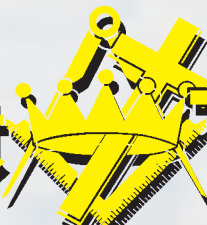


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The cover photo is of the location of the disastrous Crusader battle of the Horns of Hattin in Israel and was taken by the editor.

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www.knightstemplar.org/KnightTemplar/archive

Guest Message

Greetings Sir Knights and Companions all. I am sure that you are surprised at seeing me in the customary location of Grand Master Nelson's monthly message. I have to admit, so am I.

Several months ago, when the General Grand Council realized that it would need to hold its Triennial meeting virtually, in order to streamline what we felt would be a very large and complicated zoom call, the trustees decided to defer putting forward any resolutions until a later date. At that time, we were resigned to having to wait three years to address some much-needed issues with our constitution and bylaws.

I decided to reach out to Grand Master Nelson to see if he would be willing to allow the General Grand Council to use a little bit of free time at his Triennial to hold a session of the 48th Triennial for the purposes of dealing with our resolutions. To my great joy he said he'd be happy to do so. Long story short, we came up with a date and time that worked out great for all of us, and I am here to officially announce that the first session of the General Grand Council's 48th Triennial will be held on August 13 and 14 in Minneapolis, Minnesota, in the same location as the Grand Encampment's Triennial. The thirteenth will be educational and training meetings to be announced soon, and the fourteenth will be the business sessions where we will address the resolutions and vote on granting a grand charter to Germany. Please keep an eye out for registration and event information that will be available through the Grand Encampment's website.

I would like to express how truly grateful I am to the grand master for providing us with the opportunity to meet and how proud I am to be a member of the Knights Templar whose grand master has truly exemplified York Rite unity in his deeds and actions.

Mahalo Nui Loa,

Monty J. Glover

general grand master

General Grand Council of Cryptic Masons International



Knight Templar Magazine Available on Your Smart Phone

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

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

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

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

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.

IN MEMORIAM



James Claude (Pete) Bentley
Georgia
Grand Commander 2001
Born: November 19, 1944
Died: February 20, 2021

James Dean Parker
Louisiana
Grand Commander 1999
Born: June 17, 1934
Died: March 6, 2021

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How NOT to End A Pandemic

The Story of the Flagellants

By

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

Throughout the ages, mankind has dealt in various ways with natural disasters and calamities. It was common to view such occurrences as coming from the gods or a God as punishment for the sins, either of omission or commission, of a particular society or ethnic or religious group. The problem then, was to find the means of appeasing the angry deities or deity and thus cause the removal or at least the abatement of the calamity. One such method of appeasement that was employed was that of self-mortification, defined as “voluntary self-punishment in order to atone for some wrongdoing.”¹

This article will discuss one organized religious confraternity which practiced self-mortification during the Middle Ages and will concentrate primarily on its activities during the dreadful Great Mortality or, as most people now call it, the Black Death of the mid-14th century. This group styled itself the Brethren of the Cross, but it is also commonly known as the Flagellants.

Early History of the Flagellants

The word flagellant derives from the Latin *flagellum*, meaning a whip or scourge. Thus, a flagellant performs the practice of whipping oneself or someone else, especial-

ly as a religious practice, for punishment or atonement for sins. It is hardly a new practice and was practiced by ascetic monks or hermits from the inception of Christianity as well as by the authorities as a penalty for various civil crimes.

Where and when the Flagellants, practicing as a cohesive and organized group, arose is open to question. According to many sources, the first recorded cases of mass flagellation occurred in Perugia, Italy in 1260, the year after severe crop damage and famine throughout Europe. The primary cause of the Perugia incident is uncertain, but it followed an outbreak of an epidemic, and chroniclers report how the mania spread throughout almost all the people of the city. Thousands of citizens gathered in great processions, singing, and with crosses and banners, they marched throughout the



city whipping themselves. It is reported that surprising acts of charity and repentance accompanied the marchers. One chronicler reports their mid-13th century acts as follows:

"All men, both small and great, noble knights and men of the people, scourged themselves naked in procession through the cities, with the bishops and men of religion at their head.... Men confessed their sins so earnestly that the priests had scarce leisure to eat....If any would not scourge himself he was held worse than the Devil, and all pointed their fingers at him as a notorious man and limb of Satan, and what is more, within a short time he would fall into some mishap, either death or of grievous sickness."¹⁰

They also killed Jews and priests who opposed them.⁴ (Unfortunately, such killings were also to occur during and after the course of the flagellant processions during the era of the Black Death.) The next year they had spread to other countries of Central Europe, but due to complaints lodged by church leaders of their heretical and disruptive tendencies, they disappeared after a few years — until experiencing a revival during the Black Death in 1349.

As previously noted, the act of flagellation was nothing new, but as we will see, what was new was its organized character and its rapid growth, which could and did lead its participants beyond its original intention. Beginning as a form of penance for the sins of its adherents and those of the general population, it tended to develop its own dogma as a way of salvation.

