

Knight Templar



VOLUME LXI

APRIL 2015

NUMBER 4



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Knight Templar

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**Cover photo of Commanderie D'Arville,
 France, one of the farming estates of
 the Templars, taken by the editor.**

Grand Encampment Web Site: <http://www.knightstemplar.org>
 knight templar

Grand Master's Message

I hope all of you are enjoying a break from the cold grasp of a bitter winter. Spring is now upon us, and we should enjoy this time of renewal. Just as our lawns and flowers are renewed in the spring, we should renew our efforts for Templary. What a great opportunity we have to invite Royal Arch Masons to join us. What a great opportunity we have to confer the orders upon them in great form. Won't you come to your Commandery's Conclave and participate in this spring renewal?



Last month was very busy for your officers. We visited several Annual Conclaves, attended the meeting of the Knights Templar Eye Foundation Scientific Advisory Committee where the grant recipients were chosen, and conducted the East Central Department Conference. We also experienced the conclusion of another successful Holy Land Pilgrimage for our ministers.

I am pleased to announce that the Knights Templar Eye Foundation was awarded the "Champion for Vision Award" by The American Association for Pediatric Ophthalmology and Strabismus (AAPOS). Knights Templar Eye Foundation Vice President, Jeffrey N. Nelson, and I attended their annual convention in New Orleans last month to receive the award. They are very supportive of our efforts for pediatric ophthalmology.

We have only four months before the 66th Triennial Conclave in Buffalo, New York. If your Commandery would like to enter a drill team in the competition, please let our office know immediately. Those of you planning on attending should have your reservations made by now to ensure that space will be available. Remember, all Sir Knights, their Ladies, and families are invited. The Triennial Conclave is not just for voting delegates. Everyone is welcome and will take home lasting memories of this great Templar event.

**The 66th Triennial Conclave of the Grand Encampment of Knights Templar
Adam's Mark Hotel, Buffalo, NY
August 8-12, 2015**

Reservations may be made online from our website at:
<http://www.knightstemplar.org>

We look forward to seeing you "on the road" in the near future.
Courteously,

A handwritten signature of David Dixon Goodwin in black ink.

David Dixon Goodwin, GCT
Grand Master

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

Easter and Passover

By

The late Reverend Sir Knight Donald Kerr

Both events speak of happiness in the sense that nothing is ever ended, but everything becomes new. Both tell of the emergence of springtime, which is a time of beauty and hope. It symbolizes the future. Everyone likes to see something new.

We are the heirs of a wonderful, miraculous miracle. It is the resurrection of Christ and in another sense the exodus to freedom. Both allow us to believe that there is more to life than what we see and know. Both events tell us we are the recipients of an immortal hope. That is what this holy season tells us.

"Wake up! It is time to begin." Hope is on the way. That is what both Easter and Passover remind us of.

Alexander Pope said it more than two hundred years ago, "Hope springs eternal within the human heart." Without hope there is nothing to which we can look forward. That is the message of the Easter resurrection. So too, is Passover a sign of God's faithfulness.

A long time ago, Dr. Endicott Peabody was headmaster of Groton School. He would remind his students of the strains and stresses through which they would pass, but "remember the trend is always upward." A young student at that time listening to those words would later become President of the United States. When that fateful attack on Pearl Harbor became "the day of infamy," President Roosevelt reminded the nation, "remember the trend is always upward."

That is the message of this special time. It speaks of rebirth and new horizons. Arise then, and salute the happy morn, and say, "Alleluia! God is with us."

With that, a happy Easter to all and a memorable Passover to others.

The late Reverend Sir Knight Donald C. Kerr, a member of Beauseant Commandery No. 8, Baltimore, Maryland, was pastor-emeritus of the Roland Park Presbyterian Church in Baltimore. He submitted many seasonal articles to the *Knight Templar* magazine over the years, and this is one that was not previously published. We publish it here in his memory.

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>.

Prelate's Chapel

by

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

“**F**or you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory.” (Col. 3:3-4)

This month we celebrate the resurrection of Jesus, his astounding victory over sin and death, but we are also celebrating our own resurrection! Christians are people who have died to self and been raised through Christ to a new life (that’s what baptism is about) and have also been given ultimate victory over sin and death. As Paul wrote to the church at Colossae: “And you, who were dead in trespasses,... God made alive together with him, having forgiven all our trespasses.” (Col. 2:13) We believe that because Christ lives, we too shall live forevermore with him in God’s eternal glory.

However, we still have some living here on earth to do, and our goal is to live as people who are new creatures in Christ. The way we live our lives should reveal to all who come in contact with us that Christ is alive in us and works through us. Asbury Seminary President Maxie Dunham once wrote: “Being spiritually formed as Christians means being conformed to Christ’s life, so that our lives manifest the reality of his presence in the world.” (*The Clergy Journal* - April, 1984). To be a Christian is to allow Christ to come alive in us and to let him work in our whole being, letting Christ use our minds and hearts and hands and tongues to show forth the living concern and compassion of a Christ who died for the world. (as St. Paul directs in Col. 3:12-17)

How world changing it would be if all of God’s people, all who claim to be followers of Jesus Christ, had enough of Christ in them that others could come to believe in goodness and in God and in God’s Son, our Lord and Savior Jesus Christ.



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A Chat With The Managing Editor

I have noticed something about human nature lately. I am sure it has always been this way, but I just noticed how consistent it is. I guess I'm a slow learner. I think that comes from being an idealist. What I have noticed is that when someone makes a bad decision and is challenged about it by someone who disagrees with it, the decision maker is almost always offended by the challenge and the challenger. On the other hand, it seems like when someone makes a good decision and is challenged by someone who disagrees, the decision maker is almost never offended by the challenge or the challenger. Maybe this is an indicator that we all have some sort of internal sense of what is good and right and what is bad and wrong. The fact that offense is taken may be an indicator that the decision maker knows, deep down inside, he was wrong. I find that the person who consistently makes good and righteous decisions seldom lets his self esteem be influenced by someone else's opinion.

I have also noticed that people tend to be offended more easily than they were when I was younger. Over the years, I have developed the firm opinion that if someone is offended, it is his own choice to be offended, not the fault of the "offensive person." Once you figure this out, it's a liberating idea. You can choose never to be offended again and be master of your own emotions. No one else can ever cause you to be offended ever again!

The big problem I still struggle with is that I can't fix everything that someone else messes up. I am trying to learn to walk away from bad situations over which I have no control, no matter how harmful they are. Sometimes getting involved in such

things is like teaching a pig to sing. It is seldom successful, and it irritates the pig. That would leave me more time to try to straighten out the things I mess up all by myself, I suppose

The only problem with this approach is that I have this feeling that we Knights ought to go about setting things straight which have gone awry. Who was it that said that for evil to prevail all that is required is for good men to do nothing? Maybe I'll have to keep working on that one until I figure it out.

Spring is my favorite time of year. I hope you are enjoying this one!



John L. Palmer
Managing Editor

It is better to walk alone, than with a crowd going in the wrong direction.

Diane Grant

Masonic Philosophical Differences in the 21st Century

By
Sir Knight John L. Palmer

As the editor of a national Masonic magazine, I receive a good many letters to the editor and articles submitted for publication. In my case, most of them are about Freemasonry, Templary, or Christianity. Of those about Freemasonry, several are from Brethren expressing opinions concerning the great controversy about where our leadership should be leading us at this time of crisis in our Fraternity.

As I read and try to understand all this dialogue back and forth, questions come to mind. Is there a crisis in our Fraternity? If so, what are our options? What exactly are those who are offering suggestions wanting us to do? Is there agreement on even the definition of the crisis? How did we get to this point? How many different opinions are there? Which side should I take? How can I help?

Let us explore this situation, try to determine what the facts are, use some logic, and see if we can try to sort this thing out so that we can make some in-

formed, intelligent decisions and take action that will benefit the Fraternity. Above all, let us see if we can achieve or re-establish harmony among the Craft. Is there a win-win to be had over all this?

