



# Knight Templar

VOLUME X

MARCH, 1964

NUMBER 3

## Minneapolis Mounted Commandery Drum and Bugle Corps



"We are very proud of our Drum and Bugle Corps and I shall endeavor to explain how we started and what the functions of this corps are," writes Arthur J. Peterson, G.S.W.

We formed a small committee in 1960 to explore the possibilities of a Drum Corps and with the assistance of the Drum Corps of Zuhrah Temple of the Shrine we were on our way.

"At the State Conclave in 1961 we presented our Drum Corps and participated in the Parade with 20 members in

the special uniforms we had designed. Today our Corps numbers 60 members and still growing and of this moment we have purchased uniforms and instruments totaling over \$9,000.00. From this group we expect to form several other musical organizations for the good of all Masonry.

Our Corps performs for all Masonic Lodges, Chapters, Commanderies and Civic organizations as well as any parade for the good of the Community."

# A Message From the Grand Master - -



**“Every Christian Mason**

**Should Be A Knight Templar”**

**PAUL MILLER MOORE, Grand Master of the Grand Encampment**

One witnesses today on every side, change—but not always, purpose.

Advancement from the moral lessons of the Blue Lodge, through the mysteries of Capitular and Cryptic Masonry, brings one into an association of individuals dedicated to the unchanging principles of the Christian Faith.

United in such an Order, one gets that great spiritual uplift which gives to his life that purpose and direction which enables him to keep his eye on the unchanging—God, as revealed in His Son and Our Master, Jesus Christ.

**PAUL M. MOORE, *Grand Master.***

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# “The Final Triumph”

## A Sermon For Easter At Arlington National Cemetery

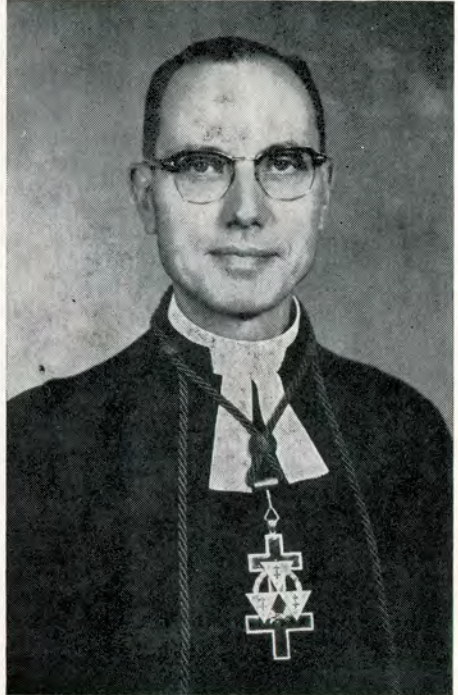
By G. MASON COCHRAN, Grand Prelate of the Grand Encampment

The center of the Christian revelation is the resurrection of Jesus Christ. It stands at the mid-point of everything for the Christian. Paul stated the fact bluntly, “If Christ be not raised from the dead, then our preaching is in vain and your faith is in vain” but goes on, “In fact, Christ has been raised from the dead, the first fruit of those who have fallen asleep” and all the rest of his gospel moves on from that point.

We are here this morning in testimony to that fact. We are witnesses to the power of that event long ago in the lives of men and women. We find again and again the message of the first Easter morning: “He is not here. He is risen. See the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him as he told you.” The beauty of these peaceful surroundings, and the surges of hope that are ours as we think of the meaning of these words for us, once more make the message of Easter of transcendent power for each one of us.

There are those who take exception to the amount of space given to the story of the Resurrection and the succeeding events in the Gospel narratives. But the thoughtful person is always aware that if this part of the story had not been realized, then nothing of what has happened since concerning the Christian Church could have taken place at all.

It is always tempting to try to put ourselves into the position of those who were eye-witnesses of great events. What did they feel as this truth was revealed to them with startling suddenness? How were their lives affected by the realization of the truth of everything Jesus had said concerning himself? What did they feel as they thought about the equal truth of the things he



G. Mason Cochran

had said about them? But such questions are, in the main, neither profitable if answered, nor capable of being answered except in terms of the history of the Church. We know that the formerly fearful were afterwards courageous and steadfast. We know that those who had cowered in holes in the earth and dreaded the sound of every passing foot, were transformed into faithful, yet gentle heroes. We know that those who had testified that they were unable to speak in defense of their Lord were afterward among the great missionaries through whose efforts the Church moved from strength to strength. We know that those who had

*“Every Christian Mason Should Be A Knight Templar”*

once felt that there were questions unanswerable found that even in the absence of answer there was conviction and trust in him whose word had been found to be true. And so the Church grew. It grew in righteousness. It grew in obedience to the will of God. It grew in understanding of the things demanded of it. It grew, in short, in every way because it saw in its own pulsing, vital life the meaning of God's love to all mankind.

