Onward, Christian soldiers, marching as to war,
with the cross of Jesus going on before.
Christ, the royal Master, leads against the foe:
forward into battle, see, His banners go.
Onward, Christian soldiers, marching as to war,
with the cross of Jesus, going on before.

Like a mighty army, moves the Church of God;
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity.
Onward, Christian soldiers, marching as to war,
with the cross of Jesus, going on before.

Crowns and thrones may perish, Kingdoms rise and wane,
but the Church of Jesus, constant will remain:
Gates of hell can never gainst that Church prevail,
we have Christ's own promise, and that cannot fail.
Onward, Christian soldiers, marching as to war,
with the cross of Jesus, going on before.

Onward, then, ye people, join our happy throng:
blend with ours your voices, in the triumph song.
Glory, laud, and honor, unto Christ the King;
This through countless ages, men and angels sing.
Onward, Christian soldiers, marching as to war,
with the cross of Jesus, going on before.
The Cover:

The especially-lettered "Onward, Christian Soldiers" is utilized by courtesy of Earl B. Bauer, Grand Recorder and Honorary Past Grand Commander, Wisconsin. The original illustrated-plaque was arranged by Willard P. Matschke, Wisconsin's Grand Commander, 1967 to his death March 22, 1968. Reproductions were sold to raise funds for the Knights Templar Foundation of Wisconsin.

Music for this Templar marching hymn was composed in 1871 by Sir Arthur S. Sullivan, of Gilbert and Sullivan operetta fame, both of whom were Freemasons. For one version of the background of the hymn, see page 10.
The Grand Master Says . . .

IT’S TIME TO TEMPLARIZE

During the recent Winter Olympics, there were comments about the “softness” of American athletes. One competitor from another country stated that Americans no longer seemed to have the will to train or the stamina to win.

Let’s forget about athletes for this moment or two and think about Templars; let’s turn the searchlight upon ourselves. Have we grown too soft, too accustomed to ease and luxury to work for Christian Masonry? Do we honestly strive for Templary or do we just talk a good Templar game and complain if we don’t accomplish our goals?

Do we dream of past glory and subconsciously think that time and tide will change and bring Christian Masons to Templary automatically? If we do, we are suffering from a severe lack of understanding and awareness.

It is pleasant and good for the soul to contemplate those good, old days of Masonry that we hear so much about. But we cannot turn back the clock — and no one really wants to. The clock we must follow is the clock that tells TODAY’S time, not yesterday’s.

Even religion has had to adapt itself to change — as witness the Protestant Reformation. Let’s preserve those good, old fashioned, revered, fraternal Landmarks; let’s preserve the dignity, the genuine values of Masonry. We don’t want to cheapen our Masonic heritage one iota. In fact, its preservation depends upon how hard we work, how we conduct ourselves, how we recognize outside change and adapt our Templar attitudes to meet it. We will lose those values by forfeit if we don’t exert ourselves to safeguard them with decisive action by strong, dedicated, intelligent members who recognize today’s Masonic needs.

Are we too soft? Have we lost the desire to win? I hope not, and I hope that each good Templar will feel enough pride in his membership and enough Christian consideration for his brothers to help make good Masons better Templars.

The clock is moving. It’s Templar Savings Time.

G. W. Low Bell
K.T.
Here goes a shot I hope is heard around our entire Masonic World!

Page after page after page of noble and philosophical articles in Masonic magazines and other periodicals have I been reading lately without ever having come across one covering the present state of emergency our country is now in and the why's and wherefores of it, let alone a solution.

All I can say now is, as a Mason and Loyal American Citizen, it is YOUR DUTY to help protect your country from its enemies whether foreign or domestic. I know you can’t do much but, for heaven's sake, please try to do something.

LEARN THE FACTS! THEN GET INVOLVED!

LEONARD W. CHAMPAGNE
P.O. Box 1149-Station E
Buffalo, New York 14211

It was with very considerable interest I read your fine resume of the history of Chicago in the March Knight Templar.

I wish to bring to your attention Mr. Paul Harris of Chicago who, in 1906, conceived the idea that business men of different professions should get together to discuss each others' problems. The idea became real when six men met at Mr. Harris' home to form what soon came to be known as Rotary International. From that meager beginning Rotary International has grown to (as of January 24, 1972) 15,073 clubs in 149 countries with a membership of 707,500.

M. V. REDPATH
245 North Main
Columbiana, Ohio 44408

Among others, Northville Commandery No. 39 of Michigan voted life memberships to three Past Commanders during the calendar year 1971. They are James W. Cullimore, Walter A. Bredlow and Harold H. Blackett. The unusual part is that all three are 33° Masons. Each had distinguished himself in York and Scottish Rite Masonry.

CLYDE A. LAMPMAN, P.C., Recorder
29825 Westfield
Livonia, Michigan 48150

I have a few negative opinions and ideas regarding usually minor points or teachings in the various related bodies, but becoming a Sir Knight was one of the most satisfying, rewarding and full value delights of my Masonic life that began April 12, 1951, in Sunset Lodge No. 1076, near Lake and Pulaski Avenue there in your Windy City.

MELVIN B. HOPSON
25 B, Westmoreland Avenue
Tucson, Arizona

On February 4, 1972, I ordered a sterling silver Commandery medal from Mansfield Commandery No. 21, Mansfield, Ohio. On February 12, 1972, I received medal No. 17, which is the first of my collection. It is a real beauty.

If any Sir Knights can help me with this collection, please write me a note. I think your magazine is just great and look forward to it each month.

I am a member of the Triumph Commandery No. 24, Arlington, New Jersey.

RICHARD O. ROBERTS, JR.
83 Maple Street
Kearny, New Jersey 07032
I wish to bring greetings to as many Knights Templar as I can so the *Knight Templar Magazine* looks like a very good way to do just that. I didn’t realize a magazine of this size could do so much good and I really look forward to it each month.

Noticed the letter in Mail Bin of Brother Jarl-Alfred Van Santen about the children’s stamp clubs and have sent him some stamps along with the addresses of Brother Charles R. Hill who started the Teeners Stamp Club in the Canal Zone and Brother Barney Tolpa who I believe started a Citizens Band Radio Club. Both receive mail from all over the world as I do. I have a stamp collection, also a Citizens Band QSL card collection. Just started a collection of Masonic Lodge Trestle Boards or Newsletters, have some 25 or 30 at this time. I just received one from Okinawa which I think will be very interesting. I sure would like to hear from any Brother that might be likewise interested.

Keep up the splendid work and keep them coming my way.

OSCAR T. ERNE  
3138 W. Nicolet  
Banning, California 92220

I have been in Ascension Commandery No. 97 stationed in Ardmore, Pennsylvania, since 1927. But, let me tell you this, I have seen more light from your magazine than the first day when I was brought from darkness unto light in Masonry.

GEORGE S. CRAWFORD  
P.O. Box 225  
Wayne, Pennsylvania 19087

My husband is Eminent Commander of St. Bernard Commandery No. 35 and I am President of the Ladies Auxiliary. We both enjoy the *Knight Templar Magazine* so much and read every article. You are to be congratulated on such a fine publication.

I believe in giving the flowers to the living while they can enjoy them.

MRS. JAMES ROACH  
78 North Warrington Road  
Des Plaines, Illinois 60016

I notice in the February issue that Mr. W. DeWolf Finch wishes to follow in the reverse footsteps of that “great” innovator, Laurence Dumont. Mr. Finch might be interested to know that at one time the Mark Master and Royal Arch Degrees were a part of the F.C. and Master’s Degree. He might also be interested in knowing that to impress upon the mind anything worthwhile, you should repeat it at least three times, hence a reason for the “repetitious hogwash” of the Blue Lodge Degrees.

In your March issue, I noted Mr. Moylan questioned your selection of letters and stated that both the York and Scottish Rites owe their existence to the Blue Lodge. I agree with Mr. Moylan that the Royal Arch Chapter and Council do owe their existence to the Blue Lodge, but the Commandery does not, but has merely chosen to select its members from those having received the Degree of ancient craft Masonry.

As for the Scottish Rite, they have claimed, and I suppose continue to claim, the right to confer the first three Degrees of Masonry, but do not practice this in the United States because of their failure to attract candidates for the first three Degrees. I wholeheartedly agree with your right to select and Mr. Moylan’s right to disagree.

JOHN A. STEWART  
P.O. Box 419  
Pontotoc, Mississippi 38863

I find all too many Templars who have no association at all with the Church, no knowledge of the Bible. I have given lectures in many Lodges and find little appreciation of bringing Bible knowledge into the Lodge Room. It has always worried me.

I have been a Templar for more than 55 years and have worked through the chairs twice in two different states. I’m proud of being a Knight Templar. I am proud that many who come out that little reflection room are CHRISTIAN gentlemen. I pray more will not come out until they have faced their God and themselves beside the hour glass, the candle and the Bible.

Thank God for the Knight Templar organization in the battle to make Christian gentlemen.

BENJAMIN J. KIMBER  
800 Magnolia Avenue  
Modesto, California
I was happy to read Sir Knight Wendt’s article on The Beausant in the November issue and his explanation of the word. Curiously enough, the same week I had re-read a slightly different version from an article in a Masonic Book on Medieval Knights Templars printed over 60 years before.

I reprint the relevant extraction: “The Order now assumed, or was assigned, a peculiar banner formed of cloth, striped black and white, called in old French Beausant — which word became the battle cry of the Knights of the Temple, and often struck terror into the hearts of infidels. Bausant or Bausant, was in the old French, a piebald horse, or a horse marked black and white. The word is to be found with its original meaning in the old Scotch dialect — Robbie Burns in his “Tale of the Twa Dogs” describing the ploughman’s collie, says:

His honest sonsie baws’n’t face
Aye got him friends in ilk place.
That is a face, as is frequently seen in the collie, one side white, one side black or brown. This banner bore on it the red cross of the Order, and the inscription — “Non Nobis Domine, Non Nobis Sed Nomine Tuo Da Gloriam.”