Now you are probably asking, “which crisis, which conflict is he referring to? Let’s look at our history and then see if we can define the crisis.

Historical Precedent for Widespread Disagreement

Controversy is no stranger to our fraternity. I would ask you to look back for a moment at a dispute that arose over two hundred years ago, not too long after the Grand Lodge system was established. A group of Masons perceived that this new entity called a Grand Lodge had begun to change the fraternity in ways with which they did not agree. The new Grand Lodge in London, from their perspective, was attempting to consolidate the views and practices of many of their

Historical Perspective

The Grand Lodge of England 1717-1813 Moderns

Antient Grand Lodge of England 1751-1813 “The Grand Lodge of England According to the Old Institutions” The Antients’ Grand Lodge Antients

The United Grand Lodge of England 1813-Present

newly termed “subordinate” Lodges into a consistent fraternity. The group who objected to the actions of the Grand Lodge broke off and formed their own Grand Lodge calling themselves the “Antients,” because they advocated going back to what they believed were the ancient ways of doing Freemasonry. This, of course, resulted in the original Grand Lodge being fashioned the “Moderns” even though it was older than the Antients’ Grand Lodge. This controversy raged on until the beginning years of the nineteenth century when their differences were resolved, and they once again united to form the United Grand Lodge of England. Evidence of this controversy is found all over American Freemasonry as some of our Lodges carry the title “Free and Accepted Masons” while others are known as “Ancient Free and Accepted Masons” or even “Ancient Freemasons.” Most of the brethren in the United States didn’t even understand what the fuss was about, and

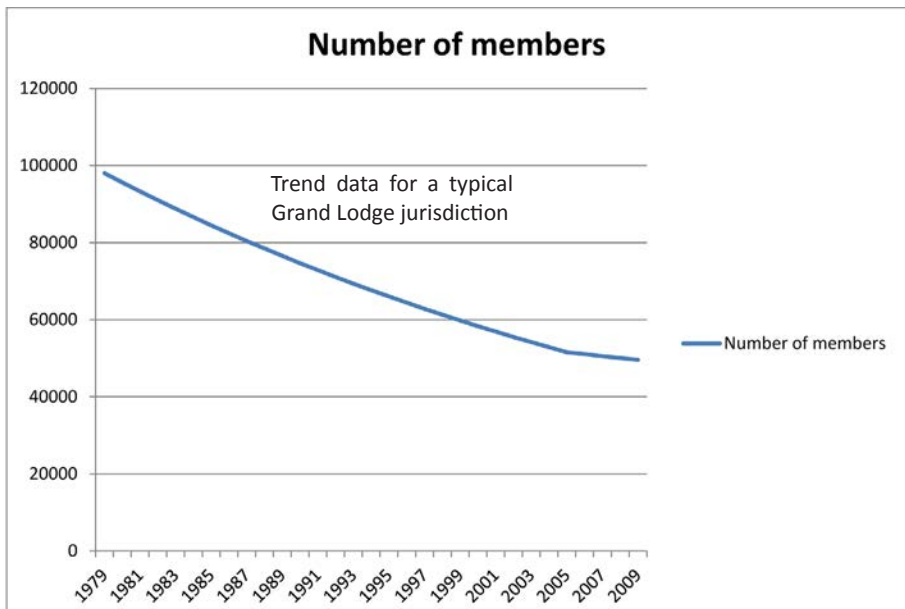
there is even evidence of some Lodges taking a strong stand against one side or the other not realizing that they had been chartered by the very side they were opposing.

The Crisis Proliferating the Current Disagreement

The dictionary informs us that a crisis is “a stage in a sequence of events at which the trend of all future events, especially for better or for worse, is determined; turning point.” The current crisis can be traced back to a single graph and the interpretation of its significance.

The Neo-Moderns

Sometime around the late 1970s the number of Freemasons in the United States peaked out and began to decline. In the known history of Freemasonry, at least since we have been counting Free-



maisons, the number of members in our Fraternity has gone up and down, but this was, by far, the largest number of members we had ever had. When I speak of Freemasonry, I include the Blue Lodge of Symbolic Freemasonry and all the other organizations which either predicate their membership on the Lodge or are in some way associated with it. I generally refer only to Freemasonry within the United States. The fraternity had established an elaborate and extensive internal infrastructure. Each of our bodies had employees at the state and national level and many at the local level. In addition, most of the bodies had established statewide or national philanthropies that employed literally thousands of people. We had hospitals, orphan homes, retirement communities, foundations, and educational institutions. In addition to the payrolls, we had inherited or built huge numbers of buildings. We had Lodge buildings, Grand Lodge buildings, Scottish Rite Temples, York Rite Temples, Shrine Temples, orphanages, hospitals, museums, libraries, and schools, not to mention the office space necessary to administer this entire infrastructure. All these were supported financially by our members through dues, contributions, fund-raising efforts, and sometimes return on investments which some of our wiser predecessors had established for that purpose.

As the number of members began to decline, our leadership was faced with an issue that none of their predecessors in their memory had faced. Either shrink the infrastructure costs or place a burden on the members. You notice that I did not say, "increase the burden on their members" because as the numbers had gone up during the preceding fifty

years, the financial demands on each member had decreased in terms of real purchasing power to a point that it was only a small fraction of what it had once been. Inflation and the consumer price index continued to rise each year and the cost of dues remained the same or even decreased in some instances. This situation was exacerbated by the nature of our real estate holdings. During the first half of the 20th Century, the Fraternity had erected elaborate and impressive buildings all over the country, and these buildings had generally not been well maintained. They were, in some cases, literally falling down around us and had historical significance not only to the Fraternity but to the communities in which they were located.

As the financial pressure increased, the first to try to address it were understandably the Scottish Rite of the Southern Jurisdiction, the Shrine, and to a lesser degree, the Grand Lodge of Pennsylvania. Why "understandably?" Because they were very large organizations, centrally managed, and in the case of the Shrine and the Scottish Rite, they had extensive real estate holdings. The hard decisions hit these organizations first. Rightly believing that the source of the problem lay with the Blue Lodge because all their membership was derived from the Lodge, the Scottish Rite and the Shrine decided to try to engage the leadership of the Grand Lodges in formulating a solution to the "problem." They brought the problem and laid it at the feet of the Conference of Grand Masters of North America. This resulted in the formation of a "Masonic Renewal Committee." This committee, realizing that they needed more data to make a good decision, hired consultants to

gather the data, analyze it, and make recommendations. From this effort several recommendations were offered. Some acknowledgement was made that our members should be better educated about the fraternity. More popular member activities should be adopted. Our existing members should face the fact that they need to step up to the plate and, as individuals, share a greater amount of the financial responsibility by raising dues or conducting more fund raisers, but far and above, the clearest message from the consultants and hence from the committee was that we needed to increase the number of members or at least decrease the “bleeding” loss of members each year.

It was suggested that Freemasonry had fallen behind the times and was not responsive to the needs of the current generation. It was touted that the modern prospect was not interested in ritual and didn’t have the time to spend night after night at lodge meetings because of the work and family demands of our modern society. It was even stated that we appeared to be discouraging men from becoming Masons because of our policy of non-solicitation, our demands that initiates memorize and recite back pages of lectures, and the long three to five months required to complete the initiation process. So the

recommendations included proposals to reduce or eliminate the need for any memorization, to reduce the time and effort required to become a Mason and even to have one day classes where a man could lay down his money, attend a half day or full day meeting, observe what was going on, and go home at the end of the day as a bona fide, card carrying, Master Mason. In addition, there were recommendations concerning the visibility of the Fraternity. After all, we would need to advertise to attract good prospective Masons. Out of this came the recommendations that our buildings be opened to the public more than ever before, that our charities and their benefits be publicized more than ever, and that our fund-raising activities for charities increase and involve more public participation. In order to attract the right sort of men, it would be necessary that we make them aware of the good things we do.

Now considering the definition of the word “crisis” as a time of significant change, everyone on all sides of this issue seemed to agree that there was a crisis. Many of the Grand Lodges took the recommendations of the committee and began immediately to implement the suggestions. Others rebelled.

