



# Knight Templar

VOLUME XXVII

FEBRUARY 1981

NUMBER 2



**"VICTORY OR DEATH" — THE ALAMO**

**Besieged February 24, 1836**



## **THE SHORTEST MONTH**

*Come where the rains  
Have glazed the snow and clothed the  
trees with ice,  
While the slant sun of February pours  
Into the bowers a flood of light.*

Those lines from William Cullen Bryant do not mean that it is February in all parts of the globe which Templary encircles — and especially in Florida where an important February assembly is scheduled — but it is the month which marks the births of Brother George Washington, also Presidents Abraham Lincoln and William Henry Harrison. It's the specific month which Masonry sets aside to salute the anniversary of the birth of our nation's first President.

That anniversary will be formally celebrated this February when the annual Conference of the Grand Masters of North America assembles at Orlando, Florida, from the 15th to the 18th, along with the Conference of Grand Secretaries (with officers of the Grand Encampment, the Masonic Service Association and the George Washington Masonic National Memorial Association in attendance) to discuss and consider problems and progress associated with the fraternity. It offers a tremendous opportunity to exchange significant ideas and to extend our mental boundaries in the realm of Masonic information.

On a different "informational" subject, one which involves Templary specifically, we are sometimes asked at Regional Conferences about the proper colors designated for the shoulder straps or cords to denote the various ranks of officers. The Constitution of the Grand Encampment, our ultimate authority, calls for the following:

*For Commanders, Emerald Green*

*For Past Commanders, Bright Red*

*For Grand Commandery Officers, Bright Red*

*For Past Grand Commanders, Royal Purple*

*For Grand Encampment Officers, Royal Purple*

Section 246 of the Constitution reads: "All Officers shall wear on their Uniforms the insignia of Rank, and on their Templar dress coats the Shoulder Straps, to denote the rank attained or office held, and no member shall wear the emblems . . . unless he shall have attained the rank or shall hold the office which the wearing of such emblems or Shoulder Straps denotes."

The question regarding color of cords or shoulder straps arises only infrequently but it does require an understanding and adherence to the Constitution.



*Kenneth Johnson*

# Knight Templar

"The Magazine for York Rite Masons — and Others, too."

**FEBRUARY:** In the Chicago area, at least, February's weather will be typical — snow, wind and COLD! However, it's an abbreviated month and shortly departs. In this current issue, we direct particular attention to the story of the Alamo, our cover subject, which begins on page 7. A venerable and observant Templar, Harvie Davis, writes about a "Revival of Spirit," and buffs on fraternal associations and societies may find interest in the account of "Knights of the Golden Eagle." There's more — much more — including two unusual treatments of the hereafter by Sir Knights H. Raymond Lowe and Leo P. Jolls.

P.C.R.

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FEBRUARY 1981

VOLUME XXVII NUMBER 2

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

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East Jackson Blvd., Suite 1700,  
Chicago, Illinois 60604. Tele-  
phone 312-427-5670.

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  
Bld., Suite 1700, Chicago,  
Illinois 60604. Second Class  
Postage paid at Greenfield,  
Indiana 46140.





## EDITOR'S JOURNAL

**Easter Plans:** Past Commander J. Harry Hoffman, Chairman of the Easter Sunrise Service Committee for the Grand Commandery of Pennsylvania, this week received confirmation of housing and other arrangements for the attendance of the Pennsylvania contingent at the Easter Sunrise Service. This year Pennsylvania Templars will have reservations at the new Capitol-Smithsonian Holiday Inn in the heart of Washington, located at 550 C Street, S.W. Federal Center Plaza. Sir Knight Hoffman says the special Pennsylvania Dinner will be held Saturday night, April 18, and "our own Pennsylvania Breakfast on Sunday morning after the service." He expects double the attendance from Pennsylvania this year, which normally numbers nearly 200 or more.

**Sir Knight Jackson:** Patrick Henry authored so many stirring statements that it is easy to understand Hibbard Richter's giving him credit in his "Separation of Church and State" (January magazine, pages 19-20) instead of President and Sir Knight Andrew Jackson. Knight Templar Richter writes to correct the quote he included. It was Jackson who said, "The Bible is the rock on which our republic stands."

**Needlework Samplers:** A traditional form of artwork, the Needlepoint Sampler, was an embroidery "teaching tool" of American colonists and was popular well through the 19th century. One such Sampler expressed grief at the death of George Washington in 1797:

*Mourn Hapless Brethren, Deeply Mourn  
The Source of Every Joy is Fled  
Our Father Dear the Friend of Man  
The Godlike Washington is Dead*

**Patch Sell-Out:** A December news item on a York Rite/Blue Lodge patch offered for sale by Sir Knight Jack T. Dossett, Durham, North Carolina, brought a very favorable response. He writes, "The response has been even better than I had expected. I have already sold out my supply and am awaiting receipt of a second order. Since this is a custom-made patch, it takes 8 to 10 weeks to get. So all orders will be taken care of although there will be a slight delay." Accompanying his thank you note was a \$25.00 check for the Knights Templar Eye Foundation.

**Educational:** Herb Coe, Sequin, Texas, sent this note of thanks for the loan he received: "I commend you for the job the Knights Templar Educational Foundation is doing for students, like myself, who otherwise would not be able to attend graduate school. You are providing a great service to all humanity."

**Collingwood:** For those who noticed, a December "Editor's Journal" item included a misprint of the name of the city where the National Sojourners' Library and Museum on Americanism is located. It's Collingwood rather than Collingswood.

**Ribands:** Dr. E. Robert Chable, former R.E. Grand Prelate of the Grand Encampment (1955-58), Founding and Senior Minister of the Venice United Church of Christ, Venice Gardens, Florida, has forwarded to the Grand Recorder a collection of Triennial Conclave ribands, ribbons or badges dating back to 1877. They will be placed in the collection of Templar artifacts and materials in the Grand Encampment Office, Chicago.

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## A REVIVAL OF SPIRIT

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views expressed in a letter by  
Sir Knight Harvie A. Davis, Sr.  
Lewiston Commandery No. 6, Auburn, Maine

Today, more than ever, we need to exercise a revival of the spirit which was first exemplified on this continent by General and Brother George Washington during the Revolutionary period. It was a spirit at times daunted by the momentary problems of founding a new country, but one which cherished the principles of religion, patriotism, Freemasonry, and a firm hope in America's future.

History records that there was a parallel of present-day society in the period just following the Revolutionary War and preceding the creation of the Constitution and Bill of Rights. In fact, for a time, there was even a pessimistic foreboding for America's potential. Let us recall, for a moment, General Washington's words to his contemporaries during this "self-seeking and almost self-destructive period of history."

Brother Washington wrote to James Warren on October 7, 1785: "The Confederation appears to me to be little more than a shadow without substance. We are descending into the vale of confusion and darkness."

On July 26, 1786, Washington wrote to William Grayson: "Be the causes what they may . . . Our character as a Nation is dwindling; and what it must come to, if a change should not soon take place, our enemies have foretold, for in truth we seem either not capable or not willing to take care of ourselves."

A few months later, November 5, 1786, these were his words to James Madison: "No day was ever more clouded than the present. We are fast verging to anarchy and confusion. How melancholy

is the reflection. What stronger evidence can be given of the want of energy in our Government than these disorders? A liberal and energetic constitution well-guarded and closely watched to prevent encroachments, might restore us."

Who has not heard similar words to describe the current status of society?

Yet, like Washington and his fellows, we may be privileged to see the reversal of that pessimism into a clear and bright promise: Several years after the ratification of the Constitution, General Washington was able to write to David Humphreys, "Tranquility reigns among the people, with that disposition towards the general government which is likely to preserve it. Our public credit stands on that high ground which three years ago it would have been considered as a species of madness to have foretold."

In comparison, what is the present day character of our Nation? Need we ask?

Basically, perhaps, the prohibition against prayer in our educational institutions is where the gates begin to close on our concepts of freedom. In many ways this prohibition reflects the distortion of freedom effected by lobby activists and private interests. It was not the intent of our Bill of Rights or the constitutional amendments to entertain a rule by the few and ruin by the mob. Nor were our freedoms intended to protect the destruction of our way of life. Such distortion of intent has led to vulgarity, pornography, murder, rape and all the destructive factors that lead to a violent disregard for others.

The liberty of speech and → → →



of the press, the exercise of the right of assembly are precious freedoms, and we have seen and, at times, suffered through their abuse. These amendments were intended to secure to every citizen a right to speak, write or claim the right of assembly. But when exercised without responsibility, such rights would be distorted — any citizen could assume the right to destroy, at his pleasure, the reputation, the peace, the property and even the personal safety of every other citizen and might even stir rebellion against our government.

We cry out for unified, organized education as to what these amendments mean — that they provide no more, *and no less*, than that every man shall have a right to speak or write his opinion, on any subject, and to assemble or demonstrate in support thereof, as long as he does not thereby injure any other person's rights, property or reputation, or disturb the public peace, or attempt to subvert the government. These then are the limited rights we are duty-bound to preserve. If we tolerate their abuse or turn away in apathy, we will find ourselves slipping away into the bloody faults of a weak and quaking earth and suffer the ruthless consequences.

General Washington conceived a solution in times of a "National dwindling character." He put his convictions into action, and the result was positive. John (Calvin) Coolidge may well have been inspired by General Washington's concepts when he reminded our people that: "Our doctrine of equality and liberty and humanity comes from our belief in the brotherhood of man through the fatherhood of God." To this restoration of National tranquility must we more convincingly and constructively dedicate ourselves, with a firm intent to restore and revive the spirit of truth, love, unity and peace.

In years past, I once read a Masonic essay that contained the following: "Too

much have we whispered within our tiled sanctums, too little have we spoken in the outer Courts of the Temple of the glorious things for which Masonry stands and has ever stood. But unless Masonry, as a Fraternity, shall transmute its teachings into that very life, conduct and visible purposes of its membership, in all the relations we sustain to the outside world, Masonry cannot live."

One suggestion is that our revival take the concrete form of, say, a National Leadership Knight Templar Commission, coordinated with unit sub-commissions throughout all Commanderies, to survey the means to accomplish this revival and to activate a renewed interest in God and country. At least, more effective Patriotic and Civic Activities Committees on the local level might provide the impetus.

I could end this plea in no better words than those of Brother H. F. Atwood's prayer to "Keep God in our History":

*"God forgive us for our follies and blindness; help us to abandon the hypocrisy of popular fallacies; give us a thorough understanding of the Constitution; save us from demagogism, that we may return again to reliance upon Divine Providence; grant us renewed faith in the Word of God; imbue us with common sense and common honesty in safeguarding this glorious Republic; reveal to us a comprehensive appreciation of the marvelous heritage bequeathed to us by the founders and guardians of this Republic; guide us that we may administer our Government as a continued blessing to the American people and a beacon light to all the other governments of the world. Amen."*

Sir Knight Davis' mailing address is P.O. Box 247, Allendale, New Jersey 07401.