There were set-backs, of course. Not only the wise and able came within its doors. There were some who were weak; some who were wicked, some who sought only their own advantage. There were those who never really understood God's purpose, but who saw in the Church means of gaining ascendancy denied them in other spheres. There were even some within the Church who were blind to the vision of God's peace spreading throughout the world, and who urged the Church to acts and ways that held back the moving of God's spirit for generations.

But throughout the nations, and across the world there came gradually the rising of the mood and temper in close harmony with God's will in the lives of choice souls in every generation who were able to live by the spirit of the risen Christ, and to become examples to less able men. Their names are held in honor. Their lives are a fragrant incense rising in the midst of the noisome confusions of the market place, and have been a comfort to those caught in the toils of trouble, sorrow and misery.

All of this stemmed from the day of Resurrection. The hopelessness and dismay of the disciples was changed into joy and gladness. Their depression at their failure was replaced by eager expectation. Their doubts and questions were resolved in the sudden, shocking awareness that One had been raised from the dead, and his word, "because I live, ye too shall live" had immediate application in their lives.

What affected them has been an influence in the life of every Christian

since. You are here today because of the impact of that truth in your life. Every person who has accepted the privilege of being a servant of Christ, has had this fact at the very center of his life. Indeed, the life of the Christian can only be explained in reference to the Resurrection. The very fact that Christians worship on Sunday is continual testimony to the importance of this truth and its impact upon our common life.

These things are almost commonplace. Almost every Christian will admit the validity of this much of the importance of Easter. But there is more: there is the corporate result of this event on the group of Christians who comprised that earliest Church, and which ought to characterize the Church of today. Indeed, whatever particular branch of the Church we own, there is a common obligation that confronts us each one.

That earliest Church in the first century made a deep impression upon its time. Not the wealthy or the powerful created the pattern and the influence. Not the strong and the exalted were its leaders and guides. The united energies of countless humble but dedicated men and women were the reason for its influence. They made their lives so rich in good works and understanding that the secular which watched them cried out, "Behold, how these Christians love one another."

This is the challenge to the Christian of today. In the midst of the myriad factors fracturing our lives and convictions, we need to recapture the ancient spirit which had its birth when the empty tomb was discovered in the Garden. The great dedication of our Lord himself needs to be the dedication of each of us to God today: "Not my will, but thine, be done." Theodore Parker Ferris once wrote, "From time to time I know from personal experience that when I yield, when I am apparently shattered, I possess the field. But to see the full magnitude of this truth I must look beyond myself, beyond all my heroes, to my Lord and Master. Jesus yielded, Jesus was shattered.

*"Every Christian Mason Should Be A Knight Templar"*

Jesus possesses the field. Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." And this is the heart of Christian experience.

What would God have of this generation of his people? I think the terms are no different than those given any other generation. They would include the recognition of every man as a child of God; a concern for the welfare of each of his children; and honest involvement in any act or movement that would aid another to achieve his finest possibilities; and all without ever losing sight of the importance of being ourselves in the fullest and most complete sense, his servants.

How this will be interpreted is the responsibility of each individual. But there are broad lines within which the responsibility will have to be carried out. No one can feel that he is a servant of God and deny or overlook or disregard the welfare of another of God's servants. What we can do we must. Each act makes the succeeding one easier.

We need not look for today. Everywhere there are those who need the love and understanding which has always been a part of the Christian's very being. As long as there are those in our land who are denied the ordinary rights that every American takes for granted, there is need for enlistment in the cause of insuring that these rights are granted them. So long as there are children who have no chance at the education that other's receive as a matter of course, there is need for the gathering of good will that will equalize the opportunity for every child. So long as there are those whose poverty is making them less than they have the capacity to be, and denying them the rights to stand erect among their fellows and hold their heads high, there is need for every person of Christ's family to come to their assistance. And these are only the beginnings of the places where our lives and hopes and love can be invested. No person here, or within the sound of my voice, is unaware of suffering within arm's reach of his home and

family. Many today are lonely and disheartened. Many are in need of the heartening word, the encouraging gesture, the simple extending of friendliness and a gentle compassion in circumstances where it is easy to omit these vital necessities. Not every person needs to join the Peace Corps to be of service to humanity; many can offer the same rich service to those near at hand who need the same sort of out-reach of helpfulness.

