



Knight Templar

VOLUME IX

JUNE, 1963

NUMBER 6



"THE OLD GRAY MARE—"

Fifty years has brought about many changes particularly in decorations for Triennials and the cost of a meal, 15c as advertised on the awning in the left of the above picture, but the fundamental basic principles of Templary are unchanged.

(The above picture was submitted by E. J. Petranek, P.C. of Apolo Commandery at Cedar Rapids, Iowa, who was the bugler for the Iowa group in the parade held in Denver at the Triennial Conclave in 1913—50 years ago).

Official Publication for the Grand Encampment of Knights Templar of the United States of America

A Message From the Grand Master - -

Measuring Up



PAUL MILLER MOORE, Grand Master of the Grand Encampment

Increase or loss in membership is a good indication of the health of a Commandery. When I hear of a Commandery where the attendance is small, I do not need to ask the cause—the members have lost their INTEREST and forgotten how worthwhile is the Great Order to which they belong.

Wise leadership, a good program, good citizenship, and a fine example of Christian living are the magnets that will hold the interest of our present members and attract our Brethren of the Masonic Fraternity who are not now members of the Order.

An ACTIVE INTEREST MANIFESTED and SUSTAINED BY EACH SIR KNIGHT is the key to successful results of our planning. While

there is a Christian faith and way of life to defend, Knights Templar have an ever recurring—never completed—mission to perform.

The ideals of Templar Masonry, founded upon the Christian Religion and pledged to the practice of Christian virtues, are just as high today as they were in the beginning. Our fundamental principles and teachings have not changed in the least. If our numbers are decreasing, it means it is because we have lost our burning enthusiasm. Our real need today is to REAWAKEN OUR INTEREST, to REDEDICATE OURSELVES, to FORTIFY OURSELVES with the fighting spirit which the early Christian warriors possessed.

We, who have enrolled under the banner of Knighthood, should ever strive to keep our interest "alive"—so that we may MEASURE UP to our high ideals.

PAUL M. MOORE, *Grand Master.*

KNIGHT TEMPLAR: Official Publication of the Grand Encampment of Knights Templar of the United States of America.

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NOTICE TO SUBSCRIBERS: The date on your address plate shows when your subscription expires. Send all subscriptions (\$1.00 per year) to **KNIGHT TEMPLAR**, Box 477, Greenfield, Indiana.

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Florida Grand Bodies Call for Unity

"Cooperation is not enough," says Florida. Even while putting into effect a new three-year plan proposed by the Dais officers of the Grand Chapter, Grand Council and Grand Commandery, in which Grand Officers of comparable rank will compose committees for planning and promotion in important activity areas, a call was sounded for even closer association of the York Rite bodies.

Because the broad intent of the resolutions will be of deepest interest to all York Rite Masons, *Knight Templar* presents below the full text of the Grand Council action. A similar resolution was adopted on the following day by the Grand Chapter.

While the Grand Commandery did not take similar action, it is understood that there is no division of opinion. The proposer of the Grand Council action, **Stephen B. Dimond**, is both Grand Master of the Grand Council and Grand Warder of the Grand Commandery. Among those who supported the action were **John B. Phelps**, who is not only a Past General Grand Master of the General Grand Council, but also is a Past Grand High Priest and Past Grand Commander, and **William E. Tanner**, a Past Grand Commander. The Grand Chapter action was proposed by Judge **L. Earl Curry** and **Loren L. Dilger**, who are both Past Grand High Priests and Past Grand Commanders.

RESOLUTION

WHEREAS, The Grand Council of Royal and Select Masters of the State of Florida has sovereign jurisdiction, within the State of Florida, over the Degrees of Royal Master, Select Master, and Super-Excellent Master; and,

WHEREAS, The Grand Council recognizes that the future success of the Cryptic Rite in Florida is dependent upon the future success of the Grand Chapter of Royal Arch Masons and the Grand Commandery of Knights Templar of Florida, and their constituent bodies, as well as upon the Grand Lodge of Free and Accepted Masons of

Florida and its Lodges; and,

WHEREAS, The Grand Council realizes that its system of Degrees is an integral part of the York Rite of Freemasonry; and,

WHEREAS, The Grand Council realizes that coordination of the work will eliminate the overlapping expenditures of time and money required by the maintenance of separate local and state organizations of the several Bodies which are a part of the York Rite of Freemasonry, and that coordination itself is difficult while such Bodies continue to be separate entities; and,

WHEREAS, The Grand Council believes that now is the time to explore the possibility of the establishment of a Supreme Council of the York Rite of Freemasonry, having jurisdiction over the Chapter, Council, and Commandery Degrees and Orders within an area no smaller than the United States and its territorial possessions, and of Grand Councils within the several States, which would be responsible to such Supreme Council;

THEREFORE, believing that such a course would serve the best interests of the Cryptic Rite,

BE IT RESOLVED:

THAT the Grand Council of Royal and Select Masters of Florida recommends, endorses, and supports the formation of a Supreme Council of the York Rite of Freemasonry, which would have jurisdiction over the Degrees and Orders of the Chapter, Council, and Commandery within an area no smaller than the limits of the United States and its territorial possessions; and,

THAT the Representatives of this Grand Council to the General Grand Council of Royal and Select Masters be, and they hereby are, authorized and instructed to recommend, endorse, and support the formation of such Supreme Council; and,

THAT the Grand Recorder of this Grand Council is hereby instructed to

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send a copy of this Resolution to each Officer and Committeeman of the General Grand Council, and to the Grand Master and Grand Recorder of each of our sister Grand Councils.

