



Knight Templar

VOLUME LVIII

NOVEMBER 2012

NUMBER 11

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Knights Templar

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 Grand Master

Jeffrey N. Nelson
 Grand Captain General and Publisher
 3112 Tyler Parkway
 Bismarck, ND 58503-0192

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Address changes or corrections and all membership activity including deaths should be reported to the Recorder of the local Commandery. Please do not report them to the editor.

JOHN L. PALMER
 Managing Editor
 Post Office Box 566
 Nolensville, TN 37135-0566
 Phone: (615) 283-8477
 Fax: (615) 283-8476
 E-mail: ktmagazine@comcast.net

Magazine materials and correspondence to the editor should be sent in electronic form to the managing editor whose contact information is shown above.

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Lawrence E. Tucker
 Grand Recorder

Grand Encampment Office
 5909 West Loop South, Suite 495
 Bellaire, TX 77401-2402
 Phone: (713) 349-8700
 Fax: (713) 349-8710
 E-mail: larry@gektusa.org

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Grand Master's Message

The leaves have fallen from the trees, there is a chill in the air, November is upon us, and our thoughts move toward our next holiday, Thanksgiving.

This is the time when we as Christian Masons, Knights Templar, must pause to thank God for all the blessings He has bestowed upon us. We must thank Him for our families and loved ones upon whom our lives are built. These are the people that support us during good times and bad and are always there with a smile and a hug to make our lives better.

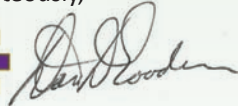
We must thank Him for the good health he has given us that allows us to live the style of life that we desire. While we are grateful for our good health, we pray to Him for those who are in sickness and distress, that they too may recover and enjoy the bounties of this wonderful life He has made available to us.

We must thank Him for the friends we have that make our lives enjoyable, especially our fellow Knights Templar with whom we share this great fraternity. In Templary, our fellow Sir Knights and their families should be our extended family. Our lives are drawn together through Templary and Freemasonry, and we should be thankful for the opportunity to share our values, ideals, and lives in this wonderful cause.

We must thank Him for the freedom He has given to each of our countries under the banner of the Grand Encampment of Knights Templar. Only in free and democratic nations may our ideals and values flourish. We must thank Him for the soldiers of all of our countries who put themselves in harm's way to protect our freedoms. We must thank Him for and remember those who have given the ultimate sacrifice to keep us free.

The officers and ladies of the Grand Encampment of Knights Templar join with my Lady Marci and me in wishing you a blessed, happy, and thankful Thanksgiving.

Courteously,



David Dixon Goodwin, GCT
Grand Master



The future is ours! We must seize the moment!
Every Christian Mason should be a Knight Templar.



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Prelate's Chapel

by
Rev. William D. Hartman, Right Eminent Grand
Prelate of the Grand Encampment



Someone once said, “Any fool can count the seeds in an apple. Only God can count the apples in a seed.” Those brave Pilgrims who landed aboard the Mayflower in 1620 on the New England shore fled persecution in England and came to a new land to freely practice their religion, unfettered by the restrictive laws of their country. That first year was one of misery, disease, death, and near-starvation, but their hope was in God, and the next year they celebrated a good harvest amid friendly natives in a day of thanksgiving. Little did they know then the “apples in a seed;” how God would bless this new land and have it grow into the best, the finest country in the world — “one nation, under God, with liberty and justice for all.”

This month we remember that beginning, the valiant history that followed, and the continuing guidance of our loving Heavenly Father. Let us follow the advice of Brother and President George Washington who in October of 1789 issued a proclamation which, in part, reminds us: “it is the duty of all nations to acknowledge the providence of Almighty God, ... to be grateful for His benefits and humbly to implore His protection and favor; [especially] to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God ...”

We also observe another day in November which has special significance. It was at 11:00 a.m. on the eleventh day of the eleventh month that World War I ended. We called it Armistice Day for many years, remembering that day when all prayed that war would be no more, but just twenty-five years later we were embroiled in another World War. We know that over the years of our national history, many gave their lives to preserve the liberties and freedom of this nation, so we observe Veterans Day, a day when we honor all, living and dead, who served in the Armed Forces to protect us and keep us a strong and free nation.

Amid the frenzied pace of another national election, let us pause and give thanks for the freedoms we enjoy and for those who have kept us “one nation under God,” for it is God alone who can keep us free and strong. Remember, only God “can count the apples in a seed.”

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IN MEMORIAM



Charles D. Kolbe
Wisconsin
Grand Commander 2005
Born: June 4, 1934
Died: August 31, 2012

Golden Butler Adkins, Jr.
West Virginia
Grand Commander 2006
Born: April 5, 1951
Died: August 25, 2012

Charles Hobart Smith
Utah
Grand Commander 1992
Born: April 19, 1922
Died: June 15, 2012

Hollis Doyle Simpson
Mississippi
Grand Commander 2008
Born: December 31, 1945
Died: August 23, 2012

A Chat With The Managing Editor

As an engineer, I have always been interested in efficiency. As a Knight Templar, I am all about chivalry. One of the primary components of chivalry is selflessness as opposed to selfishness.

I noticed something at the Triennial session of the Grand Encampment that I want to share with you. The elevators at the hotel were not quite up to the load our meetings imposed on them, and there was some frustration on everyone's part. When our meetings were dismissed on the bottom floor, I noticed several of the Sir Knights and their ladies go to the escalator up one floor and press the down button on the elevator because they knew it would be easier to catch a down elevator than an up elevator. As a result, when the elevator opened on the bottom floor where they really needed one, instead of everyone getting off as they should have, no one did. This was the equivalent of jumping in line in front of everybody else. Not only that, but it slowed the efficiency of the entire process by unnecessarily taking people where they really didn't need to go.

This display of selfishness was noticed by several of the Knights, particularly the younger ones. Even worse, it was noticed by many of the hotel's other patrons. I guess I should be grateful that the other patrons didn't know that the ones who were doing this were the leaders of our fraternity, those who are supposed to be setting an example for the rest of us.

I guess that I would only comment that being a Knight Templar is not something you do; It is something that you are, and that you are never off duty. Sometimes it's the little things that speak louder than the big things like presenting all those checks to the Eye Foundation and the Holy Land Pilgrimage. Deliberately, I chose not to notice who those folks were, because I don't want to personally think less of any of my Brethren. Ignorance is sometimes a good thing. One good thing has come out of this; I now use it as an example to our high potential emerging leaders of how not to be chivalrous.

Finally, let us be united in the memory of and in support of those in our military to whom we owe so much. I hope you will join me at the polls.



Handwritten signature of John L. Palmer.