Does this seem a pale sort of god? Is this not the exciting and thrilling service you feel is pleasing to God? Does this seem too little to offer to him who called us into the glorious light of the Gospel? As we celebrate again, in countless services like this across the breadth of the whole world the marvelous truth of God's bringing from the dead the Lord Jesus, we are reminded that in the earliest fellowships of Christians, "not many . . . were wise according to worldly standards, not many were powerful, not many were of noble birth, but God chose . . . what is weak in the world to shame the strong, God chose what is low and despised in the world . . . to bring to nothing the things that are, so that no human being might boast in the presence of God."

The challenge to us is not to go out into the world seeking places and people where service can be offered with cheers and plaudits ringing in our ears, but to serve where we are and with what we have to make each place the best it can be. Our Lord said to those who wanted to have their service defined, "Inasmuch as ye have done it unto one of the least of these my brethren you have done it unto me." There is no excuse for the Christian to misunderstand this. His service is to be given to those who are in need, not to those he would choose. No man can ever be outside the area of his concern. And the more unlovely he is, the more he needs the love of those who would claim to be God's servants. Even the disciples were sometimes confused about this, and they asked him once what he meant. He answered with the story of the Good Samaritan. I remind you that the Samaritan was the de-

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spised one among the Jews. Whatever of hatred and ill-will and ungenerous feeling we have for any person or group today, was the regular experience of the Samaritan in the days of Jesus. What, then?

On this day of Resurrection, we take increased devotion to the Lord whose living presence and constant inspiration are the source of life for us. We dedicate ourselves anew to the high calling to which he has summoned us. We turn aside from rancor. We offer ourselves in love to Him who through love gave

all for our salvation and in obedience to him we will seek to serve all whose lives we touch. For us, there can be no hatred, no discrimination, no willful disregard of any human being. To each, we offer ourselves in the name of Christ, seeking always to be well pleasing to him who is our Lord and Master. The great Order which sponsors this service has as its descriptive adjectives "valiant and magnanimous." No higher goal can be set forth before men than, in the name of the Savior, to be humbly and virtuously the means by which his love can be known to every man.

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## The Satisfaction of Accomplishment

Each new commander wants his commandery to have a successful year during his term of office. He hopes for ritualistic achievement, good attendance, satisfactory finances, social successes, good publicity, increased membership and that he can pass on to his successor in office a healthy, strong and active commandery. All these things are possible! He learns, however, that they can be realized only by hard work, organization, planning and by constant supervision and encouragement. He must not only delegate responsibilities to others but must "follow up" to see that committees function and that plans are carried out. In short, he must lend his support and enthusiasm to all activities and build esprit de corp. Is this a big job? Of course it is! But it can be done by leadership and vision.

A commander must have self-sustained enthusiasm. If something goes wrong, if a plan fails, he cannot become discouraged. He is the **leader**, the font of encouragement for others. Often petty things tend to bog down plans. Someone feels slighted, someone criticizes, someone wants a job that has been given someone else or is aggrieved by word or deed. Sometimes when a commander is fatigued he may ask himself, "Why did I accept this job? or "Is it worth what I have to put into it?" The answer is **yes! Vision** is required! Vision to realize that all men are human and have human failings, that because of it there are times when they

seem to disregard even their masonic teachings. Vision to look above and beyond and see what Templary **can** be and work toward that goal. Then with a good night's rest, and with renewed strength and enthusiasm he can face and solve his problems and carry on.

What is the reward for all this work? Is it a Past Commander's jewel? No! The jewel is merely evidence that the wearer has been a commander of a commandery. It is not a measure or indication of what he did. The real reward is in the satisfaction that comes from accomplishment, from the knowledge that he has helped to advance the cause of Templary, that he has kept the faith with all those who came before, that he has passed on a **strong and active** commandery and has played his part well in the ever-continuing life of our Order.

To have a **strong and active** commandery a commander must build membership. New members are essential to the survival and growth of all commanderies. This facet of his work needs his special and untiring effort.

If a commander believes in Templary, in its teachings, in its goals, and can visualize its possibilities, he will work unceasingly for it. As he leads, encourages and stimulates others so his Commandery will reflect his efforts and he will earn and receive the true reward that comes to a "good and faithful servant" of his commandery and of Templary.