Adopted by the Grand Council of Royal and Select Masters of the State of Florida, in Annual Assembly at Clearwater, Florida, on May 14, 1963.

The Unity of York Rite

From "YORK RITE LIGHT"—Monthly Magazine: Published by Grand York Rite Bodies of Florida, Stephen B. Dimond, Editor. P. O. Box 428, Palmetto, Fla.

By WYLIE B. WENDT

EDITOR'S NOTE: This paper was given at the Smoky Mountain Cryptic Asso. Waynesville, N. C. E. Sir Knight Wylie B. Wendt has been started in two different Grand Commandery Lines, but because of vocation he had to remove from these States. He is a Past Grand Preceptor, H.R.A.K.T.P., a student of Masonic history and a retired Professor at the University of Kentucky.

We are assembled today as Royal and Select Masters, members of a Cryptic Council of Freemasons. It is therefore proper that we talk about the Cryptic Rite, or the York Rite, of which the council forms a part.

Of all the subdivisions of Freemasonry, the council, or Cryptic Rite, is perhaps the most difficult to talk about, possibly because there is the least amount of material written about it. And yet, it forms, or is an important part of the York Rite.

And while we are about it, we should have a meeting of minds on what we mean by "Rite."

The dictionary definition of "rite" is:—A ceremonial or formal solemn act, observance, or procedure in accordance with prescribed rule or custom. Examples: Marriage rite, burial rite, rite of baptism, rite of courtship.

Rite, according to Mackey's Encyclopedia, comes from the Latin, RITUS, meaning an approved usage or custom, or an external observance. Literally, it means a "trodden path." As a Masonic term, it signifies a method of conferring Masonic light by a collection and distribution of degrees. It is, in other words, the method and order observed in the government of a Masonic system.

Mackey lists 37 Masonic Rites (p. 858, Vol. 2) of which the York Rite is the oldest.

In this informal talk of mine, I have selected for the title (if one is needed) "The Unity of the York Rite."

There has been some discussion in recent years whether we should refer to this rite as the York Rite or the American Rite. I prefer the York Rite for many reasons, not the least of which is the part the City of York has played in the legendary history of our fraternity.

The City of York is a real place, the county seat of York-shire, England, 188 miles north by west of London, and it has a present day population of slightly more than 100,000 persons.

It is the location of York Cathedral or York Minster, one of the most magnificent of all English cathedrals. York is the seat of the Archbishop of York, the Primate of the Church of England, who is second only to the Archbishop of Canterbury, the High Primate of All the Church of England.

York was known as Eboracum under the Romans, of whom many relics remain. York was the residence (A.D. 296) of Constantius Chlorus, the father of Constantine the Great. Constantius died at York, July 25, 306, after proclaiming his son, Constantine, his successor. Constantine's mother was Queen Helena, who located the site of the three crosses used on Calvary and she determined which of the three was the true cross upon which our Saviour was crucified. Upon the site of the finding of the crosses was erected the Church of the Holy Sepulchre, in whose basement vault is still preserved the sword and spurs of Geodfrey de Bouillon.

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Geodfrey de Bouillon, Duke of Lorraine, was head of the First Division of the First Crusade, 1096. He was made the first King of Jerusalem in 1099. He died in 1100. He refused to wear a crown, where Jesus had worn thorns, and he preferred the title "Defender of the Holy Sepulchre" to that of King.

It was Constantine, who as Emperor, called the great Council of Nicea (at Nice) in A.D. 325, where the Nicene Creed was written. Constantine presided at the first sitting of this council.

On the night preceding the Battle of the Milvian Bridge, at Saxa Rubra, nine miles from Rome, Constantine saw the vision of the cross in the sky, with the motto ENTOUTO-NIKA (Greek) for our well known Latin phrase, IN HOC SIGNO VINCES (In this Sign Thou shall Conquer). Constantine defeated his brother, Maxintius, the next day and united the Empire of the East and the Empire of the West. He moved the capitol of the Empire from Rome to Constantinople. From that time, the Roman Legions marched with the Chi Rhe on their banners, the Constantine established the Christian religion as the religion of the state.

The second son of the British sovereign is given the title of the Duke of York.

The House of York was the royal family of England from 1385. The House of York and the House of Lancaster fought the War of the Roses for the throne of England. Henry VII united the two houses by his marriage to the eldest daughter of Edward IV.

The City of York was the location of the famous York Legend, where in A. D. 926, the first assembly of Masons was called by King Athelstan, the grandson of Alfred the Great, who at that time governed England, with his palace at York. Athelstan appointed his son, Edwin, as Grand Master.

It was at this assembly that a constitution was accepted by the representatives of the lodges and proclaimed as the law. Promulgated the following year, this constitution, styled The Charter of York, former the basis of all subsequent Masonic constitutions. Thenceforth York became the seat of the Grand Mastership of English Masonry.

