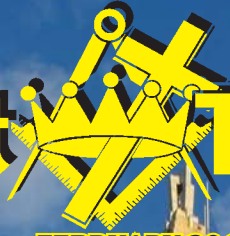


# Knight Templar



VOLUME LIX

FEBRUARY 2013

NUMBER 2





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# Knight Templar

## Contents

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**Grand Master's Message**  
 Grand Master David Dixon Goodwin..... 4

**Masonic Templary II: The Name and Nature of Baphomet**  
 Sir Knight P. D. Newman ..... 9

**Knight Templar Holy Land Pilgrimage for the Knights** ..... 13

**Sir Knight Jeffrey Glen Burcham Mid-Atlantic Department Commander** ..... 14

**The Baldrick in Templary**  
 Sir Knight George L. Marshall..... 21

**An Encapsulated History of Cryptic Masonry in Europe and the United States, Part 1**  
 Sir Knight Richard W. Van Doren ..... 30

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## Features

The Knights Templar Eye Foundation ..... 5

Prelate's Chapel ..... 6

In Memoriam..... 7

A Chat With The Managing Editor ..... 8

Recipients of the Membership Jewel ..... 13

Letters to the Editor..... 15

Grand Commandery Supplement..... 18

Beauceant News..... 33

Knights at the Bookshelf..... 34

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**Cover Photo of George Washington National Masonic Memorial in Alexandria, Virginia by Editor.**

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 knight templar

# Grand Master's Message

**W**e hope that everyone has recovered from the busy holiday season and enjoyed the slower Masonic times that a cold winter brings. There have been no national Masonic meetings, no department conferences, and no annual Conclaves to visit. That all changes this month as we prepare for a very busy spring.

We are looking forward to great Masonic Week activities in our new facility at the Hyatt Regency Hotel in Reston, Virginia. This is a wonderful opportunity for Masons from across the globe to gather and enjoy fraternal fellowship. We hope many of you will join the officers of the Grand Encampment and participate in these activities beginning on February 6<sup>th</sup>.

Later in the month your officers will attend the Conference of Grand Masters (and Grand Secretaries) of Masons in North America in Kansas City, Missouri. We are looking forward to sharing in Masonic fellowship with the leaders of symbolic craft Masonry.

February also marks the startup of annual Conclaves for 2013. Two of our newly chartered Grand Commanderies, Croatia and Panama, will meet for the very first time. We wish them much success on their first annual Conclaves.

We encourage each of you to come out and participate in the annual Conclave of your Grand Commandery. As you enjoy gathering as Knights Templar to conduct your business, we also encourage you to get to know your Grand Encampment officers and Department Commanders who will be attending. We hope that you will share your thoughts, concerns, and hopes for our Fraternity with us.

We also have the opportunity to share St. Valentine's Day, a day set aside to commemorate love with our spouses, romantic partners, family, and friends. Please take the time to let those people special to you know how much you love and appreciate them.

Courteously,

  
✠

David Dixon Goodwin, GCT  
Grand Master



The future is ours! We must seize the moment!  
Every Christian Mason should be a Knight Templar.

# NEW CONTRIBUTORS TO THE KTEF CLUBS

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### How to Join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220 Fax (214) 888-0230.

# Prelate's Chapel

by

Rev. William D. Hartman, Right Eminent Grand Prelate of the Grand Encampment



## LOVE!

What else to talk about in February? Of course the emphasis seems to be on the emotion of love, the “feel-good” feelings and gifts and flowers, etc. Nothing wrong with the sentimental outpouring of love, but there’s more to love than just sentimental feelings. Where does all this

“love” come from? Christina Rossetti reminds us in her poem or hymn that “Love came down at Christmas, Love all lovely, Love divine ... Worship we the Godhead, Love incarnate, Love divine; Worship we our Jesus ... Love shall be our token, Love be yours and love be mine; Love to God and all people.”

Luke tells us in his gospel that when a lawyer asked Jesus what he had to do to inherit eternal life, Jesus asked him what was written in the law. The lawyer answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and your neighbor as yourself.” Jesus commended him for this and admonished him to keep this commandment. Jesus also told his disciples on his last night with them that “you love one another as I have loved you.”

God lays claim to our whole self; we cannot withhold any part. Loving God is not just an emotional experience or some ritual detached from life. The *Bible* teaches us that loving has to do with life, the way we live it, the things we say and do, the values to which we give life, and the purposes that control and direct our lives. Loving is no mysterious thing meant to put us at a loss for words. Loving is a practical thing meant to be shown in the midst of our daily living. Either we love God with our whole being or we do not.

“And you shall love your neighbor as yourself.” What Jesus meant was how do we treat one another in our daily living, how do we maintain our relationships with each other? We are all “neighbors” on this planet Earth. Everyone has a claim on our kind offices. Christian love is not judged by feeling and emotions. Christian love is active, caring, and self-giving in this life, putting God and others first in our daily lives.

What makes it all possible is that God is Love. That means that God is the one who always acts on our behalf, holds nothing back from us, pays the ultimate price of loving us, and gives us the ability to do the same for one another. We love, can love, are able to love, when we worship the God who is Love and serve God in serving others with all our heart and soul and mind and strength.

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Grand Commander 1984  
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Oscar David Olsson  
New Jersey  
Grand Commander 1997  
Born: November 2, 1926  
Died: November 24, 2012



## A Chat With The Managing Editor

**F**irst, I wish to thank the Social Order of the Beauceant for the generous donation made to the Knights Templar Eye Foundation in my name. What a nice surprise! It is a pleasure to work with you ladies.

I received and read with some amusement the letter to the editor in this issue from a Sir Knight in Singapore who raised some interesting questions. The first was about the origin of our uniform which can best be described as resembling a nineteenth century navel uniform. Research indicates to me that this uniform is the culmination of nearly one hundred years of heated discussions at Triennial Conclaves. It resembles neither the ancient Templar's dress nor a contemporary uniform. It seems to me that the Sir Knights continue to entertain significantly different ideas about the uniform ranging from no uniform at all to the surcoat and mantle worn by the ancient Templars. Although I certainly have my own opinion, it is interesting that this continues to be a passionate topic.