When it did so, it became a threat to the authority of the established church and thus, heretical.¹²

Composition and Organization

The confraternity, called also the Brethren of the Cross, or Cross-bearers, took upon themselves the repentance of the people for the sins they had committed and offered prayers and supplications for the averting of the plague.

This order, at least initially, consisted chiefly of persons of the lower classes who were either actuated by sincere contrition or who joyfully availed themselves of this excuse for idleness, but as these brotherhoods gained in repute and were welcomed by the people with veneration and enthusiasm, many nobles and ecclesiastics ranged themselves under their standard, and their bands were often augmented by children, honorable women, and nuns.⁶

At first, they considered themselves a strictly regulated brotherhood, much as the monastic or crusading orders. Every member took an oath which obliged him to stay in the order for a minimum of thirty-three and one half days, symbolic of Christ's years on earth. He must have enough money at his own disposal so that he might not be burdensome to anyone. A man who joined had to make restitution of any debts and wrongs, gain permission from his wife (if he was married), confess his sins to his new masters, and be reconciled to all men before he could be accepted. They could not stay in the same place for longer than one night. They were not to beg for alms but also not to refuse them. The Brethren of the Cross were not permitted to seek for free lodging or even to enter a house without

having been invited. They were to say five Paternosters and Ave Marias before entering a house and also upon leaving it. They were forbidden to converse with females. If they disobeyed these rules or acted without precaution, they were



obliged to confess to their superior who sentenced them to several lashes of the scourge by way of penance.¹²

Each group was led by a master assisted by two lieutenants. These were usually members of the classes of nobles or ecclesiastics. (Ecclesiastics, as such, did not have any pre-eminence among them according to their original law, which, however, was often ignored. They could not become masters or take part in the secret councils.) They marched through the cities, in well-organized processions, with their leaders and singers; their heads were covered down to their eyes; their gaze was fixed on the ground, accompanied by every token of the deepest contrition and mourning. They were robed in somber garments, with red crosses on the breast, back, and cap and bore triple scourges, tied in three or four knots, in which points of iron were fixed. They were not to wear white—the color of penitents, over their habit. They could not bear arms. They were to care for their own sick and never leave them behind. Tapers, magnificent banners of velvet, and cloth of gold were carried

before them. Wherever they made their appearance, they were welcomed by the ringing of the bells, and the people flocked from all quarters to listen to their hymns and to witness their penance with devotion and tears. At first, the pope blessed their processions, floggings, and cries of “*mea maxima culpa*,” but as we shall see, in a short while afterwards, he ultimately branded them as heretics.

They claimed to derive their authority by virtue of a letter, published on Christmas Day of 1348, which they said an angel had brought from heaven to St. Peter’s church at Jerusalem, in the presence of the patriarch, stating that Christ, who was very displeased at the sins of man, had granted at the intercession of the Holy Virgin and of the angels, that all who should wander about for thirty-four days and scourge themselves should be partakers of the Divine grace. Failure to fast on Fridays and observe Sundays would lead to famine, tribulations, and persecution from the Saracens.¹² The plague was a direct punishment from God, and the aim of the Flagellants was to induce God to relent.⁷ Further, God was contemplating bringing the world to an end on September 10.¹² If any among the clergy inquired who had signed the letter, he was answered in reply, the same who had sealed the Gospel!

Practices of the Flagellants During the Time of the Black Death

Although flagellation was practiced in several countries during the years of the Black Death, this article will mainly deal with its practice in Germany during that time.



The Black Death, or the Great Mortality as it was called at the time, was a devastating global epidemic of bubonic plague that struck Europe and Asia in the mid-1300s. The plague arrived in Europe in October of 1347, when twelve ships from the Black Sea docked at the Sicilian port of Messina. By 1349, it had spread to France, Germany, and Northern Europe. Because they did not understand the biology of the disease, many people believed that the Black Death was a kind of divine punishment—retribution for sins against God such as greed, blasphemy, heresy, fornication, and worldliness.¹⁴ It might well have seemed that God, wearied with man's wickedness, was about to put an end to the human race and that only some extraordinary effort of propitiation would suffice to avert his wrath.

In the year 1349, two hundred Flagellants first entered Strasburg, where they were received with great joy and hospitably lodged by the citizens. Over a thousand joined the brotherhood, which now assumed the appearance of a wandering band and separated into two bodies for the purpose of "pilgrimages" to the north and to the south. For more than half a year, new parties arrived weekly, and on each arrival, adults and children left their families to accompany them. (At Spire, two hundred boys, of twelve years of age and younger, con-

stituted themselves into a Brotherhood of the Cross, in imitation of the children who, about a hundred years before, had united in the Children's Crusade, for the purpose of recovering the Holy Sepulcher.) All the inhabitants of the towns they visited were carried away by the illusion. They conducted the strangers to their houses with songs of thanksgiving to regale them for the night. The women embroidered banners for them, and all were anxious to promote their splendor. With every succeeding pilgrimage, their influence and reputation increased. It was not merely some individual parts of one country that respected them. All of Germany, Hungary, Poland, Bohemia, Silesia, and Flanders did homage to the hysteria, and they at length became as fearsome to the secular as they were to the ecclesiastical power, as we shall see.