Summary of Ancient Masonic Charters

Roman Charter, 715 B.C., College of Builders, Emperor Numa Pompilius.
 Charter of St. Albans, A.D. 290
 Charter of York, A.D. 926
 Charter of Edward III, A.D. 1350
 Charter of Scotland, A.D. 1439
 Charters of Strasburg, 1459 and 1563
 Charter of Cologne, 1535
 Charter of Scotland, 1630
 Charter of London, 1717

The Charter of York, A.D. 926

The original of this charter, preserved during many centuries in the archives of the Grand Lodge at York, was probably destroyed during the Wars of the Roses, of which York was the theater. Its contents have come to us through the Constitution of Edward III, which is simply a copy of it, with some additional articles concerning the rights and privileges of the Grand Master, and his duties in connection with the government of the country. Authentic copies of this charter were to be found in the beginning of the 18th century, in the lodges of London and York, and one of them served the Grand Master, George Paine, as the basis of that collection which he had been charged to present to the new grand lodge, and which collection, as subsequently arranged and compiled by Dr. Anderson, was printed in 1723. In 1720, it is believed, members of the Lodge of St. Paul, alarmed at the publicity that promised to be made of papers which they believed very private, burnt many documents, and among the number, such copies of the Charter of Edward III as they could discover.

The City of York also figures prominently in the ancient manuscripts.

The eldest of all these early documents is called the REGIUS M. S., because it belongs to that important collection in the British Museum. It was also known as the HALLIWELL POEM, because it was discovered in this collection of documents, as being a Masonic paper, by a man named James O. Halliwell.

The Beginning of the Halliwell Poem

This craft came into England, as I tell you, in the reign of the good King

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Athelstane. He made them both hall and chamber, and lofty churches of great honour, to recreate him in both day and night and to worship his Good with all his strength. This good lord loved this craft full well, and purposed to strengthen it in every part, on account of several defects which he discovered in the craft. He sent about into the land after all the Masons of the craft to come straight to him, to amend these defects by good counsel, if it could be done. Then he permitted an assembly to be made of the various lords, according to their rank, dukes, earls, and barons, also knights, squires and many more, and the great burgesses of that city, they were all there in their degree; these were there, each one in every way to make laws for the society of these Masons. They were sought by their wisdom how they might govern it. There they invented fifteen articles, and there they made fifteen points.

All of the early manuscripts begin with an invocation to the Trinity.

Here is one of them: PRAYER. The Almighty Father of Heaven, with the wisdom of his Glorious Son, through the Grace of the goodness of the Holy Ghost, Three Persons in One God-head, be with our beginning, and give us His grace so to govern our lives that we may come to His kingdom, that never shall have end. AMEN.

Another opening prayer is: In the Name of the Great and Holy God, the Wisdom of the Son, and the Goodness of the Holy Ghost, Three Persons in One, God be with us now and forever. AMEN. Fear God and keep his Commandments, for this is the whole duty of man.

Freemasonry Originally Was Christian

In the early years of the recorded history of Freemasonry, the institution was a Christian organization. The operative Masons were concerned largely with the erection of cathedrals and churches. Masonry spread from the British Isles to the continent of Europe, becoming strong in France and Germany. The Bible was the only Book of the Sacred Law opened in the lodges. But when Freemasonry spread to other continents, the Volume

of the Secred Law then became the sacred book of the particular religion of that country. The exact date for this change in the V.S.L. is not known.

In my opinion, I am not sure that this change was for the best, as Freemasonry is not especially strong in non-Christian countries.

Of the present two popular rites of Freemasonry, the York Rite is the only one that in its structure degrees or Orders is predicated upon the Christian religion.

Now to Revert to a Discussion of The York Rite

Of all the fraternal organizations in the world, Freemasonry is the one Order of the Quest. Freemasons are seeking something. Allegorically, this something was lost, and is symbolized by "The Word." I have no desire to enter a discussion of the meaning of this designation, "The Word," whether it is a single word, or a complete book, or a philosophy of life, or a system of morals. Suffice to say, we are interested in "The Word."

According to Sir Knight William F. Kuhn, the York Rite constitutes a complete rite, in that it satisfies his definition of a unified and complete rite. Sir Knight Kuhn is a Past General Grand High Priest of the General Grand Chapter of Royal Arch Masons, and during his lifetime was considered one of America's outstanding Masonic students and writers. He was also a Past Grand Commander of the Grand Commandery of Knights Templar of Missouri, and was a member of the Grand Encampment Committee on Ritualistic Matters. This committee reported at the Triennial Conclave of the Grand Encampment at Philadelphia in September, 1919, and the report was unanimously adopted, which resulted in the present ritual of the three Orders of Templary, with subsequent amendments, corrections and additions. Sir Knight Kuhn was also a thirty-third degree Scottish Rite Mason.

Sir Knight Kuhn wrote that for a Masonic rite to be a complete rite, it must include the Loss of the Word, the Recovery of the Word, the Preservation of the Word, and the Interpretation of the Word. These four points are accomplished in the York Rite of Freemasonry.