His second question is why our ladies seem to dress more like the ancient Templars than we do. He is referring to the Social Order of the Beauceant, and he's got a point. Finally, he questions why the Beauceant ladies usually use only their husband's names. It is my understanding that the rule is that they should do that always as in "Mrs. John Palmer," but I could be wrong. The reason behind this is unknown to me, but perhaps one of the ladies would like to write in and edify us all. The only possibility I can think of is that they are trying to practice the Pauline admonition to be obedient to their husbands. (That remark ought to get me a letter or two).

I want to take just a moment to tell you about the Quarry Project sponsored by The Masonic Society and the Masonic Library and Museum Association to be held September 27-29 in Alexandria, Virginia. This is a weekend workshop for folks who want to be Masonic authors, researchers, librarians, and curators. It is a "how to" weekend bringing together professionals and successful amateurs in these areas with those who would like to get involved or to be better at what they do. Information about registration can be found at <http://www.themasonicsociety.com>. I hope some of you will attend, hone your skills, and begin to contribute interesting articles for the magazine!

Finally, I am always looking for good material for the magazine. If you have an article about the History, Symbolism, or Philosophy of Freemasonry, Christianity, or Templary that you would like to share with your brethren, submit it via e-mail to [ktmagazine@comcast.net](mailto:ktmagazine@comcast.net). The material is then reviewed by the Editorial Review Board whose members make the final decision about what will be published.



8 Easter tea party in California. See anybody you know?

John L. Palmer  
Managing Editor

february 2013



# MASONIC TEMPLARY II: THE NAME AND NATURE OF BAPHOMET

By  
Sir Knight P. D. Newman

**B**aphomet, the alleged deific icon of the Knights Templar, has remained something of an enigma to scholars for centuries. The figure was described by some as having been a mysterious severed head which possessed magical qualities. However, the most well-known depiction of Baphomet comes from French occultist and Freemason Eliphas Levi's sketch of the same in his highly influential work *The Dogma and Ritual of High Magic*. In said book, Baphomet is depicted as being a winged, hermaphroditic hominid with the head and legs of a goat, but having the torso of a man. In our previous treatment of this subject (see "Masonic Templary: Modern Guardians of the Authentic Grail Tradition"<sup>1</sup>), it was established that the name of Baphomet was, in all probability, a coded reference to an initiatory ritual wherein was made use of a sacred grail of libation, fashioned from the skullcap of a severed head, that is a *kapala* or skull-cup. The precedent for such a rite has been set by ritual observances throughout the occident and orient alike. So, why then was Eliphas Levi, an occultist of no small amount of learning, apt to depict the figure as being related to a goat? Was Levi simply confused, or was he employing a blind in order to misdirect the eyes of the profane? These are the questions which will be treated in the following paragraphs.

As stated in our previous article, the name Baphomet is a combination of the two Greek words, *Baphe* and *Metis*, which when translated into English, yields the phrase the "baptism of wisdom." As opposed to the well-known ritual of ceremonially submerging the body and raising it up out of water, the baptism referred to here is in all likelihood an allusion to the act of drinking a libation from a sacred cup, just as is the case in verses 3 and 4 of *The Cup or Monad*,<sup>2</sup> a Gnostic document excerpted from *The Corpus Hermeticum*, wherein the worshippers are commanded to "baptize" themselves with the contents of a "cup of mind." Another reference equating the ritual act of drinking from a certain cup with that of baptism can be found in *The Gospel of St. Matthew*, wherein Jesus says reassuringly to his disciples: "Ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with..."<sup>3</sup> The Baphometric skull venerated by the Knights Templar has been variously identified as the head of Bran, the mythical king of Britain, and more significantly, the head of John the Baptist. In the present article, we will examine yet another possible candidate for the historical validation of the cherished skull-grail, the head of the Gorgon Medusa, but before we get to that, let us take a moment look at still another famous skull that was said to have been in the possession of the his-

torical Knights Templar.

In his 1921, work *Freemasonry and the Ancient Gods*, Worshipful Brother J. S. M. Ward, the founder of the Anthropological School of Masonic research, recounted a disturbing yet fascinating tale that has allegedly come down to us from the very trials of the historical Knights Templar. While the story is in all probability a fiction which was concocted in an attempt to slander our Fraternal ancestors, it is not without pertinence regarding our task at hand. According to Ward,

*"[a] great lady of Maraclea was loved by a Templar, a Lord of Sidon; but she died in her youth, and on the night of her burial this wicked lover crept to the grave, dug up her body, and violated it. Then a voice from the void bade him return in nine months' time, for he would find a son. He obeyed the injunction and at the appointed time opened the grave again and found a head on the leg bones of a skeleton (skull and cross-bones). The same voice bade him "guard it well, for it would be the giver of all good things," and so he carried it away with him. It became a protecting genius, and he was able to defeat his enemies by merely showing them the magic head."*<sup>4</sup>

Drawing from this account, Carl A. P. Ruck and his co-authors, Mark A. Hoffman and Jose Alfredo Gonzalez Celdran, added that,

*"The Knights Templar adopted the Crux decussata as their flag and emblem. They depicted it*

*as crossed leg bones beneath a skull, supposedly as a reference to Golgotha, the Hill of Skulls, but perhaps not without knowledge of the [Gorgon head]...This is especially likely because in Templar lore the skull [was used] as a magical weapon, just as Perseus used the Gorgon head."*<sup>5</sup>

It is this amazingly perceptive injunction on the part of Ruck, Hoffman, and Celdran which provides the key to understanding precisely what is being implied by the name and essential nature of Baphomet.

According to myth, Perseus was the first of the Greek heroes and was the legendary founder of the city of Mycenae. In order to win his bride, Andromeda, who was being forcefully wed to the king of the island of Seriphos, Perseus was charged with the impossible task of recovering the head of the Gorgon Medusa who, like Baphomet, was described as being part human and part beast, in this case half serpent. Perseus' quest for the Gorgon head has been rightly associated by scholars with Herakles' search for the golden apples of the Hesperides and more importantly, Jason's quest for the golden fleece. The reader is kindly asked to note that the Greek word for fleece, *mela*, is also translatable as apple. The golden apples of Herakles and the golden fleece of Jason therefore, in all probability, refer to the same object. In each of these cases, the prize was finally discovered in a serpent-guarded tree amidst a sacred garden or grove. Significantly, this too can be said of the hero Perseus.