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## Wishful Thinking Is No Substitute for Direct Action as An Answer to The Membership Problem

By **WILBER M. BRUCKER**, Deputy Grand Master and **ROBERT M. REWICK**, Chairman of the Committee on Membership of the Grand Encampment

We make no apology for writing about an unpopular subject.

Membership is the one, big, continuing problem that we must "lick."

It will not go away. It cannot be ignored. It simply cannot be swept under the rug. All sorts of "explanations" and expedients are resorted to instead of the one necessary method of adopting direct action by making a determined frontal attack on the problem itself.

Success in obtaining new members and building manpower is not limited to any one particular method or system. Rather, it depends upon the ingenuity and determination of each individual Eminent Commander and the officers and members of the 1608 Constituent Commanderies all over the country.

The Grand Encampment has published an attractive brochure on "Building Templar Manpower," which has been distributed throughout the Templar world. The Grand Commanderies have emphasized membership in countless General Orders and Bulletins. All of these are fine, but the job remains for the local Constituent Commandery to supply the direct action to bring results. Wishful thinking is no substitute. Our great Christian cause will languish unless there is a universal willingness to face the grim facts. We need recruits; we need fresh, new blood; we need to replenish our ranks; and we need the surge of added manpower that comes with a growing membership. This need is not next week, or next month, or next year—but right now.

Recently, the Committee on Public Relations and Membership of the Grand Commandery of California published its 14-point program, which we commend to the thoughtful consideration of every dedicated Knight Templar, which reads as follows:

"1. Provide interesting programs and

speakers each month, if possible, to encourage your membership to start attending. Fine programs and speakers are available, free of charge, from many sources—Telephone Company, Gas Company, Public Utility Companies, Insurance Companies, Public Libraries, and particularly large corporations and defense industries.

2. In conjunction with a program, thought should be given to having a dinner each month, to which the wives are invited. Give wives a good reason to attend, and you can be assured that the most reluctant husband will be there also.

3. Contacting members personally will always bring about good attendance for meetings and the Orders. Form a telephone committee of Officers, and have each one call a certain number of members with whom he is acquainted. We have come across cases where the Commander has sent out 25 post cards with a personal note on each, and 20 recipients came out. Remember the PERSONAL touch; it is a sincere form of flattery, and no man wants to feel that he is just a name or number in a roll book. Get them out once or twice, and they will continue attending, for attending is habit-forming.

4. If finances will permit, a free dinner once a year will get them to come back. Once there, a good job of salesmanship by the Commander and his Officers will encourage many to start coming to your meetings again.

5. Often, giving some small item of Masonic jewelry as an incentive to bring in petitions will help.

6. Organize your key "petition-getters" into membership teams and have them start working with local Blue Lodges, Chapters, Councils, and Shrine Clubs.

7. Hold open installations and invite other Masonic bodies, as well as affiliat-

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ed women's groups, Jobs Daughters, and DeMolays to be present.

8. Visit Lodges, Chapters, and Councils with a large group of Officers and members. Make yourselves known. This is a sincere compliment to many bodies whose sideline attendance is poor.

9. Hold a Smorgasbord or Pot-Luck dinner type of affair in conjunction with a Master Masons' night. Write to all Blue Lodges within a ten-mile radius inviting their members to attend free of charge.

10. Send letters or telegrams of congratulations to the heads of other organizations on the nights of their installations.

11. Try to get invitations from Ma-

sonic and affiliated organizations to form honor guards, color guards and lines, for their special occasions.

12. Establish a master membership prospect file in your Commandery. Keep complete records of all contacts made with men in this file; make notations of statements by prospects as to financial conditions, when they feel that they might be ready to join, etc., and then follow up these leads.

13. Use two-man membership teams to call on prospects. Teams seem to wield greater persuasive powers in getting that name on the dotted line.

14. Use teams to call on suspended members in an attempt to bring about reinstatements."

## York Rite Unity

### AN EDITORIAL

From York Rite Mason, Connersville, Indiana.

At their recent triennial meetings held in Minneapolis, the General Grand Chapter and General Grand Council took what I believe to be the most far-reaching steps in the modern history of York Rite Masonry. These General Grand bodies each appointed three men to a joint committee along with three men from the Grand Encampment of Knights Templar of the United States; this committee's purpose being "to study and recommend to the parent organizations how to close ranks and actually achieve through unification, one great York Rite brotherhood which can and will work together under one York Rite banner."

