

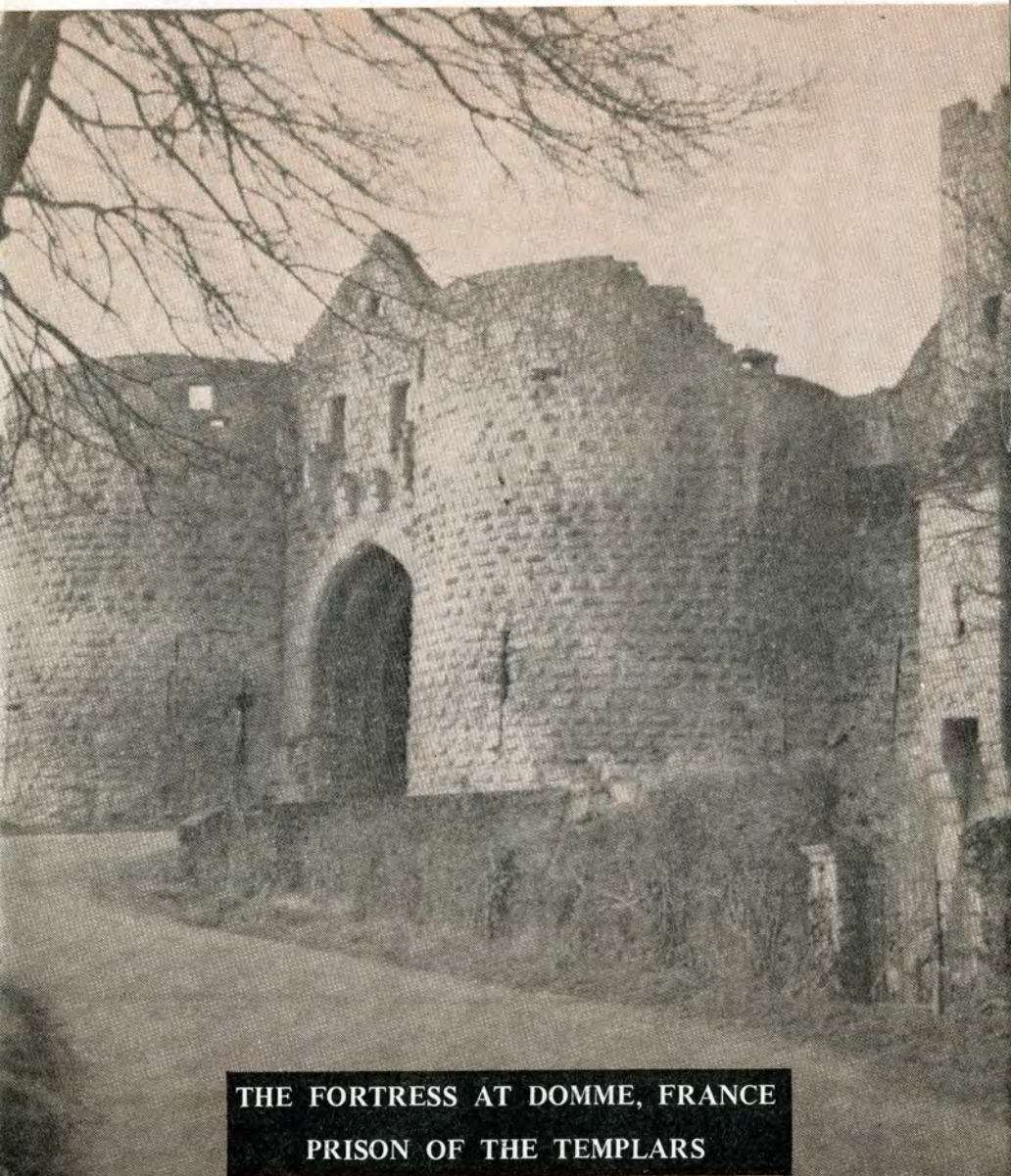


# Knight Templar

VOLUME XXVI

MARCH 1980

NUMBER 3



THE FORTRESS AT DOMME, FRANCE  
PRISON OF THE TEMPLARS



## THE SEASON OF FESTIVALS

In Act I of *Julius Caesar*, we find the familiar Shakespearean reference to the “ides of March” – which, incidentally, recalls one of the most inconvenient and inconsistent aspects of the Roman calendar. There were three key dates in each month, starting with the “calends.” The “ides,” with the soothsayer’s prediction of calamity, fell on the 15th days of March, May, July and October, and on the 13th day of other months. And, of course, it was March 15 when “noble Brutus” helped to assassinate Caesar.



I am not trying to display my personal knowledge of Shakespeare, but I do want to stress that the “ides of March,” despite the soothsayer’s warning to Caesar, makes a most propitious time to recruit qualified Masons to the banner of our Templar Order. This, and succeeding months, is timely for York Rite Festivals. And if anyone does not know what “festivals” have been suggested by the three York Rite Bodies, I suggest they write to our Grand Recorder and secure a circular on the subject. The same circulars have been prepared for the General Grand Chapter and General Grand Council.

As Grand Master, I receive occasional complaints – fortunately very, very few – about expense of Grand Encampment office operations. Unless you can be present at every meeting of Grand Officers, at Advisory Committee gatherings, at each Regional Conference, you really don’t know how much time, energy and attention are given to Grand Encampment operations, to the printing of the *Knight Templar Magazine*, to our pamphlets, our films, our various guidelines – mostly free to Templars. I can only assure you that each item and each budget appropriation is studied and evaluated thoroughly – time after time – throughout the triennium. You have my personal word that our sole interest is the promotion of Christian Masonry and the whole image of the York Rite. I might also say that Templary costs more because Templary means more. You cannot promote, you cannot advance or make progress without cost.

Speaking of festivals, I personally invite every Templar and his family, if possible and feasible, to join the Grand Encampment Easter festival at Washington. Grand Officers meet April 4, Good Friday, with appropriate devotions. A reception for your Grand Master and Grand Officers will be held Saturday afternoon. The Easter Service – with The Rev. George F. Ivey, Grand Prelate, as speaker – begins promptly at 7:30 a.m., with the United States Marine Band and the United States Army Chorus as traditional participants. The Grand Commandery of the District of Columbia follows with a breakfast assemblage.

I urge you to attend for an Easter Morning Service of genuine inspiration.

*Kenneth Johnson*

# Knight Templar

The Magazine for York Rite Masons

**MARCH:** "The stormy March has come at last/With wind and cloud, and changing skies." So observed William Cullen Bryant a hundred and a few more years ago. But, although the weather sometimes is unpredictable, the calendar is not, and the calendar reminds us that we are in the Christian period of Lent. It is our pleasure this month to offer a number of pre-Easter articles in our current magazine, ranging from DeMolay to "the Templars' prayer," from a story by James Royal Case to "The Unnoticed Cross," and more - including "Knight Voices." We think you will find them interesting.

PCR

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MARCH 1980

VOLUME XXVI NUMBER 3

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 Command-  
eries' 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

**Unique:** Martin N. West, Recorder, Saint Columba Conclave, Cincinnati, relays an interesting reference to three members of his Conclave. Charles A. Brigham, Jr., present Orator, is the Grand Master of the Grand Lodge of Ohio; William J. Faul, Senior General, is in line to be the Grand Commander of Knights Templar of Ohio in October of 1980; and Vernon L. Lambert, Herald, is on his way to becoming Grand High Priest of Ohio in 1982. "Three Grand Body leaders in three successive years," points out Knight Companion and Sir Knight West. Present Sovereign of Saint Columba is William J. Guentter, Jr., Past Master of E. E. Carson Lodge No. 598, believed by Recorder West to be the largest Symbolic Lodge in the Grand Jurisdiction of Ohio.

**50th:** Ed and Madalyn Bloomquist celebrate their golden wedding anniversary March 27. Past Grand Commander Ed is Chairman of the Grand Encampment Committee on Membership. The Texas couple has two sons, a daughter and seven grandchildren.

**Loree:** John H. Loree, Flint, Michigan, received his United Grand Imperial Council Commission from Grand Sovereign (also Grand Master, Grand Encampment) Kenneth C. Johnson, Arkansas. The Red Cross of Constantine appointment was made to fill the vacancy caused by the death of the late Donald D. Boudeman, December 24, 1979. Sir Knight Loree lives at 307 South Franklin Avenue, Flint, Michigan 48503, and is Chairman of the Grand Encampment Committee on Drill Regulations.

**Speaker:** Joseph S. Lewis, K.C.C., Ponca City, Oklahoma, Chairman, Committee on Jurisprudence for the Red Cross of Constantine, writes that Chester H. Lauck, retired radio entertainer and creator of "Lum" of the "Lum and 'Abner'" comedy team, will be featured speaker at the Annual Assembly of the United Grand Imperial Council, June 5-7, 1980, in Little Rock, Arkansas.

According to a release received via Lewis, "Sir Knight Lauck is a native of Mena, Arkansas, and he began his career in 1931 with boyhood friend Norris Goff, better known as 'Abner.' They entered radio in Hot Springs and within two months signed a network contract, broadcasting first from Chicago, later from New York. Their 'folksy humor' took them to Hollywood, where they starred in motion pictures for RKO studios.

"In 1955, after 25 years, they closed their mythical 'Jot 'Em Down Store' and retired from show business. Lauck spent the next 12 years as executive assistant to the Chairman of the Board of Continental Oil in Houston.

"Sir Knight Lauck received an Honorary Doctor of Laws degree from the Atlanta Law School and a Freedom Foundation Award in 1962. Today he is often called to speak to business and professional conventions. He is a member of Dallas Lodge No. 128, Mena, Arkansas, Malta Commandery No. 17 in Mena, Scottish Rite in Houston, Shrine, Royal Order of Scotland, Red Cross of Constantine, and more. He is recipient of the Legion of Honor from DeMolay, and was selected by the General Grand Chapter of Royal Arch Masons, International, to receive the Gold Medal Award in 1969."



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## WHAT IS THE ORDER OF DEMOLAY?

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from DeMolay International  
Kansas City, Missouri

Building better citizens out of teenage boys is the goal of the Order of DeMolay, an international youth organization founded on March 18, 1919, in Kansas City, Missouri, by Frank S. Land and nine teenage boys.