## REMEMBER THE ALAMO!

*The story of the battle for Texas independence and the climactic siege of the Alamo by Santa Anna in February and March 1836 is outlined below, collected from material researched by Sir Knight Francis A. White, Past Grand Commander of Texas and member of the Grand Encampment Committee on Public Relations. Adapted and revised by J. E. Behrens, Assistant Editor.*

In 1824, the Republic of Mexico opened up the Province of Texas for settlement. Under the law, families were granted large tracts of land and invited to live tax- and duty-free for ten years; in exchange, a \$30 fee was paid, and each settler took the Mexican oath of allegiance and agreed to become (at least nominally) a Roman Catholic. Ostensibly it was a good bargain. Mexico saw her vast northern territory develop, and thousands of people happily ventured into a new "land of opportunity." From the U.S. alone, more than 12,000 settlers crossed the border and enjoyed, briefly, the friendship of the Mexican government. In fact, for the first few years, Texas was granted a tacit independence. But as the number of American immigrants grew, Mexico became increasingly nervous. By 1830, Americans comprised 75% of the Texas population.

Mexico, amid troubled internal politics, now had second thoughts about Texas settlement, especially by the growing number of so-called Anglo-Americans. Their foremost concern was to retain Texas as Mexican property. Laws were passed to prohibit further emigration from countries bordering Mexico; custom duties and taxes were enforced, and Mexican troops were stationed throughout the Province. As the fingers of Mexico's central government closed around Texas, the Anglo-Americans rose in protest.

In 1833, Brother Stephen Austin, a leader of the colonizing movement, traveled to Mexico City to argue for Texas statehood within the Mexican

Republic. He was in turn imprisoned for treason. That same year, General Antonio Lopez de Santa Anna was elected president and the next year declared himself dictator. When Santa Anna proclaimed a unified constitution in 1835, the American settlers objected even more loudly. Austin was released from prison in September 1835 and returned to Texas. Not surprisingly he was no longer sympathetic to Mexico and wanted nothing less than full independence for Texas. He wrote, "...WAR is our only recourse." Santa Anna increased his army

The word spread quickly through the United States that American settlers in Mexico were being oppressed by the powerful Santa Anna, and volunteers headed south to engage in a new "battle for liberty." The "New Orleans Greys" were the first to arrive on Texas soil, and they would be followed by many more.

The fighting began late in 1835. General Martin Perfecto de Cos and his men occupied the town of San Antonio and a nearby abandoned mission fortified with 20 cannon. It was an important Mexican stronghold and show of strength. The mission — known as the Alamo — was used as the Mexican barracks.

By November, some 500 American volunteers had assembled outside San Antonio; Stephen Austin, their commanding officer, had momentarily left to seek support in the United States. General Edward Burleson was left in charge with Jim Bowie and William Travis commanding their own men and leading minor expeditions in the vicinity. → → →



Then, in early December, rumors came that General Cos's forces were suffering from lack of food and ammunition. Burleson hesitated, but on December 5 a volunteer named Ben Milam declared that he was going to attack San Antonio and asked others to join him. There was a spontaneous outburst and Milam led 240 men into San Antonio. Milam died during the battle, but four days later Cos was defeated.

Most of the volunteers felt that this was the end of the fight. They had showed their might, and San Antonio and the Alamo were in American hands. By mid-January, most of them were gone; only 80 defenders remained, and these men now turned the Alamo into an American fort.

While the Alamo was changing hands, other men gathered at Washington-on-the-Brazos to discuss Texas independence. A predominant figure at the convention was Brother Sam Houston who in 1833 had been elected general of the militia and now was named Commander-in-Chief of Texas forces. Houston's plan was to blow up the Alamo, pull back the remaining troops, and he sent James Bowie with his orders. Bowie arrived at the Alamo on January 19 with James Bonham and some 30 others. But now it was Bowie's turn to hesitate. He was impressed by the fort and the courage it symbolized. This and the news that Santa Anna's army was approaching caused Bowie to disregard the order. Instead, he made the fortifications stronger and drilled the men for defense.

William Travis, age 26, returned with another 30 men on February 3, and Colonel David Crockett arrived with his "Tennessee Company of Mounted Volunteers" on the 8th. By February 10, the American soldiers numbered 142. Rumors of Santa Anna's advance continued and Bowie and Travis — co-commanders by agreement — sent messengers to gain support and supplies. Travis wrote on

February 13, "It is more important to occupy this post than I imagined . . . It is the key to Texas . . ."

A few days later Travis sent James Bonham to Goliad about 100 miles southeast where Colonel James Fannin commanded 420 men. Fannin turned down the appeal, and Bonham returned to the Alamo alone — just in time for the attack.

The cannon began firing late on February 23 as the first of Santa Anna's troops arrived in San Antonio. That same night James Bowie collapsed and, on the 24th, Travis assumed command. The siege began in earnest: Santa Anna and 2,400 Mexicans against Travis and less than 150 Americans. That day Travis penned his most poignant appeal:

*To the people of Texas and all Americans in the world — Fellow citizens — & compatriots — I am besieged by a thousand or more of the Mexicans under Santa Anna. I have sustained a continual bombardment and cannonade for 24 hours & have not lost a man. The enemy has demanded a surrender at discretion . . . I have answered the demand with a cannon shot, and our flag still waves proudly from the walls. I shall never surrender or retreat. Then, I call on you in the name of Liberty, of patriotism & everything dear to the American character, to come to our aid . . . If this call is neglected, I am determined to sustain myself as long as possible & die like a soldier who never forgets what is due to his own honor and that of his country. Victory or Death!*

When news of the siege reached the town of Gonzales (about 70 miles away), 32 men left their homes and rode fast for the Alamo. They arrived on March 1. On March 6, the battle for the Alamo was over; the only survivors were some 14 women and children and a slave. Santa Anna saw 600 of his men killed or wounded. More important, America had a new rallying cry that shook the continent — "Remember the Alamo!"



Ironically, the Alamo defenders never learned that on March 2, in the heat of their battle, Texas was declared an independent Republic.

When the United States learned of the Alamo siege, a new enthusiasm spread. Historian Walter Lord writes, "The night the news reached Mobile, crowds packed the courthouse, raised nearly \$5,000 on the spot. . . . But the real money came from New York. Here a big throng jammed the Masonic Hall on April 26, whooped it up for a great fund-raising drive. Books for the 'Texas Loan' opened on the 28th with \$100,000 subscribed immediately, another \$100,000 the following day."

Just five days before the New York fund-raising, Sam Houston and his men met Santa Anna and defeated him near San Jacinto. This time the battle was brief, and the dictator was taken prisoner.

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Many researchers have attempted to verify the Masonic membership of the Alamo heroes. The records, of course, are few and the Grand Lodge of Texas was not yet formed. The following quotes are taken, with permission, from the article "Confusion in the Temple" by Deed L. Vest, Past Master, Texas Lodge of Research. The article was written in connection with the Alamo anniversary ceremony on March 6, 1976. On that day a bronze plaque was dedicated to the memory of the "unidentified Masons who gave their lives in the battle of the Alamo." In particular, Sir Knight Deed sketches the history of five Alamo leaders who died during the siege and who are today recognized as Masons — James Bonham, James Bowie, David Crockett, Almaron Dickenson, and William Travis.

"There was no Grand Lodge in Texas in 1835, when the Alamo Heroes were alive. Two years were to pass before one was formed. Only from the Grand Lodges or the subordinate lodges from which

they came could [membership] records be obtained. Fire, storm, war, political disharmony, and time have hidden such records from view. Upon what, then, do we base our claim that at least five of the Alamo Heroes were Masons?

"James Bowie was one of the heroes. Bowie was born in 1795 in that part of Tennessee that later became a part of Kentucky. When he was seven, Bowie's family moved to Louisiana . . .

"In 1827, Bowie left Louisiana and by 1828 was in Texas. In 1831, he married . . . The couple spent their honeymoon in New Orleans, and tales assert that Bowie visited a Masonic lodge during their stay. No proof of such a visit has been found. The marriage ended two years later with the death of Bowie's wife and two children during a cholera epidemic in Saltillo, Mexico. . . .

"James Bowie liked the Mexicans and the frontiersmen, but after the deaths of his wife and children he threw in his lot with the Texans; thus he shared the command of the Alamo with Travis. . . .

"There is no absolute proof that he was a Mason. . . . Louisiana legend says Bowie was a member of *Loge L'Humble Chaumiere* in Opelousas, now Humble Cottage Lodge No. 19. . . . The best proof that James Bowie was a Mason is that when his estate was probated two years after the Battle of the Alamo a well-worn Masonic apron was listed among his effects and was claimed by his heirs.

"Almaron Dickinson's [sic] wife and baby are the main proof that he was a Mason. Nothing is known about Dickinson's life before he came to Texas. He was born in either Tennessee or Pennsylvania. . . .

"In Texas, Almaron Dickinson lived in Gonzales and was a blacksmith. In San Antonio, before the Battle of the Alamo began, Almaron Dickinson, with his wife, Susan, and their baby, Angelina, visited the Ramon Musquiz family. Ramon Musquiz was a well-known → → →

Mason and government official. When the battle seemed imminent, and over the objections of the Musquiz family, Dickinson took his wife and baby into the Alamo. When the fighting began, he covered them with a Masonic apron, admonishing his wife that the apron could save their lives. And it did!

"General Manuel F. Castrillon, a prominent Mason in the Mexican army, recognizing the apron, saw to it that Mrs. Dickinson was taken to Santa Anna, renegade Mason. . . .

"David Crockett was the most controversial of all! . . . We know certainly that David Crockett was from the western part of Tennessee, that he represented western Tennessee in Congress, that following his defeat for reelection to Congress in 1835 he journeyed to Texas [and] joined with the Texans in the Alamo . . .

"Proof that David Crockett was a Mason is based mainly upon the frequent appearance of a Masonic apron reputed to have belonged to Crockett. The apron was preserved and treasured by E. M. Taylor of Paducah, Kentucky, who inherited it from an uncle . . . to whom David Crockett gave the apron for safe-keeping in 1835 when he left for Texas. In 1897, the existence of the apron was verified by an item in the *Missouri Freemason*. . . .

"That David Crockett was a member of the Masonic Order is bolstered by a statement in Gould's *Military Lodges*, printed in 1899, to that effect; but no actual record of David Crockett's Masonic affiliation is probable. During the Civil War, the courthouse and the Masonic lodge building in Dresden, [Weakley] County, Tennessee, Crockett's old home in the district he represented in Congress and where he was most likely to have held Masonic membership, burned. . . . Thus, there is little likelihood that any written Masonic record of David Crockett can be found. Our real proof rests upon the apron. . . .

"The Masonic records of William Barret Travis and James Bonham were lost to fire, war, and time. The main argument supporting the belief that they were Masons is the universal acceptance by Masonic writers that they were.

"Travis numbered among his acquaintances nearly every prominent Mason in Texas . . . Among them were Dr. James Aeneas Phelps (who helped organize the first regularly accepted lodge in Texas), Stephen F. Austin (who had earlier petitioned for a lodge charter), and Leander Calvin Cunningham (who tried to rescue Travis from the Alamo, but failed).

