

Knight Templar

VOLUME LXVI

January 2020

NUMBER 1





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Bure-Les-Templiers in France
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Grand Master's Message

Save the date – The 68th Triennial Conclave will be held in Minneapolis, Minnesota, from Saturday, August 14 through Wednesday, August 18, 2021. The venue will be the Marriott Minneapolis City Center. The Sir Knights of North Dakota and Minnesota are looking forward to welcoming you and your families to the “City of Lakes.”

Minneapolis is the 16th largest metropolitan area in the United States, and there are plenty of activities for you and your family, from sports (the Minnesota Twins), arts (55 museums), and shopping (from small boutiques to the Mall of America). The Marriott Minneapolis City Center is located downtown within easy walking distance of the Nicollet Avenue pedestrian mall and numerous restaurants. There is something for every interest.



The conclave will begin with the drill competition on Saturday, August 14. We know that many drill teams practice year round and are beginning to “ramp up” in anticipation of the competition. We encourage you and your team to participate. The divine service and Grand Master’s reception will be Sunday morning and evening, respectively, on August 15. The public opening will be Monday morning, August 16, followed by the first (tiled) business session Monday afternoon. State dinners may be arranged for Monday evening. The business sessions continue on Tuesday, August 17, with the Grand Master’s banquet that evening. The installation of officers for the 69th Triennium will occur on Wednesday, August 18. Registration will open in early 2021.

One important piece of business that will be considered during the 68th Triennial Conclave will be the legislative package being drafted by the Preserving Templary 2021 Committee. This is your opportunity to shape the future of the Grand Encampment. Please forward your suggestions to the committee so that they may be considered and then discussed at the 2020-21 cycle of department conferences.

In the coming months we will provide a progress report on the initiatives announced last January and release our goals and objectives for 2020. This is an exciting time for the Grand Encampment and Templary as we move forward together.

Courteously,

Jeffrey N Nelson, GCT

4 Grand Master

january 2020

NOTICE – ORDER OF KNIGHT BENEFICENT OF THE HOLY CITY (CBCS)

2012 Resolution No. 1, adopted at the 65th Triennial Conclave, provides:

1. The Order of Knight Beneficent of the Holy City (*Chevalier Bienfaisant de la Cité Sainte*) is a Masonic Templar order and as such, can only be conferred within the United States under the sanction of the Grand Encampment of the United States of America;
2. Membership in a Masonic Templar order in the United States unsanctioned or unrecognized by the Grand Encampment of the United States of America is inconsistent with membership in the Grand Encampment of the United States of America or any of its Subordinate Commanderies, Grand Commanderies, or **Constituent Commanderies**;
3. Any Sir Knight who is a member of a Subordinate Commandery, Grand Commandery or Subordinate Commandery under the jurisdiction of the Grand Encampment of the United States of America and who, from the date of adoption of this resolution, accepts membership in any unrecognized or unsanctioned Masonic Templar order is in violation of his Knightly vows and is presumed to have renounced his membership in this order; and
4. **The grand recorder of the Grand Encampment of Knights Templar** will notify the Sir Knight, by certified mail at his last know place of residence, of the intent to issue the member a permanent demit from his Commandery(ies). Unless, within thirty (30) days of the mailing of the notice (or such longer time as may be reasonable under the circumstances), the Sir Knight shall have responded in writing, formally renouncing membership in the unrecognized or unsanctioned order, the permanent demit shall be issued, his Commandery(ies) shall be notified of the demit, and his record adjusted to reflect such action in the York Rite Information System.

Vaught Decision No. 5, issued March 15, 2016, rescinded that portion of 2012 Resolution No. 1 beginning with “and is presumed” in paragraph 3 through paragraph 4. The remainder of 2012 Resolution No. 1 remains in full force and effect. Thus, any Sir Knight who accepted or accepts membership in an unrecognized or unsanctioned Masonic Templar order after August 15, 2012, is in violation of his Knightly vows and is subject to Templar discipline under section 209 of the *Statutes of the Grand Encampment* and the *Disciplinary Rules* adopted pursuant to this section.

Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III

right eminent grand prelate of the Grand Encampment

¹³Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. ¹⁶And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

Matt 3:13-16 ESV



In December 2019, I had the honor of baptizing the infant son of a brother Mason. What made it more special is that we did it in the context of the annual York Rite-led service at the Maryland Masonic Homes. It was, to the best of the records, just the second baptism in the chapel there. More importantly, it was a great witness to all, especially the residents there, that the journey of life in Christ begins where, for the faithful, it will also end — amidst the community of faith gathered in worship of the one true and living God. As a bonus, our new brother in Christ added a whole slew of "bonus" grandparents!

Baptism as an initiatory rite is not restricted to Christians. It is something that can be found in other faiths and traditions in one form or another. Ceremonially washing one's hands is often seen as a sign of ritual cleansing. Likewise, the foot washing associated with Maundy Thursday is a ritual cleansing as much as a sign of servant leadership. For Jesus, however, it was different.

Jesus, being pure and without sin, certainly did not need the sacrament of baptism to drown the Old Adam so that the New Adam might be reborn free from sin and received as a child of God. Jesus was already the Son of God. By his baptism, he set forth for us the model to follow for reception into the faith, and we are baptized and made brothers and sisters of Christ and coheirs of all that God has promised to His people, that we are forgiven once and for all times for our sins and share in the promise of life everlasting. ✠



Making Your Mark!

A Brief History of the Mark Degree

By Sir Knight Ben Williams, KCT

“[T]he day of receiving the said Fellow of the Craft as a Mark Master it be regularly recorded and his name and *mark* inserted into the said book.”

— *Schaw Statutes*, December 28, 1598

As is well known to any curious student of history, the use of marks was a medieval practice among the operative craft. They would select a unique rendering of a geometric form, design, or “mark” for carving into their works to identify themselves as authors of the stone, as a form of quality control, to allocate appropriate payment (especially when working remotely), and to provide for any instructions as positioning the stone in the overall construction may require.

Stones quarried and worked distant from the construction site (as we are taught was the case in the construction of King Solomon’s Temple, for example) would be distinguished by a mark. A Mason’s mark to ensure adequate perfection of the stone for its intended position in the edifice. Consider that “Straight Masons” (or “Square Masons” as they were also known), endowed symbolically with the square, were generally paid less wages since the skill required to square an ashlar for incorporation into a perpendicular is a less complex undertaking than procuring the rounded surfaces hewn by “Arch Masons,” who were endowed with the compasses for the contemplation of curvatures.

Even early on, then, the square was thus applied terrestrially – that is, endowing

competency in supporting structures by building up from the foundation in solid, straight lines. This “foundation” can be inferred both literally (the foundation of the building firmly planted in the ground) but also idiomatically (as the foundation of the science upon which future learning may subsequently be built). The airy vault was supported by arches, though, perhaps associating application of the compasses with the vault of heaven and the attainment of a higher learning or understanding.

It should not be surprising that operative masons employed allegorical and symbolical dimensions to their trade. Theirs was a skill of manifesting a microcosm suited for the indwelling of Deity and, on the whole, they were conformant to a religiously inspired worldview. As the Lecture on the Middle Chamber reminds us, “Our ancient brethren wrought in both operative and speculative. They worked at the building of King Solomon’s Temple and many other sacred and masonic edifices.”

The longevity of mark practice, in both literal and probably symbolic extent, back at least to the 12th century as recorded in medieval cathedrals all across Europe, has not been contested. However, use of Marks in speculative masonry proper has been open to

HE : NAMES OF : US : ALL : WHO : ARE : THE : AUTHOIRS : OF : AND : SUBSCRYERS : OF : THIS :
BOOK : IN : ORDER : AS : FOLLOWETH.
1670.

