



Knight Templar

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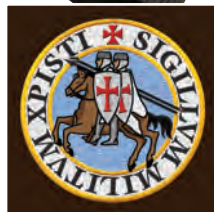
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Knights Templar

Contents

Grand Master's Message
Grand Master David Dixon Goodwin..... 5

The Liverpool Masonic Rebellion and the Grand Lodge of Wigam
Dr. David Harrison 8

High Potential Leadership Training
Sir Knight Edmund D. Harrison, GGHP 22

Sir Knight David Joseph Kussman, Southwestern Department Commander 24

A Matter of Membership
Sir Knight R. William Perkins..... 25

East, West, and Central Easter Observances 2013 30

Features

Prelate's Chapel 6

A Chat With The Managing Editor 7

Letters to the Editor..... 17

Grand Commandery Supplement..... 18

The Knights Templar Eye Foundation 23

Recipients of the Membership Jewel 29

Beauceant News..... 33

Knights at the Bookshelf..... 34

In Memoriam..... 35

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Grand Master's Message

The new year has arrived, and we look forward with anticipation to see what 2013 has in store for us. Just as each of you may make some New Year's resolutions so do the officers of your Grand Encampment. As part of our plan for the 66th triennium we resolve that:



1. We will return to basics.

We will treat each Sir Knight as a Brother, showing true compassion and caring.

2. We are a Masonic, Christian, family oriented fraternity.

We will include our faith and our families in our activities whenever possible.

3. We will increase our visibility.

We will make ourselves more attractive to both members and non-members within the Fraternity, the community, and in our charitable endeavors.

4. We will develop leaders.

We will continue our Emerging Leaders Program to develop future Templar leaders.

5. We will show pride in our order in all that we do.

We will exert our best efforts in all that we do in Templary and be proud of those efforts and proud to be Knights Templar.

6. We will live by our theme, "Chivalry, Christianity, Templary.....a way of life!"

We will live according to our principles in our daily lives, ensuring the success of our order.

These are our resolutions for 2013, and we ask your help in bringing each of them to fruition.

Happy New Year!

Courteously,

David Dixon Goodwin, GCT
Grand Master

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

knight templar

Prelate's Chapel

by

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



HAPPY NEW YEAR!

If you are reading this, it means that the world did not come to an end and that we are now in another new year. There has been a lot of “hype” over the end of the Mayan calendar, indicating that the world would end on December 21, 2012, and others who have interpreted *Bible* verses as indicating the same time frame. I am sure that many on the New Jersey coastline when Hurricane Sandy hit, thought the world was coming to an end. And indeed, for much of that coastline property, it was an end.

We need to remember that when Jesus was asked when the world would come to an end, he admitted that neither he nor even the angels in heaven knew that. Only God knows when it will happen, and over the succeeding twenty centuries, many have tried to predict this world's end only to find out that their predictions were wrong.

Why are people so fixated on the end of the world? Are things that bad in our daily living? Are we tired of living this life and want to move on? You will, you know. Today, for thousands of people, this world will end. I think the fear for many is that they will not be prepared for the end when it comes, and so I say, “be prepared every day.”

Many people make New Year's resolutions to effect changes in their living and, of course, create many laughs and much frustration when they don't follow through. Then it is back to living as it was, with a sense of failure for trying to make changes but thinking that they can try again at a future time.

Jesus admonished us many times to be ready for “the end,” whenever it would come. Jesus wants us to live a righteous life every day of our lives. Jesus wants us to do good every day of our lives. Jesus wants us to love others as he loves us every day of our lives. Jesus also knows how imperfect we are, how we “backslide” and care more for ourselves than for others, and so he offers us forgiveness and guidance and strength to follow him every day of our lives. He will pick us up when we fall. He will love us even when we are not lovable. He is our friend every day of our lives, and when our end does come, he will lead us through the valley of the shadow of death to his Father's house. So “Work, for the night is coming, when earth's work is done,” and we shall be with our Lord and God and loved ones forever.

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A Chat With The Managing Editor

There is not a lot of room for ramblings this month. As I write this, I am in California at the Southwest Department meeting thinking of our Bretheren on the East Coast who have taken a beating from the hurricane. I am most interested to see how the West Coast and the new Central Easter observances go this year. I hope you will attend and support them. Attendance at the West Coast observance was down last year. I hope it was because of the Triennial occurring the same year rather than apathy among the Sir Knights. I will be in Kansas City this year to see how things go.

On a positive note, interest in the Department Meetings seems to be on the rise. I am also seeing more valuable and relevant content being presented at the conferences. This is a good trend and says important things about the quality of our leadership.

John L. Palmer
Managing Editor

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 ten 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 ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

The Liverpool Masonic Rebellion and the Grand Lodge of Wigan

The last in a series of articles

By

Dr. David Harrison

The Wigan Grand Lodge

The Masonic Rebellion in Liverpool had included from the outset a number of Wigan lodges, and after 1825, no minutes exist of the Grand Lodge meeting in Liverpool, though in Gage's resignation letter written in 1842, he stated that he had:

*"not had the pleasure of meeting the Grand Lodge, nor in fact any private Lodge during the last fifteen years."*²⁵

The makeup of the Liverpool and Wigan lodges involved in the rebellion were similar, with the majority being tradesmen and merchants, all sharing the same grievances, but the shift from Liverpool to Wigan was to become a permanent one. Another leading Liverpool rebel, John Eltonhead, returned to the United Grand Lodge on the 7th of March 1827,²⁶ the same year that Gage had stated that he had last attended a lodge. With these two leading rebels gone, only a handful of active Liverpool brethren such as Thomas Page, Thomas Berry, and John Robert Goepel, mixing with an influx of leading Wigan rebels, such as John Atherton, Ralph Ball, and Robert Bolton were left.

Despite the abolition of slavery in 1807, the port of Liverpool continued to grow as merchants and investors found new trade and new business. William Ewart, the Liverpool broker and

a leading member of the Merchants Lodge, became a founder of the Committee to support the proposition of the building of the Liverpool and Manchester railway.²⁷ On the 15th of September, 1830, the Liverpool and Manchester railway was finally opened by Freemason the Duke of Wellington, an event attended by an array of local dignitaries, and it connected the port not only to the cotton producing town of Manchester but to the whole of the industrial north-west of England, bringing the area closer together and cutting down the transport time between Liverpool and Manchester to an hour.