The organization was named for Jacques DeMolay, the last Grand Master of the Knights Templar, who was burned at the stake by King Philip of France on March 18, 1314, as a martyr to loyalty and toleration.

Today, members of DeMolay strive to carry on the fine ideals for which DeMolay gave his life — loyalty and service to God and fellowman.

Frank Land served as the Secretary General for DeMolay until his death on November 8, 1959. By 1920, the Kansas City Chapter had grown to 3,000 members, and chapters were soon instituted from coast to coast and in several foreign countries. Today there are over 2,300 active DeMolay chapters, and nearly three million boys have taken their obligations at the DeMolay altar.

DeMolay membership is open to any boy of good character who is between the ages of 13 and 21. Although DeMolay chapters are sponsored only by Masonic bodies or individual Masons, it is *not* necessary that a boy be a son or a relative of a Mason to belong to DeMolay.

The Order of DeMolay is a non-profit corporation with the International Headquarters located in its own four-story building in Kansas City, Missouri. Under the guidance of the Grand Secretary (currently Sir Knight Paul E. Skoglund), a small office staff acts as the clerical and administrative group to maintain a central



**Frank S. Land**  
Founder of the Order of DeMolay

office of record and promote the growth and development of the organization.

The youth movement is governed by an International Supreme Council composed of over 200 outstanding Masons located around the world. They meet in annual session to review and approve the actions of the staff.

DeMolay's ritual is what sets the organization apart from other youth groups. The ritual was written in 1919 by Frank Marshall, a prominent Mason and newspaperman in Kansas City. It has been termed ageless, and is divided into the Initiatory and DeMolay Degrees.

The Initiatory Degree is one of solemnity and consecration during which the initiate dedicates himself to uphold the virtues of filial love, reverence, courtesy, comradeship, fidelity, cleanness and patriotism.

The DeMolay Degree is a dramatic and historic portrayal of the trials, tortures and martyrdom of Jacques DeMolay, and teaches a lesson in fidelity and comradeship.

→ → →



As the officers of a chapter, young men are taught responsibility and given the opportunity to express themselves before a group of their fellows. Although DeMolay ritual and meetings are serious and reverent, the organization does not advocate any particular creed, but teaches only a profound faith in the one living and true God.

DeMolay has a three-way program designed to benefit the individual DeMolay, the chapter, and the community.

Various awards are given to individuals for achievement, and Merit Bars are awarded for distinction in civic service, athletics, music, dramatics, religion and other fields. Special recognition is given for bringing in new members. The Degree of Chevalier is the highest honor an active DeMolay can receive. It is earned by outstanding service in a chapter and to fellow DeMolays.

The top honor in DeMolay is the Legion of Honor. This is conferred on Senior DeMolays, over 30, for outstanding service to their community and their fellowmen.

Chapters and individual DeMolays are also required to observe certain obligatory days annually to recognize and pay tribute to the public schools, the less fortunate, patriots of the country, parents, one's religious faith, the government, and the Founder of DeMolay.

Anti-drug and ecology programs, fund drives for charity, blood donations, civic service, and safe-driver programs are just a few of the worthwhile efforts carried out by the young men in individual DeMolay chapters. Currently DeMolay is concerned with cleaning up our environment and making our world a better place to live.

Each chapter is supervised in all of its functions by an adult advisory council. One man is designated as the official "Chapter Dad" to handle the supervision of chapter meetings and to counsel the members.

Another helping hand for most chapters is the Mothers' Clubs. These now number over 2,000. The Mothers' Clubs primarily help the boys raise money for their activities, and they usually handle the purchase and repair of robes and regalia.

DeMolay publishes an international magazine called the *Cordon*, which serves as a medium for distributing information from international headquarters and furnishing ideas for chapter activities.

DeMolay does not attempt to take the place of the home or church, but rather to supplement them. The organization's purpose is to offer young men of today: (1) a wholesome occupation for their spare time; (2) worthwhile associates; (3) the best of environments; and (4) an interesting and complete program of all-around youth development.



*The 13th Annual International DeMolay Congress will begin April 10 in Indianapolis, Indiana, followed by the 60th Annual Sessions of the International Supreme Council, Order of DeMolay. Grand Master C. C. Faulkner, Jr. will preside at the Supreme Council meetings, with International Master Councilor William K. Clark, Jr., Oregon, leading the DeMolay Congress.*

*The Executive Offices of DeMolay International are located at 201 East Armour Boulevard, Kansas City, Missouri 64111.*

A hundred years from now it will not matter what my bank account was, the sort of house I lived in, or the kind of car I drove. But the world may be different because I was important in the life of a boy.



## NEW LIGHT ON THE TEMPLARS' TRIAL

by

Brother Jean O. Heineman of Nordfors  
Research Lodge Willard de Honnecourt No. 81  
(National Grand Lodge of France)

It has been alleged that the Hospitallers of St. John of Jerusalem (Order of St. John or of Malta) produced the first of the great Chivalric Orders of the Middle Ages and that the Knights Templar (Order of the Temple) were the earliest founders of the Military Orders. Historians agree today upon the fact that five Clerical Orders were then present in the Holy Land and came into being in the following sequence:

1. *St. Lazarus of Jerusalem*
2. *The Holy Sepulchre*
3. *Hospitallers of St. John of Jerusalem*
4. *Knights Templar*
5. *Teutonic Knights of St. Mary's Hospital*

The origin of St. Lazarus' Hospital goes back to A.D. 370 with continuous charitable activities up to the present day.

The Order of the Temple (1118-1314) has been subject through the ages to the most incredible falsifications, misunderstandings and legends. (Cf. "Templar Legends" in the *Knight Templar Magazine*, July 1978.) One of the most controversial aspects of the history of the Order is the so-called "legend of the Templars' confessions" extorted under the tortures of the inquisition and used to sustain the charges. It is not the purpose of this report to analyze the monstrous charges against the Order, as enumerated in the *Articles of Accusation* dated August 12, 1308. In that document the members of the Order were accused of denying Christ, defiling the Cross,

worshipping false idols, and many other crimes against the Church. It is obvious that the inquisition's ultimate object was to discredit the Templars by every means and ultimately make it possible to "behead" the Order forever. However, two questions remain:

- Are the Templars to be found innocent of the infamous charges by proving beyond any doubt that they were true Catholics and orthodox Christians?
- For what reasons, then, did the Roman Catholic Church condemn the Order?

Recent archeological discoveries made inside the Tower of Domme in southwestern France by Chanoine P.M. Tonnelier overthrow the prejudices of history against the ancient Knights Templar. For the first time in history, after 650 years of uncertainty and darkness, these sensational finds bring all speculations to an end. The results of this discovery were first published in the French magazine *Archeologia*, Nos. 32 and 33 (1970) and No. 38 (1971) supported by ample photographic proof that the Templars could not have been guilty. This documentation presents the carvings made by hand by the imprisoned Templars in the stone walls of the old Fortress of Domme, built under the reign of King Philip the Fair and used primarily as a prison for the Templars. The carvings are signed and dated, which → → →



gives them indisputable scientific value.

The walls are covered with carvings of the Blessed Virgin Mary, of crucifixions, religious scenes and symbols. The dating ranges from A.D. 1307 (beginning of the action against the Templars) to 1320. There is nothing beyond that date, probably because all had passed away by then. Considering that the Templars were accused by defiling the Cross and of denying the Crucifix, the number of drawings of Crucifixions found at Domme is interesting. Even more impressive, at the left of a large Crucifix the following words are carved: *Ecce Lignum Crucis* – “Here is the Wood of the Cross,” And underneath: *Credo Amen Amen* – “I believe in it, Amen, Amen.” Elsewhere, under a great surface where Christ presents bread and wine, surrounded by the Virgin Mary, St. Michael and St. John, we find the following inscription: *Esca Est Deus Est Esca* – “My Food is God, God is my Food,” repeated four times.

We know that the Templar-Priests were accused of omitting the Consecration words of the Mass, which was equivalent to denying the dogma of Transubstantiation in the Eucharist. On the most fundamental points, being those of heresy and sacrilege, it is quite obvious that the Templars of Domme behave with impeccable orthodoxy.

We now come to the second category of carvings, executed after A.D. 1312 (final dissolution of the Order by Apostolic Decree). Suddenly, the inscriptions and drawings are indicting and, consequently, altogether different. Of particular interest is a two-headed dragon designated as “Clemens” (Pope Clement



Drawing made of the carvings which appear on the walls of the Fortress at Domme. Beneath the extended arms of the cross appear the words “Mater Dei Ora Pro Me” – Mother of God, pray for me. (From *Archeologia*, No. 32, Janvier-Fevrier, 1970, p. 27.)

V) and “Philippus” (King Philip IV), as well as a large representation of the Pope, a tiara on his head and a crosier in his hand, whose body is shaped like a dragon, and the words: *Destructor Templi Clemens V*, repeated several times and, in huge letters: *Clemens Est Antichristus*, repeated twice. In the opinion of Chanoine Tonnelier, the Templars of Domme were good Catholics, unjustly accused and condemned, who accepted their fate as long as individuals alone were accused, but who could not tolerate without harm and hatred that the honour and the life of the Order *itself* was being threatened. In fact, a conspiracy existed between the boundless greed of the King and the unworthy jealousy of the Pope. However, a Royal Degree and an Apostolic abolition had the power of law, and these brought the existence and greatness of the Order to an end. In the course of *seven* years (1307-1314) the whole conspiracy was accomplished. This inhibition has never been repealed and the Order vanished forever in the flames



on March 11, A.D. 1314.

The next question is: For what reasons was the Order of the Temple suppressed? Apart from the official prosecutions and the untenable convictions, we must seek deeper to find the truth. The Order of the Temple HAD to be annihilated for two reasons:

1. The Church of Rome could obviously not tolerate that any group, at least not the "Christi Milites" established with the blessing and protection of the Pope, practiced an esoteric doctrine. This was, in fact, forbidden under no less threat than ex-communication. (Cf. "An Early Pronouncement of the Church A.D. 1326?" in Volume 87 of *Ars Quatuor Coronatorum*, the Transactions of Quatuor Coronati Lodge of Research No. 2076, London, England, based on an extract of Decree XXXVII, Columns 763 and 764, Anno Christi 1326, Volume 25 of the "Consilium Avenionense," known as "Sacrorum Conciliorum Nova, et Amplissima Collectio.")

