



Knight Templar

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Contents

Grand Master's Message	
Grand Master Jeffrey N. Nelson	4
Pontius Pilate's Ring Discovered?	
Sir Knight George L. Marshall, Jr., PGC.....	7
On the Origin and Development Of The Seven Liberal Arts and Sciences	
Sir Knight Jaime Paul Lamb	9
A Monument to Anti-Masonry, A Brief account of the Morgan Affair and Its influence on the Anti-Masonic Movement in the United States in the Nineteenth Century	
Sir Knight Kenneth A. Carpenter	21
Most Eminent Grand Master's 2020 Tour of England and Scotland	28
Preserving Templary 2021 Committee	
Jack M. Harper II, KCT	30

Features

Prelate's Appartment	6
Recipients of the Membership Jewel	15
The Knights Templar Eye Foundation	16, 20
Grand Commandery Supplement.....	18
Beauceant News.....	33
Knights at the Bookshelf.....	34

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Cover photo by the editor from atop Mount Pilatus in Switzerland named for Pontius Pilate .

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Grand Master's Message

Happy Thanksgiving! Thanksgiving is a time to celebrate and give thanks for the many blessings that have been bestowed upon each one of us who are fortunate to live in this era of peace and unprecedented prosperity. It is not only a time to celebrate the harvest but also a time for remembrance and reflection. Every American school child knows that the "First Thanksgiving" was celebrated by the Pilgrims after their first harvest in the New World at Plymouth in October of 1621.

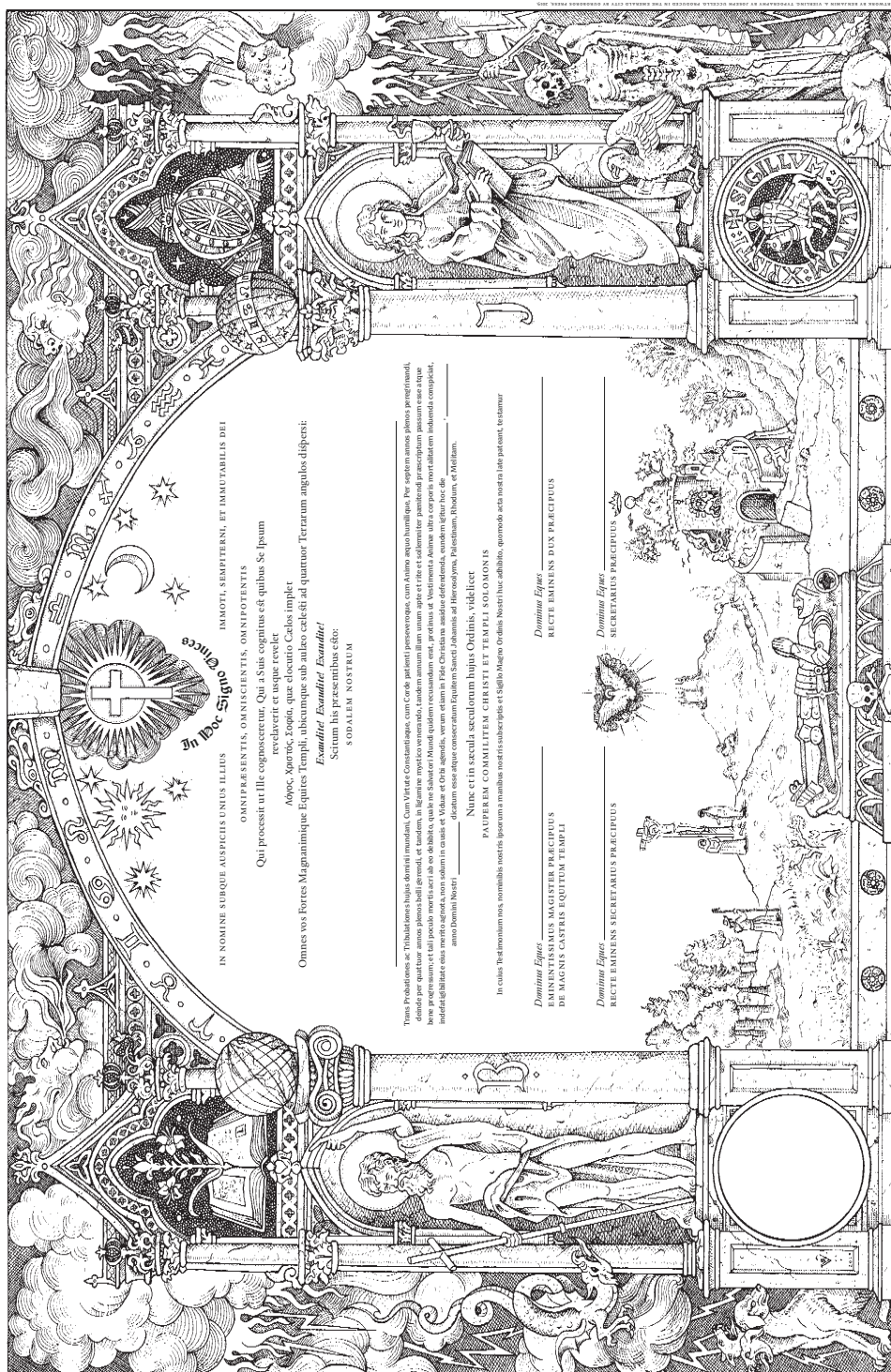
However, although several thanksgiving proclamations were issued during the early republic, including one by President George Washington on October 3, 1789, the first national day of thanksgiving was proclaimed by President Abraham Lincoln on October 3, 1863. The proclamation, written by then secretary of state William H. Seward, noted that "the year that is drawing towards its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever watchful providence of Almighty God."

As alluded to in the proclamation, we often take our providence for granted. Thus, at Thanksgiving, as you gather with your family to feast and perhaps watch a parade or football, please join with the officers of the Grand Encampment in remembering Him who has made it all possible by giving prayerful thanks.

The officers of the Grand Encampment are also pleased to announce a new membership patent. Although many local Commanderies recognize their new Sir Knights by issuing them a patent, it has been some time since the Grand Encampment has authorized a membership patent. The patent (reproduced opposite page) is designed to commemorate one of the most significant events in a Sir Knight's life – his knighting. The patent contains Templar historical and ecclesiastical imagery and is inscribed in Latin. A special thank you to Northwest Department Commander Ben Williams for seeing the patent project through to completion. We hope you like it!



Courteously,
Jeffrey N. Nelson, GCT
Grand Master



Prelate's Apartment

by

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

*And when the fight is fierce, the warfare long,
steals on the ear the distant triumph song,
and hearts are brave again, and arms are strong.
Alleluia! Alleluia!*

(*Sine Nomine*, stanza 5, text William W. How (1823-97), tune Ralph Vaughan Williams 1872-1958)

November brings us to the heart of fall in the Northern Hemisphere, while our Fratres in the Southern are approaching summer. Regardless of the climatological seasons, the season for the Church is the same. Advent approaches, and in the meantime, our liturgical and Scriptural focus is on the Second Advent—the return of Christ the King. We begin our look at the reign of Christ with the Feast of All Saints on November 1st.