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The Word is lost in the Blue Lodge or Craft Lodge of Symbolic Masonry. The Word is recovered in the Capitular Chapter of Royal Arch Masonry. The Word is preserved in the Cryptic Council of Royal and Select Masters, and the Word is interpreted in the Chivalric Commandery of Knights Templar, the Christian branch of Freemasonry, our Masonic Order of Knighthood, where the Word became flesh and dwelt among us. And so the cycle is complete.

An entire volume could be written on this subject of "The Word." To me it is more than a word. It is the entire system of philosophy upon which Freemasonry is based. All of us remember, in the first degree, when we were kneeling at the altar, blindfolded, and we were asked what we most desired. And the answer was "Light," and we were brought to light, symbolically.

One of the most interesting books that it has been my pleasure to read, emphasizing the importance of "The Word," is BACON MASONRY, by George V. Tudhope, written and published in California in 1954.

Bacon realized that God intended His Plan to be searched out by kings or Masters only, therefore, in designing his (Bacon's) secret order to imitate the Divine Plan, it was necessary to invent a temporary substitute Word for The Lost Word, and to conceal the meaning of it, the same as had been done with the Word in God's Plan, as seen in the 2th Proverb, which reads: "It is the glory of God to conceal a thing; but the honor of kings is to search out the matter." (Proverbs 25)

In that way he decided to parallel the ancient custom of many people before Moses' time, who believed their mystim word was too sacred to be pronounced or uttered and he placed certain restrictions on how the substitute word may be given.

Bacon therefore created the story of the Lost Word and gave it a name which was intended to be lost at his death, until future ages. He wrote two essays on death. The first, "Of Death" was published while he was living; the other, entitled "An Essay on Death," was published after his demise. This latter essay

gives the name of the Lost Word, in the following quotation: "The night was even now; but *that name is lost*. It is not now late, but early. Mine eyes begin to discharge their watch, and compound with this fleshly weakness for a time of perpetual rest; and I shall presently be as happy for a few hours, as I had died the first hour I was born." From "The Works of Lord Bacon," by Montague, Vol. I, p. 133.

He says "that name is lost," which implies that the name of the Word is lost. If one considers that the line "the night was even now," means Bacon's death is now, it reveals that the Master has died that the name of the Word is lost. Since he describes his death by saying, "The night was even now," by the use of the word "night" he tells us that the light has gone, meaning not only the light of day, but all of the light and knowledge accumulated is gone, including the name of the Divine Word which is LIGHT. The *light* is lost. Since there is no single word in the English language that more completely encompasses the meaning of the Divine Word, as explained by Bacon, then we may accept the word *light* as meaning the Divine Word or all that which God concealed in universal nature in the beginning. And God said, "Let there be light," and there was light.

Bacon had much to do with the translation of the King James version of the Holy Bible, and William T. Smedley, in his excellent book, "The Mystery of Francis Bacon," has said "It will eventually be proved that the whole scheme of the authorized version of the Bible was Francis Bacon's." It is interesting to note that the first change made in the wording, as compared with the Vulgate translation, was the word "light." It occurred in the first chapter, third verse, in which the Vulgate has "Be light made, and light was made." The King James version is "Let there be light, and there was light." The Vulgate seems to refer to visual light only, while that light in the King James version seems to mean both visual light and the light of sublime knowledge and supreme intelligence, God's spirit which He spread and concealed in universal nature. This definition of "light" is the one Bacon intended

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when he said "that name is lost." It is also the same meaning in Masonic work.

In the early days of Freemasonry, the institution was known by various names. One name was the Brothers of St. John. Another name was "The Sons of Light," indicating that even in the early period, cognizance was made of the relation between the fraternity and light.

Freemasonry has many definitions. One of the simplest and best is that Freemasonry is the Search for Truth, without actually defining the meaning of TRUTH. Mackey's Encyclopedia, under TRUTH, says: "The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into the Lodge, until his reception of the last degree, this search is continued. Yet whatever be the labors he performs, whatever the ceremonies through which he passes, whatever the symbols in which he may be instructed, whatever the final reward he may obtain, the true end of all is the attainment of TRUTH."

What is Truth? Jesus saith (John

14:6) "I am the way, the truth, and the life." Jesus also said (John 8:32) "And ye shall know the truth, and the truth shall make you free."

The subject of this discourse is "The Unity of the York Rite."

We have mentioned that in the Craft Lodge or Blue Lodge of Symbolic Masonry the "Word was Lost." In the Capitular Chapter of Royal Arch Masters "The Word was Recovered." In the Cryptic Council of Royal and Select Masters "The Word was Preserved." And in the Chivalric Commandery of Templar Masonry, "The Word was Interpreted." (St. John, I, Verse 1,) "In the beginning was the Word, and the Word was with God, and the Word was God." (Verse 14) "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Let us stop talking about the chapter, the council and the commandery, and talk about the York Rite, an all inclusive unified rite, and we cannot improve upon the words to be emblazoned on our escutcheon, LUX ET VERITAS, Light and Truth.