2. Furthermore, it was completely out of the question and even heterodox, in the eyes of the Church of Rome, for the Templars to adjudge themselves of the "Catholic, apostolic and Johannistic Church," and not of "Peter's Church on the Rock." In the XIV<sup>th</sup> century, any esoteric and dogmatic threat was actually a danger to the authority and existence of the Church of Rome.

Consequently, the Order of the Temple had to be put to death and made to disappear. A spiritual force under the sign of the Cross, with its high and noble ideals vanished after seven years of persecutions. Actually, this is the big drama of the Middle Ages – though, in the name of the Faith, not the first one nor the last. In our modern world, one may still be burned at the stake for less than that.

Behind the unprecedented archeological disclosures of Chanoine Tonnelier, bringing new light to the Templars' Trial

after 650 years of darkness in the Tower of Domme; behind the proven fact, carved in stone for prosperity, showing that the Templars were faithful Soldiers of the Cross; behind the plausible reasons for the Church to safeguard the true dogma of the Holy Trinity; a third question still remains to be answered: *Why did it happen?* And the answer is to be found in the Holy Land.

We should bear in mind that the Templars lived for long periods of time in the Holy Land, called the cradle of the Christian faith, and were subjected to various religious and esoteric influences – e.g., the ancient cults of Syria and their association with the Ismailite sect of the Ismaelite sect of the "Assassins." As a consequence, the dogma of the Pope was slowly and slightly substituted by a direct transcendental theophany in the name and person of Jesus Christ (Gospel of St. John). We should also remember that the Templars inherited the tradition of the early Christians through the Prophets and the Essenes, culminating through the initiatory act of Johannes Baptista, when he consecrated Jesus in the Jordan (water) and the Holy Spirit (fire) went down to Christ, in His thirtieth year. The Templars inherited the tradition of the Holy Temple on Mount Moriah, a Temple not made by hands, but a spiritual Temple called the "Heavenly Jerusalem." To sustain this esoteric tradition we refer to another sensational find made in the Holy Land recently – the last of the "Scrolls of the Dead Sea" (Qumran finds). This "Scroll of the Temple" reveals for the first time that the Essenes were expecting a "New Temple" and influenced the first Christians through this Temple hierophany. The "Scroll of the Temple" is available in Hebrew and in English thanks to the translations of Yigael Yadin (Tel Aviv).

Sic Transit Gloria Mundi.

Sir Knight Heineman's mailing address is Nordfors, Odinsgate 21, Oslo 2, Norway.



## THE TEMPLARS' PRAYER

... as recited in their dungeons when they were not allowed as heretics to be present at the celebration of mass and other divine offices.

May the grace of the Holy Ghost be with us; may Maria, Star of the Ocean, conduct us to the port of salvation. Amen.

O Lord, Jesus Christ, Holy Father, Eternal God, Omnipotent, Omniscient Creator, Liberator, Benign Dispenser, most tender lover of man; Pious and humble Redeemer, Clement, merciful Saviour, and Lord, I humbly beg and implore Thee to enlighten me, and to deliver and preserve the brethren of the Temple, together with all Christian people labouring under tribulation.

Thou, O Lord, who knowest that we are innocent, promote our deliverance, that we may in humility preserve our vows and keep Thy commandments, to the end that we may accomplish Thy holy service and sovereign will. Deliver us from those cruel and unjust reproaches heaped upon us, in consequence of our great disasters, our tremendous conflicts, and our dreadful tribulations which we have hitherto borne; but have no longer strength to endure.

Omnipotent, Eternal God, who hast so loved Thy blessed Evangelist, and Apostle John, as to suffer him at Thy last supper to recline his head upon Thy bosom, and to whom Thou hast made the Revelation of the Mysteries of Heaven; to whom, whilst Thou wast still suspended on the wood of the Cross for our Redemption, Thou commendedst Thy most holy Virgin Mother; and in whose honour our Order was instituted; by Thy ineffable mercy deliver and preserve us, for Thou knowest that we are innocent of the crimes whereof we are accused; and, finally, conduct us to Thy mansions of repose, through Jesus Christ our Lord. Amen.

The foregoing "Templars' Prayer" — forwarded by Sir Knight Herbert W. Sumner, Jr., Past Commander and Recorder of Melita Commandery No. 13, Butler, New Jersey, and Editor of the New Jersey Supplement to the *Knight Templar Magazine* — are quoted from *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.

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### What's In A Name?

In 1975, Herbert W. Sumner, Grand Historian of New Jersey, and P.C. and Recorder of Melita Commandery No. 13, Butler, New Jersey, compiled a list of Commandery names, including definitions of those names from the Bible, Masonry and Templary, and fable. That list was then printed in the *Knight Templar Magazine*. As a result of additional material relayed to Sir Knight Sumner from interested readers the following supplemental listings are offered:

Gogebic (1):\* Named for a county and an Indian tribe.

St. Omer (14), St. Omers (2): One of the French Knights, Godfrey de St. Omer, who joined with Hugh de Payens in forming the Order of Knights Templar.

Hermann von Salza (1): (erroneously listed as a famous Mason) Lived in Salerno, Sicily,

from 1170 to 1239. He was a diplomatic advisor to Emperor Frederic II and the Grand Master of the Teutonic Order. This Order was formed by German knights in Jerusalem and Palestine, who, not understanding their French-speaking colleagues, organized themselves on the basis of their linguistic affinities.

(\*Number of Commanderies thus named.)



## **USE OF CEREMONIAL ROBES**

by

**Sir Knight Ralph H. Emerson, Grand Senior Warden  
Grand Commandery of Nevada**

Does your Commandery need more involvement of the general membership? Is the annual search for new line officers becoming more and more difficult? Are York Rite candidates not as plentiful as they should be?

Most Commanderies would answer "yes" to these questions, and we all have our pet theories as to how these membership and activity problems can be best solved. There is now, however, a new "cure" which every Knight Templar should carefully examine and consider how applicable it is to his Commandery.

At the 54th Triennial Conclave of the Grand Encampment a resolution was presented by Sir Knight Frank E. Hart, Past Grand Commander of Nevada, amending Sections 41(i) and 62(e) of the Grand Encampment Constitution. With little fanfare or debate this change was passed; it adds between the words "Temple" and "and," the words "and/or" for the opening and closing of a Commandery of Knights Templar." In short, this means if your Grand Commandery has authorized ceremonial robes "consistent with the historical traditions and practices of Templary" described in those sections, and in the Order of the Temple ritual, your members and officers may wear this simple regalia not only to confer the Order of the Temple, but also to open and close Stated Conclaves.

These minor changes have lifted the barrier to full participating Templar membership and activity for those Sir Knights and potential candidates who do not have access to used Templar uniforms, or do not consider it practical to



spend the excessive amounts now required to purchase a new one.

This enabling legislation was proposed and passed because it has been felt the complexities of uniform use, maintenance and cost have had an increasingly adverse effect on membership and participation. Many have correctly contended that once purchased or acquired, the uniform encourages new members to participate and closely identify with the Order. Surely such reasoning prompted its original adoption over 100 years ago, although in this country the design of the uniform bore no relation whatever to original Templar garb. In recent years, however, general attitudes toward uniform paraphernalia have slowly changed, and the cost of the uniforms → → →



has escalated rapidly.

Today, the pricetag for a traditional uniform and accessories can significantly exceed \$400, placing it well beyond the sum most new members are willing to pay. Failure to acquire a new uniform, or the alternative of wearing a poorly fitting cast-off, essentially sets the new member apart from the Commandery establishment at the very time his enthusiasm should be the greatest, and his need for close association with long-time members most critical. The case is strong, therefore, that now our very expensive uniform has been producing exactly the opposite results it was originally intended to afford. More and more it is representing a barrier for the new member to easily identify with the Order and participate in the work.

The recent enabling amendments to Section 41 permit a simple inexpensive cape and cap to be worn at the Stated Conclave, as well as in the conferral of the Order of the Temple. The advantages are many. Officer and ritualistic personnel can be equipped as easily in the Order of the Temple, with modestly-priced Commandery regalia, as is now done for the Order of Malta and many positions in the Order of the Red Cross. The candidate may be knighted in a cape and cap owned by the Commandery, then presented one as a gift upon being knighted; or later purchase may be made available to him. Once so knighted, he sees himself identically and simply clothed like the others in the Asylum. In most cases, of course, newly-outfitted members will be using a borrowed sword and belt. These hardware items, in contrast to coats, insignia, trousers and chapeaux, tend to stay in condition for many years and are usually still available in the armory in sufficient numbers to be ready when needed for use with the new cape and cap.

The Grand Commandery of the State of Nevada in 1977 added section 32(g) to

its Constitution which gave design specifications for capes and caps. This legislation was enacted when Nevada saw its smaller Commanderies encountering more and more difficulty in maintaining uniforms for even a satisfactory conferral of the Order of the Temple.

The oldest Commandery in Nevada, DeWitt Clinton No. 1, has recently placed an order with a supplier for 20 capes and caps. These are presently available at Dominion Regalia, Ltd., 1550 O'Connor Drive, Toronto, Ontario, Canada M4B2V3, for the approximate price of \$35.00. This new regalia will permit officer personnel and all participating Sir Knights to be "in uniform" at all Conclaves.

If you or your Commandery see the new Grand Encampment legislation as a possible solution to the uniform question, you must be sure your Grand Commandery has similar descriptive enabling legislation in its Constitution, before you can actively use the cape and cap.

Surely adoption of this simple alternate uniform will not solve all problems in your Commandery. But we in Nevada believe, if you greet the idea with the enthusiasm we have experienced here, barriers to new member involvement will be lowered, your Commandery will take on a new fresh look, and all members will feel they are meeting "on the level."

Sir Knight Emerson lives at 195 South Sierra Street, Reno, Nevada 89501.