This stanza of Vaughn Williams' famous hymn has, in recent years, been excised from many hymnals because of its "warfare" language. How misguided of these editors and "theologians!" The work of the Church Militant is warfare. We are constantly fighting against sin, death, and the devil. Every day is a challenge to our souls, and we enter the spiritual battlefield, girded with the full armor of God (Ephesians 6). Our faith is challenged in the workplace, the media, the streets, and even our own homes. Faithfulness has become politically incorrect, and being a follower, let alone a soldier, of Christ is mocked or worse.

However, we as Knights Templar are called upon to take up our sword and buckler and to defend the Christian faith. Our vows are sacred and not undertaken lightly. This stanza is speaking directly to us. Our fight is fierce, and the warfare is indeed long—having started over two thousand years ago and will continue until the last trumpet has sounded and the reign of Christ is underway. We know not when, but we can hear that "distant triumph song," and we are strengthened and fortified by it. Even though we might fall in battle, we are assured that we will be strong and brave, and live the life everlasting, the life we have been promised in our baptism as children of God and coheirs with Christ for all that our Father has promised.

Be faithful soldiers of the Cross. Be strengthened by the promise and assurance of the distant song. Be brave in the face of challenge and adversity. Alleluia! Alleluia!



Pontius Pilate's Ring Discovered?

by

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

In the August 2016 issue of the *Knight Templar Magazine*, I authored an article on Pontius Pilate, the Roman prefect of Judea who sentenced Jesus to be crucified.³ The present article is intended to supplement that article as well as to provide another interesting piece of information regarding Pilate.

As mentioned in the first article, the first archaeological find in Judea that referred to Pilate was a piece of carved stone, discovered in 1961 in the ancient port city of Caesarea. It is known as the "Pilate Stone" and is in the possession of the Israel Museum in Jerusalem.

A later find in 1969, at Herod the Great's mountain fortress of Herodium, a few miles south of Bethlehem, was a 2,000-year-old copper alloy ring bearing Pilate's name and initially thought to belong to him, but was it in fact his ring? This question has again arisen lately after the ring was thoroughly cleaned, and sophisticated photographic analysis techniques were applied to it.

The ring reads "(of) Pilate," in Greek letters ($\Pi \text{ I } \Lambda \text{ A } \text{ T O}$ —PILATO) set around a picture of a wine vessel known as a

krater. Kraters are a common image depicted in artifacts of that time and place. A photo of the ring and a drawing of it are shown below.

In order to answer the question, "Did this ring belong to Pilate?," we can make use of grammar cases and some additional information. First, it is known that Pilate minted several coins in Greek and never placed his name on his coins but instead used that of the Emperor Tiberius and in the Greek genitive (possessive) sense, "of Tiberius Caesar." On the "Pilate Stone", however, the prefect is self-referred to in the Latin nominative (subject) case: *PILATUS*.

For a Greek rendering of Pilate's name in an inscription, we would expect to see the nominative case used ($\Pi \text{ I } \Lambda \text{ A } \text{ T O } \Sigma$ —*PILATOS*) or the genitive case ($\Pi \text{ I } \Lambda \text{ A } \text{ T O } \Upsilon$ —*PILATOU*) But on the ring we find *PILATO*. Why should this be so?

One solution is that $\Pi \text{ I } \Lambda \text{ A } \text{ T O}$ —*PILATO* may be a Greek rendition of the Latin dative form of Pilate's name.² The dative form is used for an indirect object. We remember from English grammar that an indirect object tells to whom or to what (or for whom or for what) an action was done. For instance, in the sentence "I gave my cat a can of food," "cat" is the indirect object. If we assume the ring inscription is in the dative form, then the ring may not have been worn by Pilate himself, but rather by an administrative official, such as a tax collector or customs official, as an emblem of his employ in Pilate's administration on



behalf of Rome in southern Judea. The ring may even have been used as a signet, stamping items and document seals destined for Pilate (hence, PILATO).

Another consideration mitigating against the ring belonging to Pilate is a report published in a 2018 archaeological review in Israel.⁵ The report says that it is unlikely that the ring belonged to Pilate, in part because such simple rings usually belonged to soldiers and lesser officials, not to someone as wealthy and powerful as a prefect. “We think it implausible that a prefect would have used a simple, all-metal, copper-alloy per-

sonal sealing ring with a motif that was already a well-known Jewish motif in Judea before and during his rule,” it says.

Right Eminent Sir Knight Marshall is currently chairman of the Grand Encampment Knights Templar History Committee, a holder of the Knight Grand Corss of the Grand Encampment, and a frequent contributor to the *Knight Templar* and *Royal Arch Mason* magazines. He can be reached at geomarsh@yahoo.com.

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A view from the top of Mount Pilatus in Switzerland. The photo was taken by the editor. See page 27 for a view of the mountain from below and for more information about its legends.

On the Origin and Development Of The Seven Liberal Arts and Sciences

By
Sir Knight Jaime Paul Lamb

*"The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our Art. Geometry, or Masonry, originally synonymous terms, is of a divine and moral nature, and enriched with the most useful knowledge: while it proves the wonderful properties of nature, it demonstrates the more important truths of morality."*¹

The seven liberal arts and sciences comprised the standard academic curriculum in the universities of the late medieval period (12th and 13th centuries AD), with the emphasis being on the development of a classical education. This pedagogical schema, which was taught exclusively in Latin, was termed the *artes liberalis* or "free arts" and was undertaken in the pursuit of developing a reference point in the sciences with the goal of segueing into the disciplines of philosophy and theology. The marriage of religion and reason was the principle aim of the neo-Aristotelian philosophy of Scholasticism which refined the seven liberal arts, in their medieval form.² The *artes liberales* were in contrast to the *artes illiberales*, which were suited more towards trade-oriented vocational ends. The term "free," in this sense, is in reference to the curriculum's accessibility by those independent pupils who were often of noble birth; whereas the mechanical

