary information to become an effective administrator of your organization while executing the business at hand.

The York Rite Leadership Program (YRLP) started with one class created and taught by Sir Knight John Palmer, PGM-TN and has since grown to three classes taught by six different instructors at each of the eight Department Conferences, held across the United States. The YRLP has been in existence for ten

years and has graduated about 400 people from the program. These graduates are charged with going back into their several organizations to lead and share with others what they have learned.

The first-year students learn about their own leadership style and skills and how to improve upon them. The second-year student is exposed to how group dynamics work and how to set the vision for the organization that motivates a group into action. The third-year student learns influential and motivational communication skills so he can put his leadership plans into action.

This program is open to all members of the York Rite family, including the ladies, DeMolay, and Rainbow.

Would you like to learn more? Send an email to YRL@YorkRiteLeadership.org to inquire or request to be admitted to the program.

Lane Pierce is the coordinator for the excellence in leadership training effort of the Grand Encampment and can be contacted at YRL@YORKRITELEADERSHIP.ORG.



Greetings to the Sir Knights of the Grand Encampment of Knights Templar!

For the last several months, we have been discussing the doctors that assist us in the Knights Templar Eye Foundation (KTEF). Starting this month, we will begin to examine several of the various grants that have lately been given out. A second \$95,000 grant was awarded to the Campaign for Filipino Children. This campaign was created to help cure retinopathy of prematurity (ROP) in the Philippines. This partnership was entered into between the KTEF, the Vision Center of Children's Hospital in Los Angeles, and the Apl.de.ap Foundation (started by Allan Pineda Lindo from the musical group, The Black Eyed Peas).

In the Philippines, we find that, "At least ten percent of all births... involving premature babies each year are the result of the relative deficient nature of prenatal care available to the poor. At least thirty percent of these premature babies develop retinopathy...." and "If the affliction is not treated within forty-eight hours of diagnosis, these premature babies become permanently blind." (KTEF PR Booklet, p. 26, 2019).

This grant allows doctors from the Vision Center of Children's Hospital in Los Angeles to travel to the Philippines and train medical staff from four hospitals that have partnered with the Campaign for Filipino Children. The campaign will purchase digital imaging systems as well. It is hoped that through this training, approximately forty individuals would be instructed from the four pilot hospitals. Further, as these individuals are trained, they would go forth and train others throughout the 7,100 islands that comprise the Philippines. The goal, at this time, is that these newly trained individuals would be able to prevent blindness in 4,380 premature babies each year. Sir Knights, what an amazing project this is and truly something we should all be proud to support! (KTEF PR Booklet, p. 26, 2019)

Thank you for what you do for Templary, and may God bless you for continuing your support in this 52nd Annual Knights Templar Eye Foundation Voluntary Campaign.

Courteously,

Jack M. Harper II, REDC-SC, KCT
chairman, 52nd Annual Voluntary
Campaign



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Raymond V. Kasey	VA		
knight templar			

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.

The Royal Palace in Denmark.
Photos by the editor.





knight templar

Knights Templar Eye Foundation, Inc.

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:

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Flower Mound, TX 75022**

**Telephone: 214-888-0220
Fax: 214-888-0230
Email: manager@ktef.us**



www.knightstemplar.org/ktef/

Grand Encampment Awards and Honors An Update

By
George L. Marshall, Jr., KGT

In some Grand Commanderies honor cords, badges, or distinctive medals are utilized to recognize accomplishments or achievements by Sir Knights within their respective Grand Commandery jurisdictions. This article will focus on the items or awards used by the Grand Encampment to recognize merit and eminence. In July of 2019 the awards were redesigned and a new award, the Grand Commandery Meritorious Service Medal, was created. In 2017, a breast jewel named the Crusader's Cross was created to recognize donations to the Knights Templar Eye Foundation which will also be included in this article.

It should be noted that current holders of the redesigned awards have the option of retaining the old award or purchasing a new one from the Grand Encampment Grand Recorder.