On Sir Knight Wendt’s further reference to “Bien saent,” the fair seat, referring to the two Knights on one horse, it has this to say: “In the first nine years after the institution of the Order, the Knights of the Temple lived in poverty . . . they had no peculiar habit, their raiment was such as the charity of the faithful bestowed upon them. Though they were all Knights, and engaged in constant warfare with the infidels, their poverty and moderation was such that Hugh de Payens (elected Master of the Temple in 1118) and his companion Godfrey de St. Omer had but one horse between them, a circumstance which they afterwards commemorated by their seal which represented two Knights riding on one horse, a device chosen in order to inculcate humility in the brethren.”

The article by Sir Knight Wendt was of excellent quality and I have great reverence for it. I hope that this version will be of equal interest to readers of the magnificent Knight Templar Magazine.

Where did the Virginia City, Montana, Chinese Masonic Lodge come from? At one time there were about 500 Chinese in the town and many of them were Masons. Their work was done upstairs in a beautiful Masonic Temple. Every New Year’s they had an annual meeting and treated all the kids in town. However, the Montana Masons would not exchange visits with them and considered them to be clandestine.

Miss Maude Trout, Virginia City O.E.S., W.M. in 1919 and Secretary for the past 38 years, remembers many of the stories from her childhood and taped some of them for me.

The fact the Montana Lodge considered the Chinese Lodge clandestine presents a very interesting question regarding them. Chinese Masony, instituted by English authority, started in 1767 but lasted only a few years. In 1844 another Masonic Lodge was warranted by England. Later Lodges were instituted under the authority of the Grand Lodge of Massachusetts and Masonic bodies from Sweden, Scotland, Italy and Portugal. They were soon scattered all over China. If the Virginia City Chinese Lodge was a branch of any of these Chinese Lodges, from any of these Masonic Grand Lodges, they should not have been considered clandestine.

Some folks claim it was more of a Tong society and not Masonic but to mistake a Tong society for Freemasonry is hardly possible, for this does not hold up under close scrutiny, knowing their history, affiliations and tendencies.

There is another possibility. According to Dr. Mackey there is a secret society akin to Freemasonry and indigenous to China — “The Ancient Order of Suastica” or the Brotherhood of the Mystic Cross, founded in 1027 B.C. and containing three degrees: Apprentice Brothers, Doctors of Reason and Grand Master. Now, if this was the Lodge in Virginia City, it was much more ancient than the Masonic Lodge and would be clandestine.

I personally believe it was one of these regularly constituted Lodges, U.S. branch, brought over to this country by the Chinese Masons. Maybe some Montana historian (or Knight Templar reader) can furnish more information about this Lodge in Virginia City.
EASTER AND YOUR LIFE

by

Norman Vincent Peale

The resurrection was the greatest explosion in the history of mankind. It started things which haven't stopped two thousand years later.

There is always a danger that after the passing of time great events lose their power and linger on only in formalities which do not in any sense convey the original impact. For example, our use of the Fourth of July. Back in 1776 the country was aflame with patriotism. Now the Fourth is just a day of golf, swimming at the shore, picnics and what-have-you. It is often the same with Christmas and Easter. Pagan symbolism from the rites of spring overcome the spiritual thrust of Easter.

On that Good Friday they thought Jesus was dead. This strangely gifted personality had come amongst the throngs and had fascinated them as nobody ever had before. They said of Him, "Never man spoke like this man." The multitudes went for Him. He pictured new life, a new world devoid of injustice and evil. People were thrilled. They crowded around Him.

Then the politicians got together, in both church and state. They feared He was taking over so they decided to get rid of Him. They nailed Him to a cross. When He was dead they gave His body to Joseph of Arimathea, who loved Him. Joseph put His body in the tomb and rolled a stone in front of it. Jesus' followers forlornly began to disperse.

Two days later a woman came at dawn into the dew-drenched, sun-kissed garden and, to her amazement, she saw the stone was rolled back from the tomb and the tomb was empty. Then she sensed a presence. It was He. He spoke to her and quickly vanished out of her sight.

She was so excited she ran to tell Peter and John. Then everybody started running. That was Easter — everybody running! John took off, Peter after him. John was thin and fleet; Peter was stocky and couldn't quite keep up with John. John got to the tomb first. The tomb, in truth, was empty. They ran to tell the other disciples. Then everybody ran to tell everybody else. Soon everybody was running everywhere crying, "He is alive!"

That same evening two disciples were walking from Jerusalem to the village of Emmaus. They were talking about their dashed hopes and broken dream and suddenly they were joined by a stranger who showed great perception and insight. They were fascinated by the quality and power of His mind. When they arrived at Emmaus they asked Him to remain for supper. At table He immediately became the central figure. They hung on the words of wisdom that fell from His lips. Then He took in His hands — strong hands, sun-browned, with marks on them — took the bread and broke it. Something in the gesture made them know Him, then He vanished out of their sight. Though the hour was late they started running. So excited and elated were they, they ran back to Jerusalem to tell the disciples, "He is alive!"

The same morning a woman was pacing the portico of the Governor's palace. Her husband was Pontius Pilate and she had heard of these things. Into the courtyard rode a Roman captain on his horse. She asked him, "Captain, what
has happened?"

He looked up at her and answered, "Lady, He isn’t there. He has risen."

"Well, where is He?" she asked.

"Where is He?" mused the captain. "He’s abroad in the world, lady. He’s abroad in the world." So spoke the Roman captain in an episode described by John Masefield in one of his great poems.

Easter is a time of excitement. The followers of Jesus were so excited they immediately began to fan out through the whole world, recruiting people by the thousands. On a single day not long after the Resurrection they won three thousand converts. They moved into Athens and conquered its skepticism in the name of Jesus. They moved up against Rome. Ultimately it fell. Constantine inscribed upon his banners, "By this sign conquer!" Thus the sign of the cross moved on.

Many generations later a distant western wilderness was lying fallow for a great movement on behalf of humanity crushed under autocracy. The time came when people with Bibles under their arms sailed across the sea to this new land. And presently they wrote an instrument of government the like of which had never been known in all the history of mankind. Based upon what? Upon the immortality of the soul.

One of the greatest political philosophers we have ever had in this country later said these United States with our Constitution and our Bill of Rights would never have come into being had it not been for the doctrine of the immortality of the soul emanating from the Resurrection of Jesus. If a human being is immortal, if he is deathless, if he has life here and life hereafter then he is sacred, he is a child of God. You can never make a serf or a slave out of him for he is of divine source. It is on this we predicate a free society.

Easter isn’t just a nice, sweet occasion with flowers, new hats and springtime. It marks the greatest excitement in the history of mankind — the fact this principle which was enshrined in the person-ality known as Jesus, the principle of life over death, of victory over defeat, is alive even now! So Easter is inextricably involved in our lives.

Easter is usually associated with eternity — with the idea that we’re all going to be different in the eternal life. Eternal life isn’t off in the future sometime. Eternal life is now. You can be resurrected now. You don’t need to wait until you die physically. You can be resurrected from other forms of death. There are many of us who are dead while we are alive.

What is life, actually? Life is when you’re sensitized. It is when you touch human existence at as many points as you possibly can, when you’re full of joy, when you’re vital, when you’re effervescent, when you’re excited, when there is a constant upthrust of victory in you. If that doesn’t characterize you maybe you need to be resurrected. And it can happen any time, to anybody. This is eternity right now, today. As Dostoevski said, "We are citizens of eternity."

I received a letter from a man who told me he was just five years old; he was resurrected that many years ago. He is a prominent real estate man in Florida. "I’ve been around for fifty-one years," he wrote, "but I was dead for all but the last five of them." He went on to explain, "Some years ago I was making a good deal of money in the real estate business but I started drinking. I couldn’t stop at one or two drinks or even three. You’ve heard of alcoholics. Well, you never heard of one as bad as I was. I lost everything, including my family and my business. I became a bum. My former friends ignored me. I used to look up at the high bridge over the St. John’s River. Somebody told me it was 200 feet from the floor of that bridge to the water. I calculated how long
it would take my body to drop from that bridge to the water and end my whole miserable existence. I decided to go jump off the bridge.

"On the way I stopped at the clubroom of Alcoholics Anonymous. I guess I still had a little faint hope. I found one of your sermons lying on a table. It was called "Try God for Help." I stuck it in my pocket and shuffled on toward the bridge. Passing a park bench, I sat down and read that sermon. You said Jesus Christ was greater than any human weakness. I thought about that and found myself saying, "Jesus Christ, change me!" I went back to my room, went to sleep and slept twelve hours. When I woke up I was free of my weakness. It was that simple. I am a resurrected person. And now, five years later, I've become once again a successful businessman."

Who but Jesus can do that? Life in this man had sunk to a low level but Jesus infused him with new life. He re-created him, even as the earth is re-created by the spring. This is His power.

There are many less dramatic weaknesses and conflicts that get people down. What has been defeating you? It doesn't need to. You are in eternity; you are in the resurrection.

One of the strongest persons I ever knew was my uncle, William F. Peale. He was a school teacher in Tennessee for a while, then went to Texas and made a lot of money in oil. Later he got into the real estate business in Iowa. As a youngster I worked for him two or three summers. He would buy up areas here and there and my job was laying out lots. He was a showman. He would get 20-30,000 people to a real estate auction. He had a magnificent voice – he once had a contest with William Jennings Bryan to determine whose voice was the more powerful. My uncle always claimed he won. But there came a day when he learned he had cancer of the throat. On the day set for the operation, standing by his bed, I said, "Uncle Will, I'm awfully sorry."