- | | |
|---|---|
| 1. HARRIE ELPHINSTON : <i>Tutor of Airth :
Collector of the Kinges Customes of Aber-
dein : Measson : and : Master of our
Honourable : Lodge of Aberdein.</i> ✱ | 19. ALEXANDER : PATTERSON, <i>Armour-
er : and : Measson.</i> ⚡ |
| 2. ALEXANDER : CHARLLS : <i>Wrighte and :
Measson : and Master of our Lodge.</i> ♠ | 20. ALEXANDER : CHARLES, <i>Yonger,
Glassier : and : Measson.</i> ⬠ |
| 3. WILLIAM : KEMPT : <i>Measson.</i> ⚔ | 21. JAMES : KING : <i>Wrighte : and : Meas-
son : and : Theassurer of our Lodge.</i> ⬇ |
| 4. JAMES : CROMBIE : <i>Measson.</i> ⚡ | 22. Maister : GEORG : LIDDELL, <i>Professor
of Mathematickes.</i> ⚙ |
| 5. WILLIAM MACKLEUD : <i>Measson and
Warden : of : our Lodge.</i> ⬠ | 23. Mr ALEX ^a IRUING : <i>Measson.</i> ⚡ |
| [<i>William M Leod.</i>] | 24. WALTER : SIMPSON : <i>Piriuige :
Macker : and : Measson.</i> ⚡ |
| 6. PATRICK : STEUISON : <i>Measson.</i> ⚔ | 25. WILLIAM : RICKARD : <i>Merchand & Meas-
son : and Treassurer : of : our : Lodg.</i> ⚡ |
| [<i>Patrick Stevison.</i>] | 26. THOMAS : WALKER : <i>Wright and :
Measson.</i> ⚡ |
| 7. JOHN ROLAND : <i>Measson : and Warden :
of : our : Lodge.</i> ⚡ | 27. JOHN : SKEEN : <i>Merchand : and : Meas-
son.</i> ⚡ |
| [<i>John Ronald.</i>] | 28. JOHN : CRAURIE : <i>Merchand : and :
Measson.</i> ⚡ |
| 8. DAVID MURRAY : <i>Measson.</i> ⚡ | 29. WILLIAM : YOUNGSON : <i>Chyrurgeon
and : Measson.</i> ⚡ |
| [<i>David Murray, Key Master, 1686-7
and 8.</i>] | 30. JOHN : THOMSON : <i>Chyrurgeon : and
Measson.</i> ⚡ |
| [<i>David Murray in 1693 Master.</i>] | 31. EARLE : OF : DUNFERMLINE, <i>Measson.</i> ⚡ |
| 9. JOHN CADDELL : <i>Measson.</i> ⚡ | [1679.] |
| [<i>John Cadell.</i>] | 32. EARLE : OF : ERROLLE : <i>Measson.</i> ⚡ |
| 10. WILLIAM : GEORG : <i>Smith : and Meas-
son : and Maister : of : our : Lodge.</i> ⚡ | 33. JOHN : GRAY : <i>Younger : of Chrichie
and Measson.</i> ⚡ |
| [<i>W. George.</i>] | 34. Mr GEORG : SEATTON : <i>Minister of
Fyvie : and Measson.</i> ⚡ |
| 11. JAMES : ANDERSON : <i>Glassier and
Measson : and Wreatter of this
Book, 1670.</i> ⚡ | 35. GEORG : RAIT : <i>of : Mideple : Measson.</i> ⚡ |
| [<i>And Master of our Lodge in y^e year of God
1688 and 1694.</i>] | [1679.] |
| 12. JOHN : MONTGOMRIE : <i>Measson : and
Warden : of : our : Lodge.</i> ⚡ | 36. JOHN FORBES : <i>Merchand : and :
Measson.</i> ⚡ |
| 13. THE : EARLE : OF : FINDLATOR : <i>Meas-
son.</i> ⚡ | 37. GEORG : GRAY : <i>Wrighte : and : Meas-
son.</i> ⚡ |
| 14. THE : LORD : PITSLIGO : <i>Measson.</i> ⚡ | 38. JOHN DUGGAGE : <i>Sklaiter : and Meas-
son.</i> ⚡ |
| 15. GEORGE : CATTANEUCH : <i>Piriuige :
Macker : and : Measson.</i> ⚡ | [1677.] |
| 16. JOHN : BARNETT : <i>Measson.</i> ⚡ | 39. ROBERT : GORDON : <i>Carde : Macker :
and Measson.</i> ⚡ |
| 17. Mr WILLIAM : FRASSER : <i>Minister :
of : Slaines : and Measson.</i> ⚡ | 40. PATRICK : NORRIE : <i>Merchand : and
Measson.</i> ⚡ |
| 18. Mr GEORG : ALEXANDER : <i>Advocat :
in : edinburghe : and : Measson.</i> ⚡ | |

Marks from Aberdeen Lodge dating from 1760

From *The History of Freemasonry* by Robert Freke Gould

some debate. The age of the mark degree in particular is one of either vaunted antiquity or recent innovation, depending on where you choose to direct your research. It is the opinion of this author, however, that the substance informing the mark degree and its employment to dramatic effect is likely older than the third degree and informs in one form or another the earliest vestiges of the speculative craft.

The Grand Lodge of Mark Masters was formed as late as June 23, 1856, with Lord Leigh, provincial grand master of Warwickshire (1852-1905), as first grand master.¹ This is the Lodge from which Mark Master Hall at 86 St. James Street in London properly descends, but early mention of the mark degree in a particularly Masonic setting goes back a century before this date, recorded in a January 19, 1756, entry to a book of 1723 *Constitutions* probably belonging to St. John's Lodge in Newcastle, wherein we read that:

“There being meet part of the Body of the Lodge they taking it to their serious Consideration That no member of the saide Lodge Shall be Made a Mark Mason without paying the sum of one Mark Scots and that for the propagation of the Pedestal.”²

This puts the mark degree contemporaneous, or slightly later

1. *Pure – and Accepted – Masonry The Craft and the Extra-Craft Degrees, 1843-1901*, by James Daniel. AQC vol. 106, p. 85. (1993.)

2. *The Age of the Mark Ritual*, Norman Rogers, AQC vol. 73, p. 37. (1960.)
knight templar

than, the earliest mentions of the Royal Arch.³ Questions have been raised regarding the requirement for Scottish currency, suggestive perhaps of Scottish Masonry incurring across the English border or, perhaps, a vestige of a much earlier tradition bringing a symbolic and ceremonial dimension to the charge. The last trace of independent Scottish coinage disappeared in 1714. Following the reign of Queen Anne all monies circulating in the United Kingdom were struck in the Tower of London as part of a super-national currency uniting the countries of the Kingdom.⁴

Allusions to the antiquity of speculative marking survive in the historical record. Perhaps the earliest reference to the speculative use of the mark is dated June 8, 1600, from the minutes of Edinburgh Lodge 1 at Holyrood House. These were operative masons in the main operating under the *Schaw Statutes* of 1598, however the minutes record the presence of John Boswell, 3rd Laird Auchinleck, who “attested the minutes of the Assembly by his Mark.”⁵ Laird Auchinleck was not a stonemason but was admitted

3. W.R. Kelly estimates 1739 to 1740 as the earliest date for the creation (or codification) of the Royal Arch degree. See *The Advent of Royal Arch Masonry*, W. Redfern Kelly, AQC vol. 30, p. 11. (1917.). Consider also that the Antients Grand Lodge was chartered 1751.