The ones who were on board with the recommendations of the commit-

Neo-Moderns

Masonic Renewal Committee of the Grand Masters Conference of North America
Shrine

Ancient and Accepted Scottish Rite

Grand Lodge of Florida

Grand Lodge of Pennsylvania

tee began to confer one day classes, to allow solicitation, to relax memorization standards, and to adopt publicity campaigns. They often touted that the Masonic family of organizations donated over two million dollars each day to charity. Open houses and “bring a friend” nights began to spring up almost everywhere. This was the genesis of the group which constitutes one of the factions in the debate about where we should head in the twenty first century. I shall call them the “Neo-Moderns” in memory of that faction of Freemasons called the “Moderns” in the eighteenth and early nineteenth century division that occurred in our Fraternity.

There were others that saw things quite differently. They expanded the graph to include more years and got the following picture of the situation.

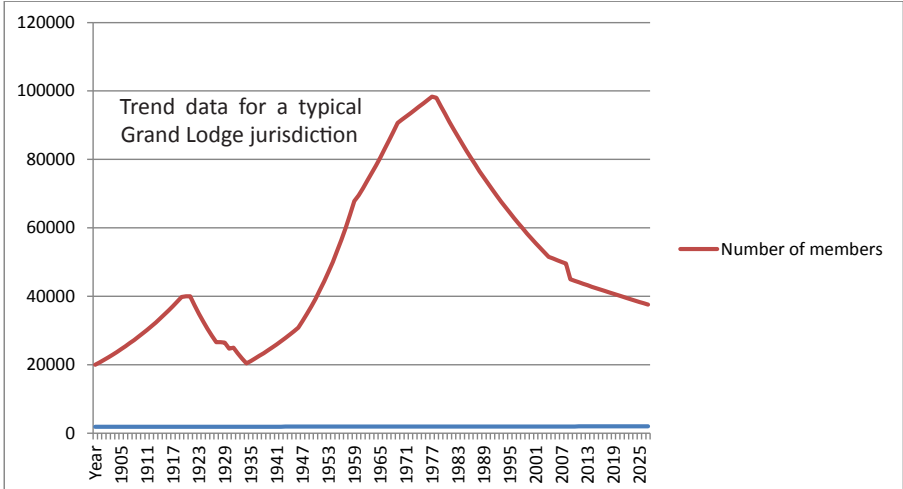
This expanded view led to two different interpretations. One interpretation is that this phenomenon of rising and falling membership is a natural one and that there is little that can be done about it except wait it out. There is clearly a relation between large wars and Masonic membership, but that relationship is not

understood well enough to control the results. Those who take this position believe that we have no real control over the situation and that we certainly do not want to destroy Freemasonry by engaging in radical, knee-jerk reaction. I call these the “Status-Quos” and will tell you more about them later.

Another interpretation of the data is that these Status-Quos somehow caused the problem, and that it needs to be solved in an entirely different manner than that suggested by the Neo-Moderns. These folks were in agreement with the Neo-Moderns that something had to be done, because they believed that as numbers swelled, the character, intellect, and focus of the membership declined. Although the numbers increased, the entire nature and purpose of the organization faded away. Let’s look at these folks next.

The Neo-Antients

At about the same time that the Neo-Moderns began to evolve, or perhaps a little earlier, a Lodge in Australia was dealing with the same, or at least a simi-



Neo-Antients

The Masonic Restoration Foundation

Traditional Observance Lodges

European Concept Lodges

Lodge Epicurean No. 906 (Victoria, Australia)

Lodge Amalthea No. 914 (Victoria, Australia)

Washington-Alexandria Lodge No. 22

lar problem of declining membership and interest, and in response to their problem, proposed an entirely different type of solution. They decided that the reason that membership was declining was that their own membership, and therefore the public, really did not understand what Freemasonry really was, that as a result, the Lodge had been changed into something entirely different than it was intended to be, and that the members and perspective members were apathetic about this “new” organization called Freemasonry, not Freemasonry itself. They noted that emphasis had shifted from fellowship, philosophical study, and spiritual development into stale donuts, casual dress, and superficial discussion about mundane topics such as how the roof should be repaired. They insisted that if the Fraternity would return to what they believed it once was, men, both members and non-members, would be attracted, and the problem would solve itself. They insisted that men were attracted to things that they perceived to be valuable and that Lodge membership should be portrayed as being of immense value in order to attract men who would profit from the intellectual and spiritual growth the Fraternity offers. Putting their theory into practice, they created a Lodge with a

dues structure ten to one hundred times higher than the ones they had been paying. They required that members dress formally and to some degree uniformly. They placed emphasis on intellectual discussions of Masonic philosophy and history, and they reduced the number of meetings, thereby eliminating much of the opportunity to scrap over the cost of building insurance or how the roof should be repaired.

Throughout the United States, there were a number of Freemasons who were not really happy with what was going on with their Lodges. When they finally obtained membership in the Fraternity they were disillusioned. When they saw what the Freemasons actually did in their meetings, they were greatly disappointed. They had expected stately, impressive ceremonies; profound discussions of subjects which would challenge them mentally; and the opportunity to learn of great mysteries to which they would have otherwise not been privy. Many of these young Freemasons were Senior DeMolays. They had great respect for the Fraternity before they petitioned and for the men they knew as Freemasons, but something was missing. They saw instead Masters conferring degrees clad in flip-flops, cutoffs, and a tee shirt with holes in it advertising beer.

They were ridiculed if they wore a tie to Lodge even though they had seen their grandfathers put on a tie before each Lodge meeting. They saw ceremonies which could or should have been most impressive read from a book by a cast member who read poorly and didn't understand some of the words much less the meaning of the rituals. They saw men taking solemn obligations to do all sorts of lofty things and then promptly behaving as if they had not done so. When they asked "why?" about parts of the ceremonies or of the rituals, they were told just to memorize the words correctly, that nobody knew why they said what they did. They saw men arguing ceaselessly over whether to spend small amounts of money to fix a toilet in the Lodge that these same men would not have hesitated one second to have repaired in their homes. They looked at the shabby, ill maintained, and sometimes just dirty buildings, and they asked themselves, "What have I gotten myself into? Isn't there some better place where I want to spend my time?"

Many of these men fell away from the Fraternity, lost and disillusioned. Some, however, actually took the time to learn the ritual, to read the literature, and to think about what Freemasonry ought to be and decided that it needed to return to the institution that they perceived it once had been. They saw what the small group in Australia had done. They learned that this Australian Lodge now had a waiting list of men wanting to become members, and they perceived that this was the Freemasonry that they had bargained for, and by George, they were going to have it. Out of this has grown a fairly new movement in the United States of establishing "Traditional Obser-

knight templar

vance" Lodges, or "European Concept" Lodges. These lodges typically have a higher dues structure, dress more formally, meet less frequently, are more demanding of their members, and discuss more esoteric and philosophical subjects. Some also emphasize excellence in the initiatic experience imparted by well done, impressive ritual. Although there are subtle differences in these types of Lodges, they fall under the umbrella of what some call "Masonic Restoration," and there has, indeed, been an organization established to promote these ideals. I shall call these folks "Neo-Antients" in honor of the "Antients" who feuded with the "Moderns" two hundred years ago. Remember that both these groups are trying to change the status quo in response to what they believe to be a crisis situation. Of course, many of the members who do not see eye to eye with these folks are horrified and have rebelled and have tried to suppress this movement. These Neo-Antients are often seen as "elitists," especially by the Status-Quos.

Perceptions and Positions

In reality, both Neo-Moderns and Neo-Antients are reacting against the practices of the Status-Quos. They just disagree about how the status quo should be radically changed.

Let's look at the perceptions of each of these groups and how it influences the positions they take. I begin with the Status-Quos. There are really two sub groups under the Status-Quos, the "actives" and the "inactives." Although the inactives are not major players in the

Continued on page 20

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



Greetings Sir Knights!