The railway also brought social and business networking closer together and especially aided the cotton, coal, and iron making industries in the area.²⁸ The North-west of England soon became crisscrossed by interlinking railways, and within a few years of the opening of the Liverpool to Manchester railway, the cotton and coal producing town of Wigan became connected, this new easy transport bringing the Masonic rebels closer together. Indeed, it was not long after the introduction of the railways that the Masonic rebels moved their center of operations to Wigan, though a number of Liverpool brethren still attended. The rebellion in Liverpool had struck a blow to Freemasonry in the port, but like Masonry in its neighboring industrial towns, by



The Royal Arch apron of John Mort, Sr., the last Grand Master of the Rebel Grand Lodge, which he wore at all times in the lodge room. Photo by the author.

the mid-nineteenth century, the society had started to expand. The newly constructed Provincial Grand Lodge of West Lancashire, formed in 1826 to make the large province of Lancashire more manageable, soon made its presence known in Liverpool, and prominent local figures such as Robertson Gladstone were appearing in the membership list of St. George's Lodge of Harmony, especially as the lodge could now claim to be the oldest surviving lodge in the area.²⁹

There is a large gap in the minute book from the last known meeting in Liverpool in 1825 until April 13th, 1838, when the Grand Lodge suddenly met in Wigan at the Hole I' th' Wall tavern in the market place. Gage was not in attendance, but original rebels Thomas Page from the "Antient" Liverpool Lodge No. 31, (renumbered to its original

pre-Union number of 20 after the rebellion) and Robert Bolton from the Wigan based Sincerity Lodge No. 492 were present. A new Grand Master, William Farrimond Esq., was elected, officially replacing George Woodcock who, according to the surviving minutes, had never actually attended the Grand Lodge meetings, and the rebel Grand Lodge began a new phase as it took on more of a Wigan identity, gradually severing its ties with Liverpool.

After 1838, the meetings of the Grand Lodge took place regularly every quarter in various Wigan taverns, some of which were run by its own Freemasons such as the Hole I' th' Wall, which was run by Brother Thomas Johnson; the Banker's Arms, which was run by Brother Thomas Bolton; and the Angel Inn in nearby Ashton-in-Makerfield, which was run by

Brother Timothy Turton. Wigan was well placed in the center of Lancashire, and at its height in the early 1840s, the Wigan Grand Lodge had lodges in Wigan, Liverpool, Ashton-in-Makerfield, and Warrington and had been in close contact with an "Antient" lodge in Lynn Regis in Norfolk, which may have had to do with Gage having originated from there and having continuing links with the town.³⁰

By mid 1842, Gage finally resigned from the Wigan Grand Lodge, angry at not being asked to review the renumbering of lodges and the granting of new Warrants, a decision that had taken place in a meeting held on the 15th of August, 1838. The Wigan based Sincerity Lodge became Lodge No. 1, and the Liverpool Lodge No. 20 became Lodge No. 2, a move which may have added to



The collar of John Mort, Sr. Photo by the author.

Gage's anger and revealed how Wigan had become more dominant and more proactive in the administration. This new proactive stance by the new, Wigan based Grand Lodge began to pay off, and it slowly began to spread its influence, having five lodges under its jurisdiction by the early 1840s, though George Woodcock's Barnsley lodge had declined an offer to join the Wigan Grand Lodge, and a lodge in nearby Warrington called the "Lodge of Knowledge" was relatively short lived. Two more lodges were given warrants; one based in nearby Ashton-in-Makerfield named Harmony and Perseverance, the other named the St. Paul's Lodge, which was based in Ashton-under-Lyne. All of these lodges except for the Lodge of Sincerity seemed to have disappeared by the 1860s.

Gage had always been given the title of Deputy Grand Master, courteously being given the task of overlooking some of the activities by correspondence. However, he was deeply upset that the *Magna Charta* had been breached, as it had originally stated that on the creation of the rebel Grand Lodge, all lodge numbers per 1823 had been reverted back to their pre-Union numbers before 1813. On the 10th of June 1842, Gage wrote a lengthy letter of resignation in which he outlined his feelings at not being asked to review the decision of the new warrants. He was a proud man, and as he was the person who had instigated the Liverpool Masonic Rebellion, he appeared to have been hurt by the decision. In the letter, he made references to the *Magna Charta of Masonic Freedom*, reminding the brethren of their origins:

"It was therefore from an ardent desire to hand down to posterity the an-knight templar

cient landmarks, customs, and usage of Masonry that we reestablished the Ancient Grand Lodge; this act however could only be justified by a strict adherence on our parts to the ancient laws, landmarks, and usages of Masonry."³¹

Gage also sternly refused a request to write a pamphlet detailing the causes of the rebellion. Despite Gage's coldness, he was still the spiritual leader of the "Antients," and in the reply to his resignation, Gage was described by the Grand Master as a man whom:

"the tyrants in the Masonic world would have always looked upon with dread."³²

Perhaps Gage's opinion was not sought by the Wigan Grand Lodge in fear of his reaction to the changes. The *Magna Charta of Masonic Freedom*, originally written under the influence of Gage, was rewritten in 1839. This reorganization, decided by a Grand Lodge now dominated by Wigan brethren, began to forge a new identity. The original rebels, Gage in particular, were still held in high regard and seen as the founding fathers of the resurrected "Antient" Grand Lodge, and Robert Bolton's reply to Gage's resignation, though tinted with expectation and hinting at Gage's lack of interest, effectively left the door open for his return. Gage however, never came back and never replied to Bolton's letter. Increasing the isolation of the Wigan Grand Lodge, Thomas Page and John Robert Goepel, two of the last remaining original rebels from Liverpool, returned to the United Grand Lodge on the 1st of December, 1858.³³ Like Gage, John Robert Goepel had dramatically changed his career, going from a jeweler

to a dentist after the Masonic Rebellion, a profession in which he engaged until his death in 1862.³⁴

Gage was by this time older and was still based in Liverpool, and though seemingly showing a lack of interest in Masonry, he still held a sense of importance when it came to his position within the Wigan Grand Lodge. His disinterest may have been as a result of his close colleague John Eden's embezzlement of Masonic funds, the relocation of the Grand Lodge to Wigan, or of Gage having a family and changing his career from a tailor to a land surveyor. Gage went on to publish a map of Liverpool, which was based on his surveys of the port in 1836.³⁵ He was however, to remain a rebel to the end, effectively rebelling against the rebels. Gage was always an obstinate man, passionate, arrogant, and confident in the face of opposition, and his fight for the cause of Antient Freemasonry had been extremely fierce and proactive.

