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NUMBER 4





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Jeffrey N. Nelson
Grand Master

Jeffrey A. Bolstad
Grand Captain General and Publisher
325 Trestle Lane
Lewistown, MT 59457

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Lawrence E. Tucker
Grand Recorder

Grand Encampment Office
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402
Phone: (713) 349-8700
Fax: (713) 349-8710
E-mail: larry@gektusa.org

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

Benjamin Williams
Associate Editor
E-mail: ben.kt.1@comcast.net

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Grand Master's Message

Continuing with our review of 2019 goals and objectives, we announced that we would bring interesting and educational travel opportunities to our members. We held the inaugural "In the Footsteps of Jesus Holy Land Pilgrimage" tour in November of 2019. This tour is designed for those of you who wish to participate in the same experience that you are providing the pilgrim ministers you send to the Holy Land. We will continue this program by offering a "Seniors" tour in November of 2020 and the "Footsteps" tour again in November of 2021. We are also planning a tour of Scotland and England in July of 2020.



The York Rite Leadership Program continues to prepare the next generation of Templar leaders. We have not only expanded the faculty but have integrated fully the "communication skills" component into the program. We will explore options to increase attendance and streamline the registration process in 2020.

As promised, we completed a total redesign of Templar honors in 2019. The Knight Templar Cross of Honor, Knight Commander of the Temple, Companion of the Temple, Knight Grand Cross of the Temple, and Grand Cross Templar have been redesigned based upon correct and accepted heraldic principles. In addition, a new award, the Grand Commandery Meritorious Service Medal, has been authorized. This medal is to provide a means for Commanderies to recognize a member's service. Continuing with the review of recognition and honors, the new member's patent has been approved. We are committed to recognizing the most important event in the life of a Sir Knight, his knighting, appropriately. In this regard, each new Sir Knight is now receiving a magnificent patent to commemorate the event.

The 40 Miles Project, under the leadership of our grand prelate and with the assistance of our associate grand prelates, has proven popular. We would encourage you to continue to avail yourselves of this valuable program. The Knights Templar Eye Foundation continues to be one of the premier Masonic philanthropies and is truly improving the human condition.

Finally, in closing, the officers join me in wishing you and yours a most blessed Easter.

Courteously,
Jeffrey N. Nelson, GCT
grand master

IN MEMORIAM



Robert D. Chaput
Maine
Grand Commander 1997
Born: May 8, 1934
Died: January 3, 2020

Michael Steven Kaulback
Massachusetts / Rhode Island
Grand Commander 2007
Born: April 17, 1947
Died: December 22, 2019

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Prelate's Apartment

by

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

"But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here, for he has risen, as he said. Come, see the place where he lay." (Matthew 28:5-6 ESV)

On Ash Wednesday 2005, I was making my first pilgrimage on the Via Dolorosa, the Way of the Cross. That journey was courtesy of the Knights Templar Holy Land Pilgrimage and the Knights of Beauseant Commandery 8 (Maryland). It was a life-changing experience for me, and even more because I left my camera on the bus. Rather than being a tourist taking tons of photos, I was truly a pilgrim, walking in the way of Christ. I was able to soak up the sights, sounds, and smells without the filter of the camera lens.

As a pastor, I knew the story, history, and background of the journey. I didn't need to be there I thought, but in truth, I did. Especially, I needed to be at the Holy Sepulcher. I needed to kneel and reach under the altar and place my hands on the ground where the Cross is said to have been placed. I needed to see where His broken body was placed before burial. Most importantly, I needed to see the actual tomb, place my hands on the cold stone wall behind the icon of the Blessed Virgin Mary, and see the empty stone ledge where my Lord and Savior's body was placed on that Friday afternoon so many years ago.

I was called to that place as if the angel said to me, "Come, see the place where he lay."

It was empty. Nothing was there but the slab of stone and a bowl of sand holding candles lit by other pilgrims. It was what I expected but not what I expected.

As we gather this month in Alexandria, Kansas City, Denver, or in your own communities to celebrate the resurrection of our Lord, listen for the words of the angel to the women as they approached the tomb. Do not be afraid. The tomb is indeed empty, and He whom you seek—Jesus the Christ—has risen, just as He had promised. Alleluia! Alleluia!



Raymond Lull

Christian Conversion by the Tongue and not by the Sword

By

Sir Knight James A. Marples, K.T.

Raymond Lull, who sometimes spelled his name in various ways such as Raimund Lully, Raymond Lull, Raimundus Lullus, and Raimund Lull, was the first Christian from the time of the Crusades to step forward, throw down his sword, and attempt to convert to Christianity by proselytizing. Although he may have succeeded with some conversions, Raimund Lully gave his own life as a martyr in North Africa.¹

Raimund Lull said that, "God is a single essence with multiple attributes, the being in which goodness, grandeur, eternity, and the other dignities convert each other reciprocally." Lull also said, "No science or knowledge is complete without the science of the love of God."²

Lull also said, "Man is nobler for his knowledge than for the gold and goods he possesses, even though these be gained with great good will."³

Raimond Lull lived around 1232 to knight templar



1315. Prior to age thirty, Raimund Lull might best be described as a frivolous playboy, but he had a "conversion" experience. He tried to seduce a woman, and she revealed her bare breast which was disfigured by a cancer. Immediately, Lull realized that the pleasures of the flesh are not everything. He suddenly comprehended the concept of selfishness; he could finally empathize with

pain and suffering. He studied Jewish and Islamic beliefs and was finally able to distill or discern how several virtuous religions fit in with Christian doctrine. In many ways, Lull “converted himself first” to Christianity, before he tried to spread Christian principles to other peoples.⁴ Lull even won over several Imams (Muslim religious leaders) to request Christian baptism.⁵

Lull knew that the first Crusades succeeded, but later the Crusades had largely failed, and he “criss-crossed Europe, urging kings, popes, and cardinals to develop mission schools and to evangelize Islam.”⁶

It is said that, “We see in his example how much greatness may be dormant in a human being till, by a ray of light from on high beaming on him, it is brought into conscious activity. Various talents are required for missionary labor which must be animated by the Holy Spirit; nor can every man do everything under all circumstances.”⁷

Raimund Lull was not an automatic advocate of a pious Christian life. He was born on the Island of Majorca, in the year 1236. Up until the year 1265, he enjoyed the life of being a courtier to King James of Aragon. Even past age thirty, he continued marital infidelities. He confessed to being “deeply ashamed” and acknowledged his great guilt. He uttered, “To thee, O Lord my God, I thy servant, return many thanks because I perceive a great difference between the works which I used to perform in my youth and those which I now perform in my declining age.”⁸

When one night Lull sat on his bed trying to compose an amatory poem, he saw an image of the crucified Savior and then resolved to devote his life to the service of Christ. Then Lull was faced

with a bigger challenge. In what manner would he be of service to Christ to his fullest potential?⁹ Lull believed that the study of languages (including Arabic ones) could serve the work of divine grace by reaching out to form “convents” of higher learning in the various nations, and consequently (so Lull thought) missionaries could fan out into all parts of the world, and the likelihood of Christian conversion would be increased.