### **Balboa, Republic of Panama**

From Ralph O. Sheppard, P.C., Secretary-Recorder of the York Rite of Freemasonry in what was formerly the "Canal Zone," comes this note: "All references to the Canal Zone Commandery will now read 'the Panama Canal Commandery [No. 1],' and the Canal Zone will be changed to 'the Republic of Panama.' "



## THE UNNOTICED CROSS OF THE TEMPLE

by  
Sir Knight Marcos E. Folange, Commander  
Ivanhoe Commandery No. 2, Mexico



It was quite interesting to read Sir Knight Paul C. Franke's article on the Heraldry of the Templars, in the *Knight Templar Magazine* of August, 1979. Getting information on so little known a subject is always a pleasure.

It might be of interest to those searching for more knowledge from ancient symbols to add a kind of post-data to the well-documented article of Sir Knight Franke; that is, underlying here what might well be the truly representative cross of the Order of the Temple. It is a quite expressive cross — a cross that seems to have been dormant so far in the Order's seals and Coats of Arms, although still visible and . . . available.

We might say that it looks at first like the Middle Age interpretation (in the "Calatrava" style, linked with the

Templars from Spain) of the "square" or "Greek" cross that we know now as "red" cross.

Its fundamental reference and endorsement are the Grand Masters' Coats of Arms. That "unnoticed" cross appears in all Grand Masters' Coats of Arms once they were elected "Master of the Temple." From one Grand Master to the other, that cross is repeated and stands always in the same places (in the so-called, "first and fourth," that is, the upper left and the lower right portions of the shield). As such, it was called "of the Order of the Temple" and distinct, of course, from the family or personal Coat of Arms of the individual, which was also featured on the Master's Coat of Arms. As an illustration, reproduced below are drawings of the Coats of Arms → → →



Coat of Arms of the 3rd Grand Master —  
Evrard des Barres



Coat of Arms of the 22nd and last  
Grand Master — Jacques de Molay



of the 3rd and 22nd Masters of the Medieval Temple – Evrard des Barres and Jacques de Molay.

A secondary reference and endorsement are the seals of quite a number of Templar Commanderies from the Middle Ages (see *Atlantis* No. 281, Janvier-Fevrier, 1975, pp. 125-6, published in France; and *El Enigma de los Templarios* by Vignati and Peralta, published in Spain, 1975). In those cases, the cross is not featured as a central motif as those illustrated by Sir Knight Franke, but always appears within the outer border of the seal, to separate (once or sometimes twice) the words written therein.

Finally, it can still be seen on some remains of Templar buildings in Europe.

For some reason, that cross “of the Order of the Temple” has reached us seemingly unnoticed, simple and humble in the midst of the jewels and medals that we do know of. Yet symbolically its design is the combination of two other crosses: those that we know now as “Red” Cross and “Malta” Cross.

Sir Knight Marcos E. Folange is Grand Historian of the York Grand Lodge of Mexico; his address is La Escondida 113, Lomas de La Herradura, Mexico 10, D.F.

## Job's Daughters Eye Foundation Effort

Members of Bethel No. 39, Job's Daughters in Robbinsdale, Minnesota, did their part recently to assist in the “battle against blindness” when they presented a check for \$250 to the Knights Templar Eye Foundation. The money was raised through a “Rock-A-Thon” – the fall term service project for Bethel No. 39.

The check was relayed in January to George Angus McDonald, Grand Generalissimo of the Grand Commandery of Minnesota, this year's State Chairman for the Eye Foundation's 12th Campaign.



Pictured above, from left, Sir Knight Albert Morgan; Donald Timeross, Eminent Commander of Darius Commandery No. 7, Minneapolis; Honored Queen of Bethel No. 39, Amy Schnert; Rock-A-Thon Chairperson Carol Skjegstad; Sir Knight Ralph Kirk, Gen.; and George A. McDonald, G.G.

## DeMolay-Knight Templar Day, March 8

On Saturday, March 8, a DeMolay-Knight Templar Day will be held in the Masonic Temple in Clarksburg, West Virginia. The DeMolay Degrees will be conferred on a state-wide class of candidates by the State Ritual Team, with Grand Commander Ophir E. Vellenoweth performing the Flower Talk. In the afternoon, the Orders of Templary will be conferred; the Orders of Red Cross and Malta will be exemplified by Fort Henry York Rite College No. 61, and the Order of the Temple by the Grand Line Officers.

Among guests to be received by Mountaineer Chapter, DeMolay and the Grand Commandery of West Virginia, will be Harry R. Hesse, Grand Master of West Virginia Masons; Kenneth C. Johnson, Grand Master of Grand Encampment; Junior W. Vandall, General Grand High Priest, Grand Chapter, R.A.M. International; Morrison L. Cooke, East Central Department Commander, K.T.; Henry A. Montague, Governor General, York Rite Sovereign College of North America; C. C. Faulkner, Grand Master of DeMolay International; Tom N. Smith, Deputy G.I.G., Scottish Rite of West Virginia; and Stanley K. Allen, Grand High Priest, R.A.M.

Sir Knight Vellenoweth is both Grand Commander and Executive Officer of DeMolay in West Virginia, and “most decorated DeMolay in the history of the state.”



## OUR YOUTH – A GOOD GROWTH INVESTMENT

“Volunteer advisors and the DeMolay officers are what make DeMolay successful, but greater success depends on furnishing them good leadership training and program materials.

“The International Supreme Council currently spends less annually per member in the Order than any other major national youth organization. It takes over \$1 million a year to sustain our operations and programs, and only 20% of this amount comes from the initiation fees. So it requires other sources of income for us to remain self-supporting.

“Much of our funds are involved in our educational programs of advisor training, orientation of new members, leadership training conferences, and other educational programs of civic, athletic and character development nature that are so vital to a young man going through his formative years. There is much more we could do if we had the funds. Through your contribution, you can help – help in a very personal way, to give young men a chance to mold their futures through their DeMolay membership today.

“Thousands of adults quickly testify today on the value and influence that their DeMolay training in earlier years has had on their life and success in manhood. The principles and teachings of integrity gained through DeMolay membership become priceless in later life, as indicated in this testimonial:

*The youthful years I spent in the Steel City Chapter were most profound in teaching me and preparing me for what, perhaps, have been unduly trying years as a prisoner of war in North Vietnam. Every facet of DeMolay's powerful moral teachings proved to be priceless gems of preparation for such an unusual, long and demanding ordeal. I thank God for so very much that DeMolay has done for me.*

*Lt. Col. Ronald J. Webb, USAF  
Chev. and LOH of Steel City, Indiana, Chapter  
Six years a POW in North Vietnam*

“We need your financial help and also your volunteer work to help lead our chapters. The part you take today by responding with a contribution will be repaid a thousand times over with better citizens developed through DeMolay.”



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The Executive Offices of the International Supreme Council, Order of DeMolay, are located at 201 East Armour Boulevard, Kansas City, Missouri 64111.



# HIGHLIGHTS AND SIDELIGHTS

## Nassau Consecration

Royal Victoria Tabernacle No. 76, Nassau, Bahamas, was consecrated January 26 by M.I. Knight Priest Harry Beckett Raylor, Grand High Priest for England and Wales and its Tabernacles overseas. Knight Priest Raylor was assisted by Alvin L. Crump and G. Wilbur Bell, both of whom are Past Grand Preceptors of the Grand College of America, Holy Royal Arch Knight Templar Priests. They were appointed by Grand High Priest Raylor to the rank of Grand VII Pillar, to be confirmed in June by the Grand College of England and Wales.



Shown in ceremonial robes at Nassau, left to right: G. Wilbur Bell, Grand High Priest Raylor and Alvin L. Crump.

## Plaque to *Okmulgee Daily Times*

Oklahoma Past Grand Commander Jack Freeman met with the Editor and General Manager of *The Okmulgee Daily Times* to present the staff of that newspaper a plaque from the Grand Encampment of Knights Templar. The plaque takes special note of the paper's cooperation and service to the Knights Templar of Okmulgee for the past 25 years, most recently during Oklahoma's 84th Annual Conclave in 1979.

## Easter Breakfast – Washington, D.C.

The Grand Commandery of the District of Columbia will again sponsor its Easter Morning Breakfast at 9:15 a.m., following the Easter Sunrise Memorial Service at Arlington National Cemetery, April 6. Hundreds of Sir Knights and ladies, including the Officers of the Grand Encampment and several Grand Commanderies, will be in attendance.

This year the breakfast will be held at the Twin Bridges Marriott Motel, U.S. No. 1; 1 & I-95, Arlington, Virginia.

Tickets at \$6.00 per person may be secured from Ernest C. Barker (P.G.C.), The State House, Apt. 624, 2122 Massachusetts Avenue, N.W., Washington, D.C. 20008. Telephone (202) 223-4163. Sir Knight Barker urges all to "order tickets early."

## Regional Conferences of the York Rite

The East Central Regional Conference March 15-16 at Toledo, Ohio, completes the York Rite Regional Conferences for the first fiscal year of the Grand Encampment triennium. East Central Department Commander Morrison L. Cooke will represent the Grand Encampment for the Toledo session.

The next announced dates and locations include the South Central at Bossier City, Louisiana, September 13-14; Northwestern, October 25-26, at Boise, Idaho; Southwestern, November 14-15, Hilton Inn, Tucson, Arizona. January 16-17, 1981, at Panama City, Florida, has been scheduled by Department Commander John B. Maxey.

The several other dates or locations in 1980 have not yet been definitely established.



## Ladies Oriental Shrine Generosity



Last year, the Grand Council of the Ladies Oriental Shrine of North America, Inc., held its annual meeting in Savannah, Georgia. Some 3,400 women from the U.S.A., including Alaska and Hawaii, and Canada, witnessed the presentation of a check in the amount of \$9,215.34 raised by the Ladies Oriental Shrine for the Knights Templar Eye Foundation.

Above, Grand High Priestess Mrs. Helena Daiss is shown accepting an "Award of Appreciation" on behalf of the Oriental Shrine from Georgia Grand Commander John M. McClurd, Sr. Sir Knight McClurd stated on the occasion, "it is dedicated people like Mrs. Daiss and organizations like this that support the preservation and restoration of our priceless eyes for people who cannot have the necessary surgery to bring them from darkness unto light."

## Rainbow Reminder

The 1980 Biennial meeting of the International Order of Rainbow for Girls will meet July 15-17 in Philadelphia, Pennsylvania. Supreme Worthy Advisor Mrs. Agnes D. McLeod will preside.