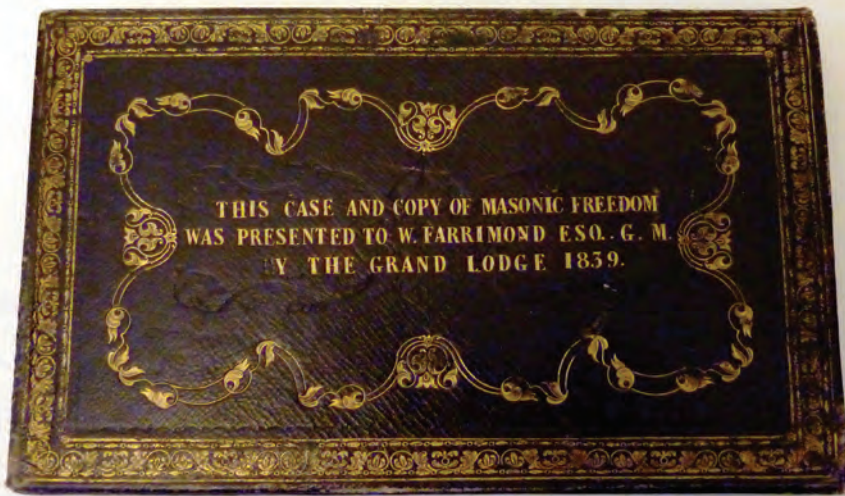
He held the respect of his fellow rebels, and without Gage, there would have been no Wigan Grand Lodge, his leadership influencing its original design. He had aspired to greater things, Gage, a mere tailor having written to the Duke of Sussex complaining about the way certain brethren in Liverpool were being mistreated being an excellent example of an attempt to break down the class and social divisions. Gage died in 1867, aged 79, though as his ex-Masonic rebel had noted, Gage would continue to inspire the Wigan Grand Lodge.³⁶ The success of the rebellion, albeit on a local basis, is revealed in its organization and the proactive stance of the Wigan Grand Lodge, its effect on the United Grand Lodge also proving to be permanent with the rather

large Lancashire province being divided in two shortly after the rebellion, creating the more manageable western and eastern divisions.

The End of the "Antients"

The minute book for the Wigan Grand Lodge ends in 1866, though James Miller who wrote his memories of the Lodge of Sincerity in the 1950s stated that the Grand Lodge of Wigan did survive, supervising the last remaining lodge, the Lodge of Sincerity, its last Grand Master being John Mort who served as Grand Master from 1886 until the lodge returned to the United Grand Lodge in 1913. James Miller was a young man when he was initiated into the Lodge of Sincerity in 1908. He followed his father, grandfather, and great-grandfather, in becoming a Freemason under the Wigan Grand Lodge and would become instrumental in the survival of its memory. Miller discusses in his memoirs the festival of St. John, which was celebrated by all lodges before the Union and mentions the practice of the Royal Arch, its apron being worn by the Grand Master, John Mort, at all times. The Knight Templar order was also practiced, and Miller mentions a sickness and burial society within the lodge, which may have been a continuation of the "funeral fund" which was mentioned in the minutes of the Wigan Grand Lodge in 1839.

John Mort seems to have held the Grand Lodge of Wigan together during its final years, and he appears in the Wigan Grand Lodge minutes for the first time in 1866 when Peter Seddon was Grand Master. Mort, like Miller, passed on his memories of the Wigan Grand Lodge, enabling Eustace Beesley



The Magna Charta of Masonic Freedom, 1839. Photo by Fred Lomax.

to write his history in 1920. According to Miller, Mort was initiated in 1864. He served as Master of the Sincerity Lodge on a number of occasions and became the last Grand Master in 1886. Miller paints a cosy picture of an isolated lodge filled with friends and family members. Mort's son, also called John, was a member, and Miller's uncle, Richard Warburton, was initiated on the same day as Miller. Miller recited the merriment of the lodge festive board, where each member of the lodge was allowed one drink from the lodge funds. When the drinks had been consumed, the Worshipful Master would call out "mortar," and a Steward would take the trowel around so that each Brother could give his contribution to the next round of drinks. After these funds had been exhausted, a cry for "more mortar" would ensure further drinks, accompanied by the fine tenor voice of John Mort, Jr., who was also a member of the Wigan knight templar

Parish Church Choir.

These eccentricities reflect the lodge as an apparent time capsule, surviving in isolation, having an independent and inward looking attitude. The drinking and socializing seemed to have created a deep bond between the brethren, keeping the last remaining lodge alive. The Grand Lodge had met at numerous inns and taverns around Wigan, some meetings taking place in the center of Wigan, such as the infamous Dog Inn at Wigan Market Place where the Grand Lodge met on a number of occasions in 1839. Other meetings took place on the periphery of the Wigan area, such as the Angel Inn in Ashton-in-Makerfield. The use of these inns was vital as important meeting places for the Grand Lodge. Many of them, like the Angel Inn and the Rope & Anchor Inn in Scholes, were run by fellow brethren, enabling the Grand Lodge to establish regular meetings, ensuring its continuity and allowing it to

carry on its own unique culture.

As the Wigan Grand Lodge descended into solitary isolation, “regular” Freemasonry under the United Grand Lodge of England flourished in Wigan. The Provincial Grand Lodge of West Lancashire met there in October 1886, and in November of the same year, the Wigan Freemasons under the United Grand Lodge celebrated the centenary of the Lodge of Antiquity No. 178. More visits by prominent figures within the United Grand Lodge followed. In October 1889, the Freemasons accompanied the Mayor to church, and a sermon was given by the Grand Chaplain of England, the Reverend T. Barton Spencer. Perhaps these very public displays by the ever more powerful and confident United Grand Lodge sent a message to the dwindling Wigan Grand Lodge.

Indeed, “regular” Freemasonry in Wigan, like in other industrial towns at the time, attracted the local aristocracy. One such local aristocrat was James Ludovic Lindsay FRS (Fellow of the Royal Society), who resided at Haigh Hall, an elegant neo-classical manor house on the outskirts of Wigan.³⁷ Lindsay was to become the 26th Earl of Crawford and 9th Earl of Balcarres, and he founded the Lindsay Lodge No. 1335 in 1870, Lord Lindsay serving as a Conservative MP (Member of Parliament) for Wigan from 1874-1880. Lindsay became a central figure for Freemasonry in Wigan, becoming involved in the development of local education and charity. His family had been concerned in the opening of the local mining and mechanical school, and Lord Lindsay had been involved in the building of local school houses.³⁸ Lindsay became a celebrated astronomer, and together with his father, they had built

up one of the most impressive libraries in Britain, the “Bibliotheca Lindesiana.” In 1910, Haigh Hall played host to a visiting contingent of Manchester Masons, again confirming the power and status of “regular” Freemasonry against the increasingly secluded Wigan Grand Lodge.

Miller was to witness the end of the Grand Lodge of Wigan, its last surviving lodge being isolated and alone, and as a relic of the “Antients” of the eighteenth century, it was not recognized by other local Masonic lodges. Despite the ruling passed in the early days of the Grand Lodge that it was forbidden to discuss the United Grand Lodge, Miller mentions that “heated arguments” on rejoining had been going on for two or three years leading up to 1913. The matter was brought to a head, as Miller puts it, in 1912, when an unnamed newly raised brother received an invitation to visit a Masonic lodge under the United Grand Lodge of England. On presenting himself to the lodge and showing his certificate, he was refused admission, which led him to write a rather abusive letter, calling the lodge a bogus institution and stating that he was the victim of a fraud. This incident seemed to confirm that the Sincerity Lodge, the last surviving lodge under the Grand Lodge of Wigan, had a bleak future, and if it was to survive, it needed to adapt.

