



Knight Templar

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ARLINGTON EASTER SUNRISE SERVICE—1962



Knight Templar



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PAUL M. MOORE, Grand Master

JOHN TEMPLE RICE, Grand Recorder

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to the Editor "Knight Templar" Magazine

WILLARD M. AVERY, P.G.C., Editor

P. O. Box 56, KNIGHTSTOWN, INDIANA

OVER 9,000 PERSONS ATTEND ARLINGTON SERVICES

Over 9,000 persons attended the annual Easter Sunrise Memorial Service held at the Arlington National Cemetery.

The Rev. G. Mason Cochran, D.D., Grand Prelate, presented the sermon, "He Is Risen."

The United States Marine Band and the United States Army Chorus participated in the ceremony which concluded with Sir Knight Paul M. Moore, Grand Master, placing the Cross of Lilies at the Tomb of the Unknown Soldier.

Grand Master's Conference

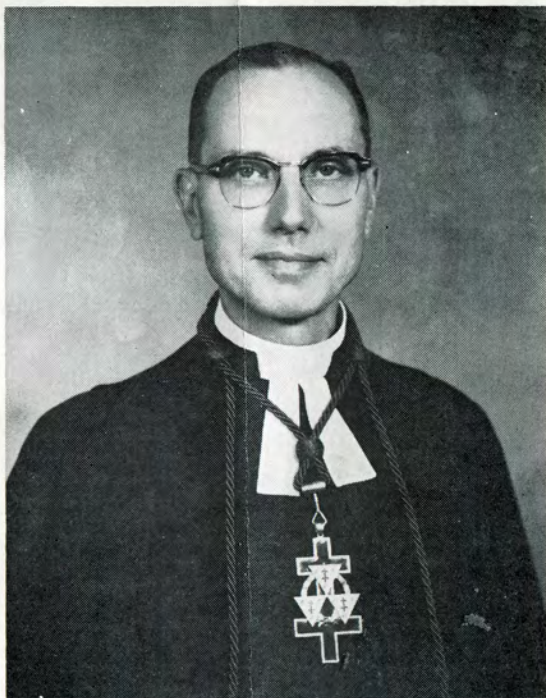
On Saturday afternoon, before the Easter Service, Sir Knights Paul M. Moore, Grand Master; Wilbur M. Brucker, Deputy Grand Master; John L. Crofts, Sr., Grand Generalissimo; George Wilbur Bell, Grand Captain General; John Temple Rice, Grand Recorder; Louis Wieber, Past Grand Master; Walter DeLamater, Past Grand Master; three Department Commanders and numerous committee heads met together with other Sir Knights present and discussed the various phases of Templary. There were approximately fifty present for the conference.

Pictures at Arlington Service

The pictures on the opposite page were taken at the Arlington Easter Sunrise Memorial Service and show various scenes of the service.



Sir Knight G. Mason Cochran, R. E. Grand Prelate Of the Grand Encampment K. T. of U. S. A.



DR. G. MASON COCHRAN

Dr. G. Mason Cochran has lived during most of his life in the area of Glenshaw, Pennsylvania, where he now serves the Glenshaw Presbyterian Church. Four other ministers serve under his direction carrying on the work of this church.

A product of the Pittsburgh Public Schools, he graduated from Schenley High School in 1925; from the College of Wooster, Ohio, in 1929 and from Western Theological Seminary in 1932. Waynesburg College in 1945 awarded him an Honorary Doctor of Divinity Degree. He and his wife, Ann, were school friends and later attended the same college together, from which their son, Jim, graduated last year. They also have a daughter now attending high school.

Sir Knight Cochran is most cosmopolitan in thought and outlook. To him the phrase, "God's World" is more than a mere cliché. He is a man who is filled to the brim with the sheer joy of being alive. As he greets you with outstretched hand and a smile from ear to ear, you get the impression that to him serving God is a wonderfully joyous thing. He is a good story teller and is well versed in and has an excellent background in English and history. In an era when grammatical errors, mispronunciations, and limited vocabulary are far too common, Dr. Cochran's command of the English language is "music to the ears."