4. See *Discussion* entry by Arthur Sharp, appending *The Age of the Mark Ritual*, *ibid*, p. 45.

5. “2002, In The Beginning,” by Peter Glyn Williams, printed in *Finding the Mark, The Collected Grand Stewards’ Lectures*, p. 21. (2019.).

8TH ANNUAL MID-AMERICA EASTER OBSERVANCE

The Grand Encampment will sponsor the
8th Annual Mid-America Easter Service

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**Banquet, Saturday April 11, 2020
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**Sunday, April 12, 2020 at 8:00 A.M.
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to the assembly and, apparently, had a unique Mark at his disposal. This, forty-one years prior to the recordation of Sir Robert Moray's well known "pentalpha" mark in 1641!

That marks were used as an identifying characteristic in media other than stone in the administration of the craft – and as an emblem of authority and position, legitimacy and authentication, akin to a "seal" – is evincible from Edinburgh Lodge's earliest minute of record, from July 1599, wherein is recorded the censure of a member for employing a cowan in the building of a "chymnay heid" – although the penalty exacted (a hefty fine) was not imposed in this instance (apparently due to the offender's contrition), a universal warning is recorded and the Warden's mark appends the entry as an authentication.⁶

Also, from Edinburgh Lodge 1 we find mention made to Lord Alexander Nesbit, son of the First Earl of Stirling, admitted a Fellow Craft in 1634, his initiation to the Craft authenticated by the masters present affixing their marks in testimony thereof:

"The 3 day of July 1634. The which day the Right Honorable my Lord Alexander is admitted fellow of the craft by Hugh Forest, Deacon, and Alexander Nesbet, Warden; and the rest of the Masters of Masons of Edinburgh; and thereto every master has subscribed with their hands or set to their marks, Jn. Watt, Thomas Paterstone,

Alexander, John Mylln."⁷

Lord Alexander died four years later but not before he and his (blood) brother, Sir Anthony Alexander, had frequented meetings of the Lodge to sign the records with the addition of their marks.⁸ Sir Anthony would become "general warden and mr. of work to his ma'tie" at Atcheson-Haven Lodge.⁹

Use of marks as a type of signature in the administration of Lodge affairs, as well as a rite of passage, is elsewhere recorded throughout 17th century Scottish Masonry (with the exception of Lodge of Dunblane 9)¹⁰ and in the employ of Speculative "gentlemen" Masons admitted to the Craft previous to the celebrated 1717 date.

Ceremonial adoption (or recordation) of marks in use by the operative Craft can be traced to the *Torgau Statutes* of Germany, in 1462.¹¹ It is, of course, doubtful that such ceremony comprised the dramatic ritual familiar to us today, a ritual likely codified in the mid-19th century following the *Articles of Union* at the creation of the United Grand Lodge of England in 1813. However,

7. *The History of Freemasonry*, Robert Freke Gould, p. 407. (1883.)

8. *Ibid*, p. 408.

9. *Ibid*, p. 446. The entry by Sir Anthony is dated 1636.

10. *Ibid*, p. 418. The minutes of Dunblane Lodge No. 9 commence in January 1696, although a record of payments into the Lodge is recorded as early as 1675.

11. *The Age of the Mark Ritual*, Norman Rogers, AQC vol. 73, p. 49. (1960.)

6. *The History of Freemasonry*, Robert Freke Gould, p. 399. (1883.)

that Biblical elements were enjoined upon the operative Mark Mason during such ceremony or presentation doesn't seem unlikely. The rich symbolism the *Bible* affords must have been a keen inspiration in a time when illiteracy was predominate and the *Bible* the most widely read book; it indubitably created a shared mythos across nation states, a sort of rubric for inculcating moral tenets and binding obligations.

In Lodge of Aberdeen 34 (potentially founded in 1165 at the building of Machar's Cathedral, with records of operative conduct going back to the 14th Century),¹² it was ordered on February 1, 1484, that Craftsmen bear their "tokens" on their breasts on Candlemas Day. Masons' marks are found on the foundation of Aberdeen Cathedral, dating from 1357, which are attributable to this Lodge.

Ceremonial, or at least catechistic adoption of marks, is evincible in a ritualistic context a mere decade after the formation of the Premiere Grand Lodge in London. The *Dundee Manuscript*, dated to c. 1727, records among its catechism the following of note:

"The day that a prentice comes under the oath, he gets his choice of a mark to be put upon his tools, by which to discern them. So did I chuse this [depiction of Mark] which cost one mark Scots. Hereby one is taught to say to such as ask the question, Where got you this mark?"

12. *The History of Freemasonry*, Robert Freke Gould, p. 424. (1883.)

"A. I laid down one and took up another."¹³

From the *Laws and Statutes of the Lodge of Aberdeen* of 1670 we read that each Apprentice was required to pay for his admission and to "clothe the Lodge," that is, present every member of the Lodge with a linen apron and a pair of gloves. He also was required to pay one Scots mark (currency) for his Mason's mark. (Hence the saying preserved above, to *lay down one mark and pick up another*.)¹⁴

In the bylaws of Lodge of St. Ninlan, Brechin 66, dating to 1714, we read:

"Each measson shall insert his mark in this book, and shall pay thirteen shillings moe for booking their mark."

According to a special committee report presented to the Grand Chapter of Scotland in 1865, the mark degree was employed in ceremonial fashion since "time immemorial":

"In this country [Scotland] and long before the institution of the Grand Lodge of Scotland (1736) what is now known as the Mark

13. *The Age of the Mark Ritual*, Norman Rogers, AQC vol. 73, p. 49. (1960.) For a transcription of the entire manuscript, visit Alberta Masonic Online Library at: <http://www.albertamasoniclibrary.ca/docs/TheMasonsConfession.pdf> (accessed June 10, 2019).

14. *The History of Freemasonry*, Robert Freke Gould, p. 429. (1883.)

Masters' Degree was wrought by the operative Lodges of St. John's masonry."¹⁵

Early workings of the mark degree in Scotland appear to have been performed in two discrete ceremonies – the Mark Mason (or Mark Man) and Mark Master. The former was conferred upon Fellow Crafts and the latter upon Master Masons. In the earliest mention of the mark degree in England, from September 1, 1769, Thomas Dunckerly is recorded as bringing the two workings to bear in the English Lodge. The minute reads:

"The Pro G.M. Thomas Dunckerly bro't the Warrant of the Chapter and having lately rec'd the 'Mark' he made the bre'n 'Mark Masons' and 'Mark Masters', and each chuse their 'Mark viz. ...[six names] ... He also told us of this mann'r of writing which is to be used in the degree w'ch we may give to others so they be FC for Mark masons and Master M for Mark Masters."¹⁶

The code provided is an interesting element, and we may wonder if it isn't the so-called masonic cipher now promulgated as part of the second section of the Royal Arch Degree as practiced currently in the American

15. See *The Mark Degree*, Edward Newton, AQC vol. 77, p. 287. (1964.)

16. See *History of Phoenix Lodge & Chapter of Friendship No. 257*, by Alexander Howell as cited by *ibid*, p. 288.

York Rite. However we must look to the mid-19th Century for actual extant text associated with the mark work.¹⁷

Central among the motifs explored in the mid-19th century mark workings is the return of the workmen from the Babylonian captivity to build the second temple¹⁸ after intercession by Zerubbabel in Darius' Court – elements more familiar to the Red Cross of the Templar orders than Royal Arch Masonry as practiced in the present day American York Rite (elements also common to Irish Knight Masonry). There is some contemplation that this curious evolution may represent a return of the Antient degrees from the United States after their more consistent renderings over here. Research continues.