## Red Cross Regional Conference

William LeB. Jenney, Intendant General for the Division of Arizona, United Grand Imperial Council, is serving as general chairman for a Southwest Regional Red Cross of Constantine Conference to be held at the Adams Hotel, Phoenix, Arizona, May 2, 3 and 4. Chairman for programs and announcements is Thomas E. Tizard, Sovereign, Tucson Conclave.

The Northeastern Regional Conference for the Red Cross of Constantine — with Intendant General John G. Eshleman as general chairman — takes place October 31, November 1 and 2, 1980.

## \$57,000 from Texas



During the Grand Master's Advisory Conference at Hot Springs, Arkansas, January 26, Ed Bloomquist, P.G.C., Texas, Chairman of the Grand Encampment Committee on Membership, presented a Voluntary Eye Foundation check to Grand Master Kenneth C. Johnson in the amount of \$57,000. The Texas 12th Annual Voluntary Eye Foundation total currently exceeds \$99,000,000.



## Spotlight: Florida's "Mister Mason"

"It is seldom that a man will come to our attention who is the very epitome of the things which we have believed to be those practiced by the ideal Mason." The members of the Craft in Orlando, Florida, agree that such a man exists in the person of Sir Knight Harold W. Kelley, Past Commander of Palestine Commandery No. 14, Belfast, Maine, and holder of many offices and honors among the myriad bodies of Masonry.

Born June 21, 1905, he began his "fraternal" activities when he joined a Boy Scout troop sponsored by the First Baptist Church; later he became the Troop's Scout Master. .

Music was a special love – he studied violin with the late Percy Sanborn, music and composition with the late R. P. Chase, and conducting with the late Frank Rigby. However, Sir Knight Harold's vocation was printing. He first learned to set type while working for a country newspaper, *The Republican Journal*, "when all type was set by hand." In 1925 he started his own business – City Job Print – which, after 54 years, is still in operation.

His Masonic career began over 50 years ago when he was Raised in Phoenix Lodge No. 24, F. & A.M., Belfast, Maine. In addition to serving as presiding officer of each York Rite body, he also performed the duties of organist in each, as well as in his Lodge. He holds membership in the Scottish Rite (32°), Order of the Eastern Star (former Worthy Patron and organist), Red Cross of Constantine, Shrine (member and Assistant Director of Shrine Band in Bangor for 20 years, and in Florida, Director of Bahia Shrine Temple Chanters, ritual team organist, and composer of Memorial Service), K.Y.C.H. and H.R.A.K.T.P.; also a Rotarian for 40 years.

In 1962 he moved to Orlando. He is dual or honorary member of four Lodges and Eureka Chapter No. 7, Orlando Council No. 5 and Olivet Commandery No. 4 – also the organist for each and for Orlando Scottish Rite and Shrine. He transferred his church membership to the First Presbyterian Church in Orlando, was elected a Ruling Elder in 1976, and is vice president of the Men's Bible Class, leads the singing on Sunday night and "plays the organ on occasion."

Sir Knight E. L. Green, P.C., sums up the fellowship and personal service Sir Knight Kelley has "so freely given" in his life: "Masonry in the United States and all the appendant Bodies is far richer for Harold Kelley's having passed this way. Thanks be to God for so favoring all of us with his presence."



Sue and Harold Kelley;  
a bond of 53 years.

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### Centennial History of Georgetown Commandery No. 4

"100 Years – The Christian Knights of Georgetown," a self-binding, 26-page booklet prepared by Sir Knight Russell A. Morse, Jr., Editor of the Colorado Supplement to the *Knight Templar Magazine*, outlines the introduction of Freemasonry to the gold- and silver- mining camps of Colorado territory in the 19th Century. Specifically, it highlights the 100 years from 1880 to 1980 during which Georgetown Commandery No. 4, Knights Templar, has been in existence.

Sir Knight Morse advises that copies of the history may be ordered from Editor, P.O. Box 5, Arvada, CO 80001; cost is \$2.50, payable to Georgetown Commandery.



## **WILLIAM W. SEATON, PRINTER TO CONGRESS**

by

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



On New Years Eve 1824, ten Knights Templar assembled somewhere in Washington, D.C. for the "purpose of opening an encampment." One sojourning Sir Knight, unknown to any of the others, was "unable to manifest his faith," but that obstacle was easily overcome when he was "formally healed" and permitted to remain in the conclave.

The moving spirit in the introduction of Masonic knighthood into the national capital was William W. Seaton, Grand Master of Masons in the District of Columbia. Presiding over the first meeting, and for those held every night for the next week, was "Sir James Cushman of Virginia." He was well paid for his week in Washington as the following entry from the minutes of Washington Commandery indicate —

"In consideration of the zealous and distinguished service of our worthy and well beloved Knight, Sir James Cushman, in establishing this Encampment, and the essential benefits which may be derived therefrom to the Craft; that the whole amount out of monies which may have been received, or which may hereafter be received for admission of such other candidates as have already petitioned, and who may come forward during his present stay among us, be paid to him, he paying all necessary expenses in procuring a charter and

such furniture as is customary to be furnished to a new Encampment."

Two petitions were received at the first meeting, and the Orders of Red Cross and of the Temple exemplified. The application for a charter, dated January 4, 1825, was issued at Boston by Henry Fowle, then Grand Generalissimo, a remarkable ten days later. Not until three months afterwards was it exhibited and read. It remained in force for only ten years, suspended when the doors of the Asylum were reluctantly closed during the anti-Masonic frenzy.

During those ten years, wearing sash and black triangular apron, and carrying a dress sword, the Encampment appeared in public at the opening of the first railroad out of Baltimore, and at commemorative visitations by the Grand Lodge of Virginia to Mount Vernon and to Alexandria. At the time when activity came to a pause, there were 38 Sir Knights on the roster.

William Winston Seaton (1785-1866) was born in tidewater Virginia, went to school in Richmond, and was then apprenticed to a newspaper publisher and printer. He progressed to management and editorial positions on newspaper staffs in several Virginia and North Carolina cities. He was probably made a Mason in Halifax or Raleigh, as when he moved to Washington, D.C. in 1812 he affiliated with Lebanon Lodge (7). He served as Master from 1818 through 1821, then was elected Grand Master from the floor, and filled the Chair of King Solomon for three years, after which he assumed the East in → → →



his own Lodge for another three years. He was High Priest of Washington Chapter, Royal Arch Masons and Grand High Priest for five terms. In the Commandery he served some time as Generalissimo.

He turned out under arms when the British advanced on Washington, and was at the Battle of Bladensburg, August 24, 1814, when the British used a barrage of Congreve rockets. A member of the Board of Aldermen for more than a decade, he climaxed his public service as Mayor of Washington, D.C., 1841-49. In politics he was a Whig and openly opposed to Jacksonian principles and practices. In religion he was a co-founder of All Souls Unitarian church.

One of his happiest experiences must have been when Lafayette made his farewell tour of the Nation in 1824. Seaton was chairman of the committee to welcome and entertain the distinguished visitor to Washington, and rode at the head of the cavalcade which met the General at Baltimore and escorted him to the District.

His principal business connection in Washington was with the "National Intelligencer," and for a number of years no other newspaper printed news of Congressional matters made from stenographic notes. Had it not been for this fact the verbatim speeches of Haynes and Webster and others might have been lost to posterity. His firm was in effect the government printing office of the day.

After twelve years of darkness, Washington Commandery was resuscitated by Benjamin B. French, a great leader in Masonic affairs in his generation. The Sir Knights of the District were conspicuous in the parade leading to the corner-stone laying ceremony at the Washington Monument, and as escorts at the funerals of Lincoln, Garfield and McKinley. During the years which followed, a number of other Commanderies came into being, one of the more notable being DeMolay (4) which

## Simons and Sons



Utah Past Grand Commander Blaine M. Simons (center), is pictured with his two sons, Blaine H. (left) and Richard H., following December 22 installation of officers of Utah Commandery No. 1, Salt Lake City. Sir Knight Richard, outgoing Commander, witnessed the installation of brother Blaine into the office he vacated. Less than a week earlier, Sir Knight Blaine (the son), was outgoing Worshipful Master of Mt. Moriah Lodge No. 2, and he, in like familial spirit, passed the Lodge gavel on to Brother Richard.

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for years maintained a mounted unit. Exchange of Templar uniforms for those of the Armed Forces in WW I and II, and other unavoidable developments, occasioned a decline in Templar activity in Washington and other areas.

The most notable accomplishment of Templary and its leadership in the National Capital is the establishment and continuance of the annual pilgrimage to the Tomb of the Unknowns in Arlington Cemetery, and the Easter services in the adjacent amphitheatre. Through vicissitudes of weather and other influences, this great display of patriotism has been carried on for a half-century. *Esto perpetua* — may it long continue!

Sir Knight Case is Grand Historiographer of Connecticut and a member of Washington Commandery No. 1, Hartford. Mailing address is Wells Apt. No. 302, 55 Masonic Avenue, Wallingford, Connecticut 06492



## **THE GOSPEL ACCORDING TO PONTIUS PILATE**

excerpts from a book review

by  
Edward Ortiz, Jr.

*California State Senator James R. Mills is a member of Blackmer Lodge No. 442 in San Diego; he has also served as President Pro Tempore of the Senate. A historian by profession, he has written several books over the years, but his most recent publication, The Gospel According to Pontius Pilate, has drawn a great deal of comment and praise from readers and critics alike.*

Brother Mills has attended church all his life and has always been a student of the Bible. One Sunday morning in the spring of 1975, while attending his home church (the First Baptist Church of San Diego), he heard the pastor make the point that it is unfortunate that we did not have a life of Christ written by anyone who was not one of his devoted followers. The pastor said that it would be very helpful to us in understanding what took place if we had the story of Jesus from one of his enemies, like Pontius Pilate. The idea haunted his thoughts until he visited Israel in late 1975. On his first night in Jerusalem, he says, he couldn't sleep, it was so moving to be where God had acted and spoken so many times and in so many ways. So he got up at two o'clock in the morning and began to write down the thoughts that filled his mind. And that is how his book *The Gospel According to Pontius Pilate* was born.