Raimund Lull enlisted a saracen, by whom he was instructed in Arabic. Lull believed (mostly erroneously) that if he could “refute the objections of learned Mohammedans against Christianity,” and if they could not refute the arguments for the Christian truth which he brought forward, they must, of course, be converted to Christianity.¹⁰ He trusted too much in his power of persuasion. In the year 1286, he visited Rome, hoping to obtain the sanction of Pope Honorius IV, only to find the pope no longer living and the papal chair vacant.

In 1286, Raimund Lull decided to “go it alone” and went to Genoa to sail to North Africa. Lull arrived at Tunis at the end of 1291 or early 1292. He had plenty of zeal, but he was surrounded by detractors. He expressed a “challenge” that if he found Muslim arguments stronger, he would convert to Islam. However, some of the learned Muslim leaders felt a great danger by Lull’s proselytizing. Many chanted for him to be killed. Lull was imprisoned. One Muslim chief interceded, because he admired the dedication of one lone individual and noted that he would admire that quality if the roles were reversed. However, Lull was escorted to the vessel by which he came from Genoa and warned that if he should ever

come back to the territory of Tunis, he would be stoned to death.¹¹

Lull later visited Majorca, Cyprus, and Armenia. The visit to Cyprus is especially significant since Cyprus had played an enormous role for many sojourners such as serving as a stop-over for Father Christian Rosenkreutz of Rosicrucian fame. At various times, Lull delivered lectures at universities in France and Italy, and in 1307, Lull traveled to Buggia, North Africa. After discord broke out, Lull was again placed aboard a vessel which afterward shipwrecked. He lost his books and property near Pisa, Italy. In the year 1311, Lull convinced the pope to establish colleges for the oriental languages as well as the Hebrew, Chaldean, and Arabic languages. Lull was a Knight, but he complained, "I see many Knights crossing the sea to the Holy Land, and they imagine that they shall conquer it by force of arms..."¹²

On his first trip to North Africa, Raimund Lull won over several Muslim Imams who request Christian baptism. On his second trip there, he was imprisoned for six months. On his third and last trip to North Africa in A.D. 1314, a momentous year since that was the year Templar Grand Master Jacques de Molay was burnt at the stake, and when Lull was in his eighties, he preached Christ's message and the Holy Trinity openly and proudly. Then he was brutally stoned by angry mobs in Tunis and died a year later in 1315. Christian merchants carried his body aboard their ship, and he likely died at sea or in his beloved Majorca.¹³

I find it unique that the one variant spelling of his surname is a palindrome: Llull. It is spelled the same whether forwards or backwards.

knight templar

It is apparent that Raimund Lull turned his life around and was one of the most fervent missionaries that Christendom has ever seen. He exhibited knightly virtues and literally gave up his life trying to serve our Lord and Savior Jesus Christ.

Lull was a poet, philosopher, mystic, theologian, astrologer, mathematician, logician, and much more.

Interestingly, Lull developed a machine based on the astrolabe which measures altitude above the horizon and can help identify stars or planets, and he formulated a variant which was almost like an index to help Christian apologists in quickly referencing Christian tenets, almost like a theological rolodex. Regardless of what point a Muslim brought up, Lull's debating machine found the correct counterpoint. Lull's computational ideas were further developed by St. Nicolas of Cusa, Giordano Bruno in the 16th Century, and by Athanasius Kircher and Gottfried Leibniz in the 17th Century. Bruno used the rotating figures of the Lullist system as a primitive means of artificial memory.¹⁴ His machine consisted of three circular paper disks on an axis upon which they turned.

Letter Code	God's Attribute	English
B	Bonitas	Goodness
C	Magnitudo	Greatness
D	Duratio	Duration
E	Potestas	Power
F	Sapientia	Wisdom
G	Voluntas	Will
H	Virtus	Virtue
I	Veritas	Truth
K	Gloria	Glory

He could out-debate his adversaries by sheer logic, and in a surprising way, some computer scientists have considered Llull's system of logic a forerunner of information science. He was referred to as "Doctor Illuminatus" or Illuminated Doctor.¹⁵

Even the outstanding Masonic scholar Sir Knight and Dr. Albert G. Mackey, M.D., K.T., 33° noted that Raymond Lully (his spelling of the name) was a celebrated chemist and philosopher who "...founded a college of Franciscans at Palma for instruction in Eastern lore." Mackey goes on to say that Raymond Lully "...is known as an eminent Rosicrucian, and many fables as to his longevity are related."¹⁶ Sir Knight Albert Pike, K.T. and 33° himself, stated that Raymond Llull attracted mystical, practical, and theoretical thought into philosophical discourses. Pike added that Llull was fortunate to take advantage of an unusual period of relative peace in Spain to espouse his beliefs. Llull had the mistaken notion that he and others could somehow unite all the Abrahamic religions; Christians, Hebrews, and Muslims; into one cohesive band to fend off barbaric Arabic warriors aligned with no religious faith who were bent on annihilation of enemies. Llull wanted unity, yet he felt he could focus on Jewish converts, later, after the bigger conflicts had been won. Unfortunately, Llull was gravely mistaken. Eventually, hostilities resumed, and Llull was killed.

It should be noted that Blessed Raymond Llull was beatified by Pope Pius IX in the year 1847. That means that he is just one step away from possible sainthood. It is said that Raymond Llull first enunciated the doctrine of the immaculate conception by asserting that the mother of Jesus was destined to be

free from original sin, herself. Although this theory has been debated even to this present-day, it should be noted that Pope Pius IX was the first pontiff to incorporate it as part of official dogma. Therefore, Pius IX gave Llull's definition official papal approval.

In some ways, I regard Llull as a one man crusader. His example should make all of us who are living today, pause and reflect. Would we go to such lengths to preserve, protect, and defend Christianity with only the persuasion of our tongues and with our Templar ceremonial swords holstered in their sheaths?

In theory, it sounds noble that Llull preached non-violence. Yet in the real world, to completely disarm one's self is an entirely different matter. Some of his doctrines were both praised and condemned by various popes. Yet, it was Pope Pius IX in 1847 who saw much merit in the life work of Raymond Llull.

