

Knight Templar



VOLUME LIX

MARCH 2013

NUMBER 3



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Knight Templar

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 Published monthly as an official publication of the
 Grand Encampment of Knights Templar
 of the United States of America.

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Materials and correspondence concerning the Grand Commandery state supplements should be sent to the respective supplement editor.

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The cover artwork is by J. P. Noel and used with his permission. J. P. Noel is an author and a medieval digital artist. See more about his work at www.theytrustednoone.com or www.thestcroixark.com.

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Grand Master's Message

It is hard to believe that we are seven months into the 66th triennium already. Time really does fly when you are having fun!

We are pleased to see that one of our goals is about to become a reality at the end of the month when we celebrate Easter in Kansas City, Missouri at our first annual Mid-America Easter Observance. We have talked about having three services for several years, and finally we will have them. The committee on the Mid-America Easter Observance, under the direction of the Chairman, Sir Knight David Bingham, Eminent Grand Generalissimo of the Grand Commandery of Kansas, has planned an outstanding first observance at the Liberty Memorial which houses the World War I Museum. I would invite all Sir Knights and their families to join me in Kansas City this Easter.



Those on the West Coast are invited to join in the third annual West Coast Observance under the chairmanship of Sir Knight Gary Miller, Right Eminent Past Grand Commander of the Grand Commandery of California. He and his committee are planning a wonderful service at the Shrine Auditorium in Los Angeles. Please come and share the weekend with Sir Knight Jeffrey N. Nelson, Right Eminent Grand Generalissimo, and Sir Knight Michael B. Johnson, Right Eminent Grand Captain General. Sir Knight Duane L. Vaught, Right Eminent Deputy Grand Master, will be presiding over the 83rd annual East Coast Observance in Alexandria, Virginia. We have a new hotel and a new Chairman, Sir Knight James Golladay, Right Eminent Past Grand Commander of the Grand Commandery of the District of Columbia. Please come and see what his committee has planned for you.

This is a very special Easter for us since we will now offer an East Coast, West Coast, and Mid-America Observance for you to attend. Our hope is that with more services spread throughout the country and with shorter distances to travel to attend a service that our overall participation will grow. Those of you who have attended a service in the past know how moving and inspiring it is to share Easter Sunday with your fellow Sir Knights and their families. For those of you who have not previously attended, this is your opportunity to see what you have been missing and to become an annual worshiper with us.

Easter is the time to reflect upon our Christian faith, especially as it pertains to the death, resurrection, and ascension of our Lord. Please listen carefully to the Easter message of the Right Eminent Grand Prelate, Sir Knight William D. Hartman and those Sir Knights who will offer messages at the other Easter Observances. He is Risen! He is Risen indeed! Happy Easter!

Courteously,

A handwritten signature in black ink, appearing to read "David Dixon Goodwin".

David Dixon Goodwin, GCT

4 Grand Master

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

march 2013

Prelate's Chapel

by

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



“When the days drew near for him to be received up, he set his face to go to Jerusalem.” Luke 9:51

Jesus had told his disciples throughout his ministry that he would eventually go to Jerusalem to be offered up as a sacrifice for the sins of the world. Luke reminds us in his ninth chapter that the time came when Jesus firmly decided to fulfill his ministry of redemption, but it was a journey filled with many things. He did a lot of preaching along the way. He healed the sick, caused the lame to walk and the blind to see, dispelled all sorts of diseases, and even raised the dead back to life. In Jerusalem, he set about cleansing the temple, upsetting the leaders of Judaism to the point that they wanted him killed. He would ride into Jerusalem on a Sunday, hailed as King, and then be crucified that following Friday as a heretic and a political threat. He was buried in a borrowed tomb Friday night, no longer a threat to anyone, and soon to be forgotten. He had made the journey, and now it was over. In fact, from his cross he had uttered the words, “It is finished.”

On Easter Sunday morning we will celebrate the victory of our Lord over sin and death. We will celebrate the end of that journey to Jerusalem as the beginning of new life for all who believe in our Lord and Savior Jesus Christ. The cross becomes our symbol, not of death but of hope for new life in God. The work Jesus came to do indeed was finished, for the debt of sin was paid by His death, and we are redeemed from our sentence of death to live forever with our God.

What a message we have to share with a world that is over laden with sin and death. What a word of hope we can give to those who have given up all hope and are dead to life. As we journey through this life, we too can heal the sick at heart, we can help those walking lamely by the burdens they bear, we can cause the blind to see the light of Christ that will illuminate their journey through life. No matter how hopeless this life may seem to others, we have the Word of Life to share with all those around us. When defeat threatens to overwhelm us, let “Thanks be to God who gives us the victory through our Lord Jesus Christ.” As Jesus set his face firmly to go to Jerusalem to overcome death for us, “let us run with perseverance the race that is set before us, looking to Jesus, the author and perfecter of our faith.”

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Spring and God's Love

By

Reverend Sir Knight Donald C. Kerr

Spring is here or at least soon will be! The calendar says it is so, and we can almost feel it. Springtime is a pleasant time. We feel the sense of beauty and enjoy nature. It is a time to re-set our lives in motion.

This also is the month for two very important events. The one is Passover and the other is Easter. Both in a way are celebrations of freedom. Passover is a remembrance of the Jewish exodus from Egypt. Easter is the reminder of the resurrection of life. Each is an expression of rebirth, representing light emerging out of darkness. Each is an act of God. Who could conceive of such a power as God reaching out to touch the lives of people in some faraway exiled land to guide them to a destiny of resurrected life? The account is one of the most surprising love stories in all literature.

Love can be like that. It can search our hearts and follow our footsteps until it captures our devotion. Love can come upon us in the most unsuspecting circumstances to woo us into submission. That is what happened at Passover and Easter. God in all His infinite love entered into the soul of a man from Nazareth and into Israel so that the human and divine became as one. Because of such a power, we hear about a resurrection as if it were some transforming energy creating in life the power to touch eternity.



How do we measure such love? We can't. It is like a timeless river winding its way in ceaseless motion to reach its destiny. The love of God is endless, linking our fragmentary lives to the vast eternal resources of infinity.

So may the remembrances of this hallowed time bring you joy, reassurance, and hope! So may it be.

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.

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932-934 Lee A. Mathis
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BROTHER MEL BLANC: “THE MAN OF A THOUSAND VOICES”

By
Sir Knight Ivan Tribe

Although the name of Mel Blanc may not be widely known, over the last seventy-five years untold millions, especially children, have heard his voice in one of its numerous forms. Virtually anyone who has watched a Warner Brothers cartoon has heard his voice as that of Bugs Bunny, Foghorn Leghorn, Porky Pig, and numerous other Warner characters. Blanc did numerous other voices and sounds during the “Golden Age of Radio” and other cartoon voices as well. A lesser-known fact concerning Blanc is his long affiliation with the Order of DeMolay, blue lodge Masonry (fifty-eight years), the Scottish Rite, and Shrine. Entertaining children at Shrine hospitals became one of his principal causes in life.

