



Knight Templar

VOLUME XXV

AUGUST 1979

NUMBER 8

INDIANAPOLIS HYATT-REGENCY

Headquarters Hotel
for the

54th TRIENNIAL CONCLAVE
Grand Encampment, Knights Templar, U.S.A.



A NEW TRIENNIUM ARRIVES

This is the month when a new Grand Master will assume leadership of the Grand Encampment. After 12 years in progressive office, a stint as editor of the early *Knight Templar Magazine* and service as a Department Commander, it will be my privilege to preside over the 54th Triennial Conclave in Indianapolis; it will be my successor's opportunity and responsibility to lead our Templar Order for the 36 months which follow.

Serving as your Grand Master to the best of my ability has been a rewarding experience but not without the usual share of difficulties and succession of decisions. However, in all my associations, my pride in Templary has steadily increased. I have tried to attend as many Annual Conclaves, conferences, meetings, assemblies and other official gatherings as possible. Where it has been impossible, other distinguished Templars were present to represent the Grand Encampment.

To those representatives — and they include Department Commanders as well as elected officers — goes my sincere appreciation. And to all Knights Templar everywhere, I express gratitude for the kindness, courtesy and chivalric reception which I have received during my tenure of office. You have been most helpful in every way. The friendships formed will long be remembered and equally cherished.

The time has passed quickly. It seems just yesterday that Past Grand Master Roy Wilford Riegle, assisted by Past Grand Masters John L. Crofts, Sr., and G. Wilbur Bell, administered the vow of office at Kansas City, Missouri. I am sure the same swift passage of time was experienced by all of those who preceded me in office.

To my antecessors, I express appreciation for their example. To those who will follow, may good fortune and growth and prosperity attend your leadership of our truly great and glorious Order.

To the members of the Grand Encampment of Knights Templar of the United States of America, thank you for the privilege and honor of serving as Grand Master.



Willard M. Avery

Knight Templar

The Magazine for York Rite Masons

AUGUST: Because Conclaves of the Grand Encampment take place only once every three years, voting members and their Templar associates will find an agenda overflowing with reports, discussions, committee meetings, legislative actions, elections and appointments when they assemble for the 54th Triennial Conclave at the Hyatt Regency Hotel in Indianapolis. In addition to the business of the Grand Encampment, of course, Templars and their families and friends will have the opportunity to enjoy tours, entertainment, banquets and other features. There will be attractions for all at the 54th Triennial Conclave! The September magazine will carry as much Conclave detail as possible.

P.C.R.

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Published monthly as an official Publication of the Grand Encampment of Knights Templar of the United States of America.

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Material for the Grand Commanderies' two page Supplements is to be directed to the respective Supplement Editors. Address corrections from members are to be sent to the local Recorders.

POSTMASTER: Send notice to GRAND RECORDER, Knights Templar, U.S.A., 14 East Jackson Blvd., Suite 1700, Chicago, Illinois 60604. Second Class Postage paid at Greenfield, Indiana 46140.



EDITOR'S JOURNAL

Philatelic: A kind letter from John M. Cunningham, Washington, D.C., thanks us for our inclusion in the June magazine of his offer of a two-cover "salute to the long tenure of Masonry" in the Canal Zone. Sir Knight John writes: "I have been virtually inundated with orders and it looks like a sellout!" His article on the special set of philatelic covers was on page 25 of the June *Knight Templar*.

Napkins: The manufacturer of our Templar dinner napkins has notified its Chicago area outlet that one of its customers was selected as an example of the "Napkin of the Month." The letter states that the Grand Encampment was the choice and continues with: "I think you will agree . . . that our converting department did a very fine job of reproducing this design. . . . I thought I would pass along this information and express our thank you to the Knights Templar."

As a matter of information, the Templar dinner napkins are available at \$15.00 per 500; placemats also at \$15.00 per 500, both in answer to requests for these materials which are presented at cost.

Achey: A Past Commander of Lancaster Commandery No. 13, Pennsylvania, has completed his service in his fourth York Rite Body and has been designated a Knight of the York Cross of Honour in Penn Priory No. 6, Harrisburg. He is Assistant District Attorney Charles A. Achey, Jr., a Past District Deputy Grand Master of the Grand Lodge of Pennsylvania. Achey became a 33rd degree Honorary Sovereign Grand Inspector General in the Supreme Council, A.A.S.R., N.M.J., in 1976.

Post-Triennial Reminder: On August 16, the day following Grand Encampment elections, the incoming M.E. Grand Master will meet at 4 p.m. with all newly-elected and re-elected Grand Officers, Past Grand Masters, Department Commanders and Committee Chairmen, both Standing and Special, for a briefing session to present plans and projections for the triennium ahead. The indoctrination meeting will be followed the evening of August 16 by a get-together dinner which will include the ladies.

Masons and masons: Benjamin W. Hicks of Beaumont, Texas, sends us a clipping from the Architecture section of *The Christian Science Monitor* which carries the caption, "Wanted: MASONS TO BUILD WORLD'S LARGEST CATHEDRAL." The cathedral in question is St. John's on Morningside Heights overlooking Harlem, and the masons they seek are operative rather than speculative. James M. Bambridge, London, has been hired to oversee operations. He says the "apprentices will be skinning their fingers for several months." He will not directly supervise the apprentices himself and is looking for a master mason to handle this assignment.

Shout It Out: Risking over-emphasis of a frequently-seen TV commercial, we assure readers that the *Knight Templar Magazine* is not a "secret" publication, as folks sometime assume. It carries news items and features of fraternal interest, but one major purpose is to interest others in the banner of Templary. In short, exposure of the magazine is helpful, not detrimental.

SHOWING THE WORLD, MASONRY IS ALIVE AND WELL

a letter from Most Worshipful Grand Master J. Kirk Nicholson, Jr.
Most Worshipful Grand Lodge of Georgia

I have read with interest Brother Raymond Ellis' article "Membership and Inflation" in the May issue of *Knight Templar*. We are in agreement that there are traditions that need to be changed in Masonry but asking a man to join, in my opinion, is not one of them. I do not believe we should ever advocate seeking men out to join our Fraternity. My feeling is that membership in our Fraternity will grow and we'll be able to retain present members by Masonic Education and concern.

We are losing many men through non-payment of dues. One reason is that dues statements are not sent because the local lodge secretary feels that "they know they owe it so why don't they pay?"

We are in a society where the wife does most of the paying of bills. If she does not receive a statement, then she does not know what the amount is nor when it is due. I can substantiate this claim by many hundreds of letters I have received in the past month from wives stating this. I personally wrote 4,000 letters to men in Georgia on this subject and the above is one of the replies, plus "we never have any correspondence from our lodge. We had to move away because of our job, military, etc. and we love Masonry and want to continue our membership but we don't even know who our lodge secretary is. We would so like to hear some news from our Lodge." The Post Office only forwards mail for six months and 400 letters were returned because they would not be forwarded. A little correspondence would go a long

way in keeping our membership records up to date.

Masonic Education is the BIG thing. I recently attended and participated in DeMolay Day at our Scottish Rite Temple here in Atlanta. After speaking to these fine young men several approached me and said that they had never heard before that when they reached 21 years of age they needed to ask for a petition to join a Lodge.

Haven't we fallen short in our teachings when we have not passed this information on to our young men?

Another thing is so many people do not know that a Masonic Lodge exists in their community or town. We were once a nation of community lodges. Our cities and towns have grown and the men have moved in one direction or another so our lodge and church are not the center of our activities any more. I personally drive 30 miles one way to attend my home lodge.

Our lodges need to be so active and vital that all will know that we are here. I presented a program to our Grand Lodge Session in October 1978 which I think is helping to do this. I do not say that it will cure all our problems but it is a beginning. It is a program to show the Brethren and their families that Masonry cares, that Masonry is alive, that Masonry is HERE.

We know that Masonry cannot advertise in the newspaper, radio or TV but there are many ways that we can get the word around that Masonry is here.

Once men see the activities of the Lodge, hear the talk about → → →

Past Grand Master of Texas Masons, J. D. Tomme, Jr., found an omission in our MSA list of Masons in Government in the July issue. He writes: "The Hon. Jim Wright, 12th Congressional District, serving as Majority Leader of the House, is one of our distinguished brothers, a member of Phoenix Lodge No. 275 and of all York Rite Bodies and of the Ft. Worth Scottish Rite Body, holding the rank and decoration of 33° Inspector General Honorary. Jim is a member of St. Timothy Conclave, Red Cross of Constantine, and Moslah Temple. He is Past Master Councilor and Senior DeMolay of Ft. Worth Chapter, Order of DeMolay."

MSA also discovered the absence of Brother Richard T. Schulze, Representative from Pennsylvania; and Past Commander Judson R. Parker, Park Avenue Commandery No. 31, Memphis, Tennessee (now residing in Mississippi), pointed out that Representative Trent Lott of Mississippi is a Templar, Knighted at Gulfport, August 13, 1977. (Grand Encampment files have him listed as C. Trent Lott.)

. . . MASONRY IS ALIVE AND WELL

family nights, are invited to family night programs, the DeMolay is educated that they must ask for a petition . . . we'll see our membership grow.

Yes, there are many things we need to change, but the main change is apathy. It is not a time for letting Bill, Jim or Joe do the work but for all to get busy showing the world that Masonry is alive and well.

We must get away from negatives and speak and act positively.

Grand Master Nicholson is also a Past Commander of Atlanta Commandery No. 9, K.T. His mailing address is 7 Westchester Square, Decatur, Georgia 30030.