Penance was performed twice every day in the morning and evening. They went abroad to various cities and towns in long lines numbering hundreds, in pairs, carrying crosses, and singing psalms amid the ringing of the bells and would first go to the local church where they would pray to the Virgin Mary and practice their litany. Most of the parish priests laid low until the Flagellants were on the move again. Very few priests were bold enough or so foolhardy as to deny the use of their church, and these were usually given unsympathetic treatment by the Brethren and by their own parishioners.⁷ From the church, they went to the market place, town square, or other location suitable for their ritual, and when they arrived, they stripped the upper part of their bodies and put off their shoes, keeping on only a linen dress, reaching from the waist to the ankles. Their outer garments were piled

up inside a large circle that had been formed by their laying down in different positions, their arms outstretched to form a cross, according to the nature of their crime, the adulterer with his face to the ground, the perjurer on one side, holding up three of his fingers, etc. and were then rebuked or flogged, some more and some less, by the master who after this ordered them to rise, using the words of a prescribed form. (Often the sick of the village would congregate inside the circle in the hope of finding relief or cures due to the merits of the Brethren. On one occasion a dead child was laid inside the circle, presumably in the hope of its being resurrected.⁷)

Upon this, kneeling, they scourged themselves on the back and breasts, usually until the blood came, amid the singing of psalms and loud supplications to the Virgin and Christ for the averting of the plague and did other ceremonies, of which contemporary writers give various accounts. At the same time, they constantly boasted of their penance and that the blood of their wounds was mingled with that of the Savior. Each man tried to outdo his neighbor in pious suffering. Around them the townsfolk quaked, sobbed, and groaned in sym-

pathy, encouraging the Brethren to still greater excesses.⁷ Then rising and singing of the virgin and Christ's sufferings, they would once more don their clothes. It should be noted that great enthusiasm and originally pious feelings were clearly distinguishable in their hymns and especially in the chief psalm of the Cross-bearers, which was sung all over Germany in Latin as well as in different dialects and was probably of a still more ancient date. An excerpt is given below:

"...Fond heart of mine, thou must relent.
Tears from our sorrowing eyes we weep;
Therefore so firm our faith we keep
With all our hearts— with all our senses.
Christ bore his pangs for our offences.
Ply well the scourge for Jesus' sake,
And God through Christ your sins shall take...."⁶

Piety Becomes Heresy

So long as the flagellants scourged themselves, sang hymns, prayed, and wandered from town to town, the clergy and the hierarchy of the Catholic Church were relatively tolerant of the movement, if not necessarily approving of its methods. Up to the middle of 1349, the Brethren pretty much had things their own way, but when the Brethren ventured into the realm of heterodoxy, the line was drawn.

As we have seen, the Flagel-



knight templar



lants exerted a certain degree of mystical power over the ordinary people who were attracted by their fervor and humility. It was this irresistible pull, with its threat of getting out of control, which alarmed the authorities, both civil and religious. The Brethren began to claim that the movement must last thirty-three years and end only with the redemption of Christendom and the arrival of the Millennium. Certain of them began to claim supernatural powers, such as the healing of sickness, the ability to drive out demons, or even to raise the dead. In fact, one even claimed that he himself had risen from the dead. Rags dipped in the blood they shed were treated as sacred relics.⁷ Further, the theme of flagellation as a second baptism recurs in several reports and was a principal cause of ecclesiastical alarm, since it could be regarded as a means of supplanting the sacraments and priestly ministrations. One narrator tells us that they did not respect priests nor gospel nor the holy eucharist. In an address by one of the Brethren at Tournai in 1349, it was claimed that the blood which flowed from their self-inflicted wounds mingled

with Christ's determined whether they went to heaven or to hell! He said their blood was no less precious than Christ's when he had been crucified. All who shed it, as they did, would be saved. The very growth of such a movement clearly was enough to threaten the existing order.¹² Another source states that the people were eagerly awaiting the resurrection of Emperor Frederick Barbarossa who was expected to massacre the clergy and demolish the barriers between the rich and poor. The movement now took on a revolutionary character and began to direct the hostility of the audience as much against the rich layman as the cleric. As a result, many merchants and nobles now deserted the movement in disgust.⁷ Also, the zeal of the Flagellants had led to the merciless persecution of the Jews as purported spreaders of the plague, which caused much concern in the Church hierarchy.