"James Bonham is remembered as a Mason because he was the only messenger who returned to the Alamo and died by the side of his friend and Brother.

"The Mexicans respected the courage of Travis. Several left accounts of how he died; for his sandy, red hair shone like a beacon in the early dawn. As the Mexicans breached the wall, Travis retreated, paused, and fired — retreated, paused, and fired — again and again. Shortly, he fell.

"Santa Anna was vengeful. Even before the battle began, the question arose on how to dispose of any prisoners taken. Santa Anna was determined that when finally the last of the defenders was dead or captured, he would take his vengeance. Certain Masons, among them General Manuel Castrillon and Colonel Juan Almonte, tried to ease the torture Santa Anna was determined to inflict. That they failed was no fault of the Mexican Masons. General Castrillon and Colonel Almonte voiced principles in accordance with the universality of Freemasonry, principles affecting the rights of men, and principles of honor and virtue.

"Santa Anna was adamant. The bodies of the dead defenders of the Alamo were burned. Later, Captain Juan N. Sanguin buried the ashes, some in San Fernando Cathedral. They are gone, but their spirits are enshrined in the hearts of Masons everywhere." □



## Washington Stamp Set Proposal

The 250th Birthday Anniversary of Brother George Washington will occur on February 22, 1982, and Sir Knight John R. Allen, Ivanhoe Commandery No. 19, New Orleans, urges all readers to support a proposal to create a postage stamp set depicting "George Washington, The Man," in celebration of the occasion. (see *Knight Templar*, Volume XXV, No. 6; Volume XXVI, No. 2) "To reach this goal," says Allen, "letters are needed from all over the world." The following sample format addressed to Citizen Stamp Advisory Committee, c/o Administration Group, Room 5700, U.S. Postal Service, Washington, D.C., is suggested:

*Dear Sirs:*

*I join over 5,000 people in these United States and 10 foreign countries to recommend that the United States Postal Service issue in 1982 a stamp set to commemorate the 250th Anniversary of the birth of George Washington.*

*This set should "humanize" him as he is represented in the roles in life — as a Surveyor, Husband, Family Man, Virginia Landowner, Church Steward, Freemason, Soldier, President, and/or other roles. Especially, I recommend a stamp depicting George Washington in the act of laying the cornerstone of the U.S. Capitol and also in effect laying the cornerstone of this great country of ours.*

*Your consideration will be appreciated.*

*Sincerely yours,  
(Your signature)*

A copy of the letter may be sent to Stamp Club Committee to Celebrate George Washington's 250th Birthday, P.O. Box 26135, Richmond, Virginia 23260.

*I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles — the character of an honest man.*

*George Washington*

## Pennsylvania Charity Ball

The annual "Sounds for Sight" Charity Ball sponsored by the Drill Corps of Allen Commandery No. 20, Allentown, Pennsylvania, will take place on St. Valentine's Day, February 14, in the Grand Ballroom of the Americus Hotel, Allentown. A hot buffet will begin the evening at 7:00 p.m., followed by dancing and the Knights Templar Grand March.

Sir Knight Kermit L. Merkel, Chairman for the affair, writes that information or tickets, at \$12 per person, can be obtained by contacting him at 215-434-0502.

Proceeds from the Ball will go to the Knights Templar Eye Foundation, Inc.

## "George Washington's Shaving Lotion"

Mt. Sinai Commandery No. 7, Boulder, Colorado, is raising funds for the Knights Templar Eye Foundation through the sale of "George Washington's Shaving Lotion" — the same lotion, says Commander David H. Acton, which was used by Brother George Washington two centuries ago. The item is prepared by a company founded in Newport, Rhode Island, in 1752 and reputed to be the "oldest chemists and perfumers in America." Originally identified as "Number Six" lotion, it contains 27 natural ingredients and was "Washington's favorite."

Each three-ounce bottle is offered at \$9.00; a Presentation Box of shave lotion and matching bar of bath soap is \$12.50 each. In addition to the "George Washington" scent, others which may be ordered are Lime, Pomander (spicy), and Verbena (lemony). Checks or money orders may be made payable to Mt. Sinai Commandery No. 7, and may be sent with orders to Commander David H. Acton, P.O. Box 775, 2311 Pine Meadow Drive, Estes Park, Colorado 80517. Orders should include \$1.00 for handling and shipping.

## 6th Week – Still Running High

Contributions at the end of the 6th week of the 13th Annual Voluntary Campaign for the Knights Templar Eye Foundation have reached \$169,016.27 – a record high in comparison with the same week for any previous Campaign.

Alabama . . . . .	\$ 673.00
Arizona . . . . .	825.00
Arkansas . . . . .	546.65
California . . . . .	1,940.00
Colorado . . . . .	27,481.08
Connecticut . . . . .	209.10
District of Columbia . . . . .	1,805.00
Florida . . . . .	2,790.00
Georgia . . . . .	3,226.00
Idaho . . . . .	545.00
Illinois . . . . .	1,812.00
Indiana . . . . .	920.00
Iowa . . . . .	1,106.60
Kansas . . . . .	477.50
Kentucky . . . . .	3,556.24
Louisiana . . . . .	394.00
Maine . . . . .	1,563.86
Maryland . . . . .	1,180.00
Massachusetts-Rhode Island . . . . .	1,193.00
Michigan . . . . .	13,802.00
Minnesota . . . . .	4,747.50
Mississippi . . . . .	813.00
Missouri . . . . .	2,041.00
Montana . . . . .	9,538.80
Nebraska . . . . .	490.00
Nevada . . . . .	691.68
New Hampshire . . . . .	148.00
New Jersey . . . . .	400.00
New York . . . . .	2,485.00
North Carolina . . . . .	1,589.00
North Dakota . . . . .	277.55
Ohio . . . . .	1,903.76
Oklahoma . . . . .	2,818.80
Oregon . . . . .	555.00
Pennsylvania . . . . .	5,592.49
South Carolina . . . . .	2,068.65
South Dakota . . . . .	332.00
Tennessee . . . . .	2,934.00
Texas . . . . .	51,529.11
Utah . . . . .	200.00
Virginia . . . . .	3,765.00
Washington . . . . .	1,301.60
West Virginia . . . . .	1,522.00
Wisconsin . . . . .	440.00
Wyoming . . . . .	295.00
St. John's No. 1, Wilmington, DE . . . . .	10.00
Honolulu No. 1, Honolulu, HI. . . . .	40.00
Panama Canal No. 1, Balboa, Republic of Panama . . . . .	1,314.00
Alaska No. 1, Fairbanks, AK . . . . .	12.00
Hermann von Salza No. 1, Frankfurt, Germany . . . . .	250.00
Heidelberg No. 2, Germany . . . . .	175.00
St. Andrew's No. 2, Dover, DE . . . . .	20.00
Harry J. Miller No. 5, Germany . . . . .	180.00
General Fund . . . . .	2,490.30

## Knights Templar Eye Foundation

### Grand Commander's Club:

North Dakota No. 2 – John A. Sakariassen  
 Mississippi No. 3 – Martin E. Herndon  
 South Carolina No. 3 – Roy S. McEwen  
 West Virginia No. 3 – C. Carol Asbury  
 Arkansas No. 6 – Jacob L. King  
 Indiana No. 7 – Charles F. Debord  
 Massachusetts No. 7 – Paul P. Spanniger  
 Florida No. 9 – Rudolph F. W. Mechelke  
 Michigan No. 9 – James A. Hague  
 Michigan No. 10 – C. S. McIntyre, II  
 Michigan No. 11 – David L. McIntyre  
 Ohio No. 10 – Howard W. Hottenstein  
 New York No. 11 – Sidney E. Friar  
 Tennessee No. 12 – Alex H. Anderson, Jr.  
 Texas No. 20 – Frank M. Gentsch, Jr.  
 Texas No. 21 – J. Frank Wright  
 Texas No. 22 – Dennis L. Dillard

### Grand Master's Club:

No. 247 – Francis E. Brukner (MI)  
 No. 248 – Arthur L. Jung, Jr. (LA)  
 No. 249 – Milton J. Sears (CO)  
 No. 250 – R. A. Frary, M.D. (MI)  
 No. 251 – Lt. Gen. Harold L. George (MD)  
 No. 252 – Chester M. Cowen (OK)  
 No. 253 – Paul M. Niebell, Sr. (MD)  
 No. 254 – Eula P. Hardesty (TX)  
 No. 255 – In Memory of Floyd Hardesty (TX)  
 No. 256 – In Memory of Wyatt Parrish (TX)  
 No. 257 – Claude Wyatt Parrish (TX)  
 No. 258 – In Memory of Floyd McArthur  
 (Panama) (by Mrs. J. M. McArthur)  
 No. 259 – Carl F. Wheeler (NJ)  
 No. 260 – In Memory of Margaret Roe (CA)  
 (by Robert Roe)  
 No. 261 – Thurman C. Pace, Jr. (NJ)  
 No. 262 – Dr. Christopher L. York (TX)  
 No. 263 – Waldron C. Biggs (NH)  
 No. 264 – Glenn C. De Munck (NC)  
 No. 265 – In Memory of Louis A. Beaudoin  
 (MA) (by Vickie Beaudoin)

*How to Join:* Any individual may send a check in the amount of \$100 or more to the Knights Templar Eye Foundation to begin membership in the Grand Commander's Club. With the initial contribution, the member pledges to make additional annual contributions of \$100 or more. Once Grand Commander's Club contributions total \$1,000, the individual is enrolled in the Grand Master's Club.

For information, please contact: G. Wilbur Bell, P.G.M., Executive Director, Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, Illinois 62705.



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## “KNIGHTS OF THE GOLDEN EAGLE”

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by  
Paul C. Rodenhauser, Editor  
Grand Recorder

It all began when J. Herbert Fehl, Strasburg, Pennsylvania (home of the famous 1830's "Railroad that leads to Paradise"), showed us a magazine, somewhat faded by its century of existence, on the subject of "Knights of the Golden Eagle." The description and illustrations clearly indicated some relation of a sort with the Order of Knights Templar.

A mention in our *Knight Templar Magazine*, soliciting information, produced a chain of letters which revealed an interesting picture of the "Knights of the Golden Eagle." Although its ranks have been largely depleted, it remains in fragmentary existence at least in New Jersey and Pennsylvania. It could well be that at one time, perhaps in the closing quarter of the 19th century, it was influential in a number of other states as well. The story is relayed for those who might have an interest in a type of fraternal organization which flourished for a time then gradually was eroded.

First to reply to our magazine request was Gilbert E. Bolsterle, Burlington Commandery No. 2, K.T., Vermont. He told that his father, grandfather and uncle "were all members of that lodge" and that his uncle, only one still living, with "a few other men are maintaining a lodge in the Plainfield, New Jersey, area."

The Reverend William Stemper, New York City, also responded and enclosed a brief description of the Order from "Whalen's *Handbook*." He mentioned several names associated with the organization, including Mr. Edmund C. Moore, "Past Supreme Chief," in New Jersey. Mr. Moore kindly replied in September of last

year, on stationery bearing the inscription of "Grand Castle, Knights of the Golden Eagle of New Jersey," and referred us to "The Supreme Master of Records," George Carver, Jr., Doylestown, Pennsylvania.