Each month the Knights Templar Eye Foundation in Springfield, Illinois, receives thank you letters from people who have been helped meet the financial burden of expenses that accompany eye surgery, pre- and post-operative physician care, and other optometric and ophthalmic costs. But according to Executive Director G. Wilbur Bell, "those thanks should be sent to each and every Eye Foundation supporter, not the least among whom are members of the Grand Commander's and Grand Master's Clubs."

This month thanks go to two new Grand Commander's Club members:

Harry H. Hill — Florida No. 8

Frank M. Bliem — Pennsylvania No. 5

and three Grand Master's Club members:

No. 156 — C. Edward Geiger

No. 157 — Howard B. Wright

**No. 158 — Mr. & Mrs. G. H. M. French
in memory of
Ruth Emilie French**

Membership in both Clubs is open to any individual, but groups may not join. An initial \$100 and pledge of similar annual contributions until \$1,000 is reached, is the criteria for joining the Grand Commander's Club. To join the Grand Master's Club, a single \$1,000 donation, or graduation from the Grand Commander's Club, is required. Grand Master's Club members receive a personalized bronze desk plaque and metal wallet card in acknowledgement of their generosity.

Those interested in joining may write to Past Grand Master G. Wilbur Bell, Knights Templar Eye Foundation, Inc., 509 South Sixth Street, P.O. Box 579, Springfield, Illinois 62705 (Phone: 217-523-3838).



SPONSORING A DEMOLAY CHAPTER

by

William K. Clark, Jr.

International Master Councilor, Order of DeMolay

Twenty-year old William K. Clark, Jr., Hillsboro, Oregon, was elected 13th International Master Councilor at the close of the 1979 DeMolay Congress held in Kansas City, April 26-28. He is the junior Past Senior Master Councilor of Oregon and winner of the Chevalier Degree in 1977. Clark served as editor of the Oregon DeMolay News for two years and is currently a student at Portland State University where he is majoring in political science. In addition, Clark is a member of the Hillsboro First Church of Christ, Scientist, where he has been active in the Adventurers Unlimited Youth Group, served as secretary of the Portland area Youth Forum, and as a member of the Hillsboro Youth Committee.



Let me begin by thanking the *Knight Templar Magazine*, and its Editor, Dad and Sir Knight Paul C. Rodenhauer, for the opportunity to write this article. We deeply appreciate the continued interest of the Knights Templar in the Order of DeMolay, and we sincerely hope that we will continue to prove ourselves worthy of your confidence.

One of the great hallmarks of successful organizations in these times is service — service to our communities and service to our own members. Service must be the touchstone toward which all of our energy is ultimately directed.

Both Chapters of DeMolay and Commanderies of Knights Templar have long provided service to our own members through the insights of our initiation ceremonies, and through an activity program which builds leadership. The Grand Encampment has the Knights Templar Eye Foundation and Educational Foundation; and Grand and Constituent Commanderies have community service projects. But is there something more which could be done —

something which would show Templary as an ever increasing source of significant service to those communities which are fortunate enough to have a Commandery? Is there something which could provide continued, on-going service to our friends and neighbors, over and above what is already being done?

I would suggest that sponsorship of a DeMolay Chapter would be such a continued, on-going service; one which would bring credit to your Commandery, trained young leadership to your community, and an ever increasing pride in your Templar membership.

In these difficult times, DeMolay provides the young man in your community with exposure to worthwhile activities, to good associates, and to a value system which provides sustaining strength against the ambiguities of our age.

Young people today are faced with a seemingly unending variety of choices for good and bad. Young people are constantly faced with new options and opportunities which require → → →

decisions, some of which can have lifelong ramifications. Some young people are not up to the task. Some have not been given the education necessary to understand the "why" of many of our traditional American values. When these values are challenged, they are ill-equipped to respond.

A DeMolay Chapter can provide the background and understanding to meet such a challenge. Our ritual teaches respect for parents, loyalty to one's friends, a sense of responsibility to obligations assumed, reverence for God, respect and appreciation for country, and many more virtues.

DeMolay activities teach teamwork, and develop leadership ability. Our Stated Meetings develop a sense of planning and order, nurture a recognition that goals

can best be met by orderly processes, and provide skills in public speaking which last a lifetime.

Our social activities develop social skills, respect for womanhood, and the ability to mix well and easily with adults and peers alike.

The potential for developing good character among the young men in your community through an active DeMolay Chapter program is almost limitless. I urge you to support the DeMolay Chapter in your community; or, if no Chapter presently exists, to take steps toward organizing one. The benefits to your community will be great; the benefit to your Commandery will be great.

Have you ever been asked the question, "... but what does your Commandery *do*?" and found yourself

momentarily at a loss for an adequate answer? One proud answer could easily be, "Well, for one thing, we sponsor a DeMolay Chapter to help the young men in our community"; and then proceed from there to talk about the other activities of your Commandery, and the benefits of Templar membership.

Give DeMolay a chance to show its positive results. We eagerly seek your support.

HELP A YOUNG MAN DISCOVER



DeMolay

THERE'S A YOUNG MAN IN YOUR NEIGHBORHOOD WHO NEEDS
DeMOLAY, WON'T YOU LET US KNOW HIS NAME TODAY!

<p>DeMolay Referral Service</p> <p>Prospect's Name _____</p> <p>Address _____</p> <p>City _____</p> <p>State _____ Zip Code _____</p> <p>My Name _____</p> <p>Address _____</p> <p>City _____</p> <p>State _____ Zip Code _____</p> <p>Send To: DeMOLAY INTERNATIONAL 201 East Armour Blvd., Kansas City, Mo. 64111</p>	<p>MEMBERSHIP ELIGIBILITY: To join DeMolay, a young man must:</p> <ul style="list-style-type: none"> ● Be between the ages of 13 and 21 ● Believe in God ● Be of good character and reputation ● Have a Masonic Sponsor ● Petition a DeMolay Chapter
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11th Voluntary Campaign Update

Received from Springfield is a revision in dollar totals for the No. 2 and No. 3 top Grand Commanderies participating in the 11th Annual Voluntary Campaign for the Knights Templar Eye Foundation. Pennsylvania (No. 2) has their total decreased by \$37.00, thus making their contribution figure \$55,832.46. The \$37.00 is then added to Ohio (No. 3) to revise their figure to \$39,520.08. In connection with the Ohio increase, a new Constituent Commandery is added among those reporting \$5.00 or more per member. Belated congratulations go to Ohio's Highland Commandery No. 31, Hillsboro, which will be sent a special recognition plaque for 1978-79.

U.S. AND CANADIAN TEMPLARS VISIT

by
Sir Knight Raymond H. Parkhurst, Sentinel
Columbian Commandery No. 4, Norwich, Connecticut

The story in the November 1978 Knight Templar Magazine on the set of officers' jewels presented to Richard Coeur de Lion Preceptory in Montreal by Columbian Commandery of Norwich, Connecticut, inspired Sir Knight Raymond H. Parkhurst, the vigilant Sentinel of Columbian Commandery, to make strict search of the records. The full story of that U.S.-Canada visitation is told below.

* * * * *

In September 1872, fifty Sir Knights of Norwich, Connecticut, and vicinity made an excursion to Montreal, Canada, parading from their Asylum to the depot and boarding a special train on the Central Vermont Railroad. Their reception and entertainment at Montreal and later by Burlington Commandery in Vermont were most hospitable. To reciprocate



those courtesies, it was voted by Columbian Commandery to present a set of jewels to both host Commanderies. One hundred years ago some Recorders delighted in putting details into the minutes for which later historiographers are grateful. The report of the committee making the presentation is quoted:

"The Special Committee to whom was assigned the duty of visiting Montreal and Burlington for the purpose of presenting to the Commanderies of said cities the Jewels, respectfully report —

"That on the morning of the 11th of November 1872 they took the cars from this city, arriving in Montreal at 10:30 p.m., where they were met by a delegation of Sir Knights and escorted to the Asylum of Richard Coeur de Lion Encampment, received in due form, and seated on the right of the Eminent Commander in the east. Sir Knight William C. Hovey, acting as Master of Ceremonies, introduced Sir Knight Costello Lippitt, your Junior Warden, who presented the

case of Jewels No. 1. Whereupon the Eminent Commander Sir E. M. Copeland arose and expressed great surprise and much gratification in receiving so valuable a present from Columbian Commandery, and feared that the hospitality which they extended to them on the occasion of their visit in September was overestimated. He then closed the Encampment and invited your Committee to a Banquet such as Princes and Noblemen alone can give. At length, when the small hours betokened the coming day, your Committee were taken to the Ottawa Hotel there to enjoy 'Tired nature's sweet restorer, balmy sleep.' On the following day they were → → →

In August of 1901, the 28th Triennial Conclave of the Grand Encampment of Knights Templar was held in Louisville, Kentucky, where a great white arch was erected to greet the 75,000 Templar visitors that year. The arch, built in downtown Louisville, was “topped by a cross and crown” and “decorated with statues of armed knights and horses.” It was outlined at night by hundreds of electric lights which caused the edifice to be seen for miles – in fact, when it was lighted suburban residents rushed to the city fearing that it was on fire. One newspaper account called the arch “the most splendid specimen of architecture of its kind ever seen in Louisville, approaching in beauty the famous Dewey Arch in New York and comparable to the Arch of Triumph in Paris.”



(Forwarded by Harold R. Reimund, Past Commander. Mt. Carmel Commandery No. 82, Illinois.)