Codification of the ritual, particularly the receipt of wages and the stone refused as unique to the Mark Degree in the American York Rite, are smattered between various workings preserved in early rituals and catechisms of the Craft. Over time, standardization moved various pieces into a congruent whole, more uniformly practiced, but there is a hint, perhaps, that the general themes used to explore and inculcate certain moral tenets have been preserved as part of a literary instruction since the earliest employment of the Mark, one that leads us through the centuries one step closer to that radiant East whence we all must return. ✠

17. See for example the *Blackburn "Perseverance" Ritual* (1869); the *Albany Lodge, Isle of Wight* (1832), as cited in *The Age of the Mark Ritual*, Norman Rogers, AQC vol. 73, p. 40.

18. *The Age of the Mark Ritual*, Norman Rogers, AQC vol. 73, p. 38. (1960.)

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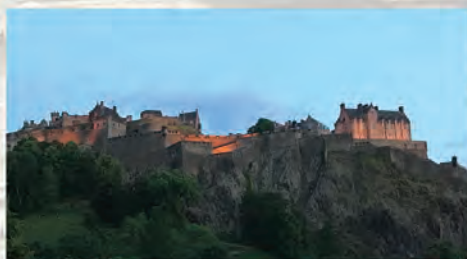


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Your tour will begin in Scotland on the morning of July 19th. During our time in Scotland you will visit Bannockburn Battlefield, Glengoyne Kilmartin, Distillery, Edinburgh Castle, Roslyn Chapel and the Grand Lodge of Scotland!



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

We will also enjoy a day excursion away from London as we visit Stonehenge and Salisbury Cathedral. Our final evening will be filled with fellowship as we enjoy a Farewell Gala Diner!



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



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This tour is produced by TCA TRAVELS & EA TOURS

Knights Templar Eye Foundation, Inc.

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

I have had the pleasure of hearing Dr. Jesse Berry, M.D., speak on several occasions. Dr. Berry is an Associate Professor of Ophthalmology and Associate Director of Ocular Oncology at USC Roski Eye Institute at Children's Hospital in Los Angeles. Dr. Berry is very passionate about what she does, and is most appreciative about the support she has received as a KTEF grant recipient.

While she treats ocular tumors in both youth and adults, her focus has been in performing a liquid biopsy for retinoblastoma in order to find a cancer treatment. She requested, and received, a KTEF Career Starter Grant, to be able to draw DNA from the retinoblastoma tumors. By doing this, she and her team are able to find out what DNA was common in these tumors, and from that DNA, to be able to begin formulating treatment programs. Her work has been so successful, "...that genomic evaluation of the aqueous could be used to predict the ability to save the eye and maybe in the future help direct more intensive therapy to the more aggressive tumors." (KTEF PR Booklet, p. 34, 2019)

This is truly an amazing breakthrough that Dr. Berry has been able to do, and her work will help save many people over the years. The importance to us as Sir Knights, is to know that each of us plays a part in her success. It is our donations to the KTEF that allows it to make awards such as the Career Starter Grant. Dr. Berry references that her research can help prevent children from having ocular cancer and losing their eye. So, please keep what Dr. Berry does in

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mind, and know that you are the reason she can continue to do what she does!

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

Courteously,

Jack M. Harper II, REDC-SC, KCT
Chairman, 52nd Annual Voluntary
Campaign

january 2020

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Jerry W. Brooks.....	AR	Andrew P. Grajeda	CA
Robert H. Eisenhardt	FL	Julius G. Nagy, Jr.....	FL
Thomas R. Pledger, Jr.	FL	Timothy P. Kelley.....	GA
Allen W. Luttrell	IL	Douglas C. Fraker	IN
Robert W. Hamilton, Jr.....	IA	Gene R. Hatfield.....	IA
Donald H. Long	IA	Glynn R. Bridge	MD
Leland N. Sundet	MN	Jean P. Haberichter	MO
Albert H. Hokins	MT	Alfred C. Laubsch, Jr.	NJ
Stephen A. Licht.....	NY	James B. Steele	NC
Derek Webb.....	NC	Eugene R. Leyda.....	OH
Martin R. Trent	OH	Harry G. Eisenbise.....	PA
Howard L. Smith	PA	Dexter L. Ng	Philippines
Robert L. Morrow	SD	Stanley W. Elder	TN
Terry L. Plemons	TN	Mark R. Day	VA
John R. Rawls.....	VA	James E. Crawford.....	WV

