


Knight Templar



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Contents

Grand Master's Message

Grand Master Jeffrey N. Nelson 4

Hardhearted and Hardheaded

Sir Knight R.J.F. Elsner, PGC..... 7

History Never Repeats Itself, Man Always Does

Brother Chuck Clampitt 11

The History of the Knights Templar and the Sublime Teachings of the Order

Sir Knight George S. Blackie, M.D.
and Sir Knight Kenneth C. Jack..... 21

Paper Currency with All-Seeing Eye Denoting a Pledge of Honor is Indeed a Masonic Symbol

Sir Knight James A. Marples..... 27

Grand Master's Tour 30

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Features

In Memoriam 5

Prelate's Chapel 6

Leadership Notes - Servant Leadership and
the Wardens in the Blue Lodge 9

The Knights Templar Eye Foundation 16, 20, 34

Grand Commandery Supplement..... 18

Recipients of the Membership Jewel 26

Beauceant News..... 32

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Grand Encampment web site: www.knightstemplar.org
www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message

Greetings Sir Knights. We have several exciting new initiatives to announce this month. First, as described elsewhere in this edition of the *Knight Templar*, the Knights Templar Eye Foundation (KTEF) is releasing a special publication containing a compilation of the Templar orders written by Sir Knight George Cooper Connor. Sir Knight Connor was instrumental in developing the Templar ritual with which we are familiar today. You will find the original hand-written manuscript on one page with the typeset rendition on the facing page. The original hand-drawn, color drawings used by Connor to illustrate the ritual are included. This project is sponsored by the KTEF, and all net proceeds go to the foundation in support of its mission "to improve vision through research, education, and supporting access to care." Whether you are a student of history, a ritualist, or a supporter of the KTEF, this book is for you!



The second initiative is the release of modules two and three of the Templar Education and Development Program. We have migrated the program to a more robust platform to accommodate the considerable interest in the program and reopened the Templar Ritualist module. Once you have successfully completed the Templar Ritualist course, your next challenge will be to demonstrate your mastery of the history of the medieval Knights Templar and the trial of the Templars. The courses utilize *The New Knighthood: A History of the Order of the Temple* and *The Trial of the Templars*. These books were written by Malcom Barber, a British historian considered by many to be the world's leading living authority on the Knights Templar. Barber is also a former editor of *The Journal of Medieval History*.

Finally, if you have not had an opportunity to register for the 68th Triennial Conclave, we would urge you not to wait any longer. In addition to transacting important business and electing the officers for the 69th triennium, delegates will have a great opportunity to renew old friendships with fellow Templars, perhaps some whom you have not seen in-person for some time.

Courteously,
Jeffrey N. Nelson, GCT
Grand Master

Knight Templar Magazine Available on Your Smart Phone

The *Knight Templar* magazine is now available on your smart phone including your state supplement. 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/>.

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>.

IN MEMORIAM



William T. Cox
District of Columbia
Grand Commander 1992
Born: March 10, 1927
Died: April 12, 2021

Ralph Hetrick Emerson, II
Nevada
Grand Commander 1982
Born: October 9, 1929
Died: March 3, 2021
Department Commander
1985-1988

Prelate's Apartment

by

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

*"Behold, how good and how pleasant it is for brethren to dwell together in unity!
It is like the precious ointment upon the head, that ran down upon the beard, even
Aaron's beard: that went down to the skirts of his garments;*

*As the dew of Hermon, and as the dew that descended upon the mountains of Zion:
for there the LORD commanded the blessing, even life for evermore."* (Psalm 133 KJV)

The Psalmist was completely correct. There is nothing as pleasant as brethren dwelling and working together. This pandemic has truly challenged that, and even now, as more of us are getting vaccinated and the restrictions on gathering together are being lifted, we are still challenged in finding ways to meet and greet one another. How might we dwell together even as we are separated, and more importantly, how do we resume our unity and common work after more than a year working on our own?

After working alone, or at best over video calls and email, we have lost that one important thing which brings us together—human contact. We might see and hear one another over the Zoom call, but what we are really missing is that warm embrace or handshake that provides a tactile confirmation of our brotherly love. The messaging from some in government and the media seems to stress fear and risk of personal contact, even as the science seems to be reassuring. Conflicting messages create more doubt, worry, and anxiety. Where can we find the calm? Where is the hopefulness?

We can find the calm in the community of Christ. We can find hope in the promises God has made to us through His Word which has come to us from the prophets, the writer of the Gospels, and the words of His Son. The pandemic has taken a lot out of us, but what it has not taken, and cannot take, is the love of God and the promise that we are His children and are under His care and protection. By His grace and power, He has given us scientists who have the knowledge and skills to create vaccines, and medical professionals with the gift to heal. We are on the path to a full return to life as it was pre-pandemic. We are closer to being together and embracing one another again. How pleasant that will be!



Hardhearted and Hardheaded

By

Sir Knight R.J.F. Elsner, PGC

One of my favorite parts of teaching at a college and seminary is that we have chapel together on campus at least once every week. I love it partly for the worship of God together as brothers and sisters in Christ and partly for the excellence of preaching by which we are edified. One of my favorite colleagues, among the foremost scholars of the *Gospel of John* in the world, was preaching one day. As he read from the *Gospel of John*, the words came to life for me. The language was beautiful and amazing, and spoke as I had never heard it before. The term for this can be “theophany:” God appearing to us. After the service, a new seminary student came up to my colleague to argue with him. “I don’t know what translation that was you were reading from, but it was not the King James version, so should not be read” he insisted. Calmly, coolly, and with an emphasis on his Southern drawl, my colleague handed the student the *Bible* in question, who immediately looked perplexed. “That is the Koine Greek,” he said. Translation done in real time from the original Greek by that amazing professor was possible because of his intimate knowledge of the languages, great love of God, and humility. The student did not realize that part of what he was in seminary for was to listen, learn humility and kindness, and follow scripture. That student’s hardheaded arrogance was quickly tempered, and he became a wonderful preacher. He almost displayed a hardheartedness

that did not allow anything beyond what he already knew, and he had never read the front page of the King James he cited that discusses it being translated from the Greek and Hebrew.

