

Knight Templar

VOLUME LXIV

SEPTEMBER 2018

NUMBER 9



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Jeffrey N. Nelson

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Grand Master's Message

I would like to begin the 68th triennium by thanking the members of the Grand Encampment of Knights Templar for electing me as your 59th grand master. It is an honor and privilege that comes to but few, and I will do my utmost to justify the faith that you have entrusted in me.

You have provided me with a tremendous corps of officers, and along with our department commanders and committeemen, we pledge to work tirelessly to improve the Grand Encampment and the Templar experience of our members. The Grand Encampment has been blessed by extraordinary leadership this millennium, and we will build on the foundation laid down by these Templar leaders. We take pride in the past but look to the future.

It is no secret that we are facing several challenges, but this is an exciting time in Templary as within each challenge lies an opportunity. With the continuing speed of innovation in technology from “smart” devices to artificial intelligence, we have a number of tools at our disposal that were unavailable to our predecessors. It is our call to use these tools wisely as we move forward.

Among our short-term goals are to improve communication, promote increased utilization of Masonic Membership Solutions (MMS), provide additional educational and development opportunities for our members, redesign the honors program, introduce new member recognition items, and mark the 900th anniversary of the founding of the historical Knights Templar. Another short-term goal is to build the Grand Encampment and its constituent Commanderies by continuing to identify and train the next generation of Templar leaders. Perhaps we can take no more important step to ensure the future of Templary than by promoting this program. We are doing this by adding a new course to our York Rite Leadership program. This new course is designed to impart additional communication skills to our leadership students in the belief that one cannot become a truly effective leader unless one is able to communicate effectively.

Longer-term goals include stabilizing membership, ensuring the continued financial integrity of the Grand Encampment, and continuing to support the development of grand and subordinate Commanderies outside the United States. It is interesting to note that in 2016, five percent of our members were members of Commanderies outside the United States, yet these Commanderies accounted for twenty percent of our knightings.

We will continue to promote our three great Templar philanthropies, the Knights Templar Eye Foundation, the Holy Land Pilgrimage program, and the Educational Foundation. What other organization serves humanity by attempting to end blindness, providing Christian ministers the occasion to revitalize their ministry by giving them the opportunity to “walk in the footsteps of Jesus,” and affording educational opportunities for young people? In the coming months we will be announcing a



number of initiatives to accomplish these goals.

I hope that you are as excited about Templary and all it offers as we are. We look forward to the challenges ahead as we undertake this journey together.

Courteously,

Jeffrey N Nelson
Grand Master

knight templar

Prelate's Apartment

by

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

“**A**s they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry [Jesus'] cross.” (Matthew 27:32, English Standard Version)

We don't know a lot about Simon of Cyrene, but he played an important role in the Passion of Christ. Cyrene was an ancient Greek and Roman city located along the Mediterranean coast near today's Shahhat, Libya. The region's oldest and most important city under both the Greeks and Romans, it had a strong Jewish community throughout its history. During the Roman period, the Jews were frequently persecuted. Whether Simon was a Cyrenian native or an immigrant doesn't matter. For Knights Templar, we should ask, “Why is Simon of Cyrene important to us? What should we learn from him?”

Simon was just standing there, minding his own business, and watching the spectacle processing along the streets of Jerusalem on the fateful Friday. An unknown Roman soldier pulls him from the crowd and demands him to perform an act of heavy labor—carry a cross, or the cross—because the criminal was

physically unable to do so. No “Would you please...” or “Can you assist...,” just a gruff impress into service, and Simon doesn't argue or protest. He doesn't even try to run away. He simply takes up the cross and follows Jesus to Golgotha. Simon had no idea that he would become a part of history that Friday morning.

Simon was the first man to pick up the cross of Christ and bear his burden in public. By his actions, we who call Christ our Savior have been given an example and an admonition. An example in that as Simon was called to carry the cross of Jesus when Jesus was unable, so are we called upon to carry the burdens of our brothers when they need our assistance. An admonition, in that we, too, may be called upon to carry the cross of Christ in our own lives and to bear the burden that comes with being a witness of the Gospel in the world.

Fratres and friends, live your daily lives in the hope that you will not be called upon to bear the burden of the cross, but be prepared to do so without protest for the aid of your fellow man and to proclaim and protect the Gospel.

Lesser-Known Medieval Orders of Knighthood Founded in the Holy Land

Part 5 of 6: Order of the Knights of St. Lazarus

By

Sir Knight George L. Marshall, Jr., PGC

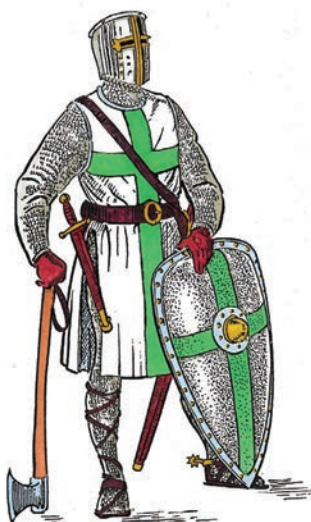
The Order of Saint Lazarus originated in the Holy Land after the First Crusade of 1099. Like the other hospitaller and military orders established in the Holy Land to help and assist pilgrims, the Order of Saint Lazarus has an interesting history. Its original purpose in Jerusalem was to support and aid lepers within the Kingdom of Jerusalem in its leprosarium (leper hospital) just outside the walls of Jerusalem. The earliest documented mention of the hospital is dated to the second decade of the 12th century. Certainly, there had been before this date leper hospitals in the Levant, of which the Knights of St. Lazarus claimed to be the continuation. However, this claim is fictional. The earlier

Levantine leper hospitals followed the *Rule of St. Basil*, while that at Jerusalem adopted the hospital *Rule of St. Augustine* in use in the West. The anonymous *Work on Geography*, dated to the third decade of the 12th century, mentions “a dwelling of lepers...beyond the walls of Jerusalem between the Tower of Tancred and the Gate of Saint Stephen.” It is also depicted in a contemporary map dated to the 1130s. From its humble origins in Jerusalem, the order expanded its range

of influence in the Holy Land, eventually acquiring a church, a convent, and a mill in Jerusalem and property near the Mount of Olives. It built a chapel at Tiberias and two hospitals for pilgrims in Armenia. It acquired more establishments at Nablus, Ascalon, and Caesarea. It established another house in Acre and expanded its role to other European lands including Southern Italy, Central Europe, France, and England. This provided the order a modest economic base comprising lands, tithes, rents, and privileges sufficient to maintain its activities in the Holy Land. The order was forced to abandon its leprosarium in Jerusalem in 1191 after Salah al-Din (Saladin) besieged and captured the city. The

order then established its new base in its edifice in Acre.