Melvin Jerome Blank (spelling of last name later legally changed) was born to a Jewish family in San Francisco, California on May 30, 1908. The Blank family, which also included an older brother, Henry, soon moved to Portland, Oregon where Melvin grew to adulthood. For the most part, the youth proved to be an indifferent student, interested only in music and entertaining his friends with voice imitations. Some faculty were impressed while others were not. One unappreciative teacher told him “you’ll never amount to anything” adding “you’re just like your last name, blank”; Mel legally changed it as soon as he came of age. On the positive side, he joined Sunnyside Chapter of DeMolay

in 1925. He held the group in high esteem for the rest of his life. In 1966, he received the Legion of Honor. On April 27, 1987, Blanc was inducted into their Hall of Fame commenting at the time, “I have been a member of DeMolay for sixty-three years. I thank God and DeMolay for helping me become kind and thoughtful to my parents and all my friends. I had many opportunities to do the wrong things, and I might have done them if it had not been for DeMolay. God bless them.”

Intrigued by show business, Melvin watched vaudeville performances whenever he could and also saw opportunities in the new medium of radio. Station KGW went on the air in 1922, and Blanc who dropped out of school prior to graduation, sang there with friends on a program called The Hoot Owls. Since local radio paid only a pittance, the young dropout supported himself primarily as a tuba player. Initially interested in the violin, he switched to the big horn because there were few tuba players and he could get more work. After a couple of years he returned to Portland as pit conductor at the Orpheum Theater. However, vaudeville was on the decline, and with the onset of the Great Depression, it went downhill at an accelerated pace and eventually died.

Mel did, however, scrape up enough money to petition Mid Day Lodge No. 188 in Portland. He received his Entered Apprentice degree on November 20, 1930,



and was passed a Fellowcraft on January 5, 1931. Blanc was raised on March 12, 1931. No one recalls whether he took his oral examination with different voices. Although he remained a faithful member of Mid Day Lodge for fifty-eight years, Blanc had virtually no opportunity to serve as an officer because he left Portland that summer for California where he lived most of his life thereafter.

Mel figured that if he was going to make it in show business, then he would have to go to Hollywood. On his way southward he stopped for several months in San Francisco where he took a job as emcee and sometime joke teller in a variety program called *The Road Show*. Again, it did not pay much, but ethnically-diverse San Francisco enabled him to develop and assimilate a wide variety of dialects. Hollywood remained his ultimate goal where opportunities awaited in sound motion pictures, fledgling network radio, and perhaps musical work. Nonetheless,

with the country mired in the Great Depression and more job seekers than positions, Brother Blanc did not expect success to come easily.

Small speaking parts and sounds on network radio programs became Blanc's principal forte, but he seldom cleared more than twenty-five dollars a week in those early days. He did meet his future wife, Estelle Rosenbaum, whom he married in 1933. Some years later the couple had a son, Noel. Eventually, better and more regular parts came Mel's way, but first he returned to Portland for a time where he did most of the male parts and wrote the scripts for a program called *Cobwebs and Nuts*. Estelle loaned her voice to the show, portraying such girls as the coquettish "Toots Waverly" and the snooty "Mrs. McFlaggpoodle IV." After a time, Mel's imagination wore thin and the Blancs returned to Hollywood.

Soon Brother Mel landed regular voice parts on such network radio shows as *Jack Benny*, *George Burns & Gracie Allen*, and *Judy Canova*. However, voices in animation art (or cartoons) really led to major success. In 1936, he became the voice of Warner Brothers cartoon star, the stuttering "Porky Pig" although he was not the original Porky. Later he added "Daffy Duck" and most notably "Bugs Bunny" who ultimately became the biggest cartoon "star" in the studio's animation department headquartered in the old wooden building known as "Termite Terrace."

As the decade of the forties ensued, Mel Blanc created additional voices to match new characters created by Warner artists. Often the creations were antagonistic to each other: "Tweety" and "Sylvester," "Henery Hawk" and "Foghorn Leghorn" (my personal favorite). Bugs

Bunny, and Daffy Duck had two “human” rivals in “Yosemite Sam” and the hapless “Elmer Fudd” (the latter usually voiced by Arthur Bryan). New creations voiced by Blanc that came along in the fifties included the French skunk “Pepe LePew,” the Mexican mouse “Speedy Gonzales,” “Marvin the Martian,” and the “Tasmanian Devil.” In addition, he voiced many lesser figures in Warner cartoons and continued in network radio as long as the comedy dramas remained on the networks. Before he had an exclusive contract with Warner, during the decade of the 1950s, he voiced the Walter Lantz creation “Woody Woodpecker.” Although he gave up this voice, Lantz Productions continued to dub in the distinctive laugh associated with Woody, a laugh Mel had originally created to irritate his high school principal many years earlier.

Outside of his voice work in cartoons, Mel Blanc had some other achievements. In the 1946-1947 season, he had a CBS network radio program, *The Mel Blanc Show*, a sit-com in which he was the hapless owner of a fix-it shop. He had a pair of hit records “The Woody Woodpecker Song” and “I Taut I Saw a Puddy Tat”



based on Tweety and Sylvester. He also voiced numerous commercials ranging from the “Frito Bandito” to “Toucan Sam” in Fruit-Loop advertisements. After his exclusive contract with Warner Brothers expired in 1960, he continued to do voice work for them but did other cartoon voices as well including “Barney Rubble” on *The Flintstones*, “Cosmo Spacely” on *The Jetsons*, and the cat Heathcliff, the

first two characters being products of the Hanna-Barbera company.

Brother Blanc continued Masonic related activity becoming a member of the Scottish Rite Valley of Los Angeles, taking his degrees from June 14 through June 16, 1951, giving his occupation as a “motion picture voice artist,” and Al Malakah Shrine Temple on June 29, 1951. Given his God-given talents, one might correctly expect Noble Mel to be drawn to Shrine Hospital work. In his autobiography he wrote, “when I was teenager, I used to pass by the Portland Shrine Hospital located not far from my parents home. Hearing about the work they did with crippled children was what initially piqued my interest in the fellowship and prompted me to seek admission.”

Mel Blanc as a Shriner “spent countless hours with the youngsters” adding

“I don’t know who appreciates whom more, me or them. ‘Do Bugs Bunny! Do Tweety! They . . . shout excitedly.’” Then on January 24, 1961, the person Rich Little called “the greatest voice man of all time” had a near brush with death. Brother Blanc’s car was one-half of a head-on collision on Sunset Boulevard. He sustained numerous

broken bones including thirty-nine fractures in his right leg and a severe concussion and lost nine pints of blood. For three weeks he was in a coma. Blanc finally responded only when his physician, seeing a Warner Brothers cartoon on the TV asked, “How are you feeling today, Bugs Bunny?” Mel replied in his best known voice, that of the brash rabbit. “Eh, just fine Doc, how’re you.” He

then replied to another question when asked of Porky Pig, complete with stutter. He credited the two cartoon animals with restoring his senses if not his life. After two more months in the hospital during which time he did some Barney Rubble sound tracks propped up in bed, he went home.