John L. Palmer
Managing Editor

Knights Templar Holy Land Pilgrimage

Our Mission: To send ordained Christian ministers on a Biblical study and historical and cultural immersion experience who would not have the opportunity otherwise.

Purpose: To strengthen Christian ministry by providing an intensive travel and study program for full-time, ordained ministers in the form of a pilgrimage to the Holy Land. Our experience tells us how much the opportunity to “walk where Jesus walked” can positively affect the preaching, teaching, and spirituality of Christian ministers. It is our plan to immerse the pilgrim ministers in the land, the sights, the sounds, the history, and the cultures of the Holy Land, past and present.

The Committee on Holy Land Pilgrimage of the Grand Encampment organizes and supervises the planning and execution of the overall program and the pilgrimage travel groups each year. Travel is usually done during February and March. Pilgrimages are eleven days long with nine days in the Holy Land.

The cost per Pilgrim Minister varies from year to year and is announced in the spring by the Chairman of the Grand Encampment Committee on Holy Land Pilgrimage.

The fees cover:

Round trip flights from New York to Tel Aviv and returning to New York, airline fuel surcharges and airport taxes, nine nights accommodations, eight breakfasts, seven lunches, eight dinners, and other basic fees and program expenses.

Fees do not cover:

Personal incidentals, souvenirs, or travel from home area to New York. (It is highly recommended that each state committee consider covering the cost of this domestic flight).

The Grand Encampment Committee on Holy Land Pilgrimage does not fund the travel of Pilgrim Ministers. Each state’s Grand Commandery or sponsoring local Commandery of Knights Templar covers the cost of the Pilgrim’s travel.

To find more information, go to the Grand Encampment web site and see the purpose/activities page.

Knights Templar Eye Foundation Research Grants

On July 20, 2012, Sir Knight A. C. “Jerry” Holzer, Right Eminent Grand Commander of Ohio, had the special privilege of presenting two research grants at the Cole Eye Institute of Cleveland Clinic. The recipients are both doing research in Pediatric Ophthalmology and received sixty thousand (\$60,000) dollars and fifty-eight thousand (\$58,000) dollars respectively from the Knights Templar Eye Foundation.

Dr. Fatema Ghasia has been working as a clinical fellow in Pediatric Ophthalmology and Strabismus (eye alignment) at Duke University and recently relocated to Cleveland Clinic. The proposal of her research is *Mechanisms of Pattern Strabisms: Role of Torsion versus Supra-nuclear Neural Circuits*.

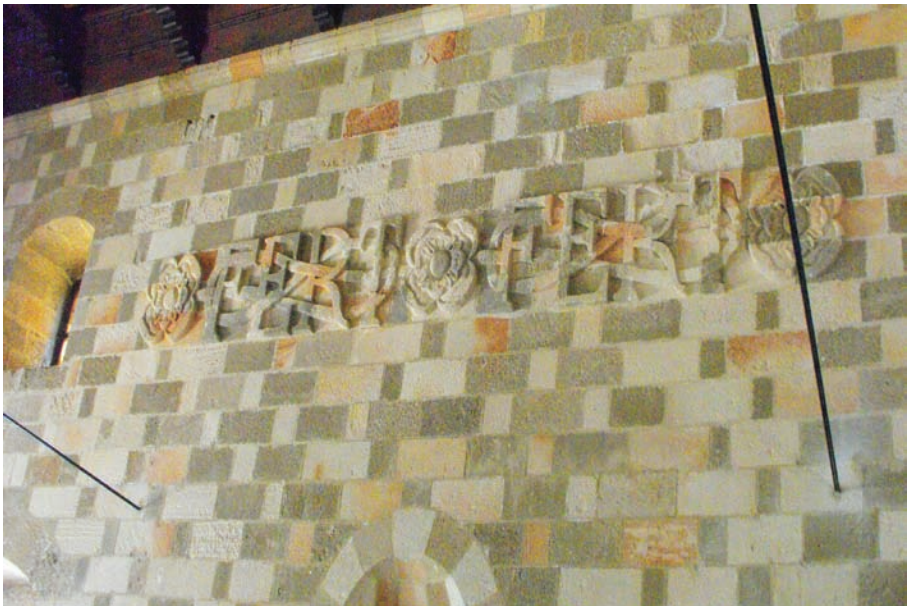
Ms. Lauren Beene from Flint, Michigan has a Master’s Degree and two years of medical school. The proposal of her research is an *Investigation into the Biochemistry and Development of the Zonule, and the Biomechanical Properties of the Ocular Coats*. The goal of this study is to improve the understanding of how Marfan syndrome (MFS) affects the eye and to offer diagnostic, treatment, and management strategies for patients.



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



From left to right above are Dr. Daniel Martin, Chairman of the Cleveland Clinic Eye Institute; Dr. Fatema Ghasia, recipient; Ms. Lauren Beene, recipient; and A. C. “Jerry” Holzer, Right Eminent Grand Commander.



I found this carving on the stone wall inside the dining hall of the Grand Master’s Palace of the Order of Malta on Rhodes. See anything familiar? The Ed.

Images of the 65th Triennial
Conclave of the Grand Encampment of the United States of America





SIR KNIGHT MICHAEL BURKE JOHNSON

RIGHT EMINENT GRAND CAPTAIN GENERAL

2012 – 2014

Michael B. Johnson was born in Riverton, Wyoming on July 11, 1951, to Burke and Dona Johnson. He received his elementary education for five years in a two room country school at Crowheart, Wyoming and graduated from Dubois High School in 1970. Mike and his wife, Judy, live on the family ranch in Crowheart where they continue to work in the livestock industry. Mike and Judy have two sons, three daughters, and five grandchildren.

Mike was initiated, passed, and raised in Dubois Lodge No. 53 in 1984, serving as Worshipful Master in 1991. He is currently serving as Junior Grand Warden in the Grand Lodge of A.F. & A.M. of Wyoming.

In 1985 he joined the Fremont County York Rite bodies. He served as High Priest of Mt. Horeb Chapter No. 6 (currently serving as treasurer), Illustrious Master of Lander Council No. 4, and Commander of Hugh de Payne Commandery No. 7. Other York Rite memberships include Holy Order of High Priesthood; Thrice Illustrious Masters of Wyoming; Emmanuel Conclave, Red Cross of Constantine; Knights of the York Cross of Honor; Equality York Rite College No. 92, receiving the Order of the Purple Cross in Houston, Texas; Agnus Dei Tabernacle No. XLIV, HRAKTP; Wyoming Chapter Order of Knights Preceptor; and St. Bernard Commandery No. 41 in Denver, Colorado. In 2007 he served as Grand Commander of the Grand Commandery of Wyoming. During the 65th triennium he served as Northwest Department Commander for Grand Encampment, and in August 2012 he was elected Grand Captain General.