We will begin with the oldest of the awards. At the 47th Triennial Conclave held in 1958, the Awards Committee made a recommendation to create an award entitled "Knight Templar Cross of Honor" (KTCH) to be given to one member per state per year. This was referred to the Templar Committee on Jurisprudence to be written in proper form and to be reported upon at the next Triennial Conclave. For whatever reason, the award was not finally approved until the 49th Triennial Conclave held in 1964. A description of the KTCH and the criteria for its awarding is found in Section 237(b) of the *Grand Encampment Constitution, Statutes, Disciplinary Rules, Standing Resolutions, Ceremonies, Forms and Approved Decisions*. In summary, these are: An award consisting of a gold medal upon



KTCH
(Old Design)



KTCH
(New Design)

the center of which shall be a Patriarchal Cross in purple. Around the cross shall be inscribed the words "Knights Templar Cross of Honor." A lapel pin in the form of the medal as described above shall also be provided. A suitable certificate of award shall be issued by the Grand Encampment and signed by the grand master and the grand recorder bearing the seal of the Grand Encampment and thereon shall be set forth the citation. A nomination for the award shall be made by the Commandery of which the nominee is a member by a motion adopted by the Commandery and must be submitted in writing and approved by the grand commander of the respective state. The award shall be made only for exceptional and meritorious service rendered to the order, far beyond the call of duty, and beyond the service usually expected of an officer or member. No present or past elected grand officer of a Grand Commandery shall be eligible for the award. One nomination may be made from each Grand Commandery, regardless of the number of members, plus one additional nomination may be made from a Grand Commandery for each 5,000 members or major fraction thereof, during any one year. No posthumous awards shall be made.

Section 237(c) of the *Constitution* provides for a National Award. This is an award which is given by the Grand Encampment at each Triennial Conclave. It is awarded to a person — not necessarily a Knight Templar — who has made an outstanding contribution to our country through civic, professional, military, scientific, religious, etc., endeavors. Nominations for the award may be made by any Commandery or Sir Knight. Nominations are to be made to the grand master



National Award

who may either refer the nominations to a special committee or have the Grand Encampment line officers choose the recipients. The Grand Encampment line officers or the special committee may at their discretion determine the criteria for the award. The award consists of a framed certificate and a Lucite obelisk appropriately inscribed and with the recipient's name.

Before presenting the next set of awards, a bit of history may be instructive. At the 59th Triennial Conclave in August of 1994, the then Most Eminent Grand Master William H. Thornley, knew that the Grand Encampment had no means of recognizing a member of the order for continued service to the order, service to Freemasonry, service to the community, or service to mankind. Sev-

eral Grand Encampment officers, both past and present, were of the opinion that some tangible means of recognizing such service should be available to the Grand Encampment, much the same as the honors that were awarded for service in other Masonic Bodies. At the suggestion of the officers and other interested Templars, MEGM Thornley was asked to design three awards: The Knight Commander of the Temple (KCT), the Companion of the Temple (CT), and the Knight Grand Cross of the Temple (KGT). With the active and past grand officers of the Grand Encampment acting as a cadre of Knights Grand Cross of the Temple, a minimum of five members of the order were nominated in each of the Grand Commanderies, based on the requirements noted above. These were then voted upon and those who passed the ballot were invited to accept the nomination as Knight Commander of the Temple. These included candidates from each of the four service categories. A similar procedure was followed for the first Companion of the Temple recipients. This was done several times during the next three years, each time including those Knights Commander of the Temple from each Grand Commandery who were already members.

In order to oversee the KCT and KGT awards as well as to insure that the KTCH was administered according to the Constitution, the Grand Encampment College of Honors was instituted by MEGM William J. Jones in 2003. In addition to the KCT and KGT awards, a special version of the KGT, the Grand Cross Templar (GCT) was created in 2003 for certain members of the College of Honors. Before turning to a discussion of the KCT, CT, KGT, and GCT decorations, let us look

a little more closely at the structure of the College of Honors.

The grand master of the Grand Encampment of Knights Templar is *ex officio* grand master of the College of Honors and is the titular head of the College. The active members of the College of Honors are the grand master, deputy grand master, grand generalissimo, and grand captain general, during the terms of their respective offices. Active membership in the College of Honors exists only so long as a Knight Templar is serving in one of the above-named offices. No active member will ever be a “permanent” active member, except the grand master, whose membership in the College of Honors is considered permanent by virtue of his election as grand master.

The emeriti members of the College of Honors consist of all past grand masters, who are permanent members of the College of Honors. The grand recorder and grand treasurer are considered emeriti members of the College of Honors during their terms of office only, and their membership in the College of Honors terminates at the end of their tenure in office as grand treasurer or grand recorder. Only the grand master and past grand masters are considered permanent members of the College of Honors.