Miss Ruth S. Crouthamel, Kellers Church, sent a cooperative note from "Grand Temple, Ladies of the Golden Eagle of Pennsylvania." In it she told us she no longer had the original records of subordinate Castles "even in the state of Pennsylvania." She noted for our information that "Supreme" is the National Organization; "Grand" is each State Organization.

We heard from numerous others interested in the background of "Knights of the Golden Eagle." A friend and long-time associate in Pennsylvania Templary and Masonry, A. Raymond Mullin, Coatesville, wrote last year that the Order "was a fraternal beneficial lodge which paid sick and funeral benefits . . . and really took care of them when they were ill. Those were the days before many hospitals . . ." Sir Knight Mullin says he joined the Knights in 1910, "took an office and still have my Past Chief's jewel. That was the beginning of my fraternal work."

Others who gave us information included B. Lynn Alexander, a member of the Correspondence Circle of Quatuor Coronati Lodge No. 2076, "Premier Lodge of Masonic Research." His letter from Lincoln, Nebraska, says: "The degree of Knight of the Golden Eagle is mentioned in *A New Encyclopaedia of Freemasonry*, by Arthur → → →

Edward Waite, Combined Edition in Two Volumes, page 437, 1970, by University Books, Inc., reprinted by Weathervane Books, a division of Crown Publishers, Inc. The degree is mentioned as found in a private collection of degrees amassed by Peuvret and Pyron. Peuvret is described on page 40 of this same book 'as a French Masonic virtuoso in the latter years of the eighteenth century' . . . Beyond, I have nothing to offer, but I shall look forward to hearing more about this research."

From Florida, where he and his wife now live, Pennsylvania's Past Grand Commander Martin E. Edwards told us that he, too, had once been a "Past Chief" in Bethlehem. Norman S. Butterworth, Chester Commandery No. 66, K.T., Pennsylvania, wrote to say: "I have a gold ring given me after my term as Noble Chief. It looks a great deal like a Consistory ring, but only the head of the eagle faces in the opposite direction [sic] and its breast is a shield with K.G.E. on it." He reports "the degree work was the most beautiful ever seen and after these many years I still remember it. Only Masonry is superior . . ." Sir Knight Norman's father, John, was secretary of Chester Castle No. 29, K.G.E., for more than 50 years.

We are indebted to The Reverend Pat King, Grand Chaplain of the Grand Chapter of Royal Arch Masons of the State of Ohio, for copies from *The Cyclopaedia of Fraternities*, a compilation by Albert C. Stevens first issued in 1907. It describes in detail "Knights of the Golden Eagle," as does related information from Thomas Earl Probst, Hospitaller Commandery No. 46, K.T., Lock Haven, in the Keystone State, who says he found "a copy of the Declaration of Principles . . . and a copy of the by-laws when our old fire hall was torn down."

Excerpts which follow are taken from material principally provided by Sir Knights King and Probst and give a

condensed impression of a fraternal group whose history auspiciously began in 1873.

"The Knights of the Golden Eagle is a fraternal, benevolent and patriotic Order, aiming for the promotion of the welfare of its members and their families and dependent ones. It was founded in the city of Baltimore, Maryland, the first Castle being instituted February 6, 1873. The conception of the Order is thus described by its founder, Past Supreme Chief, John Emory Burbage:

*While enjoying a vacation in the summer of the year 1872, and one day reclining upon the banks of the placid Chester River, surrounded by the beauties of nature, and the handiwork of the Creator in its resplendent glory, I pondered as to what I could do to benefit my fellow man, and bring him closer to the majesty of the Divine.*

"The ceremonies of initiation are of rare beauty, and consist of three degrees: the First or Pilgrims', the Second or Knights' and the Third or Crusaders' Degree. They are symbolical of a soldier battling for his faith." To quote the membership qualifications required in 1873, it was necessary that "the applicant be . . . at least sixteen years of age, a believer in the existence of a Supreme Being, and of the Christian Faith, free from mental and bodily infirmity."

From the *Cyclopaedia* comes this further supportive description: "Among the various beneficiary, semi-military secret societies which have founded their rituals and ceremonies upon the history and pageantry of the Crusaders, the Knights of the Golden Eagle, or Chivalric Knights of America, is conspicuous, not alone for its rapidly increasing membership, which numbers about 60,000, but as well for its adaption to American soil of the struggles of early Christian knight-hood." The objectives are listed as



"mutual relief against the trials and difficulties, distress and death, as far as they can be mitigated by sympathy and pecuniary assistance . . . to assist those out of employment . . .

"The organization consists of a Supreme Castle, Grand Castles, and Subordinate Castles. The Supreme body is composed of Past Grand Chiefs (of Grand Castles), and Grand Castles of Past Chiefs of Subordinate Castles. This is in line with the system pursued by the Independent Order of Odd Fellows, with its Supreme Lodge, Grand and subordinate Lodges, the Foresters, with their Supreme Court, Great and subordinate Courts, and many similarly governed societies . . . The Order has for its motto, 'Fidelity, Valor, and Honor,' a trinity of graces taught in its ritual."

The membership brochure reads, in part: "Come and Join With Us. The value of fraternal organizations is beyond comprehension. Every eligible man should be a member of one or more and let one of those be the Knights of the Golden Eagle. Complete the application . . . detach it and hand it over to any member of the Order . . . Do it now . . . America's Leading Fraternity."

With their swords and uniforms, and their surface organization, there's a partial resemblance to the Knights Templar of today although, in our own instance, the depth and quality of our background spring from the principles and structure established by Knights of the Temple in Jerusalem in 1118. That structure depends upon its membership to perpetuate the tenets which had their initiation in America two centuries ago. The membership is the guarantor that these concepts will continue to flourish. To look at the record of the Knights of the Golden Eagle is to remind us that Templary, if not practiced, also could fade from the pages of history as other "societies" (and nations) have disappeared in the past.

## Tri-Jurisdictional Knights Templar Ball

Saturday, March 21, is the date for the third annual Knights Templar Ball hosted jointly by the Grand Jurisdictions of District of Columbia, Maryland and Virginia. The Ball was initiated in 1979 by the Grand Commandery of Virginia "to encourage inter-jurisdictional camaraderie" and to honor "our ladies who are so essentially a part of our Masonic family." This year the sponsoring Grand Commandery is the District of Columbia, under the chairmanship of Marion K. Warner, P.G.C.

The Ball will be held at Kena Temple in Fairfax, Virginia, preceded by an informal dutch-treat dinner at a nearby restaurant. The full-dress uniform or black-tie affair will include dancing, drill performance, and a Grand March.

All sojourning Masons, Blue Lodge Brethren, York and Scottish Rite Masons, their families and friends are encouraged to attend. Reservations at \$7.50 each may be procured by mail or phone from Frank C. Pace, 4718 North 17th Street, Arlington, Virginia 22207 (703-525-6051).

The Grand Encampment, without the self-prohibited label of "International," continues as a vibrant force within the Masonic fraternity, with a membership of more than 350,000 faithful and dedicated Templars in this country and in a half dozen countries abroad.

REFERENCES: J. Herbert Fehl, R.D. 1, Strasburg, PA 17579 — Gilbert E. Bolsterle, 35 Arlington Court, Burlington, VT 04501 — The Reverend William Stemper, 1345 First Avenue, New York, NY 10021 — Edmund C. Moore, 1733 Bellwood Avenue, Belmar, NJ 07719 — Miss Ruth S. Crouthamel, Kellers Church, Perkasio, PA 18944 — A. Raymond Mullin, 363 Charles Street, Coatesville, PA 19320 — B. Lynn Alexander, 3701 "O" Street, Suite B-2, Lincoln, NE 68510 — Martin R. Edwards, 130 Hibiscus Way, Leesburg, FL 32748 — Norman S. Butterworth, 916 Potter Street, Chester, PA 19013 — The Reverend Paschal King, 415 South Main Street, Baltimore, OH 43105 — Thomas Earl Probst, 203 Penna Avenue, Mill Hall, PA 17751

# HIGHLIGHTS AND SIDELIGHTS

## Indiana Degree Festival – March 7

The Grand York Rite Bodies of Indiana announce a statewide Degree Festival to honor M.W. Grand Master Robert H. Miller on Saturday, March 7, at the Scottish Rite Auditorium, Fort Wayne, Indiana. Officials of the Indiana York Rite have reportedly set a goal of one petitioner from each of the 544 Symbolic Lodges in the state. Ned E. Dull, Deputy Grand Master of the Grand Encampment, will serve as banquet program chairman.

## Revisions in G.C. Conclaves

Following publication of the 1981 Annual Conclaves and representatives last month, changes were received for two jurisdictions: Virginia's Grand Conclave will take place in Marion one week later – May 14-16, with Southeastern Department Commander John B. Maxey representing the Grand Master; Wyoming's session in Laramie had been reported as changed to September 19; however, North western Department Commander William H. Thornley, Jr., will act as representative.

## Harland D. Sanders, 1890-1980

Sir Knight Harland D. Sanders, best known as "Colonel Sanders" of Kentucky Chicken fame, died December 16, 1980, at the age of 90. A member of both Scottish and York Rites, Colonel Sanders was Knighted in Louisville-DeMolay Commandery No. 12, Kentucky, on March 25, 1972. He was a 33° Scottish Rite Mason and was made an Honorary Member of the Supreme Council, Southern Jurisdiction in October 1971. His contributions and assistance over the years to organized charities and religious institutions had become well known.

## 40-Year Plaque to Frank Keedy

More than 80 Knights and ladies were on hand following the 1980 annual Inspection of Damascus Commandery No. 23, Keyser, West Virginia, to attend a banquet and recognition ceremony honoring Frank H. Keedy who completed 40 years of "sustained and devoted Masonic service" in December. Sir Knight Keedy, Raised in Davis Lodge No. 51, Keyser, December 9, 1940, is Recorder of Damascus Commandery which he served as Commander in 1944 and 1948. He is also a Past Master of DeMolay Advisory Council and a Life Member of the Convent General, Knights of the York Cross of Honour. In 1954, he was awarded the Grand Cross of Color from the Order of Rainbow for Girls.



Sir Knight Keedy is shown above (right) receiving a hand-carved plaque from Damascus Commander Marlin Hawkins. The plaque was specially crafted by Brother Arnold Weese, Past Master of Mount Carbon Lodge No. 23, in Piedmont, now a resident of Maryland, whose artistry is on display in numerous Masonic lodges in the West Virginia/Maryland area. Brother Weese and West Virginia Grand Commander Max D. Bovey were in attendance at the banquet and witnessed the plaque presentation.



## Arlington No. 29 Surpasses Goal

Sir Knight Joe R. Harris, P.G.C. and Chairman of the Virginia Knights Templar Eye Foundation Committee, reports that his Commandery has already met their goal set for the 13th Voluntary Campaign.

