



Knight Templar

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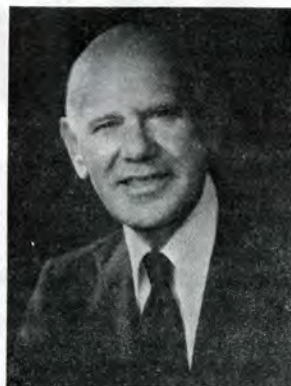


THE ARLINGTON HOTEL
HOT SPRINGS NATIONAL PARK, ARKANSAS

HEADQUARTERS FOR THE
55TH TRIENNIAL CONCLAVE
GRAND ENCAMPMENT, KNIGHTS TEMPLAR

TODAY'S DEMOLAY YOUTH

March 24, 1919, was the date the Order of DeMolay was launched. However, to observe the 1314 death of Jacques DeMolay, Grand Master of Templars, and the adoption of the DeMolay ritual a few days earlier, March 18 is recognized as the date of DeMolay organization. Its creation was the work of the late Frank S. Land; the ritual was formulated by another devout Mason, the highly-respected drama and music critic of the *Kansas City Journal*, Frank Marshall, who died March 24, 1931, 12 years to the day after 31 boys had gathered at the Scottish Rite Cathedral in Kansas City to begin an organization based on the legend, romance and idealism of the age of Chivalry.



The late Reverend Herbert Ewing Duncan — close friend of Templar George M. Saunders who later was Grand Master of DeMolay, Grand Secretary and Imperial Shrine Recorder Emeritus — wrote Frank S. Land's biography, titling it *Hi, Dad!* First published in 1970, his labor of love has inspired countless young men and thousands of Masons. Duncan tells of Frank Land's early discussions with his boys when he narrated the march of history — the Templar Order established during the Crusades to give protection to pilgrims on their way to the Holy Land, how "they always stood where the swords flailed most fiercely . . . when courage meant more to Christian survival in Syria than did the ritual mouthing of prayers." Frank Land said: "From the ashes of fire and death and pain of persecution rose the present Order of Knights Templar and the degrees of the Scottish Rite."

The Grand Encampment, as Templars know, offers special assistance to an auxiliary of DeMolay, the Order of Knighthood, whose Pories create increased activity in chapter affairs for young men 18 and older. The office of the Grand Encampment in Chicago extends promotional and publishing aid to this distinctive Order — first offered during the term of Grand Master Roy Wilford Riegle after introduction during the closing Triennial Conclave of Grand Master G. Wilbur Bell.

Our own Past Grand Master John L. Crofts, Sr., has served as Grand Master of DeMolay. Several officers and many members are Active Members of the International Supreme Council. This month we salute with pride and appreciation the Order of DeMolay and its Order of Knighthood. DeMolays of today are our hope for tomorrow.

A handwritten signature in blue ink, which appears to read "Kenneth Johnson". The signature is fluid and cursive, written across the bottom of the page.

Knight Templar

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

MARCH: The Arlington Hotel, headquarters for the 55th Triennial Conclave at Hot Springs, Arkansas, adorns our cover this month. The Triennial Conclave, with Grand Master Johnson officiating, extends from Saturday, August 14, through Thursday morning, August 19. Committee meetings preparatory to the Conclave begin Thursday, August 12. A briefing session conducted by the incoming Grand Master will be scheduled Thursday afternoon and evening after the close of the sessions. The Grand Master urges you to make attendance plans now!

P.C.R.

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EDITOR'S JOURNAL

DeMolay: The International Supreme Council, Order of DeMolay, has scheduled its sessions at Reno, Nevada, March 21-24, with David J. Morgan as Grand Master. Names of the 1982-83 officers and other details of the sessions will be announced in the May issue. Officially representing the Grand Encampment at the meeting will be Harold S. Gorman, R.E. Grand Treasurer. Other elected Grand Encampment officers in attendance will include Deputy Grand Master Ned E. Dull, Active Members Marvin E. Fowler, Grand Captain General, Past Grand Master G. Wilbur Bell, and Grand Recorder Rodenhauer.

New Film: Knights Templar Eye Foundation Executive Director and Past Grand Master G. Wilbur Bell, met with Past Grand Master Willard Avery, Deputy Grand Master Ned E. Dull, and Grand Recorder Paul C. Rodenhauer on February 17 to finalize plans for production of a new Eye Foundation film set for future release.

One in Five Hundred: For the first time in 500 years, March 10 will find nine planets lying as close as they ever will be in a comparatively straight line. Such an astronomical event occurred 500 years ago and will not be repeated for another 500. If we exclude, Pluto, the phenomenon occurs every 179 years and will be due again in 2161.

This rare happening has caused a variety of predictions about floods, earthquakes and all sorts of disasters as a result. These could occur in greater or lesser form, but we doubt it will be because the planets are in nearly a straight line. Anyone curious about how March 10 and 1982 turn out?

Windham: Kenneth C. Johnson, Grand Master, has accepted an invitation to attend the 100th Anniversary Celebration of St. John's Commandery No. 11, Windham, Connecticut, on April 26. He and Lady Yvonne will drive to Windham following their attendance at the 155th Annual Conclave of the Grand Commandery of Connecticut to be held April 25-26 at New Haven.

Appointed Trustee: Herbert D. Sledd, Past Grand Commander of Kentucky and current Chairman of the Grand Encampment Committee on Templar Jurisprudence, has been appointed a Trustee of the Knights Templar Eye Foundation to fill the unexpired term (1976-1985) of the late Charles S. McIntyre, Jr. Sir Knight McIntyre, P.G.C., Michigan, died in Boca Raton, Florida, January 25, 1982. He was first appointed K.T.E.F. Trustee in 1970 and served continuously until his death.

McGrorty: Sir Knight W. S. Dick-Peddie, a member of Las Cruces Commandery No. 11, New Mexico, corrects a January misspelling of J. P. McGrorty Commandery No. 4, Deming. He felt compelled to write since J. P. McGrorty was his grand uncle. Sir Knight Dick-Peddie says, "I met the old gentleman once when he visited my grandfather (his brother). Three McGrorty brothers came to the U.S. from Coleraine, Northern Ireland. . . . By his will Uncle Joe left me several items, including an elaborately embroidered Masonic apron. He also left me his Knight Templar sword, chapeau, etc., which I never received." J. P. McGrorty was Grand Commander of New Mexico in 1901-02.

SO LITTLE TIME

by

Dr. Harold Blake Walker
Evanston Commandery No. 58, Illinois

Those of us who have moved beyond the age of 75 are acutely aware that time, for us, is running out. We are grateful for the years that are past and we wish the years ahead could be stretched beyond what we have a right to expect. William Muehl in *All the Damned Angels* is sensitive to "the sudden, keen awareness of the frailty of our tenure among all we have come to love." We share his feeling.



A little while ago I completed an autobiographical history of my life and times for the family. It was both interesting and stimulating to look back over the years gone by, and to remember the vast changes that have occurred since I came on the scene in 1904.

Those of my generation remember the dreams we had of a "world made safe for democracy" through the era of World War I, the agony of the great depression years and the inspiring visions of the New Deal. We recall the recurring dream of a world made better by the emergence of the Four Freedoms when World War II was finished. We shared both the dreams and the agony, the hopes and the failures as time raced on.

In swift stages we moved from the horse-and-buggy days to the age of automobiles. Hitching posts became parking meters, blacksmith shops became garages, watering troughs turned into filling stations, horse drawn drays became motorized vans, and the world began to move on rubber tires. Telephones and

electricity for lighting our homes became common and electric refrigerators made ice boxes obsolete.

We wonder now how we managed without Scotch Tape, frozen foods and Elmer's Glue. What did we do without radio and TV, electric typewriters and computers, airplanes and helicopters, calculators and neon lights? Time has moved swiftly to change the world we knew when we were young. It still moves on inexorably with the coming of lasers and nuclear power, spaceships and orbiting satellites.

We who have been privileged to live through this era of incredible change wonder at times if the quality of our lives has been enriched by the scientific and industrial wonders we have witnessed. We have culture at our fingertips, with our hi-fis and paperback classics, but too little time to be blessed by it. We have knowledge of world and national affairs on the airwaves, to be viewed on living room screens at the touch of a button, but too little time to meditate on the meaning of what we know.

"The world is so full of a number of things" that our lives are cluttered. We have too little time for friendship and love; for thinking and understanding; for meditation and prayer. We wonder if the things we ought to cherish most are slipping from our grasp while we pursue the things that really matter least. We have that "sudden, keen awareness of the frailty of our tenure among all that we have come to love."

Perhaps we shall be able to beat the actuarial tables, but to

→ → →

what purpose? Today is all we ever will have with which to fashion our lives and make some impact on the world around us. Tomorrow, today will be only a memory, a yesterday gone forever. Today is ours to be cherished and used to enrich our minds, deepen our friendships, nourish our loves. It is ours to enjoy "sunset and evening star" and to serve whatever is good and worthy in the life around us.

Christopher Fry, in *The Lady's Not for Burning*, reminds us of the qualitative moments that redeem the time that is at our disposal.

"What is deep, as love is deep, I'll have Deeply. What is good, as love is good, I'll have well. Then if time and space Have any purpose, I shall belong to it."

Without the qualities of love and friendship, beauty and truth, time and space have little meaning for us. We may share the gadgets and useful devices of our civilization and still be poor without the deeper values of the human spirit.

What shall we do with the time we have left? Shall we waste the days, letting them slip from our grasp with nothing to show for their passing? Shall we go on neglecting friendships, overlooking the classics of music and art, skipping history as irrelevant, and treating love as if we could take it for granted? Or, shall we bend our minds and our energies to the cultivation of our understanding and our appreciation of values that last?

"There is too little time" whether we are forty, fifty, seventy or eighty; but today is ours.

The Reverend Walker lives at 425 Grove Street, Evanston, Illinois 60201.