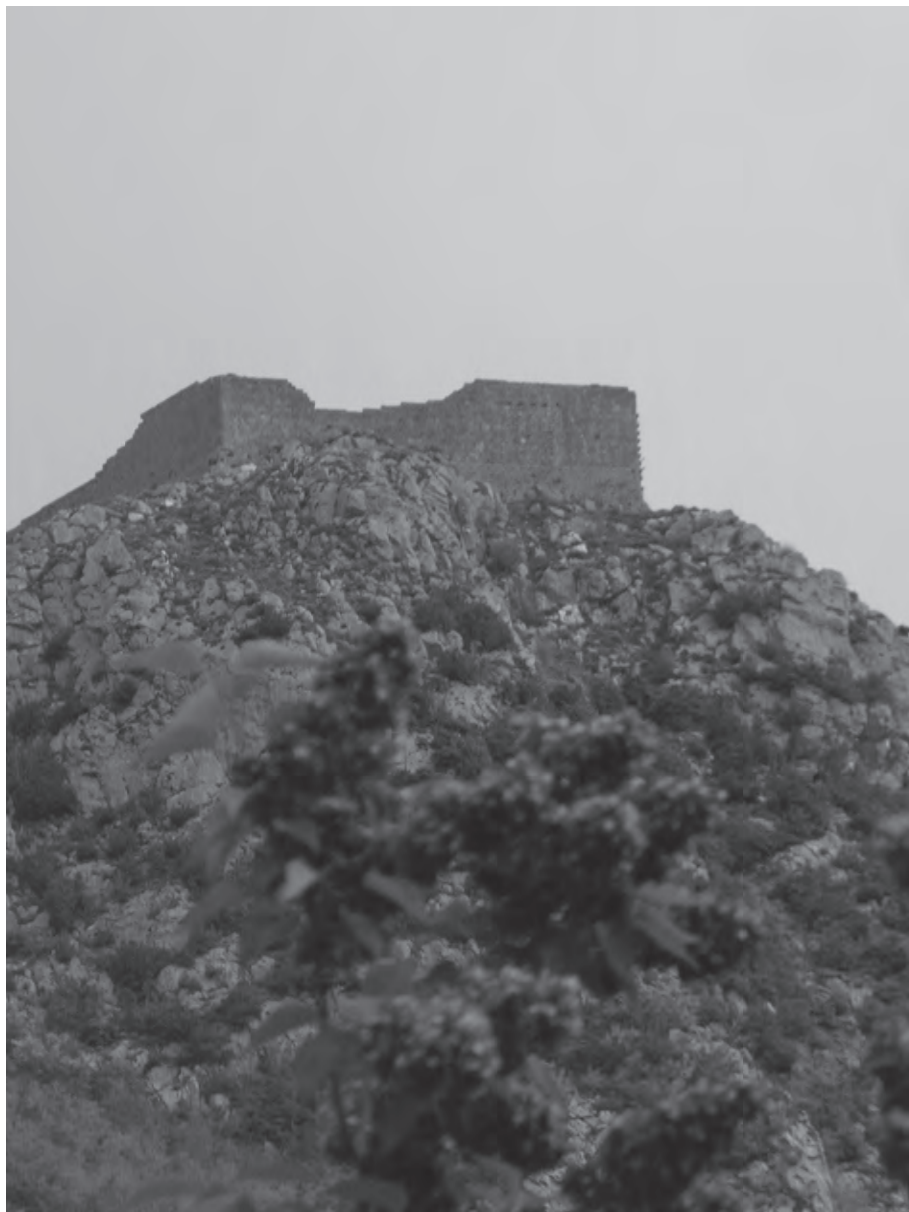
Grand Commander's Club

Jerry W. Brooks	AR	Andrew P. Grajeda	CA
Robert H. Eisenhardt.....	FL	Julius G. Nagy, Jr.....	FL
Thomas R. Pledger, Jr.	FL	Timothy P. Kelley.....	GA
Allen W. Luttrell	IL	Douglas C. Fraker	IN
Robert W. Hamilton, Jr.	IA	Gene R. Hatfiel.....	IA
Donald H. Long	IA	Glynn R. Bridge	MD
Leland N. Sundet.....	MN	Jean P. Haberichter	MO
Albert H. Hokins.....	MT	Alfred C. Laubsch, Jr.	NJ
Stephen A. Licht.....	NY	James B. Steele	NC
Derek Webb	NC	Eugene R. Leyda.....	OH
Martin R. Trent.....	OH	Harry G. Eisenbise.....	PA
Howard L. Smith.....	PA	Dexter L. Ng	Philippines
Robert L. Morrow.....	SD	Stanley W. Elder	TN
Terry L. Plemons.....	TN	Mark R. Day	VA
John R. Rawls	VA	James E. Crawford.....	WV

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.





Knights Templar Eye Foundation, Inc.

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

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

Qualified Charitable Distributions Can Yield Big Tax Savings

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

Planned Giving – Create a Charitable Legacy

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

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

Knights Templar Eye Foundation, Inc. (address shown below)

Knights Templar Eye Foundation, Inc.

1033 Long Prairie Road, Suite 5

Flower Mound, TX 75022

Telephone: 214-888-0220

Fax: 214-888-0230

Email: manager@ktef.us



www.knightstemplar.org/ktef/

The History and Origin of the Order of High Priesthood

by S.K. Ben Williams, KCT

“In the instructions of these rituals we learn that the order is the continuation of a very ancient alchemical, theosophical, and magical tradition transmitted over the centuries through various channels, not least the Knight Templars.” — **Antoine Faivre**



In the United States, mention of the Order of Anointed High Priests can be found on the historical record, by an earlier name, at least as early as 1789. The minutes of St. Andrews Royal Arch Lodge in Boston record that William McKean was “anointed after the Order of Melchizedek.” This was apparently necessary for him to preside as “Royal Arch Master” of the “Royal Arch Lodge.” (Today we term the presiding officer “Excellent High Priest,”¹ and the “Royal Arch Lodge” is styled a “Chapter.”)

In 1797, during discussions preparatory to the formation of the General Grand Chapter in 1798, attention was given to the ceremony of the order. By 1799, the General Grand Chapter had approved and standardized the ritual.² The General Grand Chapter did not assume control of the order; participation in the General Grand Chapter International is, to this day, predicated voluntarily.³

Thomas Smith Webb, a principal framer of the American York Rite, records

1. In England, however, it is Zerubbabel that presides and not Joshua.

2. See *The Holy Order of the Grand High Priest*, issued by the Grand Council of the Order, 1879.

3. In 1853, the General Grand Chapter stated that “[i]t is not within the province of this general Grand Chapter, or of any State Grand Chapter, to define the duties or powers of a Council of High Priests.” Interestingly, the Order of High Priesthood is not included among the Allied Masonic Degrees, either.

Grand Encampment of Knights Templar

WESTERN STATES EASTER OBSERVANCE

The 95th Easter Sunrise Service
Knights Templar Association of Colorado

APRIL 12TH 2020

DENVER CONSISTORY • 1370 GRANT ST, DENVER

Easter Service 06:30 | Doors open, 05:30
Breakfast follows service



CROWNE PLAZA HOTEL • 1450 GLENARM PLACE, DENVER • 80202
\$119/night | Banquet Saturday Evening • Your choice of:

seared **tenderloin medallions** w wild turkey demi glaze • wild mushroom risotto w a red wine deglaze • fresh herbs | **ancho rubbed salmon** • fregola, mushrooms, peas, carrot, ce;ery w a white wine deglaze • served atop a white corn emulsion, topped with scallion palms grilled **artichoke parmesan** • freshly grilled and breaded artichoke hearts atop fettuccini noodles and a creamy asiago cream sause w fresh chipped parmesan



Registration and more information at: www.wseo-denver.com



In Hoc Signo Vinces

the “Order of High Priesthood” in his *Masonic Monitor*, published in 1802. Thus, at the turn of the nineteenth century, the Order of High Priesthood was being practiced in most Grand Chapters in the United States where Masonry was present (mainly the eastern seaboard).

Members are termed excellent companions. Initiation into the order is attained by written petition from a duly elected excellent high priest. In this respect, the order occupies a similar role to the degree of past master in the Masonic Lodge. However, the Order of High Priesthood should be understood to induct candidates into an *order* – it is not, in fact, considered a “degree.”

Origins of the order are believed to lie amid, or be preserved among, the formulations of the enigmatic *Order of the Asiatic Brethren*. The *Asiatic Brethren* were founded in Vienna c. 1780-1 by, among others, Baron Hans Heinrich von Ecker und Eckhoffen.⁴ The *Brethren* comprised an eclectic group of Masons, with an interest in Rosicrucianism, practical Neoplatonism, Kabbalah, magic, and alchemy. Ecker was himself an ex-member of the *Gold-und Rosenkruez*. Although short-lived, they counted influential members on their rolls (including Friedrich Wilhelm II, the future King of Prussia). Their influence extended much farther.

Of significance is the *Brethren's* association with, and incorporation of, *Sabbateanism* – a syncretic, heretical Jewish sect inspired by the apostate Sabbatai Zevi (1626-1676) in the 17th Century. Zevi pronounced himself

4. *AQC Vol. 83*, (1970) p. 324, citing *Jews and Freemasons in Europe 1723-1939*, by Prof. Jacob Katz. However, Ecker claimed to have received the Order from Georg Hasting in 1774. Hasting claimed the Order had been established for 38 years by that time (i.e. founded in 1736).

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public domain

Sabbatai Zevi in 1665

Illustration from Brockhaus and Efron Jewish Encyclopedia (1906—1913)

the Messiah, taught the attainment of enlightenment via unconventional means – the practice of “strange acts,” sexual liberality, an admixture of religious purpose, antinomianism, deliberate violation of religious laws, self-indulgence, and a magical, syncretized, Kabbalistic doctrine that presaged the libertinism of much later occult movements. In 1666, to save his life at the hands of the Sultan of the Ottoman Empire, Mehmed IV, Zevi notoriously converted to Islam, but rather than view this as an act of apostasy, Zevi likely saw his conversion as a holy work, an inversion performed to enjoin holiness between religious differences. This is significant, because the *Asiatic Brethren* would likewise entertain religious pluralism in an effort, perhaps, to transcend dogmatic differences and perceive the Most High God uniting them all. By smashing social mores, they hoped to transcend convention and thus perceive anew.



Jacob Frank (1726 - 1791)

Zevi inspired a remarkable following. By the latter Eighteenth Century, one-hundred years after his death, Sabbateanism was still active in parts of Europe and Asia-Minor. Enter its new prophet, Jacob Frank (1726-1791). Frank innovated Zevi's teachings; whereas Zevi had famously married the Torah in a public ceremony, for example, Frank publicly sat a woman naked under the holy canopy and placed the sacred crown upon her head. He had, therefore, made the Torah *flesh* – in the form of a naked girl. To Zevi's blend of Lurianic Kabbalah and magic, Frank would also add significant pursuits in alchemy.