Thankful that he had gotten his life back, Brother Mel began to do more charity work. He wrote, "As soon as I was able to get around, I stepped up my number of appearances . . . at Shrine hospitals." Going to "the Los Angeles Shrine Hospital for the first time since my accident was very emotional for me," he wrote. He explained why, "As I sat talking in Sylvester's voice to a darling little girl, I thanked God for not revoking this undeserved gift."

Although he walked with a cane for some time, Mel Blanc's voice was as strong as ever. While Warner Brothers turned out fewer cartoons from 1960, Mel continued to voice them (until 1969), and Hanna-Barbera TV programs provided plenty of work. With son Noel, he founded Mel Blanc, Associates and turned out numerous advertisements some of which proved quite lucrative. In the 1980s Warner's produced some new animated films and Mel's familiar "what's

up Doc" was as strong as ever. However, he did let others do voices of those who yelled loudly a great deal, such as Yosemite Sam and Foghorn Leghorn.

In 1988, Warner Books published Brother Blanc's memoirs, *That's Not All Folks*. Among other things, he noted that his voice totals were more like 850 rather than the thousand which public relations releases often claimed for him. In the volume he discussed his network radio days, how cartoons were made, his friendships with such notables as Jack Benny, his work with Shrine hospitals, and his close family. The memoir closes with his eightieth birthday party, held in 1988 at the Warner lot in Burbank, answering the question as to when he planned to retire with the short reply, "the day I drop."

Unfortunately, that "day" came a little over a year later. In early July, Brother Blanc was hospitalized and fell out of bed, breaking a femur. Complications soon set in causing a stroke; he died on July 10, 1989. A Warner animation artist, Darrell Van Citters, drew a memorable art work that featured a spotlight on a microphone with Bugs Bunny, Daffy Duck, and seven other Warner cartoon characters with their heads bowed in silence. Widely reprinted, it was appropriately titled "Speechless." In addition to the more conventional information, his tombstone contains the famous sign-off on Warner Brothers cartoons, "That's All Folks."



Speechless

Sir Knight Tribe, Ph.D. is a professor emeritus of history at the university of Rio Grand in Ohio, and a holder of the KCT, KYCH, and 33°. He has been a regular contributor to the *Knight Templar* magazine for many years and resides at 111 E. High Street, McArthur, OH 45651.

march 2013

An Encapsulated History of Cryptic Masonry in Europe and the United States

Part 2

By

Richard W. Van Doren

Continued from February 2013 issue.

The Stuart Theory

The known history of the Cryptic Rite begins to emerge in the 18th Century. Some have contended that it is Scottish in origin, having a definite connection to the Stuart dynasty with the ritual having a hidden meaning associated with Bonnie Prince Charlie and his attempts to restore the crown to his family. For example, the “widow’s son” is tantamount to the heir of King Charles I who was executed; the “lost word” is related to be the “lost cause”; the “raising” of a Mason to reference the restoration of the Stuart Crown.

Further, the Stuart claim of origin theory relates that these “meanings” had to be kept secret for the very reason that they were “treason” in the eyes of the current monarchy. That led to the need for “higher” degrees where the membership could be carefully and scrupulously maintained with a view to using the meeting places as planning sites and the doctrine of Stuart succession discreetly perpetuated. This, it is claimed, is the reason for the legend of the “Secret Vault.”

The Stuart claim for origin goes further: It maintains that the nine arches specifically is a Stuart invention and al-knight templar

ludes to their adaptation of the Legend of Enoch. According to Hinman, et al,

“It appeared in two French degrees called respectively, the “Scottish Master of the Secret Vault of James VI” and the “Grand Scottish Mason of the Sacred Vault of James VI.” The old Jewish and Masonic legends either have three arches, one under the other, or seven arches on a level. The candidate seeking admission to the secret vault was called Adoniram, who in some of the degrees is the manufacturer of the Holy Vessels of the Temple and not Hiram Abif. As the tax gatherer of the Kings of Israel and Judah, he represented the Stuarts.”

This is a wonderfully thought out theory. Unfortunately, there is not one shred of documentary proof that the theory is correct. There is no question that the Stuarts in exile used the Masonic higher degrees originating in France for their own purposes, but to assert that they also invented them is not credible from what we know today.

The Baltimore Theory

Baltimore was an important city, both commercially and Masonically in the early 19th Century. One of the theories of the origins of Cryptic Masonry

then comes as no surprise to be linked to Maryland. In 1810, the Select Master Degree of Philip Eckel and Hezekiah Niles had already been conferred at a "Grand Council" in Baltimore. Jeremy Cross, well known and widely traveled Masonic lecturer, received the degree from Eckel and spread it far and wide. So far, so good.

But it gets more murky and tangled when one tries to include or connect the Royal Master Degree with that of the Select Master. It is true that Eckel received the Royal Master Degree in 1819 – nine years after conferring the Select Master on Cross, but that was conferred in a Royal Arch Lodge. Folger has said that it was actually Jeremy Cross who put them together in either 1818 or 1823. It would seem that, if that were true, it would be in the latter time frame as that was after he had inherited the Masonic publishing mantle from Thomas Smith Webb in 1819. Those that still adhere to the Baltimore Theory, however, have one troublesome detail that has come to light. That stubborn fact is that we now know that Eckels received the Select Master Degree from a man named Henry Wilmans, a Past Master of a Lodge in Charleston, South Carolina (later to be founding Master of a Lodge in Baltimore). Wilmans it seems was a Scottish Rite Inspector General from Europe, and it was this power which permitted him to bestow the Select Master Degree on Eckels in Baltimore in March of 1792. This leads us to the Scottish Rite Theory.

Without going into a great deal of detail about the origins of the Ancient and Accepted Scottish Rite (AASR), suffice it to say that it was founded in France and that it emigrated to the United States by way of several individuals, the most

prominent being Stephen Morin, ca. 1761 in the Caribbean and thence to Charleston, South Carolina, etc. Part of the early Rite of Perfection (25 Degrees) was the 5th Degree, termed the "Knight of the Eagle or Select Master." Morin and his successors, Francken (Charleston, 1762 and Albany, New York 1767) and Moses Hayes of Boston (1768) were early proponents of not only the AASR but also of the "Cryptic Degrees." According to Hinman, et al, shortly after the organization of the Supreme Council AASR in Charleston, in 1802, they issued a manifesto outlining the degrees to which they claimed jurisdiction. It stated:

"Most of the Inspectors are in possession of a number of detached degrees given in different parts of the world and which they generally communicate free of expense to those brethren who are high enough to understand them such as Select Mason of "27." Such in brief is the Scottish Rite claim to the origin and control over the Cryptic degrees. It is supported by the fact that their members, some of whom were inspectors (e.g. Cohen, Jacobs, and Lownds), actually did confer the degrees and in every instance the first record of conferring of either the Royal Master or the Select Master Degrees indicates that it was conferred by a member of the Rite of Perfection."

