



“Non Nobis Domine”

The Knights Templar Newsletter
for the Province of West Yorkshire



Edition 33

Lent Term 2023



Right Eminent Knight
Hearl Lenton
Provincial Prior

As we are in the midst of the season of Lent it is good to be able to reconnect with our Medieval roots and remind ourselves of the basis of our Order.

As we progress through our Lenten observances let us not forget the faith that drove the men of the Order that we so admire. Whether you are a church-goer or just hold to the religion of your youth you can call to mind the high ideals that we strive to emulate. I hope that you will do so and find renewed inspiration in our Order and its modern observance of those ideals.

The month ahead promises much to occupy us. There are a great number of Preceptory meetings that would welcome your support and I would encourage you to give it freely.

There are some fascinating articles in this edition.

I particularly like the one about the siege of Ascalon surrounded as it was by its murky political machinations. The article about the 10th Grand Master of the Order shines an interesting light on one of our more headstrong forebears; maybe we should try to be more co-operative with our modern-day Templar brothers!

Yours very sincerely in the Bonds of the Order,

Provincial Prior for
the Province of West Yorkshire



During the forthcoming Easter Vigil,
remember who we have dedicated
ourselves to serve



Contents;

Around the Province;

Welcome to new knights into degrees of KT and Malta Meetings during the Easter term;

The Siege of Ascalon; Gerard de Ridefort 10th Grand Master; A thought for Palm Sunday;

The Primitive Rule; On dedicating ourselves to our oath; on charitable actions; guidance for secular knights.

Bohemond’s Book – Unlocking the Templar Key

Around the Province

Wednesday 8th February 2023 witnessed a double Installation of knights at De Ros Preceptory in Harrogate. Attended by the Provincial Sub Prior and the Provincial Prior's Bodyguard, there were 8 visiting knights which greatly added to the fellowship of the evening. The knights delivered excellent ritual to the delight of all present including the new candidates. The 'vigil of Arms' made a deep impression on the candidates who were greatly moved by the experience. The new knights are pictured below with (from l to r) E Kt Richard Gozzard (EP) Kt Stuart Cooper, Kt John May, VE Kt Tony Wilkinson, E Kt Paul Eustace (Chaplain)



Wonderful Malta meeting at Amphibious Priory at Heckmondwike on **Thursday 9th February**. Over 25 knights dined after the meeting that had seen Malta knight candidates from 3 Priories – Amphibious, Chantry & Temple – come together to be installed as knights of Malta including the Introductory Degree of St Paul. Led by the host Priory many other knights joined in delivering an excellent ceremony to the benefit and enjoyment of the 3 knight candidates. Even the unexplained absence of the two banners couldn't dent the enjoyment of those present!

The new Malta knights are (from l to r) Kt Ian Gentry (Temple), Kt Terry Fairclough (Amphibious) & Kt Ian Baynham (Chantry) are pictured at the Festive Board after the meeting.



The Editor was delighted to hear of the Installation of a new knight at Grey Friars Preceptory on **Monday 13th February**. New knight Gary Coleman, a candidate of St George's Lodge (242) was well received by the knights of Grey Friars and joins others of his Lodge who are already knights of the Preceptory. Unfortunately, the photographer was so enthralled by the ceremony that he omitted to take a photograph of Gary for us. If you see someone you don't recognise around the Province it may well be Kt Gary – so introduce yourself to him!



Around the Province

A superb **Annual Malta meeting** took place at Castle Grove on **Friday 3rd March 2023**.

Over 70 Knights attended the ceremony which saw Kt Peter Millar of Temple Preceptory treated to a wonderful ceremony.

The Introductory degree of St Paul took place whilst the newly promoted knights of the Order received their promotions from the RE Provincial Prior and the VE Provincial Sub Prior.

It was gratifying to see new Malta Knights from around the Province taking part as banner guards under the watchful eye of our Provincial Marechal. After E Kt Richard Binks, the Prior of Malta, had Installed Kt Peter as a knight of the Order, some wonderful ritual took place to impart to Kt Peter the history and organisation of the Order.