"Well," he said, "so am I. But we've got to be men, you know, and take life as it comes. You haven't forgotten Jesus, have you?" He had never talked to me like that before. "You want to do something for me? I want you to pray for me before I go to the operating room. Don't give me any of those fancy Fifth Avenue prayers. I want you to pray like Grandma used to pray."

She was an old-fashioned woman. "All right," I said. And I prayed aloud: "Dear Jesus, Willie's awful sick. A long time ago Willie was given to You, and he's a good man. Dear Jesus, take care of Willie. And if he doesn't come through this operation take him to heaven. Help him to hold on to Your hand, dear Jesus. Amen." That is the way Grandma would have prayed.

Then I did something I would never have thought of doing under normal circumstances. I leaned down and kissed him on the cheek. I saw a tear coming out of the corner of his eye, but, true to character, he punched me in the chest and said, "Don't you worry, boy. In this life or another, Jesus will see me through." He was a strong man. He had an uncomplicated faith in Jesus and in God and in the truth of Christianity. And he would never permit it to be watered down.

He believed in those great words: "I am the resurrection and the life," saith the Lord. "He that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die."

Sir Knight Peale will be the speaker at the dinner following the presentation of "The Word" at Medina Temple, Chicago, Saturday evening, April 29. General Chairman William R. Dawkins plans an approximate 5 p.m. start for the York Rite Dinner.
ONWARD, CHRISTIAN SOLDIERS

In 1948 Sir Knight Emerson B. Wise, then Commander of Washington No. 1, Washington, D.C., was listening to a radio program and heard a story of the origin of the hymn “Onward, Christian Soldiers.” He wrote the station and received a copy of the script along with permission to use it in his fall Commandery bulletin. The story is herewith reprinted for Knight Templar Magazine readers.

This is the story of a song —

A song which, while it is known and loved now throughout the world, could have been described in the beginning perhaps, as one of the first school yells – the grand-daddy of ten thousand versions of "Three cheers for Main Street High School." Reverend Baring-Gould wasn’t thinking of it that way, though, on the day back in the 1860’s when he decided that he had to have a song. He was headmaster of a boys’ school in Yorkshire, England… a school that, once a year, like all the other schools in Yorkshire, looked forward to a big day – a day when it met with the school in the next town for a yearly festival.

There would be contests of all kinds – hymnsinging and games and races and boxing matches. And this year, as always, the headmaster knew that when it was over he would wonder if it had been worth it – so many torn shirts and so many stomach aches from uncustomed treats. As the day approached, however, he was just as excited as the boys and he knew it. But one thing worried him… it was his school’s turn to be the visitor and that meant marching the six miles that separated the towns. The last time they had done it the boys had been tired out – too tired to do as well in the games as they might have. But if they had a song… a good, swinging marching song to sing as they walked, it would make it easier for them. Now the question was, where was the song to come from? It ought to be a hymn of some kind… that was the only singing he really approved of… But Reverend Baring-Gould racked his brain and came at last to the conclusion that all the hymns he knew of were meant to be sung standing still. He began to wish he had never had the idea, for it seemed he would have to write the song himself. Sitting up late in his study, he puzzled out the verses… but for the tune? There wasn’t time for the church organist to write one, and marches were a little out of his line… So the Headmaster settled on a melody he had recently heard, written by a young man who had just begun to make a small name for himself around England — one Arthur Sullivan. He decided it would do – just for that one day — and in the morning, before the march started, he taught the song to the boys. They were delighted with it, shouted it in chorus along their six mile walk which seemed to be over in no time. As the festival day advanced, he heard it again and again. Boys gathered on the sidelines to watch the races and games would shout it encouragingly to their competing fellows and it worked like a charm. And through the Yorkshire hills that night a group of tired but happy school boys, returning home, still chanted victoriously Reverend Baring-Gould’s song – a song that in after years, and throughout the world, was to cheer the hearts of marchers down all the roads of life — “Onward, Christian Soldiers.”

Editor’s Note: The radio story raises an interesting and unanswered question. It states the verses were written and immediately set to a melody “recently” composed “by one Arthur Sullivan.” However, biographies and hymnals date the words at 1865 and the composition of the melody by Sir Arthur S. Sullivan six years later — 1871.
A Chapter from Masonic History...

MASONRY IN NEW ORLEANS

by

Sir Knight Martin E. Kranz

On the 30th of April, 169 years ago this month, the treaty for the Louisiana Purchase was signed. For a condensed review of Freemasonry in New Orleans, before and after the purchase of the Louisiana Territory, the Knight Templar Magazine is indebted to Martin E. Kranz, A.B., LL.B., LL.M. — a Past Master of his Lodge, a 33° Scottish Rite Mason and a Knight Templar.

It was Brother H. L. Haywood who wrote in his book: Well-Springs of American Freemasonry: “To all full time students of Masonic history, Louisiana has in it more satisfactions for the intellect than most of the forty-nine American Grand Jurisdictions. From 1791 until the present it has been a laboratory in which the questions which a Masonic historian is compelled to study have been submitted to all manner of test. You can see them actually at work, and how they work out; elsewhere he must study them more or less as abstractions.”

Freemasonry in New Orleans came from two directions, one from the French and the other American. However, both had a common source — England. Freemasonry was introduced in France about 1726 by Englishmen. From France it quickly spread to the French Colonies, especially in the West Indies, and from there to Louisiana.

The two oldest French speaking Lodges in New Orleans were Parfaite Union (Perfect Union) and Etoile Polaire (Polar Star.) The Masonic work is now being done in English. Of course there were other Lodges that had been formed early during the French regime but most of them were merged with other Lodges.

Freemasonry came to Colonial America from England and, of course, from colonial America into Louisiana, but it was only after the Louisiana Purchase that Freemasonry began to flourish and become wide spread.

The old city of New Orleans was what we commonly refer to as the French Quarter. The correct identification is the Vieux Carre, which means the Old Square.

The oldest lodge in Louisiana is Perfect Union Lodge No. 1 in New Orleans. It was originally a French speaking Lodge and was named “Parfaite Union.” It was the successor Lodge of the following Lodges: La Parfaite — Union No. 29, Reunion des Coeurs No. 68, Concorde No. 83, Concorde No. 117, Concorde No. 3, Bienfaisance No. 1, Louisiana No. 1, Harmony No. 122, Harmony No. 26, Louisiana No. 170, Orient No. 173, Dudley No. 66, Orleans No. 73 and Orleans No. 76.

The records indicate that on April 28, 1793, Laurant Sigur presided over a meeting of fourteen Masons in the city of New Orleans for the purpose of organizing a Masonic Lodge. Many of these Masons had fled from the islands of Santo Domingo and Guadeloupe in the West Indies from whence they were driven by the negroes who revolted against the French Government.
An organizational meeting was held May 19, 1793, and the officers were elected. Two petitions were received and at the next meeting June 9, 1793, the petitioners were initiated.

A charter was received from the Grand Lodge of South Carolina and on March 30, 1794, Jason Laurence constituted the Lodge as Parfaite Union No. 29. After the Louisiana Purchase a Grand Lodge was formed and a charter was granted to the Lodge. It became La Reguliere Lodge Parfaite Union No. 1; when it changed its work to English it became Perfect Union No. 1. Out of this Lodge Ionic No. 374 and Euclid No. 394 were formed.

In 1794 several Masons held a meeting and formed a Lodge which they called Etoile Polaire (Polar Star.) These Masons applied to the Grand Orient of France for a charter. However, the Grand Orient of France was suffering from the political upheaval occurring in France and it had suspended its labors. They then applied to La Parfaite Sincere, the Provincial Lodge at Marseilles, France. A provincial charter or dispensation was granted in 1796. Dominique Mayronne was authorized to deliver it, constitute the new Lodge and install its officers. On December 27, 1798, Polar Star Lodge was formally constituted. Later, the Grand Orient of France resumed its functions and, acting on the petition it received in 1794, it granted a charter to Polar Star Lodge in 1804.

These two Lodges did their work in French which was a common language and was used in keeping the records of the Lodges. This factor developed fraternal relations and good will. Another factor that forced them to work together was the clerical and civil opposition to Freemasonry. Masons were looked upon as heretics and devils.

**Spanish and French Rule**

Louisiana was governed by the French or the Spanish. Both countries were subordinate to the Pope of Rome and all of their laws were subservient to, and could not conflict with, the Canon Law of the Roman Hierarchy or the Vatican State.

Therefore, under the French or Spanish rule Freemasonry had to exist underground. In order to have Lodge meetings the Freemasons went outside the ramparts of the City to meet. Their first meeting place was located on the site now occupied by Etoile Polaire (Polar Star) Lodge on Kerlerec Street, about one block from what was the corner of the old city proper.

**Louisiana Purchase**

In the beginning, Robert Livingston, the first Grand Master of New York state, was instructed (by President Jefferson) to buy the Floridas and, if possible, the city of New Orleans.

It must be remembered the Floridas extended from what is now the state of Florida all the way to the Mississippi Valley. (It is for that reason that the Parishes of Louisiana east of the Mississippi River to the boundary of the State of Mississippi are referred to as the "Florida Parishes.")

Benjamin Franklin, active and able Freemason, rendered valuable assistance to Robert Livingston in accomplishing the purchase of Louisiana. Brother Franklin was well liked by the French, particularly the Freemasons. He served as Worshipful Master of a French Lodge. It was Franklin's influence that finally closed the deal whereby the United States purchased the Louisiana Territory.

The Louisiana Territory was purchased in 1803. Therefore, all the people came under the laws of the United States Constitution. This brought with it freedom of religion and, of course, freedom for the Masons to meet within the city of New Orleans itself. The Canon Law of the
Vatican State and the Roman Hierarchy was no longer effective in Louisiana and the Grand Lodge was organized on June 20, 1812.