The book is in the form of a memoir written by Pontius Pilate as an old man in exile in Gaul, some thirty-three years after the death of Christ, at the time the Emperor Nero commenced the persecution of the Christians in Rome. His stated purpose is to explain how the new cult started, to help Roman authorities to understand and deal with it. Pilate, in telling the story, is as cynical, aristocratic, and sardonic as the Pilate of history.

The book deals with the fact that life was difficult for those who followed Jesus of Nazareth. Like Monday morning quarterbacks, Christians of today find it easy to say they would have been with him all the way if they had been there. The Senator, in his book, tries to make people understand what it would have been like for them in truth to have been on the scene. Mills says, "Suppose Jesus appeared now without fanfare, in Los Angeles, let's say, as a man who had previously been a carpenter or a truck driver, and who suddenly set himself up as a prophet with some very harsh things to say about people in authority, and in addition set forth some very pure doctrines that made many people uncomfortable, and finally proclaimed himself the Son of God. How would he be received? Would he be treated any differently from the way he was dealt with long ago in Jerusalem? Perhaps the only difference would be that we are much more civilized in the way we crucify people than the Romans were."

Mills goes on to say, "*The Gospel According to Pontius Pilate* is intended to cause people to think about the question of what each of us would have done if we had been there, as well as how we would react to Jesus in the flesh as a nation if he had instead come to us, in the way he appeared two thousand years ago."

*The Gospel According to* → → →



Grand Encampment

Roll Call of Honored Dead

## IN HALLOWED MEMORY

*Pontius Pilate* is not only a religious book, it is also a novel about morality in politics and how the decision-making process works in government. In the preface Pilate says, "The world does not change. Political questions are all the same. Only the particulars differ." The reader following *Pontius Pilate* through his political and mental maneuverings to his famous decision will agree. Mills says that one message of the book is that Pontius Pilate is alive and well today in Sacramento, and Washington, and every other place where political decisions are being made. Still today politicians are more than willing to accept good reasons to do the wrong things, and then spend a great deal of time explaining to us why they did so, as Pilate does in this book.

"One thing that excited me about writing the story of Jesus from the point of view of Pilate in the first place," said Mills, "was that it presented Christ as a political problem. I had never thought of him that way before. Once I did, I knew exactly why Pilate did what he did, and how he came to the conclusion that he should dispose of Jesus. I have seen so many office-holders go through the same motions during my ... years in the Legislature."

The book is best described as ... a nonfiction novel. It tells the story of the life of Christ, as it is given in the four gospels, against the background of the time. There is a great deal about the politics of Palestine and the Roman Empire, to help the reader appreciate how politics affected Pilate's famous decision. There is a lot of information about conditions in Judea, Samaria, and Galilee at the time, and there is a lot about the Jewish religion and religious factions. Many of the things Christ said and did take on new and interesting meanings when understood in the context of his own time and place as a man upon this earth.

Any Mason with an interest in the

**William Addison Wolfe**

Virginia

Grand Commander — 1939

Born January 28, 1898

Died October 5, 1979

**H. B. Willard**

Iowa

Grand Commander — 1958

Born March 19, 1895

Died December 27, 1979

**Albert Gilling Rodgers**

Florida

Grand Commander — 1975

Born February 4, 1970

Died January 19, 1980

**Richard E. Newhouse**

Oklahoma

Grand Commander — 1938

Born September 12, 1886

Died January 23, 1980

**Willard Herman Doell**

Maine

Grand Commander — 1963

Born August 21, 1904

Died February 3, 1980



Bible and politics will find *The Gospel According to Pontius Pilate* a fascinating commentary upon the great questions that face mankind in our own time and in all times.

EDWARD ORTIZ, Jr., is a member of Silver Gate Lodge No. 296, San Diego, and its organist since 1956



## RIGHTNESS AND WRONGNESS

by

The Reverend Robert E. Anderson

In Masonry each man discovers an educational process, a learning process and an experimental process. Process does not mean the computerization of the man but a system of indoctrination of certain truths, values and knowledge. We enter the door of Masonry of our own free will and with a desire to become something more than what we are.

From time to time I have read the small booklet entitled, "The Master Mason." It is most helpful and also enlightening. One of the chapters deals with the Declaration of Principles concerning Masonry. One of the paragraphs caught my eye, and I have given much thought to it.

*"Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community, thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind, which will move them to translate principle and conviction into action."*

In my reading I underscored some words which are keys to the whole. They are: improvement, strengthening, personal righteousness, personal responsibility, human welfare, inspires, charity, good will, mankind, translate and action.

If we take a good look at all those words they say something to us concerning our relationship to Masonry and

Masons. In a very real way they spell out another key word used by our Craft. That word is ethics. Webster gives us further understanding when he states, "It is a science of moral duty, a science of ideal human character or it can deal with moral principles."

I like to think of ethics as the standard of values, actions and behavior over which we can measure what we are, and do, in terms of truth in light of the knowledge of the Grand Architect of the Universe. The standard is important. The standard is eternal. The standard is not of man but is given us through the enlightenment of our conscience and mind by God.

Now then before you might react against this idea, let's consider the situation in our contemporary society. A few years ago a theologian by the name of Fletcher advanced a new concept in ethics. He proposed a new standard. It is called "situation ethics." Behavior, actions or values are not based on absolutes of rightness or wrongness but on what is expedient in any given situation. The situation and events, or behavior within the situation, determines whether or not something is right, wrong, healthy or unhealthy.

Character is formed by absolutes and not by allowing a person to make all choices based on the "situation." The discipline of life must be geared to the Divine rightness and wrongness and values which have their foundation in the Eternal. The Supreme Architect of the Universe did not create man to be independent of Divine law but to be governed by it. There is → → →



something within man that cannot be violated without suffering the consequences of alienation and destruction. That something is the spiritual and moral link with a power beyond himself.

The laws of God were not given to keep us from enjoying life, to keep us from reaching our potential, but to keep us from short-circuiting life in terms of relationships, both divine and human. They were given that we might have wholeness of life and wholeness of mind in terms of behavior and values.

If a man steals, according to "situation ethics," he may be justified doing so. The situation would determine rightness or wrongness. Stealing is, according to the situation people, not a violation of an absolute, but an act prompted by some kind of denial.

Cheating used to be dishonorable. Cheating was once thought of in terms of character defect, wrongness and a violation of a standard of right. In the attitudes of situation ethics it could be justified, if the cheater did not wrong anyone and benefited from it.

Young people today have been indoctrinated with the situation concept. . . . If a man tells a lie, is it a lie? Perhaps the situation demanded less than the truth. Perhaps the situation prompted the lie in order to bring about good. What is a lie? Perhaps there isn't such a thing.

When we begin to rationalize all behavior, all actions, all deeds in terms of situation ethics, we begin to see the crime against the person. Conscience is ignored. Values are never fixed. Standards are never firm. Everything becomes a matter of "personal wants, pleasures, selfishness and passions."

I point all of this out because as Masons we must understand how all of this is a threat to our whole society. We talk of values, ethics, truth, standards, personal righteousness, personal responsibility, human welfare, charity and good will, but do we believe in them as

principles of conduct embracing Divine values?

Masonry represents a very high ideal of human conduct and behavior. Do we as Masons represent that? What of our obligations to mankind as well as to the world about us? What about our OBLIGATION within every degree? Masonry can never survive if it is ever promoted or allowed to develop a system of "situation ethics." Morality is something higher, deeper and greater than behavior based on every moment of desire, passion and selfishness.

As Masons we have a responsibility to preserve through our own actions those values which endure. We can't change the whole world, but we can set the example for our own children and also for other children and youth in our community.

What we do and what we are within the Lodge is important. We must never forget that what we are outside of the Lodge, what we are in our daily conduct and living, will reflect itself in our Lodge gatherings and our associations one with another. There can be no dual system or double standard without doing great harm to our fellowman.

No one is perfect. No one is above falling. No one is above wrong doing. Strength does not come by making excuses for the negative but by dealing with negatives with the power and influence of the absolutes, the values and a positive discipline of truth. The Grand Architect of the Universe does not exist in a vacuum. If we believe in Him, then we must either follow His blueprint or deny Him by actions which contradict all that we say we believe.

We are suffering within our society, government and world today because of the situation ethics concept. Men can convince themselves that whatever actions take place, they are not to be judged by rightness or wrongness, but by expedience in the situation. The end justifies the means.



## "On the Move" in Maryland

Freemasonry has stood the test of time, because it is built on solid foundations. As Masons we face the greatest challenge ever. Will we as Masons continue to build on the solid foundation with tested and proven materials or will we discard the proven for materials of expediency and cheapness?

We cannot close our eyes to what is happening. We can do something about it. It must begin with each of us within our own lives. We "can" violate the laws of God, but we will suffer the consequences. It is a law of life. It may take a day or a year or even years, but what we sow we shall also reap.

The great Roman Empire fell. No one thought it ever would. No one for generations believed it ever could. It did. Why? The reasons are many: The breakup of the home. Increased divorce. The craze for pleasure. The decadence of the people. The torrent of immorality in every form possible. We need to take heed from the pages of history.

When people and nations violate the Divine absolutes, when they do as they please, when they ignore all personal responsibility and personal righteousness, when they throw away values — then the decay has set in. It is only a matter of time before the foundations crumble.

What are we as Masons doing to stem the tide and save the people and the nation?

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



### Maxwell, Jr., Raised in Berea Lodge

Stanley Maxwell, Jr., who was Raised in Berea Lodge No. 382 on January 30, is an instructor at Baldwin Wallace College in Berea. He is the son of Sovereign Grand Commander Stanley F. Maxwell, 33°, Supreme Council, 33°, Northern Masonic Jurisdiction.

William T. Stover, Sr., Grand Warder of the Grand Commandery of Maryland, writes: "Templary is on the move under the leadership of R.E. Grand Commander William B. VanSant who completed a roster of 15 Grand Visitations during the year, including a trip to Palestine Commandery No. 7, Annapolis, where Grand Officers were guests of Robert B. Woodside, E.C. The speaker was His Serene Highness Rogier Prince Chylinski-Polubinski, The Venerable Lieutenant Grand Master, Sovereign Hospitaller Order of Saint John. The Grand Master was accompanied by Her Grace Dame Mary Baroness Mills.