. . . U.S. AND CANADIAN TEMPLARS

visited by the Sir Knights of Montreal and at 7 o'clock conducted to a second Banquet which, if possible, was grander than the first. Here they were met by his Honor Mayor Coursol and Alderman Bernard who were pleased to allude in complimentary terms to the Knights of Norwich, Connecticut. On the evening of the 3d day, your Committee bid adieu to the friends of Columbian Commandery and departed for Burlington. Arrived there at 1 p.m., went to the Van House, and at 5 o'clock the Sir Knights of Burlington Commandery No. 2 assembled in the Parlor. Sir Knight William H. Hovey introduced Past Commander Chas. W. Carter who presented to them the case of Jewels No. 2. They were received by Eminent Commander Ormond Cole who called upon Sir Knight Englesby to respond which he did in a highly

complimentary manner. The Sir Knights were then invited to the dining room where they enjoyed themselves beyond measure. The morning of the 4th day your Committee were taken in charge by the Lieut. Gov. Russell S. Taft and Senator Geo. W. Bigelow who proceeded to Montpelier and introduced the most distinguished officers of State, members of the Senate and House of Representatives, many of whom were Knights Templar. Here they remained enjoying the hospitality of Sir Knights until 10 p.m. when they embarked for home arriving at 10 o'clock a.m. Friday the 15th. We close the Report trusting the acts of the Committee have strengthened that friendship which existed between the Sir Knights of Montreal, Burlington and Norwich."

Sir Knight Parkhurst lives at 136 Hunters Road, Lot 93, Norwich, Connecticut 06360.

"trouble, and labour, and toils in abundance . . ."

FORM OF RECEPTION FOR ANCIENT KNIGHTS TEMPLAR

Sir Knight Herbert W. Sumner, Jr., P.C. and Recorder of Melita Commandery No. 13, Butler, New Jersey, came across a copy of The Knights Templars, an Interesting History of the Origin, Character and Persecution of that Illustrious Order, and also the Mode of Receiving Members, translated from the original book of M. Raynouard by Matthias James O'Conway and published in Philadelphia in 1809. In that book appears the following "Reception" for initiates into the Order of Knights Templar, when that body was recognized as a militant branch of the Holy Roman Church.

The Templars being assembled in Chapter, the Grand Master, or in his absence the Grand Prior, shall thus address them:

"My worthy brethren, it appears that the majority of this assembly is willing to receive the new candidate as a brother, into our society. Now, if any of you can shew cause why he should not be forthwith received, let him speak; for it is better that it should be made known, before the candidate make his appearance, than afterwards."

If no member makes any objection, he is to be immediately conducted to the chamber adjoining the Chapter. Then two or three of the most intelligent and ancient members of the Order, and who are best acquainted with the forms, are to repair thither. When those members shall have the candidate before them, they are to address him thus:

"Brother, is it your wish to become a member of the society of this house?"

If he reply in the affirmative, they are then to explain to him the great duties of the house, and the charitable precepts belonging to it, with all the difficulties attending them . . . If he replies that he is willing to endure them all for God, to become the servant and the slave of the house at all times, and as long as he lives, they are then to ask him, if he has a wedded wife, if he be betrothed to any woman, or if ever he dedicated himself to

any religious order or society. If he has contracted any debt with any body in the world, and to whom he is incapable of paying the same. If he be sound in his person, and if he has any secret infirmity, and if he be servant to any man. And if he reply in the negative, and that he be clear of all those obligations, the brethren shall enter the Chapter, and report the result of their inquiries to the Grand Master, or to whomsoever shall occupy his place, in the following manner:

"Sire, we have conversed with the worthy candidate in the preparatory chamber, and have explained to him all the austerities of our house to the best of our power and knowledge. He declares that he is willing to become the servant and slave of the house; and that he is clear of all the obligations and particulars respecting which we have examined him; neither is there any embarrassment to his becoming a brother, if to God, to you, and to the brethren, it seem meet."

Then the Grand Master shall forthwith tell the brethren, that if anyone has anything further to say, let him speak; for it is much better at present than hereafter. And if nobody reply, he shall then say aloud: "Are you all willing that he shall come forth, God being his helper?"

The fraternity shall then reply, "Let him come forth before God."

Then the officiating → → →

brethren, who had examined him, shall return back to the chamber, and shall say to him: "Are you still in your good disposition?" If the candidate say, "Yes," they shall then instruct him how he is to demand to be admitted into the society of the house.

The candidate is then to be led into the Chapter hall, is to kneel down before the Grand Master holding his hands clasped together, and shall say, "Sire, I come before God, before you and the brethren, and beg and intreat you, for God's sake, and for the sake of our Lady, to receive me into your society, and admit me to the benefits of the house, for I am willing to be always the servant and slave of the house."

Then he who presides shall say to him: "My worthy brother, you do not require any great thing; for of our Order and religion you only perceive the bark which is outside. For the bark is the fine horses, the housings, the good drink, the wholesome food and the fair robes which you see with us, and thus you may think to be quite at your ease . . . but you do not perceive the rigorous precepts that are within.

"For a hard thing it is indeed, that you who are your own master, should become the servant and slave of others. For with difficulty, will you ever be allowed to have your own will. For should you like to be where you are, you would be sent beyond the seas. Should you choose to be at Acre, you will be sent to Tripoli or to Anitoch; to Aremenia, to Poland, to Sicily, to Lombardy, to France to Burgundy, or to England, or perhaps to other regions where we have houses and possessions.

"Should you be inclined to sleep, you will be forced to watch; or should you at times be inclined to watch, you will be ordered to go to repose in your bed.

"If you be on duty abroad, and wish to be in the convent, you will be liable to be set to the lowest offices of our Order,

perhaps to the oven, to attend the mill, the kitchen, or sent to mind the camels or the hogs; nay, even to offices of grades inferior to these . . . and much more to undergo . . . when you are ready to sit down to table, and may have a desire to eat, you may be sent away upon other business . . . and lest you or we should have cause to repent of any thing which you may not have yet told us . . . behold here the Holy Gospel, and the sacred words of our Redeemer . . . you will tell us the truth respecting such things as we shall demand of you . . . for should you be guilty of falsehood, it might cause you to repent, and get you put out of the house, against which God preserve you.

"*First.* We ask you, if you possess a wife, whether wedded or betrothed to you; because she holds a right to claim you by authority of the holy church. If you should prevaricate on this head, she might tomorrow, after tomorrow, or at some future time, come and prove you to be her husband, and demand you from us by authority of the holy church. Then we should be obliged to divest you of the habit, and load you with irons. Then you would be compelled to labour with the slaves, and after having undergone a shameful penance, you would be taken by the wrist and delivered to your wife, and be forever banished from our house.

"*Second.* If you have belonged to any other religious Order, or have made a promise to any; for if such has been the case, and you conceal it from us, that order may hereafter demand you as a brother; then we should strip you of the habit, make you endure the mortification of shame, and exclude you forever from the society of our house.

"*Third.* If you have contracted a debt with any person in the world and cannot discharge it yourself, or some friend for you, and hereafter have recourse to the alms of our house for to pay the same your habit shall be taken off, you shall be turned out of doors, and banished . . .

Fourth. If you be not sound in body, and free from any secret infirmity or disease, and not in perfect health and vigour, just as you appear to us . . . if you be blemished and attainted with any crime or dishonourable act, committed at any period heretofore, declare the same; for if it be afterwards discovered, you shall be banished from our society.

Fifth. If you have promised, or given to any body whatever, or to a brother of our Order, any money or other gratification, for the purpose of obtaining his assistance and influence to have you admitted into our society, for this would be simony . . . and you could not, if it were proven against you, remain in our house; but would be forever banished without hopes of return.

Finally. If you were servant to any man, and he should lay claim to you hereafter, you should be given up and would forfeit your place in our house."

(But if the candidate be a nobleman, the last question shall be dispensed with. But he shall be asked if he be the son of a chevalier, or of a lady . . . and if his parents be of a noble race, and if he be the offspring of a lawful marriage.)

Then he may be asked by any of the members, chevalier, or brother sergeant, whether he be a priest, deacon or sub-deacon; for if he be any of these orders, he will be excluded the house. If the candidate be for brother sergeant he is to be asked if he hold the rank of chevalier.

Whether he be for brother chevalier or brother sergeant, he is to be asked if he lie under any excommunication.

Then he who presides in the Chapter

shall ask the ancients of the house if they have anything further to demand; and if they reply in the negative, he shall address the candidate in this manner:

"Good brother, be careful, that to all the questions we have asked you, nothing has escaped you but the truth; for if you have been guilty of falsehood in any particular, you expose yourself to be banished from the house. From which guilt may God preserve you.

"Now, good brother, take notice of what we are about to say to you. You promise to God, and to our blessed Lady, that all the days of your life, you will be obedient to the Grand Master and every commander over you?"

The candidate shall reply: "Yes, sire, with the help of God."

"Do you further promise to God, and to our blessed Lady Maria, that, through the course of your life, you will preserve a chaste habit of body?"

The candidate shall say, "Yes, sire, please God."

"Do you moreover promise to God, and to our blessed Lady Maria, that you will observe all the good customs and regulations of our house; those which at present prevail in it, or hereafter may be established by the Grand Master and discreet members of the Order?"

The candidate shall say, "Yes, sire, with the help of God."

"Do you further promise to God, and to our blessed Lady Maria, that during the course of your life you will assist, with all the energy and faculties that God has given you, for the conquest of the Holy Land of Jerusalem, and that you will help to preserve those → → →



parts of it which are in possession of the Christians, with all your power and faculties?"

The candidate shall say, "Yes, sire, please God."

"Do you further promise to God, and the blessed Lady Maria, that you will never contribute to alter this Order in any manner whatever, unless by consent of the Grand Master, and the whole body of our brethren, who alone possess the power?"

The candidate shall reply, "Yes, sire, please God."

"And further, do you promise to God, and our blessed Lady Maria, that you will never remain in any place with Christians who may desert or alter any of these articles, and that you will not in any manner contribute thereto, by force or by counsel?"