It must be remembered that the people of the Old City of New Orleans spoke either Spanish or French or a gumbo composed of both. Those people who came here from the Colonies or from other English speaking places could not understand the French and the French could not understand them. Antagonisms developed and, as a result, the English speaking people lived above Canal Street while the French and Spanish lived below in what is commonly referred to as the French Quarter. By that time the population was increasing and people were living outside the old city of New Orleans.

The city grew, both in population and area. As the population increased, the city limits expanded and took in plantation after plantation which became part of New Orleans. Most of the newcomers spoke English. As the population increased so did the number of Masonic Lodges. The history of Freemasonry in New Orleans is the history of the city itself.

Foreign Language Lodges

As immigrants came to the city from foreign lands they brought with them their foreign language. Many of them were Masons in the old countries and looked for a Masonic Lodge with which to affiliate in Louisiana. As a result, many foreign speaking Lodges were formed. Germania Lodge formerly did its work in the German language but changed to English because of the two World Wars with Germany. Etoile Polaire (Polar Star) and Perseverance Lodges did their work in French, but have now changed to English. Cervantes Lodge still does its work in the Spanish language. Dante Lodge formerly did its work in the Italian language but has changed to the English.

Masons as Leaders

Freemasonry is proud of its many, many sons. They may be found in every profession, trade or vocation. Invariably they are the leaders in their particular field of endeavor. Freemasonry is proud of her sons and her sons are proud of Freemasonry for the lessons inculcated serve as an incentive for them to be better men tomorrow than they are today and to sincerely and earnestly endeavor to elevate mankind to a higher and nobler sphere of existence.

Martin E. Kranz, the author, lists his address as 1031 Maison Blanche Building, New Orleans, Louisiana 70112.

Brother Perry in Japan

 Commodore Matthew Calbraith Perry is credited with opening trade with Japan 119 years ago. In an age where Presidents did not travel abroad, Brother Perry was sent to Japan and there negotiated a treaty, the first Japanese contact with the Western powers.

Perry was a veteran of naval service and a brother of Oliver Hazard Perry, hero of the battle of Lake Erie. He was on the schooner Revenge when it fired the first hostile shot afloat in the War of 1812. He then served in the North Atlantic while the British sought in vain to sink him. In 1843 he served on the African coast to suppress the slave trade and later distinguished himself in the seige of Vera Cruz during the Mexican War.

SPURRED BY VOLUNTARY CAMPAIGN COOPERATION AND ACTIVITY, LIFE SPONSORSHIPS IN THE KNIGHTS TEMPLAR EYE FOUNDATION PASSED THE 40,000 MARK IN MARCH.
"Grateful to the Masons"

When Charles Heintzelman was seven he was accidentally struck in the left eye with a stick, resulting in loss of sight and a disfigured eye. Charles’ father was unable to finance treatment of the boy’s eye before he died four years ago.

The situation came to the attention of the Eye Foundation Committee of Port Huron No. 7, Port Huron, Michigan. They secured the necessary approval and treatment began. Before the treatment could be completed Charles’ mother died.

After being fitted with an artificial eye, Charles went to live with his aunt and uncle in Big Lake, Texas. From there he wrote to the Sir Knights of Port Huron: “Enclosed find my school picture taken this year. You will notice my left eye is artificial, and if one didn’t know they couldn’t tell it was glass. I will always be grateful to the Masons for what they did for me.”

Beauceant Reception

Mrs. Guy L. Page, Supreme Worthy President of the Social Order of the Beauceant, her Supreme Officers and committee members were honored at a reception and dinner dance given by the New England Assemblies January 7 in Lynnfield, Massachusetts.

Among the distinguished guests were Grand Commander James C. Sirios, Massachusetts and Rhode Island, and Carl R. MacPherson, Grand Master of the Grand Council of Massachusetts.

Advance Notice

Grand Master G. Wilbur Bell, as President of the Knights Templar Eye Foundation, Inc., announces that the Annual Meeting of the Trustees of the Foundation will be at the Palmer House, Chicago, July 22-23, 1972. Official details will be relayed to the Trustees later.

Eye Check from Templar Wife

Mrs. Ethel G. Remley, Webster City, Iowa, recently sent a check for $20 to the Voluntary Campaign because “glaucoma has made me all but blind, so I know what it is not to be able to see.”

Mrs. Remley is the wife of Sir Knight R. G. Remley who recently received a 50 year certificate from Triune No. 41, Webster City. Remley served as Commander 40 years ago and has held a Commandery office for 25 of his 50 years. He is also observing his 50th anniversary as Past Master of his Lodge. He is a Past High Priest of his Chapter. A Past Patron of the Eastern Star, he received a 50 year award from them several years ago.

“He is still, at 87, an active and enthusiastic Knight Templar and attends every meeting,” writes Mrs. Remley.

Campaign Windup

With Easter Sunday as the final date of benefit-activity for the fourth Annual Voluntary Campaign, all Chairman are reminded that reports must be forwarded to Rhinebeck before April 21. Reports received after that date cannot be counted for Commandery Voluntary Campaign credit. Final reports are to be mailed before April 21 to the Knights Templar Eye Foundation, Box 191, Rhinebeck, New York 12572.

According to Charles S. McIntyre, Trustee and Chairman for the Voluntary Eye Foundation Campaign, results of the campaign will be compiled for June release thru the pages of the Knight Templar Magazine.
Hospital Named for Audie Murphy

President Nixon has approved a congressional measure to name the new Veterans Administration Hospital in San Antonio, Texas, for the late Audie Murphy. The most highly decorated soldier in World War II, Brother Murphy earned 24 citations including the Congressional Medal of Honor and rose from private to lieutenant. He was killed in a plane crash in Virginia in May 1971.

Three Generations Receive Degrees

John P. Wildasin, P.M., Patmos Lodge No. 348, Hanover, Pennsylvania, notes three generations were represented in the conferment of the Apprentice Degree February 16, the Fellowcraft on March 22 and the scheduled Master Mason's Degree April 19.

The three are grandfather David S., father David N. and son David M. Jarvis.

"It seems a little unusual to have a grandfather, father and son as Symbolic Lodge candidates at the same time," writes Sir Knight Wildasin — who has headed all York Rite Bodies, is a K.Y.C.H., and is active in Scottish Rite and Shrine.

Appointment in Massachusetts

Thomas A. Booth, New Bedford, has been appointed Intendant General of the Division of Massachusetts, United Grand Imperial Council, Red Cross of Constantine, by the Grand Sovereign of the invitational Order, George M. Saunders, Chicago. Sir Knight Booth, a Past Grand Commander of the Grand Commandery of Knights Templar of Massachusetts-Rhode Island, replaces the late William Foster Clark, who died January 24.

New Commandery Under Dispensation

As of January 3, when Grand Master Bell affixed his signature to the Dispensation, a new Subordinate Commandery has become a unit of the Grand Encampment of Knights Templar of the U.S.A.

The new Commandery is Walther Graf von Spelten Commandery, U.D. It was formed as a result of a petition from nine Sir Knights — two American, seven German. At the midpoint of March, Walther Graf von Spelten Commandery had 19 members — three of them Americans.

The Commandery, located in Nuernberg, Germany, has Sir Knight Rudolph Hofer as Eminent Commander and Franz-Louis Kalwach as Recorder. Recorder Kalwach, for the Commander and members, has written to extend an invitation to all Templars "coming to Nuernberg to kindly visit this new Commandery." The Recorder's address is D-85 Nuernberg/Germany, Strassburger Str. 15.

Sir Knight Kalwach also forwarded the background of the name for the new Commandery. Walther Graf von Spelten was the 11th "and only German Grand Master of the Order of Knights Templar, ruling from 1189 to 1191. He was killed in one of the battles at Acon."

The communication includes an expression of appreciation "for the extraordinary assistance we received from Sir Knight John G. Warren, Recorder of Hermann Von Salza Commandery No. 1, Frankfurt/Main, Germany."

Members of the Grand Encampment Committee on Dispensations and Charters are: Robert S. Schoedinger, Chairman; Dr. Hosea B. Willard, Welland S. Horn, John H. Padgett and Edward L. Pine, Past Grand Commanders respectively of Ohio, Iowa, Vermont, Arizona and Nevada.

Coming: DeMolay Congress, June 17-21; Supreme Council, June 18-21, Hollywood, Florida
Grand Master to Speak

Grand Master G. Wilbur Bell has accepted two additional speaking engagements for 1972 events of special interest and significance to Masons.

At the invitation of George M. Saunders, Grand Sovereign of the United Grand Imperial Council, Red Cross of Constantine, Sir Knight Bell, Grand Master of Knights Templar of the United States of America, will serve as speaker for the formal banquet at the Centennial Assembly of the United Grand Imperial Council at Kansas City, Missouri, June 10.

James H. Horne, Grand Master of the Grand Council, Royal and Select Masters in North Carolina, has asked Grand Master Bell to present the principle address at the July 11 banquet of the Great Smokies Assembly of Cryptic Masonry in Waynesville, North Carolina.

Templar for 60 Years

Helmer Larson, 85, a Templar for 60 years, was honored at the homecoming of Palestine No. 20, Wisconsin. Seated, Sir Knight Larson, left, and Alan E. Brickett, who was Knighted during the inspection. Standing, left to right, Paul J. Rasmussen, Grand Organist; John E. Davis, Grand Captain General; Lloyd A. Lindner, Grand Generalissimo; Leland N. Goetsch, Grand Junior Warden; and Walter G. Hasselblad, acting Commander.

Akron Knightings

Akron Commandery No. 25, with Generalissimo Samuel J. Harvey as a promotional key, was the focal point for the Knighting March 8 of 26 candidates from Commanderies in Akron, Alliance, Canton, Cuyahoga Falls, Mansfield, Massillon, Medina and Wooster by Ohio’s Grand Commander Robert H. Emmons. Among the visiting guests was Ewart Roberts, Grand Commander of the Grand Commandery of Pennsylvania. The Knightings were followed by a banquet for the newly-Knighted members, other Sir Knights and their ladies.