The Order of St. Lazarus was an order of hospitallers from the beginning, as was that of St. John, but without infringing on the field of the latter. Because of its special purpose, it had quite a different organization. Those requiring the assistance of St. John were transients and constantly changed, but the lepers of St. Lazarus were condemned to lasting isolation. In return, they were regarded as



Knight of St. Lazarus

brothers or sisters of the house which sheltered them, and they obeyed the common rule which united them with their religious guardians.

The Order of Saint Lazarus of Jerusalem was a military, religious, and hospitaller order of chivalry. It was military in that it played a military role from 1120 to about the beginning of the 16th century. Until the fall of Acre in 1291, its military activities were centered in the Holy Land, helping to hold it for Christianity, while after its loss, they involved the protection of pilgrim routes, particularly of that to Santiago de Compostela. Regarding the religious aspect, the order was originally an order of monks, taking the triple vows of poverty, chastity, and obedience. The monastic character was not diminished when it began its military role. Despite its eventual military role, it remained primarily a hospitaller order, operating a worldwide network of hospitals and Lazar Houses. The order was chivalric in that it became a monastic Order of Knighthood in the early 12th century. Apart from this knightly aspect of chivalry, it also implied that privilege went hand in hand with responsibility, to care for the sick and protect the weak. It was service without being servile, the use of one's effort and strength for the purpose of Christian and human charity.

In his Bull of 1227, Pope Gregory IX refers to the brothers, knights, and clerics of Saint Lazarus. This confirms that the order had assumed a military role, and contemporary texts state that members of the Order of St. Lazarus participated in campaigns for the defense of the Holy Land, including the Battle of Gaza (1244) where contemporary texts state that "all the leper Knights of the house of Saint Lazarus were killed," and in the Battle



of Mensura (1250). Even with its military defeats, by 1256 the Order of Saint Lazarus had grown considerably, and its existence under the *Rule of St. Augustine* was recognized by Pope Alexander IV. Knights of the order also participated in the defense of Acre in 1291, when a Saracen army under Sultan Khalid laid siege. Together with the other four military orders – the Templars, the Hospitalers of St. John, the Teutonic Knights, and the Knights of St. Thomas – the Lazarite knights fought bravely to maintain their stronghold but were overwhelmed by the Saracens. All the military brethren of the Order of Saint Lazarus present in Acre were killed during the defense of the city.

Following the expulsion of the Christian forces from the Holy Land, the Order of Saint Lazarus established its headquarters at Boigny near Orléans in France. The property at Boigny was originally donated to the order by King St. Louis VII after he returned from the Crusade in 1154 and erected it as a barony in 1288. The other houses in other European lands remained subservient to the mother house in France. After the dissolution of the Templars, the fortunes of the Order of St. Lazarus either waxed or waned depending on the Pope in power.

By the 15th century, the curse of leprosy in Europe had decidedly lessened, and the Order of Saint Lazarus slowly lost its original purpose.

The military role was revived in the early 17th century when the order maintained a squadron of ten frigates based at St. Malo, manned by the Knights, novices, and chaplains. With the ending of the order's naval activities in 1668, the military role was continued through its naval academy and the ownership of a military school in Paris, which it held un-

til the French Revolution in 1791.

After years of dissention and debate, the order was finally aligned under the protection of the French monarch until the reign of Louis XVIII, who allowed the order to lapse in France. The order did manage to survive in England and in other European countries. (A more detailed history of this order can be found in Source 6.)

The original symbol of the order was a green cross. This was in later centuries changed to a green eight-pointed Mal-



knight templar

tese Cross. The use of a green cross as a symbol of pharmacies worldwide is also believed to have originated with the Order of St. Lazarus, although there is no documentation to substantiate this. The order's choice of green is a subject of myth and legend. Some think that perhaps green was a color inoffensive to the Moslems who ruled various territories in Outremer, since it is said that green was the favorite color of the prophet Mohammed, and it was widely believed that he wore a green turban and a green cloak. Another legend states that King Baldwin IV awoke from sleep to find a green cross in his hand. Another myth involving Baldwin IV states that during his coronation in Jerusalem, an eagle flying over dropped upon his head a gold ring with a green cross affixed upon it.

It is of interest that the noted Scottish Freemason, Chevalier Ramsay, was created a Knight of St. Lazarus while in Paris in 1724. Ramsay, you may recall, in a famous oration, attempted to trace the origins of Freemasonry to the crusading Knights, an effort which still continues to the present day by several authors. There existed, or perhaps still exists, in

the Mark Masons' Lodge in London, a society of gentlemen styled the Chevalier Ramsay Society. To become a member of this invitational society, one had (has) to be both a Freemason and a Knight of St. Lazarus.

The order survives today, at least in name and its charitable aspects and is claimed by several different groups. The modern neck jewel of the order is shown on the previous page. Membership in the order is not a reward but a commitment of service; past, present, and future; to carry out its aims and to work for humanity in its name. Through the dedication of its Knights and members, its nobility of purpose in caring for the sick, and its fine history, the order's traditions have survived intact throughout the centuries.

Right Eminent Sir Knight Marshall, KYGCH(3), KCT, 33°, is a past grand commander of the Grand Commandery of Knights Templar of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and has published several articles in that magazine as well as in the *Royal Arch Mason* magazine. He can be reached at geomarsh@yahoo.com.

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Embracing the Identity of Freemasonry

By

Sir Knight Steven S. Schumpert

We have all read articles, heard discussions, and engaged in the rhetorical questions of what Freemasonry is. As we all have come to the craft for various reasons, in the beginning most of us were in awe and wonderstruck by all the possibilities that Freemasonry had to offer. As we began our Masonic journey, we learned so many different things and perhaps left with more questions than we had in the beginning. This was a good thing. That meant that it engaged our mind and instilled in us a sense of inquiry to learn all of the aspects of this newfound fraternity that we had just pledged ourselves to. Over time, some of us began to lose that sense of wonder and settled into a rote, routine existence, where much of the sacred symbolism of the craft began to recede further and further into the recesses of our mind. We began to get further and further away from the true nature of Freemasonry, and then it became a matter of simple habit to show up for a monthly meal, go through the motions, talk about the broken air conditioner in the fellowship hall or the leaking faucet in the sink for an hour, and then go home. This can't be what we are about in our Lodges. If we are talking about the future of our craft and attracting the new generation, we have to give them a reason to join, and then joining, give them a reason and a desire to keep coming back. This all starts with Masonic education and engaging new Masons and reminding older Masons

why they joined.