So what happened that they are not so associated today? According to Hinman, it was because of a falling out within the ranks of the AASR, Northern Jurisdiction between J.J.J. Gourgas and Joseph Cerneau which saw that Lownds, most influential over both York Rite and the Cryptic degrees, sided with Cer-

neau, and the Degrees were actually permanently exported into the York Rite, ca. 1818.

To be continued next month

Dr. Richard W. Van Doren is a retired psychologist and Past Commander of Boston Commandery, No. 2 KT. He resides at 53 Wintergreen Lane, Groton, MA 01450-4220.

IN MEMORIAM



Oscar David Olsson
New Jersey
Grand Commander 1997
Born: November 2, 1926
Died: November 24, 2012

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

Robert G. Bird
Missouri
Grand Commander 1984
Born: May 31, 1923
Died: November 22, 2012

Leonard G. Mathison
Minnesota
Grand Commander 1984
Born: August 23, 1913
Died: December 22, 2012

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>.

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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Greetings Sir Knights,

What a wonderful time of year for believers, especially for each of us as Knights Templar. Having only a few months ago celebrated the birth of our Savior, we now begin the journey to Golgotha where the price of salvation was paid. In a few weeks, members of Grand Encampment from all across our nation will be gathering to celebrate the resurrection of our Lord. From the West Coast to the East Coast we shall proclaim, "He is risen from the dead."



My study today led me to the reading in scripture where we find our Lord in the Garden of Gethsemane. There, praying alone, our Lord said to the Father, "thy will be done." What an amazing four words, beyond at times our ability to truly comprehend.

From this reading I was reminded that there are those in this world who face sorrow and suffering in their own lives. My prayer is that as Knights Templar, each of us will determine not to walk away from suffering but will be Christ to those in need of our help. My good friend and Past Commander, Sir Knight Mike Roberts, a few years ago in his Easter Message to our home Commandery challenged us to be "men of intent." In other words, once having set our eyes upon the goal, we then see the journey through.

Another Sir Knight has often reminded us that it is not the titles or honors we have heaped upon us in life that will be remembered, rather it will be what we did for others that survives our meager existence. In the memories of our friends, families, and those we help will our true honor be found.

In closing, consider the great work of the Knights Templar Eye Foundation. This foundation exists today only because of each of the Sir Knights who make up our Commanderies, large and small. Have we made a difference? Have we touched the lives of others? You bet we have! We have more to do, and I know we can. It is time for us to be men of intent and see the journey through.

God bless you Sir Knights; thank you for all you do. You make me PROUD!

In His Service,
Terry L. Plemons , KGC
16

march 2013



Letters to the Editor



Dear Sir Knight Palmer:

I found the letter to the Editor from Sir Knight David Sheihan Hunter Lindez especially interesting, and I am in total agreement with his views.

In faith;
Joseph F. Riley



Dear Sir Knight John Palmer,

I would like to applaud Sir Knight David Sheihan Hunter Lindez of Trinity Commandery No 17 for the comments made in his letter to the editor in the July 2012 issue of the *Knight Templar*. I agree wholeheartedly.

During my lifetime, I have seen factions slowly taking away the Christian references upon which our country was founded. I am saddened that those factions are infiltrating the Masonic fraternity.

Removing Christian values from our society is the first step toward moral collapse of a country. Some examples are Germany in WWII, Iraq, Iran, Afghanistan, India, Egypt, and France.

I have read that about 60% of our country professes to be Christian. Then why have we allowed prayer to be taken out of our schools, the Ten Commandments to be taken out of our public buildings, legalization of abortion, erosion of the institution of marriage, Christian worship in the military, taking Christ out of Christmas, and many other examples?

I joined the Masonic fraternity because of its Christian values. I pray that knight templar

like the Christian Knights of old, we Christians of today will stand up for our values and beliefs. If we would, our God and Creator will once again bless our land.

Sincerely,

Terry W. Simonton
Palestine Commandery No. 33
Springfield, Ohio
Currently living in Las Vegas, Nevada



Sir Knight John,

My copy of the *Knight Templar* publication came in the mail last week. I had an opportunity to sit down and read it from cover to cover in the last two days. Having finished the read, I happened upon "Knights at the Bookshelf" on page 34. The scathing review of a book on the page, caused me to chuckle. It is a sorry commentary on the sad state of our educational system. All the "work" that our Federal Government has performed in the area of education in our public schools has been summed up in this article. The "No child left behind" attitude and the change in scholastic achievement requirements has produced graduates that do not have a basic education and math foundation. Some graduates do not possess the mental ability to process simple financial transactions without a computer. They have problems giving the correct change in a simple purchase at McDonald's. I must say, Eng-

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.



Grand Masters' Palace, Rhodes. Photo by editor.



knight templar



Letters to the Editor



Continued from page 17.

lish composition is not an easy subject in which to acquire great skills. There are so many alternatives available which a normally prudent individual would be well advised to follow by allowing others to contribute their reading skills and common sense input.

Sir Knight G. Robert Merchant
Warder, Eagle Commandery No. 29 Ohio



Brother Palmer;

I was intrigued by the picture on the last page of the publication in the August 2012 issue. Although I am not yet a Scottish Rite Mason, Master Masons were invited to witness the extinguishing of the lights ceremony in the Duluth Valley. This was done, I believe, on the 18th degree. When I viewed the aprons in use, they were black with red crosses. Conversely, when they go through the re-lighting, they turn the aprons around and reveal white with red crosses. This picture made me think of that. Although the top picture has the Templar “vibe,” the bottom picture could definitely pass for an 18th degree Scottish Rite apron. Thoughts?

Warmest Fraternal Regards,

Adam Lang
Minnesota

20

Adam,

The green makes me believe that it is more probably a Commandery apron, although I have never seen another like it.

The Ed.



Dear Brother Palmer;

I have labored to understand Brother Robbins exegesis of *Morals & Dogma* page 11, but I am mystified. I find nothing about America being a Christian nation. Brother Pike makes it very clear that the holy book on the altar at the time the oath is taken is to be the book of faith for the brother taking the oath. I quote “the obligation of the candidate is always to be taken on the sacred book or books of his religion that he may deem it more solemn and binding...” Of course, Brother Pike’s opinion has no control over the Grand Master of Texas as to what he requires in Texas Lodges, but in Albert Pike’s mind, any man who professes a belief in God and was otherwise qualified could be a Mason.

Fraternally,

The Reverend Donald Heacock
Ascension Commandery No. 6
Shreveport, Louisiana



march 2013

Knight Templar Eye Foundation News

At the 92nd Supreme Assembly held in Fort Worth, Texas this past September (Mrs. John A.) Mary Brogan, outgoing Supreme Worthy President, on behalf of all members of the Social Order of the Beauceant presented a check to Grand Master David Dixon Goodwin for the Knights Templar Eye Foundation, Inc. With this annual contribution, the total amount given to date by all Beauceant Assemblies across the country has gone over three million dollars and these funds have gone a long way in supporting the Foundation in its charitable endeavors.



2011-2012 Social Order of the Beauceant national officers

Fourteen Years of Continued Support for the Knights Templar Eye Foundation, Inc.