It is perhaps of interest, then, that one of the founding members of the *Asiatic Brethren*, Moses Dobruška, was born to a powerful Sabbatian family in Brün, in modern-day Czech Republic. Dobruška was an influential founder of the order and contributed to the authoring (or collation) of its system of degrees. Born Jewish, Dobruška converted to Roman Catholicism and went by the alias Franz Thomas von 24

Schönfeld. Dobuška was Frank's first cousin once-removed (that is, the child of Frank's cousin, Schöndl Dobruška, a devout Sabbatian and Frankist within whom Frank, with his considerable following, resided from 1772 to 1786).

During its short-lived influence, at its founding in 1781, the *Order of the Asiatic Brethren* practiced three craft degrees and extended nine more, devised to contemplate Kabbalistic themes admixing Christian, Jewish, and Muslim ceremonials sometimes in contradictory and even offensive ways (participation in some of the holidays observed by the *Brethren* required the members to eat "pork and milk," for example).⁵

However, the *Asiatic Brethren* were not, strictly speaking, Sabbatians. An important early contributor to their system ensured an influx of Talmudic scholarship and Jewish mysticism into the order, a Jew by the name of Ephraim Joseph Hirschfeld (1758-1820). Hirschfeld innovated the work already begun by Dobruška and infused Lurianic Kabbalistic teachings, especially into the higher degrees.⁶ Here, Hirschfeld also found transcendence over religious hegemony:

"But because it is in the principles of the true Cabalistic that lies the one and only, true, pure and all-embracing religion, nothing is

5. *Ibid.* However, this may have been a type of antinomianism inspired by the *Asiatic Brethren's* connection with the Sabbatian Jacob Frank (Jakub Lejbowicz). It is also reported that initiates were required to adopt a name common to a religion other than their own.

6. Hirschfeld was banned from the order in 1790. Although, note, Dobruška would spring Hirschfeld from prison in 1792, paying a considerable sum (550 thaler) to do so. See *On the Order of the Asiatic Brethren* by Frater Acher. 2015.

more natural than that all kinds of religious members are coming together here (in this Order). It is here for example that the orthodox Jew, Mohametan and Christian learned the sacred three-in-one as well as the true faith in the unbiased doctrine of Christ – of which the first two mustn't know and the third downrightly knows nothing...."⁷

The 6th degree of *Brethren's* system was purportedly the "Order of Melchizedek or Royal Priest."⁸ This is perhaps understandable – Melchizedek has long been archetypically contemplated as a forerunner uniting the Abrahamic faiths: he received Abram with bread and wine (a prototypical communion) and is the first person named "Cohen" (priest) in the *Bible*. He therefore necessarily precedes Abraham and the inheritance of the nations. In this respect at least, Melchizedek unites all religions appearing after him.

Similar to their Sabbatian and Frankist forerunners perhaps, the *Brethren* espoused religious pluralism (or, perhaps, antinomianism), opening the Lodge (including the Craft degrees) to "[a]ny brother, irrespective of his religion, class, or system...."⁹ Such practice was not well received elsewhere among the

European Craft, however. Eighteenth-century continental Lodges, irrespective of Article I in *Anderson's Constitutions*, which suggests religious tolerance, still preferred a wholly Christian identity. (Jews were excluded from most Craft Lodges in Europe at this time.) Thus, the *Brethren's* system was rejected at the Wilhelmsbad Masonic Convention in 1782, ostensibly due to the admission of non-Christians. (However, the order's attachment to magical subject matter, alchemy, and antinomianism stemming from Sabbatian influences – which included sexual liberality and polyamory among other unconventional practices – likely did not help).

"This order has spread from Italy to Russia already. The ruling heads of this order were unknown still at 1788; however it is not unlikely that the baron von Ecker und Eckhoffen is one of them. They refer to Masonry as their basis, they even call it the nursery (*pflanzschule*) of their entire system. Their gatherings they call Melchizedek-Lodges and offer their services to include Jews, Turks, Persians and Armenians. The order aims to be a fraternal association of all righteous and (currently) separated human children. ... The Order's teachings are partly moral, which means one is taught how to govern the spirits by breaking the seven seals, and partly physical, which means one is taught how to produce miracle cures (*Wunderarzneyen*) and how to create gold. The Order expects blind faith and blind obedience; it's regulations are the true teachings of the son's of Loyola."¹⁰

7. Ephraim Josef Hirschfeld, quoted in *Der Orden der Asiatischen Brüder*, by Jacob Katz (1983), as cited in *On the Order of the Asiatic Brethren* by Frater Acher. 2015.

8. *The Holy Order of the Grand High Priest*, Issued by the Grand Council of the Order, 1879. Note however, that the highest grade, the 3rd Chief Grade, was known as "Royal Priest, True Rosicrucian or Melchizedek One". See *On the Order of the Asiatic Brethren* by Frater Acher. 2015.

9. *Constitution of the Asiatic Brethren*, 1784. Cited *ibid*.

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10. *Asiatische Brüder*, August Siegfried Von 25

Although the *Asiatic Brethren* petered out of existence in the early part of the nineteenth century, the Order of High Priesthood spread across Europe, England, Scotland, and Ireland, and made its way to the United States within a decade of the order's emergence. Thus the Order of High Priesthood, as conferred today, is most likely a remnant of an older, syncretizing system of "high grade" Masonry, emergent in the eighteenth century milieu with all the trappings of Rosicrucianism, the teachings of Böhme, Neoplatonism, Kabbalah, and a distillation of philosophical and mystical principles that unites them all. ✠

"After Ecker und Eckhoffen's death (1790) the Asiatic Brethren only maintained itself in an apparently limited number of lodges, but they were spread all over Europe throughout the first Empire. This survival was due in part to the never weakening efforts of Hirschfeld, and in Scandinavia to the tenacity of Karl A.A. Boheman. Furthermore, its discreet but enduring presence is documented well into the 20th century in a variety of similar Systems who took their inspiration from it. The Hermetic Order of the Golden Dawn in England, Francesco Brunelli's Arcana Arcanorum in Italy, and even Theodor Reuss's original Ordo Templi Orientis idea, were all more or less inspired by the Asiatic Brethren."

— Antoine Faivre

Groue, 1805, cited in *On the Order of the Asiatic Brethren* by Frater Acher, 2015.

Sir Knight Ben Williams KCT currently serves the Grand Encampment as the Northwest Department Commander, Chair of the Education Committee, and Assistant Editor to the Knight Templar Magazine. He can be reached at ben.kt.1@comcast.net

Grand Encampment Membership Awards

712-713 Namr here
Monumental Commandery No. 3
Cockeysville, MD 26-Jan-2009
2 Bronze Clusters



Freemasonry, Which is Greatest: Beer, Wine, or Coffee?

By S.K. Michael Feld

American Freemasonry is the progeny of English Freemasonry and descended from those tavern lodges of which the most famous is perhaps the Goose and Gridiron where the Grand Lodge of England was formed in 1717. The Green Dragon Tavern in Boston is famous for being the meeting place of a Masonic lodge as well as the Boston Tea Party (more on caffeinated beverages later). Today, particularly in Alabama lodges, we put on a fresh pot of coffee without a sign of beer in the lodge. If a Knight Templar commandery holds a Christmas observance, we may see wine poured but in the Scottish Rite it is strictly grape (and perhaps coffee before the meeting). A long view of history shows that these beverages have been the center of great moral controversy. Consider that there was a generation of Freemasons that would have been shocked at coffee drinkers allowed into lodge!

• Alcohol in Freemasonry

The cornerstone laying ceremony is perhaps one of the quickest reminders of Freemasonry's veneration for wine. Wine is mentioned frequently in Masonic ceremony in Craft lodges, the Scottish Rite and the York Rite, but it is not a common sight at regular meetings.