Sir Knight Cochran's favorite hobbies are listening to Hi-Fi or stereo. As one who has sung and played the piano all of his life, he enjoys nothing better than a fine recording of an oratorio by Bach or Handel played on a good machine, and the louder the better.

For many years Dr. Cochran has been extremely active in both church and civic affairs wherever he has happened to find himself. He served as chairman of the committee of Christian Education for the Presbyterian Synod, is one of the trustees of the Presbyterian Book Store Scholarship Fund and teaches a weekly class in speech at a Seminary.

He has also devoted much time to Masonry, having served as Master of his Lodge and as High Priest of his Chapter. In addition to his serving as Grand Prelate of the Grand Encampment, he

also serves as Chaplain of the Grand Lodge of Pennsylvania and Grand Prelate of the Grand Commandery, K. T. of Pennsylvania. He is a Past Sovereign of the Red Cross of Constantine, and has been awarded the Honorary 33° of the A. A. Scottish Rite, N. W. J.

One of his outstanding qualities is his ability to bring aid and comfort to those who are ill or sorrowing. Perhaps this wonderful ability is partially a result of his experiences as an Army Chaplain in Australia and New Guinea during World War II, where he spent much time in the hospitals both as a Chaplain and as a patient. Because he has seen so much suffering and experienced his own share of it, he is quick to recognize it in others.

Dr. Cochran is truly a Soldier of the Cross and an example of the Knightly virtues.

"HE IS RISEN"

A Sermon by DR. G. MASON COCHRAN, Grand Prelate of the Grand Encampment
K. T. of U. S. A. Given at the Arlington Easter Sunrise Service—1962.

I have heard and read many times the statement that persons who attend church on Easter Day only have a strange idea of Christianity. Not so, for in the early Church the message of Easter was the content of preaching. The earliest teaching of the Church was: "Christ is risen from the dead!" Therefore, all that He taught that men should do, all that He demonstrated that men should be, all that He promised that men should become is true. Now admittedly this message needs to be spelled out and the further one goes in thinking about it the more complex and demanding it becomes. Yet the essence of it is all there; and this is our message every day of the year.

It is said that formerly in Russian churches there was an Easter vigil that lasted all night before the dawn of Easter Day, and at the first rays of the sun the congregation thronging the church

would be greeted by the priest who cried exultantly: "Christ is risen!" and the full-throated cry of the multitude thundered back "He is risen indeed!" Even today, it is reported, though in deadly danger, Russian Christians still gather secretly and that same greeting calls forth the same response; and the emotion with which the words are spoken is more intense for the fact that it must be suppressed so much of the time.

In every nation on this day there are glad greetings of Christians to each other, for this occasion so long ago is still the one event which more than any other has had the effect of changing the course of lives and history. These words which embrace a mystery are still a thrilling message to the devout:

"He is risen!"

"He is not here!"

"He has gone before you disciples into Galilee."

To many people the resurrection is not only a credible fact but the most important fact of history; yet the evidence is not primarily in the Gospel narratives. There are too many unresolved parts of these accounts. There are parts in them that do not seem to fit together; yet the witness of the Christian Church through the ages to her risen and in-swelling Lord has been unceasing. A delightful little story is told of a man who for the first time stood at the brink of the Grand Canyon. He gazed at that awe-inspiring spectacle speechless for some seconds and then turned to his companion and said: "Something happened here." Many men, looking at the lives of the disciples, at the formation and power of the Christian Church, at the dedication of countless millions of persons, have said: "Something happened here." And it did.

Jesus Christ was raised from the dead, and as a result there was a complete reversal in the lives of His followers. They before had been hot, then cold, then hot again; but from this time forth they were devoted, consecrated, faithful, dependable servants. The idea of this change-over was never better expressed than by St. Paul when he said: "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God." And looking at the life he lived, we cannot dismiss his witness by saying he was a pale and withdrawn mystic. We are required to understand that for him this was a simple statement of ordinary fact like all ordinary facts in his life. But this is made easier for us because of the many buttresses that faith has found outside the Christian revelation. To mention only one: Alfred Russel Wallace, the distinguished British naturalist, who was an independent originator of the origin of species, one time said: "The rational universe we feel will not carelessly and ruthlessly destroy its most precious product." If there is thought and feeling and will in the wonders of organized life around us, the ex-

inction of the soul is inconceivable. And the feeling we have about life in its most precious aspects is a reflection of the power of thought with which we are endowed; so that the very ideas which form the foundation of our living become an additional testimony to the reasonable character of our faith.