‡

Hate never builds anything; it can only destroy. Every beautiful thing has been loved into being.

Joseph Fort Newton

East Liverpool Beaucant Assembly

Mrs. Charles H. Lee, Supreme Worthy President of the Supreme Assembly, Social Order of the Beaucant, is shown during her official visit to East Liverpool Assembly No. 71, Ohio. Among 67 Beaucant Sisters present were four Supreme Officers, eight Supreme Committee members, three visiting Presidents, eleven visiting Past Presidents and seventeen Past Presidents of East Liverpool Assembly.



Pictured above are (seated) Mrs. John Hopper, Supreme Marshal and Worthy President of East Liverpool Assembly (left), and Mrs. Lee; (standing) Mrs. Lambert Plemons, Supreme Aide, District 12 (left), and Mrs. William Jennings, Supreme Registration Committee.

East Liverpool Assembly celebrates its 50th Anniversary this year. At each meeting so far in 1982, two nurses have been on hand to take blood pressure for members and Sir Knights, with proceeds from this activity and from the Assembly's "Boutique Table" going to the Knights Templar Eye Foundation.

DON'T TOUCH THAT DIAL!

by

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

Return with us now to those thrilling days of yesteryear when out of the loudspeakers come the voices of the Golden Age of Radio. It started with tinny whispers in the earphones of the crystal set, matured through the dulcet tones of Orson Welles emanating from the polished Stromberg-Carlson Acoustical Labyrinth and expired into Top Forty FM.

Many Masons were involved in the pioneering days of radio. The first regularly-scheduled program over KDKA (the first commercial broadcasting station in the United States), in Pittsburgh, was a resume of the presidential election returns between Brothers Harding and Cox in 1920. On November 27, 1921, Brother Vincent Lopez and his Orchestra made their debut over WJZ, Newark. He was then appearing at the Grill Room of the Hotel Pennsylvania. When he began broadcasting regularly, Brother E. M. Statler (founder of the Statler Hotel System) was amazed at the public response. Opera baritone Sir Knight John Charles Thomas was a guest on one of Lopez' early programs. Other popular band leaders on radio in its infancy included Sir Knight Wayne King, the "Waltz King," and Sir Knight Paul Whiteman, the "King of Jazz."

The first sporting event broadcast was the heavyweight boxing match between Brother Jack Dempsey and Georges Carpentier on July 2, 1921, from Jersey City. In 1922, Powell Crosley, Jr., put WLW on the air in Cincinnati, and Brother Will Rogers and Ed Wynn brought their humor to radio. Brother William Jennings Bryan delivered a

sermon. Brother Joe Weber and Lou Fields and Brother Harry Lauder made the transition from vaudeville, and Brother Lowell Thomas began a fifty year career as a commentator in 1928. Thomas' signoff ("so long until tomorrow") became famous.

The Grand Old Opry was first broadcast over WSM, Nashville, on November 28, 1925. In 1942, the program moved into Ryman Auditorium which seated 3,300. Among the many stars who performed for the Opry were Whitey Ford, the "Duke of Paducah," Roy Acuff and his Smokey Mountain Boys, Eddie Arnold, the "Tennessee Plowboy," and the Sons of the Pioneers (Brother Roy Rogers, Brother Ken Carson, Shug Fisher and Deuce Spriggins).

Possibly the most popular radio program was *Amos 'n Andy*. Brother Freeman Gosden (Amos Jones and George "Kingfish" Stevens) and Charles Correll (Andrew H. White) began their career as "Sam 'n Henry" over WGN, Chicago, in 1926. They introduced Amos 'n Andy over WMAQ on March 19, 1928. They ran the Fresh-Air Taxi Company and belonged to the Mystic Knights of the Sea. On Tuesday at 7 p.m. the entire nation was tuned to NBC as Bill Hay announced, "Here they are!" For 32 years they helped sell Pepsodent, Campbell Soup, Rinso and Rexall Drugs. "Holy Mackerel, Andy!"

In 1929, Red Godfrey, the "Warbling Banjoist," was doing commercials for WFBR, Baltimore. Brother Arthur Godfrey joined WTOP, Washington, in 1934, received a CBS network → → →

show in 1941, and went on to fame on television. Ted Lewis ("Is everybody happy?") began to appear on radio about this time. In 1931 Brother Eddie Cantor began his comedy-variety show for Chase and Sanborn. Harry (Parkyakarkas) Einstein was a regular, and the Sportmen Quartet furnished music. A star of vaudeville, Broadway and films, Cantor was broadcast into America's homes for thirty years.

From the "Jot-'Em Down Store" in Pine Ridge, Arkansas, Lum and Abner carried on business for NBC from 1931 to 1955. As hillbillies, Sir Knight Chester Lauck and Brother Norris Goff were very successful.

Although Fred Allen and Jack Benny were not Masons, two members of the Craft helped make their shows classic comedy fare: Peter Donald portrayed Ajax Cassidy, one of the denizens of *Allen's Alley*. Peter Donald also told jokes on *Can You Top This?* and had acting roles in soap operas such as *Stella Dallas* and *The Story of Mary Marlin*. Mel Blanc made Benny's life hectic by announcing "Anaheim, Azusa and Cucamonga." (He was also the violin teacher, the parrot and the Maxwell car.) Other parts he took on radio were Pedro on the *Judy Canova Show* and the postman on the *Burns and Allen Show*. He has been the voice of Woody Woodpecker, Porky Pig, Pepe Le Peu, Speedy Gonzales, Tweety and Sylvester, Barney Rubble and the robot on Buck Rogers.

President Franklin D. Roosevelt inaugurated his fireside chats in 1933, and about the same time in Detroit over WXYZ, Brother George W. Trendle and Fran Striker created a legend.

"A fiery horse with the speed of light, a cloud of dust and a hearty hi-yo Silver! The Lone Ranger! With his faithful Indian companion, Tonto, the daring and resourceful masked rider of the plains led the

fight for law and order in the early western United States. Nowhere in the pages of history can one find a greater champion of justice. Return with us now to those thrilling days of yesteryear . . . From out of the past come the thundering hoofbeats of the great horse Silver. The Lone Ranger Rides again!!!"

He rode for 2,956 episodes. Trendle and Striker also created the *Green Hornet* in 1938. And there was always Sir Knight Tom Mix to entertain the youthful "Straight Shooters" of the 1930's.

If you didn't like adventure there was always the *National Barn Dance* with Eddie Peabody, the "Banjo King," or Brother Jack Pearl as "Baron Munchausen." (Vas you dere, Charlie?). In 1934, Gene Austin could be heard on the *Joe Penner Show*. Lucky Strike sponsored *Your Hit Parade*. At 79 Wistful Vista, Fibber McGee and Molly were having trouble with their hall closet. Throckmorton P. Gildersleeve, Doc Gamble, Mayor La Trivia, Wallace Wimple, Beulah the Maid and the Old Timer also got in the act. Cliff Arquette, who later became Charlie Weaver on the *Jack Paar Show*, was the Old Timer. Brother Dick Powell hosted *Hollywood Hotel*. He also starred in *Rogue's Gallery* in 1945 and *Richard Diamond, Private Detective*, in 1949.

Edgar Bergen and his alter ego Charlie McCarthy took over the *Chase and Sanborn Hour* in 1936. Their feud with guest W. C. Fields was legendary. Another legend in the making was the bazooka, a musical (?) instrument invented and played by Brother Bob Burns on Bing Crosby's *Kraft Music Hall*. Brother Cecil B. De Mille became the host for *Lux Radio Theatre* on June 1, 1936, but he left the air January 22, 1945, after refusing to pay a union assessment.

Dr. Christian, starring Brother Jean Hersholt, began airing for Vaseline on CBS in 1937. In 1938, *The Mercury*

Theatre on the Air caused a panic when it presented H. G. Wells' *The War of the Worlds*.

Brother Phil Baker was the first host of *Take It or Leave It* in 1940. This show was also known as the *Sixty-Four Dollar Question*. Harry Hershfield told jokes on *Can You Top This?*, and Gene Autry was back in the saddle again on his Melody Ranch chewing Doublemint.

Brother Red Skelton had his own show for NBC in 1941. On it he perfected such characters as Sheriff Deadeye, "Junior" the Mean Widdle Kid, Clem Kadiddlehopper, Willy Lump Lump, Bolivar Shagnasty and J. Newton Knumb-skull. Brother Bud Abbott and Lou Costello were on NBC in 1942. *Breakfast in Hollywood* with Master of Ceremonies Tom Breneman came on ABC in 1943, and Brother Roy Rogers, "King of the Cowboys," began his show in 1944. Brother Archie Bleyer provided the orchestra for *Casey, Crime Photographer* in 1946, and Brother Brian Donlevy starred as *Steve Mitchell on Dangerous Assignment* in 1950.

The Golden Age of Radio is gone. No more *March of Time*, *Vic and Sade*, *One Man's Family*. No more do we hear, "the weed of crime bears bitter fruit," "Grand Central Station," "Wake up America," "It's time to stump the experts," "I have a lady in the balcony," "Cream of Wheat is so good to eat." Mr. District Attorney, Jack, Doc and Reggie, and Henry Aldrich reside only in the memories of the faithful.

Sir Knight Lincoln lives at 107½ North Barron Street, Eaton, Ohio 43250.

Triennial Conclave Distribution

During the month of February, the Grand Encampment office in Chicago distributed 4,000 program and ticket order forms for the 55th Triennial Conclave at Hot Springs, Arkansas, August 14-19.

The material, prepared and printed by the Arkansas Triennial Conclave Committee, M. C. Lewis, Jr., Chairman, was distributed from Chicago to each of the 1200 Permanent and Representative Members of the Grand Encampment (Past Grand Commanders and the top four dais officers of each Grand Commandery), with a number of forms going also to every Grand, Subordinate and Constituent Commandery in the Grand Encampment jurisdiction.