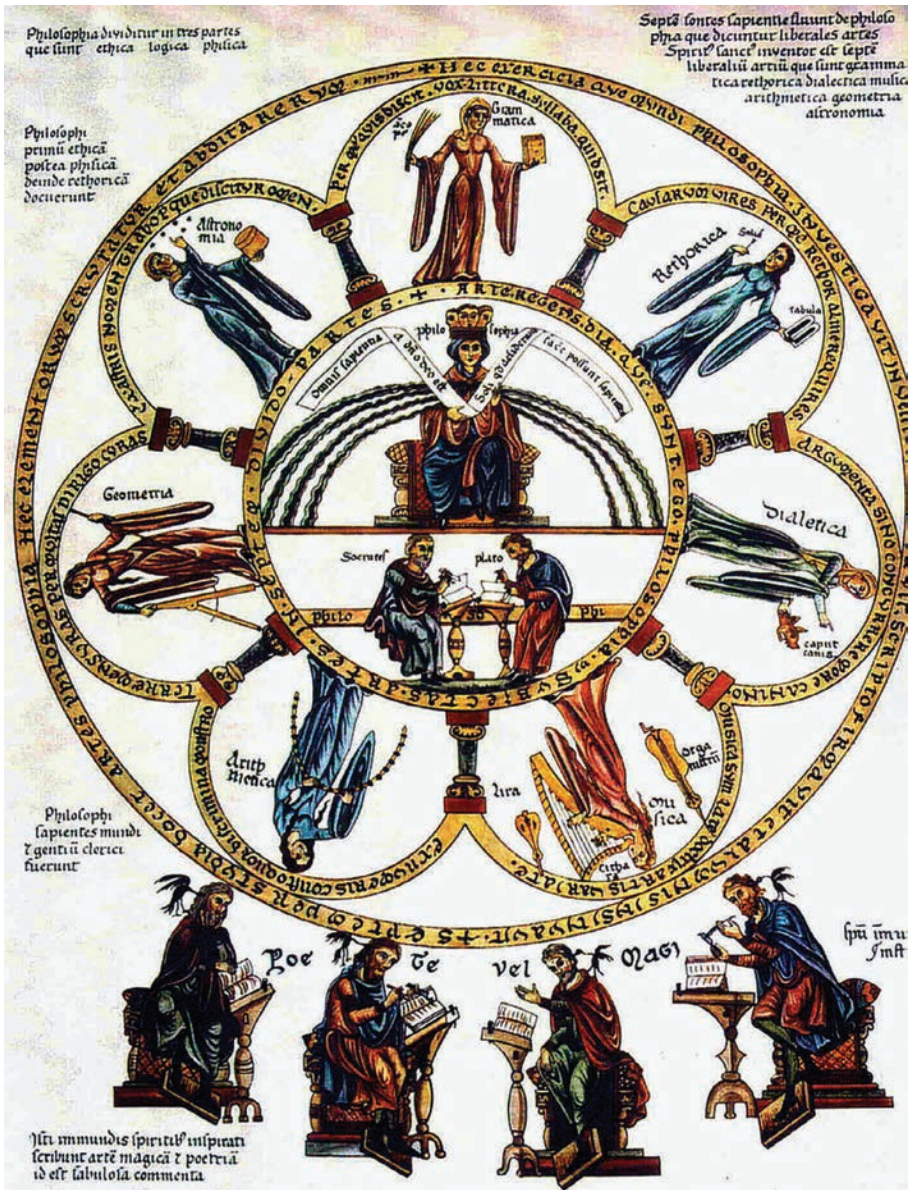
arts were studied and practiced by the common man for largely economic reasons.³ The liberal arts were essentially a preparation for one to actively and intelligently take part in civic life; innumerable innovations and contributions to the arts, sciences, and Western culture in



general may be traced to this program. Even to the present day, its sequence, as prescribed by the winding staircase in the Fellowship lecture, stands as an unparalleled curriculum for personal growth and betterment, leading the contemplative Mason to the very pinnacle of the physical sciences and to the doorstep of the meta-

physical arts.

The basic concept of a formalized curriculum has its origins in the late Classical or early-Hellenistic period of Greece with the development of a system known as the *enkuklios paideia* ("circular learning," the origin of the English "encyclopedia").⁴ The *enkuklios paid-eia* was specifically designed to rear the



ideal member of the *polis*, or city-state, through a well-rounded syllabus. This curriculum was relatively broad when compared to later liberal arts programs, in that it included theory and praxis in such diverse disciplines as poetry, mathematics, medicine, gymnastics, wres-

ting, and social etiquette.⁵ The impetus for the development of such a program is thought to have stemmed from the Greek's collective desire to cultivate an appreciation for the *kalos kagathos* and a general sense of *arete* in the citizenry. The early-Classical idea of *kalos kaga-*

thos (Greek: καλὸς κἀγαθός; “beautiful and good”), as documented in Herodotus, has been described as “the chivalrous ideal of the complete human personality, harmonious in mind and body, foursquare in battle and speech, song and action.”⁶ The initially Homeric concept of *arete* (Greek: ἀρετή)⁷ was considered the highest virtue and may be generally described as personal excellence and living up to one’s fullest potential. The cultivation of *arete* was said to be the central driving force in Greek culture; consequently, the importance of the influence of this concept, vis-à-vis the formation of Western Civilization, cannot be overstated.⁸

Though their exact sequence and subject inclusion varied throughout the Classical Roman period,⁹ the seven liberal arts appeared in something very close to their canonical form in the early 5th century AD, in the work of Martianus Capella (400 AD?; Madaura, Modern-day Algeria).¹⁰ Capella’s work, *On the Marriage of Mercury and Philology* (*De nuptiis Philologiae et Mercurii*, 410-420 AD?), which was also called *De septem disciplinis*, or “the seven disciplines,” is a metaphor-laden, prose work describing the allegorical wedding of Mercury, who represents intellectuality and industriousness, and Philologia, who represents the language arts and was immortalized by the Muses, the Cardinal Virtues, and the Graces.¹¹ In the narrative, there are seven servant-maidens among the wedding gifts who are given to Philologia; these maidens are personifications of the seven liberal arts and sciences and are individually introduced as such – much in the manner as they are sequentially introduced in the Masonic Fellowship lecture. Interestingly, the eighth

book of the *Marriage* describes a geocentric cosmological model in which the Earth, at the center, is orbited by Luna, Sol, Mars, Jupiter, Saturn and the fixed stars, while Mercury and Venus orbit the Sun in their own epicycles.¹² This may have been Capella’s way of correcting for the retrograde motion of these planets since their orbits are concentrically “inside” that of the Earth’s. In any case, the observations documented in the astronomical eighth book of the *Marriage* were specifically mentioned and praised by Nicolaus Copernicus (1473-1543 AD) in his *De revolutionibus orbium coelestium* (1543, Nuremberg), the famed astronomer’s seminal work on the heliocentric theory.¹³ Capella’s work, which was a distillation of the preceding Classical Greek and Roman curricula, was widely read, taught, and commented upon throughout the Middle Ages and well into the Renaissance.¹⁴

By pursuing a classical education such as the seven liberal arts and sciences, in the prescribed sequence, one begins from the very basic units of learning – i.e. how to absorb literature and oration and how to form, write, and communicate coherent thoughts and utilizes these ideas in the further pursuit to the loftiest heights of the physical sciences. The caveat is that it is only by the laying of a level foundation, built upon “... those universal principles which are the condition of the possibility of the existence of anything and everything”¹⁵ that one may erect a sound edifice of substance and learning. This metaphorical edifice, whose ashlarls represent the practical and theoretical knowledge gleaned from a thorough study of the arts and sciences, is only then capable of effectively housing the loftier subjects of philosophy

and theology which, being metaphysical in essence, constitute the apex of human wisdom. For if the final step on the winding staircase represents astronomy, which we now call astrophysics, the apex of the physical sciences, then what lays beyond must be meta-physical or beyond physical. The pursuit of this knowledge must begin with first principles.