The masters claimed to be able to grant absolution from sins. This was one of the Church's most sacred (as well as lucrative) prerogatives.⁷ At their height, the Flagellants included a diverse membership, ranging from heretics to dissident priests who reveled in disobeying their former bosses. These latter were especially troubling, and both the pope and ecclesiastical authorities such as bishops singled them out for arrest.¹²

Yet another problem arose from their wanderings from one plague center to another. Some of them acquired the plague themselves and thus carried the scourge of infection to those whom they were supposed to be helping, as well as incurring the loss of their own responsible leaders who had initially set the standards for the rest. As a result, less desirable elements such as bandits, fa-

natics, and other misfits were recruited into their ranks which caused the more respectable citizens to look with disgust on these rowdy visitors.

As can be imagined, the needs of such formidable numbers of “guests” frequently put a strain on the resources of their hosts. For example, a single monastery in the Low Countries had to provide for 2,500 Flagellant pilgrims in a period of six months. In two and a half months 5,300 of them descended on Tournai, and it was claimed that at one gathering at Constance, there were 41,000 men in their ranks. Anyone, especially clergy, who had the audacity to oppose their pretensions were vilified as scorpions and antichrists and risked being beaten or even killed.⁷

A few places though, failed to be intimidated. The magistrates of Erfurt refused entry to the Flagellants and no attempt was made to defy their ruling. The archbishop of Magdeburg suppressed them from the start. They made unsuccessful minor transient incursions into Italy where memories of the turmoil of 1260 were still imprinted in the minds of the people. In France they were beginning to get popular support when a determined King Philip VI prevented their progressing beyond Troyes. According to one source, about 120 of them arrived in London from Holland in 1349 and held one ceremony in an open area in front of St. Paul’s Cathedral, where they were met with “indifference or even hostility and were rapidly deported as unwanted guests”⁷

The Church Responds

In May of 1348, Pope Clement VI had attended public ceremonies involving knight templar

ing public flagellation outside his palace at Avignon. However, he soon became alarmed when he saw the hysteria involved and that a movement was in progress which he himself initially had encouraged. Moreover, what was to become of the most serviceable and profitable function of the Holy See in administering the treasures and hope of salvation if men could cleanse them-



selves of sin by self-prescribed and self-inflicted penance? By himself, he would have turned against them sooner, but most of the cardinals prevailed on him to take a wait and see attitude. However, in mid-1349, the Sorbonne at Paris was consulted, and the advice received from that theological faculty was decisive.¹³

Thus, on October 20, 1349, Clement published a bull of condemnation. In summary, this bull stated that it was a disregard of papal authority and a contempt of Church discipline for this new and unauthorized association to wear distinctive garments, to form assemblies governed by self-dictated statutes, and to perform acts contrary to received observances. Allusion was made to the cruelties exercised on the Jews and the invasion of ecclesiastical property and jurisdiction. All prelates were ordered to immediately suppress the pilgrimages. Those who refused were to be impris-

oned, and that they should call on the secular arm to help if necessary.¹³

Emboldened by this decree, the rulers in Europe now turned against the Brethren with zeal. Some threatened imprisonment, torture, and fines; others, like the Bishop of Breslau, made threat reality and had a master burnt alive at



the stake. From the pulpits, the Flagellants were denounced as an impious sect, and harsh penalties were threatened against any who failed to return humbly to the bosom of the Church. In 1350, in Rome, many Flagellants doing penance were beaten in front of the High Altar of St. Peter's.⁷

The Denouement

By the end of 1349, the Flagellant movement was on the wane and declined rapidly. The movement did not altogether die, variants of it lasted more or less clandestinely in various locales during the fifteenth century.

It should be noted that the Jews were accused of spreading the plague by poisoning the wells and that they were slaughtered by the thousands during the pandemic, particularly in Germany.

What role the Flagellants played in this massacre is unclear and depends on the source you read. Certainly, they did nothing to diminish the murders, probably approved of them, and in some instances actually took part. In his bull condemning the Flagellants, Clement asserted that "most of them...beneath an appearance of piety, set their hands to cruel and impious work, shedding the blood of Jews, whom Christian piety accepts and sustains."⁷

Philip Ziegler summarizes their impact thus:

"...one must remember the desperate fear which drove the Flagellants into their excesses. These were men who put themselves to great pain and inconvenience; in part, certainly for the sake of their own souls and their own glory, but in part also in the hope that their sacrifice might induce God to lift from his people the curse that was destroying them, but when the Flagellants had passed, often leaving new centers of infection in their wake; when the miracles did not happen, the sick did not recover, the plague did not pass; and the condition of those they left behind them must have been even worse than before they came."⁷

Sir Knight Marshall, KGT is a past grand commander of the Grand Commandery of Alabama. He is chairman of the Grand Encampment Knights Templar History Committee and is a frequent contributor to this magazine. He can be reached at geomarsh@yahoo.com.

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The "Crooked Cathedral" in Breast, France. Photo by the editor.

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knight templar			17

General Supplement

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



These photos are of Mount Carmel in Israel and were taken by the editor.



