

# Knight Templar



VOLUME XXVIII  
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DECEMBER 1982



## **SEASON OF GOODWILL**

As the birthday of our Redeemer draws near, Christians around the globe are imbued with the holiday spirit of goodwill, an inspired desire to do more for others than for themselves. Suddenly, it seems, mankind begins to practice virtues which may have been relegated to the background in other months of the year.

This dereliction of concern cannot be said of many of you. We all know the frequent instances of Templars who regularly take time to visit or care for the sick, to offer assistance to widows and orphans, to extend a helping hand to those in distress. It takes only the recollection of the millions of dollars provided daily by Masonic charities to realize that not all men wait for the season of Christmas to aid others.

However, for all of us, the continuing test is exemplifying the Christian precepts through each day of the year. We realize that we sometimes neglect, sometimes fail to recognize the needs of our fellowmen. We procrastinate occasionally; many times we become so involved in our own lives and our own personal affairs that we forget what even a kind word or deed can mean for someone else.

It is for us today, as Templars, to give our gifts of brotherly love and affection as the wise men did when Jesus was born in Bethlehem of Judea. As Christmas nears, a century-old verse reminds not to confuse self with pelf;

*“Tis not the weight of jewel or plate  
or the fondle of silk and fur;  
Tis the spirit in which the gift is rich  
as the gifts of the wise men were;  
And we are not told whose gift was gold  
or whose was the gift of myrrh.”*

*Yed E. Dull*

Grand Master



# Knight Templar

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

**DECEMBER:** Sir Knight Patrick Waddle, Denton Commandery No. 45, Texas, relayed this month's cover photo of a Masonic stained-glass window now located in the East of Stanfield Lodge No. 217, A.F. & A.M., in Denton. He writes, "the window was first mounted in 1924, but it had to be removed during the Great Depression in 1931 when the Lodge lost its building to creditors. It was stored and nearly forgotten until 1961 when Stanfield built a new Lodge." The central figure is King Solomon.

The *Knight Templar Magazine*, its editor and contributors, wish to each Templar and his family and friends a peaceful holiday season and a very happy New Year.

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## EDITOR'S JOURNAL

**Ascension Day:** The Templar Knights Commanders' Association of the Metropolitan District of New York extends an invitation to all Sir Knights and Masons to attend the 55th Annual Parade and Church Service in commemoration of Ascension Day on May 15, 1983, at Marble Collegiate Church on Fifth Avenue and 29th Street, New York City. Further details are available from David Aiken, P.G.C., Secretary, 1080 Davis Street, Franklin Square, New York 11010.

**Spanish-American War:** There is at least one more surviving Spanish-American War veteran in the United States, writes Dale C. Wilson, P.C., Mt. Calvary Commandery No. 1, Omaha, Nebraska. His note came in response to last month's notice on the death of Sir Knight William A. Campman, 103, reported to us as "the last surviving Spanish-American War veteran in the U.S." According to Sir Knight Wilson, Brother Wilmer Blackett (age 101), Nebraska Lodge No. 1, is also a surviving veteran. He enlisted in the 16th Infantry regiment in 1899 at age 17.

Sir Knight Wilson also mentions that as of 1975, there were 1,064 Spanish-American War veterans in the U.S.

**Von Goethe:** A letter from Dr. and Sir Knight George R. Laub, Columbia Commandery No. 2, South Carolina, indicates that the first names of von Goethe, the German dramatist, lyricist, physicist, biologist, etc., was Johann Wolfgang. "August" von Goethe, mentioned in the November feature "Star Light" by Sir Knight Norman G. Lincoln, was Johann's son, also a member of Lodge Amalia in Weimar.

**Update:** Urban C. Blaisdell, Grand Recorder of North Dakota, informs us that the duties of 15th Annual Voluntary Campaign Chairman in the State will be handled by two Sir Knights: Edwin A. Anderson, 815 - 11th Avenue North, Fargo, North Dakota 58102, will serve as Chairman of the eastern part of the State; and Loren Eikanas, 1613 Porter Avenue, Bismarck, North Dakota 58501, will be Chairman for the western portion.

**Apologies, New York:** Several readers, not the least of whom were Northeastern Department Commander Thurman C. Pace and New York P.G.C. Stanley W. Wakefield, contacted the editor very soon after publication of the November *Knight Templar Magazine*. They pointed out that the report on page 16 of that issue incorrectly listed current Grand Commander J. Robert Bourhill as the Executive Secretary of the Knights Templar Educational Foundation in New York. The correct name should have been Sir Knight H. Randall Kreger, Grand Commander in 1981-82, who for 15 years has been Executive Secretary of the K.T. Educational Foundation in that State.