In Western thought, we find the concept of first principles spanning as far back as the Socratic paradox: “I know that I know nothing” (“[ἐν οἷδα ὅτι] οὐδὲν οἷδα”) and later in the Renaissance in Descartes’ epistemology. To this end, the curricular sequence of the *septivium* (Latin; “seven ways”) was devised; this was further divided into the *trivium* and the *quadrivium*.¹⁶

“These seven heads were supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the *trivium* having furnished him with the key to all language, and that of the *quadrivium* having opened to him the secret laws of nature.”¹⁷

The *trivium* (Latin; “three ways”) also known as the *artes sermocinales* (language arts), consisted of grammar, rhetoric, and logic or dialectic. These three subjects were considered the preliminary education necessary to move on to the loftier subjects dealt with in the *quadrivium*, hence the English word “trivia.”¹⁸ This is not to imply that the subjects enumerated in the *trivium* were at all trivial, in the modern sense,

for these were the very building blocks with which the student laid a foundation for future knowledge. Mastery of the subjects under the rubric of the *trivium* equipped the student with the skills necessary for effectively digesting literature, a capacity for critical thought, the ability to persuade through discourse, the ability to recognize and circumvent logical fallacies, and the ability to compose compelling arguments and hypotheses. These were indispensable skills for those wishing to move on to the mathematical and physical sciences. A relatively succinct definition of the scope of the *trivium* was posited by Sister Miriam Joseph as follows:

“Grammar is the art of inventing symbols and combining them to express thought; logic is the art of thinking; and rhetoric is the art of communicating thought from one mind to another, the adaptation of language to circumstance.”¹⁹

The *quadrivium* (Latin; “four ways”) or *artes physicae* (physical sciences) consisted of the study of arithmetic, geometry, music, and astronomy. The term was said to have been coined by the Roman senator Anicius Manlius Severinus Boëthius (477-524 AD),²⁰ though the first known appearance of this quartet as a curriculum may be found in the seventh book of Plato’s *Republic*, wherein they appear in the sequence: arithmetic, geometry, astronomy, and music.²¹ Meant to be studied after the completion of the *trivium*, the *quadrivium* is a sequentially ordered curriculum dealing abstract, spatial, and temporal mathematics. In the *quadrivium*, we see the



Philosophy presenting the Seven Liberal Arts to Boethius
 Ms. copy *Consolation of Philosophy*, France 14th Century

development of the student's capacity for abstract thought through numbers (arithmetic), the application of these principles into three-dimensional space (geometry), the expansion of these same organizational principles in time (music), and their ultimate extrapolation in space-time (astronomy). This fourfold developmental model is similar to that which was represented by the *tetraktys* of the Pythagoreans, which taught the unfolding of three-dimensional space: the uppermost point having position but no magnitude; the two points beneath it representing a line and, thereby, duality; the next course of three points

representing those needed to construct a plane having width and length but no height; and the four points beneath it representing the nodes of the simplest three-dimensional Platonic solid, the tetrahedron. This correlation was not lost on the ancient cult.

Sir Knight Jaime Paul Lamb is a member of Phoenix Commandery 3, Phoenix, AZ and is the author of the book *Myth, Magic & Masonry: Occult Perspectives In Freemasonry*. He may be contacted at: jaimepaulamb@hotmail.com.

*"The Pythagoreans considered all mathematical science to be divided into four parts: one half they marked off as concerned with quantity, the other half with magnitude; and each of these they posited as twofold. A quantity can be considered in regard to its character by itself or in its relation to another quantity, magnitudes as either stationary or in motion. Arithmetic, then, studies quantities as such, music the relations between quantities, geometry magnitude at rest, spherics [read: astronomy] magnitude inherently moving."*²²

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Grand Encampment

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1207-1208 Forrest L. Taylor
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Knights Templar Eye Foundation, Inc.

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

While there are many fantastic programs that the Knights Templar Eye Foundation (KTEF) utilizes to raise funds, I want to visit with you about planned giving. I know that each of you has heard about the opportunity to give funds through Life Sponsors, Associate Patrons, Grand Commander's Club, and Grand Master's Club memberships, but you might not have heard as much about planned giving.

Throughout our journey in life, there are three stages with regard to funds: accumulation, safeguarding, and disposition. During accumulation, you are actively seeking properties and cash to grow your estate. In safeguarding, you are utilizing insurance, banks, and other means to protect your estate. Last, in disposition, you seek to utilize a will to dictate where and to whom your estate will be left. By disposing of a portion of your estate to nonprofit organizations, such as the KTEF, you can lower your estate taxes that will be paid at your passing.

There are several kinds of planned giving gifts that you could make to the KTEF. These include outright gifts during life, gifts of securities during life, gifts of life insurance, short term trusts, testamentary trusts, and bequests. Some of these gifts are ones you can do while still alive, which allow you to actively see the results of your contributions. Other gifts are ones that will be made upon your passing. While you might not physically be present to see the direct impact, your memory and legacy will last for years to come.

To learn more, please contact your accountant, your lawyer, your trust officer, or your life insurance agent. The KTEF office can be contacted as well for information. You can contact them by phone at (214) 888-0220 or by email at: manager@ktef.us. I also encourage you to go to the KTEF website, www.knightstemplar.org/ktef, or Facebook to learn more about these options. There are two main tabs to read, "Planned Giving" and "Materials." Once you have decided to make a planned giving gift to us, please use the name, "Knights Templar Eye Foundation, Inc."

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

Courteously,

Jack M. Harper II, KCT
chairman, 52nd Annual Voluntary Campaign
Knights Templar Eye Foundation, Inc.