Chicago Apartment Fire

Fire on the 14th floor of the high-rise apartment building 720 Gordon Terrace, Chicago, where Grand Recorder and Mrs. Paul Rodenhauser occupy a 16th floor apartment, resulted in two deaths and eight injuries near midnight March 5. Mrs. Rodenhauser had just been released from the Illinois Masonic Medical Center, after disc surgery, a week earlier.

The Grand Recorder and his wife remained in their apartment and were unhurt. They managed to give aid to one man partially overcome by smoke. The fatalities resulted when the two persons fled their apartment and were suffocated by dense smoke which filled the hallways.

Outdoor R.A.M. Conferral

Mendocino Chapter No. 88, in conjunction with Ukiah Chapter No. 53, will confer an outdoor R.A. Degree June 10 near Comptche, California. The site for the Degree is a redwood grove with a small natural stream. John C. Norberry, 304 North Pine Street, Ukiah, California 95482, is in charge of reservations.
York Rite Conference

Morrison L. Cooke, Grand Generalissimo, Kentucky, is the photographer of these York Rite leaders at the East Central Area Conference, Lexington, Kentucky, March 11-12. Seated: Deputy Grand Master Riegle, Knights Templar, U.S.A.; Deputy General Grand Master McClendon, General Grand Council; and General Grand High Priest Behle, General Grand Chapter. Behind them are corresponding area representatives for the three bodies: Sir Knights Sibold, Harmon and Rutter. The film, "The Cavalcade of Templary," was shown at the combined Saturday dinner.

Congregation Honors Kinser's

The Associate Grand Prelate of Knights Templar, U.S.A., Dr. Beryl Sales Kinser, was honored with Mrs. Kinser February 27 by members and friends of First Christian Church, Springfield, Illinois, in celebration of Dr. Kinser's 15 years of service at the Springfield church.

The Kinser's came to the First Christian Church March 1, 1957, following an 11-year pastorate in Youngstown, Ohio. The February 27 observance was in the form of a reception at the church. Both Dr. and Mrs. Kinser are active in community affairs. Sir Knight Kinser is a member of Elwood Commandery No. 6, Springfield.

A Sundae for a Dime

The Wisconsin Masonic Home, Dousman, recently installed an old marble soda fountain for its residents. The fountain was the joint effort of several Masonic groups. Antique sundaes dishes and an old fashioned cash register take the residents back to "the good old days." And in keeping with that theme, sundaes are a dime and sodas are 20 cents.

Family Tradition

In Great Falls, Montana, Masonry is a family tradition for Andrew P. Anderson, his three sons and their families. In December son Andy was installed as Master of Euclid Lodge No. 58, following in the footsteps of his brothers Merv, Master in 1953, and Bernard, Master in 1959. In 1965 father Andrew was made an Honorary Past Master of the Lodge.

It all started in 1946 when the three brothers were Raised together in Euclid Lodge. They are all members of the local Chapter and Commandery. The wives of Bernard and Andy are Past Worthy High Priestesses of Mt. Olivet White Shrine. Bernard and Merv are Past Watchmen of Shepherds. Two daughters of Andy are Past Honored Queens of Bethel No. 4, Job's Daughters. Mrs. Andy Anderson is a Past Grand Guardian of Montana.

Father Andrew P. Anderson, left, with sons Bernard, Merv and Andy.
IN MEMORY OF...

William O. Compton
Louisiana
Grand Commander — 1961
Born May 7, 1890
Died February 27, 1972

Francis Preston Woodcock
Vermont
Grand Commander — 1958
Born August 15, 1901
Died March 5, 1972

Sir Knight Eugene A. Dull, father of Department Commander Ned E. Dull, Ohio, died Tuesday, March 7, at Bradenton, Florida, following a stroke. He was 72 years of age. A 50-year Blue Lodge member in Ohio City, Ohio, and a Past Master, he had also served as Master of his Council. He was a member of both the York and Scottish Rite bodies and the Shrine.

The February 8 death of Sir Knight Peter Marius Rasmussen, “Mr. Mason of Germany,” has been reported by William E. Smith, Jr., High Priest, Heidelberg Chapter No. 4, R.A.M., Heidelberg, Germany. Born June 3, 1894, on the Danish Island of Langeland, he was during his career a farmer, a seaman, a World War I veteran of U.S. Military Service and became recognized worldwide as a Masonic leader.

News of the December 17 death of M.W. Brother Glenn L. Alt, Grand Master of Masons in Michigan 1962-63, has been received from Sir Knight Harvey J. Miller, Ann Arbor. Past Grand Master Alt, born March 24, 1895, became Professor in Civil Engineering at the University of Michigan and served as Grand Secretary of the Grand Lodge. He was a Knight Templar (Ann Arbor No. 13) and a 33° Scottish Rite Mason, N.M.J.

Brotherhood

He trod the shores of Gallilee,
This carpenter’s son, who died for me.
He lived that man no more should die,
But live forever in the sky.

Born to live upon the earth,
This Virgin’s Son of Holy Birth,
Born to bring peace to man,
Living in this troubled land.

Born that men should love each other,
Every man should be a brother.
Born to light the whole wide world,
That darkness should ever be dispelled.

Mrs. Harry Mundy
114 Sussex Place, Surrey Hills
Danville, Virginia 24541

Easter 1943

The laying of the wreath at the Tomb of the Unknown Soldier during the 1943 ceremonies at Arlington was done by Sir Knight John J. Pershing, at that point a Templar for 49 years and a Mason for 54.

General Pershing had a long military career. He was a West Point graduate and served in the Indian wars, the Spanish-American War, in the Philippines, Japan and Manchuria, chased Pancho Villa into Mexico and served as Commander-in-Chief of the American Expeditionary Forces in World War I.

Easter

The Christmas Light was Easter White,
The Easter White is Christmas Bright,
The Holy Child — The Risen Christ.

Milford E. Shields
Ivanhoe No. 11, Colorado
WHAT EASTER IS ALL ABOUT

The 1972 message for the Easter Sunrise Memorial Service at the Amphitheatre of Arlington National Cemetery — the 42nd such Templar observance — features the theme of Victory, not Survival; Hope, not Despair; Life, not Death. These are the words of the Easter Sunrise Service speaker at Arlington, the Reverend and Sir Knight Olin E. Lehman who, among other York Rite offices, is the Grand Prelate of the Grand Commandery of Knights Templar of Arizona.

The best Good News which the world has ever received was immediately preceded by some extremely bad news. This message of Good News was definitely needed then and it is desperately needed today. In today’s world we are constantly bombarded by bad news. Any good news is a welcome relief. But the Good News of which I speak is a message of faith which came to humanity almost two thousand years ago when the words, “Christ is risen,” were uttered. These are words of victory, not of mere survival. These are words of hope, not of mumbling despair. They are words of life, certainly not of death. This Good News is what Easter is all about.

A New Light

The Easter message began when twelve men of Palestine met Jesus of Nazareth. Four fishermen abandoned their nets to follow him. Eight others laid aside their life’s work to become his disciples. They were all impelled to follow this man of Bethlehem. Jesus commanded their attention because he was different. He was very different from the other religious teachers whom they had listened to in synagogues and marketplaces. As he spoke, the twelve found themselves held by his every word. A certain authority to his words brought them nearer to God than ever before. The teachings of Jesus brought to his disciples a new light and a new hope.

These men were the witnesses to the different miracles which he performed — the wondrous deeds of love and healing. Each day his teaching became more profound. As they lived with Jesus, he was able to bring a new peace to their lives.

Finally, after much talk with Jesus about life and its goals, they became certain this was the Messiah promised to them by their Scriptures. He would rule as David had before him, Their intimations were seemingly confirmed on the day that Jesus rode into Jerusalem. The people were jubilant, spreading their cloaks before him, waving palm branches while proclaiming, “Hosanna to the Son of David, blessed is He who comes in the name of the Lord.”

 Darkness to Dawn

But then the bad news of which I first spoke fell like a black curtain between Jesus and his followers. In just a few days after his triumphal entry into Jerusalem Jesus was arrested, hastily tried and put to death on the cross. Roman and Jewish authorities alike crucified him between two thieves as they would a common
criminal. The blackness of oblivion enveloped the disciples. Terror and tyranny reigned anew as the dreams of those twelve men and of countless other followers were stricken by the hollow sound of hammer on nail.

For three days motionless time and night ruled. But on that third day the golden light of a new faith and hope dawned. A new life was born to all. Jesus, the Lord, lived and again walked the earth. “He is risen”... these words have echoed across the centuries. In astonishment, the disciples realized that their Master had risen from the grave. The vitality of the promise, “I am the resurrection and the life,” is the fact of a new life for Christ’s disciples today.

In the most profound sense, Easter is the meaning and purpose of the Christian religion. Only at Easter are we able to see more clearly what Christianity is all about. Thomas S. Kepler has written, “Without the ‘miraculous’ occurrence of Jesus’ resurrection, there would have been no Church, no New Testament, no religion called Christianity. Therein lies ‘the great miracle’ with its relation to Jesus’ resurrection.”

The resurrected life of Jesus of Nazareth brought with it a new focal point to the history of the whole world.

“News from the Graveyard”

More than half a century ago Ernest Poole published a novel entitled “The Harbor.” In this novel he portrayed one of his characters as an impatient and headlong reformer who had a strong disdain for history as being unimportant. He said, “History is just news from the graveyard.” What prophetic words these are! As we have come to this hallowed ground this morning, we are listening again to the Good News which came from a graveyard those many centuries ago.