I felt empathy for that seminarian. As a youth, I was often told that I was hardheaded. I wanted things my way. I suffered a lot because I did not know when to listen. Well, maybe I still don’t, but that is another matter. We have obligations toward scripture, especially in Templary:

“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work” (2 Timothy 3:16-17; ESV).

Being hardheaded means closing yourself off from the power of the Holy Spirit.

“You stubborn and hardheaded people! You are always fighting against the Holy Spirit, just as your ancestors did” (Acts 7:51; CEV).

Hardheaded is a cultural term, even if it is often translated from the Greek ἀπερίτμητοι (aperitmētoi), which literally means “uncircumcised” or undedicated to God. To be hardheaded is to not accept change or correction, even from God. I tend to translate it as arrogance, and that is not a compliment.

Hardhearted is another issue. “Amets” (אִמֶּץ) in Hebrew can be a good word. Stout, strong, bold, alert. “Lebab” (לִבָּב) is your heart: who you are; your inner man; your will. Put the two together (tə-’am-mêṣ lə-bā-bə-kā, (אֶת־לִבְכֶּךָ אִמֶּץ), and it becomes something less than desirable. The hardened heart is one that does not love its neighbor:

“If anyone is poor among your fellow Israelites in any of the towns of the land the LORD your God is giving you, do not be hardhearted or tightfisted toward them.” (Deuteronomy 15:7).

The hardhearted ones do not love God as much as they love themselves:

“Listen to me, you stubbornhearted, you who are now far from my righteousness” (Isaiah 46:12).

Sometimes God hardens our hearts so that we can appreciate what He has done for us.

“He has blinded their eyes and hardened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them” (John 12:40).

It is possible that we have at times become hardhearted and hardheaded so that we can be humbled. We some-

times need to be reminded what Templary is about, being the Christian arm of Masonry. If we say we are the most prestigious part of masonry, let the prestige be from our humility, our service, and our love. Let us read and pray about Psalm 115 on our banners. Let us soften our hearts but not be soft-headed. Let us put aside bitterness so we are not destroying what is supposed to be dedicated to God:

“There are those who turn justice into bitterness and cast righteousness to the ground” (Amos 5:7).

I cannot translate from Greek on the fly. That is just not one of my gifts. What I can do, however, is plead for continually honoring our obligations and vows. I would ask each Sir Knight to pray for us all. For unity, forgiveness, and the energy to build on the good work that has been done by those before us and beside us. My waking prayer and my bedtime prayer is the same:

“Create in me a clean heart, O God; and renew a right spirit within me” (Psalm 51).

A clean, soft heart and a clean, focused head are what we all need. Thanks be to God when we have them both.

Sir Knight R.J.F. Elsner is a past grand commander of South Carolina and can be reached at robertelsner@netscape.net

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.

Leadership Notes

Servant Leadership and the Wardens in the Blue Lodge

Servant leadership is a special kind of leadership paradigm. As a servant leader, you have no authority because of title or position. Any authority you have is given to you by others. You cannot assume authority. You are a leader because of those you lead.

It is true that we Masons love our titles. We have loads of them! Yet, without the consent of the brethren, your title means nothing.

As a steward, you learned to serve others and to find pleasure in making them happy. That is the grand design of Freemasonry, is it not? As a deacon, you earned the trust of the brethren and took responsibility to ensure that all present were qualified to be there. You also began to assume responsibility for some of the work of the Lodge.

Continuing our series of articles on servant leadership, this month we look at the role of the wardens.

The junior warden is the first true leadership role in the Lodge. The junior warden is responsible for the Craft when the Lodge is at refreshment. It is his duty to see that the brothers are attended to and that none convert refreshment into intemperance or excess. Because of these responsibilities, the junior warden leads the stewards in their duties.

Of the symbolic lights, the moon represents the junior warden. It is an appropriate symbol for him since he is the authority during the hours of refreshment. While he is the leader of the stewards, he is assisted by the junior deacon, who has the moon in the center of his emblem of office.

The junior warden should take care to see that the brethren are refreshed mentally and spiritually as well as physically. Before and after a stated meeting, the junior warden would be responsible for ensuring that there are useful and cultured topics of social intercourse. He should see that the chaplain is called upon to offer prayer for food and drink or for brothers who are unable to attend due to infirmity.

The junior warden is obligated to attend all meetings and assist the master and senior warden so that the Lodge is run profitably and for the benefit of the members. To do this, the junior warden must give commands and directions to the brothers, but he must learn to do so from a place of reason and influence. Remember, masonic wages are paid in the form of knowledge, satisfaction, and recognition for good work. There is no monetary pay and no suspension that a junior warden can impose for noncompliance. He must be cordial and persuasive.

Returning to the symbolic lights, the sun represents the senior warden. This is a proper association, because he is responsible for the craft during the hours of work. He is to see that duties are done and that the work is executed with integrity. Likewise, the senior deacon, who has the primary responsibility for seeing candidates

through the ritual, has the sun in the middle of his symbol.

Because the deacons assist the three principal offices in their duties and the work of the Lodge in general, the deacons report to the senior warden. They are his staff.

As the senior warden, you should take on the role of ensuring that the work of the Lodge is done correctly. The senior warden should make sure that all officers are in attendance and, when someone is not at his position, make sure that the position is filled by a competent brother. The senior warden oversees the work of the brethren until complete, and then he pays their wages. He is also charged with making sure that none depart dissatisfied. Maintaining peace and harmony is his primary goal. To that end, the senior warden may resolve disputes between brethren, being sure to defer to the worshipful master in all appropriate matters.

Then we have the worshipful master. While ultimately, all things related to the governance of the Lodge fall under his authority, his most important functions are to set the direction, communicate the vision, and delegate, so that the Lodge might move together toward a grand future.

If you want to learn more about leadership principles, join the York Rite Leadership Training Program. Visit the website at YorkRiteLeadership.org for more information and to register for the program.