Knights Templar Eye Foundation, Inc.

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

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

Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals required to make minimum distributions due to age to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation. Please discuss with your tax professional whether this option could benefit you in your charitable and retirement planning.

Planned Giving – Create a Charitable Legacy

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

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

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www.ktef.org

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

First in a series of four articles

By

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

Note from the Editor:

I received the following document containing an oration of Sir Knight George S. Blackie, M.D. delivered to Nashville Commandery 1 in Tennessee in 1869 from Sir Knight Kenneth C. Jack, a member of Preceptory & Priory 34, Crieff, the District Grand Priory of Tay Valley, The Great Priory of Scotland. Sir Knight Jack had transcribed it, and written a biography of Sir Knight Blackie which is copyrighted by Sir Knight Jack. Sir Knight Blackie was a knight commander of the Great Priory of Scotland, generalissimo of Nashville Commandery, and a native of Scotland.

This is an excellent example of rhetoric as discussed in the Fellowcraft degree and gives us insight to the views of our Brethren concerning Templary only 150 years ago. Because of its length, we will divide the oration into a series and publish it over several issues.

The art of rhetoric has largely been lost to our modern Masonic bodies, and we hope that this article will give you a glimpse of what our predecessors thought about Templary as well as insight as to what they regarded as “Masonic education” in their day.

In order that you may understand the original author and the context of the speech, we will begin with the biography followed by the authorization by Nashville Commandery to publish the material and a note from the original editor.

- The editor

ABOUT THE AUTHOR GEORGE STODART BLACKIE

By

Frater Kenneth C. Jack

George Stodart Blackie was born on 10 April, 1834, in Aberdeen, Scotland, to Alexander Blackie, and Margaret Millar Paterson. Through his maternal line, he was the great grandson of James Watt of steam engine fame. He was educated in both Aberdeen and

Edinburgh and studied medicine at the University of Edinburgh, Bonn, Berlin, and Paris. He qualified in the degrees of A.M. and M.D. at Edinburgh. He was initiated into Craft Freemasonry at Canon-gate Kilwinning Lodge, No. 2, Edinburgh, on 25 March, 1857.

He plied his medical profession in Edinburgh for a short time, before emigrating to Nashville, Tennessee, United States of America. In 1858, he married Martha Elizabeth Cheatham. In the Unit-

ed States, both his medical and Masonic careers carried on apace. He was professor of botany, chemistry, and natural history in the medical department at Nashville University and later held similar positions at Tennessee College of Pharmacy and the Nashville Medical College. He wrote extensively, both in research papers and books, concerning his varied professional interests and established a great reputation in those fields. During the American Civil War, he served as a surgeon with the Confederate Army.

He was no less successful in his Masonic career, which he also took extremely seriously and in which he was something of a pioneer. He assumed the chair in most of the orders contained within what the Americans term the York Rite, including the Masonic Knights Templar, and in addition to his Masonic interests "across the pond" he was made a knight commander of the Great Priory of Scotland, in his native land (note Americans refer to the Grand Priory of Scotland). Blackie is often credited with the earliest attempts to introduce Masonic Rosicrucianism into North America, but scholars are sceptical about how much he achieved in this respect.

What is less in doubt is Blackie's involvement in the introduction of the Royal Order of Scotland into North America. In 1876, there were discussions in the United States of America, concerning the introduction of the order there. The legendary American Freemason, Albert Pike, then sovereign grand commander of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite in the United States of America, corresponded with Brother John Whyte-Melville, deputy grand master and governor of the order, the Grand Lodge of

which is situated in Edinburgh, Scotland. The two were on particularly good terms, and they agreed that the order should be introduced into the United States of America and that Pike should head it.

However, Pike was not a member of the order, and Edinburgh turned for assistance to our subject, George Stodart Blackie. Blackie was one of only two members of the order in the United States and the only one who was a member of the Grand Lodge, having joined it in 1857. He subsequently advanced and promoted Pike into the order on 4 December, 1876.

George Stodart Blackie was the half-brother of another famous Scotsman, John Stuart Blackie, considered to have been one of the most famous Scotsman of his day. John was a scholar, a "man of letters," and a Professor of Greek at the University of Edinburgh. Like his younger sibling, he was a prolific author, of works on both Greek and Scottish history. He was a biographer of the great Scots bard, Robert Burns and a noted poet in his own right.

As a hopefully interesting sidebar to this biography, the present writer obtained a book some years ago, entitled: *The Persecution of the Knights Templar* by Anthony Oneal Haye. Haye was a respected Edinburgh Freemason and a contemporary of John Stuart Blackie.

On receiving the book, it was noted that there was a signature on one of the front, end papers which was initially quite difficult to decipher. Beneath the signature was a dedication, reading "with the author's compliments." The signature, and the dedication appeared contemporaneous and in the same ink, but the dedication was clearly written by Haye, judging from examples in his other

works. Following a degree of research and examination, it was found that the signature was that of John Stuart Blackie. It appears very probable that Haye gifted John Blackie a copy of his book, and it also might suggest that, like his brother George, John had an interest in the historical Knights Templar.