Let me start out by saying THANK YOU! The 47th Voluntary Campaign is producing amazing results. I don't tell you often enough how proud I am of each of you. Contributions, large and small, are what make the Campaign a success; you continue to demonstrate the power of "we." As I shared in an article a few years back, when like-minded men join together for a common cause, great and seemingly impossible things can be accomplished.

I want to extend a special thank you to the Sir Knights of Clinton Commandery No. 5 of Ohio who recently made a donation to the 47th Voluntary Campaign in the amount of \$114,142.80 — WOW!!!

As I write this article, I am just returning from the semi-annual meeting of the Trustees of the Knights Templar Eye Foundation. Sir Knights, you can be assured that your Trustees and elected Grand Encampment officers take the affairs and business of your Foundation seriously. I believe that one day, I or a future Campaign Chairman will write to you with thrilling news reporting a life changing discovery made by one of the researchers our dollars go to support. Also as of this writing, the Scientific Advisory Committee, comprised of some of the most talented physicians in our country, are preparing to gather with the Trustees to determine the allocation of research grants for this year.

Last year when I was privileged to present a grant to researchers at Saint Jude's Children's Hospital in Memphis, Tennessee, I was overwhelmed with emotion as I saw the faces of those a portion of our dollars are going to support. Those little children are counting on you and me. As a result of that visit, I became more convinced than ever of the importance of the work of our researchers and more importantly our duty as Knights Templar to provide the funds for them to be on the front lines finding a cure.

Sir Knights, if you have not already done so, I would like to ask you to visit the Knights Templar Eye Foundation website and watch the video of one of our lead Physicians, Dr. Penn. I hope you have a wonderful Easter and that our Father in Heaven through His Son, Jesus Christ our Lord, fills your homes and hearts with His richest blessings. He indeed is risen!

Sir Knights, if your heart is not stirred by the needs before us, I pray it will be. As we near the end of the 47th Voluntary Campaign, give it one last push, dig a little bit deeper, and let's push it over the top.

In His Service,

Terry L. Plemons KGC

NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Walter D. Graham, Jr.....	DC	David McManus	MD
Billy J. Boyer.....	MO	Jeffrey A. Bolstad	MT
Kenneth I. Perry.....	NY	Drew T. Carson	OK
David T. Lang.....	VA	Cyril S. Esty, Jr.	CA
James W. Green	GA	James E. McManigle	MO
Richard E. Mohs.....	NM	James N. Karnegis	NE
Benjamin F. Mason	NY	Lynn E. Shields.....	PA
Harry J. Smith	PA	Edward W. Stenger.....	PA
John W. Evans, III	TN	Darrel J. Dunn	TX
Carl R. Gagliardi	VA	William F. Reinhold	VA
John B. Roden.....	WY		
Daniel J. Edmiston	Grand Encampment Subordinate – Heidelberg		

Grand Commander's Club

Robert L. Thomas.....	CT	Charlie W. Phelps.....	GA
Anthony S. Batcheller.....	IA	Paul C. Smith	NH
Alfred Laubsch, Jr.	NJ	Clarence R. Wilson, Jr.	TN
Luis A. Urrutia.....	FL	James W. Patton	IL
David B. Emmitt	KY	Thomas A. Collins	NV
Patrick C. Pinney	OH	Phillip C. Van Buren	OR
Peter D. Culbertson.....	PA	Gregory A. Thomas.....	WA

Editor's Note

The contributors during the month of September were inadvertently left out of the December 2014 issue and are included along with the January contributors above. Sorry, Sir Knights. The fault is entirely mine.

Knights Templar Eye Foundation

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

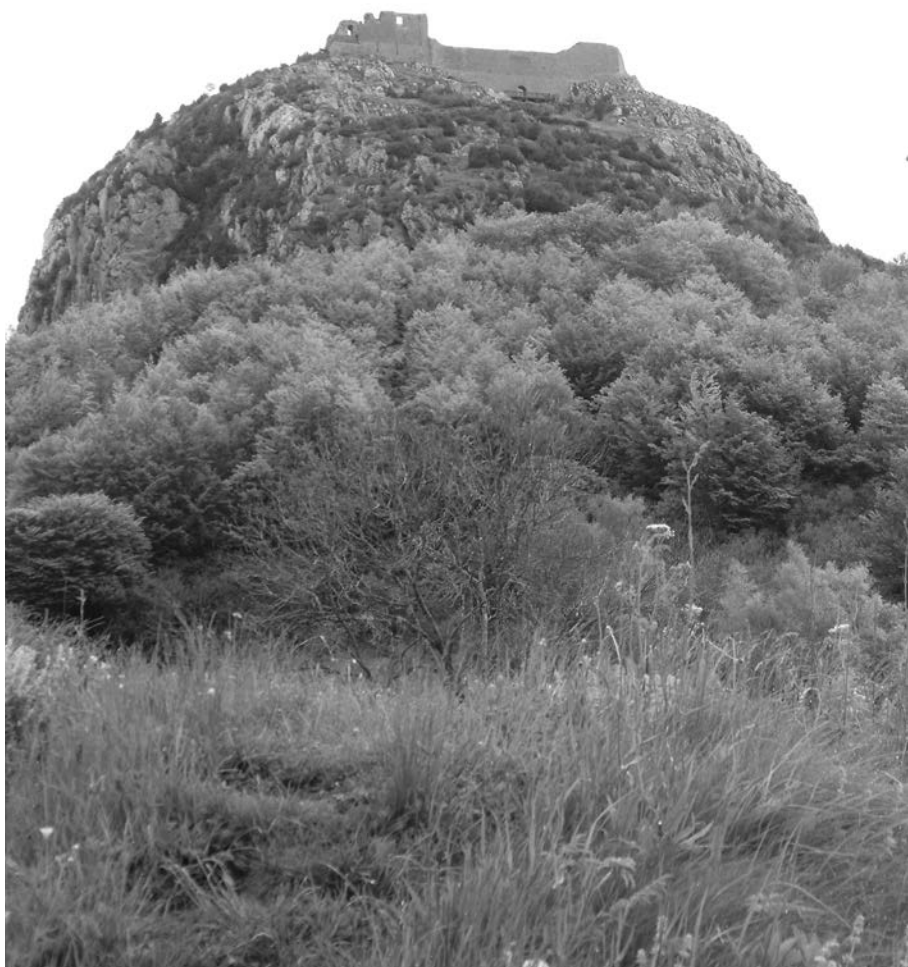
Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220, Fax (214) 888-0230.