Sir Knight S. Lane Pierce, KYCH
York Rite Leadership Faculty



History Never Repeats Itself, Man Always Does

By

Brother Chuck Clampitt

The world is experiencing change. Covid-19 has been in the forefront of the world stage in 2020. Thomas Malthus was an English economist who in 1798 in his book *Essay on the Principle of Population* theorized that population growth increased exponentially (2, 4, 16) while food production grew arithmetically (1, 2, 3). Given this ever-increasing gap between increasing population and available food supply a ceiling of world population would eventually be reached. Malthus stated that two types of events could affect this escalating population trend. A preventive means was to reduce the number of births via later marriage. Positive means of population control were disease, war, and famine. In proof of his theory, Malthus could have pointed to the 14th century (1300s) in Western Europe as an example, when the population fell by approximately fifty percent because of these last three occurrences.

The Middle Ages or Medieval Period dates from the fall of the Western Roman Empire in 476 AD to approximately 1500 AD, depending on the source. Although progress in science, medicine, and technology had been relatively slow throughout this era, by the 13th century, universities had been established in most of the major cities of Western Europe. Another major advance was in the area of commerce by means of water transportation. Ships and boats sailed from the Black

Sea to Greenland and from North Africa to Scandinavia, trading goods that included iron, tin, grain, metal ware, cloth, and exotic goods from the east such as silk, spices, and perfume.

As Western Europe was in the midst of improving its economic situation, a boost was given by a cyclical weather change called "The Optimum" which caused temperatures to rise by a few degrees. The impact was warmer temperatures, more sunshine, fewer overcast and rainy days, and more overall growing degree days. Small grain and wine production were able to move northward from traditional food producing areas, and an increase in overall food production was realized. This resulted in a huge growth in population.

Under the Feudal System, established during the Medieval Period, possession of land and the renting or "farming out" of farm ground was the basis of the economy. Large grants of land were given out through a multi-level distribution, cascading from the king through the ranks of the nobility to the lowliest knight. In turn, revenue and fealty oaths provided the financial support for the noble class and the pledged loyalty of fighting men in time of war. While the Medieval Period could be portrayed in a grand and glorious manner, the feudal system was based on agriculture and work performed by the peasants. As populations grew, greater pressure was

placed on the demand for tillable farm land to feed the people and to employ the masses. Estimates placed eighty to ninety percent of the population employed in farming. As the population increased during the 13th century, more and more land had to be converted from pasture and woodland into tillable farms in order to sustain the population. These new farm lands were the most marginal in productivity and would soon be depleted of nutrients. While agricultural production increased with the added new farm ground being tilled, overall production decreased on a bushel per acre basis. More people were employed in farming, and the amount of acreage being tilled increased, while production per acre decreased. In the meantime, the population continued to grow.

By the start of the 14th century, a series of crises took place that changed Western Europe forever. The favorable weather pattern of the prior centuries shifted back to the norm and heralded a period called "The Little Ice Age" which lasted from 1300 to 1850. Though opinions differ on the cause of this change in weather, one possibility was the effect caused by volcanic ash from eruptions. This would have increased cloud cover and resulted in cooler and wetter summers and more severe winters. Whatever the cause, temperatures turned colder and wetter with more overcast skies. This caused delayed planting and reduced yields and resulted in illness to livestock and people. While food production had previously supported the increased populations, food surpluses were soon exhausted. People were forced to eat anything they could find from seed saved for the next planting season to weeds. Hay for livestock

fodder couldn't be made and animals starved. This led to what was known as "The Great Famine" (1315-1317) when an estimated five to ten million deaths occurred in Western Europe from a total population of seventy-five million.

The 14th century also saw a long series of wars, the most notable of which was the Hundred Years War (1337-1453). These pitted England against France for control of France. Other countries were drawn into the conflict over the years due to a variety of reasons; royal marriages, alliances, and a growing sense of nationalism. Other wars were also fought during this same time period, especially among the Italian city states.

It is worth noting that over this lengthy period, warfare changed. The feudal tactic of using armored knights on large war horses to overwhelm infantry was replaced. Lords found that five to six infantrymen could be fielded for the cost of every knight. Military tactics changed as archers rained metal tipped arrows on the charging cavalry. While the arrows could pierce armor if properly landed, the horses were much more vulnerable to being struck. Pike men were also employed to establish firm lines against onrushing knights, taking out their horses and tumbling the heavily armored warriors to the ground where they became much easier targets to kill. By the mid-1300s, gunpowder was incorporated in European warfare. Siege canons and personal firearms changed the face of war and eventually made castles and city walls obsolete. Another change in tactics was to focus on civilians. Although warfare had always been brutal, the 14th century raised the level of brutality to new heights. Invading armies targeted defenseless civilians

as a means to wage war. Houses were burned; citizens killed; food and possessions plundered; and stored grain, crops, and livestock destroyed. Wide areas of France were decimated as battle lines shifted between the two powers, and the local population was brutalized. While the century began in an age of chivalry, it ended in chaos.

In the midst of the famines and war came yet another crisis in the form of a plague. The "Black Death" is thought to have originated in Central Asia in the early 1300s, caused by an infected flea. The flea carried the bacillus, *Yersinia pestis*. The infected fleas used as host carriers a number of small mammals but most commonly the black rat. The flea would feed off the blood of the host and multiply in numbers until the host died, at which time the flea would find another warm blooded source. The disease spread like wild fire, traveling the trade routes from China through Central Asia to Europe or via ships from the Far East and the Mediterranean Sea. (It is thought that Sicily was the first infected location in 1347, but the epidemic quickly spread throughout Europe.) Various strains of the disease evolved with the predominant being the bubonic and pneumonic forms. The bubonic caused large boils to form in the armpits, neck and groin, which turned black, while the pneumonic was a respiratory strain accompanied by searing pain in the lungs and the coughing up of blood. Whichever form of infection a person contracted, it was usually fatal. Rich or poor, noble or peasant, the Black Death killed with impunity.

The effects were devastating. Most estimates place the death toll at one third of the population of Western Europe or

twenty-five of seventy-five million people with many areas hit even harder. The best surviving records are from England where losses in some areas reached fifty percent.

