



Knight Templar

VOLUME XXVIII

JULY 1982

NUMBER 7

IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such other Principles, and organizing its Powers in such form, as to them shall seem most likely to effect their Safety and permanent Happiness. On this ground, the American People have declared their independence, and have assumed the separate and equal station to which the Laws of Nature and of Nature's God entitle them. — We have accordingly solemnly published our Declaration of Independence, and have advanced the same to the acceptance of the thirteen united Colonies.

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And for the support of this Declaration, we have signed our names, and have caused this Declaration to be signed by the Representatives of the thirteen united Colonies, in Congress assembled.

John Hancock
 John Adams
 John Jay
 Benjamin Franklin
 Thomas Jefferson
 George Washington
 James Oglethorpe
 Robert R. Livingston
 John Rutledge
 Thomas Mifflin
 George Wythe
 Richard Stockton
 John Witherspoon
 James Wilson
 George Taylor
 James Smith
 Robert M. Hanson
 George Ross
 Charles Carroll
 Thomas Stone
 Daniel Coakley
 William Hooper
 John Penn
 Robert M. Hanson
 George Ross
 Charles Carroll
 Thomas Stone
 Daniel Coakley
 William Hooper
 John Penn

THE 55TH TRIENNIAL CONCLAVE

Let me say with both pride and humility that Templary and our Christian cause have been the driving force in my life. I assure you that my zeal will continue unabated when this three-year term as your Grand Master concludes next month with the 55th Triennial Conclave at Hot Springs National Park.

I gladly accepted the responsibilities you vested in me, and I thank you for the privilege of serving you during these past 35 months of this triennium. I am grateful for the opportunity given to Yvonne and me to visit with you, to learn to know so many of you personally over many years and hundreds of thousands of miles, and to realize how rich and rewarding are the ties which weld us together in strong and viable Christian Fellowship.

Our term has not yet been completed. There still remains much to be accomplished, but I do want to express my thanks to the committee chairmen and members, to our respective and respected Department Commanders, and to my fellow Grand Encampment officers and M.E. Past Grand Masters. I can say nothing which could possibly do full justice to their Templar efforts. I will have more to say to them individually to try to let them know how much they mean to me and to Templary. They have labored well and faithfully. I am deeply appreciative; I know that you join me.

With Sir Knight M. C. Lewis, Jr., as Chairman of the 55th Triennial Conclave, assisted by truly remarkable Arkansas Templars, you are assured of a Conclave that will be enjoyable, memorable — and productive.

I want to greet you there. Y'all come!



Kenneth Johnson

Knight Templar

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

JULY: This month's cover recalls one of the United States' most treasured documents, the Declaration of Independence, and the so-called "Liberty Bell," both of which stand as tangible symbols of a land where freedom rings from every mountainside. Inside, we have pre-Triennial Conclave announcements and agenda; the results of another successful Annual Voluntary Campaign for the Knights Templar Eye Foundation; features by Sir Knights Thomas Rigas, Ted Summers, Adin Henderson, and James G. Carter; plus a large selection of local news.

P.C.R.

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JULY 1982

VOLUME XXVIII NUMBER 7

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

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Material for the Grand Commanderies' two-page Supplements is to be directed to the respective Supplement Editors.

Address corrections from members are to be sent to the local Recorders.



EDITOR'S JOURNAL

Deutschland: "The Great Priory of Germany was consecrated May 8, 1982, at Bad Kissingen, Germany, by the Most Eminent and Reverend Grand Master of the Great Priory of Scotland, David Ian Liddell-Grainger of Ayton," writes Clyde L. Goodbread, Secretary of the new Orden der Tempelritter Grosspriorat von Deutschland. Sir Knight Goodbread was Knighted in Hermann von Salza Commandery No. 1, Frankfurt.

Kirkbride & Kirkbride: The May edition of *Knight Templar* carried a review of the book *Timber: The Story of Operation Paul Bunyan* by Sir Knight Wayne A. Kirkbride, a resident of Commerce City, Colorado, and member of Clarksville Commandery No. 8, Tennessee. Following the review, it was noted that Sir Knight Kirkbride was also currently General Grand Principal Conductor of the Work of the General Grand Council, Cryptic Masons, International. In fact, Sir Knight Wayne's father, James, holds the General Grand Council office. He too resides in Commerce City and is a member of Coronal-Ascalon No. 7, Boulder.

Count Pulaski, Too: Baron de Kalb was not the only foreign General fighting with the patriots during the American Revolution to die on an American battlefield, as was indicated in the June bio sketch by Assistant Editor Behrens. Polish Count Casimir Pulaski, who organized the famed Pulaski Legion during the Revolution, was mortally wounded during the Battle of Savannah on October 9, 1779. He died two days later. The correction comes from Brother Ed Sadowski, editor of the *Masonic Chanticleer* and librarian of Casimir Pulaski Lodge No. 1167, Chicago.

Drill Competition: The Grand Encampment Committee on Drill Regulations, John H. Loree, Chairman, announces that 10 Class "A" and 18 Class "B" Drill Teams have enrolled for competition scheduled for Saturday, August 14, 7:30 a.m. to 4:00 p.m., during the 55th Triennial Conclave in Hot Springs National Park, Arkansas.

Class "A" or 31-man teams have registered from Oklahoma (Trinity No. 20, Elk City No. 22 and Gethsemane No. 25), Texas (Fort Worth No. 19, Dallas No. 6, Park Place No. 106), Ohio (Van Wert No. 54), Michigan (Lansing No. 25), Kansas (Mt. Olivet No. 12), and Indiana (Knightstown No. 9). Class "B" or 21-man teams are expected from Ohio (Hanselmann No. 16, Shawnee No. 14, Palestine No. 33, and Hamilton No. 41), Texas (Ruthven No. 2 and Ascension No. 25), Indiana (Greenfield No. 39, Baldwin No. 2, Raper No. 1, Fort Wayne No. 4 and Bloomington No. 63), Michigan (Genesee Valley No. 15), Illinois (Austin No. 84), Iowa (Bethlehem No. 45), Wisconsin (Ivanhoe No. 24), California (Long Beach No. 40 and Los Angeles No. 9), and Oklahoma (Lawton No. 18).

Newport Beach: M.I. Grand Sovereign Harold H. Penhale, K.G.C., presided at the 110th Annual Assembly, United Grand Imperial Council, Red Cross of Constantine, at Newport Beach, California, June 10-12. Joseph C. Bryan III, Glen Burnie, Maryland, was elected new Grand Sovereign and decorated Knight Grand Cross; and Sir Knight Ned E. Dull, R.E. Deputy Grand Master of the Grand Encampment, was elected to the Grand Line as Illustrious Grand Almoner. The 111th Assembly is set for June 9-12, 1983.

CONSTITUENT COMMANDERIES REPORTING \$5.00 OR MORE PER MEMBER

ALABAMA: Lee No. 45, Phenix City.

ARIZONA: Arizona No. 1, Tucson; Ivanhoe No. 2, Prescott; Columbine No. 9, Safford; Yuma No. 10, Yuma; Montezuma No. 14, Cottonwood; Burning Taper No. 15, Sierra Vista.

ARKANSAS: Chandos No. 14, Helena; Siloam No. 15, Siloam Springs; Osceola No. 32, Osceola.

CALIFORNIA: Watsonville No. 22, Watsonville; Visalia No. 26, Visalia; Ukiah No. 33, Ukiah; Long Beach No. 40, Long Beach.

COLORADO: Denver-Colorado No. 1, Denver; Central City No. 2, Central City; Pueblo No. 3, Pueblo; Georgetown No. 4, Georgetown; Pikes Peak No. 6, Colorado Springs; Mt. Sinai No. 7, Boulder; Ivanhoe No. 11, Durango; Longs Peak No. 12, Longmont; DeMolay No. 13, Fort Collins; Glenwood Springs No. 20, Glenwood Springs; Temple No. 23, Grand Junction; Highlands No. 30, Denver; Jefferson No. 39, Golden.

CONNECTICUT: New Haven No. 2, New Haven; Clinton No. 3, Norwalk; Crusader No. 10, Danbury.

DISTRICT OF COLUMBIA: Washington No. 1, Washington; Columbia No. 2, Washington; Potomac No. 3, Washington.

FLORIDA: St. Lucie No. 17, Ft. Pierce; Palm Beach No. 18, West Palm Beach; Sunshine No. 20, St. Petersburg; Ft. Myers No. 32, Ft. Myers; Leesburg No. 33, Leesburg; Emmanuel No. 36, Deland; Triangle No. 38, Eustis; St. Elmo No. 42, Fort Walton Beach.

GEORGIA: St. Omer No. 2, Macon; Coeur de Lion No. 4, Forest Park; DeMolay No. 5, Americus; Ivanhoe No. 10, Fort Valley; Tancred No. 11, Newnan; Godfrey de Bouillon No. 14, Athens; Pilgrim No. 15, Gainesville; St. Johns No. 19, Dalton; Hebron No. 23, Carrollton; St. Bernard No. 25, Covington; Griffin No. 35, Griffin; DeKalb No. 38, Decatur; Douglasville No. 40; Douglasville; Amicalola No. 41, Jasper; Coastal Plain, U.D., Tifton.

IDAHO: Idaho Falls No. 6, Idaho Falls.

ILLINOIS: Sycamore No. 15, DeKalb; Dixon No. 21, Dixon; Coeur de Leon No. 43, El Paso.

IOWA: Oriental No. 22, Newton; Kenneth No. 32, Independence; Ascension No. 69, Ames; Holy Grail No. 70, Emmetsburg.

KANSAS: Winfield No. 15, Winfield.

KENTUCKY: Paducah No. 11, Paducah; Shelby No. 32, Shelbyville; Fulton No. 34, Fulton; Mayfield No. 49, Mayfield.