All reservations must be made prior to July 19, 1982. Members of the Committee urge prompt response. Orders and checks for program events may be sent to the 55th Triennial Conclave, Inc., Registration Office, P.O. Box 1486, Hot Springs, Arkansas 71901.

Requests for hotel accommodations are to be sent to the Convention Bureau, P.O. Box 1500, Hot Springs, Arkansas 71901. The Committee asks that your hotel application be sent to the latter address and not be included with your order and check for program activities.

Pre-registration, placing your orders for tickets with the Committee before July 19, will minimize delay and confusion when you arrive in Hot Springs.

Forms are available from the Grand Encampment office, Chicago.

Evening Prayer

Oh, God, Great Architect of the universe, protect us the day long of this earthly life, that when the shadows lengthen, and the evening comes; and the busy world is hushed; and the fever of our life is ended; and our work on earth is done; then, of Thy tender mercy grant us and all Masons where ever they may be, a safe lodging and a holy rest and peace at the last forever.

Pierre Harrower

Hoyt McClendon, K.G.C., P.D.C.

Hoyt McClendon, K.G.C., Most Illustrious Past Grand Sovereign of the United Grand Imperial Council, Red Cross of Constantine, and Past Southeastern Department Commander for the Grand Encampment, died in Birmingham, Alabama, January 27, at the age of 85.

Sir Knight McClendon was Raised a Master Mason almost 65 years ago, in 1918, in Woodlawn Temple Lodge No. 790. In the succeeding years, he served as presiding officer of the several York Rite Bodies in Birmingham and was elected Grand Commander of Alabama in 1944. During 1949-52 he served as Department Commander, and from 1955 through 1973 he was a member of the Finance Committee of the Grand Encampment.

In 1957-58, Sir Knight McClendon held the office of Grand High Priest of Alabama; and in 1933 he was elected Grand Master of Alabama's Grand Council. He was installed General Grand Master, General Grand Council International, in 1972.

Charles S. McIntyre, Jr., K.T.E.F. Trustee

Michigan Past Grand Commander Charles S. McIntyre, Jr., age 69, passed away January 25, 1982, during a vacation in Boca Raton, Florida. A Trustee of the Knights Templar Eye Foundation from 1970 until his death, Sir Knight McIntyre would have celebrated his golden anniversary in the Craft in 1983. He was Raised in Monroe Lodge No. 27, F. & A.M., Michigan, in 1933, and was a member of River Raisin Chapter No. 22 and Council No. 22 and Monroe Commandery No. 19.

In his distinguished business, civic and Masonic career, Sir Knight McIntyre received many honors, including the DeMolay Legion of Honor. He had served as Chairman of each of the 14 Eye Foundation Voluntary Campaigns since their inception in 1967.

Grand Encampment

Roll Call of Honored Dead

IN HALLOWED MEMORY

David W. Steele

South Dakota

Grand Commander — 1941

Born September 2, 1891

Died January 15, 1982

Charles S. McIntyre, Jr.

Michigan

Grand Commander — 1958

Born May 18, 1912

Died January 25, 1982

Hoyt McClendon

Alabama

Grand Commander — 1944

Born October 3, 1896

Died January 27, 1982

Albion Andrew Bailey

Maryland

Grand Commander — 1978

Born January 18, 1896

Died January 29, 1982

Howard S. Payne

District of Columbia

Grand Commander — 1982

Born October 22, 1897

Died February 2, 1982



*They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace.
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
Softly to walk by day
Within our thoughts, to tread
At night our dream-led paths
Of sleep.*

from "They Softly Walk"
Hugh Robert Orr

14th VOLUNTARY CAMPAIGN REPORT

Contributions at the close of the tenth week of the 14th Annual Voluntary Campaign of the Knights Templar Eye Foundation fall just short of last year's Campaign for the same period. The current total is \$271,650.42 vs. \$272,329.19 for the 13th Campaign, \$242,035.79 for the 12th, \$220,542.17 for the 11th, and \$177,651.68 for the 10th.

Alabama	\$ 783.00	New York	3,977.50
Arizona	7,187.24	North Carolina	1,752.40
Arkansas	2,147.94	North Dakota	466.00
California	7,352.04	Ohio	18,012.35
Colorado	1,357.17	Oklahoma	1,555.00
Connecticut	1,869.86	Oregon	1,498.00
District of Columbia	3,605.00	Pennsylvania	9,693.27
Florida	5,699.00	South Carolina	2,885.00
Georgia	10,137.40	South Dakota	1,669.07
Idaho	1,050.70	Tennessee	8,104.00
Illinois	3,728.00	Texas	101,623.26
Indiana	1,725.00	Utah	383.00
Iowa	5,190.57	Vermont	761.00
Kansas	1,502.50	Virginia	6,055.00
Kentucky	1,948.50	Washington	1,325.00
Louisiana	2,958.85	West Virginia	1,073.00
Maine	60.00	Wisconsin	1,031.80
Maryland	3,575.15	Wyoming	2,199.64
Massachusetts-Rhode Island	3,633.00	St. John's No. 1,	
Michigan	19,988.00	Wilmington, Delaware	150.00
Minnesota	4,167.00	Honolulu No. 1, Hawaii	5.00
Mississippi	493.58	Anchorage No. 2, Alaska	200.00
Missouri	2,189.63	Bavaria No. 3,	
Montana	6,591.00	Munich, Germany	170.00
Nebraska	1,004.00	Hermann von Salza No. 1,	
Nevada	3,228.00	Frankfurt, Germany	60.00
New Hampshire	712.00	Heidelberg No. 2,	
New Jersey	1,162.00	Heidelberg, Germany	750.00
New Mexico	40.00	Miscellaneous	1,165.00



Miami Commandery Honor Guard for Lodge Installation

Members of Miami Commandery No. 13, Florida, formed an honor guard at the January 9 installation of Sir Knight Walter C. Spain, new Worshipful Master of Coral Gables Lodge No. 260. Pictured with Sir Knight Spain are his Templar Brethren and Installing Marshal Sir Knight Lewis G. Cicirelli, District Deputy Grand Master of the 29th Masonic District of Florida. Worshipful Master Spain was Knighted on November 7, 1981.



Worshipful Master Spain was Knighted on November 7, 1981.

1982-83 Regional Conferences

The following schedule has been released for pending York Rite Regional Conferences, all of which will occur following the 55th Triennial Conclave of the Grand Encampment at Hot Springs, August 14-19. (The East Central Conference at Louisville, Kentucky, has been already announced for March 13-14 this year.)

South Central – September 11-12 in Little Rock, Arkansas

Northeastern – September 24-25 in Baltimore, Maryland

North Central – October 1-2 in Minneapolis-St. Paul, Minnesota

Northwestern – October 23-24 in Boise, Idaho

Southwestern – November 12-13 in Reno, Nevada

Southeastern – January 21-22, 1983, in Raleigh, North Carolina

East Central – March 12-13 (location to be announced)

Incoming Department Commanders, who will serve in the 1982-85 triennium, will be announced at the August Triennial Conclave.

Credentials for M. C. Lewis, Jr.

Grand Master Kenneth C. Johnson announced during the January Committee Advisory to the Grand Master that M. C. Lewis, Jr., Attorney at Hot Springs, Arkansas, has the following credits to qualify him for his service as Chairman of the 55th Triennial Conclave Committee. In the order of his service these include: Past Patron, O.E.S.; M.W. Grand Master of the Grand Lodge of Arkansas; Past Right Eminent Grand Commander; Past Illustrious Potentate; Past Grand High Priest; and Grand Master of his Grand Council.

Grand Master Johnson at the conference stated that, "with this distinguished background of Fraternal leadership, all Knights Templar, guests and families attending the Triennial Conclave were assured of smoothly-coordinated arrangements and genuine Templar hospitality."

Assisting as co-Chairman is Jacob L. King, Arkansas Past Grand Commander and Chairman of the Grand Encampment Committee on Finance.

Dr. John Evans Commemorative Stamp

Harold R. Long, Indiana Templar and President of the Potawatomi Festival in Attica, requests Knight Templar leaders to send letters to the Stamp Advisory Committee in Washington for the consideration of Dr. John Evans for a future stamp edition.

John Evans, born in Waynesville, Ohio, was a man of amazing interests and accomplishments. A graduate of Lynn Medical College, Cincinnati, he moved to Attica, Indiana, in 1839, became a Master Mason in 1844, was the first Worshipful Master of Marion Lodge, Indianapolis, and the first member to be initiated into Raper Commandery No. 1.

On another page in this issue, the background of Dr. Evans is described in more detailed form. In the meantime, Sir Knight Long requests that letters supporting Dr. John Evans for a future stamp edition be sent to the attention of Ann M. Mills, Philatelic Programs Specialist, Stamp Division, United States Postal Service, 475 L'Enfant Plaza, S.W., Washington, D.C. 20260-6352.

SIR KNIGHT AND DR. JOHN EVANS

by

J. E. Behrens, Assistant Editor

In the East, the United States was in the midst of a second war with Great Britain. Not only was the British Navy scoring victories on the sea, but by August 1814 they had captured Washington, D.C., and had burned the White House and the Capitol.

In the West, settlers and adventurers were following the routes of the great explorers — Lewis and Clark and Zebulon Pike — and Americans were slowly discovering what a rich, vast continent they possessed.

The by-word of the day, of the entire 19th century for that matter, was "nationalism." America was great in its own right and a nation to be dealt with seriously in the scheme of world politics. And this was the land and the history that John Evans was born to on March 9, 1814, in Waynesville, Ohio.

He was born on a Quaker farm and was raised in the beliefs of the Society of Friends. Like his parents, he was industrious, but even as a child John Evans knew his life must expand beyond a quiet Ohio farm. His father financed his brief education through a Quaker "academy" in Richmond, Indiana. From there he decided to attend medical school, and after a term of study at Clermont Academy near Philadelphia, John and his cousin Benjamin "apprenticed" themselves to Drs. Isaac and Elias Fisher in 1836, under what was known as the "preceptor system."