IN MEMORIAM

District of Columbia

Raymond Nelson Babcock, G. C.,
1955—March 16, 1963

Lloyd Otto Miller, G. C., 1958—April
8, 1963

Indiana

Joseph Robert Erb, G. C., 1959—
March 27, 1963

Kansas

Forest Hashbarger, G. C., 1950—
March 12, 1963

Maine

Frank Elwyn Southard, G. C., 1938—
April 6, 1963

Montana

Dewitt Creiger Warren, G. C., 1939—
February 19, 1963

New Hampshire

Harold William Greatorex, G. C.,
1959—April 10, 1963

North Dakota

James Marvin Thornton, G. C., 1948
—February 15, 1963

South Dakota

Loyd Ray Ballard, G. C., 1960—May
3, 1963

Washington

Marion Leftwich Cotton, G. C., 1934
—January 31, 1963

WE JOIN THE NATION IN RE-
JOICING IN THE SUCCESS OF
OUR ASTRONAUT, SIR KNIGHT
LEROY GORDON COOPER, JR.

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The Knights Templar Eye Foundation, Inc.

Knights Templar everywhere take justifiable satisfaction in that which they do together through the Eye Foundation. More than six thousand applications have been processed to date. They come into the office at the rate of approximately one hundred and fifty each month. Here are a few recent experiences.



Hector Tapia

San Diego Commandery No. 25, San Diego, California, became interested in an eight year old Mexican boy, Hector Tapia. Hector was born with connective tissue strands between the two eyelids which kept the eyes from opening. These were cut by the doctor soon after birth, but eighty-five per cent of his visual field continued to be obstructed, necessitating special surgery. The operation proved to be more than was expected, since the levator palpebrae muscles which the surgeon had planned to shorten were found to be missing, and substitutions had to be made. Two months later, Sir Knight W. E. J. Erichsen writes: "Hector is doing real well. We are all happy in San Diego, and I in particular, that there is such a thing as the Knights Templar Eye Foundation."

Concerned about a lovely, little five year old girl, named Jane, Worth Com-

mandery No. 19, of Fort Worth, Texas, did something about the matter. As a result, Jane can see. Her mother writes: "If all the men who devote so much of their time, and all who contribute to this fund, could have heard her when she said: 'Mommy, I'm so proud that my eyes are pretty,' they would know that their money and efforts were well spent."

Last month, Sir Knight Harry Laue, Chairman of the Knights Templar Eye Foundation Committee for Worth Commandery No. 19 in Fort Worth, Texas, had a deeply moving experience. He went, upon request, to the home of Eufemio Zaragosa Guardado, otherwise known as John Guardado. Some months before, two cataract operations had been performed through assistance from your Eye Foundation. Upon arrival, Sir Knight Laue learned that Mr. Guardado was about to leave for Mexico, since he had sold his little place for \$4,000.00 cash. The Mexican then began fumbling with his purse, brought out five \$20.00 bills, and handed them to Sir Knight Laue, saying that he wanted him to give them to the Eye Foundation "so that someone else might have his life given back to him," as he had. The money was forwarded with this accompanying note from Sir Knight Laue: "Since this is the first contribution I have been privileged to handle, I am especially happy to have it from a humble person like this fine old Mexican. It has been my observation that these Mexican, or Latin American people, are very appreciative of that which is done for them, and this is certainly concrete evidence of that fact."

Sir Knight John K. Spyre of Holy Grail Commandery No. 58, Royal Oak, Michigan, recently notified our office that four persons—one man and three women—had willed their eyes to the Eye Bank, and that the Commandery wanted ten more eye donations forms so that it might continue this most worthy project.

Sir Knight Harry Laue, Chairman of our Knights Templar Eye Foundation Committee for Worth Commandery No.

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Sir Knights Laue and DeLamater

19, Fort Worth, Texas, is a dedicated and deservedly outstanding member of our Order. He has been responsible for about 200 applications for assistance, and 137 Life Sponsors in Worth Commandery. Sir Knight Walter A. DeLamater writes of him: "One would have to go through the files of applications and correspondence to appreciate the great service he has rendered Templary and our Foundation. His whole heart and soul are in the work, and he deserves great commendation." Sir Knight Laue, we salute you and all men of similar mind and heart, wherever they may be.

A Correction

In the February issue of this magazine it was inadvertently stated that a

\$2,000.00 contribution from Yaarab Temple, AAONMS, of Atlanta, Georgia, made on October 11, 1962, was the first donation by this Temple to the Eye Foundation. We regret this most sincerely, for the fact is that Yaarab Temple began contributing on a monthly basis in March 1962. Sixteen contributions have been received from this fine organization, and every one of them is most gratefully appreciated.

Impressive Cooperation

In the Spring Issue of the *Royal Arch Mason* there appears a splendid four page, illustrated article: "Proudly Waves My Templar Plume," by General and Sir Knight Walter A. DeLamater. This article sets forth in most interesting terms the history, purpose and operational procedures of the Knights Templar Eye Foundation, Inc. We understand that another article will follow. A somewhat similar article appeared in the April issue of *The New Age*, issued by the Supreme Council Scottish Rite of the Southern Jurisdiction. These have been most favorably received and many letters of interest and a number of contributions have come as a consequence. In the first instance we have a most graphic illustration of true York Rite cooperation, and in the second a vivid portrayal of that brotherly love which should characterize all Masons. Our sincere thanks to both organizations.