Llull drew some converts in his lifetime, yet he didn't change human nature. Wars in the name of religion continue long after Llull's death.

Posthumously, he influenced religious dialogue and doctrine as well as influencing modern art, architecture, and mathematics, and his limited pursuit of alchemy won him accolades in his study of silver. Brother Arthur Edward Waite, in his book, *Raymond Lully, Illuminated Doctor*, noted that Raimund Lully "...was not acquainted with the Jewish Kabbalah, nor with any Christian adaptation thereof."¹⁷ I think that is a vitally important statement which helps show that Llull was very much mainstream. Waite added that Lully was "illuminated by a ray of personal science," whether that was by nature, observation, or just due to his immense faith in almighty God.¹⁸

Perhaps Lull's greatest mystical writing is *Llibre d'amic e amat (The Book of the Lover and the Beloved)*.¹⁹

In it, Lull describes the four parts of the rhetorical nova; beauty, order, science or knowledge, and charity or love). Those four points we can apply to modern-day attributes that every Freemason is encour-

aged to study and practice daily.²⁰

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.

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

Brotherly Love Came in the Form of an Umbrella

By

Sir Knight Tom Hendrickson-PGM

I think it is important that we in Minnesota Freemasonry have been talking about our Civility Project lately. I want to move this discussion up a notch and talk about one of our tenets of brotherly love and maybe get you thinking about what you can do.

This autumn, on a Sunday afternoon, I was walking in downtown Edinburgh, Scotland, and it was raining very hard. The sidewalks were bustling with shoppers carrying bags and families with kids. You could pick me out of the crowd easily enough, for I was the guy under the big American golf umbrella. The street traffic there was heavy with double decker buses, delivery trucks, and cars. For survival, the pedestrians cross at the intersections with the traffic lights. (unlike back home)

While waiting for the light to change, I noticed a woman standing near me in the pouring rain carrying two heavy bags filled with groceries. I moved a foot closer to her and extended my arm to cover her with my umbrella. She put down her two bags, wiped the rain from her face, looked at me, smiled, and said "thank you."

A block later, at another pedestrian crossing, I stood next to a woman who had her adult son by the hand, waiting for the light to change. I performed my simple task again. The woman's son looked up at me and in his own special way said thank you.

Just extending my arm and causing

the rain to cease for a few moments provided a human touch of warmth in the cold autumn rain.

I was walking back to my hotel from the Grand Lodge of Scotland when this all took place. I was a long way from my home and my Lodge in Minnesota, but that doesn't matter does it? For the world is my Lodge. As Freemasons, we are to practice our principal tenets of brotherly love, relief, and truth in our daily lives. These words said in Lodge must become our actions.

A simple act of kindness can create a moment of connection with another human in a way that we cannot always understand. That act of kindness signals that someone cares about them and their plight or situation. For a moment, their world has changed for the better. Even more significantly, you as the Good Samaritan may experience a sense of happiness or pride, knowing that you may have had a meaningful impact in someone's life that day. This may result in more acts of kindness, as kindness can be contagious.

We humans have become so self-absorbed and connected to our cell phones that there are days when we don't connect to the world around us. You may need to look up from your small screen to see and connect to the world around you and to observe that someone may need a helping hand or a kind word. Then you need to act, however small

that may be.

An act of kindness takes a small effort on our part, and yet, it pays a huge dividend in our lives and in the lives of the people we touch. I hope that you will find some simple things that you can do in your daily life to bring relief or perform some kindhearted act or word of encouragement to our fellowman.

“How do we change the world? One random act of kindness at a time.”

— Morgan Freeman

Sir Knight Tom Hendrickson, PGM is commander of Minneapolis Mounted Commandery 23 and the grand recorder of the Minnesota Grand Commandery. He can be contacted at Tomhendrickson@yahoo.com.



Past grand commanders on the Mount of Olives overlooking the Temple Mound during the 2019 Footsteps of Jesus Holy Land Pilgrimage.



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We will board the train and say goodbye to the wilds of Scotland as we journey south through the beautiful rolling green pastures of England. The tour will continue with a driving tour of London. While in town we will visit Temple Church, St. John's Gate, the Grand Lodge of England and more!

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

This month, we will conclude our examination of some of the various grants that have been awarded lately by the Knights Templar Eye Foundation (KTEF). A \$2 million dollar grant was given to the American Academy of Ophthalmology (AAO) "...to establish a permanent research fund to advance the practice of pediatric ophthalmology. This fund will be used to support the work of researchers investigating both rare and common eye diseases affecting children and to uncover optimal, real-world approaches to prevention and treatment." (KTEF PR Booklet, p. 35, 2019)

The AAO has created a database registry called IRIS (Intelligent Research in Sight). This database contains information on over fifty million patients from just four years. It collects a myriad of information in regards to eye disease and other data, which physicians can then use to input more data and also to use as a resource. "It will also connect ophthalmologists to an online tool offering the best educational resources in pediatric ophthalmology." Sir Knights, what an amazing research project this is, and truly something we should all be proud to support! (KTEF PR Booklet, p. 35, 2019)

Sir Knights, as this 52nd Annual Knights Templar Eye Foundation Voluntary Campaign comes to an end on April 30, 2020, it has been my distinct honor, privilege, and pleasure to work alongside you to ensure the continued funding and support for our beloved KTEF. During this past year, these monthly articles have sought to highlight some of the various funding mechanisms we use, the doctors from our Scientific Advisory Committees, and examples of the numerous grants that have been provided. Each of you are to be commended for being a Knight Templar, and for supporting the Knights Templar Eye Foundation!