Grand Master David Goodwin of the Grand Encampment of the United States of America presents to Sir Edward H. Fowler, Jr., the Provincial Grand Master of the Provincial Grand Lodge of the Royal Order of Scotland of the United States of America, an appreciation certificate from the Knights Templar Eye Foundation, Inc. recognizing their continued support for the Foundation under his leadership.



A Chat With The Managing Editor

For many years now at Christmas time, we have placed in our yard a crèche or nativity scene. We do this for two reasons; first, it makes a statement about who we are and what we believe, and second, our neighbors like it, or so we are told. It reminds them of the reason for the season. In recent years, including this one, neighborhood children have vandalized our display. As we were considering whether it was worth all the effort to repair the display rather than simply discontinuing it, news arrived of the mass killing of children in Connecticut. Officials immediately began calling in armies of psychologists to determine what caused this man to do this, the anti-gun people began to pound on their drums again, some tried to find someone to blame for inadequate security, and all began to discuss how to deter such actions in the future. During the next two days, two other individuals in two other states were apprehended while planning similar copycat killings, one less than thirty miles from my home. On reflection, I have come to the conclusion that this reaction is much like a bunch of people trying to exterminate mice with flyswatters while ignoring the elephant in the dining room.

You see, as an engineer, I am a great believer in cause and effect. I believe that it works with people just as it does in science, but it is maybe a little more difficult to detect in human society. We seem to be focusing on deterrence in the short term. While this is probably necessary, we need also to be looking for root cause. When I was in elementary school, there was virtually no deterrence and virtually no mass shooting of students. The problem is not a lack of deterrence, it is the existence in a person of a will to do such a thing. That is what has changed. It shouldn't surprise us that our civilization is deteriorating from civility to barbarism when we have deliberately undermined moral and family values. When Ward Cleaver and Andy Taylor have been replaced by Homer Simpson and Alan Harper. When an unbelievable lack of responsibility has transitioned us from a ridiculous divorce rate to the present when people just don't see the need to get married, except for the homosexuals of course. Why should this surprise us when on one hand we are actually paying people to have children out of wedlock and on the other hand encouraging the mass murder of innocent babies at government expense? Why should it surprise us when the products of this new society of ours decide to kill twenty innocent children only six or seven years older than the ones whose killing we pay for every day?

Cause and effect. If we keep on doing what we have been doing, we will keep on getting what we have been getting. We have been very successful in erasing God from our schools, from our government, from our public places, and sometimes even from our churches. We have managed to reduce the Great Light of Masonry from the rule and guide of our faith and practice to an archaic book of outdated silly suggestions as to how we might ought to conduct our lives and our society.

Some of you will take offense at what I have had to say. That is your right. I be-

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lieve it is also part of the cause of our current situation and certainly part of the effect. There is not much we can do as an organization to provide a deterrent to such senseless behavior. It is my prayer that the Knights of the Temple may be of use as individuals in restoring a society where there is no longer a will to kill and destroy. We have our work cut out for us.

Remember that my opinions are not necessarily those of the Grand Encampment, the Grand Officers, the Editorial Review Board, or the other 110,000 members. I didn't consult them. Since I don't censor what you have to say when you write in, I decided in this case to tell you what I really think.



knight templar

John L. Palmer
Managing Editor

Meet Our New Department Commanders

Sir Knight Edward R. Trosin

**Right Eminent Department Commander for Subordinate Commanderies
2012-2014**

Brother Edward R. Trosin was born in Tonawanda, New York. He was the first of five children born to Edward R. Trosin, Sr. and Lillian H. (Holtz) Trosin. Edward was educated in the Tonawanda school system, receiving varsity letters in three sports. Upon graduation, he attended Syracuse University, receiving a Bachelor of Science degree in Business Administration in 1961. In May 1964, Sir Knight Trosin married Barbara J. Ingram of Campbellford, Ontario, Canada. They were blessed with two daughters, Heather and Rhonda, and four grandchildren, Miranda, Eric, Lauren, and Claire. He was employed by Bell Aerospace Textron as Manager of Information Technology prior to retirement. He is a member of Salem United Church of Christ in Tonawanda and has served as a Deacon.



Photo by John P. Westervelt

In Symbolic Masonry, he was raised in Tonawanda Lodge No. 247 in 1972 and served as Master 1981. Most Worshipful Brother Trosin was elected Grand Master of Masons in New York for the term 2004 – 2006. In 2009, the Masonic Medical Research Laboratory honored him by naming their auditorium after him.

Most Excellent Companion Trosin served as Grand High Priest in 1993. Sir Knight Trosin served as Right Eminent Grand Commander in 1987. He was made a Knight Commander of the Temple in 1992. He was made a Knight Grand Cross of the Temple in 2004.

Illustrious Brother Trosin was crowned 33° Active Member of Supreme Council in 2005, and elected an Active Emeritus Member of Supreme Council in 2010.

In related organizations, he is a Past Sovereign of St. Mark's Conclave, Red Cross of Constantine; a member of Empire State Priory No. 46, Knights, York Cross of Honour, where he has been honored as a Knight Grand Cross with three Quadrants; Past Preceptor of Good Shepherd Tabernacle No. XXX, H.R.A.K.T.P.; Past Master of Sylvanus F. Nye Council No. 37, Allied Masonic Degrees, where he was accorded the Red Branch of Eri; Niagara Frontier York Rite College No. 77, where he is a recipient of the Order of the Purple Cross; New York College, SCRIF; Royal Order of Scotland; Ismailia Temple, A.A.O.N.M.S.; Richmond Forest No. 66, Tall Cedars of Lebanon; Honorary DeMolay Legion of Honor; Zuleika Grotto; Knickerbocker Chapter, National Sojourners; and past Patron of Sirius Chapter No. 301, Order of the Eastern Star.

The World's Freemasonry

By

Sir Knight Tom Jackson

Editors Note

The article below was adapted from an address Brother Jackson made to the Masonic Society during their annual meeting in 2012, was originally published in *The Journal Of The Masonic Society*, Thomas W. Jackson, "The World's Freemasonry," Issue: 17 © *The Journal Of The Masonic Society*, and is used with permission.

I have been afforded the great opportunity and privilege of being able to travel over much of the world simply as a Freemason and to observe Freemasonry as it exists today. I therefore look at myself as a student of contemporary Freemasonry. Freemasonry is growing more rapidly than perhaps at any time in our history. There have been twenty-four new Grand Lodges consecrated since the beginning of this century, and there are others that will be consecrated in the not too distant future. The craft is emerging in Eastern Europe in countries that have either never had it or in countries in which it is been repressed for decades. In Africa, with the general exception of the existence of Provincial or District Lodges or Grand Lodges, Freemasonry is establishing roots in relatively untouched environments. What this can mean to the world is immeasurable.

In many stable societies, however; the potential influence of Freemasonry has become less than what it once was. This is simply a matter of fact due to those societies having evolved to a level of stability where future evolutionary change will be limited or at least slowed in its development. This does not mean that the need for the philosophical purpose of the craft has in any way become lessened but its ongoing influence will be more subtle than in the past.