The rules of the preceptor system were clear-cut: A student would place himself under the tutelage of a practicing doctor. The student (already versed in Latin, mathematics and natural history) learned to mix powders, roll pills, bleed and nurse patients, and in his spare time he was expected to take care of the doctor's horse and buggy and attend to other domestic chores. The preceptor supplied books and equipment, and, hopefully, a skillful hand. After this apprenticeship, the student received a certificate from the preceptor and could begin his own practice. In some areas, students were also required to pass an examination. Or, if a student wanted a degree from a medical school, he would simply attend lectures at the school for one or two terms, pass an examination, and write an acceptable thesis. After his preceptorship, Evans (along with his preceptor) attended Lynn Medical College in Cincinnati, where Evans graduated as a doctor of medicine in 1837.

Dr. Evans settled with his wife, Hannah Canby, in Attica, Indiana, and began his practice. In 1841, he and Hannah joined the Methodist Church, and Evans' relationship to this religion would be a close one throughout his life.

His practice grew, and Evans became a familiar figure, both as a doctor and as a local politician. But the years in Attica were marked by personal tragedy. Three of Evans' children died in infancy there.

Evans' Masonic affiliations also began in Attica. He was Raised July 6, 1844, in Attica Lodge No. 18; later when he moved to Indianapolis he was first Worshipful Master of Marion Lodge No. 35. Continuing into the York Rite, Evans → → →

became a Royal Arch Mason in Indianapolis Chapter No. 5 in 1846, and was the first member Knighted in Raper Commandery No. 1 in that city.

In 1845, Evans began teaching at Chicago's Rush Medical College where he specialized in obstetrics. But he still lived in Indiana and spent a great deal of his time lobbying for an Indiana state facility for the care of the insane. In fact, once the Indiana State Legislature approved the plan, Evans was hired as superintendent of the proposed "Hospital for the Insane" to oversee its construction. When he resigned that post in 1848, the building was almost complete. History tells us that when crusader Dorothea Dix toured the jails and poorhouses of the Midwest, she was "particularly impressed with the work of Dr. Evans at Indianapolis."

Evans, his wife and daughter moved to Chicago in 1848. He continued to work for medical reforms and the spread of ideas via medical journals. His pronouncement on the communicability of cholera in 1849 eventually led to a National Quarantine Law, though the Law itself was not passed by Congress for almost half a century. Also in 1849, Evans was named trustee of the Illinois General Hospital of the Lake approved by the Illinois Legislature. The hospital opened in 1850, staffed by the Sisters of Mercy; in a few years it would be chartered as Mercy Hospital, today one of Chicago's oldest. And, in 1849, Hannah Evans died.

Perhaps as a result of Hannah's death, Evans became even more involved in his work. He was, of course, a respected doctor, but he was also a successful land speculator and a builder. In 1850 he organized the Chicago Medical Society and, with a group of nine Chicagoans who wanted to build "a Methodist university," he helped lay the foundation for what is today Northwestern University, located in the Chicago suburb named in Evans' honor — Evanston. Dr. Evans was named president of the Board of Trustees,

and, as with the Indiana hospital, superintended its construction.

Thanks to his land dealings in Chicago and elsewhere, Dr. Evans was also becoming a rich man. By 1889, he had contributed in excess of \$100,000 in cash and property to Northwestern University and had endowed several academic "chairs," the most notable being a chair in "Moral and Intellectual Philosophy." His investments in land and railroads were becoming so extensive and his other interests taking so much of his time, that in 1857 he resigned his chair at Rush and retired from medicine. Most of his energy would now be devoted to real estate and politics.

Evans was elected to the Chicago City Council in 1852. His crowning achievement as a Chicago politician seems to have been his efforts for a sound public education system. He wrote, "The education both of the heads and the hearts of the people is an essential element of the public weal; the only sure ground of hope for the improvement of our social and political condition; the only guarantee of the perpetuity of our free institutions."

He tried but failed to pass a prohibition amendment for the State of Illinois. However, he did succeed in adding an amendment to the charter of Northwestern University that no liquor "shall be sold . . . within four miles of the location of [the University], except for medicinal, mechanical or sacramental purposes." That ruling remained in effect for many years.

In 1854, Evans announced his candidacy for Congress as what was termed an "Independent Democrat." This was later revised to "Republican" at the State Convention. Though he lost his election, he was by no means cured of politics. In 1860 he was one of 47 delegates to the Republican National Convention that nominated Abraham Lincoln for President, and one historian relates that Evans even sat on the speaker's platform during

one of the Lincoln-Douglas debates. Whether or not this is true, Evans was acquainted with Lincoln and was a strong supporter — particularly with regard to his belief that slavery should not be allowed to spread to the new territories. Evans' support did not go unnoticed, and in 1862 the Senate approved Lincoln's choice of Evans for Governor of Colorado Territory.

For his duties as governor, Evans received a salary of \$1,500 a year. As governor he was also named "commander-in-chief of the militia" and received another \$1,000 a year to act as ex-officio Superintendent of Indian Affairs.

The principal problems Evans faced included railroad connections with the East, revision of rules regarding militia, provision for school lands, tax collection and the territorial prison. He also felt that statehood was a pressing issue, but his opponents were many.

What ultimately caused his gubernatorial demise, though, was the condition of Indian affairs in the Territory.

As biographer Harry Kelsey tells it, Evans found himself in an impossible situation "The positions of governor and Indian superintendent," says Kelsey, "were not really compatible. The governor had the duty of protecting the rights of citizens in the territory, while the Indian superintendent had a corresponding duty with regard to Indians, who were not citizens."

The Treaty of Fort Wise, supposedly in effect, called for the establishment of a reservation for the Cheyennes and Arapahoes on the Arkansas River. The Indians, not surprisingly, had a difference of opinion. For months there were rumors of an Indian war, and fearful white men armed themselves and organized to retaliate against attacks from renegade bands. What resulted in 1865 was a pre-dawn raid on a friendly Indian camp. Hundreds of friendly Cheyennes, a white flag in clear view, were killed by a group

of Colorado Volunteers under the command of Colonel John M. Chivington. It came to be known as the Sand Creek Massacre, and Governor John Evans was held responsible — first because he had not been able to stop the renegade Indians from terrorizing the citizens, second because as commander-in-chief of the militia he had not prevented the Colorado Volunteers and Chivington from making the raid.

Although Evans was cleared of all charges in a report issued by a special joint committee of Congress which investigated the massacre, that report was not published until 1867, two years after he was forced to resign his appointment.

No longer governor, Evans nonetheless stayed in Colorado. He kept his home in Denver with his second wife and their children, and he continued to support Colorado statehood. In the meantime, he busied himself with the founding of Denver University and the growth of the Denver railroad system. As president of the Denver-Pacific railroad, Evans was a prime mover in making Denver a rail center of the West. He had helped incorporate the State Historical Society of Denver and was an organizer of the Denver Chamber of Commerce and United Charities of Denver. In 1868 he became a charter member of Colorado Commandery No. 1 in Denver.

When he died in 1897, Dr. John Evans' reputation as doctor, educator, railroad entrepreneur and politician spanned a century and a continent. Two cities — Evanston, Illinois, and Evanston, Wyoming — and one mountain — Mt. Evans in Colorado — were all named for him.

His body was laid in state in the Capitol and afterward the casket was escorted to Union Lodge for Masonic memorial services. □



Photograph courtesy Northwestern University Archives.

HIGHLIGHTS AND SIDELIGHTS

Shahan Compositions to MSU Library

A news release from Murray State University, Kentucky, announces the Special Collections Division of University Libraries at MSU has acquired an extensive collection of original musical compositions by Paul W. Shahan, Associate Dean of the College of Creative Expression at MSU and a member of DeMolay Commandery No. 11, Grafton, West Virginia. Sir Knight Shahan has been associated with Murray State for more than a quarter century and has often been called upon to compose music for major events at the University and in the quad-state region. The microfilmed scores and recordings in "The Shahan Collection" span almost 30 years and include folk operas, anthems, and works for symphony orchestra and symphonic band, many of which have been recorded, published and performed all over the world.

His first published work, "Spectrums" (1952), was awarded the International Thor Johnson Award for Brass composition, an award he received again in 1955 for "Leipzig Towers." These two prize-winning compositions have been recorded by The Vienna State Opera Orchestra. His "Symphony No. 1," a composition for orchestra, was the subject of a recording by the Rochester Philharmonic Orchestra with Dr. Howard Hanson conducting.

Sir Knight Shahan holds academic degrees from West Virginia's Fairmont State College, West Virginia University, and George Peabody College, with advanced training from the Eastman School of Music, Rochester, New York. For more than 35 years he has served as choirmaster for various churches, and he is currently Director of Music at the First Methodist Church in Murray.

Ventura Commandery – 100 Years

Jack W. Joe, Past Commander of Ventura Commandery No. 18, California, advises that an antiqued bronze coin commemorating "100 Years of Service" has been struck for the Commandery's centennial. "The coin depicts a mounted knight admiring the sunset from the Ventura shores of the Pacific Ocean," says Sir Knight Joe. "In the background is Anacapa Island, one of the eight Channel Islands, which for years was inhabited by the Chumash Indians. The coin was designed by Lee Ervast, lady of Ventura Commandery's Standard Bearer."



Coins are available at a cost of \$4.00 each; orders may be sent to Ventura Commandery No. 18, 482 East Santa Clara Street, Ventura, California 93001. (Checks made payable to Ventura Commandery No. 18 Centennial Coin.)