But even this is secondary to far more significant items. The evidence of a living Lord is testified to by, first, our faith in God as the God of Love whose children will have an eternal place in that Love. Rufus Jones one time said: "I once heard Archdeacon Wilberforce describe the finding in Pompeii of the body of a little invalid child which had lain buried in the volcanic ash for nearly two thousand years. The mother, who was a woman of noble family, had plenty of chance to escape and save herself; but she had gone back to rescue this helpless, deformed boy; and through all these years the mother's arm has lain there underneath this little child she died to save, a mute and yet tender token of deathless love." So in greater fashion through the confusions of the world, the din and noise of our busy and material lives, the darkness and mystery of time and space, the everlasting arms of the Love of God are underneath us; and He is with us in our pains and our struggles and our follies, striving to put His image on us and to make us in fact the children of God.

All of this is testified to also in the words of Scripture: "If ye then know how to give good gifts to your children, how much more will your Father in Heaven care for you, oh ye of little faith?" The living Lord is testified to further by the Christian experience of a relationship with God so rich and so real that it becomes its own evidence of permanence. I read long ago a statement of Robert McCracken in which he said: "There lived in Scotland a century ago a man of saintly character, Thomas Erskine, minister of the parish of Linlathen. On one occasion," his biographer says, "he met a shepherd on

the hills, and in a tone that combined in an extraordinary fashion sweetness and authority asked an unlooked for question: 'Do you know the Father?' The shepherd with all the native reserve of the Scot was completely taken aback and answered nothing. But something about the question, and about the personality of the questioner, made so deep and abiding an impression that he could not evade the issue with which he was then and there confronted. Meeting Erskine many years later he recognized him at once and said: 'I know the Father now.' It was this sense of living, vital relationship with God that Erskine had and it impelled a similar feeling in the shepherd."

But the evidence of a living Lord is testified to also by the dim burning hope of immortality in so many lives, which arises from the fact that there is a feeling that there is nothing in them worth preserving infinitely. But for the Christian this is not true. He has experienced, settled values; he knows the magnificence of fellowship with God and in him faith is not only reasonable but inevitable.

Now all of this makes demands upon us too. The message these earliest visitors at the tomb got was—"Go . . . tell!" And they did, immediately and enthusiastically. Only a short time later Jesus himself gave the great commission: "Go ye into all the world and preach the Gospel." And they did that too to such purpose that the very world itself was changed. Their witness was convincing, powerful, unceasing and compelling; and their example stirred up greater and greater numbers to witness to the power in their lives. This took some self-recognition on their part too, and for us to be a part of this fellowship requires some self-examination among us. Whose is the power by which you are enabled to resist evil and do good? Your own? Good! Why don't you use it all the time? Not your own? Good! Why don't you admit it and testify to it? This is the difference between Christians of our day and the early

Church. We find among us those who feel that they use their powers and can omit God save as the creative force in life. And this would be inconceivable in the early Church. But there are others who understand that all their powers and abilities are God and keep quiet about it so that others will think the powers self-possessed. But not this way is the source of strength. It is required that we shall use and admit the powers God gives us. When they are used for His purposes our lives will be rich in meaning. Then, finally, the meaning of this breaking point in history will be clear to us.

It is not our simple persistence in living that is vital. The terms of life, the quality of it, the significance it has become all important. David MacLennan says: "A distinguished Chinese leader said . . . 'What we need is not lawyers who are Christians, doctors who are Christians, teachers who are Christians. We need Christian lawyers, Christian doctors, Christian teachers expressing through their actual daily work their calling under God.'"

What made Peter Marshall outstanding?