As one who is relatively young but vitally interested in York Rite Masonry, I applaud with all my heart this action and pray that this opportunity given to us by the great Masonic leaders of our era will be properly utilized. It is up to all of us to acquaint ourselves with this movement and to support the legislation to achieve its aims. If York Rite is to continue to exist as a strong and integral part of the Masonic fraternity, we must update ourselves administratively in order to survive and grow. If

we are to retain the "local" character of York Rite rather than the "metropolitan" character of Scottish Rite where only 4 or 5 large organizations exist in each state for the purpose of conferring degrees, then action must be taken soon.

Why three separate stated meetings? Why not one Sovereign York Rite Council with a minimum of appropriate officers, under whose authority the 10 degrees and orders are conferred; one common treasury; one common minute book;—with the one, two, or three York Rite organizations existant in your particular community operating as at present but ritualistically only?

In seeking ways to accomplish the unification of York Rite Masonry we trust that the committee will seek help first at the grass roots level. Perhaps a beginning would be to call a one-day session of all York Rite presiding officers in each jurisdiction. They could be broken down into discussion groups, assigned various areas of the problem, and later submit their findings to the group as a whole.

All of us wish great success to this movement. Let us remove the bottle-necks so that we can be about our true business; that of making York Rite Masons and teaching the wonderful system of morality and brotherly love that has been given to us by our forefathers. It is a great challenge—let's all help to solve it.

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# What To See In Philadelphia While Attending The Forty-Ninth Triennial Conclave

(Fifth of a Series)

By CHARLES S. BAKER, JR., Secretary  
Committee on Masonic Culture of the Grand Lodge, F. & A. M. of Penn.

While in Copenhagen in 1908 as a delegate to the International Congress of Orientalists, Dr. Sachse had heard of two very rare crosses. He took steps to secure one or both of these, though with little expectation of success. With the aid of a friend in Europe he was put in touch with the owners of the crosses, and during this trip he secured them. One is a cross of a Knight Templars made of gold and filled with red wax. It is about two inches by one and a half. It came from Sweden. Dr. Sachse knew its story, but on this subject he would not speak. The other cross is that of the Asias Brotherhood a Mystic Masonic Order once very powerful in Asia, but of which little is known to-day. This cross bears the date 1774.



Rare Crosses

Several rare mugs and punch bowls were brought back by Dr. Sachse. An old Yorkshire bowl of goodly capacity bears in its bottom the legend, "One More and Then." The word "another" is to be supplied after the word "Then." The Bowl dates from the seventeenth century and the last Masonic owner of



Yorkshire Bowl 1774

it died in 1804. It has been carefully preserved and the fire marks on it attest its history. There is a Masonic mug of greatest rarity. It dates from the early eighteenth century and is decorated with all the Masonic Emblems of the first three degrees.

Here is a tankard once owned by the Lodge which met at Star Inn, Stonegate. Here are some old firing glasses, dated 1760. They have no bases, which fact makes it necessary to drain the liquor to the last drop before setting them down. These are only a few of the punch bowls, tankards and glasses of a bygone generation that are to be seen in the Museum.

Dr. Sachse was also an expert in securing rare objects for the collection on this side of the Atlantic. He acquired the Letter Book of the Grand Lodge of Massachusetts for the years 1801 to 1808. It contains copies of letters to the Grand Lodges of Pennsylvania,

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**18th Century Mug**

South Carolina, Nova Scotia, Virginia, Kentucky, New Hampshire, England, Connecticut, Delaware, Ohio and Lower Canada. The writing was done by the Secretary, Thaddeus Mason Harris. Many of the letters refer to great Masonic contemporaries, as, "M. W. Isaiah Thomas, a gentleman venerable in years, respectable in talents and considered as one of the most zealous and best instructed Masons among us."

Among other things there is the following notice of the death of the great-grandson of the man who first set foot on Plymouth Rock.

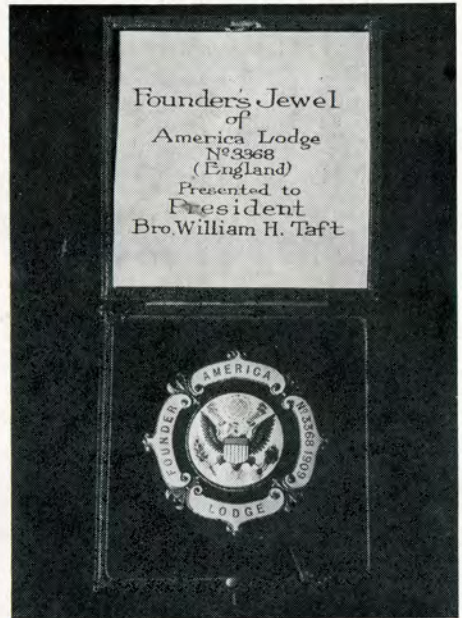
"March 27th, 1801. Died in Middleborough the Venerable John Alden, Esq., in his 103d year. His great grandfather, whose name he bore, as did also his grand father and father, was one of the first settlers of New England, being one of the number who accompanied the Rev. Mr. Robinson from Europe to

America in 1620; and was the man who first stepped upon the Plymouth Rock. His grandmother was the daughter of Peregrine White, Esq., who was the first English male child born in New England.