There is currently no evidence that

John Stuart Blackie was a Freemason, but he is the author of a poem entitled *A Song of Freemasonry*, which is very positive and extols the virtues and universality of the Craft,

George Stodart Blackie died in Nashville, Tennessee, on 19 June, 1881, and a very fine headstone was erected to his “perpetual memory” by local Freemasons.

Transcribed, and additional biography written by Frater Kenneth C. Jack, Strathearn Preceptory & Priory, No. 34, Crieff; The District Grand Priory of Tay Valley; The Great Priory of Scotland. © K.C. Jack

[IN compliance with the following request, contained in the resolutions of the Nashville Commandery, we have much pleasure in affording a large amount of our space to the Address of our Frater Blackie, to which we listened with the highest pleasure, and which, we are satisfied, will be read with profit and instruction by all the Brethren. - Ed.]

“At the stated conclave of Nashville Commandery, on Ascension Day, May 6th, A.D. 1868, A.O. 750, the following resolutions were unanimously adopted:

“Resolved, That the thanks of our Commandery are affectionately presented to Sir George S. Blackie, for his donation of a beautiful copy of *Our Great Light*, and for his interesting address, to which we have listened this evening.

“Resolved, That he be solicited to furnish a copy of his address, to be preserved in the archives of the Commandery, with that of A. D. 1868 and future years, as memorials of our commemoration of this Holy Anniversary. “Resolved, That the *Masonic Record* be requested to publish these resolutions and also the address and that extra copies be printed for the Commandery.

HENRY SHEFFIELD, E.C.

Attest:

ROBERT C. BRANSFORD, Rec.

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

Eminent Commander, officers, and Knights, of Nashville Commandery, No. 1, at your request, I appear before you this evening to present a few facts and thoughts suggested

by the remarkable history and sublime teachings of our magnanimous and most Christian order.

I have been induced to comply with your flattering request solely from a de-

sire to do my duty to the Commandery and to add my little contribution to the enlightenment and improvement of so august and worthy a body of my companions. I trust that I may be able to advance my opinions with the modesty which is becoming in a soldier of the cross and that you will bear with my shortcomings in that spirit of knightly forbearance and courtesy which has ever characterised the members of our fraternity.

Without further preface then, I commence to the remarks I have prepared for you, with a brief sketch of the history of our order, a history not so familiar to many of us as it ought to be and which will not, I believe, be out of place on this interesting anniversary.

The first inception of the order may be dated from the 15th of July, 1099 A.D., when the First Crusade was ended by the taking of Jerusalem and the coronation of Godfrey de Bouillon as king of that city. Nine of his followers bound themselves together at this time by a solemn vow to defend the holy city and its devout visitors from Paynim outrage. Of those nine, the names of but two, Hugo de Payens and Godfrey Adelman, have come down to us through the mist of intervening ages. The zeal of these men naturally attracted imitators, and many other Christian warriors, half soldiers, half monks, or both joined their league. In 1118, Baldwin II., king of Jerusalem, granted them a residence contiguous to the temple, from which circumstances their name is derived and from which year we derive our date. One hundred and ten years after, in 1228, they were recognised by the Council of Troyes, when a rule or canonical order was prescribed for them, and a white cloak with a red cross on the left

shoulder, such as is still worn by the order in Scotland, was appointed to be the uniform or canonical dress.

After this, the order spread rapidly over the countries of Europe. First, it was settled in France, but soon the Knights took root in Germany, Spain, Portugal, Sweden, Poland, Denmark, Sicily, Sardinia, Cyprus, Constantinople, and elsewhere. It was established in England in 1185. Their real center, however, eventually became the city of Paris, and the earliest trace of their presence there is the record of a Chapter of about 130 members who assembled in 1147 in a house long known by the name La Vieux Temple near the Place St. Gervais. They left this place, however, and were settled in the Ville Neuve du Temple before the year 1182. This building was on the corner of the Rue du Temple and the Rue de la Corderie. Here, for many years, the order flourished in honour and renown. Its main self-imposed duty, the defence of the Holy Land against the Paynim, was kept up with unsurpassed devotion and bravery. In all the wars of the crescent and the cross, we find the Templar ever at the post of danger, at Jerusalem, at Cyprus, and at Ptolemais, freely exposing himself in the deadly breach or leading the forlorn hope.

"Clothed in simple attire and covered with dust," says the eloquent St. Bernard in one of his spirit-stirring addresses in aid of the second Crusade, "they present a visage embrowned by the heat of the sun and a look haughty and severe. At the approach of battle, they arm themselves with faith within and with iron without, their weapons their only ornament, and

these they use with courage in the greatest perils, fearing neither the numbers nor the strength of the barbarians. All their trust is in the God of armies, and in combatting for this cause, they seek a sure victory or a glorious death. Oh! Happy mode of life, in which death is waited for without fear, desired with joy, and received with assurance of salvation!"