Each triennium, the College of Honors designates at least one, but no more than two deputies for each Grand Commandery. Any active member of the College of Honors acts as deputy in his Grand Commandery by virtue of his active membership. Any emeritus member of the College of Honor will act as deputy in his Grand Commandery by virtue of his emeritus membership, unless there is an active member in his Grand Command-

ery, in which case, the emeritus member becomes co-deputy, with the active member serving as the senior deputy. In Grand Commanderies having more than two members of the College of Honors, all serve as co-deputies, with any active member being the senior deputy.

All deputy selections, except those listed in the preceding paragraph, are made by the grand master and must be approved by a majority of the other active members of the College of Honors.

We will now consider the KCT award. Any holder of the KCT may make nomina-

lines given. The deputy is also free to accept or reject any nomination for the KCT. The number of Knights Commander of the Temple selected for each Grand Commandery annually is determined as follows: five KCTs may be awarded to Grand Commanderies with fewer than 7,500 members. Ten KCTs may be awarded to Grand Commanderies with more than 7,500 members. Any active or emeritus member of the College of Honors has the "right of veto" for any nomination for the Knight Commander of the Temple. This veto can only be overturned by a unanimous vote of the active members of the



KCT
(Old Design)



KCT
(New Design)

tions for the Knight Commander of the Temple (KCT) to the deputy in each Grand Commandery. Knights Commander of the Temple are selected by the deputies of each state, in accordance with the number allotted to each Grand Commandery, and their names are forwarded to the College of Honors. Since this honor is given for service to the order, the fraternity, the community, or mankind, it is left to the deputy of each jurisdiction to prioritize nominations within the guide-

College of Honors. All department commanders are ex officio awarded Knight Commander of the Temple if they have not previously received this distinction. The award consists of a neck jewel on a purple ribbon as shown above, a lapel pin of the same design as the center of the jewel, and a wood-mounted certificate or patent. All Knights Commander of the Temple, elect, are invested with the KCT at some appropriate occasion. A KCT dinner, a special KCT meeting, a Grand

Commandery Conclave, or other function deemed suitable by the deputy is appropriate. The deputy, or some holder of the Knight Commander of the Temple he so designates, shall perform the investiture. The ceremony authored by MEPGM William H. Koon, II, or another appropriate ceremony of the deputy's choosing may be used. The investiture may be done in public with ladies present.

An additional recognition is the Companion of the Temple (CT) award. Companions of the Temple may be

son. Both men and women are eligible for the CT award. In a similar fashion as used for the KCT, all Companions of the Temple are to be invested with the honor, utilizing a format or ceremony designated by the deputy or one devised by REPGC George Marshall, Jr. and approved by MEPGM Koon during his tenure as grand master. The jewel of a Companion of the Temple is shown to the left. It is to be pinned on the left side of a dress, blouse, or sweater for ladies and a blazer or suit coat for men. The design of this award has not changed, except that it may now be ordered with either a pin or magnet attachment.



Companion of the Temple Award

nominated in the same manner as listed above for the KCT but are not subject to any numerical limitation. All nominations must be made through the deputy or deputies for the program with no exceptions. As with the KCT, any member of the College of Honors may nominate any suitable person for the Companion of the Temple with the same guidelines as listed for the Knight Commander of the Temple award. However, the recipient need not be a Knight Templar or a Ma-



KGT
(Old Design)



KGT
(New Design)

Upon the election of any officer of the Grand Encampment of Knights Templar of the USA, he will be presented the Knight Grand Cross of the Temple (KGT) following his Installation into office, unless he is a current holder of the same. His patent and jewel are presented at no cost to him. Should a death occur in the elected line and an appointment made to fill a vacancy, the same shall apply, with the KGT being presented at the Installation of the new officer appointed by the grand master.

Additional Knights Grand Cross of the Temple may be nominated by any member of the College of Honors but must carry the unanimous approval of the active members. All active members must give their approval before any KGT may be awarded, either orally or in writing.

The total number of Knights Grand Cross is set at twenty-four, not counting elected or appointed officers of the Grand Encampment, per an original decision by MEPGM Thornley. The original decision delineated "officers or past officers of the Grand Encampment" would not count in the twenty-four total. Accordingly, department or past department commanders are not counted toward the total of twenty-four. The Investiture of Knight Grand Cross of the Temple is performed by the grand master of the College of Honors, or by a member of the College of Honors that he so designates. The jewel of a KGT is shown on the previous page and is worn on the left side of the recipient's uniform.