"He had 19 children  
 62 grandchildren  
 134 great grandchildren  
 7 great great grand-  
 ——— children  
 222

"Of this number 47 are dead and 175 are now living."

"N.B.—He was a professor of religion more than 80 years.



**Founders Jewel of America Lodge No. 3368 England Presented to President Bro. William H. Taft**

The museum contains a certificate of the founders' medal of America Lodge No. 3368, England, presented Brother William Howard Taft who was made an honorary member.

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# Newly Formed Commanderies "On the March"

SCOTTSDALE COMMANDERY No. 12, ARIZONA  
CONFERS ORDERS ON FORTY-SIX CANDIDATES

By F. I. MANKER, P. G. C., Publicity Chairman



Back row from l to r: Weston G. Cook, Treas.; Bernard Claahson, Warder; Fred P. Maloney, Sent.; John Kennington, Guard; T. Robert Lewis, St. B.; Carl Pratt, Sr., S.W.; Bertram Mear, Guard; William A. Amstutz, Color Bearer; Robert G. Rhoades, Prel.; Avery Sechrist, J.W.; Howard G. Ayres, Rec. Front row: Daniel J. Moats, Gen.; William L. Harris, G. Commander; Lynn Dixon, Em. Com.; Franklin Butler, Capt. Gen.

Scottsdale Commandery No. 12 which was constituted November 30, 1963 has conferred all the Orders of Knighthood on forty-six candidates since they were instituted and fifteen of them since they were constituted which is certainly a record for Arizona and we think it may be a record for a lot of the other states. They had a beautiful Christmas service

with an attendance of ninety-three, that too is better than average and we feel we should give those boys a big and hearty hand. I trained them in the full form opening and The Order of the Temple and am very proud of my handiwork. They have conferred their work alone.

VALLEY COMMANDERY U.D., SAN FERNANDO, CALIF. BOASTS CLASS OF 49

By FRASER M. CROFTS, Prelate

On February 12th, Valley Commandery U. D., San Fernando, California, cul-

minated an exciting year by conferring, with its own officers, the Order of the

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**All 49 who started finished. We didn't lose a one along the way. Sir Knights in uniform are from left to right: Mamath, Christensen, Burleigh, and Tucker.**

Temple upon its first class, a class of 49 Pilgrims. Another class of 27 follows and begins immediately, which was followed by a one day class on March 28. Books and records will then be presented to the Grand Commandery of California with the prayer that the U.D. may become number 75 by action of the Grand Commandery at Pasadena, April 30-May 1, 1964.

Seven Sir Knights formed a Club following discussions at the 1963 Grand Commandery session. The metamorphosis from these seven to 80 petitioners to the Grand Commander, to the Institution of Valley Commandery U.D. by Robert A. Miller, Grand Commander, to the conferring of the Orders upon this Class has been accomplished in a frantic yet orderly seven months.

It must be acknowledged that without a background of many discussions

over several years with reference to a new Commandery to serve the San Fernando, Santa Clara River, Simi, and Antelope Valley areas of California, the organization would have taken much longer. Without the goodwill and help of our sponsoring body, Hollywood Commandery No. 56, the leadership and unlimited effort by Geoffrey C. Burleigh, K.Y.C.H., Em. Com., Christen L. Christensen, K.Y.C.H., Gen., Frederick D. Flye, P.C., Cap. Gen., Eugene L. Mamath, K.Y.C.H., Inspector, and William D. Tucker, K.Y.C.H., G. C. Gen., nothing could have been accomplished. Without the good will of all the Masonic bodies within the area, it would have been impossible! After this experience, we of Valley Commandery can testify that York Rite Masonry is very much alive here!