**50th:** During the 55th Triennial Conclave at Hot Springs, then Grand Master Kenneth C. Johnson received a telegram from the Fresno York Rite Bodies of California who requested that the Grand Master relay Fresno's congratulations to California M.I. Past Grand Master George C. Holstein and his Lady Jewell on their 50th wedding anniversary. Sir Knight Holstein is a Past Commander and Recorder of Fresno Commandery No. 29, and a 1982 recipient of the Knights Templar Cross of Honor in California.

## **TO A MAN**

by

**Sir Knight Roger F. Bishop**  
**Claremont Commandery No. 9, Rockland, Maine**

The letter G and the all-seeing eye displayed in our Lodges throughout the world remind us of the precepts by which we live and work. But perhaps in this day and time we should take a long, hard look at what or whom we follow.

In many of the great museums around the world there are displayed great works by medieval artists depicting the Life of Christ. In one of these museums I saw a suite of rooms filled with pictures from floor to ceiling. In all of the pictures, Jesus was shown as a thin, emaciated person, drooping and forlorn. Have any of you thought seriously of what this man was really like?

We have the story of His birth; then we see Him at twelve in the Temple, expounding the law to the High Priests; then we do not hear of Him again until His middle twenties. In between, He went from apprentice to journeyman carpenter, to a man the world will never forget.

Can you imagine an apprentice carpenter in the days when there were no power tools, when everything had to be done by hand, from making beams with an adz, to building doors and windows? You all know what the job of an apprentice is in any trade, and how an apprentice is treated — he is given the lowliest and hardest jobs and is the butt of many jokes. After serving His apprenticeship, He became a journeyman, traveling from town to town.

You have all seen that land He walked through the medium of television; some may have walked the very streets and roads that He did. It certainly was no job for a weakling, travelling from one town to the next in all kinds of weather, getting

to know people in their own homes and villages. This may have been the real beginning of His ministry. He may even have met someone He would have liked to share with; but knowing what was ahead for Him, this could not be.

Then He was baptized by St. John, spent forty days alone in the wilderness, enjoying the quiet of the woods as we do at times trying to straighten out our own thoughts. Then we meet Him on the shores of Galilee, talking with the fishermen, Peter and Andrew, James and John, saying "follow me and I will make you fishers of men." They dropped what they were doing and went with Him because He was a man of strength and vitality, a man to be with and to follow.

Then He spent the rest of His life not asking nor ordering, but serving, helping those in all walks of life to cope with living and existing in a changing world — an example that has lasted to the present day. From the Roman Arena, to our ancient brethren who gave their lives protecting the Pilgrims on their way to Mecca, through the Inquisition, the Reformation, the building of new worlds, and down to this present day and time.

This to me is the Man we follow today — we walk beside Him as He travels the countryside, following His footsteps, His precepts and teachings in our daily lives, in our meetings with brothers and friends as others have done before us, towards that house not made with hands, eternal in the heavens.

Sir Knight Roger F. Bishop's address is P.O. Box 102, New Harbor, Maine 04554.

## Rhode Island Degree Team Officiates in Canada

At the invitation of their Canadian Brethren, and after several months of preparation, seven members of the Rhode Island Convention of Anointed High Priests traveled this summer to the town of St. Stephen on the southern-most border of the Province of New Brunswick, Canada. There they were welcomed by some 60 Canadians and proceeded to confer the Order of High Priesthood upon their northern neighbors and also installed the officers of a newly created Council of the Holy Order of High Priesthood in the Province of New Brunswick.

The Rhode Island Degree Team was headed by Sir Knight George H. Ostrander of Hope, President of the State considered by many to be "Rhode Island's foremost Masonic Ritualist." Other members of the team were Sir Knights Lawrence C. Miller, Providence; Frank E. Shaug, Middletown; Harold W. Higley, Portsmouth; William M. Crowther, Coventry; Joseph J. Wikiera, Tiverton; and Morphis A. Jamiel, Warren.

As a footnote to the trip, Sir Knight Jamiel reported the slight delay encountered at the Canadian Customs Station while Sir Knight Ostrander explained the presence of five dozen bibles in the trunk of his car. A few minutes were spent with the officer giving him a history of the Order of High Priesthood and assuring him that the bibles were to be given as gifts to the candidates as part of the degree.



Canadian Gilbert A. Oldham (left), Past First Grand Principal of the Grand Royal Arch Chapter of New Brunswick, was installed M.E. President of the new Council by George H. Ostrander.

### Knights Templar Eye Foundation – New Club Memberships

#### Grand Commander's Club:

North Carolina No. 11 – James Hay  
California No. 28 – Gene F. Bellinger

#### Grand Master's Club:

No. 391 – George R. Lambert, Jr. (LA)  
No. 392 – David H. Beitmen (TX)  
No. 393 – Donald H. Smith (KY)  
No. 394 – Lenn Magill (ID)  
No. 395 – Charles W. Vreeland (NJ)  
No. 396 – John W. Felps (LA)  
No. 397 – Adam Mehn, Sr. (LA)  
No. 398 – David C. Underwood (CO)

*How to Join:* Any individual may send a check in the amount of \$100 or more 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.