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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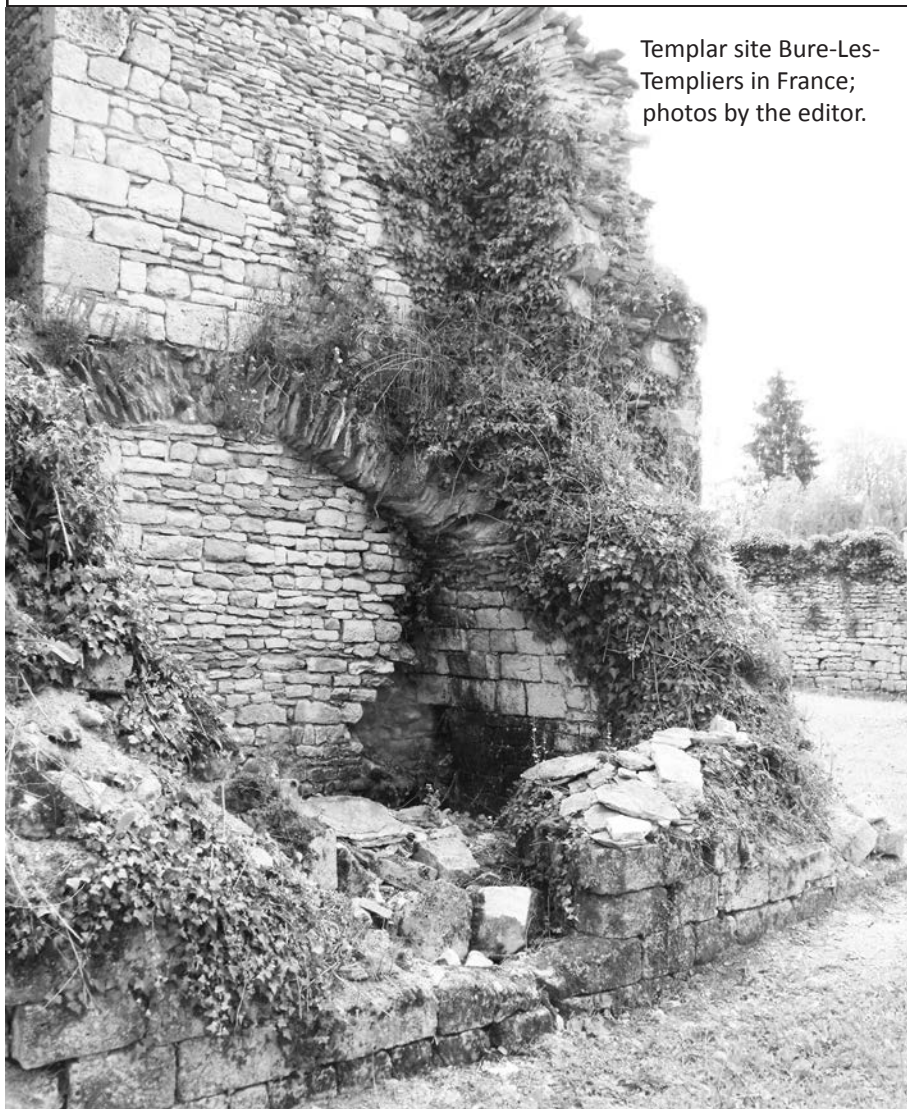
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Roy D. Wollard	TX	Joseph B. Hale	VA
Randolph L. Overacre	VA	John S. Burrage	WA
Ronald P. Graham	WA	Jeffrey S. Clark	WI
Stephen D. Dake	WI	Joshu T. Sudbrink	WI
Carl N. Hahn	WY		

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.



Templar site Bure-Les-Templiers in France;
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:

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**



www.knightstemplar.org/ktef/

HANDS ACROSS OUR BORDER

A Unique Fraternal Friendship Between American and Canadian Masonic Icons

By

**Sir Knight William F. Mann, GCT,
supreme grand master, Sovereign Great Priory, Knights Templar of Canada**

The United States of America and the Dominion of Canada have shared a unique Masonic relationship for more than 250 years, even prior to the founding of each as a separate country. From the mid-1700's, when British North America encompassed both the American and British/French colonies, Masonic Brothers have joined together in field encampments and Lodges to celebrate their fraternal brotherhood. These celebrations of Freemasonry occurred while Masonic brethren fought beside one another or fought against one another throughout the French and Indian Wars, the American War of Independence, the War of 1812, and even the American Civil War.

Many stories abound of brethren being taken prisoner only to be freed and sent on their way after a sign of distress was given. Other stories speak of Lodges being called to order during lulls in the battle with participants from both sides. One famous incident occurred during the battle for Quebec City on the Plains of Abraham in September of 1759, when the leader of the French forces, Louis-Joseph de Montcalm-Grozon, marquis de Montcalm de Saint-Veran, was mortally wounded while the British commander, James Wolfe, also lay mortally wounded. Ironically, both men were distinguished

Masonic brethren.

Indeed, throughout the history of North America, many more personal Masonic friendships and tragedies have been recorded. In fact, there couldn't be a stronger yet more mysterious fraternal friendship over the centuries than between the Masonic icons, Albert Pike and W.J.B. MacLeod Moore.

For over thirty years toward the end of the 19th century, Albert Pike carried on a remarkable fraternal relationship and correspondence with his Canadian counterpart, Colonel William James Bury MacLeod Moore. Incredibly, between the two of them, they were instrumental in firmly establishing Scottish Rite Masonry, Masonic Knights Templar, and Rosicrucianism, as we know it today, in their respective countries.

Clearly, Freemasons around the world owe an immense debt of gratitude to these two enigmatic gentlemen. Yet the contrast between the two Masonic icons couldn't be any greater. Above all else, during his lifetime, Albert Pike evolved into a brilliant, esoteric magus; whereas Colonel W. J. B. MacLeod Moore is viewed more as a highly zealous career administrator.

Rising from deep, New England pioneer roots, in August of 1825, at the age of sixteen, Albert Pike wrote the



Supreme Grand Commander, James Bury MacLeod
Moore Sovereign Great
Priory of Canada.



Sovereign Grand Commander William Albert
Pike, Scottish Rite, Southern Jurisdiction of
the United States of America.

entrance exams to Harvard, passed, and was accepted, only to forego a formal education because of the required fees and to subsequently educate himself. At first, he started out as a simple school teacher, moving from one New England town to another, then to Nashville, Tennessee, and later to St. Louis, Missouri, but his personal history following this rather innocuous beginning is the stuff of legend.

An imposing biblical-like figure, he stood six feet two inches tall and weighed 300 pounds, with a flowing beard and hair that hung below his shoulders. Like most self-made men, he was a restless soul, determined to explore the West that the United States had recently acquired through the Loui-

siana Purchase, so in 1831, he embarked on a hunting and trapping expedition to Taos, New Mexico, only to have his horse break and run, whereupon, Pike was forced to walk the remaining 1,300 miles to Fort Smith, Arkansas. This was a foretelling of the man's inner strength and determination, an inner spirit that would carry him through hellfire and brimstone, through a multi-dimensional journey of self-examination.

It was in Arkansas that Pike decided to settle and teach school and to write a series of articles for the *Little Rock Arkansas Advocate*. Generating both monetary and critical success right from the start, Pike gained enough money to purchase the *Advocate* in 1834. From the outset though, the newspaper pro-

moted the viewpoint of the Whig Party, fomenting the political volatility that existed throughout Arkansas and other southern states during this time.