"The level of English and Welsh population attained in 1300, close to six million, was not reached again until the mid-eighteenth century. England's population was estimated at six million in 1300, but following the Black Death, it dropped to three and one half million. It would take until the mid-eighteenth century to reach the six million level again. The fear had to have been overpowering as the dead were piled up in the streets or simply perished in their homes. Mass graves were often used, but room in the cemeteries soon ran short. In some instances, the dead were simply disposed of by burning. The plague raged on until 1353 as it spread across Europe, but frequent reoccurrences took place in the same city or locale multiple times. The impact on both social and economic institutions was devastating."²

The overabundance of labor prior to the Black Death had kept wages and agricultural tenant agreements in the landowner's favor. More peasants needed farm ground than was available, and supply and demand forced economic advantage to the nobility. This same pattern held true for other occupations, whether in craft guilds or the church. Too many people for the number of jobs available

resulted in peasants being kept on the land or in long waiting periods to enter a skilled trade or profession. All that suddenly changed following the epidemic as labor was suddenly in short supply.

In farming, the lack of labor caused radical changes to the industry. Marginal land that had been placed under tillage previously was abandoned or used for livestock grazing. Agreements between landowners and tenants now swung in favor of the farmer. Because of the lack of farmers, land plots became larger and were more apt to be closer to home, thus decreasing travel time from the home to the field and increasing farm efficiency. Farmers were able to negotiate favorable land agreements that required the owner to provide a team of oxen, a plow, and seed for the planting. The landowners were now forced to come to terms with the tenant or face having him leave the manor to work for another landlord. Pressure on landowner's income had the long-term effect of forcing them to sell off parcels to peasants, which resulted in the evolution of the land-owning yeoman class.

The Church was also severely impacted by the Black Death. Death rates among the clergy were near fifty percent, causing an immediate shortage among the priesthood. Religious orders were especially stricken, caused in part by the close proximity of fellow members and the cold damp condition of most abbeys. To fill these vacancies, the age for becoming a novice or priest was reduced by as much as five years. In England, new priests were commonly as young as twenty years old. This resulted in a clergy that was undereducated, inexperienced, and often unable to minister to the needs of the post epidemic

population. Another problem impacting the Church was the loss of senior leadership in universities where theology and philosophy were taught. Student populations plummeted along with the number of professors to teach them. Individual beliefs were also challenged as the Church was seen as the protector of man, yet the Church was just as helpless as the citizenry in regard to the plague.

“Neither was the standing of the Church helped by a penchant for blaming the victim, a habit particularly pronounced among the English clergy.”³

The Black Death affected all aspects of life, not the least of which was in the area of skilled trades. During the Middle Ages most manufacturing was performed by craftsmen who in turn were controlled by guilds. Whether a person was a mason, tanner, painter, tin smith, or jeweler, entry into the craft was controlled by guilds as well as prices and quality standards. Rules were also established that members traded only with members of other guilds. Each guild regulated the number of people who entered the craft and dictated the training, skill levels, and time required to progress from apprentice to journeyman and finally to master. In many crafts, membership was restricted to family members, and entry by others was not permitted. The guilds provided a number of benefits for members who were sick, cared for their widows and orphans, and saw to a proper burial. Membership in a guild was something to be proud of, established a person with a certain social status, and provided a good income. The Black Death affected town and city

residents at a very similar rate. Death among guild members affected craftsmen at every level. The death of older and more experienced skilled artisans caused an overall decrease in skill level. Infection among a group in close proximity with one another, whether family, university, or church, also included the local guild. If one died, several died. The result was a sudden shortage of craftsmen at every level.

“Skilled artisans who, unlike the agricultural workers, had no pool of surplus labor to fill the gaps.”⁴

Because of the shortage of labor, entry into a craft had to be opened to non-family members, and a decrease was seen in the skill level required and the time required in each craft level. An argument exists in England that architectural design was simplified to what is known as the “Perpendicular Style” to accommodate the reduced skill level of

craftsmen.

The Black Death left a legacy that impacted Europe for centuries to come. Social, economic, and religious changes were forced upon those who survived, but out of the death and sorrow came many positive new developments. The 15th century heralded the Renaissance, an era of new knowledge in science, medicine, inventions, exploration, and the arts. The Reformation changed the institution of the church in unimaginable ways. Plagues and epidemics continued well into the 21st century, but mankind could and would persevere and manage to overcome them. As in the past, institutions are going to be challenged to continue and remain relevant.

The question becomes, “will Masonry?”

Chuck Clampitt is a member of Mt. Etna Lodge 333, Mt. Etna, Indiana, and he can be reached at cclampitt@frontier.com.

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Quotations

- 1) Voltaire (1694-1778) – French writer, historian, and philosopher
 - 2) Canton, Norman F., *In The Wake Of The Plague*, The Free Press, 2001, p. 8
 - 3) Kelly, John, *The Great Mortality: An Intimate History Of The Black Death*, Harper Perennial, 2013, p. 223
 - 4) Ziegler, Philip, *The Black Death*, The John Day Company, 1969, p. 237
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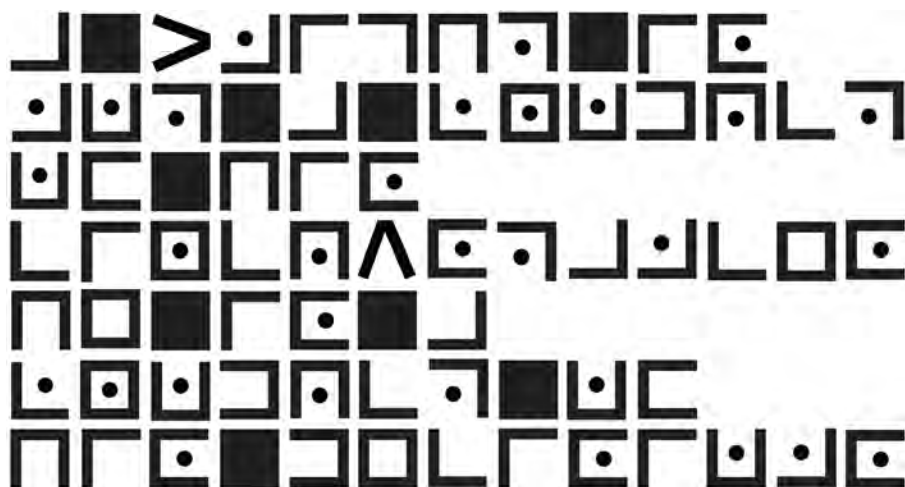
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General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.