A meeting between both Grand Lodges was sought, and the Sincerity Lodge was visited by Worshipful Brother J. D. Murrey from Provincial Grand Lodge, who was satisfied with what he witnessed of the working of the lodge. Miller recites that developments moved quickly and that the lodge could keep the name “Sincerity” but would have to be renumbered. Ironically, the issue over the renumbering of lodges

after the Union was an issue which had moved Gage to rebel against the United Grand Lodge in the first place. The lodge would lose its original number of 486, it would surrender its old Warrant, and despite being founded in 1786, it would have a new number of 3677. In the official United Grand Lodge records, the Lodge of Sincerity would have the 26th of September, 1913, as the date of its consecration.

All the brethren of the Wigan Grand Lodge then had to be initiated, passed, and raised, in a ceremony which was reminiscent of the pre-Union “re-making” ceremony, when an “Antient” Mason joined a “Modern” lodge. Miller seemed to have mixed feelings of his lodge rejoining the United Grand Lodge, and he ended his memoirs with a haunting image:

“But one can still wonder if the ghosts of those old brethren of an unrecognized Lodge still linger around Sincerity.”³⁹

Miller was speaking with some regret of the surrender of what was effectively the last surviving relic of the “Antients” and was perhaps referring to the ghost of Michael Alexander Gage, still lingering in the lodge room with his Masonic rebels. It had been ninety years since Gage presided over the first meeting at the Shakespeare Tavern in Liverpool, and in the Masonic Rooms at Wigan, Gage’s

dream finally ended, as the last surviving lodge under the Grand Lodge of Wigan rejoined the United Grand Lodge of England, bringing the rebellion to an end.

The rebellion represented feelings of dissatisfaction and discrimination among some Freemasons, especially within the then large Lancashire province. Feeling that their grievances were being unanswered, they broke away from the United Grand Lodge in London and went their own way. The rebellion can also be seen to reflect a revolt by the merchants and tradesmen of Liverpool against the “tyranny” of the Duke of Sussex, Freemasons and tradesmen such as Gage and Broadhurst seeing the leadership of the United Grand Lodge as being firmly in the hands of the London based aristocracy, a leadership that had neglected the issues raised by the brethren of the leading port in the industrial North-west of England. This is evident, not only in the name and the wording of the *Magna Charta of Masonic Freedom*, but also in the aggressive attitude of the leading rebels, some of whom, such as Gage, clearly had personal aspirations. The rebellion was the last stand of the “Antients,” and despite it taking place, the expansion of Freemasonry under the United Grand Lodge of England continued apace during the later half of the nineteenth century.

End Notes

²⁵ An excerpt from Michael Alexander Gage’s resignation letter, 10th of June, 1842, in Beesley, *Wigan Grand Lodge*, p.85.

²⁶ Michael J. Spurr, “The Liverpool Rebellion,” in *AQC*, Vol. 85, (York: Ben Johnson & Co. Ltd, 1972), pp.29-60, on p.42.

²⁷ John Macnab, *History of The Merchants Lodge, No. 241*, Liverpool, 1780-2004, Second Edition, (Liverpool, 2004), p.34.

²⁸ “The Manchester and Liverpool Rail-Road” in the Monthly Supplement of *The*

Penny Magazine of The Society for the Diffusion of Useful Knowledge, March 31 to April 30, 1833, pp.1-3.

²⁹ *List of Members for Lodge No. 35 held at the Adelphi Hotel – Liverpool, December 18th, 1839*. Masonic Hall, Hope Street, Liverpool. Not listed.

³⁰ *1851 Census for Liverpool, Lancashire*. Liverpool Library. Ref: HO153/2183.

³¹ A transcribed excerpt from Michael Alexander Gage's resignation letter, 10th of June, 1842, in Beesley, *Wigan Grand Lodge*, p.84.

³² *Ibid.*, pp.83-88.

³³ Spurr, "The Liverpool Rebellion," *AQC*, Vol. 85, p.42.

³⁴ Goepel's occupation is given as "Dentist" age 50 and his birthplace as London in the *1851 Census for Liverpool, Lancashire*. Liverpool Library, Ref: HO107/2180. However, Goepel was listed as a "Jeweler" aged 40 in the *1841 Census for Liverpool, Lancashire*. Liverpool Library, Ref: HO107/556/28. Deaths registered in June, 1862, John Robert Goepel, Liverpool. Ref: 8b. 113.

³⁵ *1851 Census for Liverpool, Lancashire*. Liverpool Library. Ref: HO153/2183, where Gage's occupation is listed as a "Civil Engineer" and also in the Church Records for St. Peters, Liverpool; Baptism of William Henry, son of Michael Alexander Gage, Land Surveyor, and his wife Sarah, 25th of December, 1833. Liverpool Library. Ref: 283PET2/21. Also see the *1841 Census for Liverpool, Lancashire*. Liverpool Library. Ref: HO107/558/3. Gage's occupation is given here as "Land Surveyor." A map of Liverpool published in 1836 was based on Gage's expert survey of the port, see Liverpool Map, 1836, M. A. Gage, Maritime Archives and Library, Drawer Z/F3.

³⁶ Deaths registered in January, February and March, 1867, Michael Alexander Gage, aged 79, West Derby, Liverpool. Ref: 8b. 331.

³⁷ James Ludovic Lindsay was first initiated into the Isaac Newton University Lodge No. 859 in Cambridge in February 1866. He subsequently joined a number of other lodges including the Prince of Wales Lodge No. 259 in 1868 and the Lodge of Edinburgh No. 1 in 1870. Lord Lindsay, as he was styled from his grandfather's death in 1869 until he succeeded to his later titles on his father's death in 1880, also served as Deputy Provincial Grand Master for West Lancashire.

³⁸ See Cornelius McLeod Percy, *History of the Mining and Technical School, Wigan*, (Wigan, 1900). The agent of the Earl of Crawford had chaired a public meeting in 1857 which duly decided that the Wigan Mining and Mechanical School should be established. Many public buildings in the Wigan area bear the distinctive Crawford and Balcarres mark on the date stone. An example of one such building is the School House on Red Rock Lane near Haigh Village, which was built in 1871.