Freemasonry is indeed the world's oldest fraternity. That was not by accident. Through the generations, we have been mocked, ridiculed, misunderstood, feared, and scorned. We have also been venerated, highly regarded, and held in high esteem. Some could say that we are at a crossroads. In an age of hyper-social media where anything and everything can be broadcast with the stroke of a finger, we must look inward and ask ourselves some thoughtful questions. How much of what we do should we be sharing with the general public? There are some who believe that as we progress as a modern society, the time for ancient customs and secrecy of our methods should come to an end and that we should chalk them up as nothing more than a relic of a bygone era. There is a rush to post and publish every aspect of our Lodge meetings and to disseminate to the public everything we do, telling them, "There's nothing to us. We're just a club like any other." Nothing is farther from the truth. When we forget our "ancient landmarks" is when we forget our identity and cast aside that very essence which makes us what and who we are. It is these very customs and time-honored traditions which starkly differentiate us from any ordinary club or fraternity. We must never lose sight of that. Rather than condemn some of the impressions some have about us, we should embrace them. It is through them that we attract a new generation of brothers who want

to be part of something that, to them, is the “next level.” Masonic education is so vitally important in this regard. Whether it is Albert Pike’s *Morals and Dogma* or ancient texts dealing with the Knights Templar of old, we should constantly be exploring our Masonic universe. We should maintain that aura of mystique that gives us our singular identity. As Albert Pike himself said, “I have earnestly desired...to see Freemasonry reclaim its ancient prestige and pre-eminence.” In so doing, we will continue to secure

our place as the world’s oldest fraternal society, and we bequeath unto the next generation, as well as remind this one that there is absolutely more to us than how many light bulbs are out in the dining hall.

Sir Knight Steven S. Schumpert is a member of Sumter Commandery 20 in Sumter, South Carolina. He can be contacted at leadership2016@gmail.com.

Sources

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COMMANDERY TALK FOR OTHER BODIES

By

Sir Knight Richard R. Jernigan

When a man becomes a Mason, a bond is created between him and all other Masons. That bond is difficult to describe in words but is readily understood by all members of the Craft. All Masons go through a common experience and take the same obligations to one another in the presence of the Great Architect. That experience, those obligations, tie Masons together in a physical sense. He agrees to look out for the well-being of all other Masons so far as he is able. He promises, in his relationship with other Masons, to deal uprightly and honestly. He commits himself, that no matter his station in life, all are created equal, and he will treat all Masons fairly and upon the same playing field. In all his interactions with other Masons, his word is his bond, he guards the secrets of his fellow Masons and keeps no hidden agenda, always striving to be honest and straightforward. The goal of the Mason is to create a more perfected version of his former self, to shape himself, by study, discipline, and association with other good men, into a perfect building block for society and the Great Architect, realizing all the while that he will never quite achieve that perfection while traveling through this valley of imperfection, this valley of the shadow of death.

To grow in the understanding, in the light, of our Masonic traditions and origins and to learn the why and the how behind many of the words and teachings of Craft Masonry, many choose to take the next step in York Rite Masonry

by petitioning to join a Chapter of Royal Arch Masons and a Council of Royal and Select Masters. Here they gain a better understanding of where we came from, of why we perform certain ceremonies, and of how the Hiram legend came to be. They learn details of the lost word, its preservation, and its subsequent discovery by future generations. They learn that the philosophy of Masonry holds a veneration for wisdom and knowledge obtained only by longevity and years of dedicated, selfless service and study. These ceremonies further bind them to other Masons and strengthen the bonds they forged in Craft Masonry. Once again, this bond is between men, while we exist here on Earth. Its continued goal is to improve life as we now know it.

The third step in York Rite Masonry, for the Christian Mason, is to petition to become a Knight Templar. Here, within the sacred rooms of a Commandery asylum, the physical bond between Masons is expanded to include a spiritual bond. Here, the Christian Mason proclaims to all his belief in the teachings, life, death, resurrection, and ascension of our Lord Jesus Christ who came, not to condemn the world but to provide a way of salvation to all, to provide a way to finally achieve the perfection a Mason is striving for. This order of Christian Masons, of Christian Knights, is not for everyone, not even for every Christian Mason. It requires a deeper commitment from its members. A Knight Templar pledges to defend Christianity and all Christians from any attempting to destroy it. This

defense comes in the way the Templar lives his life, the solemn dedication to study of the Word of God, the service he provides to his community, and if called upon, his willingness to defend Christianity at the sacrifice of his own life that others may be protected from evil.

In the Order of the Temple, the initiate is shown how he must spend many years in the study of mankind and the *Holy Bible*. He sets out on a pilgrimage to learn how to apply the lessons in the Great Light to everyday life. He is accompanied on this journey by a Knight who guides him along the way, symbolically teaching the initiate to seek out the council and wisdom of experienced Sir Knights.

Next, he sets forth on a journey through the valley of the shadow of death, learning along the way that there are enemies of Christianity and friends of Christianity and that he must learn to tell the difference. To the friends of Christianity, he must be fair and favorable and protect those needing his protection. To the enemies of Christianity, he must be on guard to defend himself and others and to ensure that Christianity lives on and continues to be a light in this world of darkness. He is again accompanied by an experienced Knight to help guide him along this dangerous and difficult path.

Finally, the initiate finds himself within the sanctuary. He is shown how Christ came into the world, gathered his disciples, and taught them to be leaders and how to spread the word and teach others; how he was betrayed by one and suffered the humiliation and agony of the crucifixion. He is also shown how Christ overcame death, rose from the grave, and ascended into Heaven to pre-

pare a place for all who follow Him and His teachings. The initiate is given one final opportunity to withdraw his request to become a Knight Templar with honor, having now learned the difficult path he has chosen for the remainder of his life. If he continues, he is symbolically joined to Christ and to this order by the blood of Christ. Once he partakes, the bond he created with his first steps in Masonry is expanded to include a spiritual bond that cannot be broken.

Every Knight Templar has a duty to ensure that this order of Christian Masons endures for future generations. Our purposes are to defend the Christian faith, to spread the word of Jesus Christ, and to live by the teachings of God to the best of our ability. Our success in this mission is dependent upon great leadership. If you become a Knight Templar, the things you do, the decisions you make, and the example you set will determine the success or failure of this mission. In this, we cannot, we should not, we will not fail. I commend you to always do what is best for the order, not for you as an individual. If you let the good of the order be your guide and always put the needs of the order before your own, I have no doubt that you will succeed and bring glory to your Commandery and greater glory to our Creator.

Sir Knight Richard R. Jernigan is the grand senior warden of the Grand Commandery of Texas and past commander of Worth Commandery 19 in Fort Worth, Texas. He can be contacted at ricjernigan@gmail.com.