These photos are of the Garden Tomb in Jerusalem and were taken by the editor.



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 required to make minimum distributions due to age 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. Please discuss with your tax professional whether this option could benefit you in your charitable and retirement planning.

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:

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Flower Mound, TX 75028**

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



www.ktef.org

The History of the Knights Templar and the Sublime Teachings of the Order

Third in a series of four articles

By

Sir Knight George S. Blackie, M.D. and Sir Knight Kenneth C. Jack

**The History of the Knights Templar and the Sublime Teachings of the Order,
an Address Delivered to the Nashville Commandery of Knights Templar, on
Ascension Day, May 6, 1869.**

Continued from the June issue

In Scotland, about the commencement of the reign of James IV., a union was effected between the Knights of the Temple and those of St. John, and their lands were consolidated. This continued till 1560, when the *Act of Reformation* prohibited all allegiance in the realm to the See of Rome. The Knights Templar then lost their estates and their existence as a military body, but unwilling to drop their ceremonies, they fraternised with the Freemasons and continued to receive postulants in their Lodges. The order, as I have very fully detailed in the April number of the "MASONIC RECORD" and need not here repeat, gradually split into two branches, a democratic or Masonic, and an aristocratic or chivalric. The former had many heads, the latter one alone, who is grand master of the world and resides in Scotland. The democratic branch was, ere long, carried by Freemasons to England and Ireland. The three original Encampments in England were at Bristol, Bath, and York. The Bristol Encampment claims to have been originally established by the Knights who returned from Palestine with Richard I., but it had been suppressed by King Edward and had disappeared. From these Encampments have emanated all the other Encamp-

ments in England and the United States, so that the order, as it now stands in England and America, must be viewed as a lineal descent from the Scottish Pories, and these, history proves to be the legitimate descendents by adoption of the original Knights of the order.

Thus Fratres, I have endeavoured to give a hasty but I trust not uninteresting sketch of our past history. The success of the future lies with ourselves and our comrades. Let us ever bear in mind the heroism of our suffering Brothers of the fourteenth century and try to imitate their courage, constancy, and valour. I had intended to have added, this evening, a slight sketch of the history of the Knights of Malta and their connection with us, but time warns me to defer it to another occasion. I cannot, however, close this sketch of our history without returning to the main incident of my address and viewing the just retribution with which the hand of Providence visited our ancient unmerciful persecutors. Are these authentic facts not a fulfilment of the promise of a curse on him who injures the hair of the head even of one of Christ's little ones? Clement died suddenly, within six weeks of the martyrdom of the grand master, and Phillip was killed by a fall from his horse

before the close of the year. Under the influence of a not unnatural superstition, it became a popular belief that de Molay, while consuming at the stake, summoned his two powerful persecutors to meet him at the judgement seat of heaven within the short periods to which they actually survived.

The most striking retribution was that of the cruel Marigny, the chief adviser of the monarch and master-agent of the diabolical deeds. The death of the king depriving him of protection, his rivals, headed by Count de Valois, uncle of the new king, Louis X., drove him from his post and eventually imprisoned both him and his friends. He was confined in irons in the very temple of which I have spoken. Here it was attempted, by torture, to extort from him a confession of the crimes with which he was charged. These charges were just as groundless as those he had brought against the Templars. Failing to compel his confession, he was kept in chains, bound neck and knees. At length, the most terrible charge of the age, sorcery, was fastened on him. He was accused of attempting to cause the death of the king and his friends by forming images of wax and sticking them full of pins. How his heart must have burned at the recollection of the Templars as he found his own life about to be sacrificed to charges as absurd, as unfounded, and so exactly a counterpart to those he had fastened on the Knights. On this charge he was actually condemned and hanged upon the gibbet of Montfaucon which he had himself erected for other victims. Thus, may all the enemies of our order perish!

Now, Knights, though we are no more in the field, battling against Paynim foes, Turks, Jews, and heretics, we are still

engaged in a noble warfare. We have to fight in defense of innocent maidens, destitute widows, helpless orphans, and the Christian religion. "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We are the representatives of Christianity in Freemasonry; our legends are those of the *New Testament*, our ceremonies and symbols illustrate the connection between Ancient Craft Freemasonry and the Christian religion, and our principles and tenets and teachings are those imparted to us by Emmanuel, the great cornerstone of our Craft. At this season of the year, in common with the oldest Churches of Christendom, we celebrate the conclusion of the divine mission of Christ, and it is well for us, before parting, to look over the history of our faith and impress on our minds why we are assembled here this evening. I need not reiterate the history of our Saviour's life; it is unnecessary to do so to you, even did time permit, but I will glance for a few moments at the chief events of the life of our risen Redeemer.

The great trial had ended, the immortal Victim had expiated the sins of wicked man on the cross, all nature had declared her abhorrence of the act, and her mighty throes had even disturbed the sleep of certain saints who had been long interred in the tomb. The few and sorrowing faithful had placed the loved corpse in its vault and had gone home, saddened and perhaps doubtful. For was not this Lord of theirs gone? Gone forever the way of all flesh? Could they understand His assurances that it was but for a little while? That on the third day He would rise again? Hardly could they have

conceived that He would so soon burst the chains that bound him in an ignominious death and rise triumphant to gladden them once more with his presence and to console them with his words, his gentle admonitions, his earnest precepts, and his tender promises.