The version of the Perseus ordeal with which most are familiar describes

his confrontation with Medusa as having taken place in the Gorgon's cave located far beyond the lair of the Graiae sisterhood. However, other accounts place the Gorgon Medusa in the very Garden of the Hesperides, the same locale where Herakles discovered the golden apples. An example of this stream of transmission was preserved and can be seen depicted on a Greek vase housed at the Staatliche Museum in Berlin, Germany, which has been dated back to the 3<sup>rd</sup> quarter of the 4<sup>th</sup> century B.C. This amazing artifact features the hero Perseus standing directly beneath the golden apple tree in the Garden of the Hesperides. Before him is seated a decapitated Gorgon Medusa, while the victorious Perseus bears her severed head. In the painting, however, the eyes of Perseus are not directed toward the Gorgon but instead are aimed solely at the golden fruit dangling from the tree, thereby subtly identifying the Gorgon head with the golden apples. It may therefore be safely assumed that the head of Medusa, the golden apples (*mela*), and the golden fleece (*mela*) are all three synonymous.

So, aside from the inherent notions of an epic quest, what have these to do with the Holy Grail and thus with Baphomet? Well, according to the 6<sup>th</sup> century chronographer John Malalas,

*“Perseus cut off [Medusa’s] head and then used it as a “skull-cup” (skyphos) to teach the rite of Zoroaster to the Persians who took the name of Medes (Medoi) in honor of the Medusa.”*<sup>6</sup>

The similarities do not stop there. According to both versions of the story, Per-knight templar

seus was aided in his task by Athena, the goddess of wisdom,<sup>7</sup> who told him how to defeat Medusa. Following Perseus' victory, the Gorgon head was thus entrusted to Athena as a gift. From thenceforth she employed the *skyphos* or “skull-cup” as a decorative brooch used to fasten her goatskin aegis, which is considered by many to be the wise goddess' defining characteristic. In modern parlance, the word aegis has come to suggest the covering of protection offered to a worshipper by a given deity. The word itself, however, simply means goatskin and is frequently depicted as being draped over the shoulders of the goddess Athena. The association between the Gorgon skull-cup and the hide of a goat points of course directly back to Baphomet which, if the reader will recall, was depicted by Levi as being related to the goat. Furthermore, it takes no great leap of speculation to see that the golden fleece for which Jason was searching, which is consubstantial with the Gorgon head, is referring to this same goatskin covering. It is therefore demonstrable that the Holy Grail and the golden fleece are indeed implicative of the same mystery. Additionally, and perhaps more than simply a meaningful coincidence, the mother of Athena was none other than the goddess Metis. It very nearly goes without saying that this would appear to be the source of the latter half of the name of Baphomet, i.e., *Baphe Metis*.

Thus it becomes apparent that Levi's curious association of Baphomet with the goat is no mere confusion of symbols but rather a veritable covering serving to obscure the arcana by yet another blind. Similar to the Holy Grail in Von Eschenbach's *Parzival*, the Templar's initiatory baptism of wisdom has been thickly veiled from the eyes of the

profane, so much so that it has even become something of a mystery to our own Initiates. The author is confident that he has been successful in his attempt to demonstrate these more than subtle connections between such apparently disparate themes as a goat, a grail, and a severed head, while at the same time proving that the quest for truth oftentimes takes on multiple forms and themes. The underlying object, on the other hand, has and will always remain identical: the sacred quest for the golden light of wisdom.

### End Notes

<sup>1</sup> *Knight Templar* magazine Vol. LVIII, No. 7 (July, 2012)

<sup>2</sup> "Reason indeed[...]among all men hath [Deity] distributed, but mind not yet; not that He grudgeth any, for grudging cometh not from Him, but hath its place below, within the souls of men who have no Mind[...]He willed, my son, to have it set up in the midst for souls, just as it were a prize[...]He filled a mighty cup with it, and sent it down, joining a Herald [to it], to whom He gave command to make this proclamation to the hearts of men: baptize thyself with this cup's baptism, what heart can do so, thou that hast faith thou canst ascend to him that hath sent down the cup, thou that dost know for what thou didst come into being!"

<sup>3</sup> Matt. 20:24

<sup>4</sup> *Freemasonry and the Ancient Gods*, p. 307

<sup>5</sup> *Myth and Mithras*, p. 212

<sup>6</sup> Carl A.P. Ruck, Mark A. Hoffman, and Jose Alfredo Gonzalez Celdran, *Myth and Mithras*, p. 88

<sup>7</sup> Wisdom being the literal translation of Metis

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Sir Knight P.D. Newman is Sword Bearer of New Albany Commandery No. 29 of New Albany, MS. He can be contacted at: pdnewman@tupelomason.org.

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# Meet Our New Department Commanders

**Sir Knight Jeffrey Glen Burcham**

**Right Eminent Mid-Atlantic Department Commander 2012-2014**

**J**effrey Glen Burcham was born May 13, 1959, at Winchester, Virginia, was educated in the Winchester and Frederick County school systems, and earned Bachelor of Arts degrees in history and political science from the George Washington University in 1981 and a Juris Doctor degree from Pepperdine University School of Law in 1985. He is a member of the West Virginia State Bar (active), the California State Bar (associate), and the Virginia State Bar (inactive). His offices are located at Martinsburg, West Virginia, where he is engaged in general civil and criminal litigation with an emphasis on the practice of divorce domestic relations law.



Photo by John P. Westervelt

Sir Knight Burcham and his wife, Tammy, are the proud parents of three daughters. He is a member of the Braddock Street United Methodist Church, the Winchester-Frederick County Historical Society, the Honorable Order of Kentucky Colonels, and is an Admiral of the Cherry River (WV) Navy.

Sir Knight Burcham is a Senior DeMolay and Past Master Councilor of C. Vernon Eddy Chapter in Winchester, Virginia and holds the Past Master Councilor's Meritorious Service Award and the Blue Honor Key. In 2001, he was decorated with the Legion of Honor (active) by the International Supreme Council.

Sir Knight Burcham is a life member and was Master of Winchester Hiram Lodge No. 21 in 1993, Lodge Historian since 1988, life member and Fellow of Virginia Research Lodge No. 1777, honorary member of Unity Lodge No. 146 in Front Royal, Virginia, and has held several district offices. He is a Past High Priest, honorary member and current Secretary of John Dove Chapter No. 21, Past High Priest and honorary member of Hiram Chapter No. 45, and an honorary member of several other Virginia Royal Arch Chapters. He also holds life membership in Virginia Research Royal Arch Chapter No. 1753 and William R. Singleton Chapter No. 4 in Washington, DC. Sir Knight Burcham served as Grand High Priest of Royal Arch Masons in Virginia in 2000-2001.