³⁹ *Reminiscences of an Unrecognised Lodge, namely Old Sincerity Lodge No. 486* by James Miller. Some of Miller's regalia is currently held by the Library of the United Grand Lodge of England. Many thanks to the Reverend Neville Cryer who supplied a copy of the memoirs of James Miller. 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



Letters to the Editor



Dear John Palmer:

I just received *Knight Templar* magazine for May 2012. In it was an article about Ernest Borgnine, the actor. How refreshing to have this type of stuff in print rather than all the information about Halton Castle, or other items alluding to the history of the Knights Templar. I'd like to see more Masonic study of people we know or Masonic history about America's forefathers. I liked what was said about Ernest Borgnine and would strongly encourage still further information about other Masonic Brethren and places elsewhere in the United States. In the meantime, keep up the good work.

David N. Woods, P.M. and 50 year member of Wayfarer's Lodge, No. 1001, A.F. & A.M., Evanston, Illinois.

Sir Knight Woods,

Thank you for your feedback. There appears to be a diversity of opinion about what people would like to see in the magazine. It may even be due to a generation gap. At any rate, we will continue to try to put both types of material in the magazine so there will hopefully be something everyone enjoys.

The Ed.



Dear John,

Congratulations to you and to Sir Knight Ivan M. Tribe for the outstanding knight templar

article about Sir Knight Ernest Borgnine. I think it would be very appropriate to add a footnote to that article in order to point out that Sir Knight Borgnine has also been honored in a particular manner by the Grand Encampment of Knights Templar. At the Triennial of the Grand Encampment in August, 2000, in Nashville, Tennessee, the Grand Encampment, under the leadership of Grand Master James Ward, presented Sir Knight Borgnine with the prestigious National Award. This is the most unique recognition given by the Grand Encampment.

This award is allowed to be presented only once in each triennium, with the recipient to be recommended by a special committee and approved by the Grand Master. The qualifications for the award are broad. It is given based on service to Knight Templary, Freemasonry, the United States government, the military, or the community as a whole. Brother Borgnine's receipt of the National Award is significant since the number of recipients is extremely small. The committees in 1991, 1994, and 2006 reported that they could not locate a suitable candidate for the award. In 1997 the committee reported that they found two possibilities, but neither could attend the triennium, so no award was given. No mention of the award or a committee report can be found in the 2003 Proceedings. There was an award presented in 2009.

It is unfortunate that, when a committee on national awards makes its report during the Triennial business session, no name is given, only that a candidate has or has not been found. The announcement is not made until the

Contineud 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.



Photos of temples on the Acropolis
in Athens taken by the editor.





Letters to the Editor



Continued from page 17

formal banquet when the presentation is made. Consequently, the *Proceedings of the Grand Encampment* contain no record of who the National Award recipients are. This lack of record tends to minimize the knowledge of the award and tends to overshadow its importance. Most Sir Knights are probably not even aware of its existence.

We can at least be proud, I think, that Sir Knight Borgnine has been rewarded for his service by the Knights Templar as well as the Scottish Rite and the Screen Actors' Guild.

Fraternally,
W. Bruce Pruitt, PGC, California



Dear Sir Knight John Palmer:

I bid you greetings in the name of our beloved Fraternity and that of our most Christian order. I trust this note finds all well with you and yours.

First, let me say that I enjoy the *Knight Templar* magazine very much. You and your "staff" do a fine job each month, bringing us relevant and interesting reading.

Sir, I must apologize for your being sent such a hateful and venomous letter from Sir Knight Rickheim. While I do not know him in any fashion, he is a member of the order that I cherish. It is the reputation and perception of this order that I take a great deal of care in upholding. His letter was riddled with inaccuracies, false accusations, and conduct that should be beneath the lowest

standard of a Mason. Even if his assertions were correct, the manner in which he expressed them was, at best, coarse and vulgar. I would hope that a Sir Knight near to him will whisper wise counsel in his ear and help him see the error of his ways, and I will pray that this happens.

Please know that your efforts as Managing Editor of the *Knight Templar* magazine are greatly appreciated. May the hand of the Almighty rest upon you and your endeavors.

Fraternally, and with Kindest Regards in His Majesty's Service:

Sir Knight Ric Kinney
Ivanhoe Commandery No. 21
Kansas City, Kansas



Your PS is absolutely brilliant; really puts the whole question into perspective. [May 2012 Letters to the Editor]

Fraternally,

Roger Hannemann
Claremont Commandery No. 9
Rockland, Maine



John,

Just a quick note of thanks for all of your hard work with the *Knight Templar* magazine. I always enjoy reading it and appreciate the time and energy you put into it.

Yours,
Peter W. Brusoe



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HIGH POTENTIAL LEADERSHIP TRAINING

By

Edmund D. Harrison, GGHP

An objective of long-range planning is the development of individuals who will be able to lead the organization into the future. With that premise in mind, the Grand Encampment, General Grand Council, and General Grand Chapter have joined together to expand a very successful program originally developed by the Grand Encampment. The Emerging Leader Training Program is the first program offered under the banner of York Rite unity.

Here is how the enhanced program will work:

At the regional/departmental conferences, the leaders of each grand body will be expected to nominate members of their organizations who show signs of leadership, and who they feel that their value would be enriched by leadership training. Those names will be provided to Steve Rubinstein, who has been designated as the administrator for the program sponsored by the three General Grand York Rite Bodies. He will need specific contact information (addresses, phone numbers, and especially, e-mail addresses) for each nominee. Providing adequate time for personal scheduling, each nominee will be sent an e-mail, stating that he has been selected to participate in this program and inviting him to the training session which will be held at the next regional/departmental conference in which his jurisdiction/department will participate. Two months prior to the conference, he will again be contacted via e-mail and asked to respond as to whether he is interested in participating and is planning to register for the conference (which is his individual responsibility). The invitee may arrange for his meals and lodging with the conference registration if he desires, but he must register for the conference.

This year, a second session has been added to the training, and a third year "internship" will be required to fully complete the program.

It is hoped by the leadership of the three General Grand Bodies that this effort will identify and provide leadership for the future to guarantee the continued success of the Grand Encampment, the General Grand Council, and the General Grand Chapter.

For further information, please contact Steve Rubinstein at yorkriteemergingleaders@aol.com or (516) 564-1762.

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



The new year has arrived far more quickly than any of us thought. We each made our resolutions, and the task of trying to fulfill them is upon us. I also set personal goals. This year as I sat down, I considered the wisdom of my ninety-eight year old Grandmother who I lost this past October. Perhaps her advice to me would also serve us as Knights Templar, and you might join with me to make 2013 a watermark year in Templary.

She lived her life in great measure based upon this writing from the *Book of Ecclesiastes* Chapter 3: "To everything there is a season and a time to every purpose under heaven: a time to be born and a time to die; a time to plant and a time to pluck that which is planted."

With the new year, we have in essence a "new season." It is ours to do with as we please. The 45th Voluntary Campaign is off to a good start, but we can do more. All across this great country, our Commanderies will soon begin efforts in full for the Knights Templar Eye Foundation. I wish each of you great success in your plans and look forward to hearing about your results.