IN MEMORIAM



Donald J. Cink
Oklahoma
Grand Commander 1981
Born: August 25, 1932
Died: March 9, 2018

James Siddall Spence
New Hampshire
Grand Commander 2000
Born: January 18, 1929
Died: July 5, 2018

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

Knights Templar Eye Foundation

2018 Travel Grants

The Association for Research in Vision and Ophthalmology (ARVO) has awarded ninety-five travel grants this year to help student/trainee members attend the 2018 annual meeting in Hawaii, thanks to a grant to the ARVO Foundation for Eye Research from the Knights Templar Eye Foundation, Inc. (KTEF).

These funds from the KTEF represent 52% of the total travel grants awarded by ARVO and the ARVO Foundation annually. In total, ARVO and the ARVO Foundation supported 181 travel grants in 2018.

As the KTEF has grown since its 1955 inception, we have expanded the number and size of our grants, and we have commenced new initiatives in ophthalmology research and education. Our research grants are targeted to new research by those in the early stages of their careers.

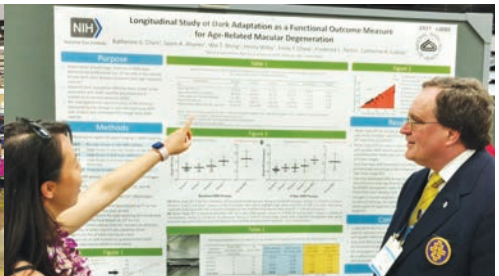
After three years of funding and observing the ARVO program, we dramatically increased our funding for 2018. We believe this is an ideal expansion of our funding concept. By stretching out a helping hand to those just starting their careers, we hope to encourage and expedite successful careers.

For these Ph.D. and M.D. students, travel grants can make all the difference in whether they can attend and present their research.



Officers and trustees of the Knights Templar Eye Foundation, Inc. that were present for the ARVO annual meeting, and pictured above with the travel grant recipients are:

Duane L. Vaught, president; Michael B. Johnson, vice president; and David J. Kussman, trustee.



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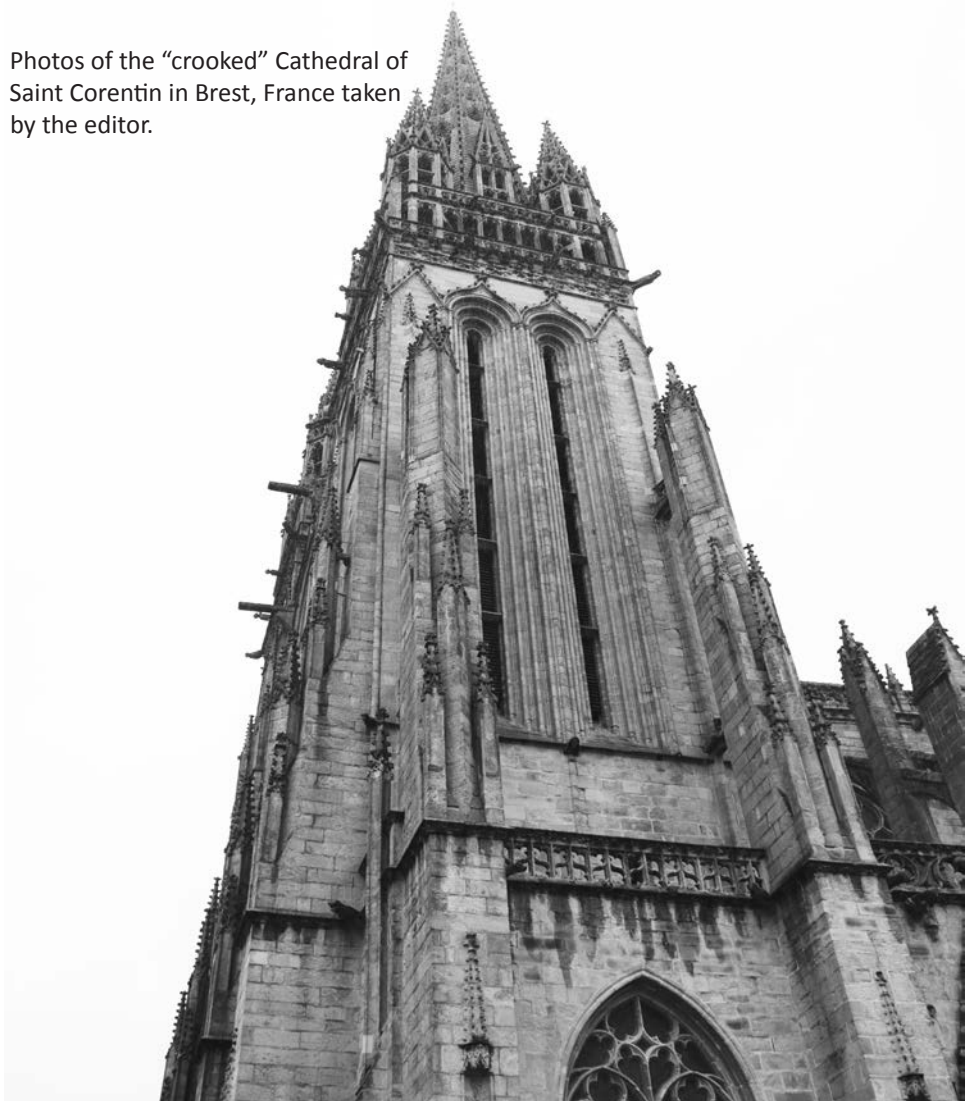


“A Masonic Charity”

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.

Photos of the “crooked” Cathedral of Saint Corentin in Brest, France 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.

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Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals age 70 ½ or older to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation.

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THE MYSTERY OF BAPHOMET

Part 2 of 2

By

Sir Knight Jaime Paul Lamb

Editor's Note

For centuries, Freemasons and Masonic Knights Templar have been plagued by accusations from critics of the fraternity that Freemasons and Templars worship some sort of idol named "Baphomet." Not unsurprisingly, most of the Freemasons I know are totally baffled by these accusations having never even heard the name and having no knowledge, whatever of the worship of such an object. No matter how false such accusations are, it never hurts to have a better understanding of what the enemies of Freemasonry are accusing us of, so we present the second part of the following article which we hope will clear up some of the confusion about just what we are being accused of and where this all originated.