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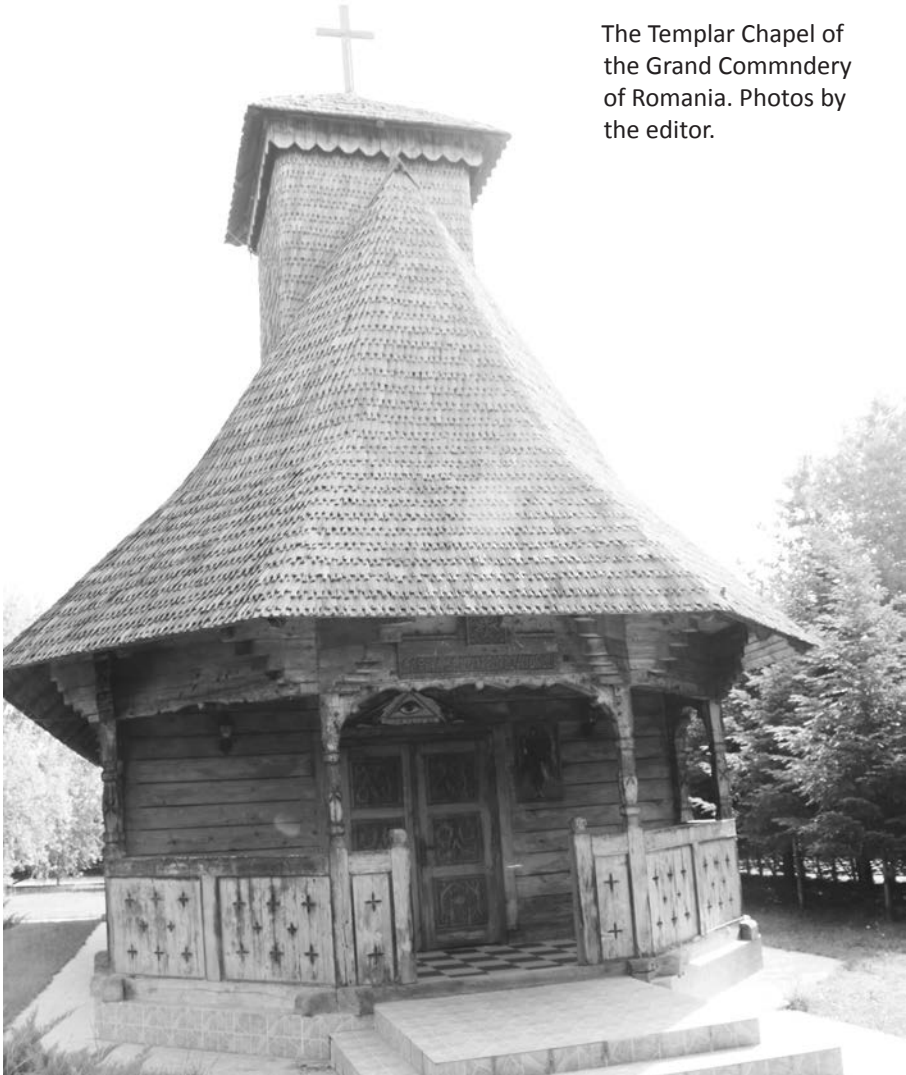
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General Supplement

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

The Templar Chapel of the Grand Commndery of Romania. Photos by the editor.





knight templar

Knights Templar Eye Foundation, Inc.

How to join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery Credit is given for participation.

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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.

Planned Giving – Create a Charitable Legacy

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

I bequeath (lump sum) or (%) of my estate to:

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



www.knightstemplar.org/ktef/

A Monument to Anti-Masonry

A Brief Account of the Morgan Affair and Its Influence on the Anti-Masonic Movement in the United States in the Nineteenth Century

by
Sir Knight Kenneth A. Carpenter

While assisting a friend during December of 2018 in moving his household goods from Huntsville to Grand Island, New York, near Buffalo, I took the opportunity of visiting a monument that I had studied and written about before, but due to time and travel schedule restrictions, I never had the opportunity to visit historic Batavia, New York. Having one day to sightsee before returning to Huntsville, I asked my friend to take me to Batavia, about fifty miles away. Batavia was the site of the abduction of William Morgan in 1826. This incident, known as the “Morgan Affair,” led to the disruption of Freemasonry throughout the nation; gave rise to the nation’s first third political party, the Anti-Masonic Party (an anti-Andrew Jackson party); and a progression of anti-Masonic activities in the United States for decades. Voluminous past and present articles and books have been written about the “Morgan Affair.” The weather was most appropriate for my visit there, being cold, overcast, and raining, as was the dark pall which covered Freemasonry from 1826 to about 1845 (which included the closing of my ancestor John Carpenter’s Lodge in “up state” Jefferson County, New York).

In the old Batavia cemetery is found a forty-ton granite monument, erected in 1882 by the National Christian Association



This photo of the Morgan Monument in Batavia, New York, was taken by the author.

tion (opponent of secret societies) in memory of Morgan. It was dedicated during the 14th annual convention of this organization amid hundreds of gatherers, (perhaps as many as 1000) and keynote speakers from Atlanta and Illinois (T. Weed). On the front-piece of the south side of the monument is the inscription:

“Sacred to the memory of Wm. Morgan, a native of Virginia, a Captain in the War of 1812, a respectable citizen of Batavia, and a martyr to the

freedom of writing, printing, and speaking the truth. He was abducted from near this spot in the year 1826 by Freemasons and murdered for revealing the secrets of their order.”

On others panels are inscribed:

(east side)

“Erected by volunteer contributions from over 2000 persons residing in Canada, Ontario, and twenty six of the United States and territories.”

(north side)

“Captain Wm. Morgan; The court records of Genesee County and files of the Batavia Advocate kept in the recorder’s office contain the history of the events that caused the erection of this monument.”

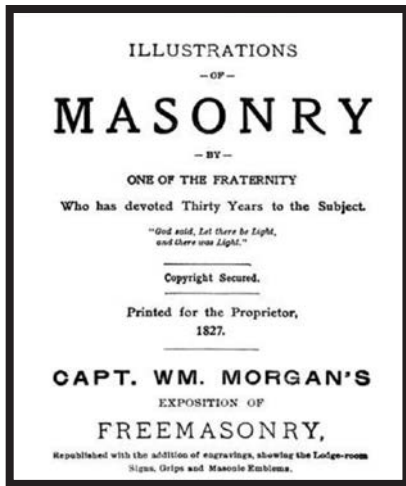
(west side)

“The bane of our civil institutions is to be found in Masonry, already powerful and daily becoming more so. I owe to my country an exposure of its dangers.”

A host of articles about this affair can be found on the internet, with varying degrees of detail and conflicting accounts. *Mackey’s Masonic Encyclopedia* does not mention it as such. The Wikipedia article, “William Morgan (anti-Mason)” provides a general account from which is herein cited.

William Morgan was born in Virginia in 1774. He was a bricklayer and stone-cutter and opened a store in Richmond. Morgan claimed a captaincy in the Virginia militia during the War of 1812; however, no records support this. He was married in 1819 and had two children. In 1821, he moved to York, Canada, where he owned a brewery which burned and then, impoverished, moved to Rochester, New York, where he attended Lodge. Morgan relocated to Batavia, New York, and resumed his trade as a bricklayer and stonecutter. He claimed to have been raised to the degree of Master Mason in Canada. In 1825, he received the Royal Arch degree at nearby Le Roy, New York, having claimed to have received the preceding six degrees; however, the degrees of the Lodge are not verified. He attempted to help establish and visit Lodges and Chapters in Batavia but was denied participation by Batavia Freemasons who questioned his character and Masonic membership.

Angered by his rejection by Batavia Freemasons, he announced that he would publish the work, *Illustrations of Masonry*, exposing the secret degree work with criticisms of Freemasonry. Funds for the book were advanced by a local newspaper, the *Batavia Advocate*, whose publisher, D. C. Miller, was said to have been rejected by Batavia Lodge to advance beyond the Entered Apprentice degree. Batavia Lodge 433 published an advertisement denouncing Morgan, and an attempt was made to burn the newspaper office and print shop. Morgan was arrested for debt and minor theft and was jailed in nearby Canadaigua, New York, but was released as a result of Miller paying the debt. He was re-arrested for failing to pay a \$2.00 tavern bill.



Title page of Morgan's expose.