What was the real clue to the life Livingstone lived?

Why do we remember men like John Wesley, John Knox and Luther? Think about persons like these and compare them with Napoleon, Frederick the Great, or Alexander and, for the effect they have had upon mankind, the comparison becomes ludicrous.

Would you make your life count? Be a witness!

T. R. Glover, that great scholar, once said: "The Gospels are not four but ten thousand times ten thousand and thousands of thousands, and the last word of every one of them is: 'Lo, I am with you always, even unto the end of the world.'"

What is your message? "Christ is risen!"

How do you know? He dwells within daily experience and gives us strength.

“DOWN THROUGH THE YEARS”

(Editor's Note—We wish to thank the committee on Templar History, Roy Dewey Stearns, P.G.C., of Michigan, Chairman, 2 Berger Road, Saginaw, Michigan, for agreeing to furnish the Knight Templar a series of articles in keeping with the work of the committee. C. Byron Lear P.G.G. of the Grand Encampment, supplied the following article and has promised additional assistance. Sir Knight Stearns would appreciate other Sir Knights submitting articles relating to Templar History for his consideration.)

The proceedings of the Grand Encampment (then termed General Grand Encampment) at its formation in New York in 1816 and the proceedings of the Second Conclave in 1819 were not printed until 1859.

At the session in 1859 (the fourteenth) Sir Knight Benjamin Brown French, General Grand Recorder, made the following report (in part);

“By writing out from the original records the proceedings of 1816 and 1819, I succeeded in making two perfect copies of the proceedings up to and including those of 1856.” The proceedings of 1816 through 1856 were then published in one volume.

We must keep in mind that the Constitution of the General Grand Encampment, adopted June 21, 1816 was a part of the above records and apparently was to be found in journal form only in the General Grand Recorder's office for the next forty years.

Article 1—Section 2 of the Constitution reads as follows:

“The General Grand Encampment shall be instituted and opened on the 22nd day of June 1816. It shall meet on the third Thursday in September, A. D. 1819 and “septennially” thereafter etc. Septennially was stricken out and “triennially” inserted in 1826. Thus at first, the founding fathers were

of the opinion that to meet every seven years was sufficient to the needs of Templary but after one “septennial” period, Section 2 was changed to effect a Conclave every three years, which arrangement of course, still prevails. In 1856, there was a general revision of the Constitution and a rearrangement of some of its provisions and, as forty years had elapsed since it came into being; General Grand Master William Blackstone Hubbard, a brilliant fraternalist and frequently referred to as, “the John Marshal” of the Grand Encampment, recommended many of the changes as a direct result of his experience as Grand Master for twelve years, and his opinions were rarely challenged.

Article 1—Section 9 reads; “The General Grand Master, Deputy General Grand Master, General Grand Generalissimo and General Grand Captain General, shall severally have power and authority to initiate new Councils of the Red Cross and Encampments of Knights Templar and Malta, etc.”

Thus during the interim, each of the first four officers were authorized to use their own good judgment in granting Dispensations for the formation of Commanderies in states where no Grand Commanderies had been formed and when three or more Commanderies petitioned for a Grand Commandery, warrants were issued by the General Grand Master and reported to the membership at the following Triennial.

At the ninth Triennial Conclave of the General Grand Encampment held in New Haven, Conn. in September 1844, the General Grand Recorder on Thursday the 12th “informed the General Grand Encampment that he had devised and caused to be engraved, a Seal for that body, which, on being produced, was adopted and the treasurer directed to pay the expense of the engraving

from any funds in the treasury not otherwise appropriated. The next item on the agenda was the report of the Committee on Finance which was adopted;"

The Grand Treasurer reported a balance of \$274.11.

Committee on Finance recommended bills paid \$225.25.

Hence the Seal must have been paid from the balance in the treasury which amount to \$48.86.

At the "Third Meeting" of the General Grand Encampment in September 1826 it was;

RESOLVED; "That the Encampments within the jurisdiction of the General Grand Encampment may confer the Orders of Knighthood upon regularly officiating clergymen without fee."