This true military spirit animated them to the end of their history. No wealth nor power, no matter how great, ever caused them to forget that they were soldiers of the faith, and they never shrank from fatigue or exposure. Their morals, despite what all their enemies said, were good, though I allow, not unexceptionable. We must bear in mind that the manners of the age in which they flourished, despite its insane devotion to religious works, were anything but distinguished for purity.

The Crusades themselves naturally unsettled men and broke in upon habits of peaceful industry, and adventurers thronged the cities of Europe, mischief makers rather than improvers of society. A combination of devotion and licentiousness was a peculiar trait of the times, and the Templars I cannot believe, lived throughout them without becoming tainted. Many, doubtless, forgot that they were monks and behaved too much after the fashion of their comrades, the soldiers of the line. Too, when in intervals of rest, they returned to Paris, they were apt to relax the severity of monkish discipline by many new indulgences for which their past services afforded some pretext or excuse. Their wealth and power may have made pride and luxurious living knight templar

common characteristics of their order, and this was probably the full extent of the proof of degeneracy and corruption which their assailants could bring against them. Certainly, no proof of the impiety and exaggerated profligacy with which they were charged, when their foes had predetermined to destroy them, was ever either brought or even could have been brought forward.

In a work displaying much skill and research, published some fifty years ago, by M. Reynouard of Paris, it is distinctly proved that the character of the Knights had remained unblemished by any of the calumnies brought against them and from which their memory yet suffers in the estimation of many. No trace of evil imputation is to be found in any document issued prior to the foregone determination to destroy them. On the contrary, we find the most daring libellers of other churchmen commend the Knights of the Temple and make their valour, piety, and munificent charity, the themes of highest praise, only a few years before the inauguration of the period of oppression and persecution. While this does not establish their innocence, it establishes their unsullied reputation and shows that the unfortunate impressions which have arisen in modern times originated in the evidence fabricated to justify the condemnation of the order and have no other foundation. The character of this evidence, fortunately, does not admit of much dispute.

To be continued in the June issue

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

The GRAND MASTER's TOUR *SCOTLAND & ENGLAND*

RESCHEDULED AGAIN

October 12 - 21, 2021

Join Grand Master Jeff Nelson and his Lady Lisa with other Sir Knights and their ladies and guests for The Grand Master's Tour.

\$3,150.00 Land Tour Only*



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

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

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

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





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



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



**DETAILED INFORMATION ABOUT THE PLACES WE
WILL VISIT, AND THE DAYS WE WILL BE IN THOSE
PLACES, CAN BE FOUND AT:**

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

or

eatours.com and enter Tour Code: 222126

This tour is produced by TCA TRAVELS & EA TOURS

Leadership Notes

Servant Leadership and Stewards' Duties in the Blue Lodge



on whatis.com Margaret Rouse wrote:

"Servant leadership is a leadership philosophy built on the belief that the most effective leaders strive to serve others rather than accrue power or take control. The aforementioned others can include customers, partners, fellow employees, and the community at large.

The term was coined by management expert Robert K. Greenleaf in an essay, 'The Servant as Leader,' published in 1970. According to Greenleaf, the seminal idea grew out of his reading of *Journey to the East* by the German writer Hermann Hesse. The novella tells the story of a band of luminaries on a quest for the 'Ultimate Truth.' When the humble servant charged to take care of their needs disappears, the group bickers and abandons the quest. Much later, the narrator discovers the humble servant is, in fact, the leader of the organization that sponsored the quest that he and his fellow travelers failed to complete."

With this idea of servant leadership, one might consider the stewards of the Lodge to be just as important as the worshipful master in the successful execution and growth of the Lodge.

Stewards come from any background. They are doctors, lawyers, military personnel, farmers, and any other occupation that comes to mind. Even though they may have a background in running a business or leading others to a group objective, Freemasonry gives each man the opportunity to learn the essence of servant leadership. This is something that is uniquely differentiated from leadership in that it empowers each member within the organization.

If you were a steward in your Lodge, you were told your duty was something like, "To assist the deacons and other officers in performing their respective duties. One of the most important duties is to assist the senior deacon in preparation of the candidate's first reception. The stewards should, by their own tactful and efficient performance of their duties, impress upon him the real significance of the ceremonies of initiation (New Mexico)." The main duties of a steward listed in *The Grand Lodge of A.F. & A.M. of New Mexico Official Monitor and Ceremonies* pages 92, 120, and 212 are:

1. Responsible for refreshments at all practices and regular stated meetings. If small or light luncheons are planned, or a meal for special

occasions, they are to be seen also.

2. Responsible for cleanliness of the kitchen and dining room area after each affair and that all equipment and items used are cleaned and properly put away.