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## TEMPLARY'S COVETED CROSS OF HONOR

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*Duty. Webster defined it as "the action required by one's position or occupation; a moral or legal obligation; the force of moral obligation." The key words in this definition are "required" and "obligation." They describe the service that one might normally give as a responsibility of membership in some organization. But those who choose the recipients of the annual Knights Templar Cross of Honor look beyond required service or the sense of duty borne of obligation. Instead, Templary's jewel is awarded for "service above and beyond the call of duty." It suggests a deeper loyalty, a deeper love, and a continuity of action for the good of our Christian Order.*

*This year, 52 Sir Knights have been selected by their Commanderies and by their respective Grand Commanderies to receive the Cross of Honor. They come from 45 states plus the District of Columbia, and from as far away as Germany. They have been chosen from among some 340,000 Templar brethren.*

### **Alabama**

Charles W. McDonald, Mobile No. 2

### **Arizona**

Glen S. Moore, Scottsdale No. 12

### **Arkansas**

Esra S. Cook, Hugh de Payens No. 1

### **California**

George C. Holstein, Fresno No. 29  
Arthur B. Ledbetter, Tulare No. 66

### **Colorado**

George L. Green, Temple No. 23

### **Connecticut**

Laurence W. Eddy, Washington No. 1

### **District of Columbia**

Frederick L. Matteson, Washington No. 1

### **Florida**

Franklin S. Creviston, Ft. Myers No. 32

### **Georgia**

Jack O. Smith, Amicalola No. 41

### **Idaho**

John Lemon, Twin Falls No. 10

### **Illinois**

Robert E. Martin, Sterling No. 57

### **Indiana**

James C. Reed, Anderson No. 32

### **Iowa**

Emerson Scoville, Oriental No. 22

### **Kansas**

John S. Lawson, Montjoie No. 29

### **Kentucky**

Harold E. Richardson, Richmond No. 19

### **Louisiana**

Albert H. Cutright, Malta No. 12

### **Maine**

Robert D. Lowe, Portland No. 2

### **Maryland**

Leighton E. Harrell, St. Elmo No. 12

### **Massachusetts/Rhode Island**

Roland J. Boyd, Jr., Reading No. 50

### **Michigan**

Paul H. Rayburn, Ithaca No. 40

### **Minnesota**

Henry L. Oots, Sr., St. Bernard No. 13

### **Mississippi**

Thomas D. Woodard, Delta No. 16

**Missouri**

William H. Vobbe, Ascension No. 39

**Montana**

Jack P. Newkirk, St. John's No. 12

**Nebraska**

Thomas D. Williams, Mt. Calvary No. 1

**Nevada**

Samuel S. Neill, Edward C. Peterson No. 8

**New Hampshire**

Ernest T. Biladeau, Jr., Pilgrim No. 10

**New Jersey**

Ben M. Lobo, Melita No. 13

**New Mexico**

James W. Field, Las Cruces No. 11

**New York**

Albany J. Sawyer, Washington No. 33

**North Dakota**

Carylle B. Stewart, Auvergne No. 2

**Ohio**

Charles L. Courtney, Montpelier No. 75

Albert E. Glunt, Elyria No. 60

**Oklahoma**

Henry J. Berline, Emmanuel No. 23

**Oregon**

Emerson L. Harris, Ivanhoe No. 2

**Pennsylvania**

Edward J. Westhassel, Bethlehem No. 90

Donald C. Wobb, McKeesport No. 86

**South Carolina**

Neal H. Brown, Jr., Camden No. 12

**South Dakota**

Milton T. Macy, Vermillion No. 16

**Tennessee**

Robert L. Harrington, Millington No. 39

**Texas**

Joseph S. Norcross, Jr., Tancred No. 82

John W. Rice, Dallas No. 6

Christopher L. York, Temple No. 41

**Utah**

Robert J. Birkbeck, Malta No. 3

**Vermont**

Robert J. O'Hara, Holy Cross No. 12

**Virginia**

Walter Payne, Jr., Bayard No. 15

**Washington**

David G. Miller, Vancouver No. 10

**West Virginia**

Thoburn H. Lilly, Hinton No. 12

**Wisconsin**

Frank E. Roberts, Jr., Wauwatosa No. 51

**Wyoming**

John W. Gallemore, Sublette No. 18

**Subordinate – 1982**

Dr. Ernst-Gunther Geppert

Simon von Utrecht No. 6

Hamburg, Germany

**Section 237½: Constitution and Statutes of the Grand Encampment**

Paragraph (c) of Section 237½ (The Knights Templar Cross of Honor) was amended at the 55th Triennial Conclave which took place in Hot Springs, Arkansas, August 14-19, 1982. It now reads:

*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. No present or past elected Grand Officer of a Grand Commandery shall be eligible for the award.*



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## **ALBERT PIKE (1813-1891)**

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by

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

Grand Historiographer of Connecticut

Albert Pike wrote that he never heard of the Scottish Rite until he was more than forty years old, when the degrees from the fourth to thirty-second were communicated to him by Albert G. Mackey. He was advanced to the 33rd degree four years later, in 1857, and appointed Deputy Inspector for Arkansas. Within a few months he conferred the degrees of the Lodge of Perfection in full form at Little Rock. He became an Active Member of the Supreme Council in 1858 and continued as such for a significant 33 years before his death.

As Sovereign Grand Commander from January 2, 1859, he revived a "Rite" he found of little substance, re-organized the administration, and labored to "benefit his fellow man" by "building one mighty brotherhood." For global renown as a Freemason, no man is better known anywhere on the face of the terrestrial sphere.

A native of Massachusetts, Pike completed the requirements for a degree at Harvard in three years, but declined to pay fees for the full four years before he received his diploma. For a short time he returned to his schoolteaching but being of an adventurous spirit started "westward ho" in 1831. When his money and enthusiasm gave out, he found himself at Santa Fe, New Mexico. Joining a party returning east, he was stranded at Fort Smith, Arkansas, where he found employment as a schoolteacher. His letters to the press on political matters resulted in his association with the editor, and he shortly



became owner of the newspaper. He accepted an appointment as clerk of the state legislature, moved to Little Rock, made a happy marriage, began the study and shortly thereafter the practise of law.

Service in the War with Mexico in 1846 interrupted his growing practise, and on his return from the field he located at New Orleans. After several years, he removed to Memphis for a short time before going back to Little Rock.

Meanwhile he had become interested in the plight of the several Indian tribes which had been re-located west of the Mississippi and made his first visit to the national capital to prosecute certain claims of his red brothers, for whom he became a champion in the press as well as an advocate at the bar of justice. He found relaxation in writing verse, much of which was published, as were several articles favoring the southern route for the proposed railway to the Pacific coast.

Pike's opposition to slavery and secession was tempered by the local political and social atmosphere, family interests, and intensive efforts on behalf of his Indian friends. He was opposed to force of arms and, as a measure of holding them in restraint and on their home grounds, accepted command of an Indian brigade in the Confederate Army, with the understanding their deployment was to be limited to defensive measures.

The uncertainties which follow a spreading state of war overwhelmed him, and he resigned in disgust after a year "denouncing the spirit and acts of his superiors," according to one biographer. Not only had he incurred → → →

the displeasure of the Confederate authorities; his presence at the Battle of Pine Ridge had tainted his record with union sympathizers. His house was vandalized, and when surrender of the Confederates brought occupational forces to Arkansas, he was ejected from his home where pillage of the house and destruction of his library was stopped by intervention of a Grand Master of Missouri who commanded a regiment of the invaders. When threatened with arrest on trumped up charges, he removed to Canada, from which vantage point he worked to clear his name with the help of his friends and brethren in Washington.

Pike was permitted to return to Arkansas under amnesty and attempted to resume his pre-war activities. But a vindictive attitude on the part of the local Federal authorities made it difficult to recover his sequestered property, even when his full rights were restored by President Andrew Johnson, who had just become a member of the Rite. In 1868, his manifold interests prompted removal to the national capital as a lawyer and champion of the Indian causes. As Sovereign Grand Commander, he naturally made the administrative office there, where it has remained in the House of the Temple. From 1880, he gave all his time to leadership and spread of the Rite, along with intensive literary pursuits in languages and philosophy.

Pike first became attracted to Freemasonry in 1850 when he was made a Mason in Western Star Lodge No. 1 at Little Rock. Two years later he was co-organizer and named Charter Master of Magnolia Lodge No. 60. On Grand Lodge committees for Masonic Law, Correspondence, and Education, his demission to Lodges in New Orleans and Memphis took him out of state and out of consideration for election to Grand Lodge office. Exalted in Union Chapter No. 1, Royal Arch Masons, he became High Priest and Grand High Priest in a very short time. It

was while he was in attendance at General Grand Chapter that he first met Albert G. Mackey (both attending as Grand High Priests) thereby beginning an association in the Rite that was to endure until Mackey's death in 1881.

Received and greeted in Columbia Council of Royal and Select Masters at Washington, he was co-organizer and first Thrice Illustrious Master of Occidental Council No. 1 at Little Rock. He was a conspicuous figure and active on committees at triennial sessions of the General Grand bodies in 1856 and 1859. Pike never lost interest in the several bodies of the American system in which he began his Masonic career.