There can never be a time, no matter

how long this world may exist, that Freemasonry's philosophy would not be applicable to any society. It simply means that the need for dramatic societal change is no longer paramount in these environments. In addition, a change in leadership style has reduced our philosophical influence in some areas of the world and made us less visible in society. Where Freemasonry is now arising, there exists the fertile fields to be cultivated by those dedicated to a society in need of the gentle guidance of our craft.

Freemasonry has impacted the evolution of civil society for several hundred years. It has changed significantly the course of civilization. It has influenced the development of some of the greatest men who have ever lived, and therein lies our purpose beyond any other, to continue to contribute to the development of great men. These great men will then influence the ongoing evolution of civil society. Make no doubt about it, my brothers, were it not for Freemasonry, this world would be a vastly different place.

I firmly believe that Freemasonry on the continent of Africa has probably the greatest potential beyond any other to impact its peoples, to contribute to the evolution of its societies, and probably to alter the future of this world. It has the opportunity to show to the world what a philosophy like ours can contribute to mankind.

It also, however, is perhaps going to

meet some of the greatest challenges that it has ever experienced, for it must deal not only with what might be one of the greatest diversities of societies, cultures, and religious beliefs located on one continent but must also deal with the pressures which will be impressed by outside influences.

My brothers, the philosophy of Freemasonry has always and must always transcend the variances with which it will be confronted in the environment in which it exists. Because of the universality of its purpose coupled with the constancy of its zeal, it has risen above those restrictive barriers that have hindered societal evolution for several hundred years. The very fact that it continues to thrive throughout the free world is undebatable evidence that its purpose is universal and undying.

For most of our existence, even though there was that "Mystic Tie" binding us together in a universal brotherhood, there was a great tendency toward a provincial attitude of our Grand Lodges. We operated in a form of hierarchical isolationism. Today, however; modern technology has driven us to become a more visible organization, forcing us away from our isolationism and causing us to be more exposed and subject to more external examination.

What were once regarded as Masonic "secrets" can today be found by any computer or in any public library. This, however, in no way decreases our capacity of exerting our philosophical influence on society. What it does mean is that we must face reality, confront the complexities it brings with it, and adapt to using the technologies to further our goals which in turn must contribute to the betterment of mankind. We first, however,

must understand ourselves and our goals.

I have traveled extensively throughout the world for the past two decades simply for the cause of Freemasonry and have been afforded the opportunity that few have had to study our present-day craft and its methodologies of operation. I have been granted the privilege of meeting with some great men and developing some of the greatest friendships that one could ever wish for. In doing so, I have observed the universality of the philosophical purpose of our craft regardless of where it operates in the world. This I refer to as its structural philosophy.

I also, however, have become very cognizant of the differences that exist in the operational philosophies of Freemasonry. Where the structural philosophies are an integral, inherent, and unchangeable characteristic of the craft, the operational philosophies seem to be more driven by the characteristic of the environment in which it must operate. These operational variances are worthy of note, especially in areas where Freemasonry is in a developmental stage.

From my studies and observations I have concluded that the personality of Freemasonry in different parts of the world is driven and shaped by the environment in which it exists. This is true historically in most jurisdictions. The only exception that I have found was in early Russian Freemasonry where the craft tended to shape the society rather than the society shaping it.

Based upon these operational variations, I have been attempting to categorize the Freemasonry in different parts of the world in what I refer to as styles of the craft. Thus far, I have distinguished, at least for me, five distinctive styles, but I am sure that others, perhaps less dis-

tinctive, may exist or evolve into being. Please keep in mind that these styles are my creation, and there could be those who disagree with me.

When looking at Western European Freemasonry, we find that it retains more of the basic philosophical and intellectual qualities that characterized Freemasonry from its inception. This would be an expected natural phenomenon since its survival from the beginning has been dependent upon this style. External as well as internal pressures, although excessive at times and variable in their origins, dictated an intellectual elitism dominated by secrecy for its very survival. Thus, I have classified Western European Freemasonry as a philosophical style.

The Freemasonry of the British Isles is closely related to the philosophical style of continental Europe. However, these Grand Lodges retained much more of the social atmosphere of their early beginnings, and I therefore place it into what I refer to as a social style of Freemasonry.

When Freemasonry migrated into the South and Central American countries, it retained much of the philosophical style that characterizes Western Europe. It did however change over the years by adopting a more idealistic attitude of what it can accomplish than is to be found anywhere else in the world. The external pressures of society with which it was confronted stimulated the creation of a uniqueness in its Freemasonry that I refer to as a sociological style. It is perhaps more driven by the society in which it exists than anywhere else in the world.

Initially, I had included Mexican Freemasonry in a sociological style. However, it did not seem to fit comfortably in this category. It has more of a tendency toward a political activism, and although

I have many friends in Mexican Freemasonry, I frankly find it difficult to understand. For want of a more definitive term, I refer to Mexican Freemasonry as a political style of the craft.

North American Freemasonry has diverged further away from its roots than any Freemasonry in the world. Much of the intellectual elitism that contributed heavily to the creation of what might arguably be referred to as the most influential organization ever conceived by the mind of man has been sacrificed in the pursuit of a static equality with a support of charitable objectives. If any external force is influencing Freemasonry today in America it's our acceptance of political correctness. Therefore I categorize the Freemasonry in North America as a charitable style.

Before I go farther let me clarify what I mean by elitism as it impacts Freemasonry and intellectual elitism as it has impacted Freemasonry. My brothers, there is a tendency today for many to frown upon elitism. I have found myself at odds with some North American leadership by the use of this term. Yet, the day that we said that our goal was to take GOOD men and make them better, we became elitist, and there is nothing wrong with that form of elitism. In addition, one of the greatest reasons we became the major influential organization that we are, is because we attracted some of the greatest minds that ever lived, and that, my brothers, is intellectual elitism. Subtract that factor from the equation, and we are not nor could we have become what we are and were.

Present day Eastern European Freemasonry has not been in existence long enough to show whether it will retain the philosophical style of its Western Euro-

pean creators. A different mindset seems to exist in these countries as a result of fascist and communist suppression that might stimulate it to evolve into something distinctive as a result of the different societal pressures where it exists.

Although I have spent some time in the Far East, India, and the Philippines as well as in Africa, I have not discerned a specific style which differentiates and defines it. In these locations, as a result of operating as Provincial or district Grand Lodges or Lodges for a prolonged period of time, there has been a tendency to take on the characteristic of the mother Grand Lodge, but we should expect a modification.

If it is the intent of Freemasonry to remain a driving intellectual force in the evolution of civil society, if we wish for future historians to acknowledge our contributions in the developing world for the betterment of mankind, if we want to continue toward our goal of taking good men and making them better, then whatever style we choose must lead us on a pathway to that end. Upon examining the different styles that I have presented to you, we can measure degrees of success in world Freemasonry.

The philosophical style has been in existence for the longest period of time and has paved the way in almost every other environment. Therefore differences in style have all evolved from it. It has certainly stood the test of time and has impacted the world in general, probably more than any other. It was this style that became an integral part of the cornerstone of the Enlightenment and it was the Enlightenment that served as a pathway out of the ignorance of the dark ages.