A group of men convinced Morgan's wife to release him from jail, and he was sent by this group by carriage to Ft. Niagara, New York, an old stone French fort on Lake Ontario and the Niagara River, and then he disappeared. The generally accepted version of events are that he was placed in a boat, thrown into the Niagara River, and drowned. A different version indicates that he was paid \$500 by Freemasons to disappear and end the publication of the planned book. Niagara County sheriff, Eli Bruce, a Mason, was convicted of kidnapping Morgan and spent twenty-eight months in prison. Three other Masons were sen-



Ontario County Jail in New York, was the supposed abduction site.



This photo of Fort Niagara, New York was taken by the author.



This photo of the Fort Niagara magazine that held Morgan was taken by K. Carpenter.

tenced to prison on like charges, but other Batavia Masons were acquitted.

Soon after the disappearance, Miller published Morgan's book, which turned out to be a bestseller due to the notoriety of events, and then there was a public outcry, due to the light sentences of the abductors. Morgan was viewed as symbol of free speech and free press. Anti-Masonic protests occurred in New York and neighboring states, and New York politician, Thurlow Weed, organized opponents of President Jackson, most worshipful grand master of Tennessee, into the Anti-Masonic Party. These included William Seward, governor of New York

and Lincoln's secretary of state, and Millard Fillmore, the Whig Party vice president who succeeded to the Presidency on the death of Zachary Taylor. In 1828, Jackson was elected president. The Anti-Masonic Party candidate won seven electoral votes in Vermont, and the party was defunct by 1835. Claims were made that Morgan was seen in Albany, Canada, Alabama, Turkey, and even in the Cayman Islands, where he was allegedly hanged as a pirate. A \$1,000 reward was offered by Brother DeWitt Clinton, Governor of New York, but it was never claimed. In 1848, H. L. Valance allegedly made a deathbed confession of participating in the murder, and in 1882, the National Christian Association erected the Morgan monument.

A Lewiston, New York, article notes that fifty-four Masons were indicted by twenty grand juries, and fifteen trials were held; ten Masons were found guilty and served from thirty days to twenty-eight months. Lodges from New York to New England were attacked and desecrated, and of the 480 New York Lodges in 1826, only forty-nine were active by 1835.

The following are excerpts from "The Morgan affair aftermath" published by the Grand Lodge of British Columbia and Yukon (internet site):

"After the publication of Morgan's book, anti-Masonic literature flourished; by 1832 [there were] 141 anti-Masonic newspapers in the United States. In Vermont, there were no Lodges working, Masons were forbidden to hold office or be jury members, [and] anti-Masons were

elected as governor and controlled the legislature."

In New York, in 1829, twenty-two Anti-Masonic Party members were elected to the state assembly and one to the state senate. Thirty-three were elected in the state assembly in 1833, and Batavia Lodge stopped meeting. In Pennsylvania, the Anti-Masonic Party elected a congressman, one state senator, and fifteen state assemblymen. Their candidate for governor lost by only 3,000 votes, and the state passed an act to suppress secret societies whose members were bound by secret and unlawful oaths, which carried a \$100 fine if one was convicted of administering an oath to an initiate or to advance someone in a society. It required full disclosure of society membership. In Connecticut, half of the Lodges went dark. In Maine, almost all Lodges closed, and no Lodges attended the 1842 Grand Lodge communication. In Massachusetts, between 1830 and 1840, the number of Lodges fell from 108 to fifty-six. In New Hampshire and Rhode Island there were anti-Masonic hostilities, and Alabama was severely affected by the anti-Masonic movement, where by 1829, one-third of the Lodges surrendered their charters. In 1832 no Grand Lodge meeting was held, and in 1833, six Lodges were represented at the Grand Lodge meeting. The most worshipful grand master was not in attendance. Between 1834 and 1836, there were no Grand Lodge communications, and in 1836, six lodges reorganized the Grand Lodge of Alabama with a new constitution. In Georgia in 1833 and 1834, the Grand Lodge was not able to meet. In Maryland, only one Lodge was known to have worked during this era. In Ken-

tucky, from 1828 to 1840, membership declined by fifty percent. Delaware, Mississippi, South Carolina, Tennessee, and Virginia were less affected by the anti-Masonic movement.

In Michigan, the Grand Lodge suspended work for eleven years and was replaced by a new Grand Lodge. In New Jersey, the 1839 Grand Lodge session was attended by eighteen Masons, in 1840 the Grand Lodge treasury had a balance of \$3.54, and in 1842 there were eight surviving Lodges.

The results of the anti-Masonic movement between 1826 and 1845 were that there was little if any Masonic activity in “active” Lodges. The deaths of experienced brethren left few prepared to take up Lodge leadership and return to normal activity and uniformity of ritual work in various areas, particularly the Grand Lodges of British Columbia and Yukon.

In the early development of our republic, Freemasons were well represented among the “movers and shakers” of many, if not most, communities in the nation. Huntsville, Alabama, is a particular example as the “Founder” of Twickenham (now Huntsville), Leroy Pope, was a brother in the craft, as well as probably John Hunt, the first settler here. Throughout Huntsville’s and Madison County’s history are found members of fraternity in political leadership and in the economic development of the area. During the Morgan affair, such influence in local affairs resulted in resentment, suspicion, and distrust of the fraternity in many communities throughout the nation, leading to the anti-Masonic movement. By the mid-1840s, perhaps with the reduction of Masonic influence, and with political controversies such as the abolition of and the expansion of knight templar

slavery and the secession of states from the Union, the interest of the public in the anti-Masonic movement rapidly declined. Freemasonry began to rise like a phoenix, regaining community respect.

A new Batavia Lodge 475, was formed in 1859. In 1909 the Lodge erected a magnificent four-story temple on Main Street with offices and retailers located on the first and second floors. Sadly, with a decline in membership to fifty brothers, Batavia Lodge has merged with Olive Branch Lodge in Le Roy. The building was sold but had been occupied by the Lodge rent free for fifteen years previously (*The Batavian*).



This photo of Batavia Lodge was taken by the author.

Sir Knight Carpenter is a member of Huntsville Commandery 7 in Huntsville, Alabama. He is a history instructor at J.C. Calhoun Community College and can be reached at kencarpenter20162gmail.com.



Old wooden printing block.