For several years it has been the practice of many Sir Knights of Arlington Commandery No. 29, Arlington, Virginia, to make their Eye Foundation donation during the Annual Christmas Service. He writes, "Checks amounting to \$2,160 were deposited on the altar for the purchase of 71 Life Sponsorships and contributions totaling \$30. The purchase of the 71 Life Sponsorships was made by a few Sir Knights who currently possessed a total of 222. The money raised will go a long way to make some unfortunate person really believe there is a Santa Claus."

## Knighted, Installed in Westerly

Wallace C. Barnes, Westerly, Rhode Island, continued his York Rite "climb" November 22, 1980, when he was Knighted in Narragansett Commandery No. 27, Westerly. Sir Knight Barnes has a busy Masonic schedule this year — he was elected and installed High Priest of Franklin Royal Arch Chapter No. 7, Kenyon, on November 17, and is also Past Master and Chaplain of Franklin Lodge No. 20.

## Golden Gate Commandery Centennial

Grand Master Kenneth C. Johnson has requested California Grand Commander Fred W. Scurlock to officially represent him at the April 12 Centennial Anniversary celebration of Golden Gate Commandery No. 16 in South San Francisco. Grand Commander Scurlock will be keynote speaker at the Centennial Banquet.

## General Grand Council Memento

On August 23, 1980, during ceremonies to commemorate the 100th Anniversary of the General Grand Council of Cryptic Masons, International, a Memorial Stone was placed at the Boulder Masonic Temple. A ceramic replica (5" x 3¼") of the stone has been designed and will be offered, in limited quantity, to Brethren for \$5.50 each or \$10.00 for two, plus \$1.50 postage. Correspondent James A. Kirkbride, P.C., Coronal-Ascalon Commandery No. 31, Denver, notes that only 2,000 replicas will be made and then "the mold will be destroyed."



Orders may be sent to Oliver Wickman, 3003 Valmont, No. 112, Boulder, Colorado 80301.

## Family Gathering

When Monterey Park Chapter, Order of DeMolay in California, held their 83rd Installation of Officers on December 4, one family name was prominent. Kent C. Winchell, retiring Master Councilor, watched as his brother, Gregory S. Winchell, was installed 1981 Master Councilor by their father, Dr. Clifford M. Winchell. Dr. Winchell served as Master Councilor of Monterey Park Chapter in 1953; his Master Councilor pin was presented to son Gregory, and his Past Master Councilor pin was presented to son Kent. Mrs. Clifford Winchell was also on hand to present the new Master Councilor with a gavel made of several hardwoods by Dr. Winchell.

**ALLIED MASONIC BODIES – Robert L. Grubb, Grand Secretary  
Washington, D.C. – February 20-22, 1981**

*The following abbreviated agenda is presented for the benefit and interest of those Sir Knights who will attend the annual Allied Masonic Degrees Meetings.*

Friday, February 20	7:00 p.m.	Philalethes Society – Annual Assembly, Feast
Saturday, February 21	8:30 a.m.	Registration
	9:30 a.m.	Grand College of Rites of the U.S.A.
	10:30 a.m.	Grand Master's Council, A.M.D.
	11:30 a.m.	Grand Council, A.M.D.
	12:30 p.m.	Luncheon – Dutch Treat
	2:00 p.m.	Installed Master's Council, A.M.D.
	2:30 p.m.	Council of the Nine Muses, No. 13, A.M.D.
	3:00 p.m.	Great Chief's Council, No. 0, Knight Masons
	3:30 p.m.	Grand Council, Knights Masons of the U.S.A.
	4:30 p.m.	Societas Rosicruciana in Civitatibus Foederatis
	6:00 p.m.	Annual Banquet, Allied Masonic Degrees
8:00 p.m.	Grand Council, Allied Masonic Degrees	
10:00 p.m.	Masonic Order of the Bath of the U.S.A.	
11:00 p.m.	Ye Ancient Order of Corks	
Sunday, February 22	7:30 a.m.	Convent General, K.Y.C.H.
	9:30 a.m.	Society of Blue Friars
	9:30 a.m.	Grand Preceptor's Tabernacle, H.R.A.K.T.P.
	10:00 a.m.	Grand College of America, H.R.A.K.T.P.

The Annual Dinner is scheduled for 6:00 p.m., Saturday, February 21, at the Hotel Washington, Mr. Muneer Deen, Manager, Pennsylvania Avenue and Fifteenth Street, Washington, D.C., N.W. 20004.



### **Grand Master Trate Admitted to Red Cross**

Philadelphia Conclave conferred the Order of the Red Cross of Constantine on Joseph E. Trate, Grand Master of the Grand Lodge of Pennsylvania (front, center), at the Annual Assembly held October 21, 1980. Puissant Sovereign George Wollrath welcomed 86 guests including



Franklin T. Shimer and John G. Eshleman, Intendants General, respectively, for the Divisions of Pennsylvania Eastern and Central; U.G.I.C. Officers Walter B. Wilson, K.C.C. Grand Trustee, and Thomas W. Jackson, Grand Chamberlain – also Sovereign of York Conclave and Grand Secretary of Pennsylvania's Grand Lodge; two Past Grand Masters, six District Deputy Grand Masters, and the Grand High Priest of Pennsylvania.



## REFLECTIONS ON AN OBELISK

by

Sir Knight Lewis J. Birt, P.C.

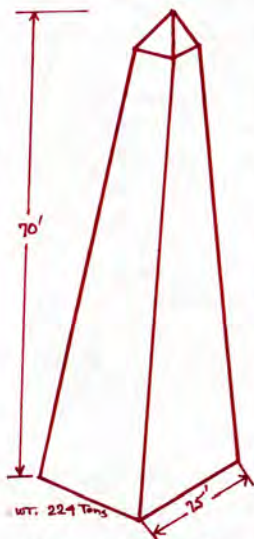
Corson Commandery No. 15, Red Bank, New Jersey

While reading the account entitled "Masons Return to Cleopatra's Needle" (*Knight Templar*, September 1980), there arose in my mind many doubts about the impression that this obelisk is proof that Freemasonry as we know it today was a living, breathing fraternity at the time this obelisk was seated at Heliopolis about 1500 B.C. That is a lot to think about!

First, a word about obelisks. A true obelisk is a monolithic stone pillar or shaft, slightly tapered from a square base and topped by a pyramidion of electrum or similar highly polished metal. The large obelisks were fashioned from a reddish-hued granite that was quarried near Syene (now Aswan, the site of the high dam on the Nile). Thus we have the term Syenite, the name applied to this unique stone.

Obelisks were placed in the front of the pylon of certain Egyptian Temples to the Sun God. These temples faced the East and so the obelisks were on the Eastern side of the temple. The Egyptian priests used these stone pillars for carefully recording the position of the sun, moon, and other heavenly bodies. This information was useful in predicting seasons, the flooding of the Nile, eclipses of the sun and moon, and probably other astronomical events. And, of course, the Pharaohs found them a prominent place to record permanently their great deeds (real or fancied).

The obelisk known as "Cleopatra's Needle" has no connection with that Egyptian Queen, whose exploits probably made her famous but not in the area of stonemasonry. The term "needle" comes



Cleopatra's Needle

from the Arab conquerors of Egypt who referred to the obelisks as the "Pharaoh's Big Needles." The obelisk in question was originally placed before the Temple to the Sun God at Heliopolis by Thutmoses III about 1512 B.C. The obelisk was moved by order of Roman Emperor Augustus in 22 B.C. This date can be confirmed by the inscription engraved on one of the bronze crabs that was used in its mounting: "In the eighth year/Of Augustus Caesar,/Barberus, prefect/Of Egypt, causing the obelisk to be placed here,/Pontius being the architect."

Thus the second architect was Pontius Rubrius Barberus who was, in 22 B.C., prefect of Alexandria. The next setting of the obelisk was on its removal from Alexandria to New York City in 1880. The architect at that time was Lieutenant Commander Henry H. Goringe, U.S. Navy, of Anglo-Saxon Lodge No. 137, Brooklyn. The cornerstone at the last setting was placed by the Grand Lodge of New York, under direction of Jesse Anthony, Grand Master.

The best way to evaluate → → →

LCMDR Gorrings's account of the finding of Masonic emblems under this obelisk would be to examine his account. His description was given considerable coverage at that time in the *New York World* and the *New York Herald*. We will take a paragraph from the *World* (emphasis is by the present writer):

*Last of all was found in the debris removed from the foundation a piece of lead, which on examination was found to be a plummet. So the obelisk was surrounded by a mosaic pavement; it was approached by three steps, of which the middle one was very much narrower than the other two, and united to the upper; it stood on a single block; under the block, within the steps, were a perfect ashlar in the East, a rough ashlar, in the West, a square, a trowel, and an apron between them; . . .*

Now let's evaluate that description and comment on the emblems mentioned to determine if there was, or is, any relationship between "Ancient Craft Masonry" in the Lodge along the Nile, 1500 B.C., and Ancient Craft Masonry in America today.

"So the obelisk was surrounded by a *mosaic pavement . . .*" That is not unusual. It certainly takes no great stretch of the imagination to believe that a giant stone needle, erected in a public place, would have a rather attractive stone pavement (inlaid stones in an attractive pattern) around its base for the admiring populace to view the beauty of the obelisk and praise the Emperor Augustus who had it placed there. Surely, a pavement would be commensurate with the central shaft.

"...under this block, within the steps, a *perfect ashlar* in the East, a *rough ashlar* in the West . . ." First, consider the size of these. LCMDR Gorrings was very precise in providing measurements. He

stated: "... a piece of syenite granite, having all its sides dressed and its angles at right angles. It is forty-two inches square." He did not give its thickness. Consider that size; it would weigh, if only a foot thick, over a ton. That's not a Masonic symbol; that's a big rock.

"... a *rough ashlar* in the West . . ." Gorrings describes it thus: "The other piece differs from all other pieces in the foundation in having the upper surface rough." In the *Herald* account, we read: "Toward the West a block was found, indented and chipped as if by design. This is a rough ashlar." This last citation tells the whole story. What was this collection of stones (ashlars, Masonic emblems), etc., under the obelisk within the inlaid pavement? The answer is simply — junk, rubble, fill, or whatever you wish to call it.

When an architect, engineer, builder, goes into the business of setting a stone pillar, obelisk, stele, he prepares a base of sufficient strength to support his work. Today he would use concrete or cement. In Egypt in 22 B.C., Pontius Rubrius Barberus did not have cement. He placed within the pavement a bunch of surplus stones, rubble, fill, etc., sufficient to make a strong, smooth, level base upon which to rest his obelisk. What is under an obelisk that weighs two hundred odd tons will not show, and who goes around lifting obelisks to see what's under them!

Now, why is one stone (ashlar), in the east corner, smooth while the one in the west corner is "indented and chipped as if by design"? Certainly not for a symbolic reason. It is simply to get an even base so that the obelisk will be upright, perpendicular. If these two stones, forty-two inches square, are placed in opposite corners, then they must be level. If one is too high, then it must be "chipped and indented as if by design." What architect would want to erect a "Leaning Obelisk"?