The sociological style found in Cen-

tral and South America has not deviated extensively from it. The infusion of the idealism has not in any way harmed the craft's potential in the society in which it lives. I am not convinced, however, that it could thrive as well in other parts of the world. The strength of this Freemasonry is a result of the continuing struggle to operate within its environment. I have great respect for both the philosophical and the sociological styles of the craft.

As I have indicated earlier, I do not really understand Mexican Freemasonry, but I do have a fear that it places itself in jeopardy by coming close to violating a basic Masonic protocol. Keep this in mind my brothers. We do not fear Freemasons becoming involved in political activity, but we must never permit Freemasonry to become involved.

I look at Canadian Freemasonry, although part of North America, as a modified version of both the philosophical and charitable styles. They retain more of the philosophical style from their origin but have been greatly influenced by the charitable.

Freemasonry in the United States, however, is purely a charitable style today. Interestingly, the change into this style took place over the last 30 to 50 years. It began its life as a philosophical style as brought over by the early settlers from the British Isles and the European continent. There can be no doubt that its impact on the creation of the United States of America was extraordinary. The intellectual stimulus of the Enlightenment played a vital role in the idealistic structuring of this country, and more than a few of the enlightened thinkers who played a role in this structuring were Freemasons.

My brothers, it has changed. As a

result of never having to face the great challenges to be a Freemason that most of the world has faced, it has not only failed to become stronger, but as a result of complacency, it has become weaker and has now evolved into apathy. Much of the present-day leadership lack the vision of our forefathers who structured our great society. Today our goal is not to change society but simply to become visible to society. We were an organization, respected beyond any other in America and one whose members were responsible for structuring a society that has been emulated by many others.

Freemasonry for the past 30 years in the United States has concentrated the vast amount of its energies on recruiting membership and raising money to give away to charities. We have become one of the greatest charitable organizations in the world at the sacrifice of our intellectual integrity and influence in society. We are trying to buy back, through charitable programs, that which we lost through ignorance. The result is that the membership has declined over 60 percent, and we have lost most of our influence and prestige in society.

This does not mean that charity has no place in Freemasonry. Indeed, charity has been a core value of the craft from its beginning, but this charity started as support of its brothers, wives, children, and widows. Now however, it has become *the* core value in North America with a face almost of a public charity.

Dr. E. Scott Ryan in his book *The Theology of Crime and the Paradox of Freedom* observed; "The wonderful work of Masonic charity is by no means synonymous with the wonderment of Masonic spirituality—and that is a shame when one considers how many fine charities

there are and how few fine spiritualities there are." How correct he is.

Numbers of members and financial wealth are not visible signs of success in Freemasonry. The United States has had both and is now rapidly losing both. In studying the styles of Freemasonry we must not become blinded by the number of members nor by the magnificence of structures. Freemasonry changed this world not by rolling over it with large numbers or by buying its influence. Freemasonry changed the world by improving good men one at a time.

In reviewing the history of world Freemasonry it doesn't take long to realize that it had its detractors and enemies almost from the beginning of its existence. Among those who became its greatest enemies were political leaders and leaders of religious institutions. Upon discovering the motivations which caused this enmity in such different entities, you will find that they are the same. Both have a desire to control the bodies and minds of those under their dominion.

Almost universally, dictatorial and despotic governments and religious leaders have opposed the craft, but it is significant that there is no religion that opposes Freemasonry; only religious leaders oppose it. The major objection that they indicate is that we accept membership from all monotheistic believers while requiring only a belief in a Supreme Being.

Even though this opposition from both groups continues to exist today, Freemasonry has never been destroyed by the forces of either. It has been suppressed at times, driven underground, and even forced to cease operation in some areas, but it has risen like a phoenix from the ashes when the tyranny was destroyed.

Looking at the condition of Freema-

sonry on a world level today in general and disregarding the Anglican speaking jurisdictions, we find a thriving organization continuing to exert influence in the evolving society. There does seem to be greater problems in some Anglican speaking Grand Lodges, especially in number loss. Perhaps it has been a willingness in these Grand Lodges to lower standards and to adopt a more charitable style of the craft that has resulted in the decline and loss of influence in society. This is unquestionably true in North America.

I have been greatly impressed almost everywhere I travel, not only with the quality of the men I have found comprising the craft but also in the positions of influence that they hold in their societies. Now however, Freemasonry is being confronted with challenges unlike any of those we have faced in the past and will require a continuing re-examination of our methods of operation. The greatest enemies threatening us today lie not in the leadership of governments or religious institutions, although some remain enemies of the craft. Our greatest enemy today is ourselves.

The three greatest challenges that I see confronting Freemasonry today are the expansion of irregular Freemasonry, the development of modern technology, and the ignorance of our membership.

Of course, irregular Freemasonry is nothing new in the Masonic world. It has been around almost as long as has regular Freemasonry, and it has never been a major obstacle to us. The concern regarding it today is the rapidity of its growth and expansion and the tendency to become more organized than it has been in the past. What was once a quiescent separate style of Freemasonry is now developing into a competitive

threat to mainstream and regular Freemasonry. It also is appearing in jurisdictions that have been occupied by regular Freemasonry for years. It has become a major obstacle in stabilizing Freemasonry in Eastern Europe and is making its appearance felt in northwest Africa. This is an issue that we cannot choose to ignore, because it presents a different face of the craft to society, one not bound by the protocols that define the Freemasonry we know.

What is of an even greater concern and is something totally new to our noble craft is the impact that is being felt via the use of the World Wide Web. The Internet has created a new atmosphere that is causing considerable problems for us and is one that is not going to go away or one that we can eliminate.

Grand Lodges today are being bypassed by ignorant Freemasons, and ignorant Freemasons constitute the vast majority of our membership. Please note that I said ignorant, not stupid, although today from what I read on the net, I am not sure anymore.

I never cease to be amazed at how much misinformation is placed on the web by some of our members who become impressed with what they think they know. I now spend a considerable amount of time responding to brothers who have become "instant experts" on the craft. It is amazing how one can have all the answers without ever hearing the questions. The lack of Masonic knowledge by our own membership is one of the greatest threats to our survival. For an institution that impresses upon its membership the need for the acquisition of knowledge, the Internet reveals a considerable dearth of success on our part. It reminds me of a quotation I once

read; "let he who does not know, shut up and learn."

In addition to the damage that is being caused by our own membership on the web, whose voice, because they are Freemasons, is accepted as fact by the non-Mason as well as our own members, damage is caused by those who would destroy us. Our enemies have found fertile ground on the web to dissipate their vitriolic hate of our fraternity. This we cannot contain any more than we could contain it in the past, but we must understand that it is there and educate our membership concerning it.

We have been fortunate to have been able to carry our isolationist attitude into almost the present day, but my brothers, like it or not, it is over. This modern technology along with the present-day attitude of our leadership is removing that choice from us.