LOUISIANA: Indivisible Friends No. 1, New Orleans; Jacques DeMolay No. 2, New

VOLUNTARY CAMPAIGN SETS ANOTHER RECORD

The first item one notes upon reading the results of the 14th Annual Voluntary Campaign of the Knights Templar Eye Foundation is, of course, the record-breaking total contributions figure of \$708,113.67. Next, and equally important, is the substantial increase in the number of Constituent and Subordinate Commanderies which achieved per capita receipts in excess of \$5.00. For this 1981-82 Campaign, 184 Commanderies will receive recognition plaques for per capita contributions. This is an 18% increase over the 13th Campaign.

The Grand Commandery of Texas contributed the greatest dollar total for the sixth year running; and, for the fourth year, the Grand Commandery of Nevada came in first in per capita.

Pilgrim Commandery No. 71 of Valley Stream, New York, with 106 members, had the highest per capita, \$30.99. The Commandery with the largest single dollar contribution is Detroit Commandery No. 1, Michigan, with \$18,522.25.

Grand Master Kenneth C. Johnson stated recently at a Masonic gathering, "This year the Knights Templar Eye Foundation lost one of its staunchest workers - Sir Knight Charles S. McIntyre, Jr., a Trustee of the Foundation and, since its beginning 14 years ago, Chairman of the Annual Voluntary Campaign. The outstanding results of the 14th Campaign which he initiated are a fitting tribute to his memory."

TOP GRAND COMMANDERIES ON A PER CAPITA BASIS

No. 1	NEVADA Victor D. Robison, Chairman	\$15.77 per member	Total - \$16,209.54
No. 2	DISTRICT OF COLUMBIA Howard S. Payne, deceased, Chairman	\$9.32 per member	Total - \$7,789.00
No. 3	COLORADO Howard R. Caldwell, Chairman	\$7.78 per member	Total - \$24,573.83

TOP GRAND COMMANDERIES IN DOLLAR TOTALS

No. 1	TEXAS William D. Snipes, Sr., Chairman		Total - \$149,781.11
No. 2	OHIO Hal J. Shafer, Chairman		Total - \$47,396.59
No. 3	PENNSYLVANIA Lawrence R. Breletic, Chairman		Total - \$46,725.13

TOP PRODUCING SUBORDINATE COMMANDERY

Panama Canal No. 1, Balboa, Republic of Panama	
\$7.22 per member	
Total - \$2,871.65	

Orleans; Plains No. 11, Baton Rouge; Istrouma No. 28, Baton Rouge; C. A. Everitt, U.D., Slidell.

MARYLAND: Jacques DeMolay No. 4, Frederick; St. Elmo No. 12, Hyattsville; York No. 16, Camp Springs; Carroll No. 17, Westminster.

MASSACHUSETTS – RHODE ISLAND: St. Johns No. 1, Cranston, RI; Newburyport No. 3, Newburyport, MA; St. Bernard No. 12, Boston, MA; Haverhill No. 14, Haverhill, MA; St. Omer No. 21, Milton, MA; South Shore No. 31, East Weymouth, MA; St. Galahad-Natick No. 33, Natick, MA; Athol No. 37, Athol, MA.

MICHIGAN: Detroit No. 1, Detroit; Monroe No. 19, Monroe; St. Johns No. 24, St. Johns; Lansing No. 25, Lansing; Howell No. 28, Howell; Ithaca No. 40, Alma; Damascus No. 42, Detroit; Redford No. 55, Detroit.

MINNESOTA: Zion No. 2, Minneapolis.

MONTANA: Allenby No. 20, Forsyth.

NEBRASKA: Mt. Carmel No. 3, Auburn.

NEVADA: Malta No. 3, Las Vegas; Lahontan No. 7, Fallon; Edward C. Peterson No. 8, Carson City.

NEW HAMPSHIRE: Trinity No. 1, Manchester.

NEW JERSEY: Delta Damascus No. 5, Union; Melita No. 13, Butler.

NEW MEXICO: Shiprock No. 15, Farmington.

NEW YORK: New York No. 1, New York City; Hugh de Payens No. 30, Hamburg; Washington No. 33, Saratoga Springs; Poughkeepsie No. 43, Poughkeepsie; Rome No. 45, Rome; Pilgrim No. 71, Valley Stream; Nassau No. 73, Hicksville; Otsego No. 76, Cooperstown.

OHIO: Shawnee No. 14, Lima; Hanselmann No. 16, Cincinnati; St. Lukes No. 34, Newark; Forest City No. 40, Cleveland; Cambridge No. 47, Cambridge; New Lexington No. 57, New Lexington; Elyria No. 60, Elyria; Holy Grail No. 70, Lakewood; Cuyahoga Falls No. 83, Cuyahoga Falls; Medina No. 84, Medina.

OREGON: Oregon No. 1, Portland; Ivanhoe No. 2, Eugene; Eastern Oregon No. 6, La Grande; Melita No. 8, Grants Pass; Baker No. 9, Baker; Delta No. 19, Tigard; Lincoln No. 25, Newport.

PENNSYLVANIA: Philadelphia St. Johns Corinthian No. 4, Philadelphia; DeMolay No. 9, West Reading; Crusade No. 12, Bloomsburg; Jerusalem No. 15, Phoenixville; Hugh de Payens No. 19, Easton; Allen No. 20, Allentown; Baldwin II No. 22, Williamsport; Packer No. 23, Jim Thorpe; Calvary No. 37, Danville; Knapp No. 40, Ridgway; Constantine No. 41, Pottsville; Reading No. 42, Reading; Hospitaller No. 46, Lock Haven; St. Alban No. 47, Springfield; Tancred No. 48, Pittsburgh; Trinity No. 58, Bradford; Nativity No. 71, Pottstown; Duquesne No. 72, Pittsburgh; Gethsemane No. 75, York; Samuel S. Yohe No. 81, Stroudsburg; Germantown No. 82, Philadelphia; Bethany No. 83, Dubois; Mt. Hermon No. 85, Sunbury;

Bethlehem No. 90, Bethlehem; Frankford No. 92, Philadelphia; Beauceant No. 94, Allentown; Bethel No. 98, Hanover; Nazarene No. 99, Montrose.

SOUTH DAKOTA: Rosebud No. 24, Winner.

TENNESSEE: Chevalier No. 21, Oak Ridge; Morristown No. 22, Morristown; Cyprus No. 23, Knoxville; Kingsport No. 33, Kingsport; Millington No. 39, Millington.

TEXAS: San Felipe de Austin No. 1, Galveston; Indivisible Friends No. 13, Sherman; Temple No. 41, Temple; San Benito No. 62, San Benito; Houston No. 95, Houston.

UTAH: Malta No. 3, Midvale; Ivanhoe No. 5, Provo.

VERMONT: Palestine No. 5, St. Johnsbury; Taft No. 8, Bennington.

VIRGINIA: DeMolay No. 4, Lynchburg; Dove No. 7, Danville; Harrisonburg No. 10, Harrisonburg; Arlington No. 29, Arlington.

WEST VIRGINIA: St. Johns No. 8, Weston.

WISCONSIN: Marinette No. 26, Marinette; Kenosha No. 30, Kenosha.

WYOMING: Apollo No. 8, Casper; Constantine No. 9, Cody; Clelland No. 12, Douglas.

SUBORDINATE COMMANDERIES REPORTING \$5.00 OR MORE PER MEMBER

REPUBLIC OF PANAMA: Panama Canal No. 1, Balboa

PUERTO RICO: Porto Rico No. 1, San Juan

Order of Malta Ritualistic Cast

An Order of Malta Ritualistic Cast, composed of Templar members from National Sojourners Chapter No. 460, Five Flags of Pensacola, Florida, conferred the Order on a group of candidates April 3, during a Spring Festival sponsored by Coeur de Lion Commandery No. 1, Pensacola. The all-Sojourner cast performed under the direction of Sir Knights Olen G. Giles, Prior, and R. G. Nebelung, Degree Master, who writes that the conferral may represent a "first in the annals of York Rite Masonry."



Sir Knight Nebelung notes that six members of the Order of Malta Cast are Past Masters of Lodge; four are past or current members of Florida's Grand Lodge; four are Past Commanders, Coeur de Lion No. 1 and three currently serve in the line; six are Past Presidents and three others are current officers of Pensacola National Sojourners.

AMERICA'S CONCEPTUAL HERITAGE

by

Sir Knight Thomas E. Rigas

St. Bernard Commandery No. 35, Chicago, Illinois

What specific historic document best reflects America's conceptual heritage? Where does the citizen or student turn to read and analyze the heritage of the American way of life and government?

In fact, America's conceptual heritage is an inheritance from many donors and many statements, but it can be best grasped by six formal sources.

The first is known as *The Brass Plate*, the first English expression of "taking sovereign possession." It is little known today, and, unfortunately, little understood for its significant symbolism of the character and concepts of the new-world founders and the democracy they created. Three, *The Declaration of Independence*, *The Constitution*, and *The Bill of Rights*, are well known; two others, *The Federalist Papers* and *The Bill For Establishing Religious Freedom*, are less well known.

Francis Drake's Plate of Brass

*Bee it knowne unto all men
by these presents — June. 17. 1579.
By the Grace of God and in the
name of Herr Majesty Queen
Elizabeth of England and herr
successors forever I take posses-
sion of this kingdom whose King
and People freely resigne their
right and title in the whole land
unto herr Majesties keeping. Now
named by me an to bee knowne
unto all men as Nova Albion.*

— Francis Drake

The above inscription was contained on the brass plate which was nailed to a "firm poste" by Francis Drake in

California in 1579. It was found in 1936 on the western shore of San Francisco Bay, and, presently, the hammered brass plate, approximately 5½ inches by 8 inches, is in Bancroft Library of the University of California at Berkeley.

Drake's *Plate of Brass* is considered to be the oldest American document using the English language.