Full of gloom and apprehension must their hearts have been during that eventful last day of the week. It may have been that their faith was shaken. They looked on this Jesus as a mortal like themselves, or a false prophet, or a weak philosopher, but the women, ever fond and true and faithful, hoping against hope, believed. The prejudices of the Jews had kept them from visiting the tomb which contained the cherished remains of their friend on the Sabbath, but they spent it weeping beside his cross and watching for the rising sun of the first day. When its rays began to gild the domes and minarets of the Temple, they started to the tomb to weep there, but lo! They had come too late! The stone was rolled away; no Roman guard was near; the body of their Lord was gone! An angel was in its place who told them that their Lord was risen and directed them to inform the disciples to seek him in Galilee. Women like these did not stay to question or to criticise, but full of faith and hope and with hearts overflowing with incomprehensible joy, they sped to tell their friends, but these smiled at the foolish fancies of hysterical women. "Their words appeared as idle tales, and they believed them not." Peter and John alone thought the matter worthy of consideration and started off at once to the sepulchre. Ardent and impulsive as Peter was, he was outstripped by the wings which love lent to John. Mary Magdalene came slowly up behind. The

men, on their arrival, examined the cave closely; they saw it was empty, and the linen clothes were folded neatly away in its dim recesses.

They at once concluded that in the grey light of the morning, these had deceived the eyes of the women, and they attributed the rest of their story to an excited imagination. So, they left the spot perplexed and sorrowful and more strengthened in their dawning scepticism, but Mary, whose hopes had been raised again and who now timidly gazing into the tomb, found them dashed to pieces by another blow, which from its reaction, was as great as the first remained there weeping, convinced that the tomb had been rifled by some vindictive foe whose vengeance the expiation of the cross could not appease. Heartbroken and bowed in anguish, Mary heard, indistinctly, the voice of her loved Lord and faintly gazing at the speaker through her tear-bedewed eyelids. She mistook his re-invigorated form for that of a stranger. Nor, until He, in the well-remembered accents of a voice sweeter than any which has since vibrated in this atmosphere, said to her softly, "Mary," was it that, at last, she fully realized, in her wondering faith and love, that her Lord was not dead; that he had risen victorious over the tomb and the grave. In one word, she uttered her glad cry of recognition, "Rabboni!" Yes, 'twas he, her Excellent Master, our Excellent Master, Prophet, Priest, and King. Joyously she bounded homeward and, with eager voice, told her tale, confirming the previous report, but the mourning heart is not so easily consoled. Too full of sadness were the hearts for any ray of hope to enter, and as St. Mark says, "when they heard he was alive and had been

seen of her, believed not." It was on the same day that two of the disciples, on a journey to Emmaus, conversed on the great events which had occurred recently at Jerusalem. As they talked, a stranger joined them, entered into their conversation, and taking the part of their former hopes against their present fears, showed them all the Scriptures, convincing them that while they, in their sorrow, had assumed that this Jesus could not be the Christ because he had suffered such things, notwithstanding this assumption, he could not be the Christ unless he had suffered all these things. This stranger joined them in their evening meal, and as he broke bread with them, something in the act opened their eyes, and they recognized their Lord who vanished from their sight. His manner of disappearance, like all his goings and comings after his resurrection, was mysterious and unlike anything that had taken place before. His body was no longer subject to the same laws as ours and to which his had formerly submitted.

Full of joy, they returned to Jerusalem with their news, and now the great floodtide of joy was every moment rising higher and higher. While the disciples were that night seated at a late supper, some doubting and others believing, of a sudden, despite the closed doors, Jesus stood in the midst of them. Startled at first, they believed that they had seen a spirit but were soon satisfied by sight and touch. How welcome indeed must this confirmation of their rising hopes have been, a joy far transcending all experience! One was not with them at the time, Thomas, a rationalist, a constitutional doubter. No evidence but touch would convince him of the truth of a fact so contrary to all his ex-

perience. "Except," said he, "I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Now when the devil asked for ocular demonstration on the mount, Jesus rebuked him and denied it; when the unbelieving multitude called for a sign, he declared that no sign should be given them, save that of the prophet Jonas, but when the doubt came from an honest sceptic, with a loving heart, Jesus accepted it.

Accordingly, a fourth time he stood in the midst of his disciples and commanded the shrinking, trembling doubter to touch the scars on his blessed body. The doubts of Thomas could not withstand the compassionate tenderness of Christ's love, and refusing to lay unholy hands upon that holy form, in an ecstasy of gratitude and remorse, he exclaimed, "My Lord and my God!" It is evident that, though in these interviews Jesus had indicated the future mission of his disciples and promised divine aid for its accomplishment, yet they little understood the work before them. They seemed to have remained together more from habit than fixed plan, and they returned to Galilee and followed their trade of fishing. Here, for the fifth time, Jesus appeared to them, shared their meals, and conversed with them as of old. Of these visits, St. John has given us detailed and specific accounts. Other appearances are briefly mentioned by the other apostles. Once he met some of them by the way; once James saw him with five hundred brethren at once; and finally, he gathered his disciples together near Bethany, not far from the scene of his untold suffering and mighty triumph, and as he spoke, was parted from them, and a cloud re-

ceived him out of their sight.

This outline of the gospel narrative, brief as it is, distinctly shows that the fact of the resurrection is attested, not by persons predisposed to believe but by sceptical critics hard to be convinced. We celebrate this evening, Knights, Thursday, the 25th day of the month Jyar, the 18th of May, in A.D. 30, accepted chronology. It is true that today is the 6th of May, but an old established church rule has determined that Easter, one of its chief festivals, shall always be the first Sunday after the full moon which happens on or next after the 21st day of March, unless the full moon happen on a Sunday. It was on the fortieth day after his glorious resurrection that the disciples were together with Christ, receiving his latest instructions and learning the folly of their expectations of the Son of Man coming to form a great temporal monarchy. As they walked together, listening eagerly to his latest words, he led them out over the fields they had traveled together six weeks before, when he was on his way to his death, as far as Bethany on the further slope of the Mount of Olives and so out of view of the city. The spot is not positively known though superstition and fanaticism point it out and have built a mosque upon it, and ignorant folly tells idle tales for traveler and stranger to hear. Very beautiful and wild is the scenery, the brook of Kedron winding by the Gardens of Gethsemene; the valley of Jehoshaphat; and the sites of the homes of Martha, Mary, and Simon. No spot on earth can command a scene more calculated to thrill its beholder. Here stood Jesus, and as with uplifted hands he gave his chosen ones his blessing, a cloud interposed between him

and them like the chariot and horses of fire which separated Elijah and Elisha, and borne upward on this aerial car, he was wafted through the vault of heaven. This was what was seen to mortal eye, but the inspired Psalmist had long before described its unseen glories:

“The chariots of God are twenty thousand even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious, also, that your Lord God might dwell among them.”