Sir Knight Burcham is a Past Illustrious Master of Triangle Council No. 3, Cryptic Masons and served as Most Illustrious Grand Master of the Grand Council of Cryptic Masons in the District of Columbia in 2011-2012. He holds the Order of Ish Sodi and serves as Grand Representative to several sister Grand Councils.

Sir Knight Burcham was knighted in Winchester Commandery No. 12 and subsequently served as Commander on three occasions. He served as Right Eminent Grand Commander of Knights Templar in Virginia in 2008-2009. He has been decorated a Knight Commander of the Temple by the Grand Encampment and awarded with the Charles A. Grice Merit Award by the Grand Commandery of Virginia.



## Letters to the Editor



John Palmer, Managing Editor:

I read your article in the December issue of *Knight Templar* magazine 2012. I couldn't agree with you more about young Masons "fiddling around with their smart phones." It seems to me that there's a time and place for that sort of thing. It's not when conducting the business meetings, and it does interfere with communications with them.

I'm not afraid to ask the Master and Commander to have them turn off the devices during Lodge, Chapter meetings, or when trying to personally communicate and don't believe that's wrong. Certainly, they can pick them up where they left off on a break, after we close, or at other times. I understand that business is conducted on these devices, but it can be handled a little later.

Best,  
Dave Woods, P.M.  
Wayfarer's Lodge No. 1001  
Evanton, IL

*Dave,*

*Unfortunately, it's not always the young guys who exhibit this disinterest in their Brethren and what is going on at the meeting. Some of us older guys seem to be falling into the same trap. I guess it's the equivalent of two of us old guys carrying on a conversation at the back of the room during a meeting.*

*It's like the fact that being late to a meeting sends a clear message that we think that our time is more important than anyone else's who is attending the meet-*  
knight templar

*ing. The message is there whether we intended for it to be or not. At the same time, I will have to admit that some of our meetings could be made more interesting.*

*The Ed.*



Hello Brother John:

I keep wanting to write to you about the possibility of another Templar trip, and after reading one of the letters to you in the last magazine issue, it's now gotten top priority.

I fully agree that we should be past dwelling on the muckraking of Templar defects as it just gives new ammunition to the enemies of Freemasonry.

While I too agree that the links between the Templars and Freemasonry remains circumstantial, new research and books such as the one reviewed in this issue, Holst's *Sworn in Secret*, which I have already recently read, and others continue to shed new lights on the possibility of connections. This brings me to ask about the possibility of another good Templar trip, one that might focus on post 1307 Orders of Calatrava and Christ in Spain and Portugal. Fifteen years ago while trekking the Camino to Santiago de Compestella, I passed by the fortified city of Ponferrada which was then closed and undergoing extensive restoration. I now understand it is a UNESCO world heritage site, and there are apparently several Portuguese fortification sites, most notably Tomar, that have also been restored and are open to the public. Wouldn't a good



## Letters to the Editor



bus trip throughout this relatively condensed area and an in-depth examination of those orders be a great trip for interested Templars?

Hasta, amigo  
Joe Brillhart

Joe,

*It sounds like a great Templar pilgrimage. We are already working on the one for 2014, a tour of Templar sites in France. I will put the Portugal suggestion on the list! I hope you will be joining us in France next year, too. You might want to read First Templar Nation by Fredy Silva for more on Portugal.*

*The Ed.*



Dear Sir,

I have been the widow of Sir Knight James A. Schmidt of Columbus Commandery No. 69 for twenty three years and have been receiving the *Knight Templar* magazine all these years. I am extremely grateful to still be on your mailing list.

It's the one publication I read from cover to cover each month to keep up with what's going on in all branches of Masonry.

I just wanted to let you know how much I appreciate your work as Editor of the *Knight Templar* magazine.

Sincerely,  
Jo Schmidt  
Columbus, OH

Dear Sir Knight Palmer,

In response to Sir Knight Joseph Gilbert's article titled "The Holy Sepulcher or the Garden Tomb," I can offer a third possibility, which possibly involves Freemasonry. The book titled *The Tomb of God* by Richard Andrews and Paul Schellenberger is a very interesting read with some Masonry mixed in with the material. This book really is a mind opener. There is a possibility that this third tomb is not empty as the other two were.

Sincerely,  
Michael E. Zanella

Michael,

*Please forgive me if I have misspelled your name. Sometimes I don't read handwriting too well.*

*The Ed.*

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 10 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 10. Some past issues are archived on our web site. <http://www.knightstemplar.org>.





# Letters to the Editor



Sir Knight Editor:

I just completed reading "DO RIGHT" in the June 2012 issue of the *Knight Templar Magazine*. I have yet to complete reading the entire issue but needed to sit down at the computer and e-mail the author and you about what a great article "DO RIGHT" is. Articles like this should be in the *Knight Templar Magazine*, perhaps not every issue, but such an item brings into focus the importance of the Christian faith and the *Holy Bible* in our lives. Normally, I expect such content from the Grand Prelate in his monthly item. Sir Knight Quesenberry has done a fine job in developing a strong argument for us looking to improve ourselves daily and recognizing that this world that we are in is in need of our individual efforts for improvement.

Thank you for your continuing fine efforts.

Fraternally,  
Dave Miller, Past Commander  
St. Andrew Commandery No. 17  
Peoria, Arizona



Dear Sir Knight Palmer,

It has been stated that pictures and readings will take one to places he may never travel. Your monthly *Knight Templar* magazine featuring a number of articles and historical photo sites does just that.

As a Prince Hall Knight Templar, I look  
knight templar

forward to reading the various subjects, biographies, and comments you present. In the future, you may want to consider an article or comment from a Prince Hall perspective. Keep up the good works.

James A. Mitchell, PREGC  
Knights Templar  
State of Illinois (PHA)



I hope we've seen the last of Bro. Rickheim's diatribes to you. I would hope a Brother would lead him back to his Lodge and have him renew his vows he took as all Master Masons have. Maybe his memory of the "not, cheat, wrong, or defraud" might startle him back to the reality of exactly the organization in which he is a member. Shame must not be in his vocabulary.

Past Master  
R.L. Brommer  
Lincoln, NE



Dear Brother Knight John,

A copy of your magazine recently came into my hands here in Singapore, and I was fascinated in reading it from cover to cover.