Under the patronage of the Queen, Francis Drake landed in 1579 at or near the place now called Drake's Bay north of San Francisco, and took possession of that country for Queen Elizabeth I naming it Nova Albion, or New England. The Queen was so pleased that she knighted Drake, which was as good as telling the King of Spain, "North America belongs to England — hands off!"

While Spain had planted the first colony and introduced Christianity to what is now the United States, it was England that brought the beginnings of a democratic system — English law and English liberty. With the plate, Drake announced the first English possession of land in the "new world." It symbolized the thought of an era. It was a declaration of the separation of the "new world" from the old. The idea has become outmoded, but it did exercise a powerful influence on policy for many generations and did much to shape the diplomatic action of the United States in later years.

Drake's *Plate of Brass* is described as a "unique symbol for the founding of the British Empire and the commencement of the manifest destiny for English-speaking people in North America." → → →

The Unanimous Declaration of the Thirteen United States of America

The principal architect of the document popularly known as *The Declaration of Independence* was Thomas Jefferson, with some assistance from John Adams and Brother Benjamin Franklin. Congress, after first making some revisions, adopted it on July 4, 1776. For more than 100 years, this document had no "home" — it was housed in ten cities and five states, then moved to the library of the U.S. Department of State, to the Library of Congress, and, eventually, placed in the National Archives where it is found today.

The Declaration of Independence announced not only the birth of a new nation; it expressed a theory which has been a dynamic force throughout the world. Out of a "decent respect to the opinions of mankind," Jefferson summed up not only the reasons which impelled Americans to independence, but the political and social principles upon which the American Revolution itself rested. The particular "abuses and usurpations" charged against the king are not advanced as the basis for revolution, but merely as proof that George III's objective was "the establishment of an absolute tyranny over these states." *The Declaration* rests, therefore, not upon particular grievances but upon a broad basis which commanded general support in Europe as well as in America.

In announcing separation of the thirteen colonies from Great Britain, the *Declaration of Independence*, with its affirmation of rights equally for all "to life, liberty, and the pursuit of happiness," opened the door to a democratic society as we know it today in the United States. Whatever the origin of government may have been in prehistoric times, in America it often arose just as Jefferson described. As in the Mayflower Compact of 1620, so in countless

frontier settlements, men came together and organized their own governments. Jefferson's philosophy seemed to them merely the common sense of the matter.

Today, the 4th of July is more than a celebration of independence from England. It is a celebration of the freedom of each of us to choose our destiny through the use of our talents and our competence, with no artificial barriers to thwart those who wish to improve their condition.

However, we sometimes forget that the American way of life and government which we all enjoy today was paid for at great personal loss and sacrifice by the signers of the *Declaration* who had "literally signed their own death warrants." What kind of men were they? Twenty-four were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners, men of means, well-educated. But they signed the *Declaration of Independence* knowing full well that the penalty would be death if they were captured. They had security, but they valued liberty more. All were aware that the Crown offered a "blanket" immunity to any who would repudiate his position, and the immunity included monetary reward, restoration of housing, release of family and loved ones, and a substantial position with the English government. Not one of the 56 signers accepted the offer of the Crown. Each stood fast to his pledge, and all placed honor and country above self-interest.

They gave us a free and independent America, and the Spirit of 1776 remains alive and well today.

An Act for Establishing Religious Freedom

The adoption by the State of Virginia of the Statute of Religious Liberty was a pivotal episode in the long struggle for separation of church and state in America. The American Revolution, which brought new state constitutions and the withdrawal of British support for the Anglican

establishment, provided an occasion for the reform of relationships between church and state. Virginia's action in the period following the *Declaration of Independence* was particularly significant. Virginia was one of the largest and most important states in the new republic, the seat of the most deeply rooted of the Anglican establishments, and it took the lead in moving toward religious liberty and the complete separation of church and state.

The *Declaration of Rights*, adopted by the Virginia legislature three weeks before the *Declaration of Independence*, asserted that "all men are equally entitled to the free exercise of religion, according to the dictates of conscience . . ." James Madison had suggested this liberal phrasing in preference to a more narrow statement of religious "toleration." Madison secured a vote on the "*Bill for Establishing Religious Freedom*," proposed and written by Thomas Jefferson and originally introduced in the legislature in 1779. It was adopted and became law as the *Statute of Religious Liberty* in January 1786. The statute declares that "No man shall be compelled to frequent or support any religious worship, place or ministry whatsoever."

This bill was Thomas Jefferson's crowning effort: publication, adoption by government and acceptance by the people of a statement of religious toleration based upon the concept of separation of church and state.

Separation of church and state was unique in the development of nations and the maturation of People and Government. It became a cornerstone of the American way of life that we enjoy today.

The Federalist Papers

Described as "the most important contribution of our country to the literature of political science," *The Federalist Papers* comprises a series of 85 essays published anonymously by Alexander

Hamilton, John Jay, and James Madison between October 1787 and May 1788, urging ratification of the United States Constitution. Hamilton conceived the project as a means of explaining both the political needs of the country and the provisions of the new Constitution.

That Constitution, drafted by the Philadelphia Convention of 1787, sought to increase the power of the national government at the expense of the state governments; but before the document could take effect, it had to be ratified by specially-elected conventions in at least nine of the thirteen states. The debates were particularly tense with the publication of a series of Anti-Federal essays in New York. In order to refute these and other Anti-Federal tracts, Hamilton, Jay and Madison agreed to write a series of essays under the name "Publius."

The reputation of *The Federalist Papers* has grown steadily since 1788. The work has been widely re-published around the world in several languages and is regularly reprinted in the United States. The essays brought special critical acclaim from France (which gave Hamilton and Madison Honorary Citizenship in 1792 in recognition of the work), Germany, the Argentine (which used them in their own Constitutional debates of 1818), and Brazil (in its revolutionary struggle of 1840-42). In the United States, the essays have been brought into many public political debates since 1789, particularly during times of constitutional crisis, such as the states' rights debates that preceded the Civil War, the public discussion over the constitutionality of President Franklin Roosevelt's New Deal policies, and the more recent debate over states' rights and civil liberties in the 1950's.

Many historians and political scientists consider *The Federalist Papers* to be the best existing defense of federal republicanism in general and of the American Constitution in particular, and it is undeniably among the foremost works → → →

of political science ever produced in the United States.

The Federal Constitution

Since 1781, the government of the United States had been functioning under what was known as the *Articles of Confederation*; however, experience was proving that a more efficient form of government was necessary. By the mid 1780's, much dissatisfaction with government under the *Articles of Confederation* became evident. Many men prominent in American political life, such as Brother George Washington, Thomas Jefferson, John Jay, Alexander Hamilton, and Noah Webster among others, were critical of the functioning of the Confederation Congress. It became evident that the desired changes might be best accomplished by abandoning the articles and writing a new constitution. In the Spring of 1787 a convention was held in Philadelphia with delegates from each of the states, except Rhode Island, meeting in the State House, and there, with George Washington as president of the meeting, brought forth the *Constitution of the United States*.

The proposed Constitution was received with varying degrees of enthusiasm, but with the aid of *The Federalist Papers* in support of the *Constitution*, it was ratified by a sufficient number of states to enable the new government to be established on March 4, 1789.

Of 55 who participated in the activities of the convention, 41 remained; and although a total of 39 delegates signed the *Constitution*, three notable delegates refused to do so. Nonetheless the document was declared adopted "by unanimous consent of the states present" and was sent out to the states for ratification.

Based on the strength of "We, the People," and balanced between legislative, executive, and judicial functions, this document became the summation of America's genius in self-government.

Amendments To The Constitution: The Bill of Rights

The first ten amendments to the United States *Constitution* are known as the *Bill of Rights*. These amendments were added two years after the adoption of the *Constitution* due to demand from prominent persons in the states. Their omission from the original document was not a mistake or an oversight. No such list of rights or privileges was included in the original *Constitution* because majority opinion held that it was unnecessary to guarantee rights that were already commonly accepted and guaranteed by the various state constitutions. When the *Constitution* was approved by the Constitutional Convention and sent to the states for ratification, there was no doubt that the Anti-Federalists, who opposed ratification, objected to several different parts of the document. They chose, however, to concentrate their attack on the absence of a bill of rights. They correctly reasoned that this issue would bring them support.

This popular dissatisfaction led to promises that a "*Bill of Rights*" would be appended to the *Constitution*. The first Congress of the United States fulfilled these promises by submitting to the states twelve "amendments," drafted by James Monroe. Ten were ratified in 1791, and in 1792 the *Bill of Rights* went into effect.

These documents reflect the American inheritance and dream. While the United States has grown in size and technological sophistication over the last two centuries, the same basic ideals which Thomas Jefferson and our founding fathers established still prevail today.

America's heritage was built on the foundation of liberty and democracy, and today stands as a symbol that speaks of a great nation whose heritage has spread to the four corners of the world.

Sir Knight Rigas lives at 2600 West Farwell Avenue, Chicago, Illinois 60645.

COMMITTEES, ANYONE?

by

Sir Knight Ted Summers

Peninsular Commandery No. 8, Kalamazoo, Michigan

Hanging on the wall of many Templar asylums, one might see a very elaborate Organization Chart, showing the make-up of various committees appointed for the operation of the Commandery. On examining the chart and noticing the names thereon, one feels a sense of real solidarity and fraternity, knowing that the affairs of the Commandery are in capable and enthusiastic hands. Such a detailed organization can only mean that that Commandery is well-established and progressive.

That is, until the Eminent Commander at the proper time during the meeting might call for Reports of Standing and Special Committees!

Now and then the Recorder, speaking for the Membership Committee, might report the receipt of one or a few petitions for the Orders; or the Treasurer might report a small amount made by the monthly pot-luck supper committee. But did you ever wonder why there are no reports from the other committees — those committees with the very commanding names which have been appointed by the Eminent Commander for his year?