The Provincial Prior delivered a heartfelt address to the Knights present urging them to visit as often as possible and to support each other's Preceptories to ensure that, as a province, we move forward together. The full transcript of his Address is available on the closed Facebook site for West Yorkshire Knights Templar



Provincial Malta Officers surround Kt Peter with their warm welcome



Newly Installed Knight Peter Millar



Preceptory meetings to be held in In the Easter Term 2023



Preceptory	Date	Place
Airedale 230	Friday 24 th March	Charles Street, Bingley, BD16 4LG
Plains of Rama 3 (<i>Installation</i>)	Tuesday 28 th March	12 Cooke Street, Keighley, BD21 3NN
Gilbert de Lacy 710 (<i>Candidate & visit of Nottinghamshire Knights</i>)	Wednesday 29 th March	1 Ackworth Rd, Pontefract, WF8 3PA
Grey Friars 265	Monday 3 rd April	Priory Place Doncaster DN1 1BZ
Temple 235 (<i>Installation</i>)	Tuesday 4 th April	Cockerham Lane Barnsley
De Ros 213 (<i>Provincial Visit</i>)	Wednesday 12 th April	Station Parade, Harrogate HG1 5NE
Amphibious 158	Thursday 13 th April	Market Street, Heckmondwike WF16 0JU
Chantry 214	Monday 17 th April	Zetland Street, Wakefield WF1 1QT
Annual Church Service	Sunday 16 th April	Batley
Fidelity 114 (<i>Installation</i>)	Friday 21 st April	Castle Grove. Headingley LS6 4BP
Prince Edward 18	Monday 24 th April	White Hart Fold, Todmorden, OL14 7BD
St Laurence 298 (<i>Installation</i>)	Monday 24 th April	Church Lane, Pudsey LS28 7RF
St Paul 324 (<i>Installation</i>)	Wednesday 26 th April	Midland Hotel, Forster Sq, Bradford BD1 4HQ
Faith 13 (<i>Installation</i>)	Thursday 27 th April	Hoyle Court, Otley Rd, Baildon, BD17 6JS

To book in for the meeting and Festive Board simply call the Registrar on the number detailed in the yellow handbook.

You will be made very welcome!

The Siege of Ascalon

25th January – 22nd August 1153



A pictorial depiction of the battle outside Ascalon

Ascalon was Fatimid Egypt's greatest and most important frontier fortress. The original Battle of Ascalon was fought outside the city in 1099 in the aftermath of the First Crusade and the fall of Jerusalem to the Crusaders.

Although the crusaders won this first battle, internal disputes amongst them allowed Ascalon to remain in Egyptian hands. Thereafter, the Fatimids were able to launch raids into the kingdom of Jerusalem every year from Ascalon, and the southern border of the crusader kingdom remained unstable. If this fortress fell, then the gateway to Egypt would be open. Therefore, the Fatimids maintained a strong garrison in Ascalon to prevent the Crusaders from seizing control of Egypt.



After the failure of the Second Crusade in 1148, Conrad III of Germany attempted to besiege the Ascalon fortress, but was forced to withdraw when no help was forthcoming from Jerusalem or other crusaders. Meanwhile, the Muslim territories to the east and north of Jerusalem were united under Nur ad-Din, who ruled Mosul and Aleppo and brought Damascus under his influence. In 1149 Nur ad-Din defeated the Principality of Antioch at the Battle of Inab, but was unable to overrun Antioch entirely, nor was he able to penetrate far into the Kingdom of Jerusalem, but likewise there was little Jerusalem could do to retrieve their lands in the north and the east with the whole area united under one strong ruler.

Conrad III of Germany

The crusader kingdom would have to look towards Egypt if they wanted to expand.

Around 1150, Baldwin III of Jerusalem rebuilt Gaza City, which at that point lay in ruins. The city was handed over to the **Knights Templar**, and provided some defence against the continual raids from Ascalon, 10 miles to the northeast.