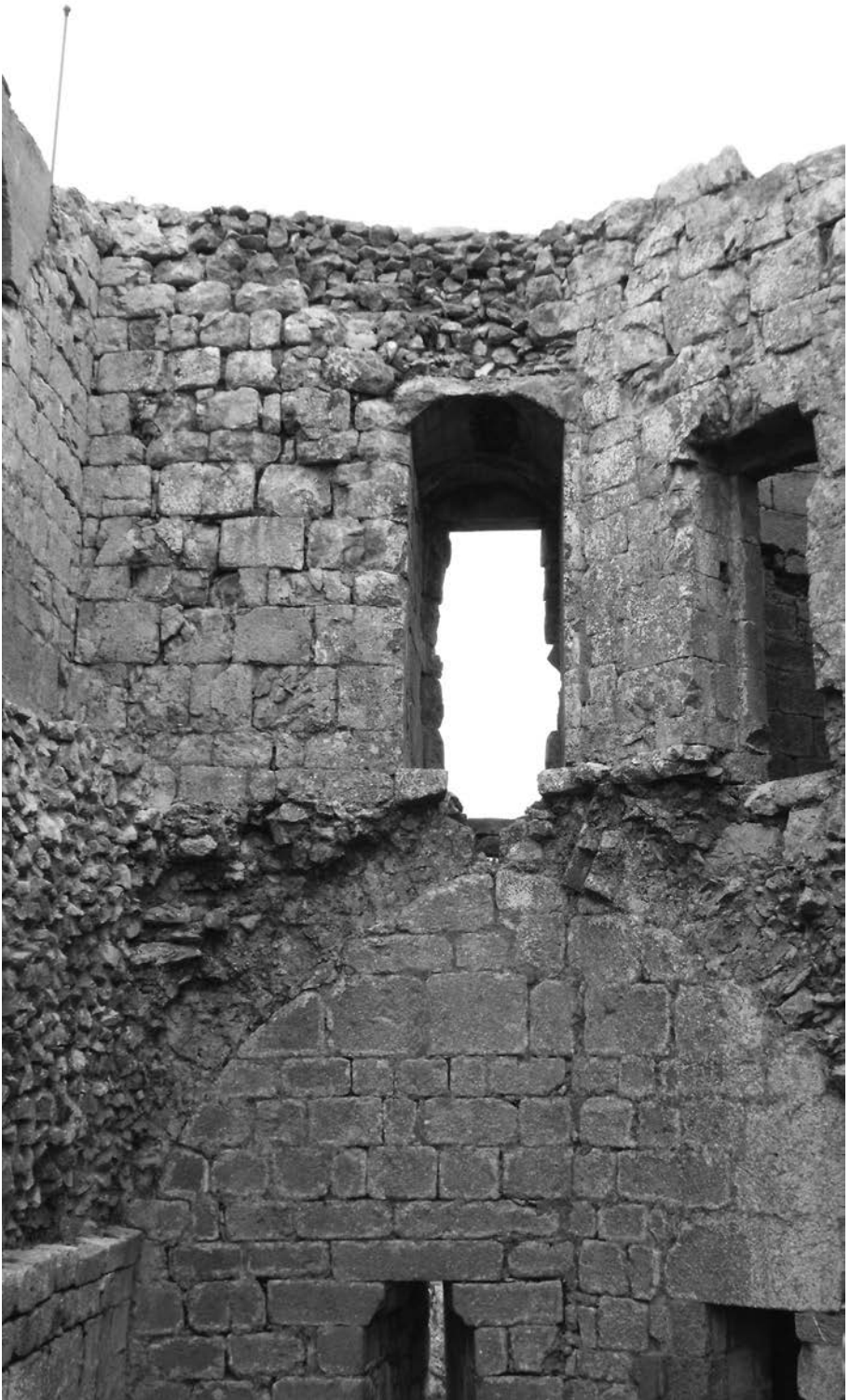
As of 2/1/2015 once 25 Grand Master's Clubs are reached, a Sword of Merit will be awarded.

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 Montségur, the last Cathar fortress in France were taken by the editor.





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Continued from page 15

drama that is unfolding, they will have some influence and cannot be ignored. The inactive has been a member of the Fraternity from fifteen to fifty years, but he pays his dues each year although he rarely attends meetings. He contributes to the charities of the Fraternity when asked and may even show up and help with fund-raising activities. He is proud of what the Masons do for charity and is proud to be a part of it. He believes that Freemasons are good men and is proud to be associated with them. He is not interested in doing ritual or teaching lectures but has great respect for the ones who do these things well. He thinks his son should become a Mason and is intensely proud if he does. He is not aware that there is a crisis and does not understand that there is even disagreement between the Neo-Moderns and the Neo-Antients. He is very happy with the level of his involvement and sees no reason

to change anything. Because he is used to the current dues structure which has been in place for his entire Masonic career and because he is receiving nothing more tangible for his dues than a 2"x 3" pasteboard card and perhaps a 50 year pin, he is somewhat resistive to any increase in the annual dues. He does not have a vote in the Grand Lodge session and wouldn't attend if he did. Most importantly, he comprises about eighty percent of our present membership.

The other segment of the Status-Quos consists of the "actives." As I describe them, remember that they are only the active Status-Quos. Almost all of the Neo-Moderns and Neo-Antients are active.

These Status-Quos are the folks who have kept our fraternity alive for the last fifty years. They respect above all others the ones who can do the ritual in an accurate and impressive manner although less than ten percent of them actually

Perceptions and Positions

Status-Quos

- Low dues
- Ritual is king
- Casual dress
- Emphasis on NPDs
- Masonic education de-emphasized
- The problem will go away

Neo-Moderns

- One day classes
- Lower memory requirements
- Recruitment
- Casual dress
- Require more votes to reject
- More public charity
- Focused on money
- Marginally higher dues structure

Neo-Antients

- Much higher dues structure
- Formal dress
- Emphasis on philosophy
- Excellent ritual
- Emphasize "initiatric experience"
- Masonic education

do this. They are institutionally oriented and generally don't ask why we do the things we do. They are proud to be members of a fraternity which has included so many presidents, heroes, and other celebrities. They have a firm view of the origin and the history of the order, and although they may disagree with each other about these things, they do not consider them to be important enough to argue about. The important thing is that the bills be paid, the building kept habitable, the charities be funded, and the membership cease to decline. They believe that the inactives are the key to the financial survival of the Lodge and fear greatly that raising the dues will effect a mass exodus of inactives, bankrupt the Lodge, and spell the end of Freemasonry. They believe that Masonic office is primarily a reward for faithful attendance and hard work and feel that the primary duty of the leadership is to serve the brotherhood by extolling the virtues of Freemasonry, primarily to the brethren. They see the current decline in numbers as temporary and part of the cyclic nature of the Fraternity. They certainly don't want to be involved in anything that might be termed "occult" and probably do not know the word esoteric. They do not believe that the relaxation of any kind of standards will benefit the Fraternity, but rather that by the introduction of bad materials, it will destroy it by changing it into something entirely different than it was intended to be. They see the Neo-Ancients as "elitists" who believe that they are better than anyone else and fear that the study of philosophy will lead the fraternity down the path of heresy and ignore the prohibition of the discussion of religion in the Lodge. They see the Neo-Moderns as at-

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tempting to discard the ritual and lower the standards of character required for membership. They see impending disaster but believe it is still possible to convince the inactives to become active and that the Neos of both varieties will either go away or just give up and demit. They continue to advise new initiates of the evils of both the Neo-Ancients and the Neo-Moderns but with decreasing success. At the same time, remember that for the most part, these are the men who are actually holding the Fraternity together at this time.

So where do the Neo-Moderns stand and why? These folks are business men. They understand the value of the bottom line, and they are men of action. If something is broke, you fix it. They believe that the two things that are broken about Freemasonry is that we don't have enough members to support our charities and infrastructure, let alone influence society outside our organization and that we don't have enough money to pay our bills. They believe that the active Status-Quos' approach to finances of simply cutting the budget each year is undermining the purposes of the fraternity and will ultimately fail. They firmly believe that substantial dues increases to offset the loss of numbers will drive off the golden goose of the inactive Status-Quos and spell the end of the Fraternity. Their primary objective is to preserve the existence of Freemasonry at all costs. The only option left, therefore, is to increase the number of members back up to the level necessary to sustain our charities and infrastructure. It will probably be necessary to sacrifice some of our elaborate and grand buildings along the way. They are practical men. So how do we increase

the numbers? The Neo-Moderns believe that there are many good men out there who would make good Masons, at least good enough to be acceptable. If we can get these men to join, to pay the bills, and enough of them to become active in lodge activities which are attractive to even more men, we can perpetuate the Fraternity indefinitely. They believe that the Fraternity has always evolved and must evolve as the society in which we live continues to change. They agree with the Status-Quos that we should continue to relax dress requirements so that men will feel comfortable when they come to Lodge. They believe that we must include more family activities, because today's good young man is much more interested in spending the limited amount of leisure time he has with his young family than in bonding with other men. Due to the increasingly urban and suburban life styles, our prospective member no longer has time to spend night after night at the Lodge and untold hours learning lectures. He will be attracted to the order partially because of its good works, so we should continue these on the current level and increasingly advertise our involvement so that the best men will be attracted. He does not agree with the Neo-Ancients and Status-Quos that men attracted and initiated this way would be worthless or even detrimental because after all, they would be paying dues and supporting the charities, and some would even become interested in the ritual and perpetuate the fraternity. Besides, if we run out of ritualists, we now have the modern capability to video tape the whole thing and show it to hundreds at a time. After all the modern man now learns from videos, not books, and certainly not from

an individual sitting alone, mouth to ear; this is too inefficient, and the young men aren't even trained to learn that way anymore. They no longer have this kind of patience. Isn't the entire ritual published somewhere on the internet anyway, so what is the harm in videotaping it? This is the position of those who I call Neo-Moderns, and although some of these folks have tried this approach and determined by measured results that it was not successful, these folks seem to be supplanting the Status-Quos in positions of leadership in several of our Grand Lodges and some of the appendant bodies, notably the Shrine. The Shrine has already relaxed its standards to eliminate the requirement of membership in one of the rites. This position of the Shrine is completely understandable. The organization has only two stated purposes, to support the charities and to fellowship. Moreover, they have been among the hardest hit from the membership decline, and the cost of their hospitals is spiraling up.