The *Alabama Masonic Code* specifically prohibits a Mason to be drunk in lodge.

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A short list of "who cannot be a mason" includes "those who traffic in illegal spirits." Perhaps this is a holdover from the temperance movement that began in 1780 resulting in the prohibition of alcohol up to 1933. This movement supported many blue laws which included forbidding the sale of alcohol on Sunday, which persisted in Alabama until the late 20th century.

The term "blue laws" has no connection to the term "blue lodges." Although it may be interesting for some to note that the first blue laws were enacted by Constantine in 312 A.D.:

"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed."

— Codex Justinianus, lib. 3, tit. 12, 3

The formation of the Grand Lodge of England in 1717 consisted of tavern friendly lodges. Dr. Anderson lists the "Four Old Lodges" as:

1. At the *Goose and Gridiron Ale-house* in St. Paul's Churchyard.
2. At the *Crown Ale-house* in Parker's Lane near Drury Lane.
3. At the *Apple-Tree Tavern* in Charles Street, Covent Garden.
4. At the *Rummer and Grapes Tavern* in Channel Row, Westminster.



90th ANNUAL EAST COAST EASTER OBSERVANCE – 2020

The 90th Annual East Coast Easter Sunrise Service, sponsored by the Grand Encampment of Knights Templar, will again be held on the steps of the George Washington Masonic National Memorial in Alexandria, Virginia, on Sunday, April 12, 2020.

HEADQUARTERS HOTEL

The Hilton Crystal City at Washington Reagan National Airport, 2399 Jefferson Davis Highway, Arlington, Virginia, is our headquarters hotel. The special Knights Templar rate will be \$105.00 per room, based on double occupancy. Parking rate is \$17.50, per night. Please make your reservations directly with the hotel by calling 703-418-6800 (mention Knights Templar). A hotel reservation link is available on our website at: www.knightstemplar.org.

MEALS

A meal package is available for \$75.00 per person and includes Saturday evening dinner and Sunday morning breakfast buffet. Order your meal tickets from the Grand Encampment office. Registration forms are available online at www.knightstemplar.org for credit card processing, or mail your check, payable to the Grand Encampment, to 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497. Additional tickets may be ordered separately; Saturday dinner, \$60.00; Sunday breakfast buffet, \$20.00. Reserved seating at the Saturday night dinner will be assigned on a first come first served basis. If you would like to be seated together, please send in your payment as a group.

Note: The hotel and meal ticket cutoff date is March 20, 2020. No tickets will be sold at the door.

Grand Commanders and their ladies are invited to attend the Saturday evening dinner, courtesy of the Grand Encampment. Prior reservations are required with the Grand Encampment office.

EASTER MORNING SCHEDULE

Breakfast buffet – 6:00 a.m.

Buses begin to leave hotel – 6:30 a.m.

Parade will step off at 7:40 a.m.

Easter Memorial Service – 8:00 a.m.

Buses return to the hotel after the service at approximately 9:30 a.m.

OTHER DETAILS

Grand Commanders are requested to appoint a delegation chairman and notify Sir Knight Lawrence E. Tucker, R:E: Grand Recorder, 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497, Phone: 713-349-8700, Fax: 713-349-8710, E-mail: john@gektusa.org.



Coffee in the age of Enlightenment

This probably accounts for the duty of the Junior Warden, as given in the *Alabama Officer Installation*, to “see that none of the craft convert the purpose of refreshment into intemperance of excess.”

Tavern meeting lodges probably had a much greater concern for such oversight than coffee drinking lodges. We have some idea that drunkenness did occur thanks to the artwork of Brother William Hogarth’s painting, *Four Times of Day*, created in 1736. While Hogarth himself was a Mason, it is not a flattering picture of Freemasonry. The night scene depicts a worshipful master in apron, with master’s jewel and hat walking drunk through the streets with the assistance of the Tiler, sword tucked under his arm, while a woman empties her chamber pot – which contents find their way

to pour onto the master’s hat. The worshipful master is suspected to depict Sir Thomas De Veill who spoke at length of temperance in lodge but was regularly seen in public quite the opposite.

While Hogarth’s painting derides a drunken Mason, it does establish that drinking alcohol in lodge was not considered unmasonic at the time, but what about coffee?

In 1645, twenty-two years before the formation of the Grand Lodge of England and twenty-seven years after the *First Schaw Statutes*, the first coffee shop in Christian Europe appeared. The coffee bean had come to Europe thanks to trade and war in Arabia. Coffee houses spread across Europe and became a popular place to share news, debate politics, and discuss philosophy. The criticism of

government in coffee houses resulted in publications by Royalists that “the alehouse patron ‘is one of the quietest subjects his Majesty has, and more submissive to monarchical government.’”

At one point, the monarchy commanded all coffee houses closed for fear of sedition. The *Women’s Petition against Coffee in London 1666* claimed coffee was making husbands impotent. On the other hand, coffee house patrons included John Milton, Sir Isaac Newton, and several of the great thinkers of the Enlightenment. (Melton, 2001)

• Lodge Beverages

As stated earlier, the Temperance Movement likely influenced the exclusion of alcohol from Masonic lodges. The once wicked coffee bean is now the mainstay of lodges while beer is relegated to the Shrine. Wine persists in some appendant bodies for ceremonial purposes. The idea of forming a lodge that would meet in a tavern or bar would be met with strong resistance.

All of these bits of information are presented here for your consideration when you drink your coffee before lodge to consider its “evil” reputation at the time of the birth of modern Freemasonry and to consider after lodge, when you leave the building to go to a local bar to have a beer with a brother.

Some appendant bodies allow alcohol for ritual purposes and some for socializing. Some grand lodge jurisdictions have fewer restrictions than Alabama.

So wherever you are and whatever your poison, remember the Entered Apprentice lecture that “our mother earth alone has never proved unfriendly

to man....though she produces poison still she supplies the antidote and returns with interest every good committed to her care.”✠

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Knights Templar Eye Foundation, Inc. THANK YOU TO THE S.O.O.B.



At the Annual Session of the Social Order of the Beauceant held this past September in Tyler, Texas, the supreme worthy president, Ms. Kimberly J. Burnett, presented the grand master of the Grand Encampment of Knights Templar, and president of the Knight Templar Eye Foundation, Jeffrey N. Nelson, with a \$22,254.12 check from the members of the Beauceant.

The Foundation gives thanks to the Beauceant for their continued support of this great humanitarian charity.

In 1957 the Beauceant adopted the Knights Templar Eye Foundation, Inc., as their official charity. Since that time they have donated over three million dollars to the Knights Templar Eye Foundation.



The Social Order of the Beauceant From Humble Beginnings

by Mrs. John C. Forrest PSWP

As The Social Order of the Beauceant enters into its Centennial year, we will be providing a brief history of the humble beginnings of our order, with this being the first installment. The Social Order of the Beauceant was originally started at the request of the Sir Knights of Denver Commandery 1 in Denver, Colorado.

The Sir Knights asked their wives to assist in the hosting of the 25th Triennial Conclave for the Grand Encampment of the Knights Templar which was to be held in their city in August 1892. The Sir Knights felt with only one

Commandery and a membership of just over 300 they needed help. Their wives agreed to assist their Sir Knights.

The wives held their first official meeting in February of 1890. That meeting put into motion the beginnings of the order, the ladies adopted the name "Some of Our Business Society" or the S.O.O.B. The S.O.O.B. was organized solely for the purpose of providing aid and sociability for the Sir Knights and ladies who would attend the Triennial.