Mizpah Centennial Dinner-Dance

Mizpah Commandery No. 53, Blue Island, Illinois, will celebrate its Centennial Anniversary with a Dinner-Dance on Saturday, April 17, 1982, at the Delphian House Restaurant, 7825 West 95th Street, Hickory Hills, Illinois. Centennial Chairman John T. Riedas, P.C., invites interested Brethren to make reservations (\$18.50 per person) via Sir Knight William R. Cook, 22411 Butterfield, Richton Park, Illinois 60471.

"Time Out" at Advisory Meeting



Grand Master Kenneth C. Johnson (center) took time out at the January 29 meeting of the Committee Advisory to the Grand Master in Chicago to accept a \$10,000 check from Texas P.G.C. Ed Bloomquist, Chairman of the Grand Encampment Committee on Membership. The check represents a portion of the Texas contribution to the 14th Voluntary Campaign and was transferred immediately to P.G.M. G. Wilbur Bell, Executive Director of the K.T. Eye Foundation.

Possesses 110 Life Sponsorships

Elbert L. Smith, Past Commander of Arlington Commandery No. 29, Virginia, recently purchased his 110th Life Sponsorship in the Knights Templar Eye Foundation, and his personal "participation" in the Templar charity brought special recognition and a plaque from Eye Foundation Executive Director G. Wilbur Bell, P.G.M. Smith joins Roland Fox, P.C., Portsmouth No. 5, as holder of more than 100 Life Sponsorships; and, like Fox, he now holds the title of President Emeritus of the "Virginia Appreciation Club."

The "Virginia Appreciation Club" was instituted for Sir Knights who have purchased four or more Life Sponsorships. At this writing, the new President is J. Melvin Miller, P.C., Arlington No. 29, who has 88 Sponsorships to his credit.

Announced Triennial Candidates

As of this date, two present Right Eminent Department Commanders have announced their candidacies for Grand Encampment office at the 55th Triennial Conclave, Hot Springs, Arkansas, August 14-19. Election of all officers is scheduled for Wednesday, August 18, 1982.

In alphabetical order, candidates are:

Merlin R. Grundy
2600 Somerset Drive
Prairie Village, Kansas 66260

William H. Thornley, Jr.
3080 South Race Street
Denver, Colorado 80210

Grant to Study Diabetic Eye Disease



The Department of Ophthalmology at the University of Michigan at Ann Arbor has received a \$10,000 grant from the Knights Templar Eye Foundation for the study of diabetic eye disease, according to a report from G. Wilbur Bell, Executive Director. Dr. P. R. Lichter, Professor and Chairman of the Department of Ophthalmology (left), and Dr. A. Vine, project director, were on hand in December to accept the grant check from the late Charles S. McIntyre, Jr., Michigan Past Grand Commander and Eye Foundation Trustee.

LIVING THE HERITAGE OF JACQUES DEMOLAY

It's been more than 650 years since Jacques DeMolay, the last Grand Master of the medieval Knights Templar, died as a martyr to truth and fidelity, but today the ideals for which he gave his life are being perpetuated by young men the world over who are members of the International Order of DeMolay.

Nearly three million youths that have been inducted into the Order since its founding have added new lustre and meaning in DeMolay's name by dedicating themselves, as he did, to the virtues of reverence, loyalty, and chivalry.

Jacques DeMolay has provided a historic heritage for the youth organization. In the 14th Century, as the Knights Templar grew in might, prestige and wealth, and the popularity of the crusades declined, the Order incurred the jealousy of Philip the Fair, King of France.

Philip ordered the arrest of DeMolay and the other Templars and had their properties and riches confiscated. Failing through torture to get DeMolay to reveal the identity of other leaders and the location of supposedly hidden treasures, Philip had DeMolay burned at the stake on March 18, 1314. To the last moment, DeMolay refused to denounce the Order.

Proving that fate sometimes has a hand in many things, some 605 years later, on the anniversary of the death of DeMolay, nine Kansas City, Missouri, boys met in the office of Frank S. Land, urging him on in his idea of forming a new youth group. The young boys liked the idea of organizing a club that would give them the inspiration and guidance that no other organization offered.

As they discussed their desires and needs, it was mentioned that a name must be selected, whereupon the boys asked Mr. Land to recite some names that

would be in keeping with their ideals.

When Mr. Land mentioned DeMolay and who he was, the name was like magic to the boys. They liked the sound of it and what it stood for, and they immediately clamored for its adoption. Mr. Land, being prudent and thoughtful, suggested that they think it over for a few days along with all of the other names mentioned.

A few days later, the enthusiasm for the name DeMolay was still apparent in each boy, and thus it was that the youth group was named the Order of DeMolay.

Little did this beginning nucleus know that their organization would spread like wildfire throughout the world. It now numbers nearly three million active and Senior DeMolays; more than 2,500 chapters operate in the United States, its territories, and foreign countries.

Many Senior DeMolays are found high in the ranks of leadership, serving as Senators, Congressmen, Cabinet Members, Governors, Generals, and business leaders.

The age bracket for belonging to the Order of DeMolay is 14 to 21 years, with those passing 21 becoming Senior DeMolays. The Order is open to any boy who meets the conditions of being of good character and a good citizen.

Activities of the Order of DeMolay range in scope from athletic endeavors to conducting traffic safety campaigns, performing charitable and community service projects, and social activities.

At the altar of DeMolay, members promise among other things to be better sons, better men, better citizens.

It is with humble and modest pride that DeMolay members can point to the thousands of leaders today in all walks of life who started up the ladder of success in a DeMolay chapter room. □

FIVE POINTS OF FELLOWSHIP

by

Stanley Clarke Wyllie, Jr., Captain General
Dayton Commandery No. 68, Ohio

Many authors of late have sought for the cause of the decline in membership. Some would have the Fraternity adopt the tactics of service clubs, with ad campaigns and inviting petitioners. Others believe that the solution lies in better ritual and more Masonic education. While I agree that the latter is needed, I feel that there is also a need to get back to the Order's first principles and the five points of fellowship.

In a sermon my priest gave recently, the congregation was asked how many of us could say that we had been shipwrecked, stoned out of town, or had endured prison for our faith as had St. Paul. These may have been extreme examples of living one's principles, but in the light of this, how many Masons put into practice the tenets they have learned in Masonry?

How many of us have gone out of our way to relieve a Brother, even over frozen ground and barefoot? Some today are unwilling to even drive a few blocks out of the way. Not that the spirit is dead — I know several Brethren who consistently drive a Brother home from Lodge, going in the opposite direction from their destination, and even waiting an hour or so after their own business is concluded.

How often do we remember our Brethren in prayer, or for that matter implore God in all our undertakings? Religious reaffirmation days and memorial services — are these the only times we remember our Brethren in prayer, either those living or those who have passed on? Many of our Brethren need our prayers for solutions to financial, marital, and other problems. But first we

need to have a sympathetic ear to hear their needs, so we may petition the Lord for His help. As Knights Templar shouldn't we keep prayer lists with petitions for help by each? We have the Lord's promise that when two or three are gathered together He will answer their requests.

Are we willing to keep the secrets of a Brother, or are we gossips?

Do we whisper counsel into the ear of a Brother of impending danger? It may be a word is all that is needed to prevent a daughter's reputation being ruined, to cause a son to turn from drugs, a marriage to be saved, or a misdemeanor avoided.

Do we support a fallen Brother? We seem at times more willing to have a Masonic trial to get rid of someone than we are in helping him. Circumstances may cause a Brother to fall, and in like circumstances can we say we would be so virtuous? The Church has recognized that priests become alcoholics, and all denominations are dealing with divorced clergy. Isn't there a need for a helping hand rather than for one adding to his burdens?

Perhaps we have relegated most of our "helping" to organized Masonic charities such as Masonic homes. But if we read the minute books of earlier times or histories of lodges, we find that their charity was of a more personal nature. Wood was chopped, snow shoveled from walks, groceries given to elderly members, widows and those who fell on bad times. Today we are so depersonalized that we sometimes drop a member for nonpayment of dues, when a closer

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examination would show he needs our help. But the spirit is not dead: I recently had a Brother help me in an emergency with electrical problems — gratis.

A Christian financial counselor I had dealings with has spent much time and money in getting families financially secure and out of debt, even providing food and appliances when they were in a bind. He had been a Mason but left the Order, he said, over religious conflict. Another former Brother I knew also gave religious conflict as the cause of his leaving; but I feel there were in both cases other causes.

In the first case, I feel that besides lack of real knowledge of the institution (he was a Scottish Rite Mason, who never attended Lodge or reunions), there was the underlying cause of fraternalism not living up to its high ideals. In the latter case, the Brother had lost his job, and it was a fundamentalist group rather than the Lodge who aided him. He was a much better-informed Mason, but still he was not able to counter the arguments given by those who saw a conflict between Lodge and Church. In both cases they failed to follow the E.A. charge in avoiding argument with those who ridicule the Order, nor did they enter into conversation with well-informed Masons.

This brings us to another point: If we want Masonic education to be given, we must give it to Masons when we have them as captive audiences when they are most receptive, that is, as candidates; otherwise, most will not come back and the percentage that will seek out and converse with well-informed Brethren on their own is very small.

We see many of our Brethren doing for others outside of Masonry — offering financial counseling, visiting the sick, repairing cars, running errands for the Red Cross, etc. Many of our Brethren have the same need for these services. Perhaps we need the Worshipful Masters of our Lodges to write designs upon the

Masonic Education Conference

The 33rd annual Midwest Conference on Masonic Education will take place May 6-8, 1982, at the Scottish Rite Cathedral in Wichita, Kansas. The 1982 Conference theme is "A workshop in ways and means of advancing Masonic education on the lodge level," and will host participants from Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Tennessee, Texas and Wisconsin, as well as the Grand Lodge of England.