As previously noted, the Grand Cross Templar (GCT) is a version of the KGT, denoting membership in the College of Honors only and is of the same level as the KGC. The jewel of a holder of the Grand Cross Templar (GCT) is pictured



GCT
(Old Design)



GCT
(New Design)

above. There are no other holders, other than those previously listed, namely, the active and emeriti members of the College of Honors. The jewel is worn on the left side of the recipient's uniform.

All who have received the Knight Templar Cross of Honor, Knight Commander of the Temple, Knight Grand Cross of the Temple, or Grand Cross Templar retain the honor so long as they are members of the order. The aforementioned honors

cease at the time of membership termination. Upon restoration of membership, the College of Honors may, by unanimous consent, restore said honor.

A new award as of July 2019 is the Grand Commandery Meritorious Service Medal (MSM). This award consists of the medal shown to the right plus a lapel pin (inscribed "Meritorious Service"). The Grand Commandery Meritorious Service Medal is available to all Commanderies to award to one of their worthy members. Only one such award per Commandery may be awarded in a calendar year. Each Commandery has the option of awarding this medal. Each Commandery establishes its own criteria for making the award. This award is available from the GEKT grand office.



Meritorious
Service
Medal

the Crusader's Cross, also known as the Cross of Jerusalem. The various levels of the Crusader's Cross are displayed below.

This is one of the Grand Encampment philanthropies. As such, it is a Grand Encampment jewel and may be worn on the right side of the uniform. (However, generally all medals are worn on the left of the uniform if space permits.)

Only Grand Master's club donations given by an individual count toward this award.

Right Eminent Sir Knight Marshall, KYGCH(3), KGT, 33°, is a past grand commander of the Grand Commandery of Knights Templar of Alabama and a member of the Editorial Review Board of the *Knight Templar* magazine. He can be reached at geomarsh@yahoo.com.

The Knight Templar Eye Foundation, Inc. has several donation programs, most with associated recognition programs. One of the primary contribution programs is the Grand Master's Club. These are contributions of \$1,000 which can be accumulated over time. These accumulations are known as the Grand Commander's Club (\$100 each until \$1,000 is reached). Currently Grand Master's Club donors receive a plaque and a lapel pin.

In 2017 the Foundation introduced a new award, the Crusader's Cross, to thank the individual Sir Knights. The Jewel comes in five levels; \$1,000; \$2,000; \$3,000; \$4,000; and \$5,000 or above. The \$1,000 level has the single, larger cross in the center. Each additional \$1,000 is identified with an additional small cross in a quadrant until, when \$5,000 or above is achieved, all four quadrants are occupied to complete the emblem known as



knight templar

SOURCES USED

1. *Constitution, Statutes, Disciplinary Rules, Standing Resolutions, Ceremonies, Forms and Approved Decisions of the Grand Encampment of Knights Templar of the United States of America*. 2012 EDITION. Including *Approved Decisions of the Grand Masters contained in 1988 digest of decisions and all decisions approved in 1910 through 2012*. Revised September 30, 2012. (Available online at <http://www.knightstemplar.org/csd.pdf>)
2. Photos of old KGT and GCT courtesy of Lawrence Tucker, R.E. grand recorder, Grand Encampment of Knights Templar of the United States of America.
3. *College of Honors Guidelines*, furnished by MEGM William H. Koon, II, to the author, 2009.
4. Private communication, MEPGM William H. Koon, II, 2014.
5. Photos of newly designed awards courtesy of Kenneth Hope, chairman, Grand Encampment Heraldic Committee.

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The *Knight Templar* magazine is now available on your smart phone. Just download the application from either the Apple App Store at <https://itunes.apple.com/us/app/knight-templar-magazine/id1422046085?ls=1&mt=8> if you have an I-Phone or the Google Play Store at <https://play.google.com/store/apps/details?id=com.axiosdigital.KnightTemplar> if you have an Android based phone. Then each month, you will be automatically notified when the new issue of the magazine is available. One tap and you are reading the magazine!

If at some point in the future, you want to discontinue the delivery of your paper copy and save the Grand Encampment some printing and postage expense, the recorder of your local Commandery can have it stopped by updating the membership database.

Of course, the current issue of the magazine and all previous issues are still available on-line at <http://www.knightstemplar.org/KnightTemplar/>.