The Head

*"Generally speaking, the head symbolizes the driving force of the active principle, including the powers of government, legislation, and enlightenment. It also symbolizes the manifestation of spirit, in contrast with the body which symbolizes the manifestation of matter. The spherical shape of the human head, according to Plato, likens it to a universe. The head is a microcosm. All these meanings converge in the symbolism of the One, of perfection, the Sun and the godhead."*²²

The Templars possessed a trove of reliquaries, one of which was a head, gilt in silver, and cryptically labeled *Capud LVIII^m*.²³ This particular reliquary head was confiscated from the Paris Preceptory. The head was hinged at the crown of the skull and contained the bones of a particularly small woman, which were wrapped in white and red linen.²⁴ Apparently, at least one Templar confessor, no knight templar

doubt under extreme duress, said that *Capud LVIII^m* was unrelated to the male, bearded head that was used in the order's rituals.

*"[...] the Templars also had in their possession an interesting relic in the form of a female silver head containing a couple of skull bones of a small woman. It also came with a label on which read the following; Capu[d] LVIII^m (Head 58). At first glance, the message is just a random few numbers and a letter, but when you add five with eight you get thirteen. The letter M is the thirteenth letter of the alphabet and together with the other M we have a double hit. Could this female relic have been the bones of Mary Magdalene?"*²⁵

While this is an intriguing hypothesis, it is problematic in that the letter "M" occupies the 12th position in the Latin alphabet, which had no letter "J." In an ef-

fort to strengthen a Magdalenic lineage passing through that of the Templars, the author then stresses the connection between the Knights Templar and the *Cathari*. The *Cathari*, or Cathars, were a heretical Christian sect professing a somewhat gnostic and neo-Manichaean dualistic theology, which existed primarily in the South of France in the 12th and 13th centuries. It is then posited that the Templars had adopted aspects of the *Pistis Sophia* and other biblical apocrypha, either through direct commingling with the *Cathari* in Languedoc or from non-canonical gnostic gospels discovered in the Holy Land. While the Templar's exposure to esoteric doctrines from various sources is not particularly hard to swallow, their involvement in a project with the *Cathari* to guard and carry forward any sort of Magdalenic lineage is completely unsupported by mainstream historical research.

Over the centuries, the head's identity has been assigned to a number of prominent figures; St. John the Baptist, Mary Magdalene, St. Euphemia, and Hughes de Payens among them. It has also been theorized that the Baphomet head was in fact the Shroud of Turin – which could have fallen into the possession of the order during the sacking of Constantinople in 1204 – presumably folded into a sphere with the facial outline outward. Religious relics, most of rather dubious authenticity, circulated widely during the Crusades. There were, in fact, several heads of John the Baptist circulating at once. The head may have been somehow linked to that of St. John the Baptist, as there has long been speculation regarding the possible Johannine leanings the Knights Templar. This would infer that the Templars regarded Jesus as

a false prophet, believing John to be the one, true Messiah.²⁶

A ghoulish tale, with origins in the 12th century, recounts the rather bizarre story of a “Lord of Sidon”²⁷ and a Maracleian woman who, in certain versions of the narrative, is referred to as “Yse.”²⁸ By the time of the Templar Inquisition, this tale had circulated widely to the detriment of the order and is mentioned in Inquisitory records. In this tale, one may discern the subtle hallmarks of an allegorized initiatory ritual, though there is no record to substantiate this interpretation.

“[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 the skeleton (skull and crossbones). 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 his protecting genius, and he was able to defeat his enemies by merely showing them the magic head. In due course, it passed into possession of the order.”²⁹

Sixteenth century occultist, Heinrich Cornelius Agrippa von Nettesheim (1486–1535), made several mentions in his *Three Books of Occult Philosophy* (1531) of both Baphomet and the mystical significance of heads, in general. He made particular mention of a certain

oracular head, spoken of by Inquisitor William of Paris: "And so images that speak, and foretell things to come, are said to be made, as William of Paris relates of a brazen head made under the rising of Saturn, which they say spake with a man's voice."³⁰ By emphasizing the Saturnine quality of the head, Agrippa, who undoubtedly knew that the zodiacal house of Capricorn is ruled by Saturn, thereby foreshadowed and likely informed Levi's later melding of hircine imagery with the Baphomet and perhaps even influenced the attribution of Capricorn to the Devil XV tarot card.³¹

*"[...] the name of Baphomet was in all probability a coded reference to an Ophite Gnostic-turn-Templar initiatory ritual wherein was made use of a sacred grail of libation, the same having been fashioned from the skullcap of a severed head; that is, a kapala or skull-cap."*³²

Freemasons familiar with the initiatory rites of the Masonic Knights Templar will note the significance of the above passage. It has also been suggested that this ritual may have involved the ingestion of an entheogenic sacrament – one which may have contained a preparation made from either a psychoactive fungus such as *amanita muscaria*; opium; a combination of the DMT-containing *acacia senegal* or *acacia nilotica* and *paganum harmala* (MAOI); or perhaps a THC tincture procured from the *Hashashin*, with whom they would have had contact.^{33,34} Idries Shah, a 20th century Sufi teacher and author, argued that the Baphomet head was actually that of a martyred Persian poet, mystic, and Sufic teacher named Mansur Al-Hallaj.³⁵ Revered in certain sects of Sufism, Hallaj knight templar

laj was condemned to death in 922 for commotions within the Baghdad Muslim community caused by his unsettling and unorthodox interpretations of Islam. These were expressed in statements such as, "the important thing is to proceed seven times around the Kaaba of one's heart," "O Muslims, save me from God," "God has made my blood lawful to you: kill me," and what is probably his most famous declaration: "I am the Truth."^{36,37} For these crimes, Mansur Al-Hallaj was first punched in the face, lashed until he lost consciousness, then decapitated. His body was doused with oil, burnt to ashes, and these scattered into the Tigris river.³⁸ Hallaj's decapitated head was said to have been embalmed by the Caliph's Queen Mother and later surfaced among a sect of Sufi masters who venerated the relic for its magical powers. In addition to maintaining that this was the true Baphomet head, Shah explicitly referred to Hallaj as being "the son of a widow" and claimed that the martyred Sufi was also the source for the Masonic legend of Hiram Abiff, though he went on to develop other interpretations. In one such interpretation, he likens Baphomet to the heraldic "black head," which he later equates with the alchemical *caput mortuum*.