The challenge of coordination of the degrees in the Scottish Rite led to his deep absorption and almost total commitment to rebuilding that system. Its spread across the continent and expansion overseas resulted from his unremitting labors, so that the premier Southern Supreme Council became truly the Mother Supreme Council of the World.



In later years, his towering height of six feet and more, and his large frame, made Albert Pike a most impressive figure. His flowing locks and long beard added to

## On Guard

Grand Master Ned E. Dull points out that the swords carried by the Knights at the annual Easter Sunrise Memorial Service are an essential part of the service. It is one time that the military guard at the Tomb of the Unknowns is withdrawn.

his patriarchal appearance, as depicted in most of his likenesses seen in print. His ponderous physique housed a tremendous amount of physical energy, while an avid mind, independence of thought, determination and self-confidence were apparent in his leadership, according to an estimate of his character by an unbiased biographer and contemporary. A poet, mystic, self-educated master of several languages, he was peerless among his peers in many fields.

Among honors paid him at death, none were more fitting than those rendered by the Knights Kadosh carrying out an ancient Templar funeral service. One hundred Sir Knights, under red plumes and with shining swords, were in the funeral procession from the House of the Temple to the Scottish Rite Cathedral, followed by the deeply moving Kadosh ceremony, one solemnly performed at low twelve, according to an ancient Templar ritual arranged by the deceased. So elaborate and somber is this observance, it is rarely conducted nowadays.

Structures of stone and bronze memorialize this great Mason in numerous localities, none more appropriate than the Albert Pike Masonic Temple at Little Rock, a city where his Masonic labors began. No Brother, Companion, or Frater is likely to ever measure up to the overall stature in the Fraternity and the greatness of Albert Pike.

Sir Knight Case lives at 55 Masonic Avenue, Apt. 302, Wallingford, Connecticut 06492.

knight templar

## Thornley Awarded RAM Commendation



**William H. Thornley, Jr., Grand Captain General of the Grand Encampment, recently received the General Grand Chapter of Royal Arch Mason's Commendation Certificate for his contribution to the York Rite of Freemasonry. The certificate was presented at the Annual York Rite Banquet of the Colorado Bodies in Glenwood Springs by the General Grand High Priest, A. J. Lewis of Louisiana.**

## Middletown Bicentennial in 1983

In September 1983, Washington Chapter No. 6, R.A.M., Middletown, Connecticut, will celebrate its 200th anniversary. It will be a historic event of "great significance" for two reasons, says Companion Gerald L. Benway: "Not only is Washington No. 6 one of the oldest chartered Chapters in the U.S., but the first Mark Master Degree in the Western Hemisphere was exemplified there."

Many events are being planned for the weekend of September 9-11, 1983. One project in particular is the design of a commemorative medal, the size of a shekel, finished in antique silver, which is now available at a cost of \$5 each including postage and handling. Companion Benway, Chairman of the Commemorative Coin Committee, invites Sir Knights to order the item, with checks made payable to "RAM - 200," at P.O. Box 1372, Middletown, Connecticut 06457. (Two to three weeks should be allowed for delivery.)

## ORDER OF EASTERN STAR SUPPORTS KNIGHTS TEMPLAR EYE FOUNDATION

Mrs. Carol Strizek, newly elected Most Worthy Grand Matron of the General Grand Chapter, Order of the Eastern Star, announced her adoption of the Knights Templar Eye Foundation as the General Grand Chapter's official philanthropic project during the 1982-85 triennium. The news was gratefully acknowledged by Ned E. Dull, Grand Master of the Grand Encampment, who attended the Triennial Sessions of the Eastern Star held November 1-4 in Anaheim, California.

In the near future, the Knights Templar Eye Foundation will distribute a new film, titled "Legacy of the Christian Knights," which tells the story of the Eye Foundation and the work it has accomplished over the past quarter century. Mrs. Strizek noted that it was her wish to have the Order of Eastern Star "help in carrying on this work" and at the same time "to have Eastern Star members learn more about the aid given through the Foundation to those in need."

Sir Knight David J. Miller, P.G.C., Indiana, is Most Worthy Grand Patron of the General Grand Chapter, and Past Grand Master Willard M. Avery is Chairman of the Eastern Star's Eye Foundation Committee.



Mrs. Strizek is greeted by Kenneth C. Johnson, then Grand Master, during public opening sessions of the 55th Triennial Conclave in Hot Springs.

### Wakefield Honored With 50-Year Button

John C. Kaufman, Past Grand Master of Georgia and Chairman of the Knights Templar Educational Foundation, Division of Georgia, visited Rising Star Lodge No. 450, Yonkers, New York, on October 12 to present a 50-year button to Stanley W. Wakefield, P.G.C. of New York and Chairman of the Educational Foundation in his State. Sir Knight Kaufman made the trip as a tribute to Wakefield who was one of his officers in the Convent General, Knights of the York Cross of Honour, when he was Grand Master-General. Sir Knight Wakefield has served for many years as Grand Registrar-General of K.Y.C.H.