White on the subject of ashlars, it is worthy of note that the *perfect ashlar* is



a rather recent innovation in our Craft ritual – say within the last 200 years or so. If we look to the Tracing Boards of the late 1700's A.D., we find these as a part of the symbols:



**Rough Ashlar**



**Broached Thurnel**

Now you might ask: "What is a Broached Thurnel"? Consider this piece of ritual from an old expose, about 1760:

*Q. What are the Immovable Jewels?*

*A. Trasel Board, Rough Ashlar, and Broached Thurnel.*

*Q. What are their uses?*

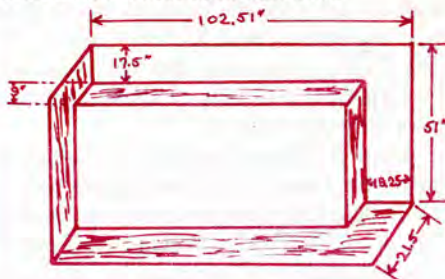
*A. A Trasel Board for the Master to draw his Designs upon, the Rough Ashlar for the Fellow-Craft to try their Jewels upon, and the Broached Thurnel for the Entr'd Prentice to learn to work upon.*

So if they didn't have a *perfect ashlar* 200 years ago, why should we assume they had one 2,000, or 3,500 years ago?

"... a square, a trowel, and an apron ..." First, let's take a look at LCMR Gorrings description of that square.

*One of the pieces of syenite is an oblong block having the upper half hewn to the form of a mechanic's square ... It is 21½ inches thick and would seem to have been originally a parallelogram eight feet six inches long by four feet six inches broad, and the form of a Mason's square given to its upper surface by cutting out and lowering to a depth of nine inches that part of the stone between the two inner lines of the square ... The lower part of the stone still has its original part of the parallelogram.*

That stone would look like this:

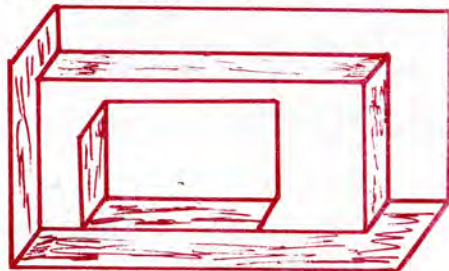


**The Square (Gorrings Dimensions)**

Consider this as a stone 8 ft. 6½ in. long by 4 ft. 3 in. wide, and 21½ in. thick. That is not a symbol; that's a pretty big stone, probably weighing tons. That is not a square, but a stone prepared for some part of a building and for some reason not used. So it became "fill" under the obelisk.

"... a trowel ..." and later this description by Gorrings, "... very much oxidized (rusted) ..." If it was iron, and only iron rusts, then it was not Egyptian but Roman. The Iron Age came some 800 years after the time of Thutmoses III, and the time that this "needle" was set up at Heliopolis. Probably some "Roman Mason" lost his trowel.

"... and an apron between them ..." This description by Gorrings probably looked like this:



**The Apron in the Square**

Now is this an apron? No, I would judge that it is simply a piece of stone (white limestone) that is placed in the cut-away portion of the larger stone to fill the gap and provide a solid base for → → →

the obelisk. It was convenient and fitted well. In fact, the workers with Gorringe at first thought it was a cover to a crypt. They were so anxious that they broke it in their frantic efforts to raise it; thus we have no measurements.

Further, Masonic Aprons for the most part were never perfect rectangles before 1815. Most of them followed the natural line of the lambskin, or had round bases. The rectangle was legislated in 1815, by the Grand Lodge of England, and this is usually the date for such — not 3,500 years ago.

There are countless other items in LCMLR Gorringe's account that could be challenged. They all seem to indicate that he took a far from realistic line of reasoning on his discovery. There is no doubt that we can put some antiquity upon our Craft, but not to use these stones from a remote age to portray a "Lodge along the Nile" erecting "Pharaoh's Great Needles."

Perhaps we might add a citation from William D. Wolfskiel, P.G.M. in New Jersey, 1908:

*Masonry justifies its existence, not by antiquity, but by principle, which, no doubt, accounts for its antiquity. Its supreme object is to develop character, a character that is to be as strong in spiritual elements and as firmly knit together as the marble blocks and the bonds of Masonry that gave strength and beauty to King Solomon's Temple.*

Sir Knight Blrt Ilves at 51 Washington Street,  
Red Bank, New Jersey 07701.

## Los Angeles Search

A recent letter from Sir Knight William B. Sill, E.C., Los Angeles Commandery No. 9, indicates a search is on for the families of the Past Commanders of Los Angeles No. 9 and Golden West Commandery No. 43. The search is being made in order to find suitable homes for the many portraits of these Past Commanders which once were located in the asylum of the Masonic Temple at Pico and Figueroa in Los Angeles. Commander Sill writes, "A suitable gallery to display these stately pictures of the giants of the past who served Los Angeles and Golden West Commanderies as Commanders and silently encouraged and inspired Templarly beyond their terms of office is now impossible. Since they contributed much to the history of Los Angeles personally and fraternally and this being the 200th anniversary of the city, there seems to be no more appropriate time to present these mementoes to their families — if we can locate them." The Grand High Priest of Royal Arch Masonry in California will receive the portrait of his grandfather, Commander of Los Angeles No. 9 in 1917, this month.

For further information, interested parties may call any of the following (area code 213): For Los Angeles No. 9 — Recorder Fred Jacobs 462-5612, or Commander William B. Sill 287-9546; for Golden West No. 43 — Recorder Jack Davies 388-5717, or Commander Ted Haddad 786-2150.

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## Our Brethren To The North

A recalculation of the age of St. Omer Preceptory No. 62, Cambridge (Galt), Ontario, indicates that a November *Knight Templar* news brief was off by five years — M.E. Knight F. C. Ackert, Past Grand Sovereign, Great Priory of Canada, recounts that Em. Kt. R. Haddow, Preceptor, and some 60 Sir Knights observed St. Omer's 65th Anniversary (instead of 60th). M.E. Knight C.E. Wells, Grand Chancellor, spoke on the Sovereign Great Priory, and M.E. Knight Stan Wright discussed the history and origin of the Order of the Temple in Canada.



## A POSSIBLE GLIMPSE OF IMMORTALITY

by  
H. Raymond Lowe  
Golden West Commandery No. 43, Los Angeles

*The blazing evidence of immortality is our dissatisfaction with any other solution.*

Ralph Waldo Emerson

For centuries man has asked himself three questions: Whence came I? What do I here? Whither am I bound? The first question is resolved to his satisfaction because most people can trace their ancestors backward at least one or two generations. Others who have kept accurate records can do better, some going back many generations. The second question is resolved, at least partially, by man's positioning himself with respect to his environment. If he thinks about it, however, his quest might lead him to conclude that there really is no present in the stream of time. How does one evaluate the present, in years, months, hours, minutes, seconds or micro-seconds? Thus, for practical purposes the present does not exist. All of this does not help him to come to a conclusion. His second question must be resolved by other disciplines.

The third question is not so easily disposed of. There are no precedents with which he can see into the future except by faith. Faith is important because there seems to be something, a small voice, that says "there is a future, all will not die with you."

Recent studies have shed some light on the latter question, perhaps a slight bit of light, but hopefully a significant start. Raymond A. Moody, Jr., M.D., has published a book, *Life After Life*, in which he has recorded his interviews with people who, for various reasons, were declared clinically dead and have been

revived and lived to relate their experiences. Clinical death, in medical parlance, occurs at that point in time when all vital signs cease. This is further defined to mean when the heart ceases to function and brain waves cannot be detected. Such waves are an indication of living and functioning brain tissue.

Many persons have been revived who in the past would have been declared dead. Recent cardiopulmonary resuscitation procedures (CPR) have "brought people back."

Dr. Moody's findings are very provocative. He found that many "survivors" reported similar experiences. For instance: many said that they were surrounded by a brilliant and beautiful light. Some said the light was white, some said gold, and others described other colors. Some reported seeing a figure in the distance but were unable to reach it before being "brought back." Many said they were outside their bodies, hovering over and observing the medical team working on their bodies. Some even described the verified medical procedures and conversation. Many were comfortable and satisfied in their new surroundings and were reluctant "to return," some even saying that they would never again fear death.

In addition we have an account by our own brother, the late Sir Knight Weston Cuta, Colonel, U.S. Army. His article appeared in the March 1977 *Knight Templar Magazine*. His

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experience was similar in some respects to many of the accounts given to Dr. Moody.

As yet, none of the studies have been satisfactorily substantiated by critical scientific disciplines. At least, statistical data might be valuable. It has in the past led to important scientific break-throughs. For instance: how many saw light, a tunnel and how many described the surgical procedures while hovering over their bodies?

But out of these studies have come several aspects of particular interest to Masons. The first is the often mentioned phenomenon of light in which they described the beautiful light as intense but not blinding. Unfortunately, they were unable to elaborate further. Masons have a deep appreciation of light which might be summed up as embracing — at least by implication — all wisdom, truth and omnipresence of the Supreme Architect. It is strange that this small window of visible light, which lies between the ultraviolet and infra-red in the amazing, but otherwise invisible, radiation spectrum should have so impressed the Masonic Fraternity for so many years. Perhaps the results of the Moody research will give added dimensions to the Masonic esoteric conception of light.

The second aspect is the possibility of a brief view of immortality. Masonry makes only two demands of its neophytes, one of which is that he affirm his belief in the immortality of the soul. Therefore, this study should be profoundly interesting to Masons.

Let us not be overwhelmed by what may turn out to be dubious knowledge; but, on the other hand, we might be on the threshold of a great discovery. We are speculative Masons, therefore let us speculate. If we can add to the body of knowledge as it presently exists or remove the fear of death or the terror of dying, let us do just that.

We might, in fact, be encouraged by certain ancient precedents. For instance,

## Medal Commemorates New Temple

Mt. Vernon Lodge No. 64, F. & A.M., Norwalk, Ohio, has issued an antiqued solid bronze souvenir medal commemorating the dedication of its new Masonic Temple on September 14, 1980. Dedication Committee Chairman Irving M. Roth writes that the new temple is "the first one Mt. Vernon has ever owned in more than 150 years."



The 1 5/16 in. medal is available by sending \$2.00 and a self-addressed stamped envelope for each medal ordered to Irving M. Roth, 89 Whittlesey Avenue, Norwalk, Ohio 44857.

## DeMolay International Meeting

William C. Chasey, Sr., Grand Master, Order of DeMolay, will preside at the 61st Annual Session of the International Supreme Council in Cherry Hill, New Jersey, April 5-8, 1981. Sir Knight Chasey was elected Grand Master at the conclusion of last year's session in Indianapolis.

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we have a classic example of CPR or at least mouth to mouth resuscitation in the Bible. The Second Book of Kings 4:34 states, "... and he [the Prophet Elisha] put his mouth upon his mouth ... and the flesh of the child waxed warm." And the original divine example appears in Genesis 2:7 where the Lord God "breathed into his nostrils the breath of life; and the man became a living soul."

Sir Knight Lowe, 33<sup>o</sup>, Royal Order of Scotland, lives at 3933 Cumberland Avenue, Los Angeles, California 90027.