Sources

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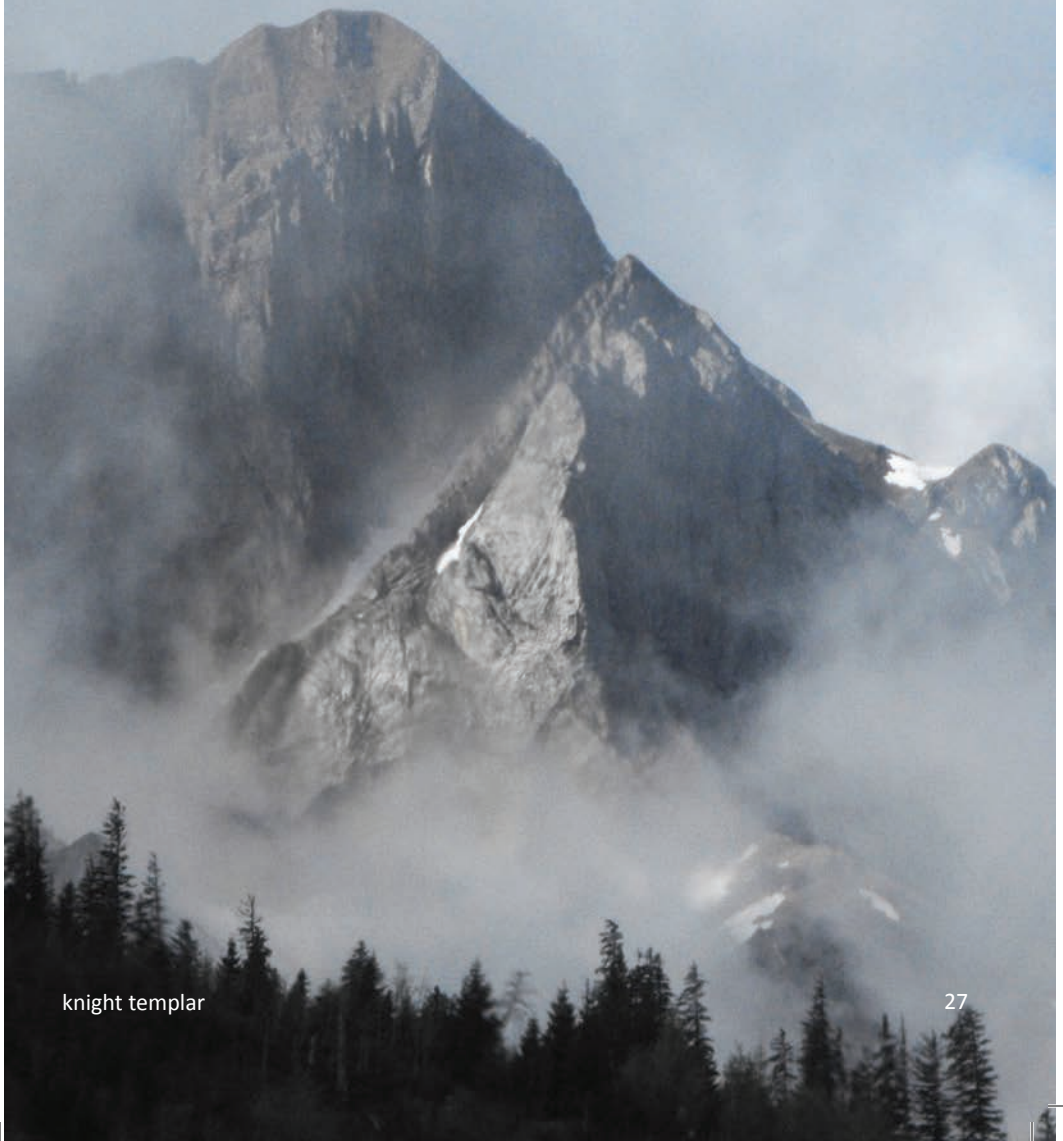
Suggested Reading

Theriault, James J. The Morgan Affair, <http://www.kinghiramslodge.org/morgan.html>



Statues of the four Cardinal Virtues, Temperance, Justice, Fortitude, and Prudence, located in the Louvre Museum in Paris, France. Photo by the editor.

Mount Pilatus, is a mountain overlooking Lucerne in central Switzerland. A local legend about the origin of the name claims that Pilatus was so named because Pontius Pilate was buried there. A medieval legend has dragons with healing powers living on the mountain. The photo was taken by the editor.





The GRAND MASTER'S Tour

SCOTLAND & ENGLAND

July 18-27, 2020

Join Grand Master Jeff Nelson and his Lady Lisa with other

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Be prepared to travel through iconic, historic, and stunningly beautiful natural landscapes! Fantastic excursions, cultural encounters, preserved historical sites, delicious food, and wonderful shopping make this trip exciting and rewarding.

The tour will begin in Edinburgh, Scotland on the morning of July 19th when we visit the **Bannockburn Battlefield** and the **Glengoyne Distillery**. The following day will include a **Guided City Tour** which will include time visiting **Edinburgh Castle**. On July 21st the tour will take you to **Rosslyn Lodge, Rosslyn Chapel**, and **The Grand Lodge of Scotland**. On July 22nd you travel outside of Edinburgh to Kilmartin, a fascinating area in Scotland that holds 800 historic monuments, many of which appear to be the grave sites of Knights Templar who found refuge following their persecution. The **Kilmartin Museum** provides preparation for exploring the Stone Age and Bronze Age relics in the area. The following day, July 23rd, you will board your train to London! Upon your arrival in London on July 23rd, you will be met and proceed on your **Guided City Tour** before arriving at your hotel. Some points of interest you may see include **Buckingham Palace**,

Big Ben, and **Parliament**. **Temple Church**, **St. John's Gate** and **The Grand Lodge of England** will be your points of interest on July 24th. A full day excursion outside London to **Stonehenge** and **Salisbury** including **Salisbury Cathedral** is planned for July 25th. Stonehenge is a prehistoric stone circle monument, cemetery, and archaeological site, constructed between 3000–1500 BC. The Salisbury Cathedral holds one of the four remaining manuscripts of the *Magna Carta*. On July 26th you will visit **The Tower of London** where you will take a Beefeater tour and see the **Crown Jewels**. In the evening you will enjoy a wonderful **Gala farewell dinner** before returning to your hotel. On July 27th one bus transfer will be provided to Heathrow Airport where you can board your personally arranged flight home.

This tour is designed to be Land Only,* as we hope Sir Knights will join us from across the U.S.A. Not wanting to require everyone to fly through one designated airport, we have chosen for everyone to make their own flight arrangements. This will allow you to travel through an airport closer to your own home and can allow the potential for an extended stay (at your own planning and expense) before or after the set tour dates.

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Preserving Templary 2021 Committee

The Preserving Templary 2021 Committee has been tasked with examining potential legislative and non-legislative items that will help to position the Grand Encampment Knights Templar, USA to be in the best possible position as we look towards our next 200 years. In other words, we are looking to see how we can continue to evolve, with an eye on the future and past the 68th triennium. During the first year of this triennium, this committee began to solicit feedback and suggestions on what Sir Knights would like to see changed. In the second year of the triennium, the committee will be presenting to you what we have heard, and soliciting your feedback on what you would like to see us add, delete, or modify from our lists. This will be occurring throughout this second year at your Department Conference, as well as at your Grand Conclaves. At the end of the second year, the committee will formally compile the lists and present them to you during the third year of the triennium. This will again be done during your Department Conferences and at your Grand Conclaves. Those items that are of a legislative nature will be presented at the Triennial Conclave in 2021. With regard to non-legislative items, we will try to implement them as soon as possible.

We have received numerous items and have grouped them into the two categories of Legislative and Non-Legislative. They are presented below in the order in which they were received and are not ranked or prioritized.