I have been a Knight for fifteen years and progressed to the post of

**Continued on page 20**

# 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.

This photo was taken on the Acropolis in Athens near the Parthenon. Note the square hole in the column which was used to join and align the segments into one column. Photo by editor.





Ruins under the museum near the Acropolis in Athens.  
Photo by editor.



## Letters to the Editor



Continued from page 17

Great Warden Of Regalia in Great Priory UK.

I'm interested to know one or two things about USA Knights Templar which are so different to the organization as we practice it.

1. What is the origin of the regalia in USA and why is it different to that worn elsewhere in the world?
2. Why do the members of the Beauceant wear what looks more like Knight Templar regalia than that of their husbands?
3. Why are some of the members of Beauceant called by their husbands name and not their own e.g. Mrs. Joe Ryland, Mrs. Charles Lee but others by their own e.g. Mrs. Barbara Osborne?

I would also like to comment on two of the articles in the March 2011 edition.

The articles by Sir Knight John William McNaughton and Rev. William D. Hartman seem to suggest that the order must become an extension to Christianity and this must be foremost in everything not just a guide as to how we should live our lives.

Christians have a right to believe in Christianity in whichever way they choose, to be a Methodist, Pentecostalist, Catholic, or Anglican makes no matter, and we would never bring our own form of the Church we attend into the forefront in Freemasonry.

On our entry into Freemasonry we were taught in the Charge After Initiation that all topics of religion and politics are strictly forbidden in the Lodge. We in Knights Templar are Christian in our belief and this is an absolute requirement for anyone who wants to enter, but we should not use it to spread the gospel in an evangelic manner. Some of our strongest opponents and critics are members of the Christian Community largely as they see it as a secret society with suspicious connections. It is interesting to note that some view our order as a fighting order, Christian against the infidels (Muslims of the day) a holy war and the crusades.

Today the world has changed, and we can no longer support any conflict between the various religions. It is therefore my belief that what a person believes in his heart and how it governs and directs his life is much more important than the brand of religion he adopts. We should respect his views and certainly not try, within Knights Templar, to dictate what form of Christianity and the interpretation of the scriptures our members must follow. Suffice it to say that he can use the offices of his own church activity to promote his beliefs and not the Order of Knights Templar.

Yours in the bonds of our order

Ian Drysdale-Banks  
PGW of Regalia

# The Baldric in Templary

by  
Sir Knight George L. Marshall, PGC

**I**n the Order of the Temple there is a brief lecture on the Baldric given by the Eminent Commander, but what exactly is a baldric? What is its history? How has the baldric evolved in its connection with Masonic Templary? This article will attempt to answer these questions.



The baldric as used in Templary today is often referred to informally as a “sash” and is probably thought of by many Sir Knights as having a purpose similar to those worn by members of other Orders of Knighthood or merit, such as the sash shown at left for the French Legion of Honour. However, the earliest use of the baldric was not for mere decoration, but it served a more practical purpose for carrying a sword, dagger, or even a bugle or drum!

A baldric (also spelled baldrick, bawdrick, or bauldrick) dates from ancient times. Known then by the term balteus, it was usually made of leather and was chiefly used to support the sword by both the Greeks and Romans. Since the sword commonly hung beside the left hip, its belt was supported by the right shoulder and passed obliquely across the breast. Although much of the weight of the sword rested on the hip, the shoulder strap provided extra support from the opposite side of the body. This added balance and comfort. The balteus might also be adorned with metal devices of gold or silver, as well as precious stones. A Roman soldier with a plain balteus is shown at right.



The practical use of the baldric continued well into the 17<sup>th</sup> century. When we think of a pirate, we often imagine him wearing a wide leather baldric having a buckle in its center from which is hanging a sword or a pistol.

Did the medieval Knights Templar use a baldric? This question is somewhat difficult to answer. If one goes on the Internet and looks at the Templar costumes being sold by various re-enactment supply houses, practically all costumes are shown without it. Looking at drawings of Templars from period manuscript illustrations is inconclusive. The best way I could think of answering the question was to view some photos of the Templar effigies contained in the Temple Church in London, England. The picture below clearly shows the knight wearing a baldric.



Another effigy picture shown on the next page also indicates the knight is wearing a baldric.

Thus, it would seem safe to assume that, on occasion at least, the baldric was a part of the normal costume of a knight, knight templar



particularly when arrayed for battle.

The Masonic Order of Knights Templar was brought to this country from England sometime in the middle 1700s. The first Templar to be initiated in the United States was William Davis who was given the degrees of Excellent, Super Excellent, Royal Arch, and Knight Templar by the St. Andrew's Royal Arch Lodge on August 28, 1769. Also, Paul Revere was initiated on

December 11, 1769, and on May 14, 1770, Joseph Warren, another Revolutionary War hero, would add his name to the roster of early American Templars. (Dafoe) The problem is, scant evidence exists as to what was the prescribed costume for Masonic Templars in the late 18<sup>th</sup> and early 19<sup>th</sup> centuries.

Apparently, although Knight Templar members did wear regalia from the start in the late 1700s, it was generally governed by loose traditions until the 1850s. (Newell 31) The watershed year for an attempt at standardization was 1859. According to Mackey, *"The costume of a Knight Templar in the United States is of two kinds. First, the original uniform, which was in general use until the year 1859, and is still used by Commanderies which were in existence before that time."* (Mackey 412) On the same page, Mackey goes on to describe the baldric, calling it a sash: *"A black velvet sash, trimmed with silver lace, crosses the body from the left shoulder to the right hip, having at its end a cross-hilted dagger, a black rose on the left shoulder, and a Maltese cross at the end. Where the sash crosses the left breast is a nine-pointed star in silver, with a cross and serpent of gold in the center, within a circle, around which are the words, 'in hoc signo vinces'...."* One wonders if Mackey made an error here—most cabinet cards of the period show the sash worn from the right shoulder to the left hip. A cabinet card of a Knight wearing essentially the sash described above by Mackey is shown at right (*"DA VINCI CODE"* CABINET CARD KNIGHTS OF THE TEMPLAR MAN IN BOSTON, MASSACHUSETTS). Apparently, this sash could be or was embellished by Commanderies or Grand Commanderies at their whim. I will have occasion to return to a sash similar to this along with some symbolic interpretations later in this article.