So where do these new kids on the block, the Neo-Ancients, stand on all this? First, while they are appreciative of the Status-Quos for preserving the Fraternity all these years, they feel that we have gone too far in the United States with this "on the level" thing by extending it to profanes. Good Masons allow a marginally "good man" to become a member in the confident expectation that exposure to the Fraternity will polish his rough edges. This man brings in someone who is marginally "less good" than he with the hope that Freemasonry will "make him better." Eventually you have a situation where we are having Masonic trials to try to get rid of those who are damaging the reputation of

the Fraternity and destroying its harmony, men who obviously do not have the character to fulfill their obligations or perhaps the understanding to know what they are. Even worse, we are not having these trials, but are rather tolerating this sort of behavior. Our initiates come into the Lodge and are suitably impressed by our solemn obligations only to shortly discover that in spite of all these lofty sounding principles, many of our members are blatantly behaving as if they had never heard them. We are then classed as hypocritical by the quality initiate and written off as the fading remnants of something that was at one time surely a great institution. You see, the young man petitioning our Lodges today is quite different than he was only ten years ago. He has seen all the movies and searched the internet looking for and finding information about the fraternity. He may even have read some of the books. Although the information he has acquired may be true or false, he has a favorable opinion of the fraternity, because he has solicited membership even though he may not actually know a Freemason. He has great expectations of being received into an institution with an ancient history and many mysteries to reveal that will enhance his reputation and satisfy his intellectual curiosity. He does not expect for this endeavor to be easy or to be cheap. Nothing easy and cheap could be that valuable. He expects to have to study and to work for what he receives, and he expects it to be worth it. He expects his new brethren to be just like him, only better informed. He wants to be part of a mystical brotherhood that has come down from ages past and which is engaged in great and important under-

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takings, important not only to him but to civilization as a whole.

He is certainly not expecting some sort of superficial civic club where men pretend to be profound and wise and yet behave no better than anyone else he knows. The Neo-Ancients want to find and initiate this man. They believe that respect for the institution demands that a Brother attending a Masonic meeting dress in the best clothes he possesses if he possibly can. On the other hand, if circumstances really dictate that this is a white shirt and bib overalls, he is welcome among them. These Brethren believe in excellence in ritual just like the Status-Quos, but they insist on the excellence part and believe that the fellow delivering it ought to know what it means and mean it when he says it. Ignorance of the symbolism, history, and philosophy is tolerated, but apathy towards them is not. They simply prefer not to spend their time attending Lodge with those who are not interested in these subjects. Fellowship is important to these Neo-Ancients but frequently in a more formal setting and involving a higher quality of food and surroundings. They are willing to pay for these things. Contrary to the opinion of the Status-Quos, they do not believe that they are better than the other brethren, but they do believe that they should be allowed to form Lodges so they can associate primarily with brethren of similar interests. These Neo-Ancients have very high standards of conduct for the consideration of prospective Masons. They believe that just because a man appears to be of good character, he is not necessarily "entitled" to membership in their Lodge, and that if he is not a

good fit concerning his opinions and interests, as a member, he might disrupt the harmony of the Lodge. The number of members in these Lodges is normally limited, because the members desire to cultivate a very close relationship with every other member of the Lodge. They believe that this would be difficult to do with a large number of members. On the other hand, these Brethren believe that if you are not interested enough to attend most all the meetings of the Lodge, you may have been motivated to join for reasons with which they do not agree. There should not be inactive Masons. Although they agree with the Neo-Moderns that change is necessary, they differ from them in several significant ways. They believe that the initiatic experience, including the ritual, is extremely important. They believe that men are attracted to institutions such as ours not by the low cost or by the ease of obtaining membership but that just the opposite is true. The more difficult it is to obtain a thing, the more valuable it seems. They also believe that the institution should deliver on its promises by providing quality associations and intel-

lectually stimulating information, not to mention good food. These brethren are willing to pay for this experience, often several times what they pay for dues in another Status-Quo Lodge. The approach of the Neo-Moderns seems to the Neo-Ancients to be perverting what they perceive as the mission of the fraternity and changing it into something entirely different than what it originally was just in order to preserve the name "Freemasonry."

This article is not intended to try to persuade you to one side or another on the ongoing debate although, it is clear that I have already decided my position. It is intended to make you aware that there is ongoing dialogue on a national scale and that many Grand Lodges are already taking actions as a result of the influence of one side or the other. To learn more about this controversy, I recommend the following web sites. They describe in some detail what is proposed by the Neo-Moderns and also the Neo-Ancients. Remember that these terms are mine and are not to be found anywhere on the web.

Resources for Further Information

Masonic Restoration – (Neo-Ancients)

<http://www.masonicrestoration.com/>

<http://traditionalobservance.com/>

http://www.freemasons-freemasonry.com/masonic_education.html

Observing the Craft By Andrew Hammer

Masonic Renewal – (Neo-Moderns)

<http://www.masonicrenewal.org/>

<http://www.pagrandlodge.org/gmaster/renaissance.html>

This article was originally presented as a paper to the Tennessee Lodge of Research, and we gratefully publish it with their permission. Sir Knight Palmer is a Past Commander of DePayens Commandery No. 11 in Tennessee and can be contacted at ktmagazine@comcast.net.

The Importance of Jesus' Ascension

By

Reverend Sir Knight Dr. J. B. Morris

In the Christian Church, seasons of the year are divided into liturgical seasons based on the life and ministry of Jesus. Each liturgical season is grounded in the Gospel accounts of Jesus' life. There is so much emphasis on the birth, death, and resurrection of Jesus and far less attention on his ascension or his return to the Father in heaven. Why?

The question must be asked, "Why did the ascension have such a minor role in the season of the Christian calendar?" The seasons of the Christian calendar are: Advent, starting four weeks before Christmas, tells of the coming or advent of Jesus Christ. Advent is a Latin word meaning toward and coming. So Advent refers to the days approaching the coming of Jesus Christ to earth. Christmas or Christmas Tide tells of Jesus Christ's birth. This is a time of the twelve days of Christmas. Epiphany starts with the manifestation to the Gentiles, when the wise men from the Orient came to see the baby Jesus and proceeds through key moments in Jesus' life. Lent is noted for forty days in Jesus' life. Lent may bring to mind the Hebrews' forty years of wilderness wandering and Jesus' forty days of testing in the wilderness. This is a time of repentance, fasting, and preparation for baptism or renewal of your baptism. Holy Week is the time when Jesus entered into Jerusalem on Palm Sunday with the crowd honoring

Him, but later the crowd would call for Jesus' death. Easter tells of Jesus' resurrection from the dead and his appearance to certain disciples. Ascension is the passing of Jesus Christ from earth to heaven. The ascension clearly marked the end of Jesus' earthly ministry. What began in a manger in Bethlehem ended with His return to Heaven! Pentecost begins with the day of Pentecost, concerning the gift of the Holy Spirit and is basically a teaching season.

It is interesting that the Malta's Five Flags stand for the birth, life, death, resurrection, and ascension of Jesus Christ. The ascension flag represents Jesus Christ leaving his followers to themselves, as he ascends into Heaven. Jesus Christ has given them and us the ability to be accountable in our journey in life. The eight points of the Maltese cross equate to the eight beatitudes in the *Bible*.