"WE NOTE IN REVIEW"—

A 15-minute television program featuring Sir Knight John B. Cottrell, Jr., Pennsylvania Grand Commander. We find this especially interesting not only for the fact that it was done, but also for the method used and the program content.

Taped on April 20 for telecast on May 12, by WGAL TV, the program was directed to a potential audience in central Pennsylvania and northern Maryland of eight million viewers. Therefore, while the program was of the informal interview type, it followed a carefully prepared format which included the sequence of conversation, the props to be used, and technical

direction, all prepared with the assistance and advice of the Deputy Grand Commander, Sir Knight Paul C. Rodenhauer, who is Program and Production Manager for the station.

The interview covered in sequence: reference to the ancient Orders and their accomplishments, the suppression of the Knights Templar, origin and development in the United States, present aims and purposes and projects of the Order, including support of religion, the Eye Foundation and Educational Foundation, news about the coming annual conclave, uniforms and emblems and their significance.

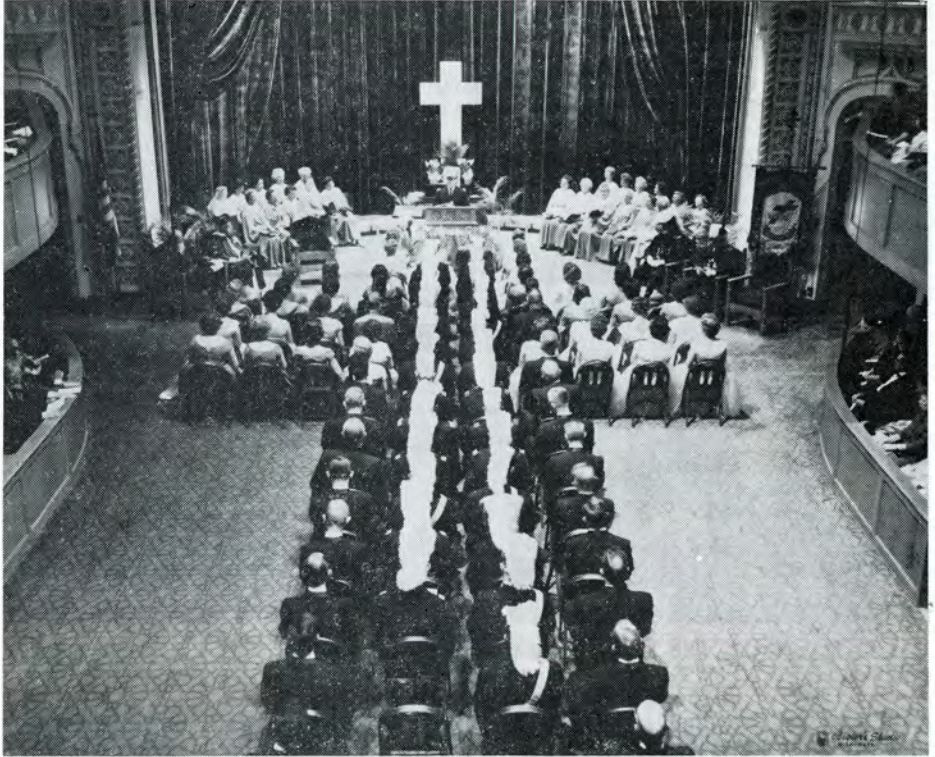
Knights Templar congratulates these Knights Templar for this fine presentation of our Order,—to the general public.

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Easter Observance Varies Throughout the Nation

Most Commanderies observe Easter. The following are examples which have come to the attention of the Editor:

SOUTH BEND COMMANDERY (Indiana) FORMS LIVING CROSS AT EASTER OBSERVANCE



Easter was observed at 4:00 P. M. on Sunday in the Masonic Temple at South Bend, Indiana, with approximately 450 in attendance. This event was sponsored by the Commandery with the Blue Lodges, Scottish Rite, DeMolay, Order of Rainbow and other Masonic organizations joining therein. The choir was provided by the Eastern Star. Russell D. Huffington, Grand Commander, and other distinguished Masons were in attendance. Clarence D. Hagenbuch of the local Commandery entertained the distinguished guests and their wives at a dinner party at his home following the service.

LA CO TAH COMMANDERY AT HURON, SOUTH DAKOTA, OBSERVES EASTER BY LISTENING TO THE ARLINGTON BROADCAST

La Co Tah Commandery at Huron, South Dakota, observes Easter by listening to the broadcast of the Grand Encampment Easter Sunrise Service from

Arlington National Cemetery. Their Recorder, J. R. Johnson, reports as follows:

"We invite our Ladies in for this

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service and although the hour is early, we have a full house.

We have used this method the past few years and we all like the Easter services from Arlington Cemetery and we receive a very fine reception by radio.

All the ladies look forward to this meeting and our widows of departed

Sir Knights begin calling me to find out if we will have it. I send them all a notice, and they are pleased to be one of us."

A pancake breakfast is served immediately after the services, and enough time remains for all to attend their respective Church services.

VIRGINIA GRAND MASTER, JOHN P. STOKES, GAVE EASTER ADDRESS AT LURAY COMMANDERY



Approximately 600 persons were in attendance at the Masonic Easter Sunrise Service sponsored by Luray Commandery, Virginia, in the beautiful setting shown above. Many distinguished Masons were in attendance. Full coverage with three pictures, one of which is shown above, appeared in the local newspaper, The Page News and Courier.