Since the establishment of the kingdom of Jerusalem, other fortresses had also been built to ring Ascalon. These were Ibelin (Yibneh) about 20 miles northeast of Ascalon near the coast, Blanchegarde (Tell es Safi) about 15 miles east-northeast, Beth Gibelin (Bait Jibrin) about 19 miles east and Montgisard near Ramla (Rama) 28 miles to the northeast.

Unfortunately, Jerusalem itself was soon divided by civil war. Baldwin III was the legal heir to the kingdom, but his mother Queen Melisende had been ruling as regent since 1143. In 1152 Baldwin finally demanded full control of the kingdom; after some brief fighting he was able to accomplish this goal.

Later that year Baldwin also defeated an attempted Seljuk Turkish invasion of the Kingdom.

Buoyed by his success, King Baldwin III of Jerusalem decided to move against Ascalon in 1152, some of the detail of his actions are contained in Sebastien Mamerot's book "Passages d'Outremer (1474).

Encouraged by his continuing victories against the Turks, Baldwin decided to make an assault on Ascalon in 1153. With the entire army of Jerusalem he marched to the fortress and began to destroy the surrounding orchards in January. He was accompanied by, Raymond du Puy de Provence and **Bernard de Tremelay** the masters of the Hospitallers and **Templars** respectively, and all the other great barons of the kingdom, including Patrich Fulcher, Hugh of Ibelin, the **Templar Philip de Milly (de Nablus)**, Humphrey II of Toron and Raynald of Chatilion.

The siege was undertaken both by land and by sea, with the crusader fleet commanded by Gerard of Sidon. The crusader army was also bolstered by a large group of pilgrims, who happened to be on their way to Jerusalem at the time.

For the Fatimids, the city was garrisoned by members of the local Kananiyya tribe, as well as a cavalry contingent from Cairo, some 400 to 600 strong, that was rotated into the city every six months.

In response to the Crusader attack, the Vizier Ibn al-Sallar began preparing reinforcements for the city in March, as well as a strong naval force.



Ibn-al-Sallar

The army set off and got as far as Bilbays, while Ibn al-Sallar supervised the final preparations of the fleet, including a naval review and the payment of the crews.

The army commanders at Bilbays, led by Ibn al-Sallar's stepson Abbas ibn Ali al-Futah hatched a plot to kill the vizier, which was carried out on 3 April. The army returned to Cairo, where Abbas became vizier, leaving Ascalon largely to its fate. The Fatimid fleet sailed to Ascalon and easily dispersed the weak Crusader squadron of 15 ships, but as the city's harbour was unsuitable for sustaining a fleet for long periods of time, it had to return to Egypt.

Siege towers were constructed, and for five months there were many skirmishes and victories and defeats on both sides. Ascalon was vast and virtually impenetrable; behind its massive walls and gates were twice as many defenders as there were besiegers outside, and there were supplies of food to last for years. In May the Egyptian fleet arrived to resupply the city; Gerard of Sidon's little fleet could do nothing to stop them.

The siege of Ascalon II

However, a setback for Ascalon occurred in August when the besieged tried to burn down one of the crusader siege towers; the wind pushed the fire back against their own walls, causing a large section to collapse.

According to William of Tyre, knights of the Order rushed through the breach without Baldwin's knowledge while **Bernard de Tremelay and about forty of his Templars** were killed by the larger Egyptian garrison. Their bodies were displayed on the ramparts and their heads were sent to the caliph in Cairo.

In a differing account by a Damascene chronicler in the city, the breach of the wall is simply mentioned as a precursor to the fall of the city; he makes no mention of the incident with the Templars. Because of William of Tyre's dislike of the Order, and the wildly inaccurate news that reached Europe during the crusades, his account must be treated with caution; but regardless of which account is believed, **Bernard** was killed during the fighting.

By now the crusaders were becoming fatigued and it was suggested that they abandon the siege. The Hospitallers and the Patriarch, however, convinced the king that they were on the verge of victory. Three days later another assault was made, and another entrance was forced. After bitter fighting the city fell to the crusaders on August 19, and the fortress was formally surrendered to them three days later. The citizens were allowed to leave in peace; most fled back to Egypt.