At the 1859 Grand Encampment Conclave, a report by the Committee on Costume was adopted after some discussion and was further modified at the 1862 Grand Encampment Conclave to adopt the following form of the baldric, now styled as a "scarf," and which is the one that is referred to in the modern Order of the Temple ritual. *"Five inches wide in*

the whole, of white, bordered with black one inch on either side, a strip of navy lace one-fourth of an inch wide, at the inner edge of the black. On the front center of the scarf a metal star of nine points, in allusion to the nine founders of the Temple Order, enclosing the Passion Cross, surrounded by the Latin motto, "In hoc signo vinces"; the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection." (Mackey 412)



See the illustration at left. Of course, today the Templar baldric often does double duty—the inside being green and having a red Greek cross thereon for use in the Illustrious Order of the Red Cross, and the outer side as described above. Also, at the point of intersection is commonly found a silver metal Templar cross with In Hoc Signo Vinces upon it as at right.



Even after these official attempts at a standardized uniform and baldric, variations still appeared in the baldric and the devices thereon as shown in the photos below:



The left and middle baldrics shown on the bottom of the previous page are particularly interesting because a close inspection of the top star reveals that the serpent has been removed from the cross although the inscription remains around them. Also, on the left photo, a post-1862 star is with the serpent star on a pre-1862 baldric. Was this some sort of transition baldric?

Did the officers, either at the local, state, or national levels wear a different style baldric? The answer appears to be “yes.” In the cabinet card shown below, the Knight is perhaps a Commander or an officer at the state or national level. (His insignia is the Patriarchal Cross, which today is used by Grand Encampment officers below the rank of Grand Master as well as Department Commanders). This photo is especially interesting to me because several years ago, when Helion Lodge No. 1 in Huntsville, Alabama (where my York Rite bodies meet) was cleaning up and going through some old boxes, a baldric and apron identical to that shown in the cabinet card photo was found and is now on display at that Lodge.

Apparently, at some point in time, wearing the Baldric with the uniform was no longer required. We find the following in the *2011 Edition Grand Encampment Constitution, Statutes, Disciplinary Rules, Standing Resolutions, Ceremonies, Forms and Approved Decisions*: in 1922, a decision by MEGM Orr was to eliminate the baldric; a 1955 decision by MEGM Gordon states “*May dispense with baldric*”; and in 1961 by MEGM Wieber, “*Baldric lecture not mandatory.*” Both of these latter decisions were rescinded in 2009 by decision of MEGM Koon. The current regulation with respect to the baldric is as follows: “*The entire full dress uniform for Knights and Officers below the rank of Captain General shall be the same as for Generalissimos, except that the shoulder strap shall be omitted and the following described Baldric worn: The Body of the Baldric shall be four inches in width, the center of white moiré antique or watered material bordered on each side with black velvet one inch in width; over the seam where the velvet joins the white center shall be a single strip of silver lace one-fourth inch wide. On the center and front of the baldric a white metal star of nine points; in the center of the star the Passion Cross without rays, the center of which is lined or filled with bright red velvet, surrounded by the motto, “In Hoc Signo Vinces”; said star to be three and three-fourths inches in diameter. The ends of the Baldric shall be held in place by metal clasp or fastener so that the point of intersection shall be six inches from the lower ends of Baldric; on the outer side, at point of intersection, a white metal plate, in the shape of a Templar Cross. Baldric shall be lined with green throughout its entire width and length. The shoulder seam on the outside of the Baldric shall be covered, on the white center only, with a single strip of silver wire lace one-fourth inch wide. The Baldric shall be worn from the right shoulder to the left hip.*”

We now turn our attention to the symbolic significance of the devices dis-





played on an earlier baldric. In the modern ritual of the Order of the Temple, the significance of the star device is explained by the Eminent Commander. The really interesting devices in terms of their possible symbolic meaning occur on the baldrics used before 1862. A very commonly seen baldric worn by Knights in photos in the middle-to-late 19<sup>th</sup> century is that shown below. I was fortunate in obtaining one like this in excellent condition at an on-line auction site. Thus, I will offer for each separate device some personal symbolic interpretations which I hope will be plausible. These explanations will accompany individual close-up photos of the device being considered.

Before discussing the symbolism, it may be of interest to give some details about the manufacturer of the baldric I own, the Ames Sword Company whose tag is sewed inside the baldric. My research found the Ames Sword Company was purchased and dissolved by M.C.Lilly in 1923. The N.P. Ames Company opened its doors in 1791 at their factory at Chelmsford, Massachusetts. In 1832 Nathan P. Ames signed his first contract with the United States Government for foot artillery swords. The historic sword and armament factory, located at 5-7 Springfield Street in Chicopee, Massachusetts, was built in 1847. Though the Ames family eventually left the business, it continued for many years until sold to the largest regalia manufacturer in the United States, the M.C. Lilly Company of Columbus, Ohio. M.C. Lilly was then sold to the C.E. Ward Company of New London, Ohio in 1951. In 1893, a fellow named Henderson who had been an agent selling Ames swords acquired the Ames company. Henderson sold swords with the name "Henderson Ames Sword Co." until his company was bought by the Lilly Sword Company in 1925. It may be my baldric was made prior to 1893 as the tag does not show the "Henderson" name. It certainly was made prior to 1925 because the Chicopee works was closed and moved that year. My baldric is 4" wide, black velvet, with 3/8" wide silver cloth strips bordering the sides.

Starting at the shoulder level on the sash and working down, is a 3½" black rosette with 1" triangle on shoulder. The triangle is of silver metal and is equilateral, which is a common symbol for Deity. In addition, the triangle has upon it twelve raised circular "bumps." It seems that this knight templar



is to symbolize the triangular table with the twelve candles upon it as utilized in the Order of the Temple.

Approximately 3" below the rosette is an ornate 2¼" square Templar cross made of silver metal with scrollwork embossed upon it. No inscription appears.

Next, in the center, is a 3½" nine-pointed star with rays embossed upon it:



In the center is a circular metal rim with IN HOC SIGNO VINCES inscribed upon it in black, and the rim secures a clear glass plate beneath which is a red velvet background against which is displayed a bronze metal Calvary cross with a bronze-silver serpent entwined about it. This is undoubtedly the most interesting device on the baldric. The nine-pointed star (nonagram) alludes to “the nine founders

of the Temple Order” as stated in the 1859 Grand Encampment Proceedings. However, the nine-pointed star has even wider symbolic significance. The nine-pointed star symbolizes the nine fruits of the Spirit listed in the *Epistle to the Galatians*, which are: Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-Control—true knightly virtues, indeed.