One of our glaring weaknesses as leaders today has been our inability to see the big picture of the craft. We have a tendency to lose sight of the great accomplishments for which Freemasonry has been known and to concentrate our efforts on issues not paramount to our existence and of little consequence to society. This is not a viable option. We simply cannot afford to fail to understand the diverse impacts that we have created and continue to create on human society.

For 300 years, our past brothers worked to develop an unparalleled organization whose philosophical purpose could easily be used as a template for world peace, and there has probably been no time in our existence that the influence of that philosophy was anymore needed in the world than it is today.

As we acknowledge and recognize our place in the world as Freemasons,

knight templar

we must also acknowledge and recognize our responsibility to the world as Freemasons. Our brothers of the past have done their job exceedingly well. They have placed the Fraternity in the forefront as an elite organization, one highly respected for its contribution in developing world society. It is now up to us to continue to build upon what they established. The very least we must do as Freemasons to contribute to a better world is to live as Freemasons, and so mote it ever be.

Sir Knight Jackson is a Past Commander of Continental Commandery No. 56 in Chambersburg, Pennsylvania. Tom served for twenty years as the Right Worshipful Grand Secretary of Pennsylvania and now serves as the Executive Secretary of the World Conference of Masonic Grand Lodges having served in this position since its inception in 1998. He is a Past Division Commander of the Grand Commandery of Knights Templar of Pennsylvania and a Knight Commander of the Temple of the Grand Encampment. He resides at 210 Middlespring Rd., Shippenburg, PA 17257, and his e-mail address is twjcowboy@aol.com.

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THE QUARRY PROJECT

GEORGE WASHINGTON MASONIC MEMORIAL

Masonic Research and Preservation Conference

Initiatives like the International Conference on the History of Freemasonry, the Worldwide Exemplification of Freemasonry, and UCLA's "Freemasonry and Civil Society" demonstrate an ever growing interest from the academic community in the history and philosophy of our great fraternity. It is gratifying to witness this increased attention from the non-Masonic community, and it presents a challenge for us as Masons to provide a balanced view of the fraternity from those who have experienced Masonry from within our fair Craft. The most significant aspect of this challenge is that few Masons hold the same level of knowledge and abilities as those in the academic community. To help rectify this discrepancy, The Masonic Society (www.themasonicsociety.com) and the Masonic Library and Museum Association (<http://www.masoniclibraries.org>) have joined forces to establish The Quarry Project. Phase one of this endeavor will be the Conference on Masonic Research and Preservation to be held at the **George Washington Masonic Memorial in Alexandria, Virginia on September 27-29, 2013**. The conference is open to anyone interested in Masonic research and preservation but will be specifically targeted toward two groups: members of Masonic Lodges of research as well as authors, writers, and researchers (both published and aspiring) and Masonic librarians and museum curators.



The conference will draw from both the Masonic and academic communities to provide detailed instruction on Masonic research and the editing of same. In addition, the recommendations of a committee created to establish a set of voluntary standards for future Masonic research, writing, and editing will be introduced. Professional librarians, museum curators, and experts on display and preservation will address that area of interest. Multiple concurrent presentations on both fields of endeavor will be offered on all three days. Along the way, participants will be enthused and inspired by stories from successful Masonic library and museum curators and from published Masonic authors.

Program details and conference registration for this event, along with hotel reservation information, is now available at www.thequarryproject.com. Make your arrangements today to join us in Alexandria, Virginia.

John R. "Bo" Cline, President, The Masonic Society

march 2013



Beauceant News



Past Supreme Worthy Presidents photographed at Supreme Assembly held in Grand Rapids, Michigan in 1941. Photo given to Mrs. Joe Cortez, Supreme Worthy President, by (Mrs. Kai) Joan Kofoed, Recorder of Grand Rapids Assembly No. 68.



Past Supreme Worthy Presidents photographed at Supreme Assembly in Ft. Worth, Texas in 2012. Seated left to right: Mrs. Paul E. Case (1979-1980), Mrs. William Chant (1992-1993), Mrs. Keith W. Dean (1993-1994), Mrs. Harry S. Rogers (1994-1995), Mrs. Howard L. McClure (1995-1996), Mrs. Milton F. Baker (1996-1997), Mrs. Esther K. Offen (1998-1999). Standing left to right: Mrs. Jay U. Ipsen (1999-2000), Mrs. Fred H. Buxton (2001-2002), Mrs. R. D. Moore (2002-2003), Mrs. Jack L. Edwards (2005-2006), Mrs. David E. Alcon (2006-2007), Mrs. Richard B. Cotton (2007-2008), Mrs. John Kleinfelder (2008-2009), Mrs. W. Joe Ryland (2010-2011).



Knights



at the Bookshelf

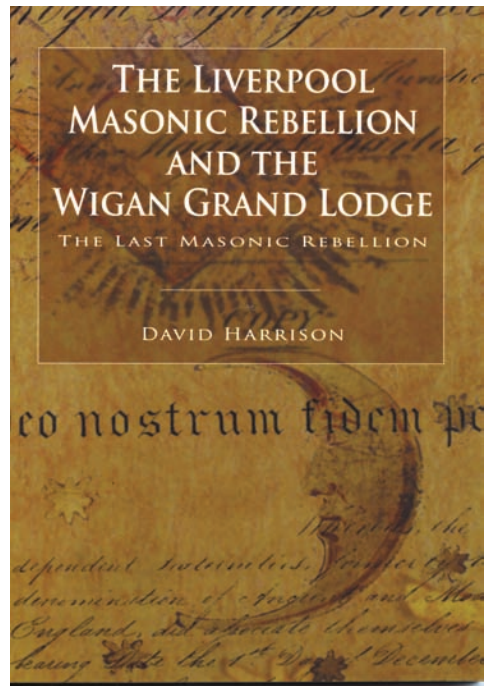
By
Sir Knight John L. Palmer

The Liverpool Masonic Rebellion and the Wigan Grand Lodge by Dr. David Harrison, Ph.D. Published 2012 by Arima. ISBN: 978-1-84549-567-9.

The Grand Lodge system which has served Freemasonry so well for the past 200 years seems to many of us to have been the norm from time immemorial. Information about the period from the first Grand Lodge in 1717 until the unification of the United Grand Lodge of England in 1813 has been well studied and widely disseminated. Dr. Harrison in his new book reveals that the strife of transition to centralized authority did not indeed end in 1813. His detailed account of how resistance to centralized authority continued well after the unification is both fascinating and educational.

The author points out that there were several Masonic “rebellions” against the United Grand Lodge after the dispute with the Ancients was settled and goes into detail about the lodges and personalities involved. Some of the behavior he describes unfortunately reminds us of some things we see today. He relates the Masonic unrest to the societal situation in that part of England at the time and points out that non-Masonic circumstances can sometimes shape the attitudes of the brethren when dealing within the lodge.

As usual, Dr. Harrison unfolds in minute detail the characters and events involved in the rebellion. I recommend this book to anyone interested in the transitions the craft has been through and what these lessons may hold for the future, as he who ignores history is often doomed to repeat it.





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Luke 22:20

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