Grand Encampment

Membership Awards

1214 Larry Curtis Bennet
Amicalola Commandery 41
Jasper, Georgia

1215 Ralph Burks Taylor
Dickson Commandery 41
Dickson, Tennessee
3rd Bronze

1216 Kristopher Mark Fisher
Dickson Commandery 41
Dickson, Tennessee

1217 Bobby Charles Blankenship, Jr.
Lexington Commandery 36
Lexington, Tennessee
2nd Bronze



1218 Hugh L. McLaurin
Ivanhoe Commandery 8
Greensboro, North Carolina
2nd Bronze

1219 Michael Thomas Daniels
Ivanhoe Commandery 8
Greensboro, North Carolina

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We will also enjoy a day excursion away from London as we visit Stonehenge and Salisbury Cathedral. Our final evening will be filled with fellowship as we enjoy a Farewell Gala Diner!



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Beauceant News



Official visit to Grand Rapids Assembly 68 on October 17, 2019.
(Mrs. Samuel) Melinda Derfin, worthy president.



(Mrs. Carl W.) Yvonne Wunsche, supreme worthy president's
official visit on October 2, 2019, to Westminister Assembly 245,
Maryland, (Mrs. Charles) Margo Hampton, worthy president.



(Mrs. Carl W.) Yvonne Wunsche, supreme worthy president's official visit on October 1, 2019, to Kingsport Assembly 244, Tennessee, (Mrs. Clifford) Tabatha McMillian, worthy president.



Official visit to Findley Assembly 252 on October 18, 2019. (Mrs. David) Barbie Roth, worthy president.



Knights



at the Bookshelf

By

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

John Belton, *A Questioning Eye on Freemasonry*, Lewis Masonic Pub., 2019, Softbound, 256 pages. ISBN: 978-0-85318-568-0.

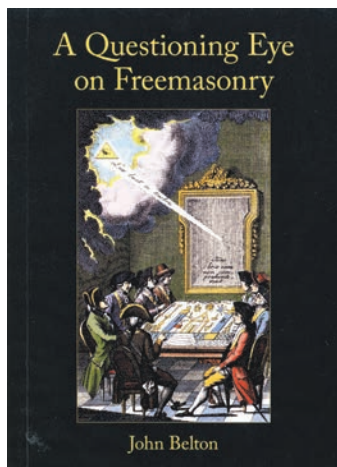
This was a truly delightful book to read. Brother Belton is a well-known Masonic historian, a member of the prestigious Quatuor Coronati Lodge in London, and a Fellow of the Philalethes Society in the United States. He has authored several books on Masonic topics.

This book is a series of articles published by the author in various Masonic journals and proceedings. It is slanted somewhat toward English Freemasonry, but this does not impair its value to all students of Masonry and Masonic history as a most informative and interesting book.

A broad spectrum of historical topics involving Masonry is presented, ranging from the attempted assassination of Emperor Napoleon III in the first chapter to ritual excerpts concerning the “Bone Box” in a final chapter. Other very interesting chapters cover the English Masonic Union of 1813, “Pure Ancient Masonry” and the Royal Arch, Does Rejuvenation Await Freemasonry, Build Your Own Inexpensive Masonic Library, and many more.

In the main, the book is concerned with vignettes relative to the history of Freemasonry but does include some biographies (e.g., “Dudley Wright”) and some articles designed to make you think (e.g., “Society and Freemasonry—Another Way”).

This book ought to be in every Masonic library and read and thoroughly enjoyed by every Mason. It is written in a very readable manner and is amply illustrated throughout by appropriate photos and document excerpts. I certainly enjoyed reviewing it, I learned a lot, and I suspect that you will also, once you acquire it.



IN MEMORIAM



Burney W. Brandel
Colorado
Grand Commander 2015
Born: August 4, 1943
Died: November 26, 2019

Arthur Cleveland Harding
Alabama
Grand Commander 1979
Born: August 19, 1924
Died: October 26, 2019

Don Albert Allen
Wyoming
Grand Commander 1992
Born: April 30, 1930
Died: November 5, 2019

Jeffrey Glen Burcham
Virginia
Grand Commander 2008
Born: May 13, 1959
Died: November 5, 2019

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*He maketh me
to lie down in
green pastures:
He leadeth me
beside the still
waters.
Psalm 23:2*

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