Wakefield was also awarded a 50-year Certificate from New York's Grand Chapter. This presentation was made by Joel E. Rosenwasser, D.D.G.H.P., who, by special dispensation of the Grand Master, was introduced by his Royal Arch title, wearing the jewel and apron of his office. This recognition of a Grand Chapter officer in an official capacity was a first for the Lodge.

### On the Lookout . . .

A letter from Colorado Grand Recorder Robert E. Newnam brings the news of the theft of eleven stained glass windows from a warehouse in Denver. Police believe that the windows may have been taken out of the area, and it is requested that anyone seeing them write to Sir Knight Newnam at 1614 Welton Street, Masonic Temple No. 300A, Denver, Colorado 80202.

They are described as "a modified quarter circle, ranging in size from 3 x 5 feet to 5 x 8 feet." Some of the windows have figures of Knights in armor. According to Newnam, they were removed from the Masonic Temple Building on Welton Street some years ago when the building was remodeled. The building, built in 1889, is on the National Historic Register and has been in constant use by Masonic Bodies ever since. It is hoped that the windows can be recovered so they may be used in the planned restoration of the Temple Building.

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## THE CASE OF TWO SWORDS, AND A QUESTION

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by

Sir Knight Theodore Summers  
Peninsular Commandery No. 8, Michigan

It was something of a shock the other day when, on my way to the Campus, I noticed two swords suspended in the window of an antique shop. (Antique shop is really a title too fancy for that establishment — it was more of a second-hand store — just a cut better than a flea market.)

While driving by that shop a few days later, my curiosity got the better of me, and I had to get a chance to examine those swords. I asked the clerk in charge if I might look at both of the swords — one was silver and the other gold. The clerk evidently had no idea about what the swords really were, nor anything about their history; but she told me that the swords were quite old and had been made by 'the leading sword manufacturer, Henderson-Ames Company, which firm has now been out of business for nearly fifty years.

Imagine my surprise when I saw the engraving! The gold sword carried the name of one of the most loved and successful Commanders of my own Peninsular Commandery. He had served in the early 1920's, and on that sword he had Knighted over sixty men during his year. (That Commander was truly enthusiastic and hard working; his prime interest was that of building up the organization rather than just attaining the rank of Eminent Commander.)

The silver sword belonged to a prominent surgeon, whose membership also in my own Commandery antedated World War I. He had had to drop out of line when he was called to service in France, heading an Army evacuation hospital.

Question: How had these swords somehow fallen into the antique market? Why hadn't these swords been kept in the families and passed down to the sons and grandsons of their original Knight owners?

Next question: Have you and I thought about the day when our own swords might be counted mistakenly as one more trivial possession we are leaving behind when we leave "our labors on earth."

Have we considered just how we want our Masonic paraphernalia disposed of? Have we considered just which particular relative or friend would cherish each symbol which meant so much to us?

Have we taken the time to tell our families just what is to be done with each of our Masonic and Chivalric accoutrements? Do our wills give specific instructions so these memorabilia are carefully tended in future years — if not bequeathed to a favored relative or friend, at least donated back to our Commanderies, so they may be passed on to upcoming young men who can appreciate the history, the memories and accomplishments symbolized in these artifacts?

When we were made Entered Apprentices, we were told of the final and end use of the Lambskin apron, but somehow we neglect the proper disposal of our Commandery uniforms, belts, medals and swords.

Probably in the cases of both the swords under discussion, some executor or outsider, trying to be helpful to the bereaved family, tagged the items for "the garage sale" for whatever sum the swords would bring. The families involved at the time must have been → → →

## Painter Allyn Cox Dies

Brother Allyn Cox, 86, an artist whose work includes some of the major murals and friezes in the U.S. Capitol, died at the Washington Hospital Center, D.C., on September 26 following a stroke. In 1953, Cox was commissioned to complete the Rotunda Frieze beneath the dome of the Capitol, begun in the 19th century by Italian artist Constantino Brumidi. In addition to his work on the Capitol, Cox painted the 18 x 47 foot murals for the George Washington Masonic National Memorial in 1954. He was also involved in the Knights Templar Chapel at the Memorial. He was a member of Holland Lodge No. 8 and Phoenix Chapter No. 2, New York City, and Trenton Council No. 37 in Missouri.

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## ... THE CASE OF THE TWO SWORDS

sufficiently affluent to have donated the swords to the Commandery to be passed on to new Knights, if they did not wish to keep the swords as family heirlooms to be used by following generations.

Commandery swords carry too much sentiment and emotion to end their days in antique shops, or in the hands of strangers who can never appreciate or understand their fraternal values.