Too often jokes are heard about Americans and their committees, such as: "If three Americans were ship-wrecked on a desert island, they would form a committee"; or, "The elephant looks like a horse which has been designed by a committee." But in a more serious tone, active, functioning committees are the real machinery that power the Commandery.

What about the Committee structure in your own Commandery? Is it just a

number of names on an Organization Chart? Have many of the names been carried there since the early 1930's? Have some names been placed there only as compliments to Past Commanders, or to the regular attendees at our Conclaves?

Do your committees really function? Do they really take a load off the shoulders of your Eminent Commander? Are your committees in touch with the membership, open to suggestions, ready to enlist the help of other Sir Knights who may have expertise and talent in certain phases of committee work? Perhaps, were he asked, that quiet Knight timidly sitting on the sidelines might have an excellent idea for solving a difficult problem facing the committee.

All this brings into focus the question, "What really are the functions and duties of the committees?" On analyzing the problem, we find there should be at least three guidelines laid out by the Commander for the operation of each committee: a) to handle a specific part of the work of the organization; b) to undertake a particular responsibility for carrying into effect the policies of the Eminent Commander, or Commandery; and c) to bring to the designated job a particular talent or expertise effecting the solution of the assigned problems.

To question what the committee needs to function properly is almost to repeat the above guidelines, but also needed is time and willingness and an enthusiasm to stick to the job until the task is finished, the product shown, and a full report made to the Eminent Commander.

But there is still another → → →

very important element in the working of any committee, and that is the direction by the Commander: Just what does the Eminent Commander want the committee to do, and how does he want the committee to reach its goal? Should the committee limit its purview, or expand beyond the goal set?

To be specific: Being an organist and something of a musician, my name for some time has been carried on the Organization Chart as a member of the Music Committee. But what am I to do individually as well as a member of the committee?

Is the Music Committee (I in particular) only expected to play the organ at our ceremonials and drumming at our parades? Or does the Commander want the Music Committee also to enlist or engage vocalists or instrumentalists for special programs, such as our Christmas Ceremonials, our Installations, or our suppers? Is the Music Committee expected to advise about the care and service of the organ? Should the Music Committee take a part in the responsibility of servicing and maintaining the other organs and pianos in the Temple?

And does that mean that the Music Committee may assume the authority to contract for any needed service or parts? Must only musicians be on the Music Committee, or may non-musicians be members? Might it be smart to include on the Committee at least one man who knows something of the care and service requirements of the organ, and is capable of handling that work himself, if needed?

Or consider the Regalia Committee: Just what is it expected and empowered to do? Are the members expected to arrive at the Asylum a bit early to lay out the costumes for the particular Order to be conferred, and then return them to the cabinets at the conclusion of the work? Is the Regalia Committee also expected to keep the costumes in good repair and monitor the need for dry cleaning? Should

that Regalia Committee be constantly in touch with regalia manufacturers and ready to suggest and advise the Commandery when new costumes or equipment are needed?

Then there is the Membership Committee, usually shown in the upper and more important half of the Organization Chart. What does that Committee do? Does it really plan a program for recruiting new members and then see that the plan is executed, enlisting where necessary the help of others? Or has appointment to the Membership Committee become just another vehicle for keeping one's name among the elect?

Should the Membership Committee actively search out candidates and assign the names to one or a dozen co-workers or special friends of the prospect? How much might the Membership Committee be expected to co-operate with the Program Committee in arranging special events which might attract possible candidates?

Would we want the Membership Committee also to assume the task of checking the attendance at our meetings, getting in touch with those members who haven't been present for some time?

What should the Membership Committee, or the Subcommittee on Attendance, if any, do about the Sir Knights who make annual pilgrimages to Florida, Arizona, or California for the winter months, or to Michigan or Maine during the summer? Is it the task of the Subcommittee to alert a Commandery, perhaps in Miami, Tucson, or San Diego, that one of our own members is sojourning in that jurisdiction and ask that our member be invited to visit their asylum, and even participate in their work.

A previous article in this magazine discussed some of the problems which occasionally embarrass a Commandery when corporately visiting a church on Ascension Sunday, or on Hospitaler's Day. Here one can easily see the need for the Committee on Religious Observances to

call on the clergyman involved to learn what customs of that church should be observed. What arrangements are to be made for sufficient seating? Perhaps the Pastor might care to insert in the Church Bulletin a note explaining to the congregation just who the Knights Templar are, what creeds they have, and their charities. The Pastor can be asked to inform us how we can participate more fully in the Morning Service as visitors.

So it goes with each and every Committee. Just what does the Commander want and expect that Committee to do? He should then see that the Committee does function in carrying out his policies and advice. How often should the Eminent Commander ask for a Progress Report to the entire Commandery?

Could it be that often a Commander seems to lose his enthusiasm for Templarism once his term of office is finished because during his command he tried to do all the work himself instead of delegating jobs to apt individuals and appointed committees? The Ritual says the "Commander should rule the Commandery with justice and moderation" — but does that mean he should not use his authority to outline, instruct and advise those members he has appointed to handle some special part of the Commandery's problems?

Perhaps if the Eminent Commander would look at himself as being the "Chief Operating Executive," or Manager of Production, taking steps to keep his Committees fulfilling their assignments, he would not give that "sigh of relief" when his term ends, but look back at his year as a year of real accomplishment.

What, then, is necessary to take advantage of the Committee Structure in furthering the work of the Constituent Commandery? First — appointees to committees should have a particular interest in the phase of the work. Second — the duties of the committee should be precisely outlined by the Commander.

And third, the committee should be expected to meet, function and make interim reports on progress and accomplishment.

But there is another Committee not usually included in Organization Charts — the Committee on Committees! This Committee on Committees is not involved in making appointments. The membership of the Committee on Committees consists of only one Sir Knight, usually a Sir Knight found on the sidelines. He has a very distinct duty, too. And he appoints himself.

It is the task of this One-Man Committee to stand up in the meeting and ask for a report of the activities and progress of this or that committee. It is his duty to know what any committee is attempting to do, and more, he may ask how he, himself, can help in the program. Sometimes he might feel that he is being looked on as a "fly in the ointment" in his enthusiasm to see progress, but more often he will find that he can be the real spark needed to get the Commandery off dead-center.

And who should be that Committee on Committees? YOU, Sir Knight. You are a loyal, enthusiastic, devoted member of your Commandery, true to your obligations and duties, and really very anxious to assist in any way — but too often overlooked because of your reticence.

So, Sir Knight Hiram, just appoint yourself to this very select Committee on Committees; start asking questions, making suggestions, and before long you will be on one of the Standing or Special Committees, putting your shoulder to the wheel and seeing your Commandery grow again, grow in quality of work as well as in membership numbers.

Sir Knight Summers lives at 1514 West Lovell Street, Kalamazoo, Michigan 49007.

**All that I have seen teaches me to trust
the creator for what I have not seen.**

R. W. Emerson

HIGHLIGHTS AND SIDELIGHTS

Grant for Wilmer Institute



Edmund F. Ball, Past Grand Treasurer of the Grand Encampment and a Trustee of the Knights Templar Eye Foundation (right), presented a \$25,000 Eye Foundation check to Dr. A. E. Maumenee for proposed research at the Wilmer Ophthalmological Institute of The Johns Hopkins Hospital, Baltimore, Maryland. Dr. Maumenee, Director of the Institute, is also an ophthalmologist-advisor for the Knights Templar Eye Foundation.

Coventry Sir Knight Installed

Thomas Parrott, Coventry, Rhode Island, was elected and installed Eminent Commander of Narragansett Commandery No. 27, Westerly, during ceremonies held June 2. The installing officer was Thomas C. Brown, Warwick, a Past Grand Commander of the Grand Commandery of Massachusetts and Rhode Island.

An active Mason, Parrott was named Mason of the year in 1978 by Manchester Lodge. He is particularly involved in Royal Arch Masonry; he is a Past High Priest and currently serves as Captain of the Host of Landmark Royal Arch Chapter No. 10 and Senior Grand Steward of Rhode Island's Grand Chapter.

Tri-Jurisdictional Ascension Day Service

Some 150 Masons and guests, including 41 uniformed Sir Knights from Maryland, Virginia and the District of Columbia, gathered for an annual Ascension day Service at the George Washington Masonic National Memorial in Alexandria, Virginia, on Sunday, May 23. Arrangements for the Service were made by Sir Knight Frank C. Pace, P.M.I.G.M. and Past Commander of Washington Commandery No. 1, assisted by D.C. Past Commander Russell E. Tazelaar, who is also M.I.G.M. of Maryland; Russell A. Hawes, K.Y.C.H., of Virginia; and Caulder B. Morris, P.C., District of Columbia, as Area Chairman.

The sermon was delivered by The Reverend Thomas E. Weir, Grand Sword Bearer of the Grand Commandery of Maryland and Past Grand Chaplain of the Grand Lodge of Virginia. Music was provided by the combined Chanters Units of Kena Temple, A.A.O.N.M.S., Virginia, and Almas Temple, District of Columbia.



Sir Knights lined up inside the Washington Masonic Memorial; front row (l-r) Past Grand Commanders Joseph C. Harris, Virginia; Edward R. Saunders, Sr., Maryland; William R. Van Sant, Maryland; Robert D. McMarlin, Virginia; and Marion K. Warner, D.C.

55th TRIENNIAL CONCLAVE
AUGUST 14 - 19, 1982
HOT SPRINGS NATIONAL PARK, ARKANSAS

FROM THE FAMILY OF MASONRY

IMMC Honorary Life Trustee



Sir Knight Norman R. Buecker (right), Past Grand Master of Masons in Illinois, was made an honorary life trustee of Illinois Masonic Medical Center during ceremonies at the hospital's recent annual meeting. Board President Sir Knight Warren N. Barr, Sr., presented the plaque to Buecker in recognition of his meritorious service on behalf of the Medical Center's "dedicated service to mankind."