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## WHAT HAPPENS TO US AFTER DEATH?

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by

Sir Knight Leo P. Jolls

Austin Commandery No. 84, Glenview, Illinois

*Parapsychology is the "study of mental phenomena not explainable by accepted principles of science." Parapsychologists since as far back as the 19th century have searched for the reasons behind an entire range of psychical phenomena — including apparitions, automatic writing, levitation, and extra sensory perception. More recently, the term has come to include the study of "life after life," the recorded experiences of individuals who have apparently and miraculously "returned" to life after being pronounced clinically dead. In this article by Sir Knight Leo P. Jolls, and the one preceding by H. Raymond Lowe, the question of "life after life" is examined.*



Several years ago the *Chicago Tribune* carried an article on recent discoveries made in the field of parapsychology. The name of a Swiss doctor, Elisabeth Kubler Ross, was mentioned, and I went to the library to examine some of her published writings. There was indeed a book from her which dealt mostly with her work to assist the dying, to help dispel their fears. In the back pages of her book, another book entitled *Life After Life* by American psychiatrist Raymond Moody was mentioned. Dr. Moody's book is a report of some 150 interviews with patients who had been declared "clinically dead," yet later returned to life, revived by what the doctors termed "the great advances of modern medicine."

A stunning fact about the interviews with the "survivors" is that each one repeated the same theme: The patient, already declared dead by his doctor, saw himself from outside his body, and saw doctors and nurses working over it. Then, each continued to tell, they passed through a long, dark tunnel at the end of which they saw an indescribably bright light. In its presence, their whole life — with all its good sides, its mistakes and

sins — passed in review in a matter of seconds. The source of this shiny light (which Christians labeled "Jesus" and non-Christians, "an angel") spoke to them kindly with no hint of punishments or rewards. The "dead" people saw in the background the appearance of some friends or relatives who had preceded them in death, winking at them in a kindly manner. Suddenly a voice spoke. The time was not yet right for them to remain there, it said; they had to return to earth to finish their tasks. Then they returned (many quite reluctantly) to their bodies and were "brought back" to life. They all asserted afterward that any fear of death had forever vanished and their "re-won" life was dedicated to love.

Shortly after reading the article and book, we left for our annual summer trip to Switzerland. There, in the town of Lucerne, I have many dear friends — Brothers in the local Masonic Lodge. That city lies in a kettle surrounded by steep mountains and, therefore, during the summer months, the rains can be constant. During one particularly gloomy afternoon, one friend provided me with reading material and, to my → → →

amazement, he brought a book entitled *Report of Life After Death*. (Should I call it coincidence?) It was a translation of two books written by an American, Dr. Arthur Ford; one was called *Unknown But Known*, the other, *Life Beyond Death*. The *Report* was edited and published (posthumously) by a friend and adept, Jerome Ellis.

Dr. Arthur Ford, in his early youth, discovered with dismay that he had inexplicable "medial" abilities. To find an explanation for this unusual phenomenon, he studied psychology as well as divinity. He confided to his psychology professor his dismaying secret. The professor encouraged him to pursue and develop his rare and valuable abilities, and to use them for the benefit of his fellowman. He began to study what had been written on these phenomena up to that time, and he uncovered some very interesting reports.

All major religions express belief in the hereafter. Buddhists claim reincarnation, the Moslems speak of their seven heavens, Jews await resurrection after their Messiah awakes them to New Life, and Christians preach the immortality of the Soul.

From oldest time, the phenomenon of extra sensory perception has been reported — by visionaries, prophets, soothsayers, etc. Our Bible tells us of how King Saul, distressed by enemies within and without, went to a witch-woman at Endor to implore her to resuscitate the Prophet Samuel, and he appeared and predicted the gruesome end for the King. And Jesus, who was capable of every wonder, evoked the spirits of Moses and Elisha in the presence of three of his disciples.

The Lamas of Tibet have what is called the *Tibetan Book of the Dead* with detailed information on the hereafter; and, at the end of the 17th century in Scandinavia, lived a famed scientist and author, Emanuel Swedenborg, who wrote a most detailed documentation about "life after death."

In more recent years, in the middle of the 19th century, the University of Oxford, England, established an "Institute of Parapsychology-Research." Its first president was a noted scientist, Frederick Myers. He experimented with the noted mediums of his time from Italy, Germany, France and other countries, providing his experiments with every precaution and strict controls to prevent hoax or deceit. After his death, he was succeeded by another noted scientist, Sir Oliver Lodge, whose writings are read all over the world. The most extraordinary report about the "other world" came from Lodge's own pen: He had the misfortune to lose his only son, Raymond, in combat during World War I. Through a very renowned medium, a Mrs. Gladys Leonard, he was able to contact his son in the "new world" and, apparently, received the best known and most-detailed description of the "next life." He was told that the newcomer is most confused and has difficulty in adjusting; former friends who preceded his son in death were a great help, and his mentor there was his father's old friend and predecessor, Professor Myers.

Sir Oliver also related another story about a rather plain, uneducated woman called Mrs. Rosemary Brown who had not the slightest instruction about music nor any musical abilities; yet, in trance she could play the most beautiful tunes at the piano. She stated that the music was dictated to her by the great Austrian composer Franz Schubert (who died in 1828). Musical authorities who heard her play affirmed that her music actually sounded like true Schubert compositions.

Dr. Ford read these accounts with great interest, for he, too, had had similar episodes. As a young man, not yet known for his unusual gift, Ford was sent to London to meet Sir Arthur Conan Doyle, the famous author of the Sherlock Holmes stories and a member of the Masonic Fraternity. Besides his talent for detective stories, Sir Arthur was an ardent believer



in spiritualism, and his wife was gifted with ESP powers. Doyle immediately recognized Ford's great medial abilities and in one of his lecture tours invited Ford to the dais to "perform." In a trance, he told people in the audience what they asked of him. Doyle and Ford remained close friends from that time.

The two most famous cases in Ford's career as a medium — in the United States — were the Houdini affair and the case of the (Californian Episcopalian) Bishop James Pike.

Houdini, the well known magician and escape artist (also a Freemason), was very attached to his mother. After her death, he tried time and again to communicate with her through various mediums — even Mrs. Conan Doyle — but without success. This made Houdini more and more suspicious of all spiritualists, and he began a campaign to disclaim them. Before his death, he made an arrangement with his wife that if it were possible after one's death to communicate with the survivor, they would do so, using a code word known to nobody but themselves. During his lifetime, Houdini was never acquainted with Ford; however, after his death, his widow implored Ford, by now the most famous medium in the world, to attempt communication with the "other world" to contact her dead husband. The stories vary, but it is the feeling of many that Ford succeeded and, after several meetings, disclosed the code word as reported to him by the dead Houdini. To everyone's amazement, it was indeed the code the couple had agreed upon.

Some detractors objected that Ford had simply read the code word in the woman's mind, but Ford asserted that he received the message in trance from Houdini. (Incidentally, while in trance, Ford was unconscious of the communications and became aware of them only from "electro-transcriptions," taken while he was in his hypnotic sleep.)

The case of Bishop Pike was the culmi-

nation of Ford's success, as it took place on Canadian television before the eyes of a million viewers. The Bishop's son, Jim, had suddenly and without any known cause, committed suicide. He had been a cheerful young fellow, full of life, a divinity student who wanted to become a priest, like his father. Ford succeeded in contacting the son who told that he got in with the wrong crowd and began using LSD. In a spell of depression during an LSD "trip," he committed suicide.

Ford died in 1970 at the age of 74. Shortly before his demise he founded an organization called Spiritual Frontier Fellowship for the purpose of advanced studies of parapsychologic experiments.

Many other authors have been interested in the subject of communication with the "other world." And many famous men, such as Goethe, the great German philosopher-poet, the psychiatrists Jung and Freud, the philanthropist Albert Schweitzer, and the engineer Werner von Braun, all have subscribed to the idea of a future life and also of the rare ability of some people to gaze beyond the realities.

Let us remember that our Lord Jesus spoke time and again about "life eternal" and many times reminded us that His Father's home "has many rooms." What else was He telling us than there is a life beyond?

Sir Knight Jolls resides at 1326 Brummel, Evanston, Illinois 60202.

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### National Sojourners Chapter

Major General Richard Snyder, Cyrene Commandery No. 34, Columbia, Pennsylvania, is serving his second term in 1981 as President of Lancaster Chapter of National Sojourners, Inc., an organization of commissioned officers and warrant officers who are Master Masons and have served in the Armed Forces of the United States.

## THE POPULAR CRUSADE

by  
F. R. Hall, Staff Associate

Pope Urban II was not the only preacher of the Crusade. A number of popular enthusiasts stirred up the imagination of Western Europe's lower classes. One of the most famous of these was a French monk, Peter the Hermit. As proof of his religious fervor, he was filthy and fanatic and walked barefoot, wearing the hermit's cloak that gave him his name. He was lean and swarthy and always rode his donkey which was said to bear a remarkable likeness to the rider. Despite appearances, he was an eloquent speaker and his earnest sincerity moved those who listened to him. The peasantry, women, children, tradesmen, members of the lower nobility, and even criminals and brigands followed him. By the time he reached Cologne, an estimated 15,000 people had joined his cause.

There were several reasons for Peter's success. He was a persuasive speaker, and emigration meant an escape from poverty. It must also be emphasized that the Middle Ages was an era of visions. In April 1095, a shower of meteorites was interpreted as a large-scale emigration of people in the near future. Then, too, the Old Jerusalem was confused with the New Jerusalem flowing with "milk and honey." The Second Coming was also believed to be near at hand. The Church granted spiritual remission if a pilgrimage was undertaken and taught that Christ could not return unless the Holy Land was restored to Christianity.

Peter the Hermit arrived in Cologne in April 1096. Taking advantage of the rich countryside, he decided to stay there and preach to the Germans, which proved successful. However, Walter Sans-Avoir, a follower of Peter and leader of a French group, was impatient and decided to pass

through Hungary. When news reached Constantinople that Walter's army arrived in Belgrade in May 1096, Emperor Alexius was taken by surprise. The official date of the expedition was set for August 15, and Alexius had therefore made his preparations to meet the crusaders without hurry. Gathering of the harvests had not yet begun, there was not enough food, and Walter retaliated by pillaging the countryside. Walter had further reason for a frayed temper. In Semlin (in Hungary) 16 of his men robbed a bazaar and the Hungarians retaliated by robbing them of their clothes and forcing them to return naked to their army. Nicetas, the governor of Belgrade, nevertheless treated Walter and his army well, and by the middle of July, Walter reached Constantinople.

Peter left Cologne on April 20 and succeeded in getting a solid German following. By this time, his group must have numbered close to 20,000 men and women. Peter passed through Hungary peaceably until he reached Semlin. Hearing rumors of the bazaar-incident, Peter's army killed 4,000 Hungarians and collected a large store of provisions. Nicetas then ordered that Peter's group be restricted in their passage across the river Save to Belgrade. Peter's followers retaliated by setting fire to Belgrade and pillaging it. Patience gave way and Nicetas at his headquarters at Nish ordered his troops to attack and many crusaders were scattered or slain.