Let's take a few minutes to see that our own families know of our sentimental attachments to our Masonic possessions, so these precious items might well be preserved for our sons, grandsons, or nephews when they, in turn, shall have the opportunity to be dubbed and created Knights, taken by the hand and received into the bosom of that "Valiant Order whose grand characteristics are Unsullied Honor, Unwearied Zeal in a Brother's Cause, and Universal Benevolence."

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

## Grand Encampment Roll Call of Honored Dead IN HALLOWED MEMORY

### Roy E. Birchard

Utah

Grand Commander — 1941

Born June 10, 1900

Died June 8, 1982

### Philip J. T. Rawlins

North Carolina

Grand Commander — 1954

Born March 29, 1902

Died August 2, 1982

### Merwyn H. Brown

Nevada

Grand Commander — 1942

Born August 23, 1901

Died October 15, 1982

### George E. Burchill

North Dakota

Grand Commander — 1968

Born October 3, 1909

Died October 26, 1982

### Henry B. McCarter

New Mexico

Grand Commander — 1970

Born January 28, 1907

Died October 18, 1982

### Lawrence F. Manker, Sr.

New Mexico

Grand Commander — 1968

Born April 21, 1911

Died October 21, 1982

### David Leon Griffith

Tennessee

Grand Commander — 1930

Born December 8, 1877

Died November 4, 1982

## A Mason for 70 Years

Sir Knight David Leon Griffith, Grand Commander of Tennessee in 1930, passed away November 4, 1982, at the age of 105. He was Raised a Master Mason in January 1912 at Memphis Lodge, F. & A.M. That same year, he received the York Rite degrees and Orders. A 70-year Mason, he was the senior Past Grand Commander in the Grand Encampment.

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## A HISTORY OF OUR ORDER

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by

Sir Knight H. C. Arbuckle, III  
Corpus Christi Commandery No. 57, Texas

If you have been waiting for a good, solid history of the Knights Templar, wait no longer. Just this year *The Knights Templar* by Stephen Howarth and published by Athenium in New York City, has become available for \$18.95.

Author Howarth has certainly done his homework. On p. 10 is a very valuable research tool, namely a list of "The Masters of the Order of the Temple in Jerusalem," from Hugh de Payens through Jacques DeMolay.

The book is divided into six parts, together with an introduction, a bibliography, and an index. In the "Introduction," the stage is set: "Individually and as a group, the Knights Templar, the flower of Christian Chivalry, were accused of appalling crimes . . . heretics, blasphemers, usurers, traitors, sodomites and idolators." He also gives the final disposition of Geoffrey de Charney and Jacques DeMolay: "Before thousands of onlookers they were being slowly roasted alive. . . ."

Part One, "The First Crusade and the Birth of the Temple, 1095-1118" is only one chapter in length, entitled "The Blessed Soldiers." It is here that the birth of the Order is described.

"The Temple in Europe, 1128-1153," Part Two, is divided into three chapters, "Strangers and Pilgrims," "Hugh," and "Omne Datum Optimum." The continued fighting in the Holy Land, Hugh de Payens, and the giving to the Order the keys to the kingdom are examined.

"Living Waters," "The Ideal Saracen," "The Horns of Hattin," "Lion's Heart," "The Devil's Doctrine," "Castle Pilgrim," and "Dead Waters," are titles of the seven

chapters which make up Part Three, "The Kingdom Beyond the Sea: Outremer 1131-1303."

On p. 157, one finds this quotation from Richard Cour-de-Lion, better known as Richard the Lion-Hearted: "Dead men and prisoners have no friends, no kin."

The beginning of the end of the Order is foreseen and then described in Part Four, "The Temple in Europe, 1153-1303," which is dealt with in three chapters, "The Quartermasters of the Crusades," "Philip the Fair," and "The Celebration of Perfidy."

The final section, Part Six, "The Trials: 1307-1314," ties it all up and ends the Order of Knights Templar. Chapter 15, "The Heresy of Innocence," tells how only twenty out of 5,000 Templars had been able to escape arrest, how the rest were incarcerated and kept incommunicado, and how King Philip kept the pressure on with the help of Pope Clement.

The final chapter, "The Infernal Sacrifice," gives a description of the charges against the Templars and their Order, and ends with death most foul, the burning of Knights Templar at the stake.

Illustrated with a section of photographs and drawings, with an extensive bibliography for further readings, and with an excellent index to help the reader find any subject missed at first reading, this book will be a fine addition to any Knight Templar library.

Books or publications on Masonic topics may be sent for possible review, if desired, to H. C. Arbuckle, III, P.O. Box 3026, Corpus Christi, Texas 78404.