The aftermath of the siege saw Ascalon turned into a diocese directly under the Patriarch of Jerusalem, although in earlier times it had been a suffragan of the Bishop of Bethlehem.



The fighting outside the city was intense

The city's mosque was reconsecrated as a church. The city was also added to the County of Jaffa, which was already held by Baldwin III's brother Amalric. The double County of Jaffa & Ascalon later became the most important crusader seigneury, held either as part of the crown or granted to influential barons.

The fall of Ascalon contributed to the downfall of Fatimid Egypt. Amalric succeeded his brother as king of Jerusalem in 1162, and throughout the 1160s led numerous expeditions from Ascalon into Egypt. However, these Crusader invasions of Egypt failed to bring that country under Amalric's control.



Baldwin III of Jerusalem receiving capitulation of Ascalon



A view of the ancient city of Ascalon during the siege from a miniature in Sebastien Mamerot's book "Passages d'Outremer" (1474)

Modern day Ascalon nestled by the edge of the Mediterranean sea



"...graver still, the Master of the Temple has made off with the King of England's alms".

The tenth Grand Master

Gerard de Ridefort

1184–1189

Gerard de Ridefort is thought likely have been of [Flemish](#) origin, although some nineteenth-century writers suggested an Anglo-Norman background, but this seems to be from a misreading of the designation as "of *Ridford*".



Gerard de Ridefort

It is uncertain when he arrived in the Outremer. He appears in a charter record in the service of Baldwin IV of Jerusalem in the late 1170s, and by 22 October 1179 held the rank of 'Marshal of the Kingdom'

It seems that he expected Raymond III of Tripoli to give him the hand of a wealthy heiress Cécile Dorel, but when she inherited her father's coastal fief of Botrun in the County of Tripoli, Raymond married her (before March 1181) to [Plivain](#) or Plivano, the nephew of [Pisan](#) merchant, for a bride price of 10,000 bezants. A mid-thirteenth century chronicle, the *Old French 'Continuation of William of Tyre'* recounted a story (or maybe legend) that Plivain's uncle put the young Botrun on the scales, and offered Raymond her weight in gold, to obtain the marriage for his nephew!

Sometime in the early 1180s Gérard fell seriously ill and, in thanksgiving for his recovery, he took vows as a Templar. By June 1183 he held the rank of Seneschal of the Order. He was elected Grand Master in late 1184 or early 1185, after the death of Arnold of Torroja in Verona.

Despite his vows, **Gérard continued to hold a grudge against Raymond of Tripoli**, which influenced some of his political maneuverings. In 1186, when King Baldwin V, successor to the late [Baldwin IV](#), Gérard quickly took the side of Guy de Lusignan, and his wife Queen Sibylla in the ensuing succession struggle. Raymond and his allies, supported the claim of Sibylla's younger half-sister Princess Isabella.

In the crisis of 1187, Gérard used the money sent by King Henry II of England to hire more troops for the Templars to defend the Kingdom of Jerusalem against Saladin's attacks.

Henry II had sent the funds for his own future crusading plans, in penance for the murder of Thomas Becket; intending some of it to be deposited with the Templars and some with the Knights Hospitallers.

Gérard and fewer than 100 Templars, together with some Hospitallers, attacked Saladin's son al-afdal at the Battle of Cresson in 1187. Al-Afdal, however, had over 5,000 men. The Hospitaller Grand Master Roger de Moulins was killed; Gérard, though wounded, was one of the few survivors. Gérard's report of the battle was the source for a short narrative written by Pope Urban III to Baldwin of Exeter, Archbishop of Canterbury

In July of the same year Gérard led the Templars at the **Battle of Hattin**. Saladin had captured the City Of Tiberias and Guy de Lusignan was contemplating a march to retake it. Raymond advised him to wait for Saladin to come to them, since they were in a well-defended, well-watered position, and would have to cross a dry open plain to reach Tiberias. Gérard opposed this, and convinced Guy to continue the march. He was supported by Reginald de Chatillon, a fellow enemy of Raymond.