A variety of Masonic subjects will be covered in papers presented by Masonic scholars, researchers, authors and lecturers. The keynote address will be given by Dr. Forrest D. Haggard, Past Grand Master of Kansas and author of *The Clergy and the Craft*. On Saturday, May 8, the Conference will sponsor a "Masonic Education Fair" during which Master Masons may examine an array of programs, materials, sources, services and aids suitable for Masonic Lodges.

For information, interested Brethren may contact Dr. Dawson Grim, Secretary-Treasurer of the Conference, 4300 E Avenue N.E., Cedar Rapids, Iowa 52402 (please include a self-addressed stamped envelope for reply).

trestleboard and put the Craft to work in these areas.

We should remember the charge given to us outlining our three great duties — to God, our neighbor and ourselves. We know them; now let's do them. Not only will we insure both public and private esteem for ourselves, but also for our Fraternity, and then we will no longer need to worry about declines in membership.

Sir Knight Wyllie's mailing address is P.O. Box 1452, Dayton, Ohio 45401.

THE COMPASSIONATE SAVIOR

by

D. DeVon Hossler, K.Y.C.H.

Prelate, Goshen Commandery No. 50, Indiana

It was the carefully conceived plan of His enemies to bring about the death of Jesus in such a shameful manner that it would utterly destroy any possibility that His memory would be cherished, or any movement started in accordance with His teachings. Little did His enemies realize that they were being used as the instruments to carry out one phase of God's plan for the salvation of man. Little did they know that they would be remembered only because of the sacrifice made by their victim, whose name would live forever and ever.

In Christ's time the most shameful and cruel death was crucifixion. Two common criminals would be brought to their death at the same time, so that the wicked company would add to Jesus' shame. The Romans would have to be brought into the trial, since they had taken away from the Jews the right to execute capital punishment. The Romans were the very ones who used crucifixion as a favorite method. It all fitted into a neat pattern. Helpless and dying, Jesus would be overwhelmed with their scornful derision. Nothing would be left of His memory but shame — so they thought and schemed.

However, the foolishness of God is wiser than the wisdom of men. All the cunning plots of these leaders, enslaved to the devil, went awry. The shame of the crucifixion became "The Glory of the Cross of Christ." The Christ of the Cross towers over all the wrecks of time. Mankind may bring forth plans that revolutionize our way of living, but *God's plans remain eternal, complete and perfect.*

In the parables of Christ we see repeated examples of compassion. No other word explains His teachings and life. Only compassion made Him leave His heavenly home. It was a heart of compassion that produced tears at the grave of Lazarus and over sinful Jerusalem. Out of compassion for the hungry of heart, He rebuked the religious leaders of His day. Through compassion multitudes were fed. It was out of compassion for the sick that He healed many. Only compassion for sinful mankind made Him go to the Cross. In compassion He pleaded with God for the weak, and still makes intercession for us.

Here we may examine the events of that Holy Week, beginning with the 26th Chapter of Matthew, which is very familiar to Knights Templar: After the Lord's supper, Jesus went into the garden to pray. Scripture tells us that He agonized in prayer. The point here is that Christ was divine, but He also was human. He realized the agony He must go through and even asked the Father to spare Him this ordeal, if possible. But, most important, He prayed, "not my will but Thine."

After His prayers in the Garden of Gethsemane a mob of soldiers and a crowd of people armed and led by Judas — who fell on Christ's neck and kissed His cheek — met Him and led Him to the High Priest. Again He showed His compassion by healing the ear of the servant of the High Priest, after Peter in his impetuosity had cut it off.

We find Jesus facing six trials: 1) before Annas the High Priest, by → → →

Jewish tradition; 2) before Caiaphas, the High Priest appointed by the Romans; 3) as the day dawned at a meeting of the Sanhedrin, to confirm the death penalty; 4) before Pilate; 5) before Herod; and 6) the final trial before Pilate again. The crucifixion was carried out at 9:00 a.m.

It makes one shudder to think of the agonizing pain our Lord suffered during the crucifixion. Do not forget, He was a human being, suffering human pain. Imagine, if you can, lying on a wooden cross while someone drives nails, yes, spikes, through your hands and feet. We wince and cry at a hypodermic needle or a splinter in our finger. It would have been better had He fainted so he could not feel the pain. That was not the case. He was conscious the whole time, suffering untold agony.

The worst agony of all was that His Father turned His back on Him, because He became sin — the sin of the entire world. He was your sin and mine. He was the supreme sacrifice for you and me. His blood covered our sins, from the Cross to Eternity.

Beginning with the story of creation, seven has always stood for completeness in the Bible. Was it by accident, then, that Jesus made seven final statements while on the cross?

First: "Father forgive them, for they know not what they do." Again, these are the words of a compassionate Savior. He prayed not that the angry defiant mob might be forgiven in their present state of unrepentance, but that they might later repent and be forgiven.

Second: "Verily I say unto thee, today thou shalt be with me in paradise." The thief had demonstrated his repentance. The compassionate Savior again demonstrated His love. We, too, if truly repentant, can expect this reaction from our compassionate Savior.

Third: "Woman, behold thy son." And to John, "Behold thy mother." Here he displayed compassion for His loved ones.

Our parents and loved ones deserve our affection and loving consideration.

Fourth: "My God! My God! why hast Thou forsaken me?" Jesus did not ask to escape physical suffering; rather, He asked for the strength to endure it. Shouldn't we, too, avoid telling God what to do and ask Him to tell us what He wants us to do?

Fifth: "I thirst." We need this reminder sometimes, that God's Son became man for a time, even as we are mortal. How real and personal this incident makes Paul's words in Hebrews 4:15: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Sixth: "It is finished." What was finished? First, the plan of salvation was finished, the plan that was instituted from the foundation of the world. Second, His personal ministry, His torment, His life on earth was finished. The rest He left to us. Are we carrying on as He wanted?

Seventh: "Father into Thy hands, I commend my spirit." Jesus went to prepare a place for us, and also to prepare the Way, the only Way. Do we realize this tremendous truth, and what are we doing about it?

Herein is love — a love beyond measure. God so loved the world that His love made Him send His only begotten Son into the world to save mankind from eternal damnation. It is the love which Christ had for unborn generations of sinners, who could receive redemption only through His sacrifice.

This part of Holy Week, the crucifixion, is called Good Friday. No doubt each of us at some time has said or thought, "How could this be called *good* when God-man suffered such agony in that cruel and ignominious death on the cross?" It was good, good for all mankind. Had He not shed His blood, there would be no salvation for you and me.

The glory of Easter lies in the fact that after the crucifixion came the Resurrection. The stirring and triumphant words of Charles Wesley are sung in many thousand churches each Easter morning: "Christ the Lord is risen today, Alleluia. Sons of men and angels say, Alleluia. Raise your joys and triumphs high, Alleluia. Sing ye heavens and earth reply, Alleluia."

The Resurrection was crucial to the establishment of the early Church. Without it, it is doubtful that there would have been a Pentecost. In any case it is certain that the knowledge of Christ's victory over sin and death, through the power of God, shaped the faith and witness of the Church. So it has remained to the present day, where the Church has not strayed from its origins.

What should Easter mean to us today? The primary emphasis ought to be on Christ's Resurrection and the fact that God is the Lord of life and death. Human sin and disobedience can delay the triumph of God over human history, but it cannot defeat the final victory of God in His eternal Kingdom. Through the life and ministry, the death and Resurrection of Jesus Christ, we know that God conquers sin and death. The Resurrection of Jesus imparts new hope, both for this life and the next.

Today, amid the tensions and disturbances of our time, remember — God is not dead. Whether our time on earth, as individuals or as a world, is short or long, God is still the Lord of time and eternity. The message of Easter assures us that God's love abides forever and, in His keeping, all that is most precious is secure.

In Romans Chapter 5, verses 7 and 8, we read: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us in that, while we were yet sinners, Christ died for us."

Palestine "Roll Call"

Shortly before his death on January 3, 1982, West Virginia Past Grand Commander Calvin H. Kibler compiled and had forwarded to the *Knight Templar Magazine* a list of some of the more active members (all Past Commanders) of Palestine Commandery No. 2 in his hometown of Martinsburg. Three other Past Grand Commanders, in addition to the late Calvin Kibler, hail from Palestine Commandery — J. Iverson Carver, Milton G. Maisel, Jr., and Max D. Bovey. Frank A. Dell is current Grand Warder of the Grand Commandery of West Virginia, and Edward J. Marple is District Grand Inspector General for 1981-82.

Membership also includes Alonzo C. Puffinberger, P.G.H.P.; Patrick G. Henry, Jr., E. Grand King for 1981-82; and Ernest J. Richard, Dist. Dept. Grand Lecturer, 1981-82; also Past Grand Master of Masons Dr. C. V. Townsend and current Deputy Grand Master Paul E. Tederick.

Past Grand Commander Kibler believed that this "roll call" of Masonic officers in Palestine Commandery was unmatched in his state.

*While standing on the brink of woe,
I saw Mount Calvary,
Where Jesus full atonement made;
He gave Himself for me.*

*His dying there my debt has paid —
Forever sets me free,
From all the guilt of Adam's race
He gave Himself for me.*

*And gazing on that wondrous scene —
My sins nailed to the tree,
Could scarce believe the sight I saw,
He gave Himself for me.*

*When I am safe on heaven's shore,
My portion there will be,
To sing throughout eternal years,
He gave himself for me.*

Sir Knight Hossler, former Grand Prelate of the Grand Commandery of Indiana, lives at 305 Morningside Drive, Nappanee, Indiana 46550.

EASTER SUNRISE MEMORIAL SERVICE

by

**George M. Fulmer, P.G.C., District of Columbia
Chairman, Easter Sunrise Service Committee**

Plans are now complete for the 52nd consecutive Easter Sunrise Memorial Service to be held in Arlington National Cemetery, Sunday, April 11, 1982. We are back in the Amphitheatre this year after a one-year dislocation due to major repairs.