I am particularly reminded from the verse I shared earlier of the portion that says, "a time to plant." This is where we come together, combining our efforts to provide the needed dollars to fund the critical research our doctors do every day. Through our research dollars, we plant the seed that will one day grow and bloom into more than we could ever possibly imagine.

I would like to take a moment and personally thank each of you who work to raise funds for the Knights Templar Eye Foundation. From the Sir Knight who works over a hot stove all day to the Sir Knight who works over a sink washing countless pots and pans from a spaghetti or chili dinner and our Sir Knights who, though on fixed incomes, find a way to make a donation, money sent from a pure heart filled with love. Those countless unsung heroes make the Voluntary Campaign a success every year. I thank you!

Happy New Year Sir Knights and God's richest blessing upon you.

Terry L. Plemons, KGC

Meet Our New Department Commanders

Sir Knight David Joseph Kussman

Right Eminent Southwestern Department Commander 2012-2014

Sir Knight David Joseph Kussman was born on April 5, 1953, in Houston, Texas to parents, Frederick Joseph Kussman, Jr. and Hazel Evelyn Kussman. Sir Knight Kussman was raised in Anaheim, California, attending public schools and graduating from Loara High School in 1971.

He began working for the Anaheim Police Department in 1971 while also attending Fullerton College and August Vollemer University, pursuing a degree in Criminal Justice. He retired from the City of Anaheim as a Police Sergeant but remained as a consultant until 2005.

David met Kimberly Ann Schmidt at the Police Department. They were married in 1988 and blessed with three children, Jennifer (21), Stephanie (19), and David Jr. (15). The Kussman family fellowships at Plaza Bible Church in Orange, California, where he has served as an Elder and on the Church Council. He is currently attending Cottonwood Leadership College, School of Ministry.

He served as Master of Mother Colony Lodge No. 750, which consolidated in 1991. He now holds membership in Anaheim Lodge No 207. Companion Kussman served as High Priest and Treasurer of Fullerton Chapter No. 90, Ritual Instructor and Inspector, and holds the Meritorious Service and the Distinguished Service awards. He served as Illustrious Master and Treasurer of Santa Ana Council No. 14, Cryptic Masons, as the Thrice Illustrious Master of the Order of the Silver Trowel, Ritual Instructor, Inspector, and Assistant Director of Ritual and holds the Ish Sodi award. Sir Knight Kussman served as Commander and Treasurer of Fullerton Commandery No. 55, is a member of several drill teams, and has served as Ritual Instructor, Inspector, Assistant Director of Ritual, and on several Grand Commandery committees. He holds the Meritorious Service Medal, the Knight Templar Cross of Honor, and Knight Commander of the Temple.

He served as Master of Kadosh of the Scottish Rite in the Valley of Santa Ana and is a Knight Commander of the Court of Honour. He served as Grand Prelate of the Grand College of America, Holy Royal Arch Knight Templar Priests and is currently serving as Deputy Grand Governor of the York Rite Sovereign College for California; as Prior of Fresno Priory No 71, Knights of the York Cross of Honor; and as Intendant General for the Division of Southern California, Red Cross of Constantine. He is a IV Grade in California College, Societas Rosicruciana in Civitatibus Foederatis and is a past Excellent Chief of Brian Boru Council No. 38, Knight Masons where he was honored with the Order of Brian's Harp.

He is a Knight Commander Red Branch of Eri of the Allied Masonic Degrees and is a member of Lone Star Chapel No. 45, Commemorative Order of St. Thomas of Acon; of the Royal Order of Scotland; and of the Order of the Eastern Star.

He served as Grand Commander of the Grand Commandery of Knights Templar of California in 2010 and as the Chairman for the newly created West Coast Easter Observance.



A Matter of Membership

By

Sir Knight R. William Perkins

Commandery membership begins with the first knock on a Lodge Room Door.

Almost from the time we begin our Masonic travels, we are reminded about membership and the need to increase our ranks. Often at our Lodge, at the conclusion of a man's Third Degree, he is given; in addition to his Bible, apron, and lapel pin; two petitions, one to replace himself and one to grow. We see our own mortality as we attend funerals for family, friends, and Brethren. In these we are reminded, not only of the frailty of our own bodies and to live a just and upright life, but of the need to help make good men better by increasing our ranks. It is not a contest of who can be the better recruiter but rather having a sincere desire to create a better community for our families by getting others constructively involved in the things that lead down that path, or the familiar adage of "making good men better."

Membership is a problem in nearly every organization in our country today from fraternal organizations like ours to civic and community targeted organizations such as the Lions, Optimists, and Rotary Clubs. Even the Boy Scouts and the Girl Scouts have problems with getting and keeping members. Those that seem to have little problem with getting and keeping members are those with few membership requirements or vague standards for membership and they

knight templar

generally serve alcohol. It is as if people have little or no interest in belonging to anything or desire to expand their horizons beyond the end of their driveways unless it includes being around people who tend toward vices and excess.

Of course, many will say that the problem rests with computers, video games, and a general apathy that permeates our society, and they would be partially right. However, this is not a new malady, as it had its birth years ago. I believe that the roots of this cancer can be found in the late 1960s. Many of us remember those times. For those who don't, it was a time when it was "un-cool" to be a part of the "establishment." To be a part of what our fathers and other adults held in such high esteem was not for us. The idea of a husband kissing his wife on the cheek as she said "have a nice time at your meeting dear" was not for us. It wasn't "what was happening." We had found the way. We were going to save the world through peace and love. We were going to commit ourselves to helping others who were less fortunate by giving of ourselves. Sounds rather familiar, doesn't it?

Remember the battle cry of the day? It was "peace, love, and ban the bomb." Yes, we had all the answers, or so we thought. Well, it has been over forty years since those days. That's right, almost forty-three years since Woodstock. If a reunion concert were held today, it would have to include handicapped

parking and Depends dispensers.

Since that revolution, those of us who didn't succumb to its excesses and debauchery have pretty much settled into conventional lives. For many, what we remembered most was the idea of our fathers kissing our mothers, of running amuck at the reception after an installation, of the elegance and solemnity of what we experienced that we remember, of seeing our neighbor taking his Commandery uniform and sword out to his car, or an uncle wearing his Fez while riding some contraption in a parade. It was then that the Masonic seed was planted. It is a seed that is in others we talk to everyday. It just needs cultivating.

Of course, there were a good number of us who looked beyond the turbulence of those times and wondered what would become of the world and of the organizations that so many men held in such high regard. Knowing, to some degree, the good that these organizations did, the pleasure that these honorable men experienced, and the pride they took in their efforts while seldom saying so, many of us wanted to join them and be a part of it.

This concern and admiration naturally bled over into the Eastern Star, the Amaranth, and a host of other organizations under the umbrella of our fraternity. Many members of our families had belonged to any number of them, worked hard at maintaining them, and enjoyed themselves. A good number of their issue joined DeMolay, Job's Daughters, and Rainbow, wanting to be like their parents or their friend's parents. In the process, they learned of civic responsibility, family unity, and service to God.