*"The Baphomet is none other than the symbol of the completed man. The black head, negro head, or the Turk's head which appears in heraldry and in English country-inn signs is a crusader substitute word for this kind of knowledge."*³⁹

Anti-Masonry and the Appropriation of Baphomet

In 1818, Viennese essayist Joseph von Hammer-Purgstall wrote *Mysteri-*
23

um Baphometis revelatum, seu Fratres Militiæ Templi, qua Gnostici et quidem Ophiani, Apostasiæ, Idolodulix et Impuritatis convicti, per ipsa eorum Monumenta (Discovery of the Mystery of Baphomet, by which the Knights Templar, like the Gnostics and Ophites, are convicted of apostasy, of idolatry, and of moral impurity by their own monuments). In the essay, Hammer-Purgstall utilized pseudo-historical sources such as the Medieval Grail romances to further his agenda. In order to add validity to his more speculative claims, he directed attention to the stone idols, referred to as “Baphomets,” in the Imperial Cabinet of Vienna. These hermaphroditic stone figures, sometimes with two heads or two faces, are thought to be of either Egyptian or Ophite Gnostic origin. In the essay, he built a case supporting the Templar’s Gnosticism and their worship of these Baphomet idols. The tone of the piece was clearly meant to besmirch Masonic Templarism specifically and Freemasonry in general. Hammer-Purgstall’s theory was later supported by Lewis Spence in his *An Encyclopedia of Occultism* (1920). This particular strain of anti-Masonic rhetoric is still sometimes resurrected to further various agendas.

“An interesting discovery was made public in 1818 dealing with the history of secret societies. There was found, among the antiquities of the imperial museum of Vienna, some of those idols named Heads of Baphomet, which the Templars adored. These heads represent the divinity of the gnostics, named ‘Mete,’ or Wisdom. For long time there was preserved at Marseilles one of these gilded

*heads, seized in a retreat of the Templars when the latter were pursued by the law.”*⁴⁰

Despite its apparent veneration by the Knights Templar, Baphomet has become synonymous with Satan. This may have something to do with Levi’s Baphomet’s use as the Devil card image on Waite’s tarot [*Rider-Waite Tarot*, U.S. Games Systems] as well as Léo Taxil’s use of the same on the cover of his lurid, Anti-Masonic exposé, *Les Mystères de la franc-maçonnerie dévoilés* (1897). Taxil also inadvertently conflated Baphomet with Lucifer in the public (Christian) mind when he paraphrased and dubiously re-contextualized a passage from Albert Pike’s *Morals and Dogma of the Ancient Accepted Scottish Rite of Freemasonry* (1871), often quoted by Freemasonry’s detractors, wherein Pike states:

*“Lucifer, the Light-Bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the light, and with its splendors intolerable blinds feeble, sensual or selfish Souls? Doubt it not!”*⁴¹

Although, Pike’s meaning is much clearer elsewhere in the volume, wherein he dismisses the conflation:

*“[...] this Force, which presides over the physical generation, under the mythological and horned form of the God Pan; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer or Phosphor, of which the poets have made the false Lucifer of the legend.”*⁴²

Eliphas Levi, Albert Pike, and the 19th Century Occult Revival

Alphonse Louis Constant, who produced his literary work under the name Eliphas Levi (the Hebrew transliteration of his given name) was a Freemason, hermetic cabalist, and ceremonial magician active during the mid-19th century in Paris, France. Notably, he was also the first to apply the Hebrew alphabet to the cards in the Major Arcana of the Tarot. He also carried forward a synthesis of the work of occultists Heinrich Cornelius Agrippa, Heinrich Kunrath, and Francis Barrett in a form which helped to spark the late-19th and early-20th century occult revival and the formation of groups like the Hermetic Order of the Golden Dawn. In his first treatise, *Dogme et Rituel de la Haute Magie* (1856), Levi adopted the symbolism of Baphomet and expands on the idea to include several cabalistic, magical and alchemical concepts.

The Sabbatic Goat, an 1854 goat-headed dualistic hermaphrodite, is Levi's sphinxian hieroglyph for the Astral Light, or Universal Agent – a diaphanous substance he refers to as *Azoth*. The union of all binary opposites. The visual representation of Levi's Baphomet was patterned on the androgyne of Heinrich Kunrath, the Devil card (key XV) of the Tarot de Marseilles, Herodotus' account of the Goat of Mendes, and elements of the aforementioned stone "Baphomet" idols. The arms are situated in such a way as to convey the hermetic axiom: "That which is below is like that which is above & that which is above is like that which is below [...]"⁴³ Upon the raised, right arm is written the Latin *solve* (to break apart), and *coagula* (to join together) upon the lowered left arm; these are meant to convey alchemi-

cal processes. The caduceus of Hermes is also depicted in the vicinity of the phallus.

Levi's illustration of Baphomet was undoubtedly the primary influence on Arthur Edward Waite's Devil tarot card in the deck of his design, the Rider-Waite tarot, which is arguably the most iconic and universal deck of those in current use. A slightly altered version of the Sabbatical Goat is depicted on the card. As mentioned above, the Devil XV card corresponds to the zodiacal sign of Capricorn, the goat. Waite (1857-1942) was a Freemason, member of the Hermetic Order of the Golden Dawn, and the best-known translator and commentator of the works of Eliphas Levi.

Levi's work, in general, was far-and-away the single most significant influence on that of, Masonic Knight Templar, Sir Knight Albert Pike (1809-1891), whose magnum opus, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (1871), is replete with lengthy, though sometimes uncredited, quotations from Levi. The book also contains three specific references to Baphomet.

*"The Gnostics held that it composed the igneous body of the Holy Spirit; and it was adored in the secret rites of the Sabbat or the Temple, under the hieroglyphic figure of Baphomet or the hermaphroditic goat of Mendes. There is a life-principle of the world, a universal agent, wherein are two natures and a double current, of love and wrath."*⁴⁴

Hieroglyphically to express this law of prudence, they gave their Mercury, personified in Egypt as Hermanubis, a dog's head; and to their Sulphur, represented by the Baphomet of the Temple,

that goat's head which brought into such disrepute the occult Mediæval associations.⁴⁵

*It is absurd to suppose that men of intellect adored a monstrous idol called Baphomet, or recognized Mahomet as an inspired prophet. Their symbolism, invented ages before, to conceal what it was dangerous to avow, was of course misunderstood by those who were not adepts, and to their enemies, seemed to be pantheistic."*⁴⁶

In 1912, British occultist and ceremonial magician, Aleister Crowley (1875-1947) took the name Baphomet as his *nomen mysticum*, or magical name, upon becoming the head of the British branch of the *Ordo Templi Orientis* (order of the Eastern temple). The O.T.O. was a German Masonic appendant body encompassing the Royal Arch; Templarism; various degrees associated with the Scottish Rite; and elements of both the Swedenborg and Memphis-Mizraim Rites. Crowley, like Levi, viewed Baphomet as the divine androgyne – the hermetic union of opposites – and he gave this figure a prominent role in the cosmology of his religio-philosophical system, *Thelema*. He also followed Hammer-Purgstall's lead by conflating the Baphomet with the Gnostic/Neoplatonic demiurgos, *Ialdabaoth*, who is generally depicted as a serpent with a lion's head surrounded by a solar nimbus. In the creed of the *Ecclesia Gnostica Catholica* (the ecclesiastical arm of the *Ordo Templi Orientis*), Crowley wrote: "[...] I believe in the Serpent and the Lion, Mystery of Mysteries, in His name BAPHOMET." Elsewhere, he said of Baphomet:

"The Devil is, historically, the God of any people that one per-

*sonally dislikes... This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade 'Know Thyself!' and taught Initiation. He is 'The Devil' of The Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection... He is therefore Life, and Love. But moreover his letter is ayin, the Eye, so that he is Light; and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty."*⁴⁷

The Enduring Mythos of Baphomet

Just as the myths and romances of the Knights Templar continue to inspire modern narratives, the mysterious concept of the Baphomet has been cryptically woven into the fabric of occult culture for centuries. Through a steady stream of new interpretations and reconceptualizations, this enigmatic figure has found its way into popular forums since being reintroduced during the occult revival of the late-19th century and spurred further along by the neo-paganism of the mid-20th century through to the present day.