The Easter Sunrise Memorial Service is under the sponsorship of the Armed Services Chaplains Committee and the Military District of Washington in conjunction with the Grand Encampment of Knights Templar of the U.S.A., who have the responsibility of arranging and conducting this civic memorial event.

The Easter address will be delivered by our Grand Prelate, The Reverend Dr. George F. Ivey; music for the service will be furnished by the U.S. Marine Band and the U.S. Army Chorus. Following the service, Grand Master Kenneth C. Johnson will place the Cross of Lilies at the Tomb of the Unknowns.

Buses will leave the Hotel Washington at 5:45 a.m. for the trip to the Cemetery. Delegations who have engaged buses for the trip to Washington should have these buses transport them to the Service site. Passes to permit entry to the Cemetery are available on request to the Chairman. New guidelines for handling the pick-up and discharge of bus passengers are in force this year, and this should correct most of last year's problems. Car passes are also available for those using their own transportation. The Committee strongly urges Sir Knights who will use their own car to park at the Visitor Center and ride (free) in the Tourmobile to and from the Service.

Parade participants will line up at 6:50 a.m. in designated areas of the Parade grounds at the West Gate. The parade, under direction of our Parade Marshal Sir Knight William E. Barkman, P.G.C., and led by the U.S. Marine Band, will move out promptly at 7:00 a.m. The line of march will pass the graves of our late Grand Masters Wilber Brucker and Walter DeLamater.

The Service will again be broadcast by the Mutual Broadcasting System, and it is offered to its 780 affiliated stations.

After the Service, the Grand Commandery of the District of Columbia will sponsor a breakfast at the Marriott Twin Bridges Motor Hotel beginning about 9:15 a.m. Tickets are \$6.75 each and are available from the Breakfast Committee Chairman, Ernest C. Barker, P.G.C. His address is 2122 Massachusetts Avenue N.W., Apt. 624, Washington, D.C. 20008.

A Reception to honor Most Eminent Grand Master Kenneth C. Johnson and the Grand Encampment officers will be held Saturday, April 10, 1982, from 2:00 to 4:00 p.m. in the Skyroom of the Washington Hotel. All Sir Knights and their ladies are invited.

Reservations at the headquarters Hotel Washington are available. Special rates are available if you identify yourself as a Sir Knight or members of a Templar party. The Committee Chairman can assist you if requested.

Come shake off the cares of this winter and join with us in the most beautiful city in the world in the spring, and celebrate the resurrection of our Savior. □

Islam and Christianity. On the west end of the city was the Tower of David, which served as a fortress. The main thoroughfare led from the Jaffa Gate, east past the Tower of David, and up to the Beautiful Gates of the ancient temple area. To the left of this street was the Hospital of Saint John, and behind that was the Church of the Holy Sepulchre, where Jesus was both crucified and entombed. Along the street from the Jaffa Gate to the Beautiful Gate were the many embassies of the Christian nations. Their appearance, along with the bizarre mish-mash of languages and religions, made Jerusalem the capital of the world.

Crowning the city was the hill on which stood a site sacred to the three religions – the ancient temple area. Here the Jews had built Solomon's and Herod's Temples. Later the Moslems built the Dome of the Rock over the exact same site, where the prophet Mohammad temporarily ascended to heaven in a dream. However, in 1118 a Cross topped the Moslem Dome, and the temple area was Christian ground. South of the Dome of the Rock was a structure the Christians thought to be Solomon's Temple, but they used it as the palace for the King of Jerusalem. This "Temple" area is important for it eventually became the headquarters of the ancient Knights Templar.

Hugh de Paynes was among the many inspired by the Knights who ran the Hospital of Saint John. The hospital had been founded about fifty years earlier when a group of merchants from Amalfi, a commercial city in southern Italy, put together money for a hostel for Amalfi pilgrims. The hospital grew, and it eventually accepted Christians from all nations. During the First Crusade it housed many wounded soldiers. Eventually the monks who managed the hospital formed a knighthood that combined both religious and military vows. Their patron was Saint John the Almsgiver, once the Patriarch of Jerusalem. These knights

wore a monkish garb of black, with a white eight-pointed cross on their chests, and they were known as the Knights of Saint John, later the Knights Hospitaller.

The Knights of Saint John took monastic vows, which included living a life of chastity and poverty. But the idea of a combination monk and knight also belonged to Hugh de Paynes. He organized another order specifically intended to protect the pilgrim routes from thieves and bands of Saracens. The order became so skillful at fighting that the King of Jerusalem eventually persuaded Hugh to make it a regular army in the military campaign.

One Saint Bernard of Clairvaux was so impressed by the piety and dedication of the knights that he was instrumental in getting the Pope to convoke a synod for January 14, 1128. The agenda was to formally ordain and draw up the rules and ritual for Hugh's new order – The Poor Fellow Soldiers of Christ and the Temple of Solomon. In the autumn of 1127, Hugh de Paynes set out for his return to Europe and the formal organization of the Order of Knights Templar.

Brian Reid is a Past Master Councilor of Lawrence E. Huffman Chapter, Order of DeMolay, sponsored by Spencer Lodge No. 95. He is also a Representative DeMolay, a sophomore at Indiana University in Bloomington, currently on the Dean's List.

‡

"Daughters of Mokanna" Meet

A report from Emma A. Sands, Supreme Mighty Chosen One, Supreme Caldron of the Daughters of Mokanna, indicates that the 1982 Supreme Session of this Masonic-affiliated women's group will be held September 15-18 in Ann Arbor, Michigan.

The Daughters of Mokanna was organized at Rock Island, Illinois, in 1919 as a ladies' adjunct to the Grottoes of North America, M.O.V.P.E.R.

Advisory Committee on Tour



Preceding the final meeting of the Committee Advisory to the Grand Master at the Conrad Hilton Hotel, January 29 and 30, Grand Encampment elected officers, Department Commanders and Chairmen of Standing Committees toured the "national headquarters" of the Grand Encampment, Knights Templar, U.S.A., at 14 East Jackson Boulevard in Chicago. The tour included a close-up view of camera-ready magazine preparation and data processing operations, and a preview of the newest Grand Encampment audio-visual offerings — "Get to Know a Knight Templar," a 30-second Public Service Announcement scheduled for distribution to some 200 TV stations; and "Pilgrimage to the Holy Land," a slide-narration program featuring the Templar-sponsored pilgrimage to Jerusalem for Christian clergy.



The Committee Advisory then adjourned to the Conrad Hilton where a full agenda was discussed, including pending legislation and activities at the 55th Triennial Conclave and the proposed budget for the 1982-85 triennium.

Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

North Dakota No. 3 — Daryl E. Thompson

Grand Master's Club:

- No. 344 — Fred L. Bauer (PA)
- No. 345 — Sam Mays (KS)
- No. 346 — Donald E. Van Liew (CA)
- No. 347 — Herbert D. Sledd (KY)
- No. 348 — Eugene E. Didyoung (WA)
- No. 349 — William H. Greenwood (AR)
- No. 350 — Robert H. Kines, Jr. (GA)
- No. 351 — Harold E. Pickel (TX)

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 this initial contribution, the member pledges to make additional annual contributions of \$100 or more. When Grand Commander's Club contributions total \$1,000 — or when a single \$1,000 contribution is made — the individual is then enrolled in the Grand Master's Club.

Membership is open year round to individuals only (no groups), and there is no Commandery credit given for Club participation.

Additional information on membership in either Club may be obtained by contacting G. Wilbur Bell, P.G.M., Executive Director, Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, Illinois 62705. Or call: 217-523-3838.

National Sojourners, Inc., Convention

The 62nd Annual Convention of National Sojourners, Inc., will be held June 24-26 in San Francisco, California. Hosting the occasion will be Golden Gate Chapter No. 18 and Ticonderoga Camp of that city.

HISTORY OF THE GRAND ENCAMPMENT

Chapter III

ANCIENT ORDERS OF KNIGHTHOOD

2. *Knights Hospitallers* (continued)

The history of the Order of Knights Hospitallers practically ends with the loss of the Island of Malta in 1798. The Order, however, continued as a charitable organization under the supervision of the Pope. Scattered bands remained in Scotland, Germany, Italy, and Russia as independent organizations, or were absorbed by other organizations. In 1879, Pope Leo XIII appointed a Grand Master and revived the Order as a Catholic organization, which has continued to date. In addition, two Catholic groups were established in England under the name of Knights of Malta, both of which trace their origin back to the English-language branch of the old Order of Hospitallers. From one of these, our present Masonic Knights of Malta is said to be derived.

3. *Teutonic Knights*

The third Order of Knighthood to be organized during the Crusades was the Order of Teutonic Knights of St. Mary's Hospital. It was formed early in the twelfth century to care for German-speaking pilgrims who came to the Holy Land to visit the Christian shrines and to fight against the Saracens. For a time they operated a hospital in Jerusalem under the jurisdiction of the Grand Master of the Knights of Saint John. Following the fall of the City of Jerusalem in 1187, they moved to Acre where they set up a hospital and greatly distinguished themselves by conscientiously ministering to the sick and wounded during the siege of that City. In 1191,

Frederick, Duke of Suabia, on his arrival at Acre gave the Order his full approval. Thus the Order of the Teutonic Knights was constituted. Under the sanction of Pope Celestin III the name of "The Order of the German House of the Holy Virgin of Jerusalem" was given to the new Order, and the regulations of the Rule of St. Augustine were prescribed. The insignia of the Order was a white cloak bearing a black cross with white mountings.

When the Holy Land was lost to the Christians by the fall of Acre in 1291, the Teutonic Knights returned to Europe, where they carried on a campaign against the heathen Prussians. They were successful in their efforts and soon the Order possessed large districts of land and many towns along the Baltic Sea. However, their rule was not without opposition, and for years the Order was compelled to defend itself and its possessions against the pagan groups in Poland and Prussia. Serious losses in 1410 and again in 1466 left the Order weak and exhausted. Most of the vast territories, once tributary to the Teutonic Knights, were lost. Internal dissension disrupted the unity of leadership and provided poor protection against the political intrigues of Poland and Prussia. Soon little remained of the glory that once characterized the Teutonic Knights. With the capture of Prussia by Napoleon in 1801, the Order lost all its possessions west of the Rhine. In 1809, the Order was suppressed entirely with only a few Knights remaining in Austria and Tyrol.