Mike is also a member of the Valley of Sheridan, Scottish Rite Bodies; Philaethes Society; 9th grade of Council Masonic Societas Rosicruciana in Cibitatibus Foederatis; Royal Society of Knights Occidental; Royal Order of Scotland; St. Thomas of Acon; Trinity Chapel No. 12, Grand College of Rites; and Allied Masonic Degrees in Wyoming.



Photo by John P. Westervelt

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Steve E. McGlocklin.....AL	Gary Nordlinger..... DC
George Richard PetersSC	James W. Mitchell..... DC
Kapihana PaiNJ	Lewis Flanders Fish..... FL
Dean Douglas Rein UT	In Memory of Ronald R. Stringham UT
William H. Koon, IIOH	Russell A. Koetke WY
Emmett B. Alcock..... VA	George Eugene Meck PA
David Brian EmmittKY	Lawrence E. Lathrop, Jr..... ID
Otto Gerald Uecker WY	Rodrigo Luna Callo..... CA
Richard J. Hartung..... VA	John K. March.....PA

Grand Commander's Club

Samuel R. Smith, III..... DE	Newell K. Barker..... OK
Edwin Martin LindkeTX	Marlene F. Rogers..... GA
Robert O. Finley WY	Joel Alexander Black, Jr. NC
Kenneth Bryant HooksNC	Donald William Wooster NC
James Terry Dean, JrKY	Joel W. Thomas MD
Pierre Letourneau VT	Dean Douglas Rein UT
John Raymond Goodwin VA	Willie Hallman, II IL
J. B. Woods CA	Patrick C. Murphrey..... VA
Emmett B. Alcock..... VA	David Brian Emmitt.....KY
James Thomas WhiteSC	Lawrence Jay Leib..... MI
Edwin Deloach Groover GA	



Knights Templar Eye Foundation

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. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220 Fax (214) 888-0230.

Knights Templar Eye Foundation, Inc.
1033 Long Prairie Road, Suite 5
Flower Mound, TX 75022-4230
Phone (214) 888-0220
Fax (214) 888-0230.

Greetings Sir Knights,

Fall is my favorite season of the year. Nature slowly begins to change; the leaves are turning, revealing an explosion of colors; there is a soft nip in the air. I begin to think about pumpkin pie, Thanksgiving dinner with my family, and lots of college football. Fall is also a time of reflection, reminding me that I should pause and take stock of all I am blessed with. It is indeed a time of thanksgiving.



Our order has been touched by the providence of God; we are a blessed people, you and I. However, not everyone is as fortunate as we are. No matter where you are in our great country, you only have to pause a moment to look around and see those in need, those who are truly less fortunate than ourselves. Seeing this need and desiring to make a difference in the lives of others, in 1955 during the 46th Triennial, the Knights Templar Eye Foundation became a reality.

Since that time, Knights Templar across our nation have joined together to keep this dream alive. Have our efforts worked? You bet they have. Will our efforts make a difference in the future? Make no mistake; they will impact the lives of countless thousands of people. Our ability to impact the lives of others simply depends on us and our commitment.

When you gather with your families, and your homes are alive with the sounds of joy and laughter and the sweet aroma of all the Thanksgiving foods we enjoy, pause a moment and remember how blessed we are. Would you also think about what you can do for others? It is my hope you will consider the Knights Templar Eye Foundation.

No gift is too small or too large. The dollar you give just might be the one which funds the cure for one of the many diseases of the eye that we want to eliminate. Together, Sir Knights, we can do great and seemingly impossible things. I leave you with this; "But for the grace of God, there go I."

Happy Thanksgiving and God bless,

Terry L. Plemons, KGC





Letters to the Editor



Sir Knight John Palmer,

First, I just wanted to say “Way to go,” and give you a pat on the back. I for one am very proud to call you a Brother and fellow Knight Templar. I am referring to the letter you put in the last issue of our magazine, (March) concerning something about a vote. I agree 100% with the way you handled it and showed how a true Knight and Mason should be.

Second, I would like to point out to all your readers that like you stated, you have at least 108,000 readers. I am sure that if any one of them were to be in your shoes, small things would slip through once in awhile. Maybe it’s just me, but I have a lot of bigger things to worry about than typos in a magazine.

I also wanted to write you about the question you asked, “What one thing would I change in Commandery?” It may seem trivial to a lot of people, but this problem goes all the way back to Blue Lodge. I also, in my opinion, think this is a big reason why we lose so many members after they have become Entered Apprentices. I encountered this problem all the way up through my degrees from E.A. to Master Mason, through York Rite, and also in being knighted. The problem is all the foul language and cursing that goes on before the meetings, (sometimes during) by men that call themselves Christians. I ask you, would these same men talk that way if they were standing in a Church talking to other members? I have heard dirty jokes told, the Lord’s name taken in vane, other curse words, and even the “F” word. Not just from the same man but from several different men from differ-

knight templar

ent Commanderies, Councils, Chapters, and Lodges. When I was first visited by a committee to join the Masons, I was told that the Lodge was to be treated like a Church, and as a Christian, I was happy to hear this. Then after a few meetings they started getting use to me, and I started hearing all this bad language and dirty jokes. If other Christian men are coming into the Masons to work their way up to becoming a Christian Knight Templar, and they start hearing this kind of talking as an E.A., they stop coming, which keeps them from becoming a Knight Templar. I ask, “What kind of an example are we setting as CHRISTIAN Knights Templar and Masons to each other, these young E.A.s, and most of all to God?”

Thank you, and keep up the awesome work you are doing; next to my Bible I enjoy reading my *Knight Templar* magazine the most.

Your Brother
In Christ’s Love,
Sir Knight Phillip McConnell



Sir Knight John Palmer,

If I could change one thing about how Templary is done, it would have to be the full form opening for the Order of the Temple. This opening is excessively long and superfluously detailed. The nature of this opening is so complicated that it frustrates and alienates several potential Sir Knights from Templary who otherwise would prove to be great assets to this branch of Freemasonry. Some knowl-

Continued on page 20.

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.

Sculpture in Rome, Italy. Photo by the editor.



Symbol of the city of Segovia,
Spain. Note the image of the
ancient Roman Aqueduct on the
shield. Photo by the editor.





Letters to the Editor



Continued from page 17.

edgeable Masons have told me that this opening is by far the most complicated opening that is recognized by the Grand Lodge of Tennessee, and I believe this claim without a hint of question.