Have you ever spoken to your son

about membership in the Lodge or to your daughter about the Eastern Star? Does your wife belong? Have you mentioned it to your son-in-law or grandson?

If your response to these questions is any of the following: "Well I haven't been very active myself and as a result he doesn't have an interest," "I haven't found the time to sit down and talk to him about it," "He's never expressed an interest in it," then you are at fault! Your failure to be active, to take sixty seconds to incite their curiosity, to talk to your children and know them is your fault!

We have to set an example, an example that others will want to follow and to emulate, or there will be no "others." This all starts with our families, the people that we would give our lives for, the ones we spend so much of our time with (or should), and the ones that we want to make the world a better place for. We should want to share with the ones we love our passion and joy for our Fraternity and show them the good it does for society.

I see the same problems and the same apprehension and lack of involvement in other organizations to which I belong, all which have tighter membership requirements than the aforementioned "drinking clubs." I am vice president of our union local which has ninety-one members, and we average ten members at our monthly meetings. I am a past Commander of my VFW Post, which has approximately 1300 members. At our monthly meeting we average twenty-five members present. Even our VFW Post Ritual Team that marches in the local parades, performs dedication ceremonies, and renders honors at funerals for veterans lacks attendance. There are thirty-one members on the team, yet at

our every-other-month meetings, less than half show up. By the same token, our monthly Ritual Team fish fry will have seven to nine show up to work it. Then there is the exception. This is the local Marine Corps League Detachment, of which I am a Charter Member. The Detachment has ninety-five members, and we average between forty-five and fifty members at our monthly meetings. We will easily get twenty to thirty volunteers for any project or fund raiser, and we have members that will also help the other Veterans' organizations.

Then of course, as most all of you reading this are fully aware from your own experiences, when the food flows freely, the members seem to come out of the woodwork. Our union local has a yearly party where we will average sixty-five to eighty people in attendance, which is roughly thirty-two to forty members and their guests.

Our VFW Post has three such events each year, and we will average 130 to 150 people or 65 to 75 members and guests. On the other hand, our Marine Corps League Detachment has two such events each year and averages 170 to 185 former Marines and guests in attendance.

You may ask, "What's the difference? How is it that the Marine Corps League fairs better than the rest? Why do more members show up for and participate in more activities than the others?" It may interest you further to know that nationwide, the Marine Corps League is steadily growing while other clubs, fraternities, and organizations remain stagnant or are in decline.

So what is the reason for this exception? A commonality. Within the League there is a commonality. We are all Marines or Navy Corpsmen or Chaplains

that have served together in combat. It is part of what we have in common, a brotherhood or kinship. It is this commonality that we, within the Fraternity, need to exploit to our advantage. Now some may argue, and rightfully so, that there is a commonality within the other organizations to which I belong, and they would be correct.

So what is the difference? The making of a Marine, our rebirth and the esteem in which we hold "Doc" and "Padre" creates a family that often transcends definition.

This same concept can be found in our fraternity. Are we not reborn, raised into a brotherhood, a family that often transcends the ability to offer a definition? We have to look for the commonalities that drew us to the fraternity and that drive our passion to participate and excel in our travels. It is this "common man" theory, the "strength in numbers" idea that we need to exploit. It is by this, I believe, that we, as a fraternity, will survive and grow.

The beginning of the solution of this problem is simple but somewhat costly. In my opinion, a survey needs to be sent to every member of every Commandery. A questionnaire, accompanied by a stamped return envelope, thus reducing the number of non-participants and showing a sincere effort on the part of our leaders at the Grand Commandery level for growth and participation. While it could be nationwide, a more logical approach would be by state or region. An alternative, less expensive way would be to make the questionnaire an inclusion in our magazine, postage paid, and the reader would send it to his respective Grand Commandery. Within this questionnaire we will find our commonalities, enabling our Knights to better

target Brethren and those in the dark by the activities and occupations that are most common among members in a certain area.

It should begin with the usual questions such as your age, when you joined your Lodge, a brief reason why you joined including choices such as family tradition and the number of family members that have been or are members, your occupation at the time you joined, and if you are retired. The same questions can be posed as when you went into the York Rite such as why you went the York Rite. Here again, choices could include family tradition, an obligation to payback, or to expand your Masonic knowledge. What were you looking for, and did you find it? Space should be provided to elaborate and to give a view of commonalities, what impressed you most about the degrees, and what do you enjoy about your membership and activities in the York Rite?

Payback, that was my original reason for going the York Rite. Franklin Chapter No. 8 sponsored our DeMolay Chapter, an organization that turned me around. I am a Past Master Councilor of Alton Chapter, so for me it was a "no-brainer." Then would be a list of questions that one would find on almost any questionnaire such as your present occupation, your educational level, if you are a Veteran, the hobbies and past time activities you enjoy, your church and community work, activities in which you enjoy participating such as hunting or fishing, etc. By honestly completing the questionnaire, the demographics will appear, showing the greatest likelihood for membership based upon the greatest number of commonalities within a particular area. Remember that commonalities within the Fraternity are also common to those

without. One can quickly see how this questionnaire would benefit both the Commandery and the Lodge and could easily spill over into the other appendant bodies of Freemasonry. Growth in any one of them means growth within the Fraternity, and this growth will undoubtedly include collateral growth in all bodies. You never know, your gin rummy partner may just be waiting for you to tell him how he can begin his journey. Next door, her grandmother may have been in Eastern Star, but she and her husband know nothing about how to join. The Lodge Brother that works in the bay next to you may be a future Eminent Commander. These are some of the many things that are the commonalities of life, the countless things that have pulled us together as a society and flow over into our Fraternity.

At the beginning of this article, I spoke about the counterculture of the late 1960s. As I pointed out, it was there that I believe the problem originated and became the source of today's membership problems at both ends. A generation that rejected membership has raised a generation that does not appreciate membership which in turn is raising another generation centered on self. No history exists of seeing others off to meetings or participation in children's Christmas parties at a Lodge or Post. There are children who do not experience the thrill of advancing in their own right or the positive reinforcement of those achievements by peers, parents, and other like minded adults. All this is compounded today by the cyber malady of mind-numbing video games and the internet. As you read this, somewhere, another Knight passes on to final formation. You will turn on the news tonight and see a killing or some other act of

28
january 2013

senseless violence. Like our Fraternity, our society is crumbling from within due to the lethargic mentality of a vast majority of its members and society's unwillingness to look at reality.

If we are to survive, we must be proactive, not only for our family and fraternity but for society!