Peter finally arrived in Constantinople on August 1 where he joined Walter Sans-Avoir and his men. It was apparent to Peter that he was fast losing his authority and he decided to remain in Constantinople. As the crusading army marched toward Nicomedia, the Italian, German,



and French factions of the expedition quarreled among themselves and wantonly pillaged Turkish territory, robbing the villagers who were Christian Greeks.

By the middle of September several thousand Frenchmen were sacking the neighborhood of Nicaea, the capital of the Seldjuk Sultan Kilij Arslan, and massacring the Christian inhabitants. The Germans, eager to emulate the French, marched with 6,000 men to the Turkish castle Xerigordon and captured it. The Sultan sent a large army to recapture the castle, and those refusing to renounce their Christian faith were slaughtered.

Meanwhile, all the crusaders, a force of about 20,000, met up at Civetot. It was now apparent that there was no discipline or strong leadership among the various factions. Not heeding Alexius' advice to wait for the official crusading forces under Pope Urban's sanction to arrive at Civetot, the crusaders advanced toward the Turkish armies. It was disastrous. Thousands scattered, were sold into slavery, or massacred, among them Walter Sans-Avoir and many German knights.

The Popular Crusade was at an end. As the historian of the Crusades, Steven Runciman, wrote: "It had taught that faith alone, without wisdom and discipline, would not open the road to Jerusalem."

### The German Crusade

When Peter the Hermit headed for the East, he left a strong German following behind him, placing one of his disciples, Gottschalk, in charge of gathering a larger army. However, unlike the French faction of Peter's group, the Germans were more inclined to take care of business in Europe before hurrying to the Holy Land.

Unfortunately, this "business" involved the Jewish settlements established along the major trade routes in Western Europe. Since usury was prohibited among Christians, the Jews were able to set up a lucrative money-lending business, charging

high rates of interest. To join the Crusade was expensive. Many people were forced to borrow from the Jews in order to pay their expenses entailed by journeying East. Resentment was thus high. The Jews were alarmed by this mood, and they provided Peter and his followers with money in the hopes that the crusaders would pass through peacefully.

The attempt to "buy" peace was wasted. In April 1096, a man named Volkmar marched with 10,000 men through Hungary to join Peter in the East. Meanwhile, Peter's follower, Gottschalk, marched through Bavaria. A third group, headed by Count Emich, included an assortment of simplistic enthusiasts, some of whom followed a goose which was said to be "inspired" by God.

Taking the example of Peter's profitable maneuvers with the Jews, Emich attacked the towns of Spier, Worms, and Mainz where thousands of Jews were slaughtered. The purge continued in Neuss, Wevelinghofen, Eller, and Xanten before the army dispersed.

Volkmar and Gottschalk took up Emich's example. Volkmar attacked the Jews in Prague, but he was checked by the Hungarians when his army reached Nitra. The Hungarians were shocked at the crusaders' behavior and scattered them. Gottschalk and his army, meanwhile, massacred the Jews in Ratisbon. However, when Gottschalk and his men reached Wiesselberg in Hungary, they too were restrained by the Hungarians.

Finally, when Emich's formidable army reached the Hungarian frontier, King Coloman of Hungary was sufficiently alarmed to refuse Emich passage through his country. A battle ensued and many of Emich's men were killed.

The wanton destruction of the German crusades shocked Western Christendom. Would the official First Crusade learn from such grotesqueries?

next — The First Crusade



## KNIGHT VOICES

COMMENTS FROM READERS



□ Compiling a register of all McCalebs and related families in the U.S. If you have a McCaleb in your heritage and wish to exchange information, please write. *Dr. F. C. McCaleb, Jr., P.O. Box 1479, Beaufort, South Carolina 29902*

□ For sale: Size 37, worn on two occasions, perfect condition, price \$105 by United Parcel, long coat, wonderful material, hat with ostrich plume, sword, scabbard, belt. *Thomas L. L. Hayes, 647 South Pickwick, Springfield, Missouri 65802 (417-866-4932)*

□ For trade: two Masonic watch fobs. One is gold with five diamonds, Knight Templar on one side, R.A.M. on reverse. The other is same as first but no diamonds. Will trade for Masonic pocket watch or other pocket watches. *Hassel Stambough, 1421 West 5th Avenue, Williamson, West Virginia 25661 (304-235-4193)*

□ Enclosed is check in the amount of \$10 for four holders for my *Knight Templar Magazine*. Congratulations on your fine publication and I know many, like myself, look forward to receiving it each month. Keep up the good work. *James H. Hutchins, 623 North Bradford Street, Dover, Delaware*

□ If the Sir Knight who requested expired Shrine motor vehicle license plates some time ago will contact me, I will be glad to send him several sets of reserved Boumi Temple Authorized State of Maryland Tags. *Edward F. Thiem, 1118 Green Acre Road, Towson, Maryland 21204*

□ We are interested in purchasing a Past Matron's pin and a Past Patron's pin (if not too expensive). We are in the East this year and would love to have pins that belonged to a Past Matron or Past Patron. *Dan and Barbara Craig, 124 Jarnagin Drive, Athens, Georgia 30605 (404-549-6843)*

□ I hope a relative of William Bryant (1804-1879), wagon inspector in Lincoln's administration, who died a Mason, May 2, 1879, can help me find typical family Bible information about Robert Beebe, Monongahela, Pennsylvania, boat builder, father of Mrs. Bryant, Ann E. Beebe. Robert helped start the Methodist church of that city. *Robert J. Simpson, 2310 Oakwood Blvd., Wausau, Wisconsin 54401*

□ As the librarian of the Joseph Harp Correctional Center, I have received a request for the *Knight Templar Magazine* from one of our inmates. Since the library is on a very limited budget, I would appreciate a free subscription to your magazine. *Charlesa Timmons, Librarian, Joseph Harp Correctional Center, Lexington, Oklahoma 73051*

**Editor's Note:** A complimentary subscription has been processed.

□ I have in my collection of ladies' hat pins a Masonic hat pin, 9" long; the head of the pin is round, center is white with the Square and Compass; in gold around the outside blue border is the lettering, "125 Anniversary of K. H. Lodge No. 12." Can anyone tell me where this pin came from and its age? *Glenn J. Mark, P.O. Box 371, Hutchinson, Kansas 67501*



□ I need help in finding the parents of my great, great grandparents, Drury Bell and his wife Susannah Spinks Crawford. Drury was born around 1825 in North Carolina and died January 1880 in Copiah County, Mississippi. He was a Methodist Minister and married Susannah Spinks in 1815. She was the widow of James Crawford and was born around 1883 in South Carolina and died 1872 in Copiah County, Mississippi. *Mrs. Frank A. Racine, 8918 Hawthorne Drive, Shreveport, Louisiana 71118*

□ I have a Knight Templar all wool uniform manufactured by Lilly Ames Co. of Columbus, Ohio, which I have outgrown and wish to sell. It is in excellent condition and consists of: Coat (with military collar and WV insignia), trousers (with 29" waist adjustable to 1½" either way and 31" length, adjustable to 1" either way), belt and sash and hat (size 7 1/8). The coat size is 36" chest and 15" collar. Anyone interested please write. *William J. Vernon, 109 Milton Road, Marietta, Ohio 45750*

□ I have been an active Mason for more than 30 years and have been an avid collector of Masonic memorabilia for most of that time. I have acquired literally thousands of items, including much that is unique and of museum quality. The passage of time and changing economic conditions necessitate moving to smaller quarters sometime in the not-too-distant future, and I will have to divest myself of some of my collection.

If any of the readers of "Knight Voices" would like to communicate their collecting wants, I would be glad to answer their letters and advise as to availability from my collection. I would stress that I have a general collection which includes a lot of almost everything except that I have already disposed of my Dudley watch and several other Masonic watches. *Alan E. Eichman, 18962 Braille, Detroit, Michigan 48219*

□ At right is a picture of a Blue Lodge apron in my possession about which I would like to ascertain the following: (1) year or years in which used; (2) country or section of countries in which used; (3) actual lodge using it; (4) other pertinent information that might be developed through inquiry.



This apron appears to be made of lambskin which is in excellent condition. No doubt it was originally white but because of its age has turned a light tan. *John A. Williams, P.C., Hugh de Payens Commandery No. 1, Little Rock, 5723 South Country Club Blvd., Little Rock, Arkansas 72207*

□ There are in existence several Masonically affiliated Amateur Radio networks which welcome all newcomers. While primarily operated by and for Masons and members of appendant orders, the only qualifications for joining these nets are an FCC Amateur Radio License and a desire for good fellowship.

The nets are too numerous to list here, but a good one to start off with is the Fellowship Net which meets weekdays at 1700 GMT on 14328 kc's, with Brother Tony Zydycrn (WA6DSV) at the control station. Others which may be contacted are Brothers Joe Harant (W9FLA), Lee Kariger (WA6VYQ) or Domenic (Moe) Pallotto (W9BOX). Addresses are in the Amateur Radio Callbook. *Ted Buchheimer (WD4NCY), R.A.M., K.T., 313 Shannon Street, Clarksville, Tennessee 37040*

□ I have for sale: a set of Osman Temple St. Paul tags; one 1965 Shrine Imperial Council, District of Columbia tag; and two 1935 Washington, D.C., Shrine Convention tags. If interested, please communicate as to cost. *Harry G. Bauer, 2411 Glenallen Avenue, Silver Spring, Maryland 20906*

## THE UNKNOWN SOLDIER – 1921

The Unknown Soldier symbolized the dead Masons, the dead Templars, who gave their all for their country and fellowmen.

At this lofty monument, as I stood among the Templars at the Easter Sunrise Memorial service, I was moved deeply and felt keenly the sublimity of the occasion . . .

How it stirs the imagination that the memory of this soldier representing all our heroic dead, this soldier whose identity will never be established, has for the past four years been honored by the great Order of Christian Knights Templarhood, the Soldiers of Christ. It is truly an inspiring and soul-lifting ceremony, and one which the Templars entered into with all sincerity and devotion, and appreciation of supreme sacrifice.

Perhaps you recall the story of how the selection of the Unknown Soldier was made. The newspapers carried many details in 1921. In an impressive ceremony, attended by high French and American Army officers, the coffin containing the body of an American soldier was selected from four brought from the cemeteries of Romangue, Traincourt, Bony and Belleau Woods. Sergt. Edward S. Younger of Chicago of a headquarters company on the Rhine made the selection. The four coffins had been placed in a little room in the flower banked chapel, where an American flag hung over the doorway.

Advancing through a line of troops into the chapel, Sergt. Younger received from General Allen a bouquet of white roses. The flag curtain was drawn aside and Younger stepped, alone, into the room. The flag was drawn across the door for an instant. . . . When the flag was again withdrawn it was seen that the sergeant had placed his bouquet upon the third coffin from the left, and the "Unknown Soldier" whose identity would be as a sealed tomb through all eternity, had been chosen.

From "Templar Tales" published  
by the late Chalmers Lowell Pancoast, 1935