Sincerely,
Sir Knight Jason Keatts



Hello Sir Knight John,

This is in response to your request for input from the March issue regarding changes in Templary and the mission statement. What would I like to change in Templary? We should be more “knightly.” I believe Masons join Knights Templar looking for something special, and I believe we sell them short. Last year, my Grand Commander asked me what I think average people think of when they hear about modern Knights Templar. I said, “the Knights of Columbus, we look exactly like them.” If people think of the Knights Templar in general, they think of actual Knights, armor, horses, broad swords, etc. Why should we work twice as hard to convince people of what and who we are? I think we should look more knightly, maybe the cap and mantle or white tunic with a passion cross, something that makes us look more like knights, just like many of the covers of *Knight Templar* magazine.

I know there are thousands of men who do not want to buy another uniform. Maybe we can start small and have the dais officers in this new uniform and

slowly add the other officers as finances allow. We claim to have some type of affiliation to the Poor Knights of Christ, yet we look like anything but.

I understand that as in Blue Lodge and other bodies, the monthly meeting has little to do with what our degrees and orders are all about, and that should change. I think men join looking for something cool, something “knightly,” not just another monthly meeting. Maybe our tactics can more resemble our orders; exactly how I am not sure without more consideration. Many Sir Knights I speak with complain about the uniforms and the ritual of opening and closing as being too similar to other bodies or having little to do with our orders.

Concerning the mission statement, I am not a writer, so coming up with a mission statement would be difficult for me, but I do have ideas that perhaps a real writer could put into words better than I. I do consider “A Christian Chivalric Order dedicated to Honor, Charity, and the Protection of the Defenseless” an excellent and noble start and should be included. We are making men who would uphold these values, so maybe that idea can be incorporated and maybe something regarding our history or connection or emulation with the Poor Knights of Christ or Knights Templar of old.

Thank you for the work you put into this magazine, I certainly appreciate it as many do. I too believe Sir Knight Rickheim owes you an apology.

Raymond Telnock,
Division Commander 13 of Knights Templar of Pennsylvania

An American Thanksgiving

By
Reverend Sir Knight Donald C. Kerr

For Americans, November is the season of Thanksgiving. It is a special time, different from what it is in other countries. It is an occasion to celebrate our patriotism. Implied also in that celebration is a heritage of religious significance.



George Washington for example, in the darkest days of The Revolutionary War, has been reported to have been on his knees in prayer.



Our money likewise carries the inscription, "In God We Trust." In that famous document, *The Declaration of Independence*, we can read, "All men are created equal; they are endowed by their Creator with certain inalienable rights."



In 1777, the Second Continental Congress declared, "It is the indispensable duty of all men to adore the superintending providence of Almighty God." A year later, Benjamin Franklin addressed the Continental Congress, saying, "Gentlemen, I have lived a long time and am convinced God governs the affairs of men."



Thomas Jefferson would confess that God had given freedom to the human mind, and in 1861, Abraham Lincoln, before leav-



knight templar

ing Springfield, Illinois said, "Without the assistance of the Divine Being, I cannot succeed. With that assurance I cannot fail."



When Dwight Eisenhower was President, he said, "Our form of government has no sense unless it is founded in a deeply religious faith." Likewise, did John F. Kennedy say, "God's work must truly be our own." Such is the religious and patriotic heritage that we celebrate on Thanksgiving. Therefore, let us be ever grateful!



The Reverend Sir Knight Donald C. Kerr, a member of Beauseant Commandery No. 8, Baltimore, MD, is Pastor-emeritus of the Roland Park Presbyterian Church in Baltimore. He resides at 700 John Ringling Boulevard, Apt. E202, Sarasota, FL 34236-1586.

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than 10 can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of 10. Some past issues are archived on our web site.
<http://www.knightstemplar.org>

Meet Our New Department Commanders

Sir Knight Larry W. Brown

Right Eminent East Central Department Commander 2012-2014

Larry W. Brown was born June 23, 1947, to Donald E. Brown and Waneta M. (Kean) Brown. He was born in Bluffton, Indiana and graduated from Bluffton High School. In 1966 he joined the United States Air Force as a military police officer. After leaving the Air Force, he moved to Muncie, Indiana and became a Muncie police officer where he met his wife, Susanna. He retired from the Muncie Police Force after 30 years, advancing to the position of Deputy Police Chief. Larry and Susanna have five children and seven grandchildren and are active members of New Burlington United Methodist Church.



Photo by John P. Westervelt

Larry has a degree in building construction. He is a real estate professional and an Indiana Venture Capitalist. He also graduated from the FBI National Academy in 1993. He attended Northwestern University for Budgeting and Administration. In pursuit of a Bachelors degree in criminal justice, he attended Ball State University for two years and also took classes at Northwestern University, University of Louisville, and the University of Virginia. Larry served eight years as an elected official for Delaware County. He is a past board member of Big Brothers & Big Sisters and of the Mental Health Association. He also was an Explorer Scout Advisor.

Larry's Masonic career started in April 1962, receiving the DeMolay Degree. Raised to the Sublime Degree of Master Mason in 1986 at Whitney Lodge No. 229, New Burlington, Indiana, he served as Worshipful Master in 1995; he is a dual member of Parker Lodge No. 630, currently serving as Worshipful Master. He was exalted a Royal Arch Mason in Muncie Chapter No. 30 and served as Excellent High Priest in 2000. He was greeted a Cryptic Mason in Muncie Council No. 16 and served as Illustrious Master in 1998. He was created a Knight Templar at Muncie's Commandery No. 18 and served as Eminent Commander in 1998 and 1999. Larry is now affiliated with the Anderson York Rite, where he served as Eminent Commander in 2005. Larry was elected Grand Commander of Indiana for 2009-2010 and received the Knight Commander of the Temple.

He joined the Ancient Accepted Scottish Rite in 1987 and is a dual member with the Valleys of Indianapolis and Ft. Wayne, currently serving as Junior Warden, Darius Council, Princes of Jerusalem and is a Knight of St. Andrew. Larry is a Past Governor of Fort Wayne York Rite College No. 55, receiving the Order of the Purple Cross in 2005. He is also a Past Indiana Deputy Grand Governor.

Larry is also a Knight of the York Cross of Honor with a dual membership with Ft. Wayne Priory No. 8 and J. Herbert Nichols No. 76. He also belongs to Yeoman of York, Indianapolis Preceptory No. 4; Allied Masonic Degrees, Willard M. Avery No. 409; Red Cross of Constantine, St. Basil Conclave; Royal Arch Knight Templar Priests, Gennesaret Tabernacle XVII, the Royal Order of Scotland; the Indianapolis Murat Shrine; the Order of the Secret Monitor; the Order of the Cork; and the Order of the Bath.