The candidate shall reply, "Yes, sire, please God."

Then presiding officer shall say: "And we, in the presence of God, of the blessed Lady Maria, of our Master, St. Peter of Rome, and of our father and apostle, and of all our brethren of the Temple, do receive and admit you to all the privileges and benefits of the house, which have been granted ever since its foundation, or may be granted till it shall be no more. And we shall grant hospitality to your father and mother, and all those of your language whom you wish to entertain. In like manner you must participate with us all the benefits which are or may be in your power. And we promise you bread and firing, and the poor clothing of the house, and trouble, and labour, and toils in abundance."

Then the Grand Master, or Presiding Officer, shall take the cloak and place it over his shoulders, and shall embrace him. Then the father chaplain shall chant the following psalm: "Ecce quam bonum," and the prayer to the Holy Ghost, "Veni Spiritus Sancte"; then each of the brethren shall recite the Lord's prayer,

Wilmarth Represents Grand Encampment

Raymond E. Wilmarth, P.G.C., Grand Commandery of the Philippines, represented Grand Master Avery and the Grand Encampment this year at the Plaridel Masonic Temple, Manila. The next Annual Conclave has been scheduled April 22, 1980.

Sir Knight Wilmarth reports that all Commanderies under the jurisdiction of the Grand Commandery of the Philippines were represented. In recent years, the Grand Commandery had considered, because of monetary differences, forming its own independent body. Past Grand Commander Wilmarth commented in his letter as follows:

"My personal opinion is that while a number of Filipino Sir Knights feel the economic pressure of continuing under the Grand Encampment of the U.S.A., there still remains a feeling of pride in being a part thereof."

and the sponsor of the candidate shall raise him up and embrace him, as also the chaplains. The sponsor shall then place him on a seat before him, and say to him: "My good brother, our Grand Master has accomplished your desire, by admitting you and your friends into such fine company as that of the Knights of the Temple. You are therefore to be very cautious never to do any act which might expose you to be cast out; from which God preserve you. We shall explain to you some of the things respecting the house and the habit afterward. No brother of the temple, although he be a gentleman, can ever be received as a Knight Templar, unless he has been a nobleman previous to his reception in the Order; because having once received the habit he can never become a knight or wear the white cloak; from this are exempted archbishops and patriarchs." ▣

A BOOK FIFTY YEARS OLD

by
Sir Knight H.C. Arbuckle, III



It is not often that a book dealing with esoteric knowledge can be kept in print very long. It is amazing when such a book will stay in print for fifty years. It is astounding when a "Golden Anniversary" edition of the book is printed.

Such a book is Manly P. Hall's *The Secret Teachings Of All Ages, An Encyclopedic Outline Of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*. This book is available from The Philosophical Research Society, 3910 Los Feliz Boulevard, Los Angeles, California 90027, in two different editions. The Golden Anniversary Edition, a gigantic book with over 200 black and white illustrations and 54 full-page color plates, is available for \$95.00. The one I have is slightly reduced in size (but not content), the color plates are in black and white, and all else is the same except the price, which is \$27.50. Both books are excellently bound, the one in beautiful leather-and-boards, the other in durable dark blue leatherette. The workmanship on each edition is perfection itself. Each edition has a "Foreword" by Henry L. Drake, Vice-President of the Society, and a special "Preface to the Golden Anniversary Edition" by Manly P. Hall, author of the book and Founder and President of the Society. (Manly P. Hall is a 33° Mason.)

The text of the book is divided into 45 chapters, plus a "Conclusion," bibliography, and excellent index.

All the chapters were worth reading,

although you ought not plan to pick up this book and go through it as if it were a novel; Earl Stanley Gardner it is not. On the contrary, this book is designed to be picked up, dipped into, put down, thought about, mulled over, digested bit-by-bit, then picked up again, and so forth. Do **not** plan to read it overnight, by any means. And speedreaders need not apply, either.

There are two chapters in particular that will arouse interest for the Mason. The first one is "The Hiram Legend" and the other one is "Freemasonic Symbolism." In the first the legend of Hiram Abiff is considered from a Biblical and then historical point of view, and finally from (for lack of a better term) a "mystical" point of view, using the so-called wisdom of the ages for background. "Freemasonic Symbolism," on the other hand, goes even further into antiquity and the ancient mysteries for explanation, discussing the Dionysiac architects and others as possible forerunners of modern Freemasonry. Albert Pike, Robert Freke Gould, and Flavius Josephus are quoted extensively in these two chapters.

Manly P. Hall's "Masterpiece," as *The Secret Teachings Of All Ages* has come to be known, is quite an interesting book to the antiquarian and also to the person who believes that only through the past can one interpret the present and understand the future. The whole book, at times, seems a bit chimerical to me, but taken altogether I find it stimulating and well worth having.

Sir Knight Arbuckle's mailing address is P.O. Box 3026, Corpus Christi, Texas 78404.

HIGHLIGHTS AND SIDELIGHTS

At 90, He Heads Kansas Conferral



From left, Paul Hill, father Risse Hill, Leonard Jack and Daniel Scott. Watching from behind: Donald L. Hatfield, Eminent Commander of Winfield Commandery.

On June 27, 1979, Sir Knight Risse Hill, 90 years old and a Past Commander of St. John's Commandery No. 20, Springfield, Missouri, was called upon to dub three candidates into the Order of the Temple. The candidates were supplied by Winfield Commandery No. 15, Kansas, and the conferral took place in the Asylum of Arkansas City Commandery No. 30 (also in Kansas).

The event was noteworthy not only because Past Commander Hill's son, Paul, was among the initiates; but the Knightings bring to 210 the total candidates dubbed by Sir Knight Hill over the years.

Masonic Tour to Egypt

Sir Knight Ralph W. Lichty, P.C., Coeur de Lion Commandery No. 23, New York, and Brother Allan Boudreau, Director of the Library of the Grand Lodge of New York, are planning their 5th Annual Masonic Tour to Egypt to take place November 3-13. Points of interest will include the Pyramids, Sphinx, Memphis, Cairo Museum and others. Details, including cost, are available from Sir Knight Lichty, 430 West 24th St., 1-B, New York, New York 10011.

Minnesota Grand Recorder Retires

Garrett W. Magee, Grand Recorder and Supplement Editor for the Grand Commandery of Minnesota, has retired from office effective with the June 15 Annual Conclave. Sir Knight Garrett was a visitor to many Annual Conclaves, particularly in the North Central Department, where he was frequently pressed into service as a banjo player.

The new Grand Recorder of the Grand Commandery of Minnesota is Donald B. Purrington, 1873 Flandrau Street, St. Paul, Minnesota 55109.

75th Anniversary for Hesperia Lodge

Hesperia Lodge No. 120, A.F. & A.M., Fruita, Colorado, has produced an antique nickel silver medal (1 5/6" in diameter) to mark its 75th Anniversary on September 21, 1979. Sir Knight Fred R. Beyeler, Lodge Secretary and member of Mt. of the Holy Cross Commandery No. 5 in Leadville, announces that medals are available for \$3.00 each from the Anniversary Committee, Hesperia Lodge No. 120, Box 955, Fruita, Colorado 81521.

A.A.O.N.M.S.

Charles J. Claypool, Ohio, was elected Imperial Potentate, Imperial Council of North America in July. The newly-elected Imperial Outer Guard is Sir Knight George W. Powell, New Jersey. Elected as Imperial Recorder was Jack H. Jones, Tampa, Florida. Sir Knight Jones, a member of the York Rite Bodies of Florida, was created a Nobel at Al Kader Temple, Portland, Oregon, in 1968. He lives in the city which will shortly be Imperial Shrine Headquarters.

Martha Coots Guest of Honor

Mrs. Martha (Arthur G.) Coots of Delhart, Texas, Supreme Worthy President, Social Order of the Beauceant, is shown (right) at a dinner honoring her on an official visit May 10 to Ocala Assembly No. 249, Ocala, Florida. Mrs. Coots was introduced on the occasion by Mrs. Charles B. Finney (left), Worthy President of Ocala Assembly.



At another visit, a special presentation was made at a gathering of Long Beach Assembly No. 39, when Mrs. Coots accepted, on behalf of the Beauceant, a \$1,000 check for the Knights Templar Eye Foundation from Sir Knight and Mrs. Norman R. Brindle. The donation was made in memory of Mrs. Charles E. Doey, Past Supreme Worthy President and a member of Long Beach Assembly, who was serving as Advisory Chairman for the K.T. Eye Foundation Committee of the Supreme Assembly at the time of her death.



Mrs. Norman R. Brindle and Sir Knight Brindle present \$1,000 check to Beauceant Supreme Worthy President Mrs. Arthur G. Coots. At right, Mrs. Richard F. Dolan, Worthy President of Long Beach Assembly, looks on.

Voorhis 60-Year Mason

Mystic Brotherhood Lodge No. 21, F. & A.M., New Jersey, held a "Gold Token Night" on June 5 to honor its 50- and 60-year members. Among the 60-year honorees was Past Master Harold V.B. Voorhis, noted Masonic author and Grand Historian of the Grand Commandery of New Jersey. Sir Knight Voorhis is also a Past Commander of Corson Commandery No. 15, Asbury Park, New Jersey, where he was Knighted, June 16, 1921.

Wisconsin Jobies Present \$1,500



At the Grand Session of Job's Daughters in Milwaukee, Wisconsin, on May 18, Grand Guardian Alyce Wollenberg presented a check in excess of \$1,500.00 to the Grand Commander of Wisconsin Knights Templar to be used for the Knights Templar Eye Foundation. Sir Knight Robert Illian, Jr., then R.E.G.C., is shown above accepting the check from Mrs. Wollenberg.