Legislative

1. Examine whether summer uniforms or fatigue uniforms can be worn during Templar conferrals.
2. Correct the conflict in Grand Encampment law between Article 259 and Jones GM Decision No. 3, which is listed under Section 48 with regard to summer uniforms. This relates to the time of year when these uniforms can be worn.
3. Allow for Commanderies to have a "roving charter." This would allow a constituent Commandery to meet in various cities (assuming a suitable asylum is available) where there is a large geographic location and where only one to three cities exist. There might not be enough critical mass in each of the cities, but from a regional approach there would be. For example, if the Commandery met monthly, it would rotate such as to always meet in city A the first month of a quarter, city B the second month of a quarter, and city C in the third month of a quarter. By doing this, it is hoped that Sir Knights are not being disenfranchised solely by where they live.

4. To allow for the creation of “niche” Commanderies, such as a “research Commandery” that could focus on actual Knight Templar history, or Grand Encampment history and would be exempt from creating Knights Templar; rather its members would already be Sir Knights.
5. To allow for the wearing of Templar aprons. Each of the committee members has been asked about utilizing a Templar apron. Items to be considered would also include when to wear the apron. This would examine: publicly or privately, would this be for special events or a Conclave meeting? At a Conclave meeting only, would all members need to be uniformly attired?

Non-Legislative

Non-Legislative items are those that the Committee considers to be outside of the realm of a law change, but rather more from an administrative or best practices approach. These items include:

1. Revamp the Grand Encampment Knights Templar, USA website to be more user friendly and with fresh content.
2. Utilize Facebook, or other social media platforms such as Snapchat, Instagram, and Twitter to better convey “real time” items and events.
3. Create a bi-weekly email. This email can be structured to go out to Departments or the entire Grand Encampment.
4. Preserve our archives. Find out exactly what archives we have, or no longer have. Is there a way to get any of those archives back? Would another body have duplicates of some of these items?
5. Digitize all Grand Encampment forms with fillable form fields so that Grand Commanderies can do all business with Grand Encampment online;
6. Digitize each of our *Grand Encampment Triennial Proceedings* and post them to our website.
7. Have the Grand Encampment create podcasts of roughly 10 -20 minutes each. These podcasts would have a very narrow, and specific focus. These can be done on topics of interest, law, etc.
8. Conduct a survey in conjunction with the Membership Committee of the membership on a myriad of topics in order to best capture feedback.

The members of the Preserving Templary 2021 committee are:

-Jack M. Harper, II; Chairman, South Central Department Commander,
PGC of Texas — jackharperkt@gmail.com

-Tom Derby, Member, PC of California — Fubijam@aol.com

- Jeremy C. Vaughn, Member; DGC of Idaho — jvaughn311@gmail.com

Sir Knights, we earnestly solicit your feedback and input. This is your Grand Encampment, and we want you to be involved. We look forward to hearing from you.

Knight Templar Magazine Available on Your Smart Phone

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

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

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

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Beauceant News



Elizabethtown Assembly recently celebrated their 19th anniversary. Also present were two petitioners.



Ms. Kimberly Burnett, supreme worthy president, and Mrs. Carl Wunsche had the honor to attend the Knights Templar Eye Foundation Annual Board Meeting and Continuing Education seminar in August of 2019. They are pictured here with Sir Knight Jeffrey Nelson, most eminent grand master, and Sir Knight David Kussman, right eminent grand generalissimo of the Grand Encampment.



Knights



at the Bookshelf

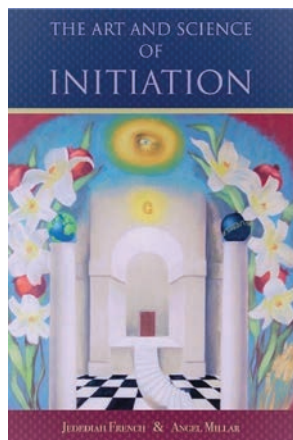
By
George L. Marshall, Jr., PGC

The Art and Science of Initiation by Jedediah French & Angel Millar, Lewis Masonic Publisher, Softbound, 285 pages, ISBN:978-0-85318-563-5.

This book is a compilation of thirteen chapters which are essays by various authors on various philosophical, metaphysical, and spiritual aspects relative to what is meant by the term "initiation." The book is conveniently divided into two parts, Part I deals with the science or theoretical and traditional aspects of initiation and Part II with the art or practical and creative aspects of initiation.

Be forewarned that the book is not an easy read. In fact, parts of it make Pike's *Morals and Dogma* seem like a grade school primer. This is one of those books that in order to fully understand and appreciate what the essayist is trying to convey requires careful reading, re-reading, and substantial contemplation and reflection. In Part I several chapters are devoted to the philosophy and writings of René Guénon (of whom I had never heard) and which were rather tough sledding and, more interestingly, ones on "The Theme of Regeneration in Swedish Freemasonry" and "Mysteries of Initiation in Ancient Greece, Samothrace." The most interesting chapters, in this reviewer's opinion, and perhaps the easiest understood, were those in Part II dealing with the "Death and Non-Resurrection of Hiram Abiff in the Life of a Master Mason," where the essayist cleverly interprets the legend of the Third Degree in the light of the Four Cardinal Virtues and the succeeding chapter on "Contemplation and Ritual Initiation" where the essayist explains the use of the contemplative practices of mindfulness, reflection, dialogue, and study as the four cornerstones of initiatic contemplative practice to be used in understanding the message of Masonic ritual.

The last three chapters deal principally with spirituality, spiritualism and magic, including the work and writings of Aleister Crowley and others. I was personally unimpressed by these chapters, since I don't converse with ghosts, spirits, or demons, but



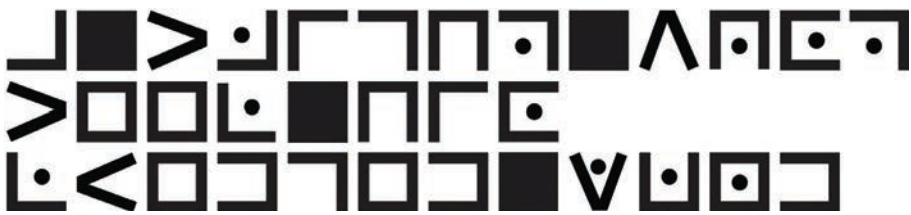
from a historical and informational viewpoint, they are perhaps useful.

In summary: Through essays written by Freemasons, scholars of history, and mainstream authors and practitioners, *The Art and Science of Initiation* strives to illuminate the theory and practice of various mystical and philosophical traditions and their processes of initiation. It amply serves to prove the words of Hamlet to Horatio: “There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.” (Shakespeare, *Hamlet*: Act 1, Scene 5).



The ruins of an Austrian castle.
Photo by the editor.

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



Knight Templar
5909 West Loop South, Suite 495
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*“If you can find a truly
good wife, she is worth
more than precious gems.”
Proverbs 31:10*

Photo of ancient Romanian
jewelry taken by the editor.

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