The Liverpool Masonic Rebellion and the Grand Lodge of Wigan

The first in a series of articles

By

Dr. David Harrison

On the 22nd of December 1823, a group of Masonic rebels met at the Shakespeare Tavern in Williamson Square in Liverpool to re-establish the “Antient” Grand Lodge, a Grand Lodge that had officially merged with the “Moderns” ten years previously. The group of Freemasons, led by local tailor, Michael Alexander Gage, were rebelling against the central control of London and what they saw as the “tyranny” of the Duke of Sussex, who had neglected their grievances concerning the ritualistic and administrative practices which had been imposed on them. The rebellion in Liverpool was the culmination of discontent within the large Lancashire Province, which seemed to have been simmering since the union of the “Antients” and the “Moderns” Grand Lodges in 1813.

The “Moderns” or “Premier” Grand Lodge which claimed to be the official body of English Freemasons formed in 1717; they had been central to the modernization of Freemasonry. However, in 1751 the “Antients” Grand Lodge was formed which rebelled against the “Moderns” for what they saw as their tampering with Freemasonry. Both Grand Lodges existed side by side throughout the remainder of the eighteenth century, operating as rivals, but in 1813, they came together and formed the United Grand Lodge of England, though, as we shall see, some lodges in certain areas of England were not happy with this move.

The “Antients” had different ritualistic views; for example, besides having the usual three Craft degrees, they practised a fourth degree called The Royal Arch, though the “Moderns” used The Royal Arch ritual as an awkward “add-on” to their third degree. Administration was also different, both Grand Lodges having different methods of running their lodges. The “Antients” had traveling warrants which meant a lodge could in effect travel around the country. The lodge could also die out, but its warrant could be purchased and a lodge set up elsewhere.¹

The Lodge of Friendship No. 277 in Oldham had witnessed disruption a few years after the union in 1817, the bickering between the brethren splitting the lodge in two, the rift only being healed the following year after the direct intervention of the Provincial Grand Master, Francis Dukinfield Astley.² Disruptions in Liverpool had previously taken place in 1806 when the Grand Secretary of the Antients Grand Lodge was forced to write a letter to Lodge No. 53b which met at the Cheshire Coffee House at Old Dock Gate, after receiving a complaint, apparently from other Liverpool Antient lodges, that the lodge was open at unreasonable hours and that several members of the lodge were confined for breaking into a warehouse and stealing. The Grand Secretary requested that the lodge should suspend all Masonic business until they were cleared of the

charges brought against them, but despite this request, the lodge continued to meet. The Mayor of Liverpool became involved when he received a letter from the other Antient lodges of the port, and the Committee of the Masters of the Antient lodges in Liverpool started an official investigation which concluded that Lodge No. 53b had been involved in “*unmasonic behaviour*” resulting in their warrant being withdrawn by the Antient Grand Lodge in 1807. The following year however, despite all the trouble, a number of the brethren of the erased lodge were desperately seeking a new warrant to form a new lodge.³

The Liverpool rebellion of 1823 certainly reflected the spirit of internal bickering and “*unmasonic behavior*” that had resulted in the closure of Lodge No. 53b. The rebellion was also tainted with an element of isolationism and networking “*cliques*” within the lodges. Some of the outlying industrial towns such as Wigan, Warrington, and Ashton-in-Makerfield had strong business links to Liverpool, mainly in relation to the cotton and coal trade, and these towns became the locations for lodges which came under the sway of the rebels. Many of the Liverpool lodges, like other lodges based in the neighboring industrial towns, were also suffering from low membership, and in the acrid climate where the threat of closure and the loss of traditional rights caused increasing dissatisfaction among the Masons, revolt spread quickly, gaining momentum and stamina.

Many of the Liverpool Masonic rebels who were mainly a collective of Liverpool and Wigan based tradesmen and merchants, eventually returned to the United Grand Lodge, renouncing their initial grievances and apologizing, but

a hardcore remained, and under the leadership of the tempestuous Michael Alexander Gage, the rebels created the groundbreaking *Magna Charta of Masonic Freedom* and formed the “Grand Lodge of Free and Accepted Masons of England According to the Old Constitutions” which was later to become the Grand Lodge held at Wigan.⁴ *The Magna Charta of Masonic Freedom* was a bold Masonic statement for the time, the majority of which was probably written by Gage himself. It reflected the rebels’ grievances and outlined their hope for an independent future, but it also reflected Gage’s egotistical personality and set him up as a “founding father” of the re-launch of “Antient” Freemasonry. Ironically, many of the Liverpool based Masonic rebels were originally from outside Liverpool, such as Gage, who was born in Norfolk; John Robert Goepel, a Jeweler who originated from London; and James Broadhurst, a watchmaker from Great Sankey near Warrington.

Broadhurst had settled in Liverpool in the early 1790s, where he set himself up as a watchmaker. With the outbreak of the French wars, Liverpool was rife with press gangs, and Broadhurst was forcibly “*inrolled*” into the Navy in 1795. He served as an able seaman on the *Namur*, taking part in the decisive Battle of Cape St. Vincent on the 14th of February 1797, which was an outstanding victory for the British, revealing the brilliance of Nelson. In December of 1800, Broadhurst was transferred to the *San Josef*, one of the two captured Spanish ships from the battle which displayed Nelson’s flag for a time in early 1801. It would be another two years before Broadhurst was released from service, and he returned to Liverpool and to watchmak-

ing.⁵ In 1817, like many veterans of the Napoleonic Wars, he entered into Freemasonry, joining the Merchants Lodge, and in 1820, he subsequently joined the Ancient Union Lodge where he was to serve as Worshipful Master. Both of these lodges included members that became actively involved in the rebellion,⁶ and Broadhurst, having served on the *San Josef* when Nelson had hoisted his flag on the ship, would have been seen as a local naval hero, giving him a respect which would have made him an obvious leading figure in the rebellion.⁷

Broadhurst like Gage took an active part in the Provincial Grand Lodge meetings and was quick to join his fellow Masonic tradesmen in the rebellion, sharing the same grievances and freely giving his signature to the document which outlined these issues. The discontent had developed a year after Broadhurst had become a Freemason and quickly gathered pace, the Lancashire Province suffering in part due to the neglect of its Provincial Grand Master, Francis Dukinfield Astley, who never took action in Liverpool or Wigan to diffuse the situation. Perhaps, like his fellow tradesmen, after surviving the Napoleonic Wars and hardships of the early decades of the nineteenth century, Broadhurst sought equality and freedom of speech which was perhaps the initial attraction to a society which he felt held those qualities.