During the same period, Pike studied law and was admitted to the bar in 1837, much on the strength of having written a book titled *The Arkansas Form Book*, which acted as a guidebook for lawyers for generations to come. It was at this point that Pike sold the *Advocate* and concentrated on representing the claims of many native North American tribes against the federal government. This, of course, was extremely unusual, as most American pioneer families believed that the Native Americans had no rights to their traditional ancestral homeland. In 1852, Pike represented the Creek Nation, and in 1854, Pike represented both the Choctaw and Chickasaw, taking their claims to the Supreme Court. Although Pike was successful in defending their claims regarding their ceding of tribal lands, the American government never properly compensated the various tribes in accordance with the court's rulings.

One thing is obvious, Pike strongly believed in and fought for his convictions. Joining the Regiment of Arkansas Mounted Volunteers, Pike was commissioned as a troop commander with the rank of captain in June of 1846. With his regiment, he fought with distinction against the Mexicans and Spanish at the Battle of Buena Vista during the Mexican-American War, receiving an honorable discharge in June of 1847.

After his discharge, Pike became disillusioned with the Whig Party when they refused to take a stand on slavery. Over the next decade, his increasing disillusionment with federalism would lead to a strong stand in support of

the freedom of individual states. By 1861, Pike was expounding in his writings and speeches that the individual state's rights superseded national law and thus strongly supported the idea of a Southern secession, continuing a strong pro-slavery position.

It is said that Albert Pike was one of the main Masonic entities behind the instigation of the process of secession following Abraham Lincoln's election as president. On December 20, 1860, the state of South Carolina, headquarters of the Southern Jurisdiction of Scottish Rite Freemasonry which by this time Pike virtually controlled, was the first state to secede, with the state of Mississippi following the very same day. Although Albert Pike had tremendous sympathy for both sides at the outset, he decided to take sides with the Confederates. At the same time, Pike continued to hold out hope for a negotiated settlement, whereby the individual states' rights of self-determination would be strengthened with a lessening of national dominance.

However, the inevitable arrived with the somewhat naive collusion of the zealot John Brown who, during the Bleeding Kansas crisis of 1856, escalated the question of abolitionism to the point of declaration of civil war. Consequently, in 1861 at the beginning of the Civil War, Pike accepted the inevitable and advocated strongly for his appointment as Confederate envoy to the Native Americans. The newly-established Confederate States of America, under the leadership of Jefferson Davis, was more than pleased to grant Pike's request. Pike's first official act as envoy was to negotiate a treaty between the Confederate government and the Cherokees, led by the famous chief, John Ross. Chief Ross

would forever be known for his savagery during the Battle of Pea Ridge in March of 1862, where the fallen Union soldiers, with some still alive, were scalped by Ross' men.

The Indian-Confederate treaty would lead to Pike being commissioned as a brigadier general on November 22, 1861, and given a command in the Indian Territory. Over the next six months, he was responsible for the training of three Confederate regiments of Indian Cavalry. Leading his Native American troops into the Battle of Pea Ridge, they were at first victorious and then fell into disarray during a Union counterattack. When Pike was ordered to send his troops to Arkansas, within the Confederate States, in May of 1862, Pike resigned in protest. He had given his personal assurance to Ross and the other chiefs that the natives would only fight within the Indian Territory in defense of their negotiated land claims. This protest, along with the overly brutal conduct of his native troops in the field, led to Pike being charged with insubordination and treason against the Confederate nation.

In 1863, Albert Pike, charged with treason by the Confederate government and facing arrest, escaped into the hills of Arkansas and lived as a fugitive for the first time in his life until the Confederate States Army rescinded the treason charge and accepted his resignation on November 11, 1863. Following this, Pike was allowed to return to his family in Little Rock, Arkansas, where he resumed his law practice. Between 1864 and 1866, although decommissioned, Pike continued to be heavily involved in Civil War affairs, both officially and clandestinely. Because of his standing as Sovereign Grand Commander of the Scottish

Rite's Southern Jurisdiction, first elected as such in 1859, Albert Pike was able to move in secret circles that would otherwise have been closed, even to an ex-Confederate general.

With the formal end of the Civil War on May 9, 1865, Albert Pike fled Arkansas, first gathering his wife and family, and initially headed to Mexico. Having a change of heart, he constantly shifted from one state to another, narrowly avoiding arrest by Union troops. By June of 1865, Pike had taken refuge in Canada among his fellow Masons, including MacLeod Moore, and did so for approximately two months until a presidential pardon was issued. The granting of a "parole" was done on August 30, 1865. However, Pike never accepted a full pardon, as a full pardon would imply that he was guilty of treason.

What exists here is one of the most emphatic enigmatic questions relating to Albert Pike. Why was it so important to Pike to maintain that his commission as a brigadier general in the Confederate States Army and his actions in instigating the secession of eleven southern states from the Union did not constitute treason? He had earlier been charged with treason by the Confederate government and did not dispute that charge. Was it a matter of principle or was there something more complex relating to his insistence that his actions were true to the *Constitution of the United States*?

In spite of these nagging questions, probably the most enduring aspect of Pike's career relates to his meteoric rise and influence within American Freemasonry. From the early 1840's onward, Pike developed a phenomenal and distinguished Masonic career, which would lead to a remarkable series of synchro-

nistic events in the history of North America, most of which are unknown to the general public to this day.

Pike's encounter with fraternal Lodges began with membership in the Odd Fellows Lodge in the early 1840's. From there he quickly transitioned into the Masonic Lodge and rapidly rose through its state and national ranks, including receiving full Knights Templar honors in 1853 at Hugh de Payens Commandery 1, in Little Rock, Arkansas. It was through this rapid advancement that Albert Pike realized that the national hierarchy of the Southern Jurisdiction Scottish Rite Supreme Council has leadership ranks based on the sovereignty of its top officers nationwide. In other terms, once Albert Pike achieved the position of Sovereign Grand Commander on January 3, 1859, his proclamation gave him absolute control over Southern Jurisdiction Scottish Rite Masonry for the remainder of his life.

Among many things, Pike is probably best known for having reconstructed the rituals of the Scottish Rite Southern Jurisdiction's thirty-two degrees, which are still in use within the Southern Jurisdiction of the United States of America, and for having written the penultimate book on Masonry, titled *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* in 1871.