New Lodge Building in Rock Island

Rock Island Lodge No. 452, F. & A.M., Tennessee, has issued a medallion commemorating the construction of a new Lodge building. The item (below) may be



ordered by sending \$2.50 each plus a long self-addressed stamped envelope to Sir Knight H. D. Moore, Secretary, Rock Island Lodge No. 452, F. & A.M., Rock Island, Tennessee 38581.

knight templar

Ohio Mason Joins Mt. Vernon Run

In 1981, Brother Donald Lee Marrs ran some 2,200 miles between Illinois and California as a tribute to Canadian Terry Fox who died before he could finish a cross-country run to raise funds for the cancer crusade. This year, Brother Marrs, his own lymphoma cancer in remission, took part in another run, the ten kilometer Mt. Vernon Race, held in conjunction with the 250th anniversary of George Washington's birth.

Sir Knight Stanley F. Maxwell, President of the George Washington Masonic National Memorial Association, invited Brother Marrs to travel from his home in Cincinnati, Ohio, to participate in the run from Mt. Vernon to the Masonic Memorial in Alexandria, Virginia, on May 8. Brother Marrs accepted, and his expenses were paid by Cincinnati's Scottish Rite.

After completing the 6.2 mile race, Brother Marrs accepted a statue of Washington in Masonic regalia from William Brown, Curator of the Washington Masonic National Memorial.

100% LIFE SPONSORSHIP KNIGHTS TEMPLAR EYE FOUNDATION



Memorial Service for Thomas Murphy

Sir Knight Thomas A. Murphy, Albany, Georgia, who served as Recorder of St. Paul's Commandery No. 24 in Albany for 35 years, died April 25. He is survived by his wife Lucille, a daughter and grandson.

A native of Thomas County, Sir Knight Murphy was a retired railroad man who devoted many years to the Craft, serving as presiding officer of each York Rite Body and the Shrine, and earning the Knights York Cross of Honour.

Before his death, Sir Knight Murphy designated himself an eye donor, and correspondence from Mrs. Murphy indicates that both his corneas were shipped to different sections of the country for emergency use. Her note to the Grand Encampment office closed with a thank you for "all the beautiful magazines I have kept through the years."

A Knight Templar Service for the Deceased

Robert D. McMarlin, P.G.C., Virginia, comments in recent correspondence on the fact that the Knight Templar "Memorial" service has, apparently, fallen into disuse in many jurisdictions. But two Commanderies in upper Virginia, Alexandria No. 11 and Arlington No. 29, have developed their own Templar service (not called "Memorial" because the term suggests a service where the deceased is not present) and accompanying "tactics."

Members in the area are "encouraged to leave instructions behind to request the service and to be buried in uniform, if desired." The most recent such service, says McMarlin, was requested and provided in April for Sir Knight Walter Stanford, Past Grand Commander of Virginia. Described by viewers as "the most beautiful and meaningful they had ever witnessed," the Virginia service is available upon request. Those interested may contact Sir Knight McMarlin at 6117 Dorchester Street, Springfield, Virginia 22150.

Grand Encampment Roll Call of Honored Dead IN HALLOWED MEMORY

Abb Newbern Sneed
Mississippi
Grand Commander — 1961
Born August 26, 1895
Died May 12, 1982

Henry J. Weisser
California
Grand Commander — 1966
Born December 3, 1904
Died May 14, 1982

Arnold H. Anderson
Vermont
Grand Commander — 1974
Born May 16, 1896
Died May 15, 1982

Leon True Webber
Maine
Grand Commander — 1976
Born April 4, 1911
Died May 26, 1982

Garrett H. Sohle
Minnesota
Grand Commander — 1965
Born December 16, 1896
Died May 27, 1982

George H. Bruntlett
South Dakota
Grand Commandery — 1972
Born July 3, 1907
Died June 5, 1982

Pennsylvania Assistant Grand Recorder

Willits S. Herrmann, Sr., Assistant to the Grand Recorder of Pennsylvania, died June 7, 1982, while acting as Prior for the Order of Malta.

Philip J. Weber

Former head of the once world-renowned Edgewater Beach Hotel in Chicago, Brother Philip J. Weber, died May 19 at the age of 82. Knight Companion Weber was a long-time member of St. John's Conclave, Red Cross of Constantine, Chicago, and held his early Masonic affiliations in Illinois.

TRIENNIAL PROGRAM, TOURS and MEETINGS SCHEDULE

The 55th Triennial Conclave of the Grand Encampment, Knights Templar, U.S.A., is only a few weeks away. The headquarters hotel, The Arlington, is ready to receive the Sir Knights and their ladies and making last-minute preparations for meetings, receptions, banquets and lodging. The program, tours and a condensed agenda for August 14-19 in Hot Springs National Park, Arkansas, follows.



Advance Registration may be made prior to July 19. After that date, Sir Knights and ladies must register and purchase tickets at the Registration area, Arlington Hotel. Registration for Sir Knights is \$30.00 per person and includes a Triennial packet containing commemorative badge, tickets to Saturday evening and Tuesday evening entertainment and a souvenir program book. Registration for ladies is gratis and includes a ticket for programs Saturday and Tuesday evenings.

Tickets for the Ladies Luncheon and Entertainment on Monday (\$8.00) and Grand Master's Banquet on Wednesday (\$20.00 per person) are also available at the time of registration. Forms for Registration, program and ticket order are available through the 55th Triennial Conclave, Inc., Registration Office, P.O. Box 1486, Hot Springs, Arkansas 71901.

Hotel reservations must also be made prior to July 19 and applications for this purpose accompany the Program and Ticket Order forms. However, applications for hotel accommodations must be sent to: Hot Springs Convention Bureau, P.O. Box 1500, Hot Springs, Arkansas 71901, also by July 19. Housing requests will not be accepted by telephone and are made by the Convention Bureau in order of receipt.

Program

Friday, August 13: 9:00 a.m. to 4:00 p.m. — Registration at Arlington Hotel

and Grand Encampment Committee Meetings as scheduled; 3:00 p.m. — Drill Team Judges; 4:00 p.m. — Drill Team Captains.

Saturday, August 14: 9:00 a.m. to 4:00 p.m. — Registration; 6:30 a.m. — Drill Team Competition at Hot Springs Convention Auditorium; 8:00 p.m. — Detroit No. 1 Drill Exhibition Entertainment and Drill Team Awards at Hot Springs Convention Auditorium.

Sunday, August 15: 12:30 p.m. — Parade to Divine Service; 1:30 p.m. — Divine Service under direction of The Reverend Dr. George F. Ivey, Grand Prelate. 9:00 to noon and 3:00 p.m. to 5:00 p.m. — Registration at Arlington Hotel. 8:00 p.m. to 10:00 p.m. — Reception for Grand Master Kenneth C. Johnson at Arlington Ballroom.

Monday, August 16: 9:00 a.m. to 4:00 p.m. — Registration; 9:00 a.m. to noon — Grand Encampment convenes, Reception of Grand Officers and guests at Arlington (open to all); Noon — Ladies Luncheon and entertainment (Jo Ann Castle and Combo at Derby Theater, Royale Vista); 2:00 to 4:30 p.m. — Grand Encampment Session (Sir Knights only). Monday evening reserved for state dinners and special functions.

Tuesday, August 17: 9:00 a.m. to noon and 2:00 to 4:30 p.m. — Grand Encampment Sessions; 8:00 p.m. — Entertainment (Jo Ann → → →

Castle with different show), at Convention Auditorium, by advanced registration and ticket.

Wednesday, August 18: 9:00 a.m. to noon and 2:00 to 4:30 p.m. — Grand Encampment Sessions; 7:00 p.m. — Grand Master's Banquet, by advanced registration and ticket, at Convention Auditorium.

Thursday, August 19: 9:00 to 11:00 a.m. — Concluding Grand Encampment Sessions; 11:00 a.m. to noon, Open Installation of Grand Officers, Arlington Convention Center.

ALL VOTING MEMBERS of the Grand Encampment must also register with the Credentials Committee in the area immediately adjacent to the registration center. Voting members will get their badges there only.

Tours

Friday, August 13

1. City Tour — 2:00 p.m. (3 hours), \$4.50 per person.

Sunday, August 15

1. Lake Ouachita Tour — 11:00 a.m. (5 hours), \$8.00 per person. (Blakely Mountain Dam, Three Sisters Springs, and Brady Mountain Resort for a snack.)

Monday, August 16

1. City Tour — 2:00 p.m. (3 hours), \$4.50 per person.
2. Mid-America Museum — 3:00 p.m. (3 hours), \$7.50 per person.

Tuesday, August 17

1. Little Rock Tour — 8:30 a.m. (7 hours), \$15.00 per person (Little Rock Restoration, Quapaw Quarter, and other points of interest).
2. Arkansas Diamond Mines — 9:00 a.m. (7 hours), \$12.00 per person.

Wednesday, August 18

1. City Tour — 2:00 p.m. (3 hours), \$4.50 per person.

2. Arkansas Diamond Mines — 9:00 a.m. (7 hours), \$12.00 per person.
3. Mid America Museum — 2:00 p.m. (3 hours), \$7.50 per person.

Thursday, August 19

1. City Tour — 2:00 p.m. (3 hours), \$4.50 per person.
2. Magic Springs (2 hours), \$2.00 per person plus ticket admission.

Friday, August 20

1. Wiederkehr Winery, Altus, Arkansas — Passion Play, Eureka Springs, Arkansas, \$60.00 per person. Price includes motel room double, tickets to Passion Play.

Tour order forms are available through Warren-Merritt Enterprises, Inc., 231B Central Avenue, Hot Springs, Arkansas, 71901 (624-2316; Watts Line for outside Arkansas 1-800-643-1505). All reservations should be made prior to August 5 and accompanied by check for payment to "Warren-Merritt." Tours will also be available at Registration.