As the popular re-appropriation and reinterpretation of Baphomet continues, we find ourselves increasingly further from being able to appreciate the context in which the Knights Templar may have experienced this strange, oracular head. We are left asking ourselves: "what was it about this arcane relic, and the rites surrounding it, that would inspire such an unflagging dedication to keeping the Mysteries of Baphomet inviolate, even under such heinous torture and duress – nay! even unto death?"

Notes

22. *Dictionary of Symbols*, Penguin Reference, 1996, p. 476
23. 'Head 58m' – note that the letter M here has also been conjectured to be the astrological symbol for Virgo, the zodiacal house at whose close the autumnal equinox occurs
24. *Oursel, Les Proces des Templiers*, 1955, p. 208, retrieved online
25. Peters, *Relics and Cathars*, midnightmagdalene.co.uk, retrieved online
26. Baigent, Leigh & Lincoln, *Holy Blood, Holy Grail*, Dell Publishing, 1983, p. 83
27. In later versions, such as the one relayed by Ward below, the 'Lord of Sidon' is explicitly labelled a Templar
28. A possible variant of 'Isis'
29. Ward, *Freemasonry and the Ancient Gods*, 1921, unpaginated PDF, retrieved online
30. Agrippa, *Three Books of Occult Philosophy*, Llewellyn, 2014, p. 234
31. It is numerologically notable that each row and column in Agrippa's planetary Magic Square for Saturn totals to fifteen – the number of the Devil tarot card
32. Newman, *Alchemically Stoned: The Psychedelic Secret of Freemasonry*, The Laudable Pursuit, 2017, p. 80
33. Newman, *Alchemically Stoned: The Psychedelic Secret of Freemasonry*, The Laudable Pursuit, 2017, p. 80
34. Ruck, et al., *Mushrooms, Myth & Mithras*, City Lights, 2011, p. 212
35. Twyman, *Baphomet: The Severed Head That Wouldn't Die*, Dagobert's Revenge Magazine, 1998, retrieved online
36. .. أن آنا I-Haqq
37. Massingnon & Gardet, *Encyclopedia of Islam*, Brill, 1986, pp. 99-100
38. A cenotaph was raised on the site of his execution which stood for over a millennium, drawing many pilgrims, until it was flooded by the Tigris in the 1920's
39. Shah, *The Sufis*, ISF Publishing, 2015, p. 255
40. Spence, *An Encyclopedia of Occultism*, Dodd Mead, 1920, p. 203
41. Pike, *Morals & Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, L.H. Jenkins inc., 1947, p. 321
42. Pike, *Morals & Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, L.H. Jenkins inc., 1947, p. 102
43. *Tabula Smaragdina*, aka 'The Emerald Tablet', Isaac Newton translation
44. Pike, *Morals & Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, L.H. Jenkins inc., 1947, p. 734
45. Pike, *Morals & Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, L.H. Jenkins inc., 1947, p. 779
46. Pike, *Morals & Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, L.H. Jenkins inc., 1947, p. 818
47. Crowley, *Magick: Liber ABA, Book 4, Parts I-IV*, Weiser, 1997, p. 277

Sir Knight Jaime Paul Lamb is a member of Phoenix Commandery 3 in Phoenix, AZ and is the author of the forthcoming book *Myth, Magic & Masonry: Occult Perspectives In Freemasonry*, released in the summer of 2018. He may be con-

Sir Knight Jeffrey N. Nelson

Most Eminent Grand Master

of the

Grand Encampment of Knights Templar of

the U. S. A.

Jeffrey N. Nelson was born on November 25, 1957, in Tioga, North Dakota, to Patricia C. and the late Dr. Norman M. Nelson. He graduated with honors from Tioga High School, is a summa cum laude and Phi Beta Kappa graduate of the University of North Dakota, and is a graduate of the University of North Dakota School of Law. While in law school, he participated in moot court, was published in the *North Dakota Law Review*, and was a member of the inaugural student exchange program with the University of Oslo School of Law, spending a semester studying in Oslo, Norway. He is also a graduate of the Legislative Staff Management Institute, Hubert H. Humphrey Institute of Public Affairs, at the University of Minnesota. He is a member of Zion Lutheran Church.

Jeff is licensed to practice law before the Supreme Court of North Dakota, United States District Court for the District of North Dakota, United States Court of Appeals for the Eighth Circuit, and United States Supreme Court. He is a member of the State Bar Association of North Dakota and its Real Property, Probate, and Trust Law and Indian Law sections; Big Muddy (South Central Judicial District) Bar Association; American Bar Association and its Section of Environment, Energy, and Resources; Rocky Mountain Mineral Law Foundation; and Energy and Mineral Law Foundation. He is also a member of the Federalist Society; Supreme Court Historical Society; and Sons of the American Revolution.

Jeff is retired as legal counsel and Assistant Code Revisor for the North Dakota Legislative Council and is currently president of Nelson Oil and Gas Holdings LLC, a minerals management concern, and general partner of Nelson Land Holdings LLLP, a family farming and ranching operation. He is a recipient of the "Water Wheel" award from the North Dakota Water Users and North Dakota Water Resource Districts Associations in recognition of his distinctive leadership and perseverance in motivating development of North Dakota's water resources thereby fostering a better quality of life for its people and specifically for his efforts in drafting landmark water development finance and flood control legislation.

Jeff is a member, past master, and past chairman of the Board of Trustees of Bismarck Lodge 5. He is also a member of Mandan Lodge 8, Chancellor Walworth (Steele) Lodge 102, West Gate (Tioga) Lodge 125, Lewis and Clark (Bismarck) Lodge 132, International Lodge of Freemasons, Northern Lights Historic Lodge 68, and Yel-

lowstone Historic Lodge 88. He is active in local and state-wide Masonic activities and is currently a member of the Grand Lodge Masonic Education Committee, chairman of the Bylaws Committee, and chairman of the Trial Commission.