J. W. Palmer, Recorder of Bruce Commandery No. 17, K. T., Corvallis, Oregon, reports as follows:

"Easter Morning, April 14, Bruce Commandery served the annual Easter breakfast to Sir Knights, their families and guests. Ham and eggs, rolls, hot cakes, butter, milk, and coffee. About 100 were served. At 9:00 o'clock A. M. Easter Services were held in the Asylum with the public invited. About 140 were in attendance. The Acacia Fraternity from Oregon State University attended the service in a group."

Los Angeles Commandery No. 9's Easter Observance was held at the First Methodist Church with its pastor Dr. Richard Sneed, Past Grand Prelate delivering the sermon. Although it was a wet Easter, you would not have thought so by the turn out of plumed Knights and their families.

What the Government gives, the Government can take away, and once it starts taking away, it can take more than it gave.—Samuel Gompers, Labor's staunchest friend.

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California Reports

Robert A. (Bob) Miller of Santa Rosa was installed as Grand Commander of the State of California on April 26, 1963, at the conclusion of the 105th Annual Conclave held in Fresno.

He has an illustrious Masonic background and is well known throughout the State for his active participation with the De Molay and Job's Daughters organizations. Along with his many contributions to the Fraternity he has served as Prior, and is presently Treasurer of San Francisco Priory No. 38, Knights of the York Cross of Honour. He is also a member of the Scottish Rite Bodies of Santa Rosa and Aahmes Shrine Temple of Oakland.

The Grand Commandery of California is looking forward to another fine year of progressive leadership under the direction of its new Grand Commander.

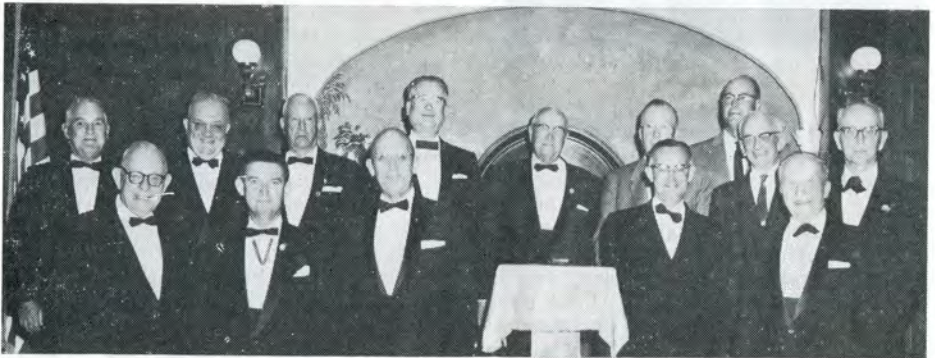


Robert A. Miller

George Ross Milford P. G. C. of California, was recently honored for fifty-years of service in the Chapter, Council, and Commandery. Upon this occasion there were seven past grand commanders, two past grand high priests, and a number of present grand officers in attendance. Past Grand High

Priest William C. Leeson presented the chapter botton, Illustrious Master Frank Yanger the council certificate, and Past Grand Commander Eggert Rohwer the commandery jewel.

Sir Knight Milford is a retired division manager of P. G. & E. Co., and past potentate of Ben Ali Temple.



Front row, left to right: George L. Edmondson, P. G. C. & G. T.; William C. Leeson, P. G. H. P.; Robert A. Miller, G. C.; Robert M. Gaylord, P. G. C.; William U. Remensperger, P. G. C.

Back row, left to right: Willard G. Cartwright, P. G. C.; Chester H. Newell, G. R. for all York Rite Bodies; Edwin J. Gribble, P. G. H. P.; Marion E. Pedler, P. G. C.; George R. Milford, P. G. C.; Nels P. Carlson, P. G. C.; Lowell E. Spurgin, G. S. B.; Everett C. Rutherford, Dept. Officer; Eggert Rohwer, P. G. C.

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From Our Readers

The Huntington Commandery No. 70 will sponsor a Masonic Cachet to commemorate 150 years of Templary in the State of New York.

The Cachet will be in red, gold and black and will be serviced on the First Day of the Annual Conclave of the Grand Commandery of Knights Templars of the State of New York at Troy on June 14, 1963 at 25c each or 5 for \$1.00.

Orders must be received before June 10, 1963. Late orders should include a large addressed envelope.

Mail orders to: Huntington Commandery
Kurt M. Wojtasch
82 7th Avenue
Huntington Station, N. Y.



"Brothers Three"

On April 25th an unusual circumstance developed at Masonic Temple, Manitowoc, Wisc., when officers of Manitowoc Commandery No. 45 were installed. Three of the major principals are brothers, Reubene Rohrback was installed as Commander, Harold Rorhbach, P. C. of Wauwatosa Commandery, was installed Grand Marshal, and Albert Rorhbach, P. C. of Manitowoc Commandery and G. Gen. of the Grand Commandery Knights Templar of the State of Wisconsin, was the installing grand officer. From left are Reuben, Harold, and Albert.