Preliminary Triennial Meetings

For those interested, open meetings will be held at Hot Springs as follows:

Thursday, August 12: 2:00 p.m. — Eye Foundation.

Friday, August 13: 2:00 p.m. — Educational Foundation; 3:00 p.m. — Drill Team Judges; 4:00 p.m. — Drill Team Captains.

Saturday, August 14: 9:00 a.m. — Jurisprudence; 11:00 a.m. — Charters and Dispensations; 2:00 p.m. — Finance; 4:00 p.m. — Ritualistic Matters.

Sunday, August 15: 10:00 a.m. — Supplement Editors.

You are invited to join your Grand Encampment and Grand Commandery officers for the 55th Triennial Conclave in Hot Springs. A Hot Springs facilities map will be included in the August *Knight Templar Magazine*.

PROPOSED AMENDMENTS TO THE CONSTITUTION, STATUTES

A total of four proposals were received in the Grand Recorder's Office the requisite three months in advance of the 55th Triennial Conclave, August 14-19, 1982, at Hot Springs National Park, Arkansas. As of this date, the proposals have been distributed to some 1,200 Permanent and Representative members of the Grand Encampment in the Notice of Conclave. They are reproduced here, in condensed form, in the order received in the Grand Encampment office.

1. A proposal for a new Section to be added to the Constitution and Statutes, numbered 32½, which calls for the establishment of two honorary grades of Rank and Recognition as follows:
 - a. Grand Cross of the Temple (G.C.T.) – to include elective and past elective officers of Grand Encampment, also additional Sir Knights selected and invested by action of the body of Knights Grand Cross. (Marks of Rank, Badges or Jewels to be adopted.)
 - b. Knights Commander of the Temple (K.C.T.) – to include all Past Grand Commanders and Dais Officers of Grand Commanderies, also additional Sir Knights nominated and invested by action of the body of Knights Commanders of the Temple. (Marks of Rank, Badges or Jewels to be adopted.)
 - c. Precedence of rank: Knights G.C.T. shall follow present officers of Grand Encampment; K.C.T. shall follow present officers of Grand Commanderies.

Proposed by Sir Knights Arch M. Dullnig, P.G.C., Texas; T. Olin Gore, P.G.C., Mississippi; Robert E. Newnam, P.G.C. Colorado; Gene Caswell, P.G.C., Oregon; and Gordon J. Brenner, P.G.C., New Jersey.

2. A proposal to amend the Standing Resolution entitled "Display of the Holy Bible" (adopted 1967, page 111 of Constitution), by adding the words "and square and compasses," as follows:

"The Holy Bible shall be displayed at all Conclaves of the Grand Encampment, the Grand Commanderies and all Constituent and Subordinate Commanderies . . . with a small wooden passion cross *and square and compasses* displayed thereon. . . ."

and that in all other respects said Standing Resolution remain in full force and effect.

Proposed by Sir Knight James C. A. MacMillan, P.G.C., New Jersey.

3. A proposal to amend Section 190 (a) of the Constitution and Statutes of the Grand Encampment by substituting the words "a dais officer" for the words "an officer" as follows:

"A Knight Templar may be admitted to membership in any Commandery regardless of his residence but cannot be *a dais officer* in more than one Commandery at the same time."

Proposed by Sir Knight Morrison L. Cooke, P.G.C., Kentucky.

→ → →

Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

South Dakota No. 1 – Irwin B. Linstad
California No. 26 – Malcolm MacCallum

Grand Master's Club:

No. 369 – Carleton W. Titus (NH)
No. 370 – Joseph L. Waud (WA)
No. 371 – C. Douglas Mayo (TN)
No. 372 – Herbert W. MacMinn (PA)
No. 373 – Mrs. Jacqueline Moulton
in loving memory by her
father, James H. Platt (CO)
No. 374 – Harry W. Hayes (PA)

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, the individual is 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.

Interested Sir Knights and Brothers may contact G. Wilbur Bell, P.G.M., Executive Director, Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, Illinois 62705. (217-523-3838)

Santa Monica Bay Chapter Celebrates

Two events distinguish this year in the history of Santa Monica Bay Chapter No. 97, Royal Arch Masons of California. First, their own Companion and Sir Knight Murray E. Cooke, P.H.P., was elected and installed Grand High Priest of California. At the same time, his son, Sir Knight John M. Cooke, is serving as High Priest of Santa Monica Chapter.

Second, Santa Monica Bay Chapter observes its 75th anniversary on Saturday, July 24, and a coin has been struck in honor of the occasion. The 14K goldplated coin with red field and gold lettering may be ordered from the "Old 97 Club" (the social arm of the Chapter), at a cost of \$5 each postpaid.



The Club also has a "York Rite Cap" available at \$8 each postpaid. The caps are red, purple and black, with white front panel which carries the York Rite emblem. Coin and cap are available from "Old 97 Club," P.O. Box 49, Santa Monica, California 90406.

4. A proposal to amend subsection (c) of Section 237½ of the Statutes of Grand Encampment – rules and standards under which the Knights Templar Cross of Honor may be awarded – by changing the closing period to a comma and adding the words, "and shall be made without regard to his present or past Grand or Constituent Templar rank," thus making the subsection to read:

"The award shall be made only for exceptional and meritorious service rendered to the Order, far beyond the call of duty, and beyond the service usually expected of an officer or member, *without regard to his present or past Grand or Constituent Templar rank.*"

Proposed by Sir Knights Raymond W. Cable, P.G.C., Nevada, and Ralph H. Emerson, G.C., Nevada.

THE HOLY BIBLE AND FREEMASONRY

by

Sir Knight Adin D. Henderson

Sacramento Commandery No. 2, California

God's Word in the Holy Bible contains many references which pertain to the principles of Freemasonry. Certainly the Bible is near to every Mason's heart, but how many are familiar with the passages in question? This writer has been a Bible student over the years and believes the following may prove interesting and helpful to his Brethren.

First, consider the Blue Lodge or first three Degrees: Reference to Jubal and Tubalcain appears in Genesis 4:20-22, and to Jephtha and the Ephraimites in Judges 11 and Judges 12:1-8. Most of the Book of Ruth is about Ruth and Boaz — "A man plucked off his shoe . . ." (Ruth 4:7-8). Psalms 133:1-3 begins "Behold how good and pleasant it is . . ." And Genesis, of course, starts with the words, "In the beginning . . ." (Genesis 1:1-3). "Though I speak with the tongues of men," comes from I Corinthians 13:1-7, and the Lord's words about faith, hope and charity are found in I Corinthians 13:13. Ecclesiastes 12:1-7 tells us, "Remember now thy Creator . . ."

It would be especially enlightening to read the introduction to a Masonic Bible for accounts of the tabernacle of Moses and other references important to Masons.

It is not generally known, for example, that Hiram, King of Tyre, helped King David build David's palace (II Samuel 5:11-13 and I Chronicles 14:1).

King David coveted Bathsheba and caused Bathsheba's husband Uriah to be killed (II Samuel 11:3-17). David afterwards took Uriah's widow Bathsheba to be one of his wives. God then decreed that the bastard son of David and Bathsheba

should not live (II Samuel 11:26-27 and II Samuel 12:13); yet later David and Bathsheba became the parents of Solomon (II Samuel 12:24).

King David prayed for forgiveness for adultery with Bathsheba and the killing of Uriah (51st Psalm); and God decreed that David should not build the Temple, not because David's reign was "one of many wars," but because of David's sin. David, however, did much to help in the building of the Temple (I Chronicles 17:4-12 and 22:2-10).

David's son Solomon came to be much loved by God. Solomon pleased God greatly because he asked for wisdom and not for riches or worldly goods. As a result, God declared that Solomon should be the wisest of all humans, before and after his time (II Chronicles 1:10-13).

The First Book of Kings contains much about the building of the Temple, especially Chapters 6, 7 and 8. Hiram, the widow's son, built the pillars Boaz and Jachin and completed other metal work in the Temple (I Kings 7). The Holy of Holies in the Temple is described in Hebrews 9:1-5.

In point of fact, the Temple was only 90 feet long, 30 feet wide, and 40 feet high (I Kings 6:2-3). This means that it could be placed comfortably on a small city lot. It is difficult to believe that millions of dollars worth of gold and other metals could be used to build and decorate such a small structure. It is also significant that David's palace was larger than the Temple itself.

Further, despite Solomon's close relation and communion with → → →

God, Solomon became an idolator after the Temple was completed before his death. He had 700 wives and 300 concubines. He displeased God by marrying women from tribes of idolators forbidden to him by God, and God therefore decreed that Solomon could remain King until his death but that none of his immediate descendants should succeed him as King. Rehoboam was the King of Israel after Solomon, and, prior to Solomon's death, Solomon tried to murder Rehoboam's brother Jeroboam (I Kings 11).

Before we end consideration of the first three Degrees, some additional background seems appropriate. Much of the First Book of Samuel has to do with King Saul and David; At first Saul loved David who married Saul's daughter. But after David killed Goliath and enjoyed other successes, Saul began to hate David and tried many times to murder him. Saul's son Jonathan was a close friend of David and saved David's life from Saul's vengeance. Chapter 31 tells of the death of Saul, Jonathan and two other sons of Saul in a battle with the Philistines. (We should note here that Saul was the first King of Israel. God did not want Israel to have a king but finally relented because of the wishes of the Israelites.)

Although David was not permitted to build the Temple, he gave the equivalent of 84 million dollars in gold and 20 million dollars in silver to help in its construction. His army officers and administrative officers, too, donated 145 millions in gold, 50 thousand in foreign money, 800 tons of bronze, and 4,600 tons of iron for the same purpose (I Chronicles 29:3-9). Almost unbelievable!