Two themes attend the Ascension of Jesus Christ. One is the enthronement of Christ and his power. The other is his command to spread the gospel throughout the world.

The Ascension was a vital link in a chain of fulfilled prophecy, promised both in the *Old and New Testaments*, as revealed in Psalms 110:1 and Acts 2:32-36. Jesus Christ also indicated his ascension in Matthew 26:64, John 6:62, John 7:33, and John 14:28. Jesus' ascension was forty days after the resurrection according to Acts 1:3 and at the Mount of

Olives, as indicated by Luke 24:50, compared with Mark 11:1 and Acts 1:12.

After Jesus' resurrection, he realized that he would have to leave his disciples, so they could be on their own. In Acts 1:3-14, Jesus said, "You will receive power when the Holy Spirit has come upon you and you will be my witnesses . . . to end of the earth." So Jesus, during his resurrection time, is offering his followers the "3Ps." The three things they would be offered were: a promise, a purpose, and a preparation. Jesus promises his followers the power of the Holy Spirit, as revealed in Acts. 1:8. We can expect to receive power when the promised Holy Spirit arrives. The presence of the Holy Spirit will bring us comfort as indicated in Acts 9:31 to the believers. Too many people today do not want to give up their old ways of sin and turn their lives over to the Lord. The social life and style today is not compatible with the *Bible*. The power of the Holy Spirit is for the purpose of witnessing to others and sharing God's love and gift of salvation. Jesus offered us the time and means of preparation. "All these were constantly devoting themselves to prayer." (v.4) We should be ready for his sudden return, as illustrated in 1 Thessalonians 5:2, not by standing around looking into the "sky."

Why was the ascension of Jesus important? We may answer this question in the following three points.

1. His ascension marked the success of his earthly mission. Jesus completed all that the Father had designed for him to accomplish. His "Holy Birth," miracles, teaching, death, resurrection, and appearances had proven His divine nature and had fulfilled the *Old Testament* prophecies of

the Messiah's first advent.

2. His ascension marked the time when Jesus once again enjoyed His heavenly glory. During His time on earth, with the exception of the transfiguration on the mountain in Mathew 17:1-9, Jesus limited any expression of the heavenly glory that He enjoyed prior to his earthly birth.
3. His ascension marked the beginning of the time when Jesus was preparing a place for his followers, as John 14:2-3 reveals to us "In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you?" His ascension established the path for Christ's second coming as the angels in Acts 1 told his disciples. Jesus will return just as he left, as illustrated in Daniel 7:13-14.

Jesus is in heaven with his Father, waiting for us. His ascension marks the beginning of the time for us to communicate the message of Jesus' love and salvation for all. We need to work to be God's eyes, mouth, ears, and hands in witnessing of his gift of salvation. How are you preparing yourselves to accept the "Great Commission in Matthew 28:19-20?

The Reverend Sir Knight Dr. J. B. Morris is a member of Ascension Commandery No. 15, Tyler, Texas, and East Texas Commandery No. 104, Carthage, Texas. His address is P. O. Box 216, Joineville, TX 75658, and he can be contacted at jbw Morris@gmail.com.

Fixing Commandery Finances Means Giving Money A Chance

By

Sir Knight Russell L. Schlosser, Grand Commander of Illinois

Editor's Note

Sir Knights, once again I have found an article among our state supplements that just begs to be spread to a wider audience. Sir Knight Russell Schlosser has hit the nail on the head with this one. It has been my experience that people are willing to invest in what they really value. I wonder how many of our members really value Templarism? One thing is for sure; if we keep on doing what we have been doing, we will keep on getting what we have been getting. He can be contacted at russ_schlosser@hotmail.com.

Few issues provoke such visceral reactions in Masonic bodies as that of how best to manage our fiscal matters. Each member is suddenly an amateur expert with a strong opinion, often old-timers in particular. Virtually every member feels obliged to express himself, regardless of whether that viewpoint is rational or irrational, well-informed or misinformed, open-minded or stubborn, wise or just plain ignorant.

The fraternal debate on what to charge for dues (including per capita) and degrees has raged for centuries. It's like a movie I've seen before that always ends badly, with a foolish, short-sighted, self-destructive decision borne out of spite, mistrust, and resentment. We mercilessly starve that which we claim to love. This is called a vicious cycle, because it recurs with detrimental effects to those within it.

Some Commanderies seem to believe they are magically immune to the laws of economics. Inflation, rising operating costs, and lower rates of investment returns have never affected them. Likewise, they need not worry about fewer dues-paying members, a

lack of fee-paying candidates, or meager earnings on their grossly underpriced life memberships.

Any Sir Knight who dares to address this problem is at risk of being verbally accosted. Angry members rise out of their chairs to protest, harkening back to what things cost decades ago, claiming that candidates will think the Commandery "too expensive." Yet they fail to note that incomes, too, were once a fraction of what they are today. Those with finance credentials are reluctant to chime in, seeing the futility of it.

Another, unspoken reason why Commanderies may fail to keep their finances up-to-date is that it's a pain to amend our bylaws. Quite understandably, the Recorder isn't looking to do a lot of extra paperwork, and we don't want to provoke angst among the members. The easier choice is to put off dealing with it, hoping that some future administration addresses the issue. However, years of delay adds up to big deficits.

Let's not forget that Templars are obligated to be charitable, but it's tough to support worthy causes when you're in dire financial straits, nearly a

charity case yourself. If the finances of a Commandery and the Chapters upon which they depend for new members are allowed to deteriorate beyond a certain point, decisive action must be taken quickly, otherwise they're likely to go defunct.

I hope this doesn't describe your Commandery, but if it does, you have a

decision to make. Amend your bylaws to realistically adjust dues and degree fees (which won't affect life members) and re-price future life memberships. The goal is to have income to offset expenses. In other words, give money a chance. You'll be better off in the long run. It's also the fiscally prudent Masonic and Chivalric thing to do.



This image of an effigy of a Christian Knight is similar to the one in Massachusetts known as the Westford Knight which is also said to have been associated with the Sinclair family.



This image is of the Apprentice's column featured in the legend of the murdered Apprentice. It is quite different from its sister column known as the Master's column and is a great deal more ornate.

Images of Rosslyn Chapel in Scotland

Photos by the Editor



This image of a Christian Knight on a horse is often thought to represent the ties of the Sinclair family to the Knights Templar. There appears to be a priest or perhaps a seargent behind him bearing a passion cross. The Knight is carrying a lance. This image is often used to substantiate the theory of a Templar and Masonic connection with Scotland and particularly the Sinclair family.

This image of a human head in the corner of the ceiling is said to refer to the legend of the apprentice's column which relates that the apprentice was murdered by this Master Mason after having produced a column far more beautiful than the Master's own work. Note the dent or depression on the right forehead of the face. The murdering Master is said to have struck the apprentice on the head with a setting maul.



A companion sculpture is in the opposite corner representing the cruel face of the murdering Master, himself.

LEADERSHIP IN CONSTITUENT COMMANDERIES

By

Sir Knight Wilber M. Brucker, Most Eminent Past Grand Master Knights Templar, U.S.A.

The following article is an excerpt from a pamphlet entitled *Charting The Course* written by Sir Knight Wilber M. Brucker, Most Eminent Past Grand Master Knights Templar, U.S.A., and published February 15, 1965. The content is still extremely relevant to our Commanderies today. I hope you will take a moment to read and think about it. The pamphlets are still available from the Grand Encampment office.

The Ed.

Just as the Commander of an Army depends upon the troops in the front line to bring victory, so does the Grand Encampment depend upon the rank-and-file of Knights Templar in the local community to win the battle for Templary. Unless Knights Templar at the "grass roots" level are keenly interested and pursue Grand Encampment policies with vigor and dispatch, victory will not perch on our Beauceant.

The Grand Encampment fully understands this situation and wants to emphasize the importance of the local Commandery. It is vital that leadership of Constituent Commanderies should be in good hands, under active, qualified leaders. Also it is supremely necessary that the local Commandery should be a positive force for good in the community and so recognized by its citizens as well as fellow Templars. The answer lies in local leadership.