Thirty years later in September 1856, at the Triennial Conclave held in Hartford, Conn.;

"Extracts from the General Grand Master's Letter Book" "Past experience has convinced the older Sir Knights generally, that it is impolitic to confer the Orders upon Ministers of the Gospel in preference to others, free of charge."

At this same Conclave, Section I, Article 3 of the Constitution "was amended by fixing the minimum fee for the Orders at twenty dollars, instead of thirty."

(One hundred and six years later, we presume the fee of "thirty dollars" as a Knighting fee, prevails in a substantial number of Commanderies.)

At Hartford also was introduced the following;

RESOLVED; "That the thanks of the General Grand Encampment be tendered to the Honorable Isaac W. Stuart for his valuable present of a fragment of the Charter Oak of Connecticut; and that the Deputy General Grand

Master elect be requested to cause the same to be made into a Cross and deposited with the General Grand Treasurer, as a permanent portion of the property of the General Grand Encampment. Note: The Honorable Isaac Stuart was the owner of the property upon which the Charter Oak lay and an invitation was extended by him to the members present in Hartford to visit his residence on Saturday, September 13, 1856, which invitation was accepted and the session adjourned until the following Monday, at 2:00 o'clock P. M.

ATTENDS CONCLAVE

Maryland Commandery No. 1, K. T. was agreeably surprised and honored by its Honorary Member, Sir Knight Walter McCracken, Colonel, United States Army, retired, who recently traveled all the way from Staunton, Virginia, a distance of more than 400 miles, to attend the stated Conclave on March 23 at which time the Order of the Temple was conferred. Instructor and Past Commander, John S. Mitchell, was pleased to report that Maryland Commandery No. 1 had knighted 13 Sir Knights during the month of March.

A PRAYER FOR TODAY

"Dear God, our Father and Creator, with patient love and understanding grace Thou has granted us so much that now we take for granted all that we once called blessings.

Grant us in the days to come such knowledge of Thy truth that we may take again our proper place in creation and learn to love and live in true peace with our neighbors in this world, seeking first and foremost Thy kingdom and its righteousness."

By Bud Collyer, M.C. of "To Tell the Truth" program. Submitted by DeVERN A. Engberg, P. C., Beatrice, Nebraska.

DeMolay Supreme Council Meeting Attended by International Masonic Leaders

International leaders of Masonry and its appendant bodies gathered in Indianapolis, Indiana, on April 2-5, for the 42nd annual session of the International Supreme Council, Order of DeMolay.

Grand Encampment representatives participating in the important meeting were: Paul Miller Moore, M. E. Grand Master; George Wilbur Bell, R. E. Grand Captain General; Glenne R. McArthur, chairman of the Grand Encampment's Committee on Patriotic Activities; and Willard M. Avery, Department Commander of the East Central Department.

Citizenship training and patriotic activities, in addition to character-building and leadership development, are prime objectives of the DeMolay program for boys, and the annual meeting proved interesting and informative to Grand Encampment officials.

The DeMolay meeting attracted what is believed to be one of the most impressive list of Masonic leaders ever assembled for such a session. Also in attendance were Dr. George G. Verbryck, Grand Master of the General Grand Council, R. & S. M.; Roger K. Becker, General Grand Sentinel of the General Grand Chapter, R. A. M., representing Edwin A. Martini, General Grand High Priest; George E. Bushnell, Sov. Grand Commander of Scottish Rite, Northern Jurisdiction; Luther A. Smith, Sov. Grand Commander of Scottish Rite, Southern Jurisdiction; R. Coulton Berkinshaw, Sov. Grand Commander of Scottish Rite for the Dominion of Canada; Marshall M. Porter, Imperial Potentate of the Shrine of North America, and many other national and international Masonic officers, including Edward T. Berry, Grand Monarch of the Supreme Council, M. O. V. P.

E. R.; Glenne R. McArthur, M. I. Grand Master of the United Grand Imperial Council of the Red Cross of Constantine; Marvin E. Fowler, Provincial Grand Master of the Royal Order of Scotland; and Alfred W. Jones, Deputy Grand Master of the Grand Council of DeMolay in Australia.