Several Bible passages pertain to York Rite Degrees and a few to those in the Scottish Rite. The prophet Jeremiah has an important place in one of the York Rite Degrees, and the interested Mason should read the entire Book of Jeremiah for details. The Degree concerns Zedekiah,

the last King of Judah, and Nebuchadnezzar, the King of Babylon (II Kings 24:19-20 and 25:1-26; also II Chronicles 36:6-8 and 9-23). It is also important to read the Book of Daniel to learn how Nebuchadnezzar was converted from idolatry to the worship of God through Daniel's influence.

The story of the rejected stone in a York Rite Degree is in Psalms 118:22. How the King of Egypt conquered Jerusalem and carried away all the treasures of the Temple and of the king's palace is found in II Chronicles 12:9-10.

King Cyrus of Persia gave Zerubbabel permission to return to Jerusalem and rebuild the Temple which had been destroyed by Nebuchadnezzar, and this account is told in Ezra 1:7-9, 2:1-3, 3:1-3, 4:11 and 21-24, 5:1-7, and 6:5-6 and 14. The story of Zerubbabel is portrayed in both York and Scottish Rite Degrees.

No person who believes in the ever-living God should miss a careful reading of the Book of Job. The group of young girls who adopt the name of "Job's Daughters" could hardly have chosen a better Bible character. Job lost his vast land holdings, his sheep and his cattle, his family by death, and his health by the misery of his boils, and there is no account in the Holy Book that Job recovered all these things that God took from him. But his faith and love of God never wavered or lessened.

Finally, remember that the Bible states, "As a man thinketh, so is he" and "Whatsoever things are good, whatsoever things are pure, think on these things."

Good thoughts will result in good words and good deeds, and you can go forward and "fear not what man can do unto you."

May God Bless and Keep You.

Sir Knight Henderson is a Past Master of Capital City Lodge No. 499, Sacramento, a 33rd Degree Scottish Rite Mason, and a retired college professor. His address is 1841 Markham Way, Sacramento, California 95818.

HOW FORTUNATE I AM TO BE A KNIGHT TEMPLAR

by
Sir Knight James G. Carter
Dayton Commandery No. 68, Ohio

In the Knight Templar asylum I have met many men of love. I recall with pleasure my many memories of those all-too-brief encounters. With the thousands of events, facts and pictures storming my memory for a lasting place, why should some men be remembered and others forgotten? What is so unique about these men that they should have made such an indelible impression upon me? Is there a touch of Divinity about the Christian characteristic of love, such that those who possess it are quite different from other men?

In I Corinthians, Chapter 13, Paul the Apostle stated that regardless of whatever gifts, abilities and accomplishments one has, if his manifestations are not accompanied with love they are meaningless, purposeless, and account for nothing because there is no real greatness of character without love. Love alone makes any spiritual or worldly gift valuable. Only by love for our fellowman do we walk with Christ. It is the supreme gift of God in which we all alike can share if we so desire.

Although I have never met anyone who filled my adaptation of Paul's description of love completely, I have had the privilege of meeting some men in the Knight Templar asylum who seem to possess well over half of the attributes, differing, of course, in amounts and in the traits they had. Over the years I have observed at one time or another all of the qualities in various men.

Therefore, let me delineate the attributes I have recognized among those most notable of my Brethren in the Knight Templar Asylum:

1. **MAGNANIMITY** — These Sir

Knights do not give way to bitterness or anger. There is a certain spaciousness and generosity about them. You sense that they forgive their enemies, those who make unreasonable demands upon them and those who maliciously use them. The magnanimous have a greatness of spirit that is infinitely patient. Never appearing ruffled, they seem to live and move above stress.

2. **KINDNESS** — Regardless of their personal feelings, they make the effort to greet you with a smile, shake your hand, and say a word of friendliness. They treat you as a person should be treated, with respect and dignity regardless of your position, wealth or accomplishments. With an uncanny ability, the kind create in others a feeling of thankfulness for Divine favor. These men are like ripples on a pond, affecting all about them.

3. **GRACIOUSNESS** — These men observe and appreciate the good qualities of others. The gracious are gladdened by the beneficial success of worthwhile men and worthwhile causes. There is not a drop of jealousy, envy or squelch in their veins.

4. **MODESTY** — In a gentle way these men are so sure of themselves that they need not attract your attention; there is a quiet modesty about them. They do not possess the mean and small spirit of self-important men who are prone to self-display and self-advertisement. How they contrast with the pathetic boaster and the conceited man who is motivated by inner feelings of inferiority.

5. **HUMBLENESS** — Cheerfully they serve even without recognition or thanks and are ready to perform → → →

as their duty the most humble tasks. They sense needs and volunteer to arrange furniture, work on the stage, or take small or large production parts. By arranging their personal activities, they volunteer to call on the shut-ins, stand in full uniform at the casket of a Past Commander or comfort the bereaved family during visiting hours. The humble do not flaunt their advantages or rank, nor do they, like the Pharisees, blow a trumpet to attract attention to their almsgiving. Like sturdy oaks, they dutifully perform rain or shine, hot or cold, year in and year out.

6. **CONSIDERATENESS** — They are observant of the rights and feelings of their fellow Sir Knights. Their manners indicate the inner quality of their life. They do not knit-pick or belittle the best effort of others. These men are able to accept and appreciate performance commensurate with ability and circumstances. The considerate are not arrogant or conscious of their own status nor do they separate themselves into a social clique of their social equals but extend the "in" group to include any interested member.

7. **REFINEMENT** — Gently they insist that others should take a prior place and they listen attentively and patiently to what others have to say. There is a light in their eye and an expression on their face that beholds all around them with dignity and respect. The refined are as leaven changing the atmosphere from strife to peace. Just by being themselves, they bring refinement to the asylum. Rudeness that is akin to force as the final arbiter of right and wrong is not a part of their behavior.

8. **UNSELFISHNESS** — These men live for others and enjoy helping others fulfill their goals. They are not self-centered, insisting upon their own way, their own glory, or that others should defer to their opinion. The greatest souls of our world have been those who lived for and served others. Their object and goal in life is to give of themselves which is no imposition

or sacrifice; it is their nature to do so. They enjoy it; it is their way of self-realization and fulfillment. It is their success.

9. **FORBEARANCE** — These men exercise self-restraint while enduring the gloomy and importunate people encountered in life. They have a mental firmness that permits them to put up with irritations and annoyances without becoming irritable. By their presence they cleanse the mood of those about them and the irritations vanish. These men are not self-centered because it is the self-centered people who are often supersensitive and easily annoyed; nor are they like the self-assertive individuals who impose their will, ideas and opinions upon the asylum and in the process impinge upon the vanity and pride of others.

10. **FORGIVENESS** — No accounts of slights or injuries in their dealing with people are kept by these men. They forget unpleasant experiences. Just as God's forgiveness involves forgetfulness, so these men forgive and forget. But the resentful men keep careful account of the slights and injuries received whether fancied or real which have wounded their self-esteem. They brood over the mental record until small mounds become mountains. The forgiving man not only refuses to make the original entry upon his ledger of life, but destroys the basic evidence in his mind for all time so it is lost forever.

11. **OPTIMISM** — They are eager to believe the best about their fellow Sir Knights and eager to hear about their goodness. These men encourage and help those who try to do well and are saddened when members go wrong and yield to temptation. They take no pleasure in listening to gossip and scandal regardless of how true it may be. Such "reality" they try to avoid whether it be in the newspaper, TV, screen, or theatre. They find repugnant the reporting of the ugliness of the world as "news." Their minds are occupied with more important

matters. The optimistic believe in the essential goodness of men because their "reality" is that goodness exceeds evil.

12. **TOLERANCE** – They are tolerant of the weakness, feelings and wrongs of others. Not that they condone wrong, but they act with forbearance and restraint in judging others, knowing that only he without sin has any right to cast the first stone. These men accept the individual differences and idiosyncrasies of their fellow Sir Knights due to physical, mental, personality or spiritual causes. The tolerant do not belittle differences in men nor do they attempt or expect all individuals to behave alike under similar circumstances. They accept their fellow members as they find them.

13. **TRUST** – Believing the best about their fellowman, they believe the best in each of us is possible. They place the highest construction upon the motives of other Sir Knights even when the behavior is difficult to understand. These men are trustful of the motives of men until proven otherwise. The trusting arouse and evoke the best in other men because belief in the best in a man challenges him and inspires him to live up to such expectations.

14. **HOPEFULNESS** – These men hope for the best when there is no adequate basis for hope. In the face of catastrophe, they radiate hope because they know that it is natural that the seed be broken before the plant grows and that the bud be broken before the flower unfolds. Confidently they bide their time and meet the difficult and fractious Brothers with assurance that better things will come.

15. **ENDURANCE** – They cling to their Masonic tasks despite reverses and disappointments because their hope endures. They, at blackest night, look forward to the dawn.

These symphonies of love never cease to delight. While other Sir Knights may be names, positions or activities, these men of love leave their faces, expressions, voices and eyes recorded in my memory

to be replayed at will with the greatest of enjoyment. Just as neither wax nor tape can properly depict a symphony, neither can the written or verbal word adequately describe these men. They must be experienced to be appreciated. They are happy spirits. These men move about the asylum so unobtrusively that like background music, they are often taken for granted until they pass on. Then, where there was melody, now there is silence and all that remains of the brief encounters are pleasant memories.

Yes, how fortunate I have been these last 25 years to have been a Knight Templar. It has afforded me the opportunity to meet men of love and store the memories. The value of my good fortune is beyond the scope of worldly calculation; yet it cost me only a membership in the Knights Templar. In like manner, reflect a few moments and determine if you too have experienced similar good fortune.

Sir Knight Carter lives at 2500 Wickliffe Road, Columbus, Ohio 43221.



Cachets Honor Washington Anniversaries

The anniversaries of George Washington's Masonic degrees are being honored during 1982, his 250th Birthday year, through a series of pictorial postmarks on three cacheted envelopes sponsored by Fredericksburg Lodge where Washington became a Freemason in 1752.