On April 2, 1891, Albert Pike died inside the *Old House*, which was then the Temple headquarters of the Scottish Rite of the Southern Jurisdiction of the United States of America in Washington D.C. Somewhat surprisingly, given his controversial role relating to the Civil War and other events, his remains were removed from its original plot and reburied by a special act of Congress in a knight templar

stone crypt located within the walls of the current temple building in Washington, D.C. A larger-than-life statue of Pike dominates the Judiciary Square neighborhood of Washington, D.C. What with the current turmoil surrounding the issue of removing Confederate general's statues from their various prominent locations across the United States, it is significant that no one has raised the specter of removing Pike's statue from Judiciary Square.

Conversely, William James Bury MacLeod Moore is credited with introducing Knight Templary, Scottish Rite Masonry, Masonic Rosicrucianism, and the Grand Imperial Conclave to Canada, becoming the first supreme grand master of the Sovereign Great Priory of Canada. Interestingly, correspondence between the two Masonic icons shows that it was MacLeod Moore who provided Albert Pike with a great deal of the ancient ritual for these orders, which he had gained through his overseas travels.

Having been born in Ireland on January 4, 1810, MacLeod Moore, at the age of fifteen, entered the military college at Sandhurst. Graduating with honors, he received an ensign's commission in the 69th Regiment of Foot, in which he served for twenty years, including a short term on the Island of Malta.

Similar to that of Albert Pike, MacLeod Moore's Masonic career appeared in a rather mysterious way to be pre-ordained. Surprisingly, because he was only seventeen years of age at the time, when on August 17, 1827, MacLeod Moore received the three degrees of Craft Masonry during a single evening. This rather exceptional event occurred at Aberdeen, Scotland, during a special meeting held at Glen-

kindel Lodge, 333 in the home of the esteemed worshipful master, Major General Sir Alexander Leith, K.C.B.

Then in 1831, he was exalted to the Royal Arch degree and made a Mark Master Mason in St. Macher's Chapter 37 in Aberdeen, Scotland. Whereas, on October 29, 1844, while his regiment was stationed in Dublin, Ireland, he was installed as a Knight of Malta and High Knight Templar in the Old Encampment, which was attached to Irish Lodge 242 in the old town of Boyle, County Boscommon.

MacLeod Moore was then transferred, along with his regiment, to the Island of Malta in 1847, where he immediately affiliated with the St. John and St. Paul Lodge 349 in Valetta, where in 1849 he was installed as its worshipful master. At the same time, he also affiliated with the Union of Malta Lodge and became third principal of its Royal Arch Chapter, which was warranted under the *English Constitution*. Having established his Masonic base in Malta, he then re-established the darkened Melita Encampment of Knights Templar under a warrant from the Supreme Grand Conclave of England and Wales by warrant 37, dated May 10, 1850, in which he was named its first eminent commander.

Through the review of several addresses presented by MacLeod Moore between 1850 and his death, it is evident that MacLeod Moore believed that there was a direct connection between the original Order of the Temple and its first grand master, Hugh de Payens, and the Ancient Chivalric Order of England, Scotland, and Ireland which existed in the 18th century. It was certainly his belief that the order maintained a continuous existence since its medieval beginning and through its occupation of Malta,

of which a chain of evidence exists too strong to be refuted.

In 1851, then-Captain MacLeod Moore's regiment was transferred to England to Chichester Barracks, where he received a commission as colonel in early 1852. There is indeed a record of a Knight Templar order being conducted under the warrant of 2 Royal Naval encampment, September 10, 1851, at which Captain MacLeod Moore was installed as eminent commander of the so aptly-named Melita Encampment.

Then in 1852, Colonel MacLeod Moore was appointed a staff officer of Out Pensioners and transferred to Canada, where he diligently worked to provide adequate pensions to British veterans of the French and Indian Wars. MacLeod Moore's first place of residence in Upper Canada was Kingston, where he resided until December of 1856, at which time he moved to Ottawa. Then in 1872, he moved to La Prairie, Quebec, where he lived until 1882 when he took up residence in St. John's East, Quebec. Finally in 1884, he moved to "Priorial House," in Prescott, Ontario, where he lived until his death in 1890.

As was his custom, shortly after his arrival in Canada in 1852, MacLeod Moore at once identified himself among Masonic circles and joined the Ancient St. John's Lodge 2 at Kingston and the Ancient Frontenac Royal Arch Chapter, also located in Kingston. Having learned that there were historic military records relating to an old Encampment in Kingston first warranted circa 1800, he set about reviving it, and on March 10, 1854, the Supreme Grand Conclave of England and Wales issued a warrant for Hugh de Payens Encampment, identifying MacLeod Moore as its first eminent commander.

In July of the same year, he received a patent appointing him provincial grand commander for the Province of Canada. Having assumed this patent as his authority, he set about establishing Encampments in Toronto and Quebec and convened the first meeting of the Provincial Grand Conclave of Canada at Kingston on October 7, 1855. Within twelve years, up until the formation of Canada as a sovereign country in 1867, the number of Encampments increased from three to seven. On the establishment of confederation in 1867, the Canadian body was exalted to that of a Grand Priory by the Supreme Grand Conclave of England with MacLeod Moore as its grand prior.

On March 17, 1873, a Convent General was executed, embracing the Templar governing bodies of England, Scotland, and Ireland, with the prince of wales designated as its grand master. As a result, on July 28, 1876, the Grand Priory became, with the consent of the supreme authorities in England, the National Great Priory of Canada, whereby MacLeod Moore became the first great prior of Canada on August 10, 1876.

From 1876 to 1884, having successfully extended his jurisdiction into the maritime provinces, MacLeod Moore concentrated his efforts to bring outlying Scottish Encampments in New Brunswick into the Great Priory's dominion. Somewhat surprisingly, these efforts would not prevail until 1938, long after MacLeod Moore's death in 1890.

Yet, MacLeod Moore's efforts and continuing zeal did not go unnoticed, for on July 8, 1884, the grand master of England absolved the Canadian body from its allegiance. This allowed MacLeod Moore to inaugurate the Sovereign knight templar

Great Priory of Canada, with himself as supreme grand master, *ad vitam*.

Unfortunately, MacLeod's Moore sense of zeal and duty would ultimately lead to a schism between the Sovereign Great Priory and its mother body during the last four years of his life. Believing that his authority extended to unoccupied territories, MacLeod Moore saw fit to issue dispensation to a number of preceptories in Australia in Melbourne and in Victoria, in 1886 and 1887. This drew the ire of the Great Priory of England and Wales, and following the Sovereign Great Priory's refusal to withdraw its dispensation to the newly-established Sovereign Great Priory of Victoria, an edict of non-intercourse continued until after MacLeod Moore's death.