On May 11 our Grand Master, PAUL MILLER MOORE, was honored at the 50th Anniversary Celebration of his

Lodge, Woodlawn Lodge No. 672. Sir Knight Moore was the second Brother to serve as Master of his Lodge and the oldest living Past Master, having served in 1915.

Knight Templar Correspondent, Willard A. Vincent of Maine, reports that recently a successful York Rite Festival was held in the Masonic Temple at Lewiston, Maine. Thirteen companions were knighted. The Festival was held in conjunction with the local Chapter and Council. The class was named the John Littlefield Class in recognition of the achievements of Sir Knight Littlefield who is one of the most distinguished Masons of Maine, having served as Grand Master of the Grand Lodge, Grand High Priest, and General Grand Master of the General Grand Council. Willard Doell, D.G.C. of Maine and many Grand Commandery Officers and other distinguished guests were present.

Knight Templar Correspondent Kenneth Johnson, P.G.C., Arkansas reports the establishment of Knight Templar Club No. 1 of Ozark, Arkansas, which is in the jurisdiction of Jacques deMolay Commandery No. 3 at Ft. Smith. This Knights Templar Club was organized to bring together Sir Knights and all York Rite and Master Masons to generate an increased interest in York Rite Masonry with the ultimate goal to helping gain more candidates for the Commandery. This Club received much praise and comment. The by-laws provide for elected officers, six regular meetings a year, election to membership by unanimous vote of the members, etc. Article 9. of the by-laws is as follows: "The purpose and organization of the Knights Templar Clubs is for Christian Fellowship, Social Entertainment, and The General Advancement of York Rite Knights Templar Maronay among the Sir Knight, their Families, and Friends."

Elko Commandery No. 5, Nevada recently conferred the Order of the

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Temple upon Antoine Primeaux, the Deputy Grand High Priest of the Grand Chapter of Nevada. Albert E. Williams, G.C. of Nevada, knighted Sir Knight Primeaux and was assisted by Roy C. Mills, Grand Warden, Yale Williams, Department Commander of the South Pacific Department of the Grand Encampment and Past Commanders of Elko Commandery.

Arlington Easter Sunrise Breakfast.

This committee reported that the Easter Breakfast sponsored by the Grand Commandery following the Grand Encampment's Arlington Easter Sunrise Memorial Service was held at the Willard Hotel, April 14, 1963. Of the 509 at the breakfast, representing the Grand Encampment and 13 grand jurisdictions, 243 were from Pennsylvania.



J. Roy Roberts, P. G. C. (Oregon), welcomes his son, Maurice Fuller Roberts, right, as Grand Commander of Oregon.

Louisiana Celebrates 100th Year of Templary

Louisiana's Grand Commandery celebrated its 100th anniversary in New Orleans from April 7 to 10, four sparkling days, with a colorful parade, publication of a book giving the history of the Order in the state, two banquets, two luncheons, a frolic in the city's historic Audubon Park with an *al fresco* serving of the seafoods for which Louisiana is famous, a dance and sight-seeing tour.

A Masonic cachet distinguished the occasion for philatelists. The cover was designed by Past Master Stewart W. Amstutz of Friends of Harmony Lodge No. 58, and was cancelled on April 8, when the conclave opened its business sessions. The cachet was sponsored by the Louisiana Stamp Club of which Sir Knight N. G. Koutroulis of New Orleans is president.

Attendance at the centennial was larger than expected, the registration of Knights totaling 207, and the banquet attendance (including ladies) crowding 400. Visitors of note from other parts of the country added to the luster of the gathering. All 16 Commanderies in Louisiana were represented. Their total

membership as of January 1, 1963, was 4,187.

Guy B. Gannaway of Monroe was elected Grand Commander, succeeding William R. Pohlmann, whose staging of the centennial won for him a standing ovation and the award of his second Meritorious Service Medal—the only Knight in the history of Louisiana's Templary to be so honored. Gannaway earlier in the year had been chosen to be illustrious Master of the Silver Trowel.

A highlight of the centennial celebration was a splendid history of Louisiana Templary entitled, "Marching Down The Years—the Story of the Grand Commandery Knights Templar of Louisiana," by Sir Knight Thomas Ewing Dabney, and former newspaperman of New Orleans. His book emphasized the splendid contribution to history which the Knight Templar have made in Louisiana, and predicted that the Order will more than pull its weight in bringing greater developments in the future. His book was distributed as a souvenir of the centennial celebration to Knights at the dinner; a charge of \$1 will be made for future copies.

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THE SWORD

The Sword is one of the most interesting of all implements in Freemasonry. In the middle ages when Knighthood was in flower it was a symbol of Chivalry and the weapon without which a true Knight would never be found. Swords in those days were both useful implements of war and symbols of the idealism of Knighthood. Consequently a great deal of artistry and expense were devoted to the creation of a sword. Very commonly they were manufactured with a motto on the blade. One of the most common of the mottos found on swords made in Spain was this: "Do not draw me without justice. Do not sheath me without honor." Thus it is that we have a reminiscence of that motto in a portion of the Order of the Temple, reminding us not to draw our swords unless convinced of the justice of the cause in which we are engaged, and not to sheath it until our rightful enemies are subdued.

—*The Ohio Mason*

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