Postmarks picturing Washington clothed as a Freemason, will appear on cachets dated March 3 (Fellowcraft – shown below), August 4 (Master), and November 4 (Entered Apprentice). Cachets may be ordered as follows: \$2.00 each postpaid; or \$1.75 each plus self-addressed stamped envelope; or \$5.50 per set of three different cachets and dates postpaid. Orders may be addressed to Sir Knight John R. Allen, Box 26135, Richmond, Virginia 23260, who indicates that 30-45 days should be allowed for delivery.

HISTORY OF THE GRAND ENCAMPMENT

Chapter IV (continued)

MEDIEVAL KNIGHTHOOD AND FREEMASONRY

There has been much controversy as to the authenticity of the "Charter of Transmission." Many authorities now regard it as a clever forgery, and claim that no such appointment or transfer of authority was ever given by DeMolay. A number of objections have been raised to show that the document is only a counterfeit. It was stated that the Latin used is not consistent with the fourteenth century, but this has not been conclusively shown. However, the illuminated letters appear to be of a later period. It was pointed out that the ancient Templar statutes did not permit a Grand Master to elect his successor. However, Larmenius, in the Charter states that "with the help of God and with *the sole consent of the Supreme Mastership* of the Order of the Temple," he conferred the title on Theobald of Alexandria. It was also stated that Bertrand du Guesclin did not sign his name to the document, as it is well known that he could not read nor write. However, it is possible he could have copied his name in the cipher on that occasion.

The cipher used is made up of letters formed from a combination of the Templar and Malta crosses. Since the Knights of the Temple and the Knights of Malta were old rivals, it seems unlikely that a Templar document would make use of the Malta cross. Translation of the document has been difficult due to the cipher and the Latin language.

Regardless of the genuineness of this document, it is evident that the "Ordre du Temple" has carried forward many of the ideals and traditions of the old

Order, and may be a connecting link between ancient and modern Templary.

3. *The Templars and the Order of Christ*

After the overthrow of the Order of Knights Templar in France, the King of Portugal in 1317 solicited permission from Pope John XXII to establish a new order in his dominion. In 1319 the Order of Christ was created by order of the Pope and to it were transferred all the possessions of the old Knights Templar. It is said that most of the old Templars entered the new Order. By this means the Templars were given protection, and to show their gratitude joined with the Portuguese King in the crusade against the infidels in Africa.

Crawley states that the Portuguese Order was designed to supersede and not to perpetuate the Order of the Temple, that there was no real point of contact between the two Orders, and that there was no possibility that members of the old Templar Order could be received into the new Order.

Brown gives an interesting observation on the close relationship of the Order of Christ and the Masons' Guilds in Portugal, and the possible connection between that Order and the Irish Freemasons of the seventeenth century: He states "that advocates of Irish liberty were avowed admirers of the Portuguese and the people of the two countries were very friendly during the closing decades of that century. Since the majority of the Freemasons of Portugal were Catholic, it seems natural that they would be on better terms with the Irish Freemasons, who were also Catholic, than with the English who were mostly Protestant."

Through this channel, the Chivalric

traditions of the old Templars may have been carried forward to the Masonic Order of the Temple of modern times.

4. *The Templars and the "Rite of Strict Observance"*

Following the death of DeMolay, many Templars were said to have fled to Sweden and there joined with other Templars under the leadership of Pierre d'Aumont. Under his direction the Order became an active military unit and participated in a number of engagements in the region of the Baltic Sea.

The adherents of the "Rite of Strict Observance" claim that d'Aumont, the Provincial Grand Master of Auvergne, fled with several Knights to Scotland, and there was joined by others and elected Grand Master. While there, these Knights joined with Robert Bruce, and in order to avoid persecution became Freemasons. Later they moved to Sweden. Careful examination of existing records show no reference to this Order or to any such organization fighting under Bruce.

Baron von Hund received the Templar Order at Clermont in 1740, and in 1754 joined with German reformers to reestablish Freemasonry in Germany. He declared himself Grand Master of the Knights Templar by a delegation of authority from Marschall, who claimed to be the successor of DeMolay through a line of Grand Masters starting with d'Aumont, quite different from the list of the French "Ordre du Temple." Von Hund established the "Rite of Strict Observance" as the basis of Freemasonry and added the Templar degree to it. His followers claim a connection between the old Order of the Temple and the higher degrees of that Rite, and that Freemasonry is the successor to Templarism. However, it seems quite evident that the "Rite of Strict Observance" had no influence on the Knight Templar degree as developed and conferred by the Irish

Army Lodges, which became the basis of modern American Templary.

5. *The Templars in England*

Toward the close of the twelfth century, Encampments of Knights Templar were established at Bristol, Bath and York. During the persecution of the Templars in France in 1314, King Edward II of England was open in his defiance of the papal order. Later, however, giving in to the command of the Pope, he issued orders for suppression of the Order of the Temple.

It seems likely that the Templars, veterans of the Crusades, kept up their associations by organizing secret priories or societies. The encampments at Bath and York became extinct, but it is claimed that Baldwyn Encampment at Bristol survived the centuries to become the nucleus upon which our Modern Order has been built. Due to the papal ban, any such society would naturally be secret and its existence difficult to prove.

The Knights were powerful and had large possessions in Bristol, and were most likely to maintain their organization in spite of the general dissolution of the Order.

The theory has much to recommend it and investigation may bring to light sufficient proof to show that the old Baldwyn Encampment is the connecting link between the two Orders.

(continued)



Scully's HISTORY OF THE GRAND ENCAMPMENT, soon to be updated in book form, is included as a monthly feature of the KNIGHT TEMPLAR MAGAZINE.

Niagara Frontier York Rite Festival



Ismailia Shrine Temple, Buffalo, New York, was the site of the April 17 Niagara Frontier York Rite Festival during which the Orders of York Rite Masonry were conferred on a class of 58. The program, coordinated by Sir Knight Donald C. Anderson, District Deputy of the 32nd Capitular District, ran from 8:00 a.m. until 10:30 p.m. Presiding for the degrees and Orders were Earl J. Hino, Past Grand High Priest (Capitular); Robert Wallace, M. I. Grand Master (Cryptic), and Lester G. Weinheimer (Chivalric).

In connection with the event, Sir Knight William E. Hewitt, member of Tonawanda Commandery No. 78 and Chief Rabban of Ismailia Shrine, presented \$100 checks to Grand Master Robert Wallace, Grand Captain General of New York Templars Steven L. Wing, and Lester G. Weinheimer, representing the Grand Chapter of New York, for their respective York Rite philanthropies: Cryptic Masonry's Parkinson's Foundation, the Knights Templar Eye Foundation and the Royal Arch Scholarship Fund.



Springtime Visitation Marks 25th Anniversary



Springtime Commandery No. 40, Clearwater, received an official visitation from Sir Knight Marvin Gerhard, District Deputy Grand Commander of the Third Chivalric District, Grand Commandery of Florida, on April 22, 1982. It was a special event, according to Recorder James B. Terry, P.C., because Sir Knight

Gerhard's father was the first Commander of Springtime Commandery when it was chartered 25 years ago.

The official party, shown with Sir Knight Gerhard and E.C. Julius J. Zschau, included P.G.C.'s Dallas Alford, Iowa; Fred Staal, New York; Willard Vincent, Maine; Stephen L. Van Norden, Florida; Lonnie Barrow, D.C.; and Russell Strawn, who signed the official Charter of Springtime No. 40 when he served as Grand Commander of Florida in 1957-58.

Big Spring Banquet for Lee Porter



Sir Knight Lee Franklin Porter received a 50-year Templar membership pin recently at a banquet in his honor sponsored by Big Spring Commandery No. 31, Texas. He is shown above (left) accepting the award from Eugene Smith, Eminent Commander of Big Spring Commandery. Master of Ceremonies for the occasion was William Berryhill, Senior Warden of the Grand Commandery of Texas.

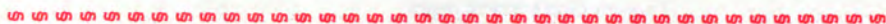
A member of the Craft for 53 years, Sir Knight Porter received the Order of the Temple in 1932. In 1947, he was inducted as a Knight of the York Cross of Honour in Texas Priory No. 23.

Square and Compass Lodge, Japan

Robert D. Stansbury, P.C., Vacaville Commandery No. 38, California, and a charter member of Square and Compass Lodge No. 3, Kunitachi, Japan, announces that the Lodge is taking orders for mementoes which commemorate the November 7 dedication of a New Masonic Center, home of Japan's Grand Lodge.

Items include a coin (\$5) and display plate with stand (\$10), shown at right; also eight 4 x 6 color pictures of the Center (\$2.50), a souvenir spoon (\$5), and set of coasters (\$6). A complete set of items is available for \$25, says Stansbury. All prices include postage.

Sir Knight Stansbury will travel to Japan in October to pick up all items. He requests that orders be placed before September 15, with checks payable to Square and Compass Lodge No. 3, and mailed to him at P.O. Box 1023, Vacaville, California 95688.



Continuing a Triennial Tradition



The exhibition Drill Corps of Detroit Commandery No. 1, Michigan, will be on display during the 55th Triennial Conclave, August 14-19, 1982, in Hot Springs National Park, Arkansas. Their close-order, precision drills will be a highlight of weekend activities preceding opening sessions.



WAKE UP AMERICA

*We have the greatest heritage . . .
"One Nation Under God"
Whose founders saw the guiding light
That drew them close to God.
They gave their lives for freedom's cause,
And built this nation grand,
Where liberty and justice meant
We need God in command.
All functions started with a prayer
For guidance and foresight;
And oath of office was upheld
With trust in God our might.
Now changing times around the world
Have led us to despair,
Our sense of values turned to greed,
It's time we cleared the air.
Wake up America and turn
To freedom's guiding light,
For which our founders gave their lives
To earn God's loving might.*

Sir Knight Erv Strub
DuPage Commandery No. 88
Lombard, Illinois