Mrs. Dorothy M. Crane, Past Grand Guardian and Chairman of the Committee on Promotion notes that "this money was earned and contributed by the Job's Daughters Bethels of Wisconsin."



Bowling Green Lodge No. 73, Bowling Green, Kentucky, is raising funds to finance construction of a new temple and, says Chairman Don Meredith, is offering for sale a limited-edition, full color Masonic Collector's Print titled "Let There be Light" (reproduced at left).

Describing the print, a spokesman for Bowling Green Lodge writes: "The focal point of the 16 x 20 inch print by artist James W. Hicks is the oak altar with open Bible supporting the working tools. The Bible rests on a royal blue velvet runner with a white embroidered square and compass, bordered in white fringe. A brown, leather tufted kneeling bench is in front of the altar. Three shoulder-high brass candle holders with burning tapers are placed around the

altar, against a background of soft pastel blue."

Only 3,000 signed and numbered prints, says Chairman Meredith, are available at a cost of \$24.00 each. Signed-only prints are unlimited at a cost of \$18.75. Choice of "signed and numbered" or "signed only" should accompany order, with checks made payable to "Masonic Print," 1301 Broadview Drive, Bowling Green, Kentucky 42101.

Job's Daughters - East to West

The Annual Session of the Grand Bethel Council and the Grand Guardian Council of the International Order of Job's Daughters in Missouri was held at the Ramada Inn in Jefferson City, Missouri, June 28 through July 1. Miss Elaine Bahr, Past Honored Queen of Bethel No. 24, Kansas City, was installed as Grand Bethel Honored Queen of Missouri. Installed as Missouri's Grand Guardian and Associate Grand Guardian, respectively, were Karen Jordan of St. Louis and Bill Wann of Florissant, Missouri.

Elsewhere, at the 24th Annual Sessions of the Grand Guardian Council, Job's Daughters in Pennsylvania, held June 15-17 at Elizabethtown College, officers installed for the 1979-80 year included Mrs. Anna Clyborne of Columbia, Grand Guardian, and Joseph Shaw, Connellsville, Associate Grand Guardian.

DeMolay Scholarship Awarded



Thomas P. Connelly, a member of Westmoreland Chapter Order of DeMolay in Greensburg, Pennsylvania, was awarded a \$2,000 scholarship grant from the Grand Commandery of Knights Templar of Pennsylvania.

Sir Knight Howard T. Hardie, Jr., Right Eminent Grand Commander, presented the check to Connelly following a meeting of Kedron Commandery in Greensburg.

ALBERT CASE: 1807-1877

by
James R. Case, K.T.C.H.

His attainments in Masonry, in the North, in the South, and in the East, mark this Sir Knight as one who merits our attention, aside from the family name. A native of Pulaski, New York, Albert Case studied for and entered the ministry of the Universalist Church, filling a number of pastorates in New England and South Carolina.



He was made a Mason at Oxford, Connecticut, in Morning Star Lodge No. 47 in 1834. The next year he was in Danbury and exalted in Eureka Chapter No. 23, R.A.M. It was in the depths of the anti-Masonic depression. On Saint John's Day in June 1835 the Masons of Danbury went in procession to the Universalist Church, then to the Mansion House for dinner at \$1 per plate. (The musicians of the Newtown Band were paid to the tune of \$2 each.)

In 1840, Albert Case appeared in Charleston, South Carolina, where "his labors restored Solomon's Lodge to usefulness" according to Albert G. Mackey, who followed him in the Master's chair. Albert Case was also Grand Chaplain of the Grand Lodge for three years.

In Royal Arch Masonry he served as High Priest of Union Chapter No. 3 in Charleston, was Deputy Grand High Priest for one term, and served as General Grand Chaplain when the meeting was held in New Haven, Connecticut, in 1844, concurrently with the Grand Encampment which he served as Grand

Prelate. He had been Knighted in South Carolina Commandery No. 1 and became Grand Commander three years later.

In 1843 he was secretary of the Baltimore Convention, assembled to consider uniformity of the work and ritual all over the country. The same year he was appointed Grand Representative of Connecticut near the Grand Lodge of South Carolina, the system just coming into vogue.

In June 1844 we find mention of Albert Case as an Active Member of the Southern Supreme Council A.A.S.R., in company with Mackey and others. One wonders when he found time to preach with all his fraternal activities. He must have been worn down by his Masonic and pastoral duties, as late that same year he was afflicted with a long illness, and to recuperate his health he made a long trip into New England and Canada, never to return to the South.

He settled as a Universalist minister in Worcester, Massachusetts, in 1845. There, on Washington's Birthday, as Special Deputy Grand Master, he constituted a Lodge bearing the name of his mother Lodge, Morning Star, but it had no number. He was Commander of Worcester Commandery from 1845 to 1848 and acted as Grand Prelate for at least two years. In 1846 he was the Orator at the dedication of the (then) new Temple in Boston.

In 1851 the Northern Supreme Council of the Ancient Accepted Rite, meeting at New York City, admitted Albert Case into membership by affiliation from the Southern Supreme Council, he having removed → → →

from South Carolina to residence in Massachusetts.

Sovereign Commander Yates was succeeded by Robinson that year, and following some disagreement a few years later, Kilian van Rensselaer became head of the Northern Supreme Council, with Albert Case as one of his supporters. For more than ten years Case served as Assistant Grand Secretary General, apparently having left the ministry, as it is known that he was employed in the Customs House at Boston.

At the Union of 1867, van Rensselaer was replaced by Josiah H. Drummond as Sovereign Commander of the Northern Masonic Jurisdiction. Albert Case was among those who took the Oath of Fealty.

For some reason, the details of which never came out of the Executive Session of the Supreme Council, and never will, a statement was read by the Sovereign Grand Commander and it was "Voted, that Brother Albert Case receive his discharge from all relations with this Supreme Council and all connection with the A.A. Rite."

Magnanimity was a characteristic of Drummond, and in his Allocation in 1878 he generously stated "On the 29th of December last, Albert Case, for many years an Active Member of this Supreme Council, was suddenly killed by a railroad train at a street crossing (in Somerville, Massachusetts). Although his resignation from all connections with the Rite was accepted by the Supreme Council at its session in 1871, I deem it not improper to put on record a mention of his tragic fate."

Sir Knight Case, Washington Commandery No. 1, Hartford, is Connecticut's Grand Historiographer. His mailing address is RFD Randall Road, Lebanon, Connecticut 06249.

A good listener is always popular and, in the process, he learns something.

107th Annual Assembly

Lincoln, Nebraska, was the scene of the 107th Annual Assembly of the United Grand Imperial Council, Red Cross of Constantine, June 14-17. Credentials Chairman Alvin L. Crump, who also is Grand Treasurer of the Order, reported attendance of 317.



The next Annual Assembly has been scheduled for Little Rock, Arkansas, June 5-7, 1980, with Kenneth C. Johnson, presiding. Springfield, Illinois, will host the 1981 Annual Assembly, when G. Wilbur Bell will serve as Grand Sovereign.

The photograph above shows presiding Grand Sovereign, Charles F. Adams, with the Grand Viceroy, Kenneth C. Johnson. The picture below shows a group of the Knights Companions attending.



Air Force Reunion

The Rapid City, South Dakota, Chamber of Commerce is conducting a search for people who "trained, served or were assigned at the Rapid City Army Air Field during 1947-57" to invite them to a reunion September 6-9. The Air Field is now known as Ellsworth Air Force Base and home for the 28th Strategic Missile Wing. More information can be obtained by writing the Chamber of Commerce, Box 747, Rapid City, South Dakota 57709.

THE HERALDRY OF THE TEMPLARS

by
Sir Knight Paul C. Franke
Honolulu Commandery No. 1, Hawaii
(Illustrated by the Author)

Much has been written on the founding, service, and dissolution of the Knights Templar, but having yet to see even a brief exposition on their heraldic devices, this writer proposes to do so here. Due to the short existence of the Order, it must of necessity be brief, and it is intended to deal with the heraldry of the Order as a whole, not with the personal coat of arms of the individual knights. It would be well to point out here that a coat of arms, a seal, and a heraldic badge are not the same, anymore than our flag and Great Seal are; they are only similar in this case.

Both the crusading movement and the systematic use of shield-born symbolism, which was to become heraldry, began almost contemporaneously. Indeed, many heraldic scholars feel that it was the gathering of so many knights in the First Crusade, from so many realms and speaking so many tongues — nineteen languages were *officially* recognized, according to Simon's *The Piebald Standard* (1959), a history of Hugh de Payens and the Order of the Temple — which created the impetus to formalize and regulate the distinguishing devices worn on shield and surcoat. Since heraldry began by using simple forms, and the Templars were suppressed before that "Gentle Science" reached the gaudy displays of the Renaissance, the reader will not see here the florid examples of heraldry that became modern coats of arms, such as those of Great Britain with its gilded helmet, "Garter," and crowned animal supporters. The use of technical

heraldic terms will be avoided as much as possible "in the Interest of the Brethren."

As described in G. R. Gayre's *The Heraldry of the Knights of St. John*, the Order of the Poor Fellow-Soldiers of Christ and the Temple of Solomon, as they styled themselves, used as their usual coat of arms a silver shield covered by a plain cross of red (Figure 1). There is a variation of these arms, apparently derived from the Templar banner or Beauseant. This attributed variation (Figure 2) adds a black "chief" above the whole of the original.

The seals of the individual preceptories provide the most interesting and varied examples of the Templars' heraldry. The best known emblem, which had the most general use, was a single horse carrying two armed knights (Figure 3), in allusion to the original poverty of the Order when the first Grand Master, Hugh de Payens, and his friend had but one steed between them. This device suffered a strange transformation in the seal of the Inner Temple at London where, through either accident or design, it was corrupted into the mythical winged horse Pegasus (Figure 4) — from Scott-Giles *The Romance of Heraldry*.