We also notice that the nine-pointed star is comprised of three interlaced equilateral triangles. From ancient times, the equilateral triangle has been symbolic of Deity (omnipotence, omniscience, omnipresence); also of creation (animal, vegetable, mineral) and of man (body, mind, soul). Thus, the three interlaced triangles could be taken to represent the harmonious interaction of God, (His) Creation, and Man. The serpent entwined about the Calvary cross is symbolic in two important ways: first, the serpent reminds us that in the Garden of Eden, man was led by Satan (in serpent form)





to sin and thus humanity incurred the penalty of sin, death. However, man's sin was redeemed by Christ, both God and man, on the Cross of Calvary. This was wonderfully expressed by Paul in I Corinthians 15: 21-22: *"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."* The second symbolic significance refers to Moses lifting up on a pole a serpent of bronze in the wilderness by order of the Lord so that the Israelites would not die when looking upon it after a plague of venomous snakes was sent upon them by the Lord for speaking against Moses and God. (Numbers 21: 4-9) Christ alluded to this when referring to his coming death on the cross to atone for the sins of mankind: *"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth*

*in him should not perish, but have eternal life."* (John 3:14-15) It is rather interesting that later versions of this device show the cross without the serpent. Could perhaps some well-intentioned Templars have not understood the significance of the symbol and decided that a serpent (a symbol of Satan?) on Christ's cross was somehow incompatible?

Moving lower, we next find a 3½" black rosette with silver metal square and compasses on hip. Very likely this was included to show the connection of the Knights Templar to Freemasonry. Below this is a black bow with an 8" bronze dagger suspended from its hilt. Here is another interesting item on this baldric. All existing CDVs or cabinet cards that I have seen always show the sword suspended from a belt going round the waist, never from the baldric, but we know that in ancient times the baldric was often used by warriors to hold their swords. Could it be, perhaps, that the dagger was placed there as a symbol of where the sword was once located? As an alternate interpretation, it is known from the year 1250 onward, gravestones and other contemporary images show knights with a dagger or combat knife at their side. Hilt and blade shapes began to resemble smaller versions of swords. This is also a symbol of the church because the dagger looks much like a cross. With the advent of protective plate armor during the Middle Ages, the dagger became increasingly useful as a good close-in weapon

for stabbing through the gaps in armor. Thus, the dagger on the Knight Templar baldric may symbolize this secondary weapon used by a knight.

In conclusion, the baldric was an integral part of the Masonic Knight Templar costume or uniform until the early 1920s when it was possibly dispensed with by MEPGM Orr and was later made optional (as was the Baldric Lecture). Until 1859, its style and ornaments appear to have been at the discretion of each existing Grand Commandery. Today, if we abide by the current regulations and decisions of MEPGM Koon as previously cited, it may again be worn as part of the dress uniform, and the Baldric Lecture is a mandatory part of the Order of the Temple ritual.



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# **An Encapsulated History of Cryptic Masonry in Europe and the United States**

## **Part 1**

**By**

**Sir Knight Richard W. Van Doren**

### **Editor's Note**

This series was originally entitled *An Encapsulated History of Cryptic Masonry in Europe, the United States, and Concord, Massachusetts* and is published by permission of The Grand Council of Royal and Select Master Masons of Massachusetts, Most Illustrious Charles R. Austin, Grand Master. In the interest of space, the material concerning Adoniram Council in Concord, Massachusetts has been omitted.

### **Preface**

This work began as an effort at self-education for the author. A significant gap in his Masonic education was apparent as he approached the East to preside over a Council of Royal and Select Master Masons. To fill in the missing information, he applied to several sources and once acquired, decided to share the information with those members of his immediate Council and with others throughout the Jurisdiction of Massachusetts. The information was included as part of the monthly series of notices for Adoniram Council. It remains so segmented for use, if deemed appropriate, by future generations of Illustrious Masters.

The information contained herein is not complete. It is not meant to be for two reasons: first, that the history of any given council in any jurisdiction begins here, but it is contained in sources that go far beyond the author's reach. Instead, the author encourages the reader to delve into the musty drawers and closets and record books of his own Council and determine [and hopefully write] that history for himself. Second, the history of Cryptic Masonry is ongoing and still being written. This "history" is merely a snapshot taken in the year 2012. Further editions will have more to say about what our story continues to be as it unfolds. In that sense, a "history" is never completed until the last member of the last organizational body passes away. It is fervently hoped that, in the case of Cryptic Masonry, that sad day will never, never, come.

## Acknowledgements

These selected installments of the “History of the Cryptic Rite” were facilitated from a number of sources. Primary among those sources were the official *History of the Cryptic Rite in the USA*, by Hinman, Denslow, and Hunt and published by the General Grand Council of Cryptic Masonry of the USA. Also, Coil’s *Masonic Encyclopedia* (both the original and the revised editions), published by Macoy Publishing, was most instructive in sorting through some of the intertwined and intricately interwoven legends and histories pertinent to this study.

The segments on the history of Adoniram Council are completed with the assistance of the *Centennial History of Adoniram Council*, prepared by Companion Robert A. Domingue under the direction of R.I. Charles F. Davis, Jr. Additionally, I am indebted to information provided by Companion S. Wesley Lindsey of the Massachusetts York Rite office in Boston.

Finally, my thanks again to all those that made the information available and especially to Cynthia Alcorn, Librarian of the Grand Lodge of Massachusetts, without whose patient assistance this work would not have been accomplished.

R.W. Van Doren, Ed.D.  
Groton, MA  
May, 2012

### THE HISTORY OF CRYPTIC MASONRY Part One – Theoretical

#### The Legends

No one knows for certain where or by whom Cryptic Masonry originated. Like all of Freemasonry practiced today, there are prehistoric antecedents which we draw upon for the wisdom and teachings of the degrees. The term “Cryptic” is derived from the Latin *Crypticus* and the Greek *Krupt* meaning “an underground, hidden, vault beneath a temple, cathedral, or the chapel of a cemetery.” The origin of the term “Cryptic Freemasonry” apparently lies with Rob Morris, Past Grand Master of Kentucky and influential Freemason of the 19<sup>th</sup> Century.

Prior to Jeremy Cross and John Barker, the degrees were separate and not connected in a body as they are now. The knight templar

degrees’ content is, for the most part, found in both the Scottish as well as the York Rites. To understand the history, we will relate information about three areas: legends and their origins; where, when, and by whom the legends turned into degrees; and early records leading up to the practice of the degrees in Adoniram Council today.