At a Provincial Grand Lodge meeting held at Ye Spread Eagle Inn in Hanging Ditch, Manchester, during October of 1818, a motion was passed which declared that any Lodge whose membership is reduced to less than seven should not be considered a regular Lodge and the warrant declared void. This motion, which was seen as a move to correct a defect knight templar

in the *New Constitution-Book*, was actually made by Michael Alexander Gage with the overwhelming support of his fellow brethren. This motion was then duly passed on to the Board of General Purposes, but instead of it being presented by them to the United Grand Lodge, the motion was not reported, and the Board remained silent on the issue. Certain Liverpool lodges such as the Ancient Union Lodge No. 348, an old "Antient" lodge, only had ten members at the time, and the lodge had held an emergency meeting prior to the Provincial Grand Lodge meeting, sending a brother to attend, keeping an eye on the proceedings.⁸

Many lodges at this time, especially in the industrial areas of Lancashire, had suffered a decline in the wake of the *Unlawful Societies Act of 1799*.⁹ Freemasonry was suffering stagnation in the province with only a scatter of new lodges actually being founded in the area during the early decades of the nineteenth century.¹⁰ When the *Unlawful Societies Act* was passed in July 1799, Freemasonry was unavoidably affected, Masonry having to adapt to what many saw as oppressive legislation. The original proposal of the bill would have completely banned Freemasonry along with other oath taking secret societies, but the Earl of Moira and other leading Freemasons from the "Moderns," the "Antients," and the Scottish Grand Lodge prevailed upon Prime Minister William Pitt the Younger to amend it by exempting Masonic lodges "sitting by the precise authorization of a Grand Lodge and under its direct superintendence."¹¹

In the wake of the Act, the decline continued, especially in the industrial areas of Lancashire, and the majority of the Liverpool lodges, some suffering

more than others from low attendance, bonded together. The low attendance led some Freemasons to join other lodges as well as their existing lodge, such as when Broadhurst and some other brethren from the Merchants Lodge who were to play an important role in the rebellion joined the Ancient Union Lodge, a move which ensured not only the survival of the struggling lodge but would have created greater bonding between the brethren.¹²

In September 1819, it was proposed by Gage that a letter should be drafted,¹³ addressed to the Grand Master himself, the Duke of Sussex, which would thus outline the grievances of Gage and his supporters, and focus on the fact that the motion passed during the meeting the previous year had not been presented by the Board of General Purposes to the United Grand Lodge. In the letter to the Duke, the rebels also referred to an incident in Bath where petitions for Royal Arch Chapters were dismissed by the Grand Chapter because it was:

“not desirable to make the number of Chapters in any place equal to the number of Lodges.”¹⁴

The rebels seized upon this example, and being of “Antient” persuasion, they indicated that they saw the Royal Arch as part of Craft Masonry, and that the rejection of the petitions was an abuse of power. The Duke of Sussex however did not reply to the letter. Indeed, the Masonic historian Beesley puts forward that the letter may have been destroyed, as it was addressed directly to the Duke of Sussex and not addressed through the normal administrative channels of the United Grand Lodge.¹⁵ The fact that

there was no reply only intensified the anger of the rebels and culminated in a decisive meeting in the Castle Inn, North Liverpool on the 26th of November of 1821 which would launch the revival of the “Antients.”

The Duke seemed to have been dismissive of any disagreeable elements within Freemasonry and had little sympathy for rebels within the society. Such was the case with the outspoken Freemason, Dr. George Oliver, whose removal from his provincial office was engineered by the Duke after Oliver incurred his dislike.¹⁶ The letter had been extremely direct and revealed the anger felt by the rebels, complaining how certain “Modern” practices were being enforced and how new rules concerning the Royal Arch conflicted with the “Ancient Landmarks.” Gage and his fellow rebels had given the Duke plenty of time to reply, but with no response it could be said that the Duke had played into their hands.

This period was certainly a sensitive one, and certain local lodges had their own slightly different and almost eccentric practices. Hampered by the increasing neglect of the Provincial Grand Master within the rebellious areas of Liverpool and Wigan and with a growing feeling that their rights in the society were being eroded by the tampering of London based officials, the Liverpool rebels grew extremely sensitive to the transition of the union regarding the “Antient” and “Modern” practices. Trouble had been simmering slowly during 1819, with disruptions in Liverpool with the Merchants Lodge, the Sea Captains Lodge, the Lodge of Harmony, and Lodge No. 394 in Chorley near Wigan. It had been thought that the trouble had been settled by a visit from the Provincial Grand Secretary in May of that year, but it

was just a sign of more serious trouble to come.

The decisive meeting at the Castle Inn in North Liverpool in November of 1821, set the final scene for rebellion. A document was drafted with thirty-four signatures, including those of Gage and Broadhurst, outlining the dissatisfaction felt by the rebels. The other lodges included in the rebellion were Lodge No. 74 and Sincerity Lodge No. 486, both based in Wigan, as well as a number of brethren from the Liverpool based Mariners Lodge No. 466, the Ancient Union Lodge, the Sea Captains Lodge, and the Merchants Lodge.

Broadhurst was the Worshipful Master of the Ancient Union Lodge in 1821, and along with a number of brethren including William Walker and Thomas Berry, he represented their lodge in the rebellion, adding their signatures to the Castle Inn document. Broadhurst, apart from being the senior member of his lodge, became vital in gaining support for the rebellion from the Ancient Union Lodge and would have been secure in gaining an important role in the rebel Grand Lodge. Representatives from Broadhurst's original lodge, the Merchants Lodge, included liquor merchant John Eltonhead who later was connected to the Castle Inn as landlord,¹⁷ tailor Daniel Mackay, tanner John Manifold, and excise man Samuel Money Blogg.

To be continued in next month's issue.

End Notes

¹ See David Harrison, *The Genesis of Freemasonry*, (Hersham: Lewis Masonic, 2009). Also see David Harrison, *The Transformation of Freemasonry*, (Bury St. Edmunds; Arima, 2010).

² See *Minutes of the Lodge of Friend-*

ship, No. 277, *Masonic Hall, Oldham*, 26th of February, 1817 – 20th of May, 1818. Not Listed.

³ *Letters concerning the Lodge at the Cheshire Coffee House, Old Dock Gate, No. 53b [erased], Liverpool Annual Returns, AR/906, 1797-1809*, Library and Museum of Freemasonry, UGLE, Great Queen Street, London.

⁴ The Grand Lodge of Free and Accepted Masons of England According to the Old Constitutions, first met officially in Liverpool in the July of 1823, which resulted in the declaration of the "*Magna Charta of Masonic Freedom*" which was read out in the aforementioned meeting in the Shakespeare Tavern the following December. The "*Magna Charta of Masonic Freedom*" was a document which put forward the theme of a new dawn in Masonry, free from what seen as the "despotic power" of the United Grand Lodge. The Grand Lodge first met in Wigan on the 1st of March, 1824, with no mention of the Grand Lodge meeting in Liverpool again after 1825. It became known as The Wigan Grand Lodge.