Meanwhile the disciples, stupefied by the suddenness of the event and forgetting in the first shock of surprise all that had been foretold, stood gazing up till they were awakened from their stupor by the appearance of two angels standing before them and declaring that “this same Jesus, who was taken from them into heaven should so come in like manner as they had seen him go into heaven,” words which exclude any other than the final advent of our Lord and teach us that he shall be seen descending from the riven sky as plainly and unexpectedly as they had seen him pass into it. With this, agree his own warning of “the sign of the Son of Man coming in the clouds of heaven, with power and great glory,” and the words of the final Scripture prophecy, “Behold, He cometh with clouds, and every eye shall see Him!” The angels returned to do the bidding of their father. The disciples worshipped their glorified God and hastened, full of joy, to Jerusalem. They passed their next

period of waiting for the coming of the promised Spirit, unremittingly in the Temple, praising God and blessing him for the “splendid conclusion of the hallowed sacrifice offered by the Redeemer of the World to propitiate the anger of an offending deity.”

“The eternal son of God has humbled himself to be born of a woman, had endured the pains and afflictions incident to human nature, had suffered a cruel and ignominious death upon the cross and descended into the place of departed spirits; but on the third day, had

burst the bands of death, triumphed over the grave, and in due time, ascended with triumphant majesty to Heaven, where he now sits at the right hand of our heavenly father, a mediator and intercessor for all those that have faith in him.”

To be continued in the August issue

Sir Knight Kenneth C. Jack is a member of Strathearn Preceptory & Priory, 34, Crieff; the District Grand Priory of Tay Valley; The Great Priory of Scotland. He can be reached at kenneth.jack4@icloud.com.

Grand Encampment

Membership Awards

1245 Brett Anthony Gordon
Miami Commandery 13
Miami, Florida
3rd Bronze

1246 Ronnie Joseph Hessman
DeMolai Commandery 5
Grand Rapids, Michigan



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

Paper Currency with All-Seeing Eye Denoting a Pledge of Honor is Indeed a Masonic Symbol

By

Sir Knight James A. Marples

The United States Congress was formally established on March 4, 1789. It is crucial that we get that date clearly fixed so we understand that "continental dollars" (both paper and coin) were issued by the earlier Continental Congress. The Continental Congress was a series of legislative bodies which met in the British American colonies and the newly declared United States just before, during, and after the American Revolution. Their founder was the House of Burgesses. The word "Continental" refers to paper currency is-

sued by the Continental Congress.

On June 22, 1775, Congress issued two million dollars in bills of credit. By the spring of 1775, colonial leaders, worried due to the threat by British of martial law in Boston and increasing constraints on trade, had led their forces in battle against the crown, but the American revolutionaries encountered a small problem on their way to the front, they lacked the funds necessary to wage a prolonged war.

Continental dollars were printed, but quickly lost value, partly because they



1778 continental 50 dollar



1779 Continental 40 Dollar

were not backed by a physical asset such as gold or silver but also due to the fact that too many bills were printed. Even Brother George Washington stated: “A wagonload of currency will hardly purchase a wagonload of provisions.”

However, later versions did include a pledge to pay a corresponding amount (usually in milled Spanish Silver) as collateral. The unique aspect is that the above example bears the Masonic all-seeing eye, along with this pledge. A 1778 version of a fifty dollar paper continental denotes the unfinished pyramid, indicating a nation which is still a work in progress. These influences were later incorporated into portions of the modern Great Seal of The United States, depicted on our modern one dollar bill.

There are many people, Masons and non-Masons alike, who claim that the all-seeing eye of providence or the all-seeing eye of Almighty God has been used since antiquity as a symbol for God. In that respect, they are correct. Sadly, some people debate whether the all-seeing eye is indeed a Masonic symbol. The correct answer lies in the context. If the symbol of the all-seeing eye is used in a context of friendship of the brotherhood of man under the fatherhood of God and is meant to remind us of our honorable pledges inside and outside of

the Lodge room, then yes indeed it becomes a Masonic emblem.

A 1778 paper continental fifty dollar bill had the unfinished pyramid. Across the bottom bricks of the pyramid are the letters “MDCCLXXVI.” These letters aren’t nonsense, they are dollar bill symbols. They are the Roman numerals for 1776, the year America declared its independence. America actually became independent on July 2nd.

To an outsider, if a coin or paper-currency note just had a promise, it would be considered an “I.O.U.” It might be redeemed faithfully or it might not. Inserting an image of the all-seeing eye of God would carry no weight among atheists.

It is almost parsing words, but a continental dollar was not purely a fiat currency as we know it now. Continentals were originally not backed by anything. Today’s American paper money is likewise not pegged to anything, although it was once pegged to the value of silver, as in silver certificates or gold cer-



tificates. To everyone's surprise, continental paper dollars often plummeted below face-value. When that happened, continental dollars became almost worthless. In today's jargon, it would almost be akin to a customer buying a gallon of milk and offering the merchant monopoly money. The customer would be laughed at and rebuffed.

Continental dollars needed an element of trust. The addendum of the all-seeing eye of Almighty God wasn't a ploy. It was a signal of a bond of trustworthiness and reliability. As time went by, our national motto, "In God We Trust," says

it all. Just this simple addendum instilled public confidence. Undoubtedly, many Masonic Brethren saw that symbol and its accompanying pledge stating that the money had legitimate worth which could be vouched for and believed.