The good news of life springs from the grave. It is through death whence comes life. Jesus once said, “Unless a grain of wheat falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest.” (John 12:24)

The late Halford Luccock once stated, “The best news about America is not in the morning paper. It is news from a graveyard.” He further suggested that news from a graveyard in Springfield, Illinois — the grave of Abraham Lincoln — is news of what America might be at its best. I would add to Mr. Luccock’s thoughts that the best news sounds out from the graveyard of a crypt in Washington Cathedral — the grave of Woodrow Wilson — in the legacy of a vision of a family of nations, a dream of peace on earth. The best news comes from Arlington where an eternal flame symbolically burns — the grave of John F. Kennedy — for a dream of not what we can get from our country, but what we can give in service to our country.

The news that comes to us every Easter came from that tomb outside of Jerusalem where the message continues, “Why look among the dead for someone who is alive? He is not here: He has risen.” (Luke 24:5) This is Good News for you and me, today.

From the beginning of history there had been oriental easters. Each spring the trees would bud forth with new life. The flowers would dress themselves with green stems and their blossoms would burst forth in a pastel brilliance over the landscape. As each spring arrived there was new life and freshness. Each year the musty homes were cleaned to let in a new breathe of spring air. All this brought with it a feeling of renewed life. But with the coming of each summer and fall, this fragile beauty would wax dusty and burnt.

That first Christian Easter gave a new light to civilization. Man now had as his Northern Cross eternal life through the
Resurrected Lord by which to guide this journey. Easter brought with it the supreme manifestation of the power and character of God. When the Christian Easter came, the darkness of despair was changed into the light of faith and hope.

NFFNSNC

Harry Emerson Fosdick once said, "When the archeologists first began their investigations of the ancient Roman cemeteries, they found everywhere tombstones with seven letters on them: NFFNSNC. These letters represented an old inscription, so familiar the Romans put only the initials down, and these are the Latin words for which the initials stood: Non fuì, fuì, non sum, non euro. The translation is: 'I was not, I was, I am not, I do not care.'" Sons so buried their fathers, and fathers so buried their sons; wives thus interred their husbands, and likewise, husbands their wives. Over all their graves was this cynical, despairing and hopeless summary of life, "I was not, I was, I am not, I do not care." Such words could surely not have come from strength, but only from surrender.

Contrasted to this is found the grave of the Christian hymnwriter and minister, Dean Alford, on whose grave in Canterbury, England, is inscribed the words, "The inn of a traveler on his road to Jerusalem." This expresses our faith at Easter. It is a faith in life eternal, resurrected life, of a life that can be lived in the present as well as in the future.

There is a story told by one of our American authoresses which illustrates that Easter is not an event confined to the remote and distant past, but that it is an ever present reality to those who through faith will receive the power of the resurrection into their lives. This woman had great talent in writing but her life became filled with despair. She saw no purpose in living and, in her despondency, threatened to end it all. However, a Christian friend was able to talk to her and, through the influence of this friend, the Good News of Easter brought about a complete transformation. When telling of her experience, she said she would greet each new day with a curse on her lips, "Good God, Morning." But when the hope of Easter had dawned upon her, she lived life with expectancy and saw each new day as an opportunity to invest her talent in real Christian service. Then each morning she arose with great enthusiasm, and would say, "God morning, God." What a change of emphasis, but it is the perennial miracle of Easter which can be translated into contemporary life.

Newness of Life

Today, we reaffirm our faith that in the resurrection of Jesus Christ we know God is not a God of the dead but the God of the living. This is our Easter faith. We may not understand all about it but this is the crux of our faith. We celebrate Easter as the crowning event in the life of Jesus Christ; we celebrate his victory over death. This Good News still comes to us as a perennial surprise when we study its meaning and the truth it symbolizes. The actual event, whatever its details may have been, is still astounding and unprecedented. Its train of consequences, which changed the spirits of Jesus’ followers from doubt and despair to conviction, courage and hope, can still be ours today.

On this Easter morning we can rise with a newness of life – with new hope, new courage and new power through the presence of the Living Christ in our world. In faith, Christ’s resurrection is ours.

“Christ is risen!” This is what Easter is all about.

Grand Prelate Lehman resides at Route 1, Box 4, Gilbert, Arizona 85234.
Masonic Week...

ANNUAL FEBRUARY EVENTS IN WASHINGTON

What draws hundreds of Masonic leaders to Washington, D.C., each February, routinely familiar to those who attend and participate, is not always understood by thousands of other Masons.

Briefly, each Grand Lodge of Masons is a law unto itself. There is no national body governing Grand Lodges. However, there is an "association" which meets annually during the week marking George Washington's Birthday in what is known as a "Conference of Grand Masters" - a forum for the interchange of ideas and information.

Meeting concurrently, for the same purposes, is the "Conference of Grand Secretaries." During the weekend just preceding the opening of the Conference of Grand Masters events, the Bodies of the Allied Masonic Degrees have their annual meetings in Washington. Other major activities are also scheduled. The following is a series of authoritative reports on the 1972 meetings compiled for the Knight Templar Magazine by leaders of the various participating bodies.

CONFERENCE OF GRAND MASTERS OF MASONS OF NORTH AMERICA

Reported by
M.W. William B. Stansbury, Jr.
P.G.M., Maryland, Executive Secretary

The following officers were elected for 1972: Chairman, John R. Murphy, Grand Master of Illinois; Vice Chairman, Herbert Lee Middleton, Jr., Grand Master of South Carolina; Chaplain, Thomas J. Davis, Jr., Grand Master of Missouri; Executive Secretary-Treasurer, William B. Stansbury, Jr., Past Grand Master of Maryland.

The Address of Welcome was given by Frank A. Kenyon, Deputy Grand Master of District of Columbia in place of N. Norman Engleberg, Grand Master, who died just prior to the Conference.

The theme of the Conference was "The Universality of Masonry" and topics covered were (1) The Relationship of Freemasonry to the Religious Community; (2) The Transient Mason; (3) How Universal should our Masonic Charity be, and (4) Is Nationalism and Masonry the same. Twenty Grand Masters directly participated.

Keynote address was by Orin A. Shipp, Grand Master of Oklahoma. The speaker for the Grand Masters Banquet was Lewis M. Parker, Past Grand Master of New Jersey.

A highlight of the Banquet was the presentation through John R. Murphy, Grand Master of Illinois, Chairman, of a plaque on which was written:
SAMUEL W. McINTOSH
Executive Secretary-Treasurer
1958-1971

In Recognition of thirteen years Devoted Leadership and Dedicated Service to this Conference and the four million Masons it repre-
sents.


The report of the 1976 Celebration Committee was given by Thomas B. McIntosh, Jr., Past Grand Master of Louisiana, which included plans based on cooperation with all of the U.S. Grand Jurisdictions. It was announced by the Executive Secretary that he had a written commitment from the Ben Franklin Hotel in Philadelphia for the 1976 Cele-
bration.

One of the highlights of the program was the discussion of the effect of IRS Form 990 which was presented by Henry C. Clausen, Past Grand Master of Californi-
a and Sovereign Grand Commander of the Supreme Council of the Southern Jurisdiction Scottish Rite.

44TH ANNUAL CONFERENCE OF THE GRAND SECRETARIES OF JURISDICTIONS IN THE UNITED STATES, CANADA, MEXICO AND PUERTO RICO

Reported by
M.W. Dwight L. Smith, P.G.M.,
and Grand Secretary, Indiana

Harvey C. Byrd, Grand Secretary of the Grand Lodge of Masons in Texas, was elected presi-

Edward H. Siems, California, was elected first vice-presi-
dent; Paul R.

Among the Grand Encampment leaders attending the Grand Masters Banquet were, left to right: Past Grand Master John L. Crofts, Sr.; Willard M. Avery, Grand Generalissimo; Roy W. Riegle, Deputy Grand Master; and the Grand Captain General of Knights Templar, U.S.A., John B. Cottrell, Jr.

1973 Conference committee elected: W. Orville Kimmel, G.M., Pennsylvania, Chairman; Howard J. Hunter, G.M., Ne-
braska; Edward B. Shearer, G.M., Missis-
shire; and William B. Stansbury, Jr., P.G.M., Maryland, Executive-Secretary.

Stephens, Illinois, second vice-president. Dwight L. Smith, Indiana, was re-elected Secretary-Treasurer.

The Grand Secretaries met for the forty-fourth time in a one and one-half day session highlighted by an informative discussion on the 1969 Tax Reform Act as it applies to Masonic Lodges.

The Conference had a total attendance of 74, made up of 52 active Grand Secretaries, 10 Associate Members, 11
Members at Large and one Honorary Member.

Fifty-four of the 59 affiliated Jurisdictions in the United States, Canada, Mexico and Puerto Rico were represented.

The ranks of the Grand Secretaries were broken during the year with the death of Glenn L. Alt, Michigan; Gordon L. Evatt, Alabama; John B. Tomhave, Minnesota (retired), and Arthur H. Strickland, Kansas (retired).

Nine newly appointed or elected Grand Secretaries who were attending their first Conference were introduced and welcomed by President Julian B. Hollingsworth.

The 1969 Tax Reform Act was discussed by Mr. Jerry L. Oppenheimer, Office of the Secretary of the Treasury, and Howard Schoenfeld, Assistant Commissioner for Compliance, Internal Revenue Service.

Other topics for discussion were: Memorial Practices for Sojourning Masons; Grand Lodge Libraries – Their Uses and Benefits: Automated Record Keeping for Grand Lodges – A Progress Report; Are Schools of Instruction for Lodge Secretaries’ Associations Worthwhile?; and Is a Secretaries’ Manual of Procedure a Desirable and Useful Vehicle?

Speaker at the traditional Conference banquet was M.W. Brother Chester Hodges, Past Grand Master of Masons in Ohio and currently Grand Master of the International Order of DeMolay.

MEETINGS OF THE ALLIED MASONIC BODIES, FEBRUARY 18-20

Reported by
Wylie B. Wendt,
Past Sovereign Grand Master,
Grand Council, A.M.D.