Presiding over all sessions of the international Masonic-sponsored youth movement was Willard P. Lombard of Boston, Massachusetts. He was succeeded as Grand Master of DeMolay by Ralph E. Hamill, of Indianapolis, who was installed on April 4.

The DeMolay boys and their valuable training program, under the sponsorship of Masonic and allied bodies the world over, is of vital interest to the Grand Encampment, and to all other Masonic organizations. The greatest asset of our nation, and the greatest asset of our Masonic fraternity, is in the young boys of today . . . and more particularly in the boys of DeMolay.

All of the presiding officers of the national Masonic bodies present for the session pledged their wholehearted support to the DeMolay program. Grand Master Hamill, with the concurrence of the Masonic leaders, will appoint a commission to study various ways in which Masonry, internationally, can lend its most effective support to the DeMolay program for boys between the ages of 14 and 21 years.

Winner of the "Patriotism in Peace" oratorical contest, sponsored by Barney W. Collins of Mexico City, was Bill Horton of Durham, North Carolina. Michael Barkley of Little Rock, Arkansas, was international runner-up. Kenneth Christison of Kallispell, Montana, was

chosen international DeMolay of the year.

The Order of DeMolay is growing, in numbers and in importance, throughout the free world. The participation in the Indianapolis meeting by such outstanding national and International Masonic dignitaries and leaders, augurs well for future of DeMolay and Freemasonry.

"Who touches a boy, by The Master's Plan, shapes the course of the future man." Through sponsorship and encouragement of the Order of DeMolay, a great challenge and a great opportunity are afforded to all the branches of Freemasonry. Working together, it cements the bond of unity between all Masonic bodies, teaches us a more skilfull use of the trowel, and gives us an opportunity to see who can best work and best agree.

NOTICE TO MEMBERS OF HAVANA COMMANDERY No. 1, HAVANA, CUBA

On March 26th, Paul M. Moore, Grand Master recognized the plight of members of Havana Commandery No. 1, and decreed in part as follows:

"I hereby authorize, empower and direct the Grand Recorder of the Grand Encampment to receive dues and issues official receipts for the same to any of the members of said Commandery who desire to pay their dues and remain in good standing; and further to issue demits to any such members upon request, and to hold in his possession and custody all dues so received until such time as the same can be safely paid over to Havana Commandery No. 1, or otherwise disposed of as provided by law."

KNIGHT TEMPLAR GUARD OF HONOUR DURING THE FUNERAL OF SIR KNIGHT DONALD G. NUTTER, GOVERNOR OF MONTANA.



Tragedy struck the State of Montana on January 25, 1962, when its Governor, Donald G. Nutter, his executive secretary, the Secretary of Agriculture, and three crewmen were lost in an accident involving a National Guard plane. Masonic funeral services were conducted by Lower Yellowstone Lodge No. 90 of Sidney, Montana, on January 30, 1962. Brother Nutter was a member of the York Rite Bodies of Glendive, Montana. The Commanderies of eastern Montana provided an honor guard or escort of seventy-one Sir Knights.

News from Grand and Constituent Commanderies

PAST GRAND MASTER LOUIS H. WIEBER

INSPECTS BETHANY COMMANDERY No. 72 OF OHIO



BETHANY COMMANDERY No. 72 INSPECTION

Front Row, left to right: Louis H. Wieber, M.E.P.G.M.; Albert R. Sultzbaugh, E.C.; Earl T. Armesy, P.G.C.

Second Row: Victor Pugh, Generalissimo; Herbert E. Rogler, E.G.J.W.; Thomas R. Rankin, E.G.W.; Virgil Vaughn, Cap. Gen.

Third Row: Paul B. Smith, P.C.; Clarence R. DeVore, Jr., S.W.; Arthur Neftzger, J.W.; Felix Williams, P., and Harold Morneweck, P.C.

Tcp Row: Calvin E. Mettee, S.B.; Marion D. Hutchison, S.W.; Clarence Watkins, W., and Frank Kinney, S.

WHAT THE CODES SAY— STATUTES

(By EARL T. ARMESY, P.G.C., Oh'io)

Questions and Answers about Knight Templar Laws.