The legends all surround the loss of a great blessing which, in a future age, will be restored or recovered. This tradition is found in many parts of the ancient world including China, India, Egypt, Babylon, Persia, and Israel. Within the Judeo-Christian traditions, there is more than one telling of that legend, including more than one story of buried “treasure or wisdom.”

Talmudic scholars relate that workmen preparing the foundations of King Solomon’s Temple found a subterranean

vault supported by arches and pillars which had been built to keep safe and hidden a “treasure” or “secret.” Josephus relates in “Antiquities of the Jews” that the descendants of Seth buried two pillars of “wisdom” in Syria from the time of Enoch. These multiple versions of the origins of the lost wisdom would be echoed in the Christian Era.

### The Symbolism

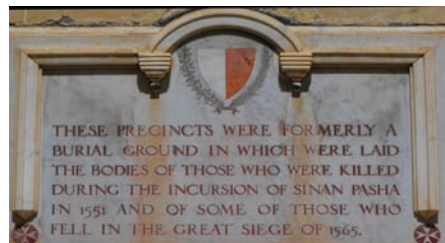
“In the beginning was the Word. And the Word was with God. And the Word was God. The same was in the beginning with God.” John 1:1. For the Christian era, the Lost Word is the Christ and all that He represents, love and the healing of the relationship with God. The search for the Lost Word becomes the search for the Holy Graal or the quest of the Knights for the Ark of the Covenant. For the Stuarts of Scotland and England, the Word represented the divine truth of the right of the Stuart dynasty. (More of that later). For the Masonic thinker of today, the Word is much more than that. As Hinman, Denslow, and Hunt note, “We have been told that the Word could only be communicated in the presence of Wisdom, Strength, and Beauty, and in the absence of one of these, the Word was lost. Here we have a symbol of one of the greatest truths of human life, namely that a partial development of a man is a one sided development and produces a deformed, imperfect character. The pillars of Wisdom, Strength, and Beauty represent the three phases of a man’s character: his intellect, his will, and his feeling or sensibilities.”

The Word which symbolizes the perfection of the man and of his soul cannot be achieved if there is not balance among

the three. If a man has developed his will and accompanies it with finely developed sensibilities yet lacks proper judgment of his intellect, it will lead him down a pathway of potential destruction. Should he have the proverbial wisdom of Solomon, yet not be able to heed the call of mercy of the human heart, he may be capable of the most hideous of human cruelties, and should he have wisdom and human kindness, but be unable to stand up to the forces of life’s tumult, where does that leave him in the end but a weak reed blowing in the wind? We are not, therefore, to lose sight of the end of our quest. We are told to persevere toward development of all three attributes, and we shall arrive, eventually, at that state of perfection which the Christian Mason would call a state of grace. Non-Christian Masons could call that state of “grace” efficiency of being, of maximum personal potential, etc. Because the loss of the Word is only temporary, it can and it will be recovered, and with the recovery comes all the attributes which were thought to be lost, the productivity and efficacy of work, the beauty and the constancy of fraternal affection, and the mutual support of the community of the Brethren.

### To be continued next month

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# Beauceant News



On Wednesday, October 24, 2012, OshKosh Assembly No. 267 welcomed (Mrs. Joe) Lei Lani Cortez, Supreme Worthy President, for their Official Inspection Visit. Three Past Supreme Worthy Presidents were in attendance. This was the first such visit for OshKosh Assembly No. 267 which was constituted on November 19, 2011.



Above from left to right are: (Mrs. Jay U.) Nancy Ipsen, Past Supreme Worthy President, Minneapolis No. 46 Minnesota and Melrose No. 204 Texas, (Mrs. Joe) Lei Lani Cortez, Supreme Worthy President, Phoenix No. 213 Arizona, (Mrs. Aix B.) Gwen Harrison, Past Supreme Worthy President, Stillwater No.124 Oklahoma, and (Mrs. Howard) Clara McClure, Past Supreme Worthy President, Steubenville No. 57 Ohio. Mrs. Cortez was initiated into the Social Order of the Beauceant at the official visit of Mrs. Harrison to Phoenix Assembly No. 213 on May 8, 1978.



# Knights



## at the Bookshelf

By  
Sir Knight David Stafford

*The Key to Modern Freemasonry: The Hidden Mysteries of Nature and Science* by Charles C. Lawrence, Hamilton House Publishing ISBN: 978-0955039265.

A simple search of Amazon.com or any reputable bookseller will yield a plethora of books concerning Freemasonry. The list is sharply shortened when the descriptor of science is added to the search. A discriminating reader would then take the list of books and search for those written by someone with some authority in the field of science. One work to come out of this search would clearly be *The Key to Modern Freemasonry* by Professor and Brother Charles C. Lawrence. Brother Lawrence is Emeritus Professor of Engineering at the University of East London. As a trained scientist, Brother Lawrence examines the history, rituals, and development of Freemasonry from a very different point of view than the common Masonic writer, who generally approaches such topics from the view of the social sciences or humanities.

The result of Brother Lawrence's analyses is very interesting and intriguing and revolves greatly around the English ritual of the Royal Arch. The average American Mason needs to keep this in mind when venturing into reading the work. There is a considerable difference in the English ritual and the ritual primarily practiced within the United States. A second warning to readers from the colonial continent is to be prepared to do some additional research into English history and geography. The discourse on political figures and royalty can be a little overwhelming to one not familiar with English history and development.

In all, the book has wonderful things to offer to any Mason who wishes to grow in knowledge. The chapters concerning architecture, geometry, and the four elements are worth the expense of the book by themselves. Brother Lawrence gives a fabulous explanation of how the early founders of the ritual crafted it together with a combination of traditional scientific thought and the revolutionary ideas that were developing in the eighteenth century. Brother Lawrence does a wonderful job of examining Masonry from a point of view that is rarely taken, and he is a true authority in the realm of science as well as Freemasonry. The book is neither an easy nor a quick read, but it is a work that any Mason with an interest in science and the development of the Craft, particularly the Royal Arch, should read.



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God that made the world  
and all things therein,  
seeing that he is Lord  
of heaven and earth,  
dwelleth not in temples  
made with hands.  
Acts:17:24

Photo of the Acropolis in Athens taken by the editor.



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