3. Be prepared if there is a real large attendance at a special affair to assist the deacons to collect the P.W. if directed to do so by the worshipful master.

It doesn't matter what your profession is, leadership comes from the lessons of being a humble servant. As a steward, you learn to serve and follow, to be more like it says in the *Bible* in Mark 10:42-45 ESV pg. 313,

“And Jesus called them to him and said to them, ‘You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them, but it shall not be so among you, but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve and to give his life as a ransom for many.’”

Remember that the most effective leaders strive to serve others, thereby exhibiting that noble attribute of Freemasonry where we try to please each other. Servant leadership is a peculiar characteristic of Freemasonry.

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

Sir Knight Harry W. Jenkins II
York Rite Leadership Faculty





The Star of Bethlehem

“In the Footsteps of Jesus”

**a Pilgrim's Journey
for Sir Knights, Ladies,
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November 8 – 18, 2021

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- **The itinerary will be similar to the annual pilgrimage for ministers. There will be 5 - 7 miles of walking some days.**



Church of the Holy Sepulcher

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*Based on double occupancy
30 minimum participants
50 maximum participants*

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Balance payment due*
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**Final cost will be determined by
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Knights Templar travel hosts
Tips to guide, driver, hotel staff
Travel Insurance

For more information, contact:

Rev. & Sir Knight Duane Kemerley
DKemerley@gmail.com
567.376.9741 Mobile & Text

Or see our information attached to the
Pilgrimage site, see Activities -
www.knightstemplar.org



Prayers at the Wailing Wall



Dome of the Rock



Sea of Galilee



Scale Model of the 2nd Temple



Garden of Gethsemane



Masada



Baptismal Renewal, Jordan River



Jaffa Gate at Dusk, Jerusalem

knight templar



Beauceant News

As part of celebrating the outstanding history of our order, the following article will hopefully bring to mind the stories of our success and pay tribute to our sixth supreme worthy president. It is once more written by Laura Lee Novack.



Mrs. Ralph W. Rhoads
Sixth Supreme Worthy President
1925-1926

*"We are pledged to active service,
Not to live in selfish ease,
Lifting burdens we remember,
Not Himself did Jesus please."*

In Cleveland, Ohio, "the beautiful forest city by the lake," on September the 9th and 10th in 1926, Mary B. Rhoads held high the thought of service to the great company of Beauceant representatives who gathered for the Sixth Supreme Assembly, the first Supreme Assembly east of the Mississippi River, by giving them Albert Pike's thought of service:

*"What we have done for ourselves dies with us,
What we have done for others,
and the world,
remains immortal."*

As well as the thought of service, she stressed the thought of friendship:

*"Life is sweet just because of the friends
we have made and the things
which in we common share;
We want to live on, not because of ourselves,
but because of the people who care.
It's giving and doing for somebody else,
on that all life's spender depends
And the joy of this world, when you've
summed it all up,
is found in the making of a friend."*

In her welcome to the presidents of chartered assemblies, the supreme worthy president, Mrs. Ralph W. Rhoads said:

“When the first rays of the early morning light kiss away the silvery mist that clothes the far-away mountains, the alpine shepherds, standing among their flocks, are accustomed to call to each other a greeting, and in the same words I would say,
“Praise be to God a happy day.”

Thru you, we catch a glimpse of the magnitude of our order; from you, we learn again the lessons of faith, loyalty, and love.”

A memorial to the founder of our order was placed by Denver 1 during this year. On the granite shaft is inscribed the following:

“Mrs. Richard W. Mosley
Founder of the Social Order of the Beauceant
February 20, 1890.
In loving remembrance by Denver Assembly 1”

The new assemblies were St. Paul, Minnesota; Santa Barbara, California; and Boston, Massachusetts, and helped in the gain in membership of 555 and the gain in assets of \$1,149.22.

In reflection upon her year as supreme worthy president, Mrs. Rhoads said, “I think by far the most vivid memory a supreme will ever have, when she reflects upon her year as supreme worthy president, will be the visitation to the chartered assemblies.”

One of the outstanding events of this sixth year was the constituting of Boston Assembly, where Templarism was brought to this country.

In summing up her year, Mrs. Rhoads gave: “Emerson said, ‘The only true gift is the gift of self.’”

“Lonely, stricken hearts we comfort,
And with help the needy bless.”

Sheridan Assembly 131, S.O.O.B, Sheridan, Wyoming mourns the passing of Past President Agnes E. Tulley on February 5, 2021. Mrs. Tulley was 102 years old, having been born on July 7, 1918.

Mrs. Tulley was a fifty-year member of the Sheridan Assembly, a life member of the same and in addition to serving the Assembly as president, was treasurer and the secretary for at least seventeen years.

She was proceeded in death by Sir Knight Harlan N. Tulley, past grand commander of the Grand Commandery of Knights Templar of Wyoming.



Sheridan Assembly article was submitted by Sir Knight Tom Nance.

Knights Templar Eye Foundation, Inc.



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