## IN MEMORIAM

### Kansas

Otto Reynolds Souders, G.C., 1942—  
January 21, 1964

### Maryland

George Steedman Yost, G.C., 1952—  
February 18, 1964

### Michigan

John Nicholas Kirsch, G.C., 1950—  
March 1, 1964

"We believe that freedom is a gift from God and not a political grant from government. Freedom is not a license. It must be consistent with the rules expressed in such great moral guides as the Golden Rule, the Ten Commandments and the Declaration of Independence. Only when man is free to control himself and all that he produces, can he develop to his utmost capabilities." Freedom Newspapers, Harlingen, Texas.

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# Report From Canal Zone Commandery No. 1

By JOHN W. R. MULLER, Recorder

"All is relatively quiet here in the Zone after the January unpleasantness. The Commandery is working on four candidates and plans to knight them in April. Canal Zone Chapter is active and promises us four or five new applicants in May. We managed to show a net gain of two members for the year 1963 in spite of the rather small number of possible candidates available."

The following is the Master's Message by Donald F. McAtee, W.M. of Canal Zone Lodge, who served as Secretary-Recorder of the York Rite Bodies during the past two years. This briefly explains the recent riots as they effected the Lodge.

"Fraternal regards to you all! Many, if not all, of you are concerned with condition of the Ancon Masonic Temple and what effect the present situation is having on our ancient and honorable fraternity in general, Canal Zone Lodge in particular. My express purpose in this message is to give you an idea as to the immediate past and present conditions—the future can be foreseen only by the Supreme Architect.

Our Temple suffered numerous broken windows on the 4th of July Avenue side. Several molotov cocktails were thrown on and against the building but to my knowledge none burned inside—the tiles on the roof proved to be fireproof.

Canal Zone Chapter No. 1, Royal Arch Masons had just opened their scheduled meeting on the night of January 9, 1964, at approximately 7:15 p. m. when the first rock came through the upstairs window. The Chapter closed (in Ample Form, of course) and secured the Lodge Room and second floor by locking the metal door at the foot of the stairs. A number of the Chapter members were required to

spend the night in the Temple because of the barbarous forces outside.

Fortunately for our brothers stranded in the Temple and for the building itself, U.S. Army troops occupied the Temple shortly after the action got under way. I'm confident that the timely arrival of America's Finest prevented damage similar to that which destroyed the Pan American World Airlines building across the Avenue.

Action subsided enough by January 20 to permit me to get into the Temple. It was only several hours after the Army personnel had quit the premises, and in the finest tradition of our Armed Forces, they left the building spic and span. We could have held a Past Masters night or other gala affairs that night! We can be right proud of our GI's.

It was a difficult decision to make, but, we held our scheduled meeting (Shrine Night) on January 22. With rumors running rampant and tension in the air so thick you could taste it, I expected a very small turnout to pay our respect to the Nobles of the Mystic Shrine. Proving the adage that Freemasonry prospers from adversity, we had a resounding 43 Masons within the tiled doors to hear a very interesting and informative presentation on Shrin-dom.

Several of our Brothers have left the Isthmus as a result of the state of affairs and quite a few have made noises to the effect that they will leave as soon as they can arrange reemployment in the States. Our future is uncertain to be sure, but with the guidance and protection of the Supreme Architect of the Universe and the untiring efforts of our members we shall continue to dispense light and brotherhood in the excellent manner which has been customary in Canal Zone Lodge."

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## From Our Readers

Frederick H. Staal, G.C. of New York, recently installed the officers of Westchester Commandery, Ossining, New



From left to right: Sir Knights Charles Borger, Zone Officer; Oliver Chase, Commander; Frederick H. Staal, G.C.; and Robert Carlson, G.C.G.

York. He was assisted by Robert D. Carlson, G.C.G., in installing Oliver C. Case as Commander with his corps of officers. This was the first time the Grand Commander had installed officers in this Commandery. This ceremony was a public installation, was given publicity in the local newspaper, and was attended by approximately 200 Sir Knights and Ladies. A fine program was prepared for the occasion.

Fred J. Smith, G.S.W. of Oklahoma and correspondent to the Knight Templar, is doing a fine job in promoting subscriptions for the Magazine. One of the mechanics used by him in this promotion is to supply each inspecting officer with a form to be placed upon a "clip board" and passed around the room at inspection time where each Sir Knight in attendance is given an opportunity to write his name, address, and pay his \$1.00 for a year's subscription. The form is prefaced by a statement relative to the Knight Templar Magazine, its purpose, etc.

We were pleased to receive from William Webber, Apt. 9499, Mexico City, Mexico, the York Rite Trestle Board, a

very well edited 36 page publication being "a magazine published in the interest of the York Rite Bodies in Mexico."