1. Question: Can a local Commandery form or establish a Charitable organization, association or corporation using in the name or title, thereof, the designation "Knights Templar" or any combination of such words, without written

approval of the Grand Master of the Grand Encampment?

Answer: No (See Page 4, Section 3, Para. F, Grand Encampment).

2. Question: May a Knights Templar be restored to membership after he has forfeited it?

Answer: If unanimous OK, if a majority Ballot, he is restored to good standing, but not to membership. (See Grand Encampment Statutes Page 49, Sec. 206).

RECEIVE 50-YEAR CERTIFICATES



Three members of Oshkosh Commandery 11, Knights Templar, were recently presented 50-year membership certificates by Dr. Elbert W. Miller, Eau Claire, Grand Commander of the Grand Commandery, of Wisconsin, at right. Recipients in the forefront are from left, Will J. Palmer, William L. Rasmussen and Dr. W. P. Wheeler. Assisting Miller in the presentation in the rear were Walter Bisping, Menasha, and George P. Nevitt, both past Grand Commanders.

3. Question: What does the term "Healing" signify?

Answer: See Section 196, Page 148, Grand Encampment.

To help both Eminent Commanders and Grand Commanders solve or confirm their opinions on perplexing questions pertaining to the statutes of the Grand Encampment this column will be in our Magazine for your benefit. If you have a problem, questions pertain-

ing to the statutes write to the Knights Templar Magazine, c/o The Code Editor and your question will be answered giving you the Page and Section covering your problem.

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CONGRATULATIONS



Congratulations to Past Grand Commander John C. Bush who has been a Master-mason for 52 years, a Knight Templar for 39 years, a Past Commander of Gary (Indiana) Commandery, and Recorder for 33 years. He retired at the first of 1962. A dinner was held April 13th in his honor with a large group of his friends present.



Lester G. Weinheimer, Jr., P.C. enjoyed the distinction of installing his father, Lester G. Weinheimer, Sr., as Commandery of his Commandery at a conclave of the Commandery on February 24. Eleven Commanderies in zones 12 and 13 were in attendance at the meeting, as well as Frederick R. MacLaughlin, of the G.C.K.T. of the State of New York, who appears at the left in the above picture.

IN MEMORIAM

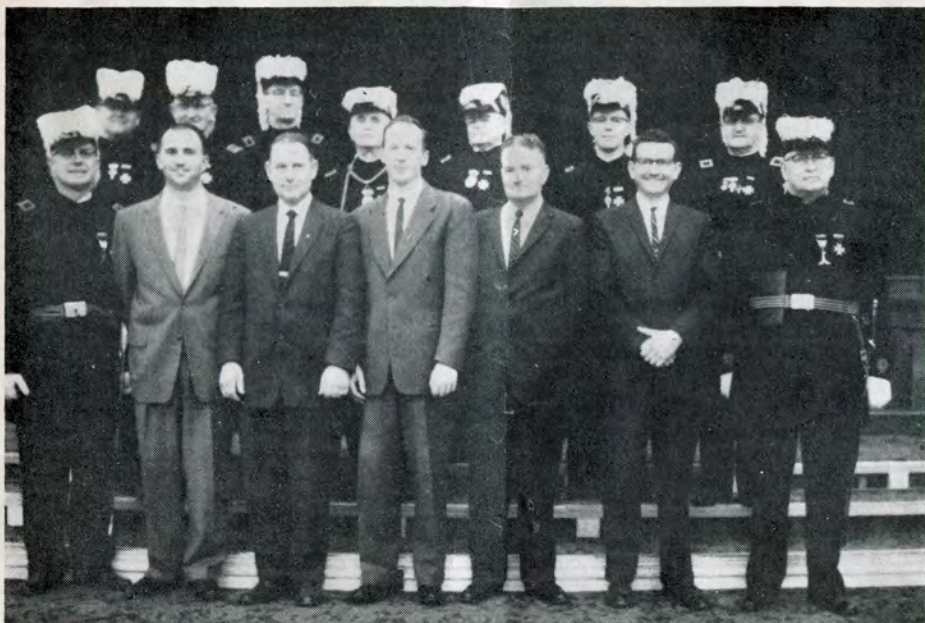


EDWIN RICHARD HOBSON

On Friday, January 26, 1962 Edwin Richard Hobson, D. G. C., K. T. of Illinois, died of injuries in an automobile accident on Route 66 north of Mt. Olive, Illinois. The tragedy occurred as Dr. Hobson was returning to Litchfield Hospital from a professional call at Staunton.