From left: Her Grace Dame Mary Baroness Mills; His Serene Highness Rogier Prince Chylinski-Polubinski; William B. VanSant, R.E.G.C.; Robert B. Woodside, E.C., Palestine Commandery No. 7; and The Reverend Robert Bruce Woodside, Chaplain and son of the Eminent Commander.

A November 7 visit to Chesapeake Commandery No. 10, Denton, was a "family affair" as the Grand Commander greeted his uncle, Edward VanSant, P.C., and cousin, A. Pratt VanSant, Generalissimo of Chesapeake Commandery. On November 9, it was "youth" day at Maryland Commandery No. 1, Baltimore, when the members and Grand Commander VanSant were addressed by Dawn Myers, Grand Worthy Advisor, International Order of Rainbow for Girls in Maryland, and Kenneth Kiessling, State Marshal, Order of DeMolay.



## Master Recruiter



A 1979 testimonial dinner, sponsored by the York Rite Bodies of El Paso, Texas, honored Sir Knight Robert Eugene Lindsey, P.C., and commemorated "his service to both Masonry and Templary." Jerry L. Mann, E.C., El Paso Commandery No. 18, acted as Master of Ceremonies, and guests included Robert A. Melton, Grand Junior Warden, and Wallace E. Dunn, Grand Warden, of the Grand Commandery of Texas. Sir Knight Lindsey was presented a plaque for "distinguished and unselfish service as Membership Chairman for the El Paso York Rite."

Age 82, and a veteran of both World Wars and the Korean Conflict, he has, says Sir Knight Mann, devoted much time to Masonry since retirement. He

began his Masonic career in Japan while assigned to GHQ of the Far East Command during the occupation of that country.

Under Sir Knight Lindsey's leadership, membership in El Paso Commandery No. 18 has increased from 303 to 491 over a ten year period; and Lindsey's signature "appears on 101 of the petitions of those accepted for membership."

Edward S. Fryzel, T.I.M., El Paso Council No. 98, and Joseph Epstein, H.P., El Paso Chapter No. 157, joined with Eminent Commander Mann in tribute to Sir Knight Lindsey. In the testimonial dinner program, they wrote, "The sum total of his tenacity, determination, and ability to logically persuade Masons to affiliate with Templary is outstanding."

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## Pennsylvania's Division No. 9 Honored by Grand Encampment

Sir Knight Julius Westhassel, Eye Foundation Chairman for N.E. Pennsylvania, was honored at the Northeast Pennsylvania Templar Workshop held in Hazleton this past December. Warren R. Williams, P.G.C., and Burnell Stambaugh, G.G. and Pennsylvania Eye Foundation



Chairman, presented a Grand Encampment plaque to Westhassel "for the success of all eight Commanderies in Division No. 9 having met their \$5.00 per member goal in the 11th (1978-79) Voluntary Campaign." Division No. 9 contributed over \$15,000 last year, notes Sir Knight Charles Canning, Grand Senior Warden, and adds, "this is the first plaque to be presented by Grand Encampment for a Division effort. "Public awareness projects" included a "Sounds for Sight" Charity Ball, card and theater parties, flea markets, auxiliary activity and solicitation for Patrons and Sponsors.

Representatives from most of the 26 Commanderies in the Northeast Section of Pennsylvania are pictured, along with Division Commanders: Harry F. Schaeffer, Thomas Johnson, George Samo, Robert Rayner and Dave Smeltz.



## 12th Campaign Tally

After ten weeks, the total for the Eye Foundation's 12th Annual Voluntary Campaign exceeds last year's figures by more than \$21,000. Total to date is \$242,035.79 — and going strong.

Alabama . . . . .	\$ 442.76
Arizona . . . . .	1,677.00
Arkansas . . . . .	690.50
California . . . . .	9,682.26
Colorado . . . . .	1,089.50
Connecticut . . . . .	548.00
District of Columbia . . . . .	2,157.15
Florida . . . . .	6,237.00
Georgia . . . . .	7,536.00
Idaho . . . . .	766.00
Illinois . . . . .	3,466.30
Indiana . . . . .	1,371.00
Iowa . . . . .	1,291.50
Kansas . . . . .	1,140.38
Kentucky . . . . .	1,883.57
Louisiana . . . . .	2,594.70
Maine . . . . .	1,342.80
Maryland . . . . .	2,807.23
Massachusetts-Rhode Island . . . . .	2,755.00
Michigan . . . . .	7,671.00
Minnesota . . . . .	2,798.00
Mississippi . . . . .	1,226.00
Missouri . . . . .	2,745.75
Montana . . . . .	9,935.75
Nebraska . . . . .	180.00
Nevada . . . . .	25,306.95
New Hampshire . . . . .	722.00
New Jersey . . . . .	1,474.35
New Mexico . . . . .	410.47
New York . . . . .	3,710.90
North Carolina . . . . .	2,259.75
North Dakota . . . . .	328.00
Ohio . . . . .	4,473.05
Oklahoma . . . . .	781.00
Oregon . . . . .	1,524.07
Pennsylvania . . . . .	8,445.60
South Carolina . . . . .	1,215.00
South Dakota . . . . .	1,126.00
Tennessee . . . . .	5,276.50
Texas . . . . .	99,559.28
Utah . . . . .	1,300.00
Vermont . . . . .	422.28
Virginia . . . . .	4,460.00
Washington . . . . .	207.50
West Virginia . . . . .	430.00
Wisconsin . . . . .	2,698.94
Wyoming . . . . .	355.00
Philippines . . . . .	98.00
St. John's No. 1, Wilmington, Delaware . . . . .	60.00
Honolulu No. 1, Hawaii . . . . .	79.00
Panama Canal No. 1, Republic of Panama . . . . .	30.00
Alaska No. 1, Fairbanks . . . . .	115.00
Anchorage No. 2, Alaska . . . . .	250.00
Hermann von Salza No. 1, Frankfurt, Germany . . . . .	212.00

## Sight — It Could Be a Fact of Life

Charles S. McIntyre, P.G.C., Michigan and Chairman for the 12th Annual Voluntary Campaign, points out that less than 40 years ago penicillin's effectiveness as an antibiotic was virtually unknown; in fact, it's discovery was an accident. But today, widespread use of the drug is a fact of life. With continuous research support from the Knights Templar Eye Foundation, elimination of eye diseases and even blindness could someday also be "a fact of life." And these are some of the people who are helping to make it happen.

Grand Commander's Club additions:

- Delaware No. 1 — Albert J. Miller
- District of Col. No. 2 — Robert H. Younger
- Germany No. 2 — Eugene D. Vacher
- Arizona No. 3 — Wesley Parmenter
- Utah No. 3 — G. Zahnor Edwards
- California No. 12 — Hal Nelson
- Texas No. 15 — William W. Pedersen
- Texas No. 16 — Donna M. Pedersen
- Texas No. 17 — Robert Lee Hasbrook

and new Grand Master's Club members:

- No. 178 — (listed incorrectly last month)  
Mrs. Gladys Heusser-Pointer (IL)  
in loving memory of Sir Knight  
Edward W. Heusser
- No. 188 — Richard M. Holz (OH)
- No. 189 — Charles Maxwell Berg (CA)

Each new Grand Commander's Club member gives an initial \$100 or more, with the pledge to provide subsequent contributions (in minimum yearly increments of \$100) until \$1,000 is reached. Graduation from the Grand Commander's Club or a single contribution of \$1,000 achieves membership in the Grand Master's Club. Contributions are tax-deductible, may be made by any individual, and are acknowledged by Executive Director G. Wilbur Bell, P.G.M. There is no Commandery credit for membership.

For information, write: Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, Illinois 62705.

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- Heidelberg No. 2, Germany . . . 150.00
  - Harry J. Miller No. 5,  
Bitburg, Germany . . . . . 520.00



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## THE ISLAND OF MALTA

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by

Sir Knight Roland J. Maddox  
Texas Lodge of Research

From point of physical size, the island of Malta would command the least attention among the four islands here discussed. From point of history of one of the branches of the Templar Masonry family, however, it is by far the richest.

From the time of its colonization 6000 years ago, Malta has never been far from the center of major events occurring in the Eastern Mediterranean, and has often played a vital, and even crucial, role in them. From its closeness to Sicily, it would seem that if one power controlled both, Malta would be given the ignoble position of being ignored. Seldom has this been the case, however, and in its moments of highest glory, Malta has been under a different country's control than that of Sicily.

Our study of islands has included wars and major battles on each of them. A number of points have been in common, and are still true, for the most part, even in today's modern type of warfare.

1. Depending on size, soil and climate the island may be able to sustain itself but, in event of war, it almost invariably must be provisioned from outside. This implies that it must have harbors. Malta is blessed with one of the largest natural harbors in the world, its Grand Harbor, on the northern coast.

2. If friendly ships can gain access to the harbor, so can the enemy. Therefore, success for either force in contention depends vitally on lines of supply and communication.

3. Where large land masses are involved an army can always make a "strategic relocation" and fall back to a position

that may allow it to gather time, provisions, reinforcements or a place more advantageous to conduct its battle. On small islands, such as Rhodes and Malta, there simply is no room for retreat.

The strategic importance of this small island has been recognized by major world powers for at least four thousand years. The Phoenicians used it for a major base for six centuries to supplement their trading ventures. Various rulers of Rome had the island under their control, at least nominally, for a thousand years. As Rome decayed, other powers from Europe, Asia and Africa alternated between conquest and evacuation. The Arabs occupied it during their major expansion of the eighth and ninth centuries A.D. but were dislodged by the Normans, who were able to maintain some form of control of both Sicily and Malta until the start of the Crusades. This control was loosely organized, however, and Spanish forces, as well as the city-states of Venice and Genoa, gained control more by the decay of France than by real strength of their own.

As has been mentioned, the Order of Saint John had been established in 1113 by Papal decree. It was organized, and continued for about a hundred years in the Holy Land, for the purpose of maintaining and supporting hospitals. The Order acquired significant wealth, strangely enough, by way of its rules of poverty. Those joining the Order were required to pay a fee or a "passagio." At the time of their death, one-fifth, or a "quint" of the value of their property could be willed to others outside the



Order. All the remainder stayed in the Order's banks. Those on the Continent who, by choice, did not participate actively in the Crusades, could donate money or property to either the Templars or the Hospitallers. Property so acquired came to be known as commanderies, and were tightly and jealously controlled by the Orders, both of which became wealthy, and controlled great sums of money. The Order of Saint John also supplemented its income by its maritime activities, doing a little "crusading" on their own.