The combined armies of Outremer ended up trapped on the dry plain and were defeated on 4 July. Raymond and several other nobles escaped, but some who were not killed, including – Humphrey de Toron, Aimery de Lusignan and Gerard de Ridfort - were among those captured by Salah ad-Din.

The rest of the Templar prisoners were executed.

Gérard remained a prisoner until 1188, during which time Order was commanded by Brother Thierry (Terricus) from Tyre. Gérard was given the condition by Saladin that, if he could convince a Templar fortress to surrender peacefully, he would be set free. He succeeded and on his release went to Tortosa where he ably led the Templars' defence of their castle, which held out after the fall of the town to Saladin's siege forces.



The defeat of the Templars at Hattin

Having taken back control of his Order from Thierry, he seems to have seized the remainder of King Henry II's money which had been left with the Templars in Tyre. This provoked a complaint from the city's defender, Conrad de Montferrat, in letters of 20 September 1188 to Baldwin of Exeter and Frederick Barbarossa even saying: "...graver still, the Master of the Temple has made off with the King of England's alms".

In 1189, he again joined forces with Guy, taking the Templars to the Siege of Acre. After being taken prisoner once more, he was beheaded by Saladin on 4 October 1189.

Gerard has lived on in popular culture being depicted as an extremely hot-headed, vicious, stubborn, religiously fanatical, self-righteously arrogant, scheming and selfish individual. His character is portrayed as one who refuses to compromise, refusing to acknowledge that situations often can have other shades than just black or white or good versus evil.

He continuously attempted to ridicule Count Raymond III of Tripoli even to the point of advancing his own position rather than the best interests of the Kingdom of Jerusalem and the Order of the Knights Templar and other Christian orders.

Maybe not a Grand Master to emulate!



By E Kt Shaun Spencer

'Hosanna'

A thought for Palm Sunday

When the 1st Prayer Book (1549) was written, the order for the Holy Communion, 'commonly called the Mass', made space in English for the Sanctus. It incorporated the 'Hosanna' and the 'Benedictus qui venit', all to be sung by the 'clerkes'. It went like this :

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Osanna in the highest. Blessed is he that cometh in the name of the Lord. Glory be to thee, O Lord, in the highest.

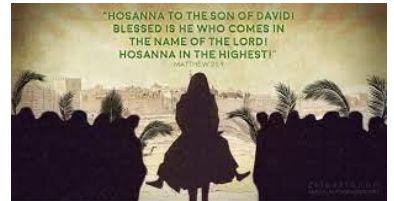
It didn't last. The Osanna and the Benedictus qui venit were excised in the 2nd Prayer Book (1552) and they remained excised in the Book of Common Prayer of 1662. The perception was that people were given to signing themselves with the Cross at the Benedictus. The compilers of the Edwardian Prayer Book of 1552 were anxious to deprive them of that opportunity

It has been my experience, notwithstanding, that the 1662 Prayer Book celebrations will usually include the Benedictus qui venit, the Hosanna in the Highest and the Agnus Dei. Indeed they are often sung ; there is music for them in the works of, say, Stanford, Darke Ireland etc. etc.

Now, let me stay awhile with the word, Hosanna. It is a word which has no English language significance. This should not occasion surprise, for the word is not an English word. It is a Hebrew word ; *hoshiyana*. What does it mean? Essentially, it is a cry for help, succour, deliverance and so on. It proliferates in the Palm Sunday hymnody

Let us consider the famous hymn by St Theodulph of Orleans and its subject matter, the entry into Jerusalem on Palm Sunday. I quote from the J M Neale translation.

*All glory laud and honour
To thee, Redeemer King
To whom the lips of children
Made sweet hosannas ring.*



Instance of hymns on the topic can be multiplied, but better were it to go to the source, namely Matthew's Gospel chap 21, vv1-5.

- 1 *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,*
- 2 *Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.*
- 3 *And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.*
- 4 *All this was done, that it might be fulfilled which was spoken by the prophet, saying,*
- 5 *Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

Matthew refers (vs 4 and 5) to some earlier prophetic writing. The prophet referred to was Zechariah. He, together with Haggai had inspired the building of the new Temple after the return from the Babylonian Exile.