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

- "The Birth of The Continental Dollar: Initial Design, Ideal Performance, and the Credibility of Congressional Commitment" by Farley Grubb
- *Readers Digest* "Dollar Bill Symbols" November 25, 2019
- *Conversations of Freemasonry* by Henry W. Coil, Sr.



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With an appropriate amount of caution and concern for the health and well-being of all involved, this tour has been rescheduled - again - for the autumn of 2021! Although the reasons that have caused this delay in travel are well known and understood, this remains a fantastic opportunity for those wishing to experience the history of Templary in Britain. Everyone who is registered is still registered and the payments made to date will transfer to the new dates. Also, there are a few spots available for anyone wanting to join!

“Prepare to walk in the footsteps of Knights Templar, Kings, Queens, ancient Druids, National Heroes, and famous Freemasons.”

Our tour itinerary has remained virtually the same, and we will be visiting all of the same places as originally scheduled. We will still hit all the highlighted destinations in England and Scotland. We will still begin our travel adventure in London, England, and will finish in Glasgow, Scotland.

As this tour is a Land Only Tour, you will need to schedule your air travel to reflect the new dates and revised starting and finishing locations.





For anyone interested in this tour but who has not registered with the previous dates it's not too late! We still have room to accept a few more travelers! Just follow the registration process detailed in the web pages referenced below!



We hope you will join us from anywhere in the USA as this is a Land Only offering. This will allow you to travel from the airport of your choice, as well as plan for a potential extended stay (at your planning and expense) before or after the set tour dates. Specific Tour Conditions, how to apply for the tour, and additional offering information can be found at the links below.



**DETAILED INFORMATION ABOUT THE PLACES WE
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PLACES, CAN BE FOUND AT:**

<https://craftsmansapron.com/pages/travels> and select "Templar Tour 2021"

or

eatours.com and enter Tour Code: 222126

This tour is produced by TCA TRAVELS & EA TOURS



Beauceant News



Las Vegas Assembly 207
Las Vegas, NV

It has been a trying time during this pandemic; however, we did have a very bright spot. We were honored to present a sixty-year certificate to (Mrs. Russell) Phyllis Swain. She was initiated at the first initiation held in Las Vegas Assembly 207 on November 4, 1959. As the recorder, it was my honor to present this to her. She is also very proud of her fifty year pin and her life membership.

Mrs. Stacie Schwartz, president, presented (Mrs. Patrick) Paula Phillips with her twenty-five year pin. Mrs. Phillips served Las Vegas Assembly as president in 2000 and also served our assembly as treasurer for many years. She held offices in our assembly until she was unable to attend meetings on a regular basis.



Phyllis Swain



Paula Phillips

Another bright spot this year was the consolidation with Honolulu Assembly 133. We tried to figure how to make them feel part of the assembly. With 2,761 miles (as the crow flies), and an ocean between, we found that Zoom meetings brought us close. We have become nā kaikuahine Beauceant (Beauceant sisters), and our love is growing stronger each time we meet. This month we will be celebrating the 94th birthday of Mrs. Dorothy Mau in Hawaii and blowing out candles with her. We did a public memorial service for nine of our sisters that had passed away, and our island sisters did five of the parts. It was so emotional.

With each Zoom meeting, we are learning more about each other. They are so hungry to see Beauceant in action, and we look forward to the time they can travel to the 9th Island and greet them with open arms.

If we want to hold onto our sisters who are unable to attend meetings due to distance, health, or unforeseen circumstances, we need to find ways to include them.

Mrs. Leeland Sharon Duffin, recorder



Supreme Worthy President (Mrs. Carl W.) Yvonne Wunsche's, official visit to Phoenix Assembly 213, Phoenix, Arizona, on May 3, 2021. (Mrs. Michael) Sandra Stegan, worthy president, and (Mrs. George) Barbara Wield was initiated.



Official visit to Stillwater Assembly 124, Stillwater, Oklahoma, on May 6, 2021. (Mrs. Gary) Judy Odendahl, worthy president presided.

Knights Templar Eye Foundation, Inc.

Awards Endowment

The Knights Templar Eye Foundation, Inc. is proud to announce that they have established an endowment at Vanderbilt University Medical Center (VUMC) called -"Knights Templar Eye Foundation Directorship in Pediatric Vision Research." The Foundation has made a \$2 million contribution which is being matched dollar for dollar by VUMC, honoring Dr. John S. Penn who will be the inaugural holder of a Directorship supported by this endowment.

Dr. Penn started his personal development in research by applying for a grant from the Knights Templar Eye Foundation in 1986, which was awarded for two years to investigate Retinopathy of Prematurity (ROP), an eye disorder that occurs mostly in babies who weigh less than three pounds or are born before thirty-one weeks of pregnancy. It is one of the most common causes of vision loss in children. Dr. Penn developed an animal model of the ROP condition so its pathogenesis could be investigated. His discoveries led to continued funding of his ROP and related research program for over thirty consecutive years from the National Institute of Health (NIH). His work in ROP over the years has altered the way premature infants are cared for and the way ROP is treated.

Dr. Penn is currently associate dean for faculty affairs and vice chair and professor of ophthalmology and visual sciences. He is an internationally recognized investigator and research leader in vision science. Vanderbilt is a widely recognized home to experts in retinopathy of prematurity, retinoblastoma, pediatric glaucoma, orthoptics training, and the growing field of studying eye development in utero and other areas of pediatric vision research. Dr. Penn has influenced and shaped the careers of young investigators in vision research and is a scientific leader and mentor at the Vanderbilt Eye Institute.

This foundation has been honored to have Dr. Penn on our Scientific Advisory Committee (SAC) as a member starting in 2000 and becoming the chair in 2012. The Committee of ten physicians, scientists, and investigators from around the country are experts in their individual fields and are chartered annually with the responsibility of reviewing all grant applications submitted to the Foundation and making recommendations on which applications the Foundation's officers should approve.

We are very proud of Dr. Penn's accomplishments and are honored to know that he received his career start from the Knights Templar Eye Foundation Grant Program and has been a major player in the Foundation's Grant Program for the past twenty years.

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



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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.