"To be one ask one." We have all seen the bumper sticker or heard the expression. Well, if you are going to be one, Be One! The age old adage of "I want to be just like him" rings as true today as when it was first uttered. If we are to survive and if our society is to survive, we have to set an example that others will not only want to emulate, but will want to be an active part of. This will be by strength through numbers and the numbers are

active, fresh, new ideas and new people meshing with the "old-timers." We need to listen and evaluate in an impartial manner, as fresh is new and very often productive. Think about the Christian Brethren you know, the men outside the Fraternity who you would want at your side in a battle to defend the Christian faith, to protect our way of life, our communities, and our families. Who would you want to help you uphold the virtues of a moral society, to maintain equality and freedom for all, and to halt the moral decay of our society?

It is a battle of mortal attrition within our ranks and a moral war around the globe as Satan himself dances across the landscape duping the people. The clock is ticking Sir Knights, not only for the moral and intellectual survival of our society but for the survival of our Fraternity.

Sir Knight William Perkins is Eminent Commander of Belvedere Commandery No. 2 in Alton, Illinois and can be contacted at gunnyperk@gmail.com.

Grand Encampment Membership Awards

919 William H. Poole, Jr.
Joliet Commandery No. 4
Joliet, IL November 2, 2012

920 George A. Reed
Lake Ontario Commandery No. 32
Pulaski, NY November 3, 2012

921 Charles "Mick" Olson
Ivanhoe Commandery No. 24
Milwaukee, WI November 2, 2012

922 James T. Couch
Trinity Commandery No. 44
Norwood, OH November 20, 2012



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83rd ANNUAL EAST COAST EASTER OBSERVANCE – 2013

The 83rd Annual Easter Sunrise Service, sponsored by the Grand Encampment of Knights Templar, will again be held on the steps of the George Washington Masonic Memorial, Alexandria, Virginia, on Sunday, March 31, 2013, under the direction of the Right Eminent Grand Prelate, Sir Knight William D. Hartman.

HEADQUARTERS HOTEL

The headquarters hotel will be the Hyatt Regency Crystal City, 2799 Jefferson Davis Highway, Arlington, Virginia. Our special Knights Templar rate will be \$109.00 per room, based on double occupancy. Please make your reservations directly with the hotel by calling 703-418-1234 or 800-HYATT, (mention Knights Templar). A hotel reservation link is available at www.knightstemplar.org

MEALS

A meal package is available for \$60.00 per person, which includes Saturday evening dinner and Sunday morning breakfast buffet. Order your meal tickets from the Grand Encampment office. Registration forms are available online at www.knightstemplar.org for credit card processing or may mail your check, payable to the Grand Encampment, to 5909 West Loop South, Suite 495, Bellaire, TX 77401-2497. Additional tickets may be ordered separately: Saturday dinner, \$40.00; Sunday breakfast buffet, \$20.00. Reserved seating at the Saturday night dinner will be assigned on a first come first served basis. If you would like to be seated together please send in your payment as a group.

Note: The hotel and meal ticket cutoff date is March 7, 2013. No tickets will be sold at the door.

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

TOMB OF THE UNKNOWNNS

The following Grand Commanderies have reported that their delegations will travel to Arlington National Cemetery on Saturday, March 30, 2013, to lay a wreath at the Tomb of the Unknowns:

Indiana – 10:15 a.m.

Tennessee – 10:15 a.m.

Georgia – 12:15 p.m.

North Carolina – 12:15 p.m.

EASTER MORNING SCHEDULE

Breakfast buffet - 6:00 a.m.

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

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

Easter Memorial Service – 8:00 a.m.

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

OTHER DETAILS

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



january 2013



Beauceant News



At a meeting of the Past Supreme Worthy Presidents held during Supreme Assembly in Ft. Worth, Texas on September 23-28, Mrs. John A. Brogan, retiring Supreme President, presented (Mrs. Harry S.) Phyllis Maddock Rogers with a membership in the Grand Master's Club of the Knights Templar Eye Foundation, Inc. This membership was given to her by an anonymous Knight Templar in appreciation of her years of service to the Social Order of the Beauceant and Knight Templar activities.

The members of Westminster Assembly No. 245, Westminster, Maryland, Social Order of the Beauceant, presented a check for \$1,000.00 to Door to Virtue Lodge No. 46 as a contribution toward the



handicapped accessibility ramp on September 13, 2012, at the dedication of the ramp. Pictured left to right are Worshipful Master James Helm of Door to Virtue Lodge; Mrs. Joseph F. Chalker, Past President, Supreme Recorder Emeritus; Mrs. J. Michael Robbins, Past President; Mrs. Kenneth Cole, Worthy President; Mrs. Carl J. Wisner, Past President; Mrs. Howard E. Roe, Past President; and Mrs. William Baldwin, Past President.

knight templar



Knights



at the Bookshelf

By
Sir Knight John L. Palmer

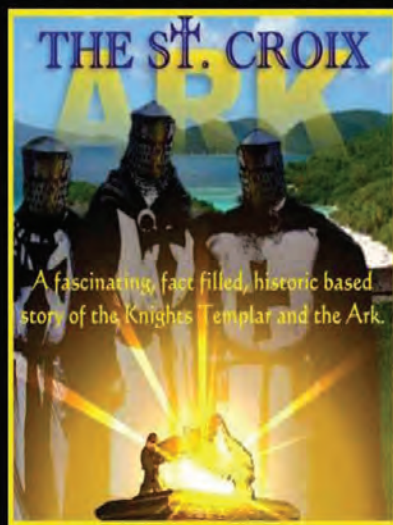
The St. Croix Ark by J. P. Noel, copyrighted 2009, an electronic book downloaded in PDF format from <http://www.thestcroixark.com>.

This book was written by an artist who has done some of our covers for the magazine. On the web page, he states that the book will be controversial, and with that, I agree. He puts forth a new theory involving the Knights of St. John, the Ancient Templars, the ark of the covenant, and the island of St. Croix in the U.S. Virgin Islands. One thing I learned is that the Knights of Malta actually owned the island of St. Croix at one time!

In constructing his theory, Noel traces the history of the Knights of Malta and the ancient Templars from their beginnings until modern times. Many of his conclusions are in conflict with the current thinking of historians. While I found a few errors in dates and facts about the Knights, none of them affected the basis of his theory.

The author believes that the Templars were formed secretly by the Knights of St. John for the purpose of finding and hiding the ark of the covenant and that the Hospitallers ultimately preserved the ark by hiding it in the western hemisphere. He has made several trips to St. Croix, and a good deal of material about the island and its association with the knights is included in the book as well as a lengthy section about the involvement of Christopher Columbus.

A New Templar Book!



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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.

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“...that exquisite and indescribable tingling of the scalp which has no name, but might fairly be called bliss, and which gives one the sense of being under a spell while it lasts - a spell which one longs to remain under, and dreads to see broken.”

Knight Templar
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402

Samuel Clemens 1878