Those interested in choral music will recognize in the words below – quoted, from one of the soprano solos from Handel's 'Messiah'.

Zechariah chap 9, vv 9,10.

- 9 *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*
- 10 *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.*

Matthew then takes up the story of the triumphal entry into Jerusalem-

- 6 *And the disciples went, and did as Jesus commanded them,*
- 7 *And brought the ass, and the colt, and put on them their clothes, and they set him thereon.*
- 8 *And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.*
- 9 *And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*
- 10 *And when he was come into Jerusalem, all the city was moved, saying, Who is this?*
- 11 *And the multitude said, This is Jesus the prophet of Nazareth of Galilee.*

Let us consider further these extracts from Matthew : think of the 'very great multitude'; and how the 'multitudes that went before and that followed cried, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord'.

So, there we have the 'Hosanna' and the 'Benedictus qui venit'. Words uttered, sung, cried out in chorus by a great multitude. How came it, you enquire, that all the folk in the multitude hit upon the same words? Co-incidence was it? Or pure chance? Or, as we say these days, were they all singing from the same hymn sheet?

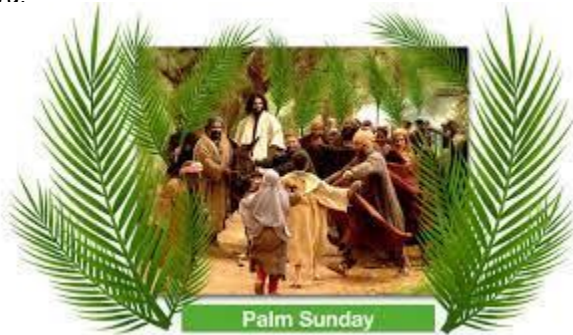
Well yes, in fact they were.

In the Book of the Psalms of David there are to be found the 'Hallel' or Praise Psalms. These are Psalms 113 to 118 in our numbering. (114 and 115 probably ran as one). These Psalms were sung by the Jews during the Passover Week (which this was). Some, at least, of the verses would have been familiar to the 'great multitude'.

Consider then (I am using for this the Coverdale Psalter from the BCP) the following verses from Psalm 118:

25. *Help me now, O Lord : O Lord, send us now prosperity.*

26. *Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.*



Conclusion: Well, there we have the Benedictus qui venit, in English, of course. But where do we find the Hosanna, you enquire. The multitude were singing in Hebrew, so where we see in English, 'Help me now, O Lord', the Jews would have been singing 'hoshiyana', meaning pretty much the same as the English ; not so much a desperate plea to be thrown a life-belt; rather a cheerful expectation that deliverance had arrived; or was, at least, just round the corner.

There is a nugget of information about this Lenten season which seems to me to be highly pertinent to the Order of Knights Templar; you know the Order who's members habitually grew beards.

I have been looking ahead a bit, particularly at Maundy Thursday. Back in the good old days Thursday in Holy Week was known as 'Shear Thursday'.

So called because by tradition the menfolk were expected to get their hair cut and their beards trimmed on that day; to be sure of being neat and tidy for church on Easter Day morning. See Proctor &Frere 1941, p535n.

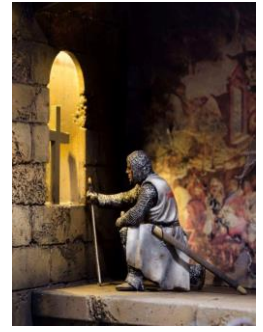


A Templar looking forward to his annual beard trim on Shear Thursday!

In Praise of the new Knighthood

Rules this time that remind us of what we **SHOULD** be doing!

Rules reminding us that we should profess the faith and on how we serve charity and what Secular Templar knights should do – i.e **you and me!**



HERE CONTINUETH THE RULE OF THE FELLOWSHIP OF THE POOR KNIGHTS OF THE HOLY CITY

On professing the faith

63. Moreover, you should profess your faith with a pure heart night and day that you may be compared in this respect to the wisest of all the prophets, who said: *Calicem salutaris accipiam*. That is to say: 'I will take the cup of salvation.' Which means: 'I will avenge the death of Jesus Christ by my death. For just as Jesus Christ gave his body for me, I am prepared in the same way to give my soul for my brothers.' This is a suitable offering; a living sacrifice and very pleasing to God.