Jeff is a past grand high priest of the Grand Chapter of Royal Arch Masons of North Dakota and is a recipient of the General Grand Chapter Bronze Distinguished Service Award. He is a past illustrious grand master of the Grand Council of Cryptic Rite Masons of North Dakota, a recipient of the Cryptic Mason of the Year Award, and is a Companion of the Secret Vault.

Jeff is a past grand commander of the Grand Commandery of Knights Templar of North Dakota and is a member of Tancred (Bismarck, ND) Commandery 1; St. Alde-mar (Grand Forks, ND) Commandery 3, St. Michael (Tioga, ND) Commandery 19, St. Bernard (CO) Commandery 41; Anchorage (AK) Commandery 2; and Samuel Paul Honors (UT) Commandery 0. He is a past North Central Department commander, past member of the Committee on Templar Jurisprudence, and past publisher of the *Knight Templar*. He is a trustee of the Knights Templar Eye Foundation and served as chairman of the 42nd and 43rd Voluntary Campaigns. He has been invested with the rank and dignity of Knight Commander of the Temple and Knight Grand Cross of the Temple. He is a recipient of the Most Eminent Grand Master's Award from the Grand Encampment of Knights Templar, USA, PHA and the Chevalier Commandeur des Ordres Unis (honoris causa) from the Great Priory of France.

Jeff is also a member of the Ancient and Accepted Scottish Rite (33rd degree inspector general honorary); Shrine; York Rite Sovereign College (past grand governor, past marshal general, and a recipient of the Order of the Purple Cross); Red Cross of Constantine (currently intendant general); Knights of the York Cross of Honour; Knight Masons; Allied Masonic Degrees; Holy Royal Arch Knight Templar Priests (currently Grand First Pillar of the Grand College of America); Grand College of Rites (Past Grand Chancellor); Royal Order of Scotland; Universal Craftsmen Council of Engineers; Masonic Order of the Bath; St. Thomas of Acon; and the SRICF (currently Senior Deputy Supreme Magus).

Jeff's interests outside the Fraternity include film, reading, travel, and running. He has qualified as a member of Marathon Maniacs and is a member of the 50 States Marathon Club, 50 States and DC Marathon Group USA, and Seven Continents Club. He has finished fifty-three marathons and completed marathons in thirty-one states, in two Canadian provinces, in seven countries, on four continents, and finished five of the six World Major Marathons.





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Friends and Guests

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- The itinerary will be similar to the annual pilgrimage for ministers (somewhat less physically challenging).



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Based on double occupancy

30 minimum participants

50 maximum participants

\$500 deposit to reserve your place

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Spring 2019

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Dome of the Rock



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Right Eminent Department Commander

Latin America and the Caribbean

Richard was raised a Master Mason in Albuquerque Lodge 60 in September of 1988 and was installed master of the Lodge in 1997. In 1995 he had joined the York Rite and Scottish Rite. He served as eminent commander of Pilgrim Commandery 3, high priest of Rio Grande Chapter 4, and illustrious master of Hiram Council 1. He is a member and past head of The Order of High Priesthood, The Order of The Silver Trowel, and The Past Commander's Association. He served as the right eminent grand commander of the Grand Commandery of New Mexico for 2007 – 2008, receiving Knight Commander of the Temple. In 2009 he was appointed Southwestern department commander; in 2015 he was appointed Southern Americas department commander.

He is a past eminent prior of New Mexico Priory 29 Knight of the York Cross of Honor. He is the past governor of York Rite College 145, an associate regent, and served as grand governor, 2016 - 2018.

Richard is a past puissant sovereign of Saint Sophia Conclave, Red Cross of Constantine. In July of 2007 he was appointed intendant general of the Division of New Mexico. In June of 2018 he became past intendant general and was honored with Knight Commander of Constantine.

He is a member of Enchantment Council 21 Knight Masons; Holy Royal Arch Knight Templar Priests, and The Royal Order of Scotland, past president of Kit Carson Chapter 447, National Sojourners, and past camp commander of Gen. Jonathan M. Wainwright Camp of the Heroes of '76.

He is also serving as grand sentinel for the United Grand Imperial Council, Red Cross of Constantine.





Beauceant News



Wichita Assembly 8, (Mrs. Greg) Trisha Warner, worthy president.



Two 90-plus year-old Beauceant Sisters at the Wichita Official Visitation: (Mrs. N. L.) Nan King (left); (Mrs. Kenneth) Juanita Jeffrey (right).



Knights



at the Bookshelf

By

Sir Knight George L. Marshall, Jr., PGC

Builders of Empire: Freemasonry and British Imperialism, 1717-1927, Jessica L. Harland-Jacobs, UNC Press, 2007, 384 pages, softcover, ISBN: 978-1-4696-1348-2.

This book is written on a scholarly level. The author is an associate professor of history at the University of Florida. The subject matter is well-researched and assumes the reader has both a good vocabulary and a knowledge of the basic history of both Freemasonry and the colonial acquisitions of Great Britain in the 18th and 19th centuries.

From its title, one might expect the book to be divided into chapters dealing with the establishment and influence of Freemasonry in specific colonies of the British Empire, such as Canada, Australia, India, South Africa, etc. This information is there, but it is interspersed throughout the book rather than in separate chapters, which makes it somewhat difficult to follow at times.



The book describes how Masonry was planted in the colonies, principally by regional Lodges; how the Ancients Grand Lodge was most successful in establishing these Lodges; the attempts of Masonry to adopt a "cosmopolitan" nature; the philosophy of colonial Masonry and its efforts to attract and retain the "best men;" the struggle of the male indigenous residents of the colonies and the lower classes to be accepted into the Masonic brotherhood; Masonry and the need for its loyalty to the sovereign and the British government; the activities of Masons and their Lodges within the colonies; and the involvement of women in colonial Masonry.

The most interesting chapter to me was Chapter 6, "Spirit of Universal Fraternity," which dealt with the Victorian concept of "family," how the British Freemasons employed it in their relationships with each other, and how the natives of major colonies such as India, Canada, and South Africa strove to gain admission to the fraternity.

If you have a truly deep and abiding interest in understanding the spread and influence of Freemasonry in the British colonies, you will find this book both useful and informative. If you are looking for an entertaining and easy read, this is not it. As I mentioned at the beginning of this review, the book uses words or terms that may be unfamiliar to the casual reader. Also, there are a few black and white pictures scattered throughout the book which serve to break up the narrative.

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“Then cometh Jesus with
them unto a place called
Gethsemane and said unto
the disciples, ‘Sit ye here
while I go and pray yonder.’”
Matthew 26:36



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