### WHO CAN BEAT THIS RECORD?

G. H. Mayer, P.C., 526 Brookside Ave., Redlands, California, writes:

"Nothing unforeseen preventing, am planning to be present at the Triennial Conclave.

The first Triennial I attended was in Pittsburgh, Pa., in 1898; with President McKinley viewing the Parade from the beginning to the end at 4:00 p. m. (Our marching was over the Cobble stones) and my last was at Cleveland, Ohio, in 1961.

My birthday happens to be on August 22nd."

These are the Officers of one of the best Commanderies of the state of Kentucky, and they get this name from the Grand Commandery Officers of Ken-



First row l. to r.: Curtis B. Coates, P.C., Prelate; Herbert Rush, S.W.; Charles W. Willis, Gen.; Harold G. Houlton, Com.; W. Arthur Stafford, P.C., C.G.; Frank J. Stephenson, P.C., Rec.; Lloyd D. Bryan, St. B.; second row: Smith Cain, Warder; Beachal R. Church, J.W.; Roy P. Baker, Sw. B.; William M. Stewart, Sent.; George E. Phillips, P.C., Treas.

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tucky, and from visiting Commandery Officers from other sister states. Because they rely upon three kind of activity, Ladies Auxiliary, York Rite Festivals and the Patriotic Activities Committee. For the past several years Ashland Commandery holds a Spring and Fall York Rite Festival and so far it has proven very successful; last year 1963 they Knighted 55 candidates at their festivals. And these new Officers for 1964 hope to do better than that. Another thing that helps is to give each class a name, this inspires the member and he attends the regular conclave each month and brings his wife to the Auxiliary. So Ashland Commandery advise all Commanderies of the state and elsewhere to create activity for a good Commandery. Try it some time and see how it works. (C. B. Coates, Ashland, Ky.)

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#### POSSIBLE PROGRAM FOR COMMANDERY MEETING

MEDIEVAL CRUSADES, a film from Encyclopedia Britannica Films, Inc., 5625 Hollywood Boulevard, Hollywood, California, is 28 minutes in length, 16 mm. color and sound and the rental fee if \$9.50 for one to three days use, plus postage. Suggested by Max G. Cogil, Correspondent from Oregon.

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#### FATHER-SON TEAM

York Rite Masonry has a unique distinction in Evansville, Ind., for the year 1964. A Father, James R. Pearson, heads LaValette Commandery No. 15 of Evansville as Commander while his Son, James W. Pearson is Illustrious Master of Simpson Council No. 23, R. & S. M. The son served as commander of the same Commandery in 1960 and served as installing officer for his Father. Both Father and Son are bankers, but serve at different Banks.

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William Stein Morgan is shown above being congratulated by John William



Pictured from left to right are: Ralph Browns, Jack Hughes, William Morgan, John Wheeler, John Heafer, Sr., Richard Wallen, John Fisher, and Ora Hayes.

Wheeler, Jr., G.S.B. of Illinois, inspecting officer at the 97th annual inspection of DeMolay Commandery, Bloomington, Illinois. The other Sir Knights pictured are Grand Lecturers holding commissions in the Grand Lodge of Illinois. It is certainly commendable to see so many workers in the Grand Lodge active in the York Rite in this locality.

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#### "WE NOTE IN REVIEW"—

"It is said that the greatest forces in the universe are never spectacular. Summer showers are more effective than hurricanes, but get no publicity. Masonry would die but for the fidelity, loyalty, and consecration of those whose names are unhonored and unsung. There is, therefore, no life, however humble, but may take its place in the building of a greater and better tomorrow, and for us it is our duty as Knights Templar to be Builders of Tomorrow and not live upon the laurels of the past.

—John G. West, P.G.C.,  
South Dakota

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The best way to "get even" is to forget.

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## DEGREES

A man's true Masonic value cannot be determined by the number of degrees he may join. Degrees are received, but unless Masonry is instilled in their hearts, no amount of degrees will produce Masons. The great principles of our ancient and honourable institution may be summed up as a philosophy of life, designed to promote a greater feeling of brotherhood among men. A Lodge, after all, is but a school of Masonry; and whether our great Fraternity has fulfilled its lofty purpose and ideals depends largely upon the powers of assimilation and application of those who become members of the Craft. The lessons learned by initiates must be put into their daily contacts with their fellow men. Then, and only then, will Masonry have achieved its purpose and be entitled to continued existence.

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