Interestingly, in at least two of the seals with the above device of "Two-Knights-One-Horse," the detailed engraving shows the knights' shields charged not with crosses as might be expected, but with the metal "web" called an "escarbuncle" (Figure 5). Since this object was an integral part of the shield, being used to reinforce → → →



Figure 1



Figure 2



Figure 3



Figure 4



Figure 5



Figure 6



Figure 7



Figure 8

it, it did not violate the Order's rule that shields were to be plain and unadorned. (Later, the escarbuncle became a distinct heraldic device in its own right.)



Figure 9



Figure 10



Figure 11

A n o t h e r

common emblem from the Templar seals was a conventionalized view of the "Temple" itself (Figure 6), which is not surprising since it gave the knights their appellation. It is actually, of course, the Mosque of Omar, also called the Dome of the Rock. Evidently the knights thought that the style of architecture had been continuous since the days of King Solomon!

The favorite religious emblem of the Knights Templar, although it was never exclusive to them, was the "Agnus Dei," the Lamb of God (Figure 7), holding a cross-emblazoned banner with a fore-foot. This emblem of sacrifice and

triumph is still shown in the center of the red cross of the seal of the Middle Temple in London (Figure 8). [As an aside, after the suppression of the Templars, Sir Philip de Mezieres proposed an Order of the Passion, whose insignia would be the Lamb of God upon a cross "Quadrato-Lobed" (Figure 9); one wonders at the coincidence.]

There were of course other devices and emblems used in the seals: knights praying, stars and crescents, etc. (One gets the feeling that they were just "filler.") The oddest emblem to appear, although it was a favorite with many secular knights and nobles, is the lion —

considered by the Templars (says Author Simon) to be a symbol of Satan.

But the badge *par excellence* of the Order was the red eight-pointed cross (figure 10), of the shape now commonly called "Maltese." It was worn on the white mantles and surcoats of the knights, and upon the black or brown clothing of the Order's serving brothers. The exclusive right to this badge was given to the Order by Pope Eugenius II on Easter day, 1147, at Paris; the color red was chosen as being symbolic of martyrdom. (Grimly fitting: the ordinances of the Order forbade the ransoming of a Templar captured in battle, literally a sentence of death. The eighth Grand Master, Odo de Saint-Amand, died in a Damascus prison in obedience to this rule.) Oddly, this cross does not appear to have been used as a predominant motif in Templar seals. A possible reason may have been that, since sealing-wax is a single color and most knights were illiterate (it was considered unmanly to read), a seal thus engraved would not have been readily distinguishable from that of the Hospitallers, who used the same form of the cross.

The author would like to close this piece with a peculiar heraldic device that was maliciously ascribed to the Templars after their suppression in 1312. This device is called a "Baphomet" — a corruption of Mahomet — and was derived from the hermaphroditic idol that the Knights Templars had been accused of secretly worshipping. It is a (normally clothed) creature having two heads, male and female (figure 11). Although this anomaly appears never to have actually been used in any coat of arms, a being identical to it was used in several treatises on alchemy in the Late Middle Ages and the Renaissance. There it is called the "Rebis" and was used as an illustration of the Union of Opposites: man and woman, Sol and Luna, poison and panacea, etc. Fortuitously, the Rebis shown in the

Mahi Divan Officers Join K.T.E.F.

The elective Divan officers of Mahi Temple, A.A.O.N.M.S., Miami, Florida, are shown presenting their applications for Life Sponsorships in the Knights Templar Eye Foundation during the 11th Annual Voluntary Campaign just ended.



From left to right (front): George A. Chipouras, K.T.E.F. Chairman for the Miami York Rite Bodies; Robert J. Alexander, Potentate; C. Ray Lightfoot, Assistant Rabban; Charles H. Green, Florida P.G.C.; (back) John L. Sturmer, Chief Rabban; Homer L. Barton, Oriental Guide; James C. Hathaway, P.P., Recorder; and J. W. Scrofani, P.P., Treasurer. Participating but not shown above was Henry A. Everett, High Priest and Prophet.

According to Chairman Chipouras, "This effort on the part of the elective Divan Officers of Mahi Shrine resulted in simultaneous 100 percent participation in our great humanitarian charity, and they are to be commended for their leadership."

works of both Basil Velentinus and Herbrandt Jamsthaler holds a compass in one hand and a square in the other! (See Jung's *Psychology and Alchemy*.) Thus did Providence transform a thing invented to defame the Order of the Temple into a sublime, if peculiar, mystical symbol of others' hands. So mote it be!

Sir Knight Franke, a member of the Heraldry Society, London, has been a featured writer in THE COAT OF ARMS magazine; he currently resides at the Naval Air Station, Norfolk, Virginia, and his mailing address is NAVSAFECEN — 231A, NAS, Norfolk 23511.

Since its founding in 1946, the Detroit Concert Band has presented more than 1,400 free concerts before some 5,000,000 people at Detroit's Belle Isle, Michigan State Fairgrounds, Rochester and Livonia. According to one critic, the Band is today "one of the world's best-known interpreters of march music." It has achieved that fame mainly through the efforts of one man — its founder and conductor, Sir Knight Leonard B. Smith.

Dr. Smith, a member of Detroit Commandery No. 1, was, prior to 1946, a virtuoso of trumpet and cornet, as well as music composer, arranger and collector. In 1937, at age 22, he joined the Detroit Symphony Orchestra, becoming "the youngest first trumpet of any major American symphony." He played with the Goldman Band, the Navy Band (during his three years in the U.S. Navy in WWII), and the Philadelphia Orchestra and was featured on radio and stage. Sir Knight Smith will be remembered by older radio fans as the trumpeter who played the theme music from the "William Tell Overture" to announce the Lone Ranger riding again.

In 34 years, the Band and its conductor have focused on the music of the March King — John Philip Sousa — and in 1969 were chosen by the BBC to do the musical portions of a documentary on Sir Knight Sousa's life. Since then the Band has produced seven LPs under the title "Sousa American Bicentennial Collection," containing 65 of Sousa's 136 known march compositions.

But the repertoire of the 52-piece group includes everything from classical to popular pieces. It must: during the Band's "summer series" performers play "a completely different program five evenings each week," with as many encores as the audience wishes. Versatility is a by-word since, says Smith, "musicians may be called upon to read 406 different compositions by 137 composers in one season."

Dr. Smith, Knighted in 1939, has been a Templar for 40 years.



Convent General, K.Y.C.H.

The Forty-Fourth Annual Conclave of Convent General, Knights of the York Cross of Honour, will be held in Reno, Nevada, at the MGM Grand Hotel, 2500 East Second Street, Saturday, September 22, 1979, commencing at 8:30 a.m. Registration will begin at 10:00 a.m. on Friday, September 21 and a Saturday night banquet will mark the close of the Conclave.

Grand Master-General Clarence K. Jones, Past Grand Commander of Nevada

Knights Templar and a resident of Reno, will preside, assisted by Grand Registrar-General Stanley W. Wakefield. A pre-conclave tour of "scenic and historic sites in Nevada and nearby California" is planned by the host Priory, Nevada No. 50.

Advance Registration must be forwarded to Ralph H. Emerson, 195 South Sierra Street, Reno, Nevada 89501, and received by him no later than August 20.

TO THE SHORES OF TRIPOLI

by

Sir Knight Norman G. Lincoln
Middletown Commandery No. 71, Ohio

The Barbary States commanded the trade routes of the Mediterranean Sea along the North African coast. In order "to buy immunity from raids" by Barbary pirates, European nations (and eventually the United States) paid tribute to Moslem rulers. Most countries found extortion less expensive than war. But in 1800 when the Pasha of Tripoli demanded more tribute than "agreed" upon in the treaty of 1799, the U.S. refused to pay. The Tripolitan War lasted until a new treaty was signed in 1805; however, it was not until 1815 that tribute to all Barbary States was ended.



Long before Field Marshals Erwin Rommel and Bernard Law, Viscount Montgomery of Alamein, perfected the art of desert warfare, a brash Connecticut Yankee and

a detachment of Marines served notice to the world that the United States of America would not be cowed by pirates. He was a self-made man, a genuine hero whose odyssey inspired a generation of schoolboys, a patriot who put his country's honor above his own well being and died ignored and forgotten.

William Eaton was born February 23, 1764, at Woodstock, Connecticut. He was the second of 13 children of Nathan and Sarah Johnson Eaton. Ever restless, he ran away from farm chores at 16 to enlist in the Revolutionary Army. Seeking action, he instead found himself on almost permanent kitchen police duty. He did re-enlist when his year was up and discharged in 1783 as a sergeant. Having gained a taste for reading, he became a schoolteacher and earned a meagre living.

The tall, blue-eyed young man of extraordinary energies and genius earned

a Bachelor of Arts Degree at Dartmouth College in 1790 and taught for two years at Windsor, Vermont. He also obtained a position as clerk of the Vermont legislature. In 1792 he married Eliza Sykes, widow of General Timothy Danielson, and was made a Mason in North Star Lodge, Manchester, Vermont. Growing restless with civilian life, he prevailed on Senator Stephen R. Bradley to obtain him a commission as Captain and was sworn in on August 22.

He was just in time to join Anthony Wayne for the Battle of Fallen Timbers. He admired Wayne, but was soon sent to Georgia where his irritability and obstinance led to a clash with his commanding officer, Lt. Col. Henry Gaither who had him courtmartialled for insubordination. He was falsely accused of selling government property. Eaton claimed he was discriminated against because of his college education and because he persisted in writing voluminous reports. In any case he was convicted, but he appealed his cause so well before Secretary of War Timothy Pickering that the decision was not affirmed.