The battle to build Templary will be won or lost at the local level. The best plans are fruitless unless carried into execution by good leaders at the "grass roots" level.

Until they are carried out by local leaders, the finest plans of top officers will fall flat. Therefore, we must improve the quality of local leadership and inspire Commanders to carry out plans which will strengthen the whole fabric of Templary.

Leadership is doubly important in Masonry because members of the Craft are trained to look up to the Worshipful Master and wait for him to put his instructions on the Trestle Board, inasmuch as Masonic discipline requires complete and unquestioning respect for the Master. If the Master falters, there is "confusion among the workmen." To an even greater degree is this true in the Commandery, a semi-military organization, where orders are expected to be given by the Commander and carried out with alacrity.

Here are just a few of the qualities of leadership we so badly need:

Sense of Devotion

A leader must be completely "sold" on his cause; he must be so thoroughly

convinced himself that he can convince others, and he must not have even a wavering doubt as to the merits of his cause.

Factual Equipment

A leader must be an arsenal of information about his cause, he must get all the facts and know all there is to learn about it, and he must be able to justify his cause everywhere and before all men.

Aggressiveness

A leader must have that extra quality of aggressiveness, he must remember that enthusiasm begets enthusiasm, and he must demonstrate an attitude of quiet assurance that instills confidence.

Hard Work

A leader must be willing to set the pace for all who follow his lead, he must

There is no distinctly Native American criminal class, save Congress.

-- Mark Twain

be willing to work harder and longer than anyone else, and he must convince his followers that they can succeed by following him.

As we choose our Templar leaders for the fateful years ahead, let us try to select those who will be the best for Templary, regardless of personalities. Only then will we have a clear conscience. When line officers, after a reasonable time, fail to measure up, they should be privately encouraged to step aside or should be passed over. No man can afford to make a failure of the office of Commander. Of course, this is a delicate matter, but it is too important to "sweep under the rug." Let's face the bare truth—we need to improve Templary by selecting the best leaders we can find. Only then will we go forward "full steam."

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.

Editor's Note

Sir Knight Norman Gene Lincoln, Grand Historian of the Grand Commandery of Ohio, pointed out that I had misspelled Sir Knight Brucker's name in the February issue of the *Knight Templar* magazine. Of course, by the time he had read it and pointed it out, I had repeated the mistake in the March issue and released it to the printer. He seemed to think that it might have been the fault of Ken Davis' Masonic Time Machine, but I think it was more probably the fault of my optical character recognition software and bad eyesight. Thanks, Sir Knight Lincoln, for pointing that out. I will try to correct it going forward. Sir Knight Lincoln also pointed out that Sir Knight Brucker was Secretary of the Army when he (Lincoln) taught high school history. Sir Knight Lincoln, thank you also for making me feel so young. I was not yet in high school when Sir Knight Brucker left his job as Secretary of the Army.

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-- Pericles (430 B.C.)

No man's life, liberty, or property is safe while the legislature is in session.

-- Mark Twain (1866)

The inherent vice of capitalism is the unequal sharing of the blessings. The inherent blessing of socialism is the equal sharing of misery.

-- Winston Churchill

What this country needs are more unemployed politicians.

--Edward Langley,
Artist (1928-1995)

Talk is cheap, except when Congress does it.



Beauceant News



Above: Phoenix Assembly No. 213 held their Christmas party at Los Olives Mexican restaurant. A fun time was had by all our Sir Knights and Beauceant Sisters. Phoenix Assembly No. 213 is gaining in momentum and members; this is the second outing this fall. In September, the assembly traveled north to Prescott Arizona for a morning of antique shopping and then on to the Lavender Farm for brunch where we not only had the pleasure of each other's company, but we also received a petition for a new sister, (Mrs. William) April Garrard, who was initiated into our beautiful order at our November meeting.

To the left is a picture of Phoenix Assembly No. 213's youngest member, Miss Katie Johnson, accompanied by her father, Sir Knight Pete Johnson. Katie Johnson attends Arizona State University where she holds a 4.0 GPA. Most recently Katie was crowned Cinderella Woman. As you can see from the picture, her dad is super proud of Katie's accomplishments to say nothing of all the Beauceant Sisters.



Knights

at the Bookshelf

By
Sir Knight George Marshal

Phi Beta Kappa as a Secret Society, With Its Relations to Freemasonry and Antimasonry, William T. Hastings, United Chapters of Phi Beta Kappa, 1965, William Byrd Press, Inc., Richmond, Virginia.

As a member of the Epsilon of Tennessee Chapter of Phi Beta Kappa (PBK) and as a Freemason, I have long been interested in the possible influence of Freemasonry on PBK, the first Greek letter student literary society in the United States and now the premier academic honor society in the arts and sciences for collegiate students. During my research for a future article on PBK and the influences of Freemasonry upon it, I came across this little gem of a book which was most interesting. The book, now out of print but still available from online book vendors, traces the history of PBK from its founding on December 5, 1776, at William and Mary College in Williamsburg, Virginia by five students to its abandonment of secrecy amid the antimasonic furor following the Morgan Affair in the 1830s.

The author, by means of quoting correspondence between members as well as minutes of various chapters of the Society in Virginia and New England, illustrates the growth of the society from its origin up to the 1830s. He also indicates the parallels of the society and the Freemasonry of the period and where probable Masonic influences are found—namely, in its original pledge of secrecy, signs and grips, and chapter by-laws. It is interesting that one of the five original members was already a member of Williamsburg Lodge No. 6 and that within two years, four more of the first nine members had joined Williamsburg Lodge. When chapters of the society were formed at what are now the Ivy League colleges in New England, many of the students at these institutions during the late 1700s and early 1800s turned against it, accusing it of selectivity as well as parading a show of “virtuousness,” besides being a secret society. As time progressed, PBK thus found itself regarded suspiciously and painted with the same animosity as Freemasonry incurred after the Morgan Affair occurred. Although both survived the uproar, PBK elected to divest itself of its aura and practice of secrecy.

Some of the appendices of the book are particularly enlightening. Appendix I presents the records (minutes) of the Alpha Chapter, dating from December 5, 1776, up to January 6, 1781, when the chapter ceased operating due to the British incursion into the state during the Revolutionary War. Also contained in this appendix is a

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list of the first by-laws of that chapter which read eerily like those of a Masonic Lodge. Appendix IV presents the initiation ceremony adopted on February 27, 1779, which likewise reads as if it were inspired by a Masonic ceremony. Finally, Appendix VI deals with an investigation into the life and career of Avery Allen, a devoted proponent of Antimasonry and the author of an exposé titled *A Ritual of Freemasonry... to which is added a Key to the Phi Beta Kappa*, which is still available for free downloading from the Internet.

I recommend this book to anyone interested in brief history of this remarkable society in its early years as well as the influence which Freemasonry likely had on its development and ceremonies.

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*"He is not here, for he
has risen, as he said.
Come see the place
where the Lord lay."
Matt. 28:6*

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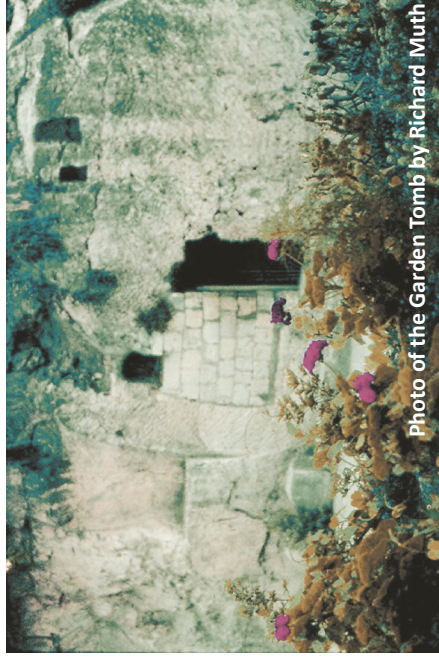


Photo of the Garden Tomb by Richard Muth