The meetings of the Allied Masonic Bodies were held at the Hotel Washington, Washington, D.C., and began with the Masonic Workshop sponsored by the Philalethes Society, Friday, February 18th. William R. Denslow, President, opened the meeting at 7:40 p.m. and, after brief remarks stating the historical background of the society, turned the meeting over to Dr. William G. Peacher, F.P.S., Grand Historian, Grand Lodge of New York, chairman of the workshop.

Dr. Peacher introduced the three members of the panel, who spoke on the subject: “The Impact of Freemasonry on the Public School System.” The speakers were Charles F. Gosnell, Past Grand Master of Masons, New York; Dr. James D. Carter, F.P.S., Grand Historian, A.A.S.R., S.J.; and Lloyd S. Cochran, Deputy Grand Master, Grand Lodge of New York. The papers were excellent and showed the contribution of Freemasonry on the beginning and development of the public school system of our country.

The Grand College of Rites, U.S.A., held its 41st annual convocation February 19th, at 9:30 a.m., John F. Zeitlow, New York, Grand Chancellor, presiding. Routine business was conducted. C. Wallace Jackson, North Carolina, was elected Grand Chancellor and Herbert A. Fisher, Virginia, was re-elected Grand Registrar. Nineteen candidates were obligated and became Fellows of the college.

Grand Master’s Council “A,” A.M.D., opened its 39th annual communication at
10:30 a.m., Alvin L. Crump, Illinois, Sovereign Master, presiding. A large class of candidates was obligated and became members of A.M.D. Charles M. Amold, Florida, was elected Sovereign Master; C. Clark Julius, Pennsylvania, was re-elected Secretary and Samuel A. Wise, Delaware, was appointed Tyler.

The Grand Council, Allied Masonic Degrees of the U.S.A., was opened in its 40th annual communication at 11:30 a.m., with William J. J. Fleming, West Virginia, Sovereign Grand Master, presiding. The report of the Sovereign Grand Master was read, followed by the reports of the Grand Secretary and the Grand Treasurer. Grand Council then recessed at 12:30 p.m.

Installed Master’s Council, A.M.D., was opened at 2 p.m., by Murray C. Alexander, P.S.G.M., North Carolina, as Sovereign Master. The degree of Installed Master was conferred upon a class of nineteen elected Sovereign Masters. Robert L. Grubb is Secretary of the Council.

The Council of the Nine Muses, No. 13, A.M.D., opened at 2:30 p.m., William E. Yeager, Pennsylvania, Sovereign Master, presiding. Seven of the nine members were present. Wylie B. Wendt, Kentucky, was elected Sovereign Master, and according to established custom, read his paper, “The City of York and Freemasonry.” Council was closed at 3 p.m.

Great Chief’s Council No. 0, Knight Masons of the U.S.A., opened at 3 p.m. Due to the absence of Carl R. Greisen, Nebraska, Excellent Chief, William J. J. Fleming, West Virginia, presided. Several candidates were inducted into the Council. Walter M. McCracken, Virginia, was re-elected Scribe. Council closed at 3:30 p.m.

The Grand Council, Knight Masons of the U.S.A., opened at 3:30 p.m., Robert L. Grubb, North Carolina, Great Chief, presiding. There are fifteen councils of

Knight Masons in the country. J. Landis Randall was re-elected Grand Scribe.

The Societas Rosicruciana met at 4:45 p.m., with Harold V. B. Voorhis, Supreme Magus, presiding. Society business was conducted.

The Annual Banquet of the Allied Masonic Degrees was held in the ballroom at 6 p.m., with William J. J. Fleming, S.G.M., presiding. The speaker of the evening was the Honorable G. William Whitehurst, Member of Congress from Virginia, who delivered an address on world conditions.

Business of Grand Council, A.M.D., was resumed at 8 p.m. with committee reports and routine business. Charters were granted to two Councils U.D. Silvanus F. Nye, New York, was elected Sovereign Grand Master and Robert L. Grubb, North Carolina, was re-elected Grand Secretary. Grand Council was closed at 9:40 p.m.

The Masonic Order of the Bath met in 51st Annual Assembly at 10 p.m., Henry Emmerson, Commander General, presiding, and Ye Antient Order of Corks met in 46th Cellar at 11 p.m., William C. Reilly, Grand Bung for America, presiding. Each had a large class of candidates.

On February 20th, Convent General, Knights of the York Cross of Honor, had a breakfast meeting in the hotel at 7:30 a.m. with Arnold C. White, Grand Master General, presiding. A business session followed.

The Society of Blue Friars held its 40th Annual Consistory at 9 a.m., Harold V. B. Voorhis, Grand Abbot, presiding. Dr. James D. Carter, Secretary General, announced the newly elected Blue Friar, Gerald D. Foss, Grand Historian of the Grand Lodge of New Hampshire, whose paper on the History of St. John’s Lodge No. 1, Portsmouth, New Hampshire, was read by Friar James D. Case, Grand His-
torian of the Grand Lodge of Connecticut. This Lodge is one of the oldest Lodges in the country and the paper was most interesting, especially showing the important part many of the Lodge members played in the War of the Revolution and the years immediately preceding this war.

Grand Preceptor’s Tabernacle, Holy Royal Arch Knight Templar Priests, met in 40th Annual Ingathering at 9:30 a.m., Welland S. Horn, Preceptor, presiding. Three candidates were inducted into the Order. Welland Horn was re-elected Preceptor.

At 10 a.m. the Grand College of America, Holy Royal Arch Knight Templar Priests, was opened by George C. Moreland, Grand Registrar, in the absence of G. Wilbur Bell, Grand Preceptor, who is recovering from major surgery. Raymond B. Holtz, Deputy Grand Preceptor, was present but did not preside due to his health. At an earlier request of the Grand Preceptor Bell, Wylie B. Wendt read the report of the Grand Preceptor, prepared from notes made by the Grand Preceptor. Two new Tabernacles were erected during the year. There are now Tabernacles in all states on the mainland except five. Ray Holtz was elected Grand Preceptor and, after having been installed and invested with the rank and dignity of a Knight Grand Commander (K.G.C.), he resigned as Grand Preceptor, due to ill health. Waldron C. Biggs, Vermont, was then elected and installed as Grand Preceptor and invested with the rank and dignity of K.G.C. George C. Moreland was re-elected Grand Registrar. Stanley W. Wakefield, New York, and Charles L. Harrison, Virginia, were appointed to the vacancies.

ANNUAL MEETING OF
THE GEORGE WASHINGTON
MASONIC NATIONAL
MEMORIAL ASSOCIATION,
FEBRUARY 21

Reported by
Marvin E. Fowler
Secretary-Treasurer

The Grand Masters of the Grand Lodges of most of the states and from several Canadian provinces and Lodges from overseas and their delegations were present at the meeting, which was opened by M.W. John H. Hessey, Past Grand Master of Maryland. Reports revealed conditions were satisfactory and that 109,000 persons visited the Memorial during 1971. Although fewer than in recent years, it is in line with the reduced number of tourists in the Washington area this past year.

The principal item of business presented to the Association was the recommendation and the adoption of the resolution to permit the Executive Committee to borrow not to exceed $250,000 from the Endowment Fund to be used in the Building Fund to complete the walls around the exterior of the Memorial. It is contemplated that contracts will be let and the granite wall completed during the coming year. Contributions made to the Memorial on February 21 by the several delegations totaled $77,000.

It is planned to initiate a campaign to raise funds for the building of the granite wall to replace that borrowed from the Endowment Fund.

The financial condition of the Memorial was discussed briefly and it was pointed out it now has slightly in excess of $3,000,000 in the Endowment Fund which provides about 60 percent of the...
amount required for the maintenance and operation of the Memorial.

We have a new heating plant which provides automatic control of heat in all parts of the Memorial and through the winter months was reported to be working satisfactorily. It was also reported we had installed a new air conditioning system in Alexandria-Washington Lodge Room and in the Replica Room at the Memorial. Progress was reported on the illumination of portions of the Tower by funds provided by the Grand Lodge of New York. The Grand Lodge of New York had previously contributed $15,000 toward the lighting of the exterior parts of the Memorial.

53RD ANNUAL M.S.A. MEETING
FEBRUARY 21

Reported by
Conrad Hahn
Executive Secretary

"Try It; You'll Like it!" was the admonition of R.W. Brother W. Orville Kimmel, G.M., Pennsylvania, chairman of the Membership Committee. His remarks were addressed to visitors from Grand Lodges not yet members of the Association.

Among other highlights of the February 21 Annual Meeting of the Association was a presentation by M.W. Brother Hahn to John Black Vrooman, St. Louis, Missouri, who has completed 30 years of Masonic Service Association contributions. He is the first to achieve a record of 30 years of continuous work for the M.S.A.

New Hampshire’s Grand Master, Stanley A. Johnson, was unanimously elected Chairman of the 1972 meeting and was installed by Newell A. Lamb, chairman of the Executive Committee. More than 250 delegates were in attendance. All member Grand Lodges had representatives present with the exception of the Philippines.

M.W. Brother Wilbur W. Masters, Florida’s Grand Master, as chairman of the Finance Committee, included in his report a recommendation that efforts "to finance the proposed motion picture be continued during 1972 and that a study be made to relate the picture to the Celebration of '76."

The full range of M.S.A. services was covered in committee and commission reports and M.W. Newell A. Lamb, P.G.M., Indiana, was unanimously re-elected chairman of the Executive Commission.

Conrad Hahn, Executive Secretary of the M.S.A. and P.G.M., Connecticut, will receive the "James Royal Case Award of Excellence" from the Masonic Lodge of Research of Connecticut May 13.