Becoming a protege of Pickering, he was stationed at Philadelphia and engaged in a delicate secret mission in → → →

1797 gaining information about the conspiracy of William Blount who was plotting with the British to attack Spanish Florida. On the recommendation of Pickering (who had since become Secretary of State) in December 1798, Eaton was appointed consul to Tunis. It was a curious choice and Eaton was certainly one of the most original representatives ever sent abroad by the United States. He was not a diplomat and grew to despise the Bey of Tunis who, along with the Dey of Algiers and the Pasha of Tripoli, was extorting tribute from any nation who wanted to trade in the Mediterranean. To make matters worse he had to mediate a quarrel between Richard O'Brien, consul to Algiers, and James Cathcart, consul to Tripoli.

As the 18th Century ended, so did the political influence of the Federalist Party. Washington was dead (Eaton wrote an ode extolling his virtues as a Mason) and Pickering had been fired and replaced by John Marshall. Eaton's letters to the State Department were ignored. In 1800 he wrote, "We must either bribe their avarice or chastise their audacity. Giving only increases their avidity for more . . . This is the price of peace. But if we will have peace at such a price, recall me and send a slave accustomed to debasement to represent the nation."

Eventually the indomitable Eaton declared a blockade without any authority whatsoever. This led to the dispatch of a naval force under Commodore Dale who was ineffective. Commodore Preble was more successful but Eaton was ordered to leave Tunis by the Bey. Having spent all his money in assisting Americans and Europeans beset by the pirates, he returned to the United States nearly destitute. After visiting his wife whom he had not seen in nearly five years, he hurried to Washington to persuade a somewhat reluctant Congress to appoint him naval agent to the Barbary States with undefined powers to seek a

solution to the problems facing the United States.

Eaton had already decided what to do. Jefferson and Madison agreed. Eaton's plan was to "divide and conquer." Yusuf Karamanli, the Pasha of Tripoli, had obtained his throne by deposing and exiling his brother Sidi Mahomet, known as Hamet. If Eaton could raise a small army, he could back Hamet who would then be in debt to the United States and might end the piracy. But there were many problems.

Hamet was in Egypt and Eaton had no army. He asked Commodore Samuel Barron, who had replaced Preble, for assistance. Barron ordered Lt. Isaac Hull in the brig *Argus* to convey Eaton to Alexandria. Though Barron had more than 200 Marines in his command he gave Eaton only six privates, a Sergeant Campbell and Lt. Presley N. O'Bannon. In Alexandria Eaton hired a soldier of fortune, John Eugene Leitensdorfer, to raise a force of mercenaries to add to Hamet's 90 Arab followers. Spurred on by promises of American gold, 38 Greeks and 107 camel drivers joined the expedition. An American midshipman with the unlikely name of Pascal Paoli Peck and a British surgeon, Dr. Farquar, also began the unique exploit. With their strength up to 70 Christians and 300 Arabs, Eaton gave the orders to march — the plan was to take Tripoli from the rear.

Their course through the Libyan Desert was one of the most forsaken areas on earth; but despite desertions, heat and privation they pressed on. Henry Adams wrote that Eaton "led his little army into the desert with the courage of Alexander the Great." At Bomba the Arabs threatened mutiny but the timely arrival of the *Argus* with supplies quieted them. After 48 days of marching for 965 kilometers, Eaton reached Derna on April 24, 1805. He demanded its surrender, but the 800 defenders refused. In a sharp action of about 1½ hours duration,

supported by the guns of the *Argus*, *Hornet* and *Nautilus*, Eaton captured Derna. His losses were 2 Marines and 14 Christians killed. Eaton himself took a ball through the left wrist. On May 13 an attacking force was beaten off. As one historian writes, after Eaton had taken Derna, "he might have taken Tripoli if the Tripolitan War had not ended with a truce before he arrived."

Meanwhile Yusuf sued for peace and General Tobias Lear negotiated a new treaty ending American tribute. On June 11, Barron arrived at Derna aboard the *Constellation* and ordered Eaton to evacuate the city. His protests were of no avail. Feeling betrayed, Eaton returned to Washington to plead his case before Congress. (When he was not promoted, O'Bannon resigned his commission.)

Massachusetts awarded Eaton 10,000 acres of land. He sold half of it for 50 cents an acre. Congress voted to award him a medal but it was never struck. Sad and disillusioned, Eaton settled in Washington and began to lobby for some payment or recognition for his victory. He served a term in the Massachusetts legislature but was not re-elected.

In 1807 he was approached by Aaron Burr who was living at the same boarding house in Washington. By this time Eaton had become an eccentric, florid, corpulent figure dressed in a red silk sash and a sombrero. He was drinking heavily. Burr explained his plan for a Western Empire. Eaton was noncommittal. He reported the incident to Jefferson and subsequently Congress gave him \$10,000 – he was one of the principal witnesses at Burr's trial for treason in Richmond, Virginia. Burr's lawyers tried to ridicule him and Burr's friends deflated his achievements. Historians such as Beveridge painted him as a dissolute drunk. He died in Brimfield, Massachusetts, June 1, 1811.

Sir Knight Lincoln lives at 107½ North Barron Street in Eaton, Ohio 45320.

Grand Encampment

Roll Call of Honored Dead

IN HALLOWED MEMORY

Alexander MacPhee Conner
Virginia
Grand Commander – 1947
Born September 2, 1894
Died June 7, 1979

Henry M. Messinger
Louisiana
Grand Generalissimo – 1979
Born June 2, 1912
Died, July 4, 1979

John Vernon Walters
South Carolina
Grand Commander – 1972
Born May 19, 1911
Died July 5, 1979



Support from New Jersey Amaranth



A check for \$1,000 was presented to the Knights Templar Eye Foundation from the New Jersey Grand Court, Order of the Amaranth, at its May 3 sessions. Honored Lady Madalyn Fink, Grand Royal Matron, and Sir Knight Robert C. Seel, Grand Royal Patron, introduced New Jersey Grand Commander Herbert W. Matthews who accepted the donation to be used in the great humanitarian endeavors of the Eye Foundation, and thanked the members of the New Jersey Amaranth for their continuing support.

FROM DARKNESS TO LIGHT

by

The Reverend Robert E. Anderson

I lived in the country as a boy. If any member of our family wanted to go into the city, it was either walk or not go. Cars were few and far between. We always hoped that perhaps someone would have pity and give us a lift. It seldom happened. Walking became a way of life. I never objected to walking as long as it was daylight. It was the darkness that frightened me. I was a boy.

I can still picture those cold winter nights and the howling winds. I can still "see" the blackness of the night. Sometimes the blackness was punctured by the stars, the moon and beyond sight the vastness of interstellar space. I remember stormy nights and the dreadful feeling of being alone as I walked those long dirt roads.

The darkness was difficult to cope with. I always "heard" sounds, endless sounds and some of them seemed very unfriendly. There were other sounds that I could identify. Owls and bullfrogs. Creaking trees and falling limbs. The animal habitat made their nightly rounds and some seemed so mysterious. I remember barking dogs and the ever faithful sound of the distant train. There were times of fear and I would run and then stop. In the darkness my sight was limited. In the darkness I was alone. I was a boy. Boys imagine many things which simply were shadows.

It was always a delight, a joy, a sigh of relief when I arrived close to home. It was even more so when I was safe inside. I knew where I was. The lights of home were always burning. When I saw those lights and came inside, fear, frustration, aloneness all vanished. Light became a

symbol of security, safety and peace.

I never thought too much about all of this until I became a Mason. The words darkness, light, love, brotherhood, became part of my present consciousness and also a recall of my earlier days. Darkness and light are always with us. It is only when we understand both that we can live with both and deal with fear and the unknown.

Darkness became a symbol of the unknown to me. It seemed to be an awesome power. It was a symbol of aloneness and also of possible treachery. I also know that darkness is a symbol of ignorance, fear, isolation and dread. There is another darkness and that is the darkness of mind without light and life without understanding.

I think of the words of the prophet Isaiah when he wrote of judgement. "For the stars of heaven and the constellations thereof shall not give light: for the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isaiah 12:10

Darkness is still in the world of mankind today. It takes many forms and the shape of it appears in many stages of human development. Ignorance, prejudice, hate, greed, lust, war, class and race distinctions, tyranny and slavery of mind all express themselves because of the darkness within man.

An Eastern prophet wrote in 661 A.D., "No pain is more troublesome than ignorance. People are enemies of that which they are ignorant of. The ignorant man is the loser in whatever condition he may be."

The mind of man has great → → →

potential. The mind of man is a tremendous power. The mind of man, when illuminated by the power of light, can be and is a power for great achievement. When the mind is dark and ignorance prevails it becomes a power which destroys. Enlightenment for man begins with the dawn of inner light and the realization that he is a child, a creation, a reflection of the Supreme Architect of the Universe. When a man understands his world and that there is no need to fear it he soon begins the ascent upwards as a builder for a better tomorrow.

As I was led from "darkness" to "light" in Masonry it was a true discovery. It was a new freedom. What dispelled my fears of darkness as a boy? It was the light of home and later the realization that darkness could not hold me captive unless I submitted to it in fear. Light dispels darkness. It is true for individuals as well as nations. And God said, "Let there be light and there was light."

The lights of home could go out but the light of Divine illumination was and is Eternal. The inner light becomes a candle of illumination sweeping away all fears. When a man is brought from darkness to light in Masonry something happens within.