On the Priests and Clerks who Serve Charity

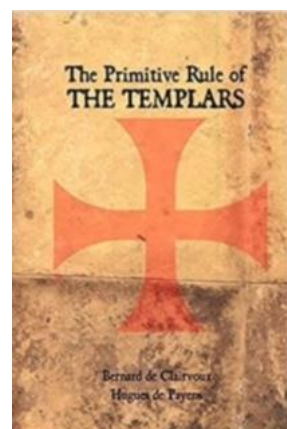
64. The whole of the common council commands you to render all offerings and all kinds of alms in whatever manner they may be given, to the chaplains and clerks and to others who remain in charity for a fixed term. According to the authority of the Lord God, the servants of the Church may have only food and clothing, and may not presume to have anything else unless the Master wishes to give them anything willingly out of charity.

On Secular Knights

65. Those who serve out of pity and remain with you for a fixed term are knights of the house of God and of the Temple of Solomon; therefore out of pity we pray and finally command that if during his stay the power of God takes any one of them, for love of God and out of brotherly mercy, one pauper be fed for seven days for the sake of his soul, and each brother in that house should say thirty paternosters.

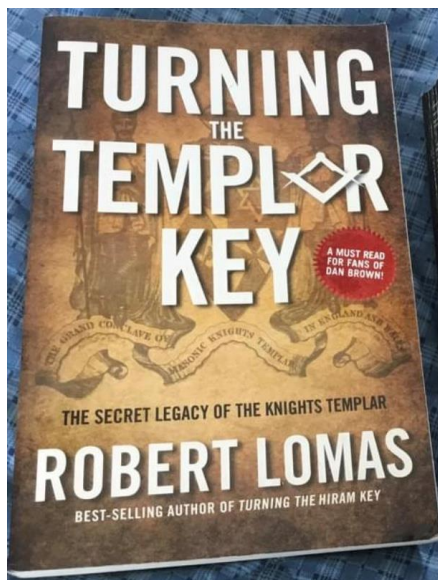
On Secular Knights who Serve for a Fixed Term

66. We command all secular knights who desire with a pure heart to serve Jesus Christ and the house of the Temple of Solomon for a fixed term to faithfully buy a suitable horse and arms, and everything that will be necessary for such work. Furthermore, we command both parties to put a price on the horse and to put the price in writing so that it is not forgotten



The original, or primitive, Rule of the Templars was detailed in the 1886 edition of Henri de Curzon's, *La Règle du Temple*. It represents the Rule given to the fledgling Knights of the Temple by the Council of Troyes.

Bohemond's Book



By Dr Robert Lomas



Robert Lomas is a real-life Robert Langdon!

Co-author of *The Hiram Key*, the bestseller that Dan Brown notes as his inspiration for the Roslin Chapel set climax of *The Da Vinci Code*, Lomas is a renowned freemasonry historian and truth-seeker. In *Turning the Templar Key*, Lomas reveals the origins of the Knights Templar and the historical context for Dan Brown's thrillers.

Buy this book if you couldn't get enough of *The Lost Symbol* and want to discover more about the exciting and mysterious symbols, puzzles, codes, and characters that were derived from Lomas' research and writings.

Lomas investigates the facts, challenges the conspiracy theorists, and guides you on an inspiring and complex quest to uncover the truth, explain the motives, and document for the very first time the genesis of the Templar Freemasonry.



"Non Nobis Domine"

The Knights Templar Newsletter
for the Province of West Yorkshire



The Editorial Team is always on the lookout for material to be included in our Newsletter – so if you have any news about your Preceptory or articles that we may use then please let the Editor know. The Newsletter is produced by the Prior's Council Membership Working Group.

And, once more, Brother Knights, our toast is:

"To all Knights Templar wheresoever dispersed over the face of earth or water"

E Kt Paul Eustace
Editor