By 1291 when the crusaders were driven out of the Holy Land, the Order of Saint John was composed of members from many regions of Europe, but the Order was dominated by Frenchmen. At least half of its income at that time came from commanderies in France.

The Order spent large sums of money in fortifying Rhodes, which fell to the Turks in 1522. Though a short sojourn was made on Crete, the Order floundered while l'Isle Adam attempted to negotiate for a home. Europe at that time was in a state of typical turmoil. The money and power that the Order possessed was both coveted and feared. At least one power, that of Venice probably was secretly glad to see the Order dislodged from the Eastern Mediterranean, because the Order continually interfered with its maritime exploitation.

Remnants of the Order sojourned briefly at Viterbo and Civita Vecchia, on the mainland of Italy, north of Rome. Others gathered at Messina and Syracuse on the island of Sicily.

A soldier through and through, l'Isle Adam sought to secure aid for the purpose of recapturing Rhodes. It became obvious that in nationalistic Europe an organization that had become virtually international in its holdings wasn't going to be given much support. So it was, and l'Isle Adam became severely demoralized.

If the Order was to obtain a base in

the Mediterranean, it had to come from Charles V of Spain, who controlled most of the island fortresses of that area. However, there were obstacles. The Order was predominantly French, and at that time, France and Spain were at war with each other. By virtue of its constitution, the Order as a whole could not, never did, and would not, declare fealty to any one particular country. Its religion was pure Roman Catholicism. These factors made the Order's position rather tenuous when, in 1527, one of Charles' advance forces sacked the Vatican.

The offer of Malta had been made by Charles as early as 1524, and had been rejected by l'Isle Adam. His failures over the next several years, however, forced him into one compromise after another. Although the Order was financially sound, it could not continue forever. Finally, in 1530 Adam consented to the grant of Malta, and had to accept the stipulation to be responsible for Tripoli also.

Terms were finally agreed upon. Both Malta and Tripoli were given as fiefdoms to the Order, whereby they were allowed to maintain their political neutrality. They were also not required to pay the normal fees extracted from vassals. Instead, their yearly payment was to be one falcon. Also, the Admiral of the Order's galley fleet was required to be an Italian.

next —

**MALTA**

and

**THE ORDER OF ST. JOHN**

Sir Knight Maddox is Past Commander of San Felipe de Austin Commandery No. 1 in Galveston, Texas. Correspondence may be directed to him at 1009 Royal Oaks Drive, Dickinson, Texas 77539.





## KNIGHT VOICES

COMMENTS FROM READERS



□ I want to buy a copy of the book *Was Jesus an Essene?* by Brother Dudley Wright. Published by Powers Book Co., London. If a brother has copy and will not sell it, will he loan it for some research work on this subject? *David F. Thomas, 1212 East Comanche, Tampa, Florida 33604.*

□ For Sale: A variety of Masonic volumes including Denslow's *10,000 Famous Freemasons*, Mackey's *Revised Encyclopedia of Freemasonry*, *Masonic Essays*, proceedings of Grand Lodge of Missouri 1882, history of Grand Lodge of Missouri, and others. Also Bible 1845, biblical commentaries, and concordance; historical books on Missouri and America; and sectional bookcase with five glass doors. For complete list, please send self-addressed stamped envelope. *Raymond H. Patterson, 516 North Main, Nixa, Missouri 65714.*

□ I want to thank you for the *Knight Templar Magazine* — it has become my second bible. Last September I used the poem "Year of the Child 1979," "If I Were a Teacher" and the "Parents Creed" for our Promotion Day at church. After the service I was approached by many members and told it was an excellent presentation. The October article "We Never Did it That Way Before" can be used by so many organizations.

*Knight Templar* is not only filled with information but wisdom. Thank you again and might I add — I'm so proud my husband is a Knight Templar. Don't you wish everybody was? *Mrs. Noel Dayton, President, Kensington Commandery No. 54 Auxiliary, Jenkintown, Pennsylvania*

□ Will sell a Masonic Howard watch: 23 jewels, 12 size with 5 adj. and temp. It has a double Keystone extra case. The Masonic Emblem was made into the back cover at the factory. The watch has engraved in the inside cover MEM TO AIVK 1922. It is in Mint Cond. If interested please write or call. *Russell Deering, Beech Glen Rt., Belva, West Virginia 26656, (304-632-1294)*

□ I have purchased Masonic and Scottish Rite decanters from one of the Lodges that had an article in a past *Knight Templar Magazine*. Can anyone advise me if a decanter (or flask or bottle) with York Rite emblem is available? *James R. Vaughn, 328 Meisner Avenue, Elkhart, Indiana 46514*

□ During my research for a report about "Masons on Records" I found several recordings of "The Boston Commandery March" by Carter. Any details about the author or the composition would be appreciated. I would also like to know something about the Compass Recording Company of Chicago.

I now have 270 Masons on Records and adding more every week! *Norman G. Lincoln, 107½ North Barron Street, Eaton, Ohio 45320*

□ Needed — one size 7 3/8 chapeau, sword, scabbard, carrying case. Also, to preserve for future, not for melting down, old Masonic and Templar jewelry, such as watch fobs and similar memorabilia. Please call 904-791-7709 daytime, 904-786-5845 evening, or write: *Wm. W. Kingston, Sr., 2329 Cedar Shore Circle, Jacksonville, Florida 32210*



□ I am interested in acquiring a Knight Templar Sword. If someone can suggest where I might acquire one, please let me know. *Arthur T. High, P.O. Box 3797, Wilson, North Carolina 27893*

□ I am trying to locate the sword and case, hat, coat and suitcase of my grandfather, Sir Knight William C. Lee, who was a Sir Knight of the Commandery in El Paso, Illinois. The sword, etc., was given to my nephew, Russell Bunn of Santa Ana, California, and he probably loaned it to someone to use so it should be in the Santa Ana area. Anyone having any information, please contact me. *Mrs. Mike Macon, 8082B Worthy Drive, Westminster, California 92683 (714 - 894-0885)*

□ I have a request that is directed to older Masons, particularly those in the area of Trenton, New Jersey and Newcastle, Pennsylvania. An uncle (by marriage) of mine disappeared some 50 years ago. Prior to his disappearance, he was a Master Mason. The only evidence his family has of this fact is a membership card in Crescent Temple, A.A.O.N.M.S., Trenton, New Jersey. We have been advised by the Secretary of Crescent Temple that their records show his membership was suspended (N.P.D.) as of December 31, 1924.

While we are aware that this is a long time back and there would very probably be very few persons who might still know, or know of, him, obviously he had to be either a member of the Scottish Rite or a Knight Templar in the first half of the 1920's.

He could have been known as Marcus Lee Burdick, M. Lee Burdick or just Lee Burdick.

If there are any readers of "Knight Voices" who would have any information concerning this person, we would greatly appreciate learning of the same. *Donald Dorward, 107 N. Main, Washington, Illinois 61571*

□ John William Shepherd Kelley (b. 3-7-1870 in Marrion Co., Texas), married Martha Hall on 3-24-1887 in Tyler, Texas. They had three children: Maggie (who later married Y. H. Knight), Arthur (worked as railroad engineer on old No. 800), and Claude — all born in Tyler. When Claude was about three years old (1894), the mother (Martha Kelley) died. Martha's father, William F. Hall, raised the children; their father, John W. S. Kelley, married again and had a child they named John Jr.

Specifically: Who were the parents of John William Shepherd Kelley? Can anyone supply information on Arthur Kelley or John Kelley, Jr., or on Y. H. Knight of Tyler?

William F. Hall was born 1844 in South Carolina. Can anyone give information on who his parents were? Postage gladly refunded. *Arthur R. Kelley, 510 Erie Street, Cleburne, Texas 76031*

□ As a Knight Templar who is interested in where we have been and where we are going, I was most interested in the contents of the November 1979 magazine. I usually read anything that I can get on the subject of the Order's history, philosophy, etc.

There is a book published by the Bethany Fellowship entitled, I think, *Where is the Ark of the Covenant?* It should be most interesting to all others who are seeking the secrets of Freemasonry.

Is there a library anywhere that will lend books to one such as I am? I would like to hear from them. *Marvin E. Richardson, 2934 Meadow Forest Drive, Jackson, Mississippi 39212*

□ Wanted: complete boxed set, Photographic Lunar Atlas (c. 1960) by Kuiper with Arthur, Moore, Tapscott and Whitaker (printed by the University of Chicago Press). *Harold S. Bates, RR No. 2, Box 170, Hudson, New York 12534*



## TEMPLAR SUPPLY SOURCES

The following firms, based on information on file in the Grand Recorder's Office in Chicago, are providers of Templar and/or Masonic paraphernalia and equipment, including, in many instances, jewels, jewelry, uniforms, robes and other Masonic materials. Because of Templar requests, those which supply Knight Templar uniforms are indicated by an asterisk (\*). Listing reflects no knowledge of specific suitability of items offered.

The C. E. Ward Co.\*  
New London, Ohio 44851

Stanley Lehmborg  
Wm. Lehmborg & Sons, Inc.  
138 North 10th Street  
Philadelphia, Pennsylvania 19107

Lloyd E. Roulet  
Roulet Co.  
416 Superior Street  
Toledo, Ohio 43604

Ihling Bros., Everard Co.\*  
2022 Fulford  
Kalamazoo, Michigan 49001

Macoy Publishing &  
Masonic Supply Co., Inc.  
3011 Dumbardton Road  
Richmond, Virginia 23228

F. N. Kistner  
10 South Wabash Avenue  
Chicago, Illinois 60603

Harry Klitzner Co.  
44 Warren Street  
Providence, Rhode Island 02901

Gilbert Publishing Co.  
15624 Detroit Avenue  
Cleveland, Ohio 44107

Lighthouse Uniform Co.\*  
P.O. Box C - 19071  
1532 - 15th Avenue West  
Seattle, Washington 98119