Upon his death, the Sovereign Great Priory of Canada wasted no time in withdrawing its warrant from Australia, thus restoring amiable and fraternal relations with England. At the same time, Sovereign Great Priory took effective steps to establish solid relations with Scotland. The Sovereign Great Priory also took steps to formally recognize the Order of the Red Cross as one of its recognized degrees of jurisdiction in order to promote clearer relations with Grand Encampment, a move that MacLeod Moore opposed when he was alive.

Although MacLeod Moore regarded the Templar order with the greatest affection and esteem, he was also instrumental in formally introducing other branches of Freemasonry to Canada. Most importantly, MacLeod Moore's continuing zeal has been credited with the establishment of A. & A. Scottish Rite Freemasonry in Canada.

In 1865, while on a visit to New York to witness the operations of the Northern

Army during the Civil War, he received all thirty-two degrees of the Northern Rite as well as the 33rd degree and honorary membership in the Supreme Council. Never raising the question of jurisdictional authority, in June of 1867, MacLeod Moore subsequently applied to the Supreme Council of the Northern Jurisdiction of the United States for authority to establish a Supreme Council of the Scottish Rite in Canada. Rather curiously, this was approximately two years after MacLeod Moore and other Masons had harboured Albert Pike, sovereign grand commander of the Southern Jurisdiction, during his flight from the United States in June of 1865.

Regardless, on May 6, 1867, dispensation was granted, along with a patent, authorizing MacLeod Moore to establish both Chapters and Consistories in London, Hamilton, and Toronto. Following the formation of a number of Chapters, MacLeod Moore also moved forward with the establishment of a Supreme Council for Canada. As was his habit, MacLeod Moore saw that he was also appointed the official representative of the Supreme Council of England and Wales.

MacLeod Moore must also be credited with the establishment of the Order of the Red Cross of Rome and Constantine, the degree of Royal Ark Mariner, and three minor rites. In 1875 he was also responsible for establishing a Canadian College of the Rosicrucian Society, having received direct authority from Prince Rhodocanakis who was grand master of Greece at that time.

Unfortunately, from 1886 until his death on September 1, 1890, MacLeod Moore's health and strength deteriorated, in part because of the fractious non-

intercourse between the supreme representatives of England and himself. Sadly, his refusal to rescind what he believed to fall within his jurisdiction also caused strife among his fellow Knights Templar in Canada during his final years.

Upon his death, Albert Pike wrote a Memoriam of his long-time friend and Masonic Brother:

"He had the air and manner of a soldier, always free from arrogance or self-sufficiency, being invariably a dignified, courteous, and affable gentleman, vera simplicitate bonus, candid, frank, and sincere, altogether a man of the old pattern and withal a kindly, lovable man. Not smiled upon by fortune in the latter years of life nor free from vexations, annoyances, and heavy crosses; but he accepted these with all the ills of life, and the deprivations and his disabilities of old age, with equanimity, as a wise man should, and to the last stoutly resisted any innovations in the Knight Templary of Canada, these seeming to his deprivations that would vulgarize it."

As to what heavy crosses MacLeod Moore bore throughout his life, those remain a mystery.

In conclusion, there are certainly no limits to the mysteries surrounding this unique fraternal relationship. Where Pike was an infamous Confederate brigadier general, who was purportedly involved in the creation of the KKK and the Knights of the Golden Circle, MacLeod Moore was a British military man to his very core who at times extend-

ed himself beyond his military office and rank through his zeal for Masonry. Regardless, what these two giants achieved both separately and collectively within the brotherhood of Freemasonry is simply remarkable, and our

world-wide fraternity is forever indebted to both Masonic icons. Clearly, this unique friendship demonstrates that there are no borders when it comes to the eternal sharing of Masonic knowledge and understanding.

Note

This article has been based in part by its author, William F. Mann, on historical background passed down to him by his great-uncle, M. Em. Kt. Frederic George Mann, GCT, past supreme grand master (1954-1955), Sovereign Great Priory, Knights Templar of Canada. On another level, this article is a tribute in recognition to the sense of inquisitiveness and love of history that his great-uncle instilled in him during his childhood and teenage years.

Reflecting this bond with his great-uncle, who acted as a surrogate grandfather to him, on August 17, 2019, William F. (Bill) Mann was installed as supreme grand master of the Sovereign Great Priory – Knights Templar of Canada for a two-year term. He is also a 32nd degree Scottish Rite Mason (Scottish Rite of Canada), an IXo Rt. W. Frater (SRICF), and a Knight Companion of the Red Cross of Constantine (Grand Imperial Conclave of Canada).

Author of the *Templar Trilogy*, consisting of *The Knights Templar in the New World*, *The Templar Meridians*, and *Templar Sanctuaries in North America* (www.templars-newworld.com), he lives in Milton, Ontario, Canada, with his wife Marie and two sons, William and Thomas.

It was approximately six years ago that Bill, in his then-capacity as the grand historian/grand archivist of the Sovereign Great Priory of Canada, discovered buried in the Grand Chancellery's files a set of private letters between the then supreme grand master of the Knights Templar of Canada, Most Eminent Supreme Grand Master W.J.B. MacLeod Moore and the sovereign grand commander of the Southern Jurisdiction Scottish Rite of America, the most exalted Albert Pike. What is contained within these letters is nothing less than remarkable, and their contents have never before been presented publicly.

Within the pages of his new novel entitled, *The Last Refuge of the Knights Templar*, which is due to be released in April of 2020 (www.innertraditions.com), the exact content of some of those letters will be revealed. As these letters are real and have been historically verified, their context is remarkable and priceless in themselves. When interwoven with the multi-layered story that Bill has penned, whispers of a secret of world proportions takes on more meaning than mere speculation. Masons and non-Masons alike will certainly enjoy Bill's modern-day mystery thriller.

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>.

R. Em. Knight William F. Mann is a past presiding preceptor of Godfrey de Bouillon Preceptory 3 of the Hamilton District of the Sovereign Great Priory of Canada, in which he serves as grand historian/archivist and a grand council officer. He has written three highly-controversial yet entertaining non-fiction books on the flight of the medieval Knights Templar to Nova Scotia and beyond: *The Knights Templar in the New World*; *The Templar Meridians: The Secret Mapping of the New World*; and *Templar Sanctuaries in North America* (www.inner-traditions.com). He resides in Milton, Ontario, Canada, and can be contacted at: william.mann@sympatico.ca.

Knight Templar Magazine Available on Your Smart Phone

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/>.



Image of the ruins of the ancient Philistine, Greek, and Roman city of Bet She'an in Israel, one of the cities of the Decapolis. Photo by the editor.