The secret of the ages has always been the revealing light. Those who seek it shall find it. Those who seek truth shall find it. Light is symbolic of growth, progress, health, wisdom and knowledge. Those who become enlightened increase their capacity for more light. The nature of light is eternal. "To come to God there is a straight line for every man and everyone everywhere." In Masonry, in the blueprint of the Grand Architect of the Universe, there is a straight line, a ray of light, which keeps broadening, and no darkness can overcome it or destroy it.

The more we receive light in Masonry, the more it illuminates our inner being.

The more wisdom, knowledge, awareness we gain, the more our consciousness is expanded and the greater our freedom without fear. Masonry does not inhibit, restrict, bind or enslave the mind. It liberates the spirit to walk in light and develop. Light cannot be contained. Light is eternal. Light is the power of Masonry. It becomes the power of every Mason.

Seek light, seek more light and you will discover LIFE. Plato said in 370 B.C., "The time has come at which they must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good."

What is the source of this light? Is it not the consciousness, the awareness, the encounter with the Grand Architect of the Universe? Is it not in the ancient writings, the Scriptures and other holy works? Is it not in Creation itself with the movements of planets and the glory of the sun and moon?

Men of ages past, men of wisdom, men of enlightenment have as their center "light" and we are beneficiaries of their wisdom. Our Masonic heritage is the glory of light both in symbol and in reality.

As we awaken from our sleep, as we awaken from our slumber, we come into the radiance of new light and new strength. We shed the works of darkness and take on the works of light. We cast away fear, ignorance and limitation. We begin to reflect light and our thinking is no longer on the low level of light but rises to new peaks of illumination and living.

Masonry is light.

Masonry is illumination.

Masonry is enlightenment.

Masonry is new life.

Let us continue to walk in that light.

The Reverend Robert E. Anderson is a Brother of Bedford Lodge No. 14, Indiana. "From Darkness to Light" is taken from his writings contained in the booklet SEED THOUGHTS FOR MASONS.





KNIGHT VOICES

COMMENTS FROM READERS



▣ Interested in obtaining Elgin Masonic pocket watches and in particular a Commandery dial to fit a 16S grade 1620F Elgin watch. *Michael W. Klipp, SSC NTC No. 520, Gunners Mate Chief, Great Lakes, Illinois 60088*

▣ Genealogy — My great grandfather, Peter Cheatham, and his wife, Elizabeth Thurmond, had two sons, John and Gutheridge, and two daughters, Elizabeth and Mary, and perhaps other children. The 1783 and 1785 State Census records list him as owning and living on a farm and being Head of Family in Albermarle County, Virginia. There are no known records as to who his parents were.

His wife Elizabeth and the above-mentioned children migrated to South Carolina, and she was listed on the Federal Census, 1790, as Head of Family and a Widow.

We have been unable to find any record of Peter Cheatham since 1785.

If any other descendant, by children of whom we have no record, can furnish authentic information, a reply will be greatly appreciated. *James C. Cheatham, 1710 Capitol Street, SE, Salem, Oregon 97302*

▣ I have long been interested in collecting Monitors, especially of the Blue Lodge from the various jurisdictions, but have not had too great a success. I would appreciate hearing from anyone who could help me enlarge my meager collection. *John G. Keretz, P.C. and Recorder, Jacques DeMolay Commandery No. 2, New Orleans, 2109 Massachusetts Avenue, Kenner, Louisiana 70062*

▣ Companions — Can you help me locate a used pedal harp in at least reparable condition at a reasonable price for my daughter. She has been taking lessons on a troubador harp for two years, but has now outgrown it. She needs a full-size harp with pedals. She is determined to be a professional harpist. She is a B+ student, popular in school and active in Rainbow Girls.

Because I am raising my large family alone and on a limited income I cannot afford to give her a new instrument but want to help her ambition become reality. Any leads which Brothers might send my way will be gratefully received. *Glenn A. Moore, P.M., c/o Masonic Temple, 194 Washington, Norwich, Connecticut 06360*

▣ I am now retired and I have a set of Masonic books which I would like to sell. No reasonable offer will be refused. *William Von Eiff, 58-44 189 Street, Flushing, New York 11365*

▣ Additional information on your authoritative article in the April issue of the Knight Templar Magazine about the San Francisco quake and fire: My father, Eugene, was a member of the 1905 California State Legislature and a member of the special 1906 session, called to render whatever possible, by the State, to help in relief. Personally, I was nine years of age, and our family all experienced the earthquake and fire in San Francisco, as stated in your article about the double calamity. *Robert E. Pfaeffle, 117 Buchanan Street, San Francisco, California 94102*

□ The pin (shown at right), believed to be Masonic, puzzles its owner, a friend of mine from my old home town of Rensselaer, Indiana.



The pin belonged to his father as the inscription would indicate, and was obtained many years ago, possibly even in the 1800's.

Any help in identification of this pin would be appreciated. *Gerald Neville, 8245 Directors Row, Dallas, Texas 75247*

□ I have for sale a K.T. chapeau size 7½ — like new; pair formal trousers 33 x 30 L; Knight Templar sword, scabbard, carrying case and belt. The sword has the name Albert Strayer engraved on blade. Also have old style coat size 40. No reasonable offer refused. *Homer Bowers, 1203 Delaware, Montpelier, Ohio 43543 (419-485-4392)*

□ I am a Past Commander of Dixon Commandery No. 21, Illinois, and would like to sell my complete uniform: Size 40 gabardine coat and 7¼ chapeau; sword and case with 36" belt; pants, 36", not gabardine, and suspenders; suitcase, several pairs of gloves; collars, 14½, and cloth-covered buttons; Past Commander's jewel (60 years old). Uniform has been worn over a couple dozen times.

Will sell package for \$260 and will pay all cost of mailing. Please write or call. *Vincent Stephenson, Rt. 4, Box 370A, Shelton, Washington (206-426-7344)*

□ Would like to locate someone near Tionesta, Forest Country, Pennsylvania, who could provide data on my grandfather who lived and is believed to have passed on in West Hickory, Pennsylvania. *Cameron Widrig (Lake Ontario Commandery No. 32 K.T., Fulton, New York), 111 Ferncliff Drive, Williamsburg, Virginia 23185*

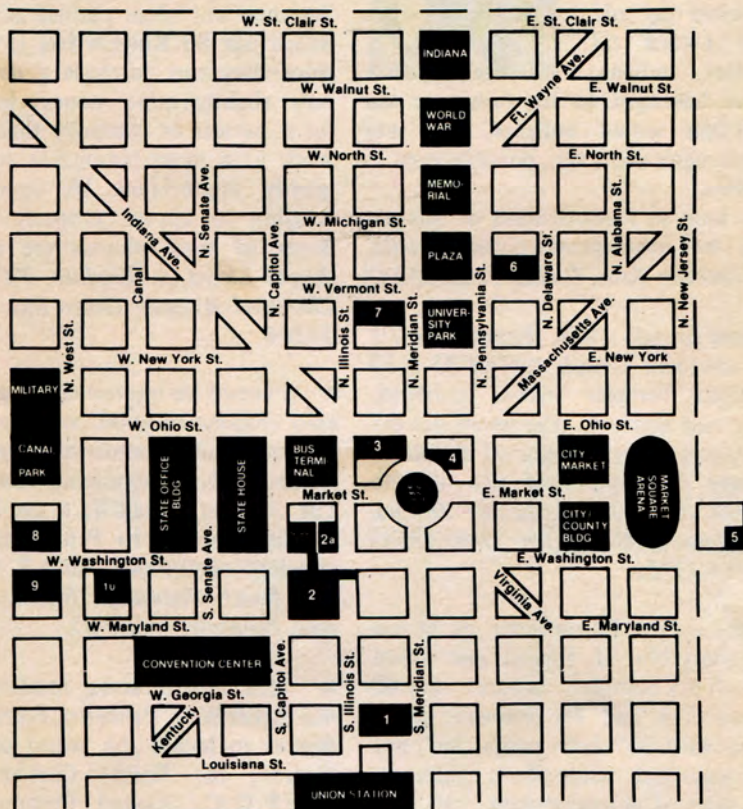
□ We in Wisconsin are searching for someone that cleans and re-curles chapeau plumes. One company which has assisted us in the past is no longer in business. Another will clean plumes at \$30 each, which our Sir Knights feel is too much, since they can purchase a new one for only slightly more money. Information on a person or company that does this work at a more reasonable cost will be greatly appreciated. We want our Sir Knights to appear properly in public. Some of their plumes are in terrible shape! *Lloyd A. Lindner, P.G.C., 1020 Cleveland Avenue, Green Bay, Wisconsin 54304*

□ I would be interested in purchasing a used chapeau in good condition. I am a member of Uniontown Commandery Number 49, Uniontown, Pennsylvania. The chapeau should be a size 7 1/8 and should conform to Pennsylvania Commandery regulations. *John S. Cupp, Jr., 302 South Pittsburgh Street, Connellsville, Pennsylvania 15425.*

□ Mrs. Helen James, residing at 1511 4th Street West, Palmetto, Florida 33561, desires to locate the sword of her late father, Sir Knight Charles H. Hill, R.E.P.G.C., Grand Commandery of Florida. Anyone having information, please contact her. *Marcus B. Goldberg, Recorder, Trinity Commandery No. 16, Sarasota, Florida.*

□ I have for sale a History of Free Masonry consisting of seven volumes, written by Albert G. Mackey, 33°, and Wm. R. Singleton. Also have an Encyclopedia of Freemasonry consisting of two volumes, written by Albert G. Mackey, 33°, Charles T. McClenachan, 33°, revised by William J. Hughan, 32°, and Edward L. Hawinks, 30°, and published by the Masonic History Company. *Lawrence W. Eubank, 290 Ripley Avenue, Akron, Ohio 44312*

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