Chapter IV

MEDIEVAL KNIGHTHOOD AND FREEMASONRY

From the death of DeMolay in 1314

to the establishment of Freemasonry in 1717 and the formation of Modern Templary in 1780, there was a long period during which the ideals, precepts and principles of the old Order passed behind dark shades of time, only to arise anew in the early eighteenth century and bloom forth in our day.

It is difficult to establish any direct connection between the old and new Orders. Many views have been expressed on this subject. Some writers state flatly and definitely that there is no connection whatsoever with the old Order, while others believe there is such a connection, not always open, but at times submerged and secret during that uncertain period.

While there are conflicting opinions as to the source of our present Order of Templary, its introduction into Freemasonry is just as puzzling. The origin of the Masonic degrees has not been easy to ascertain, so also the connection of the Order of the Temple with Freemasonry is not easily understood. Moore (106), the father of Templar Masonry in Canada, states: "It is difficult to understand how Freemasonry and the Order of the Temple could ever have become amalgamated. Symbolic Masonry is of its very existence, cosmopolitan; Templary sprang from an origin Chivalric and Knightly. The trowel of one leveled distinctions and spread the cement of universal fraternity, the sword and spurs of the other could only be obtained by men of noble birth, or those famed for heroic deeds in defense of Christian faith." He believes, "There is not the slightest foundation for the fable that members of the dispersed Templars, after the political suppression in 1314, became Freemasons; it is but one of the fabrications of modern Masonic tradition, to account for the amalgamation of Templary with Masonry, totally opposed to historic facts, for it is even probable that the proud and haughty nobles of that age, from which

class the Templar Order was selected would engraft themselves upon a society of mere mechanics, when all the great Military Orders of Europe were open to them, and only too glad to receive into their ranks so renowned a military body as the Chivalric Templars."

Those who contend that there is no connection with the ancient Templars base their main arguments upon the suppression of the Order by the Papal Bull "In Excelso" of May 6, 1312. They believe that this mandate completely disrupted the Order, especially in France where the majority of the Knights were domiciled, and where the decree was carried out with extreme brutality, urged on by the fanaticism of the avaricious French King, Philip IV. Furthermore the Papal Bull placed the penalty of excommunication upon any Templar if he attempted to enter any of the other Orders of Knighthood. The death of DeMolay, the Grand Master, was no doubt most depressing to the Knights who had escaped, and it was used effectively by those who were attempting to destroy the Order.

The lack of authentic documents also make it difficult to prove any organic connection. Whatever connection may exist is largely by the evolution of the ideals upheld by the Ancient Templars, rather than through any legitimate succession of authority coming down to our modern Templars.

Next month —

**Mideval Knighthood
and Freemasonry
(continued)**

Scully's HISTORY OF THE GRAND ENCAMPMENT, to be updated by Frederick G. Speidel, Chairman, Committee on Templar History, is included as a monthly feature of the KNIGHT TEMPLAR MAGAZINE.



KNIGHT VOICES

COMMENTS FROM READERS



□ For sale: K.T. sword, age unknown, in mint condition. Sword and scabbard, in gold, are exquisitely engraved with detailed workmanship. Ivory handle, with crowned knight on top; three crosses in red enamel on scabbard. Leather has detailed tooling. Complete with two flannel wrappings for tip and blade. Sword stamped "Lilly Ames Co., Columbus, Ohio." It is only fair to state it is engraved with the deceased brother's name, but is in my possession legally. Asking \$100 and UPS charge for H & D. *Mrs. Esther K. Jordan, 400 Circle Avenue, Kerrville, Texas 78028 (512-257-6842)*

□ Request information concerning the Perkinson and Harwell families who resided in Brunswick County, Virginia, in 1790. The Perkinsons were previously in Amelia Co., Virginia, and the Harwells from Suffolk Co., Virginia. I am a member of St. Elmo Commandery, Bolivar, Missouri, and will be very grateful for any information on the above. *Charles E. Ray, 623 Sunset Drive, Macon, Missouri 63552*

□ I have for sale one "Masonic Trestle Board," copyrighted in 1843, published in 1846. The State of Alabama was its cause to be published through a conference of Lodges at that time in Baltimore, Maryland. All of the proceedings are in the State of Alabama Masonry Constitution under the heading of "History of Freemasonry in Alabama." Any interested brethren, please call or write. *William S. Smith, 710 - 3rd Avenue, S.W., Alabaster, Alabama 35007 (205-663-4664)*

□ Looking for early information about the Keith children's father — John Keith. Robert (1792-1865) was a Mason as were several of his nephews. William (1797-1868) did not hold membership. Ann (1795-1882) married John Leonard. To my knowledge, John, the father, did not hold membership. Would like to correspond with descendants of Robert, William and Ann who have family information regarding John's parents in Scotland. *Antoine Primeaux, 526 Second Street, Elko, Nevada 89801*

□ I have several items for sale; will accept best offer. Two small glasses (4 oz. size), gold-rimmed and inscribed "Syria Temple, Pittsburgh" — one dated June 2, 1901, the other June 12, 1901. One slightly larger glass with a silver "fish" handle — inscribed "Atlantic City, 1904." One glass plate, 6", with scalloped edge and starburst cut center; Shrine emblem, inscribed "Syria, Pittsburgh" on one edge, and "Los Angeles, May 1906" on the other; between inscriptions is a delicate, hand-painted pink and gold floral decoration. (My husband is a member of Lodge, York Rite and Shrine in LaGrange.) *Mrs. A. L. Broker, 811 South Madison Avenue, LaGrange, Illinois 60525*

□ For sale: 1) Knights Templar watch fob, 2 mm square with helmeted Knight on top; reverse side has Royal Arch Keystone. 2) Black enameled, three inch pocket knife with Knights Templar emblems on each side; two blades. *Mrs. Daniel M. Kelly, 6340 West 38th Avenue, No. 1111, Wheat Ridge, Colorado 80033*

□ I am looking for members of the Rentschler family who can trace their genealogy from Bern Township, Berks Co., Pennsylvania, and are now established elsewhere in the United States. If any readers are members of the Rentschler family and can supply me with their lineage, it will be a great help. Will pay cost of reproduction, postage, for information. *Merryl Rentschler, 4455 Charles Street, Bethlehem Township, Easton, Pennsylvania 18042*

□ For sale: Dudley Masonic watch; York Rite/Scottish Rite watch fob that opens (gold with beautiful enamel, .40 pt. diamond); another York Rite/Scottish Rite fob with 40 diamonds and enamel work. *J. Fisher, 9932 Military Trail, Palm Beach Gardens, Florida 33410*

□ Trying to locate the husband of Mrs. Gladys L. Maine, P.M., Lynn Chapter No. 169. Mr. Maine was so kind to send his late wife's P.M. pin for me to use after my year in the East; we have since moved from Athens, Georgia, and I lost his address. Wish he would write to me at my new address so that I might correspond with him and thank him properly. *Mrs. Barbara Craig, 128 Dunbarton Circle, Aiken, South Carolina 29801*

□ The Harts came from Massachusetts and spent some time in New York. My husband's father was William Lincoln, b. June 25, 1867, m. Margaret Borhofen. His grandfather was William Cephas, b. April 16, 1836, d. June 7, 1904, m. Mary Lavinia DuMass. William Cephas died in Manistique, Michigan, and Mary Lavinia in California. It was said that William C. had a brother Ben and another one, George Henry. Mary L.'s father was Jasper DuMass; her grandfather was Pierre DuMass, from France. Any further information on the above individuals will be appreciated. *Mrs. E. M. Hart, 4150 North 91st Street, Milwaukee, Wisconsin 53222*

□ Does any Brother have information on Reverend S. D. Johns (b. 11-6-1852; d. 9-8-1878), son of Dr. S. D. and Julia? Buried Woodville Cemetery, Haywood Co.; Masonic emblem on Tombstone, also engraved Holy City and Dove of Peace, "In My Father's House are Many Mansions." There is also S. B. Johns, 1850-1928; wife Geneva, 1857-1943. Would appreciate any help in finding any descendants of this Johns family. *William C. McDonald, 3224 Lyndale, Memphis, Tennessee 38112*

□ I am a Knight Templar in Texas and Utah and my wife, Veronica, is Secretary of O.E.S. Chapter No. 113 in Fredericksburg, Texas.

To complete genealogical records of her GASTON family, my wife needs the names of the parents of John G. Gaston, born 1809. He married Eliza Williamson in Parkersburg, West Virginia, in 1839 and lived there until the 1850's before traveling west to settle in Mahaska County, Iowa. *Walter R. Keen, Mason Rt., Box 11-I, Fredericksburg, Texas 78624*

□ Searching for information on my great grandfather J. E. (Zeke) Gardner born September 18, 1857, moved to Itawamba County, Mississippi, from Georgia, known to be a Mason by his family but no Lodge membership can be found in Mississippi. Believed his membership was in Georgia or another state. Any aid which a Brother could offer in this search would be greatly appreciated. *Johnnie M. Cauthern, Route 4, Box 278, Fulton, Mississippi 38843*

□ Wanted for Sugarland Lodge No. 281, two used Middle Chamber Pillars and Fellowcraft Winding Stairs, reasonable for small Blue Lodge in South Florida. Will pick up and re-condition; can't swing \$1,800 for new ones. Notify: *Bill Perry, S.W., Sugarland Lodge No. 281, F. & A.M., Clewiston, Florida 33440 (813-983-9429)*

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