⁵ See 1841 Census for Liverpool, Lancashire. Liverpool Library. Ref: HO107/561/15, where Broadhurst is still working as a "Watchmaker" aged 69.

⁶ *Family papers of James Broadhurst*. Private collection. Not Listed. See also *Minutes of the Ancient Union Lodge No. 203, 1795-1835*, Garston Masonic Hall, Liverpool. Not Listed.

⁷ Nelson hoisted his flag on the *San Josef* in January, 1801 after arriving at Plymouth but transferred his flag to the *St. George* less than a month later. The respect for able seamen who had served under Nelson is displayed in early nineteenth century literature, such as in *Redburn* by Herman Melville. *Redburn* was based on Melville's own visit to Liverpool

in 1839, and in the book, on arriving in Liverpool docks, a description of the "Dock-Wall Beggars" is given. The sailors walking past the beggars ignored them, except for one; "an old man-of-war's man, who had lost his leg at the battle of Trafalgar," his wooden leg being made from the oak timbers of the *Victory*. This beggar was respected by the sailors and "plenty of pennies were tost [Sic] into his poor-box" by them. See Herman Melville, *Redburn*, (Middlesex: Penguin, 1987), p.261. A reference to the status of being a naval hero is also made in Charles Dickens' *David Copperfield*, by Mr. Micawber, a character who is down on his luck but who is also honest. Micawber describes himself as "a gallant and eminent naval hero," see Charles Dickens, *David Copperfield*, (New York: Sheldon and Company, 1863), p.138.

⁸ E.B. Beesley, *The History of the Wigan Grand Lodge*, (Leeds: Manchester Association for Masonic Research, 1920), pp.2-4.

⁹ See David Harrison and John Belton, "Society in Flux" in *Researching British Freemasonry 1717-2017: The Journal for the Centre of Research into Freemasonry and Fraternalism, Vol. 3*, (Sheffield: University of Sheffield, 2010), pp.71-99, and David Harrison, "Freemasonry, Industry and Charity: The Local Community and the Working Man", in *The Journal of the Institute of Volunteering Research, Volume 5, Number 1, Winter, 2002*, pp.33-45.

¹⁰ A somewhat rare example of a surviving lodge that emerged during this stagnant period was the Blackburn based Lodge of Perseverance No. 345, constituted in 1815, a lodge that certainly lived up to its name.

¹¹ See L.A. Seemungal, "The Edinburgh Rebellion 1808-1813", *AQC*, Vol. 86, (York: Ben Johnson & Co. Ltd.,1973),

pp.322-325. Also see Harrison, *Transformation of Freemasonry*, pp.5-10.

¹² See *A List of the Members of the Ancient Union Lodge No. 203, 1792-1887, Harmonic Lodge No. 216, 1796-1836, & St. George's Lodge of Harmony No. 32, 1786-1836, C.D. Rom: 139 GRA/ANT/UNI*, The Library and Museum of Freemasonry, UGLE, Great Queen Street, London.

¹³ Beesley, *Wigan Grand Lodge*, pp.4-5.

¹⁴ A copy of the address to His Royal Highness Prince Augustus Frederick, The Duke of Sussex, Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of England, in Beesley, *Wigan Grand Lodge*, p.132.

¹⁵ Beesley, *Wigan Grand Lodge*, p.5.

¹⁶ R.S.E. Sandbach, *Priest and Freemason: The Life of George Oliver*, (Northamptonshire: The Aquarian Press, 1988), p.99.

¹⁷ *Liverpool Mercury* Friday 16th of May 1823, Issue 624, in which is stated that "A well accustomed Inn, known by the name of the Castle Inn North, situated on the West side of Scotland Road, now in the occupation of Mr. John Eltonhead, with good stabling for 7-8 horses and rooms over." Also in the *Liverpool Mercury* 4th of November, 1825, issue 754, which recorded the death of Mary Kirby age 67, widow of Thomas Kirby and mother of John Eltonhead, Castle Inn North, on the 29th of October 1825. *Family papers of John Eltonhead*. Private collection. Not listed.

Dr. David Harrison is a history lecturer, having completed his Ph.D. on the history of Freemasonry in 2008 at the University of Liverpool. The thesis was published by Lewis Masonic titled *The Genesis of Freemasonry* and is available at all good book outlets. The author can be contacted via the Lewis Masonic website: www.lewisasonic.co.uk

The Holy Sepulcher, or the Garden Tomb?

By
Sir Knight Joseph M. Gilbert

Sir Knight Shade's article "Guard the Sepulcher, An Account of the History of the Tomb of Christ from an Archaeological Perspective," *Knight Templar*, June 2012, is an excellent compression of a multi-century archaeological history. It takes the reader through a long, often historically disconnected, series of events that have led to a current perspective that this location is the traditionally accepted burial site of Jesus Christ. I compliment him on this guide

through that difficult historical journey.

The discussed archaeological history is, however, replete with caveats that cause the reader to pause. Such phrases as "for reasons never stated," "apparently," and "presumably" reinforce the factual status that this location is only accepted as the "traditional" site of Christ's tomb; it lacks any solid evidence on which to base a more definitive claim of authenticity. Per the author, the first visual evidence was over 400 years old,



1. "Golgotha" near Garden Tomb, viewed from slightly off direct center. When viewed from directly in front, the "skull" is much more pronounced.



2. Part of “wine press” in garden, near the Garden Tomb.

and that constituted drawings. We do not actually know what it really looked like, so the drawings may be inaccurate. Further statements such as “... depends on the assumption...” reinforce this limitation of authenticity. The author further amplifies this uncertainty in his own statement that “Everything learned... but there is no proof.” That statement is true; there is no proof that this site is the actual burial site of Jesus Christ.

Further, the author’s assertion that the known facts “...can only be interpreted in light of existing knowledge of Jewish burial practices...” by its face eliminates other considerations if only one interpretation is acceptable. Likewise, his assertion of “logical reasons” is suspect, as no such reasons are given.

All of what the author describes may be true. The Tomb of the Holy Sepulcher may be the burial tomb of Christ, but the author, by his own words of focusing on only one source, stretches the credibility of the assertion that the Tomb of

the Holy Sepulcher is the tomb of Christ. The additional uncertainties, properly included by the author, also raise real questions about the validity of this claim.

The author makes passing mention of the “Garden Tomb” and then only as an example of what might have been such a tomb 2000 years ago.

The Garden Tomb is much more than a mere example.

1. It is located adjacent to a hill so resembling a skull as to be frighteningly eerie. (picture 1)

2. It has a passing roadway at the base of the skull where the condemned and crucified were observed, mocked, ridiculed, and insulted and where close proximity to the torture of the cross insured that those observing would clearly recognize the awful punishment for any who threatened or challenged the power of Rome.