At the 99th Annual Conclave of the Grand Commandery at Champaign in 1955, Sir Knight Hobson was elected and installed as Grand Sword Bearer. Advancing regularly through the Grand Line, he was installed as Deputy Grand Commander at the Grand Conclave in Decatur on September 30, 1961, and was serving in that station at the time of his death.

**IVANHOE COMMANDERY No. 2, K. T., EUGENE,
OREGON VISITED BY GRAND COMMANDER**



Front row, left to right: Richard S. Millhollen, Gen., Ronald Hilton, Jamse Danielson, Leslie Wilson, Glenn Webb, Marshall Dannen, and Floyd F. Angelo, C.G.

Second row: E. Lyndon Harris, Grand Prelate; Merle W. Frisbie, D.G.C.; Russell G. Roberts, Em. Com.; Harry Stewart Norton, G.C.; Charley Willey, G.J.W.; Robert F. Wagner, Dist. Supervisor, and Ray E. Allen, P.G.C. and Inspector General of G.C. of Oregon.

Kentucky York Rite Festival Most Successful

For the first time, at least in recent Masonic history, the Capitular and Cryptic Degrees together with the Chivalric orders were conferred in a three-day session held at the Masonic Temple, 144 North Broadway, Lexington, Kentucky, on April 12, 13, and 14.

During the festival, 27 received the Capitular Degrees, 24 the Cryptic Degrees, 59 the Super X Masters Degree. Webb Commandery No. 1 conferred the orders of Knighthood upon 45 Royal

Arch Masons.

Elmer Smith, G. C., E. C. Wilcox, D. G. C., D. E. Defreer, G. C. G., J. William Mattingly, P. G. C., and Walter Tillet, P. G. C., were present and participated in this festival as well as many of the Grand and Past Grand Officers of the Grand Chapter and Grand Council of Kentucky.

Fifty Year Awards and honorary memberships were presented at this most successful York Rite meeting.

"We've Got What It Takes, If We'll Take What We've Got"

By Sir Knight JOHN L. CROFTS, SR., Grand Generalissimo, Grand Master's
Liaison Officer for "Knight Templar" Magazine.

The title above is a direct quotation. It has the right of truth: it has the power to inspire. Who said it?—Sir Knight Earl B. Delzell, P.G.C. of Iowa, for many years Grand Secretary and Librarian and later Grand Master of Masons of Iowa, formerly President of the Grand Secretaries' Conference and of the Grand Masters' Conference. You name it—he's done it.

Probably you haven't heard it before,—“We've got what it takes, if we'll take what we've got.” We wouldn't if we hadn't been present. It was never reported. It probably would not be reported now, except for a little tape recorder, which brings us to our point.

Tape recorders today are amazingly efficient, inexpensive, and portable. Some one can bring one to every Grand Conclave, Department or Division conference, and will do so if it is arranged in advance. Let it run. The chances are that something will be said which should be remembered, and which should be communicated to many. If not, it is a simple matter to clear the tape.

The “Knight Templar” is dedicated to the dissemination of useful ideas “which have a value in emulation,” to reporting news of successful programs and inspirational material. It is our whole purpose to give circulation to those creative ideas and opinions of our leaders and members. And, we do have plenty of able and imaginative leadership, plenty of ideas and inspiration.

So let's “take what we've got,” and we'll have “what it takes.” Let's tape everything. If it inspires you, it will inspire others. Transcribe it. Edit it. Title it. Send it to Willard M. Avery, Editor, P. O. Box 56, Knightstown, Indiana, so thousands may benefit.

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