In order to meet this lofty undertaking, the ladies knew they need to raise funds;

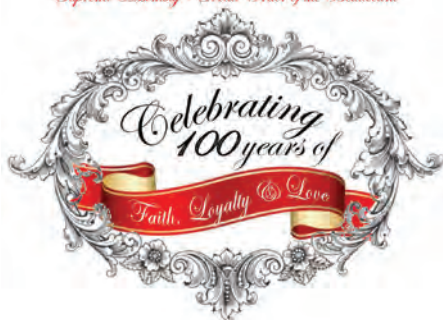
they created a budget and planned events to meet their goal. They held garden parties, card parties, tea parties, and, oh yes, even wine tasting parties. It was a labor of love, in appreciation for their Sir Knights. The ladies so enjoyed their work that they never disbanded, but instead continued operating for the

purpose of "making life purer, better and sweeter for others."

The Society remained a small, loyal, local band of wives and widows of Sir Knights of Denver Commandery, doing good, and assisting their Sir Knights when requested.

At the 1913 Triennial the ladies decided it was time to change their name. After great thought and deliberation, they settled on the name the "Social Order of the Beauceant of the World." The word *Beauceant* was derived from the name of a banner used by the medieval Templars. It was then that the ladies decided to expand and invite wives and widows from other Commanderies in Colorado to join. ✠

Supreme Humanity - Social Order of the Beauceant





Past Supreme Worthy Presidents attending the 99th Supreme Assembly

Front Row (from left): (Mrs. William) Lois Chant; (Mrs. Keith W.) Sandra Dean; (Mrs. David E.) Clara McClure; (Mrs. Jay U.) Nancy Ipsen; (Mrs. RD) Diane Moore; (Mrs. David) Sonja Alcon; (Mrs. Richard B.) Jeanette Rife-Cotton. **Back Row** (from left): (Mrs. John A.) Velma Kleinfelder; (Mrs. W. Joseph) Kathryn Ryland; (Mrs. John A.) Mary Brogan; (Mrs. John) Lei Lani Forrest; (Mrs. T. Michael) Debhra Fegan; (Mrs. Leslie J.) Sandra Loomis; (Mrs. Thomas R.) Lynda Derby; (Mrs. Dean) Edie Rein.



Supreme Officers for 2019-2020

Back row (from left): supreme inner guard, (Mrs. Alfredo) Ana Antunez Gonzalez; supreme mistress of the wardrobe, (Mrs. Edwin R.) Sharon Carpenter; supreme standard bearer, (Mrs. Jeffrey L.) Janneth Wright; supreme historian; (Mrs. Walter C.) Betty Barnhardt; supreme chaplain, (Mrs. Alvis) June Mabry; supreme director of music, (Mrs. N. E.) Cathi Cannon; supreme courier, (Mrs. D. Wayne) Esther Howard; supreme color bearer, Ms. Wynn Riffle; supreme daughter of the household, (Mrs. Kenneth) Janet Sheats; supreme outer guard, Miss Susan Corbin. **Front row (from left):** supreme marshal, (Mrs. Garvid) Phyllis Wilson; supreme recorder, (Mrs. John M) Jackie Ellermann; supreme worthy second vice president, (Mrs. Jon) Melissa Spann; supreme worthy oracle, Ms. Kimberly Burnett; supreme worthy president, (Mrs. Carl W.) Yvonne Wunsche; supreme worthy first vice president, (Mrs. Charles M.) Susan Thames; supreme worthy preceptress, Ms. Tara Shulas; supreme treasurer, (Mrs. Darryl R.) Michele Burt; supreme assistant marshal, (Mrs. N. W.) Melba Jean Hanna.

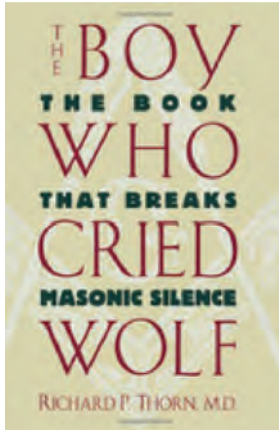


Knights at the Bookshelf



The Boy Who Cried Wolf, by Richard P. Thorn
Published by M. Evans & Co., Inc., 1994 | ISBN. 978-0-87131 760 5.

As Reviewed by S.K. Douglas M. Rowe



I never question the right of anyone to write a book about any subject and do not so question Dr. Thorn. What I do question is why anyone would provide an obvious demagogue like Ron Carlson a platform to express his anti-Masonic venom. *The Boy Who Cried Wolf* was published in 1994, several years past the high water mark of TV evangelism, marked by scandals too numerous to mention.

Prior to beginning this book, I had never seen or heard of Mr. Carlson. I witnessed first-hand the evolution of the evangelists from their humble roots to the multi-million dollar enterprises of Jim Bakker, Jimmy Swaggert, et al. For every Bakker or Swaggert there were literally scores of equally glib hell-fire and brimstone demagogues ranting from the bed of pickup trucks across rural America. Carlson evidently never reached the TV mogul level, and I again question the wisdom of granting him the importance inherent in a rebuttal.

I have never read, or attempted to read, Albert Pike's monumental Masonic work, *Morals and Dogma*. Therefore, I cannot offer comments on Thorn's painstaking parsing of Carlson's sermon against Pike's actual words.

Dr. Thorn shines light on many of the logical fallacies and demagogic techniques used in anti-Masonic attacks. Assuming Dr. Thorn's text is accurate, Carlson deliberately uses sentences out of context by adding or deleting words not present in the original work. One example, often cited for this technique is the claim that the *Bible* says, "There is no God," however when the entire passage is quoted, "The fool hath said in his heart, there is no God," the meaning is quite different.

The length to which Carlson's sermon goes to defame and condemn Freemasonry brings to mind a Shakespearean line, "the lady doth protest too much. . ."

One critical comment of Thorn's work is his personal attack on Carlson's academic credentials. Carlson's clever and oblique phrasing is transparent on its own merit. It should be a matter of no concern whether he earned seven degrees from seven universities or zero degrees from no university. The salient point his

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deliberately inflammatory rhetoric, not its sources. Of the multitude of egregious charges, his claim that the leaders of Freemasonry seek to mislead the average Mason (Page 69) should bother every member of our fraternity. Freemasonry's leaders are chosen from the body at large, and any lodge's worshipful master is universally acknowledged as the leader during his elected year. By Thorn's circular logic, Freemasonry's leaders are seeking to mislead themselves!

I admit to surprise when Dr. Thorn includes Pat Robertson in his final chapter. If the book is intended to correct or refute anti-Masonic charges, Mr. Robertson should take precedent over the obscure Carlson.

knight templar

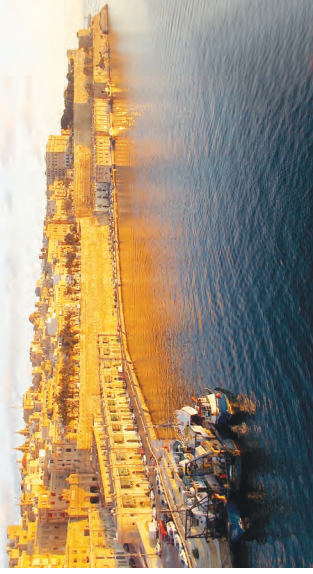
In summary, I find this book to be informative and moderately difficult to read. I would recommend it to any Mason desirous of preserving our fraternity. (Besides, I would never disagree with Illustrious Sir Thomas Jackson.)✠

Knight Templar

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*“Zebulun shall dwell at the haven of the sea;
and he shall be for an haven of ships; and his
border shall be unto Zidon.” – Gen 49: 13*

Photo of the ancient city of Valletta in Malta taken
by Sir Knight Frank Richard Brown



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