Leadership Notes

Focus

Last month, we talked about the importance of having a purpose for your Commandery. When the purpose is clearly defined and it is desirable by the members, it creates activity. The result is a more active Commandery. Not just more active meetings but more activity in general, and this must lead to greater interest, additional members, and satisfaction among the Sir Knights.

This month, let's talk about one of the greatest challenges to the Freemason with respect to Masonic activities – **focus**.

Masonry is such a vast entity that it can draw a man in many different directions simultaneously. Because being of service is a priority for many, it is a typical characteristic of a Mason to stretch his cable tow a bit thin. One of the characteristics of a great leader is to have a clear understanding as to the length of his own cable tow and to be willing to say “no” or “not now” when the situation dictates.

You have 86,400 seconds available to you each day, and your body has a certain amount of energy you can devote to tasks. In order to achieve something, you must spend your time and energy. If you diffuse your energy across time, you may get a small amount accomplished in many different areas, or if you concentrate your energy into one or two areas for the same time span, you can accomplish more.

Think of a one hundred-watt light bulb. In a large dark room, that bulb will cast small amounts of light all over the room so that no one area of the room is lit very well. If you were to concentrate that light into a laser beam and focus it into any part of the room, you would be putting maximum energy into just one spot in the room, and it will be quite well lit! Life works much the same way.

Decide how much focus you need to apply to the accomplishment of your mission as a Freemason and be willing to check your own cable tow to see if you have the time and energy to take on a new task, or perhaps you should tighten the focus a bit.

If you want to join the York Rite Leadership Training Program, send an email to YRL@YorkRiteLeadership.org.

Yours in Knightly Service,

S. Lane Pierce, KYCH

Lane Pierce is the coordinator for the excellence in leadership training effort of the Grand Encampment.





Beauceant News

Official visit to
Carnegie Assembly 80
on October 10, 2019.

(Mrs. John) Mary
Mashburn, president,
and newly initiated
sister (Mrs. Larry)
Rebecca Horath.



Celebrating seventy-five years of faith, loyalty, and love! Official
visit to Omaha Assembly 91 on November 5, 2019. (Mrs. Daniel)
Erin Marr, president, and newly initiated sisters (Mrs. LeRoy) Faye
Daniels and (Mrs. Rick) Becky Baker.



Phoenix Assembly fund-
raiser for 2019 was to assist
Hill's Haven Round Valley
Animal Rescue Shelter. (Mrs.
Gary) Rodena Jose, president;
(Mrs. John C.) Lei Lani S. For-
rest, past supreme worthy
president; and Miss Wynn Del
Riffle, supreme color bearer.



Official visit to Port Arthur Assembly 160 on January 4, 2020,
(Mrs. James) Charlene Stringer, president.



Official visit to North Platte Assembly 177 on November 16,
2019. (Mrs. Walter) Brenda McGuire, president.



Official visit to Auburn Assembly 262 on December 5, 2019,
(Mrs. David) Connie Chapman, president.



Knights



at the Bookshelf

By

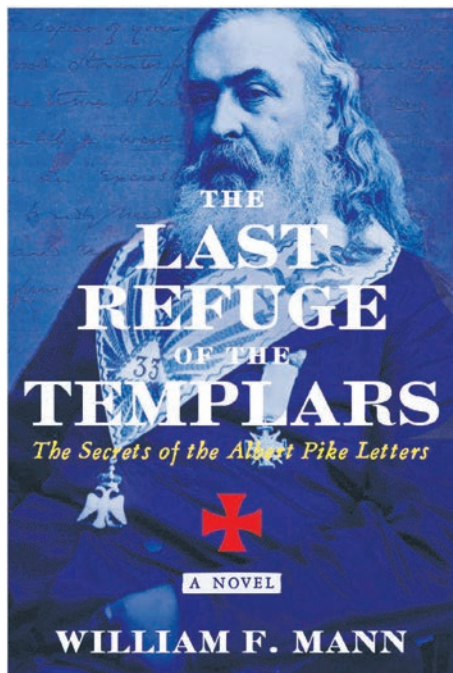
Most Eminent Grand Master Jeffrey N. Nelson

The Last Refuge of the Templars - The Secrets of the Albert Pike Letters, William F. Mann, Destiny Books, 320 pages, ISBN 978-1-62055-991-8

The author of *The Knights Templar in the New World*, *The Templar Meridians*, and *Templar Sanctuaries in North America*, has turned his pen to fiction. In *The Last Refuge of the Templars*, Most Eminent Knight William F. Mann, the supreme grand master of the Sovereign Great Priory of Canada, incorporates recently rediscovered correspondence between two 19th Century Masonic luminaries, American Albert Pike and Canadian J. W. B. MacLeod Moore, in crafting a fascinating tale. Mann, also an accomplished artist, builds the novel around the "Pike Letters," recently rediscovered within the archives of the Sovereign Great Priory.

We first meet Thomas, a descendent of Colonel MacLeod Moore who has come into possession of the letters, at the House of the Temple in Washington, DC. There he meets the scion of the wealthy and influential Rose family, Janet Rose, who is pursuing her own line of research involving the mysterious Pike letters. They join forces, and we accompany the protagonists from historic Georgetown to Paris and ultimately to the American West as they endeavor to decipher the secret knowledge encoded within the letters. At the same time, we watch as Thomas' and Janet's relationship evolves, and esoteric self-knowledge deepens.

Like any good thriller, all does not go smoothly as we learn that an Inner



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circle within the Vatican also seeks to obtain the letters which it believes contain the secret to the lost Templar treasure and with it the key to world domination. The pace does not flag as Mann uses historical flashbacks to unveil the contents of the Pike/MacLeod Moore correspondence and explores Pike's interaction with Native American tribes.

Mann expertly weaves his intimate knowledge of Freemasonry, Templary, Rosicrucianism, alchemy, and Native American culture and beliefs into this compelling adventure. If you're a fan of Dan Brown or Steve Berry or are looking for a pleasant diversion from more scholarly tomes, this novel is for you. The book is published by Destiny Books, an imprint of Inner Traditions – Bear and Company and available in April of 2020.

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Below: Image of the
ruins of the theater in the
ancient Philistine, Greek,
and Roman city of Bet
She'an in Israel, one of
the cities of the Decapolis.
Photo by the editor.



Knight Templar

5909 West Loop South, Suite 495

Bellaire, TX 77401-2402

“...curse not the rich
in thy bedchamber: for
a bird of the air shall
carry the voice, and
that which hath wings
shall tell the matter.”

Ecclesiastes 10:22

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