3. It is outside the city.

4. There is a garden there (picture 2), one which archeologists tell us (for rea-



3. "Tomb" opening at the Garden Tomb. Entrance is directly in the center, the rectangle opening in the solid wall.

sons such as the part of the wine press shown) belonged to a wealthy person.

5. There is a tomb (picture 3) which requires one to stoop, and the features inside the tomb are of biblical descriptions. The features which are described as absent at the Tomb of the Holy Sepulcher, are precisely presented in the Garden Tomb.

The Tomb of the Holy Sepulcher may in fact be the burial place of Jesus Christ. However, there is a growing body of archeological evidence to the contrary. Based on the location, the proximity to a very probable site of Golgotha and the roadway, the location outside the city, a garden of a wealthy man, and a tomb of precise biblical description, the Garden Tomb is more likely the actual burial site of Christ. This is "evidence based," not based on apparent data, presumed information, visual "evidence" 400 years old when first recorded, limitations on considerations of other options, unsubstantiated logical knight templar

reasons, and Eusebius' assumption.

Although not as well known or as highly publicized as the Tomb of the Holy Sepulcher, the Garden Tomb deserves at least equal consideration as the actual burial site of Jesus Christ. It may well be that Eusebius' assumption which is basically the entire foundation of the Tomb of the Holy Sepulcher's claim is an invalid assumption, thus vitiating that claim of the Tomb of the Holy Sepulcher.

Like Sir Knight Shade, I too have had the opportunity to visit the Tomb of the Holy Sepulcher. Personally, the commercialization and publicity there far outweighed its religious contribution. I found no peace there. I also had the opportunity to visit the Garden Tomb, to observe "Golgotha," to walk through the garden, and to actually enter a tomb, more probably, The tomb. There, I truly felt I was walking where Jesus trod. And I truly felt His presence there.

Either the Tomb of the Holy Sepulcher or the Garden Tomb may be the

burial site of Christ, or it may be that even another location, lost in obscurity to the darkness of unrecorded history, has the valid claim. We may never know with certainty. But wherever the actual Tomb site of Christ is, or was, we absolutely know with certainty, it is EMPTY.

Sir Knight Joseph Gilbert also took the photos in the article above. He is Senior Warden of Cyrene Commandery No. 42 in Dayton Tennessee. He resides at 193 Pin Oak Dr. N.E., Cleveland, TN 37323 and can be contacted by e-mail at jmgilbert98@yahoo.com.

Knighly News

At the 65th Triennial Conclave of Knights Templar held at Alexandria, Virginia, on August 14, 2012, the Republic of Panama was granted a Grand Commandery. Celebrating the Grand Commandery and installation of officers at the Grand Master's Banquet were from left to right; Alexander Lopez, Grand Warden; Ruben Jose Levy, Grand Sword Bearer; Raul de Obaldia, Past Grand Master of Panama; Marcos David Ostrander, Deputy Grand Commander; Donald Prieto Garrido, KCT, Grand Commander; and Ricaurte Antonio Arrocha, Grand Sentinel.



Letter from the Holy Land Pilgrimage

Dear Duane (and Friends),

I am amazed at how the Holy Land Pilgrimage continues to unfold its impact in my life and ministry! I must mention again my gratitude and deepest appreciation to the Knight Templar organization and their cause. My experience in Israel lives with me every day, and there is no turning in the pages of Holy Scripture but that I do not recount some detail of the trip. Walking in the very footsteps of the ancient people of God and of my Lord has caused me to feel a connection in my faith that has never been felt before and one that I will forever cherish. I still have to pinch myself to believe that I actually have "been there and done that!" To God be all glory, praise, and honor, now and forever!

In Christ,
Lonnie Darnell





Beauceant News



La Crosse Assembly, Wisconsin, was pleased to initiate (Mrs. Wm.) Debra Reed at their May meeting. Worthy President, Mrs. Martin Callaway, also honored the mothers for Mothers' Day and held a special apron day. Worthy Preceptress, Mrs. Betty Barnes, shared her beautiful apron quilt with the members. When she moved from her home to an apartment, she had dozens of aprons of which she needed to dispose. Her daughter and our Chaplain, Mrs. Rae Canfield, secretly took the aprons to a friend who made them into a quilt for Betty. It was indeed a surprise to Mrs. Barnes when her daughter presented it to her on her birthday.

Back Row L-R: Gloria Roble, Rae Canfield, Mary Lou Reilly, Judy Bessinger, Betty Barnes, and Nancy Loper;
2nd Row L-R: Mary Callaway, Marjorie Braly, Marie Beissel, and Paula Schwartz;
Seated L-R: Debra Reed and Marion Baker.



Betty and daughter holding the apron quilt.



Knights



at the Bookshelf

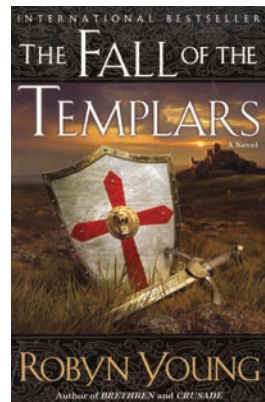
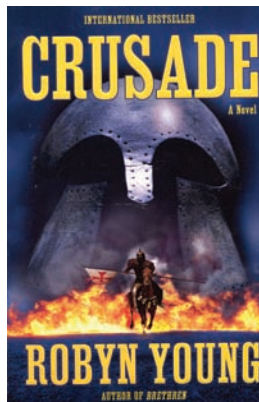
By
Sir Knight John L. Palmer

Brethren, An Epic Adventure of the Knights Templar, by Robyn Young, published by Penguin Group 2007, ISBN 978-0-452-28833-1.

This novel is the first in a series of three which include *Crusade* and *The Fall of the Templars* by the same author. It traces the life of the main character, William Campbell, a Scot who from youth becomes associated with and later becomes a Templar. It is set in the time frame of 1260 AD - 1314 AD and more or less accurately portrays the battles and main characters involved in the Templar order, the Saracens, and the courts of France and England at that time. The book uses many archaic terms that were used in those days and includes a glossary of the terms used.

Since the author is a lady, there is a love interest included in the plot which is unusual in Templar novels. I think our ladies may find this series interesting. The customs, rules, and lifestyle of the Templars and the opposing forces seem to be portrayed accurately. Each volume is nearly 500 pages long, so it is not a weekend read.

It is action packed and includes intrigue, treachery, and exciting battle scenes. The parts about the siege of the various cities are particularly detailed and interesting from an historical and tactical perspective. You might want to buy the whole series at the onset as it is a real page turner. This is another entertaining and educational series for the reader of Templar fiction.



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"The Knights Templar & the Protestant Reformation"

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5909 West Loop South, Suite 495
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