Among additional features of Grand Masters week were the Imperial Council, A.A.O.N.M.S., Frank S. Land DeMolay Memorial Breakfast Tuesday, a Tuesday luncheon hosted by the Supreme Council, 33°, A.A.S.R., S.J., and the annual dinner-discussion meeting of Masonic leaders sponsored by the United Grand Imperial Council, Red Cross of Constantine, February 20 with Grand Sovereign George M. Saunders presiding.
GRAND COMMANDER'S MESSAGE

"OH LORD, WHAT A MORNING!"
Such a dramatic way to start a sermon. This was the way the Reverend Philip R. Jones, former Grand Prelate of the Grand Commandery of Pennsylvania, started his sermon at the Easter Sunrise Service in Arlington, Virginia, just one year ago. And what a morning it was. The sun was shining, the air was crisp but not cold, the amphitheater was decorated with flags and bunting, and it truly was a wonderful morning. However, we asked ourselves at that time, "was he referring to the present morning or was he thinking of the morning when Christ arose from the tomb." That too, was a beautiful morning.

As we write these words, we are thinking of this years' pilgrimage to Arlington Cemetery. No doubt it will be past tense when you read this but, if you were there, the pilgrimage will not be forgotten. I firmly believe that each Sir Knight, and his Lady, should make at least one pilgrimage to the Knights Templar Easter Sunrise Service. If you go once, you will go back. You too will say "Oh Lord, What a Morning."

Then too, we have a pilgrimage to Gettysburg in the future. On Saturday and Sunday, April 29 and 30, 1972, we will travel to Gettysburg for the Annual Ascension Services in the Gettysburg National Cemetery. There will be music by the bands and the sermon will be preached by the Eminent Grand Prelate, Sir Knight the Reverend H. L. Knappenberger, Jr., pastor of Franklin Street United Methodist Church in Johnstown. We urge all Sir Knights to join with us.

Bring your Lady and make a week-end of it. We will have the usual Pennsylvania Dinner and Entertainment on Saturday evening; the parade and Service on Sunday afternoon. "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

EWART ROBERTS
Grand Commander
ANNUAL GRAND CONCLAVE

The One Hundred Nineteenth Annual Conclave of the Grand Commandery of Knights Templar of Pennsylvania will be held in Johnstown, May 21, 22, 23 and 24, 1972. Most of the activities will be held in the Masonic Temple, located at the corner of Valley Pike and Linton Street. Many outstanding events are being planned for your enjoyment, and tours and entertainment for the Ladies are being arranged. We trust that many have planned to be present. The activities will start with Divine Service on Sunday evening in the Franklin Street United Methodist Church. This Church is located in the heart of downtown Johnstown (facing Central Park) and has quite a history. It has survived two floods and a fire but still holds its place as one of the leading Churches in Johnstown.

If you have not yet made your plans, please do so at once. Details can be obtained from any Recorder.

SEE YOU IN JOHNSTOWN.

FIRST LINE SIGNER

Are you a “First Line Signer” of three or more petitions during this Templar year? For petitions to qualify, the petitioners must receive the Order of the Red Cross subsequent to April 30, 1971, and prior to May 1, 1972. Petitions for membership count as well as those for the Orders.

To be eligible for an award, the Recorders must send the names of those Sir Knights who qualify for the Membership Awards to the Chairman of the Membership Committee, Sir Knight A. Kenneth Stevenson, 665 Sara Drive, Washington, Pa. 15301 by May 7th as per the form sent to the Eminent Commanders in September 1971. This is important.

LET’S THINK MEMBERSHIP

The following Commanderies have reached their quotas:

Kedron Commandery No. 18
St. Andrew’s Commandery No. 27
Hutchinson Commandery No. 32
Constantine Commandery No. 41
Reading Commandery No. 42
Lawrence Commandery No. 62
Moshannon Commandery No. 74
Gethsemane Commandery No. 75
Lorraine Commandery No. 87
Savona Commandery No. 89
Mizpath Commandery No. 96

Sir Knight Othro H. Dunlap, Commander
Sir Knight Herman R. Agler, Commander
Sir Knight Charles A. St. John, Commander
Sir Knight Philip S. Neal, Commander
Sir Knight Guy S. Bierman, Commander
Sir Knight John W. Downey, Commander
Sir Knight Percy O. Kephart, Commander
Sir Knight Harold E. Francis, Commander
Sir Knight Lynn C. Burtner, Commander
Sir Knight Norman F. Horst, Commander
Sir Knight Kenneth L. Wheeler, Commander
SUBSTANCE AND SHADOW

by
Gilbert H. Hill
P.C., Coronal Commandery No. 36
Denver, Colorado

Sir Knight Hill’s Masonic experience began when he was perhaps eight years old — “when my paternal grandfather was being laid to rest by white-gloved and aproned men, and led by one man wearing a top hat. In the procession of participators was one who carried an open Bible pillowed on a beautiful plush base and topped with the square and compasses. It was a most impressive moment in my life; then and there I vowed someday I would be a Mason.”

For a number of years, serious effort in the field of writing has consumed much of his time. Sir Knight Hill comments that “some success with both poetic and prose composition has been gratifying.”

“Beware lest you lose the substance by grasping at the shadow.”
Aesop (550 B.C.)

The ancient Greek fabulist, renowned citizen of Athens in the days of the Greek tyrants, dared write in fables what all discreet Athenian citizens knew to be the truth: that all reality has substance.

Down the long “March of Time” since Athens’ day, humanity has arrived at many crossroads; none less propitious than what is faced today. To turn to the right or the left or to carry on is the crux and debate of the hour, for substance and shadow deny identity in this day of confusion, violence and relaxed discipline.

Dilemma upon dilemma face a perplexed and concerned leadership as proposals and counter-proposals reveal subtle and hidden hazards in all directions. To avoid the greater hazards may mean to fail to gain the ultimate objectives of man’s greatest, hopeful dreams. Only the “Great Lights” can dispel the shadows that hide the substance of our being.

If Christian realism began with the Crusades and Chivalry, as some maintain, it has bogged down often on the road to this tomorrow. Slowly but surely, as the wind veers in the hull of a storm, the direction of concerted idealism has changed and marches under new banners: a heraldry strange to the nature of the past, only a shadow of realism.

Eating at the heart of our social well-being are dozens of “isms,” termites on the structure and support of American ideals, as we have known them, from the birth of our nation. Protests abound, for every positive action. Death of God theologians pave the way to disbelief and loss of faith. The pacifists parasites demand a free ride with no effort or responsibility. The communists are dedicated to a twisted concept of the possibilities and capacities of mankind, and constantly apply themselves to the breakdown of faith in government, religion, and human relations. Worthless welfare recipients
clamor for bigger handouts. Spoiled and pampered youth rebel against authority and flout the efforts of any who defend human decency. None of these are on the level. Behind all are ulterior motives. These are the shadows; not the substance. These are results; not the causes.

Rome dealt with shadows too. The real causes escaped a wavering and weak leadership. The actual substance was human weakness and depravity. The Praetorian Guard put up the empire for public auction in A.D. 193. A wealthy Roman senator, Didius Julianus, bid on the empire for three hundred million sesterces ($12,000,000) and thus became emperor. His reign lasted only 65 days. Frontier legions rushed to Rome at this insult to the state, overpowered the weak Praetorian Guard, captured Julianus, and put him to death.

America is chasing shadows! Substance evades. Problems are considered solved by passing laws while less and less ability to enforce all law is evident and admitted. Money appropriations are popular cures but bring no measure of permanent relief, only postponement of drastic action.

If only protests were on the level, or on the square! Reform is needed in many fields of human endeavor but idle minds and idle hands cannot deal with reality. There must be discipline, purpose and design before there can be accomplishment. When there are no designs drawn on the trestle board, “no work laid out,” there is confusion and the craftsmen are idle.

Noble objectives must be clear and well-defined if men will reach for promises. Moses’ promises to the Children of Israel were conditioned upon the exactations of the Decalogue: Canaan could not be gained by an unworthy approach.

Too much for too little, idleness, indulgences, overconfidence, hypocrisy and moral decay were the shadows that fell upon Rome. They are the shadows that darken the future of America! The substance is human weakness, desire without dare, demand without deed, privilege without obligation.

The knights of old, as the Dark Ages began (476-1076 A.D.), replaced the strong arm of Rome with protective feudalism and a civilization was saved for the Crusades, the Renaissance and the Reformation.

Not in the heavy armor of antiquity but in the bold armor of righteous resolve will a new Dark Age be confounded and oriented by a decalogue of full faith in humanity and all tomorrow.

The eternal search for a meaningful life means we are in sight of a new Canaan, when we can cope with the hazards and missteps along the way. For man alone is the architect of every caprice of fortune: the author of comedy, tragedy, or ecstasy.

The satellite-studded heavens, man’s successful ventures in the realm of the stars, thaws in cold war, frequent revelations in cosmic significance, the great triumphs of communication, tremendous strides in control by computer and automation, these are the evidence that with plumb line, level and trowel we can lay the corner-stone for eternal amity in the Great Lights of reason, divine command and human dignity where no shadows fall.

Sir Knight Gilbert H. Hill, now of Oak Knoll Manor, Camdenton, Missouri, is a Past Master, Past High Priest and Past Commander. He holds a B.A. in Liberal Arts from Denver University, a Master of Education degree from Drury College, Springfield, Missouri. He retired from teaching in 1969 at the age of 70.
FAMILY AT CHURCH

by Sir Knight Edgar A. Guest
1881-1959

Hand in hand, in Sunday dress,
Parents with their children go,
Asking God their lives to bless,
Wanting all His love to know.

At the church door families meet,
Chatting as the spire bells chime,
Telling all upon the street
Once again it’s worship time.

By the pew the father stands,
Joining them when still are they.
Then, eyes closed and folded hands,
All together kneel to pray.

Earth has glorious scenes to see;
Near and far is beauty rare.
But no fairer sight can be
Than a family joined in prayer.