# HIGHLIGHTS AND SIDELIGHTS

## 50-Year Beauceant Members

Mrs. Charles H. Lee, out-going Supreme Worthy President, Social Order of the Beauceant, presented two 50-year pins when she made her Official Visit to Winfield Assembly No. 16, Kansas. Pins were presented to Mrs. M. R. Wolf and Mrs. J. B. Vasilopus, both of whom were initiated on March 20, 1932.



Left to right — Mrs. Wolf; Mrs. Lee, Supreme Worthy President; Mrs. E. C. Flower, Worthy President of Winfield Assembly; and Mrs. Vasilopus.

## Tall Cedars 80th Anniversary Cover

As part of the celebration of its 80th Anniversary, the Supreme Forest, Tall Cedars of Lebanon of North America, has issued a first-day commemorative cover. This anniversary cover is postmarked March 18, 1982, Trenton, New Jersey, and carries the Tall Cedar seal and the signature of this year's Supreme Tall Cedar, William H. Wittmeyer.

Cost of the covers is \$2 each plus \$1 per mailing. Those interested may order through the Supreme Forest Office, 4751 Lindle Road, Suite 134, Harrisburg, Pennsylvania 17111. Ralph F. Spearly, Public Relations Chairman, notes that the supply is limited.

## 30 Years, And a Job Well Done

Sir Knight Edward B. Bleckert hung up his robe and cross recently after 30 years as Prelate for Cyrene Commandery No. 9, Owatonna, Minnesota. Sir Knight Larry Offenbecker of Albert Lea, Minnesota, writes that the many Sir Knights who have received the Orders under Bleckert's hand have described him as "an inspiring man who brings meaning to the Orders; an outstanding ritualist." Sir Knight Bleckert is also a Past Master and a Past Commander of Cyrene No. 9.



## Northwestern Conference in Boise

Sir Knight Howard P. Lumbar, Northwestern Department Commander, from Spokane, Washington, took the gavel for the Knight Templar portion of the Northwestern Conference in Boise, Idaho,



October 23 and 24. Joining Lumbar (second from left) from the Grand Encampment were: Past Grand Master G. Wilbur Bell, Grand Master Ned E. Dull, Grand Recorder Paul C. Rodenhauer, and Grand Captain General William H. Thornley, Jr.



## From Scotland's Kilwinning Preceptory



The accompanying photograph shows Herbert W. Sumner, Jr., R.E. Grand Commander of New Jersey (right), and Charles F. Mion, Eminent Commander of Corson Commandery No. 15, Red Bank (left), welcoming John B. Yuille, Reigning Preceptor of St. John Cannongate, Kilwinning Preceptory, Edinburgh, Scotland, to Corson's Annual Inspection on September 23. Sir Knight Yuille was in the United States vacationing along the East Coast and made several visits to local Masonic Bodies.

"St. John Cannongate, Kilwinning Preceptory, meets in the oldest working Lodge room in the world," relates Grand Commander Sumner who in his spare time is a Masonic historian; "its use dates back to the 1600's."

## *The Beauseant* Editor Retires

Sir Knight Hale A. Clark, publisher and editor of *The Beauseant* has announced his retirement after 40 years and some 400 issues. *The Beauseant* is the official publication of Detroit Commandery No. 1, Michigan. Sir Knight Clark was first assigned the work in 1943 by the late Wilber M. Brucker, Past Commander of Detroit No. 1 and Past Grand Master of the Grand Encampment.

## Ivanhoe No. 2 Holds Two-Day Conferral

Nineteen candidates received the Orders of Knighthood at a two-day conferral October 28 and 29 sponsored by Ivanhoe Commandery No. 2, Mexico, D.F., Mexico. Using the Spanish Ritual, Eminent Commander Roberto Lopez-Cobos conducted the Orders of the Red Cross and Malta on October 28 and completed with the Order of the Temple on the 29th. The event was concluded with a banquet for the new Sir Knights and guests.

Earlier this year, Sir Knight Lopez-Cobos forwarded to the Grand Master a Spanish translation of the 1967 Edition of the Constitution, Disciplinary Rules, Standing Resolutions, Ceremony for Constituting New Commanderies, and the Ceremony for Installation of Officers. At the 55th Triennial Conclave, Sir Knight Lopez-Cobos was appointed Representative to Mexico for Grand Master Ned Dull.

## Maine Lodge of Research Transactions

Volume III — Transactions of the Maine Lodge of Research for 1981-82 — is off the presses and available for order, states Sir Knight C. Weston Dash, Lodge Secretary. The 111-page Transactions contains a review of the Maine Lodge of Research and 15 scholarly reports on the history of Freemasonry in the State.

It is available to non-members at a cost of \$5 postpaid through Sir Knight Dash, "Hidden House" — Shore Road, Medomak, Maine 04551. He also reports that a few copies of Volume II remain and may be ordered for \$4 each; if Volumes II and III are ordered together, the cost is \$8. Those interested in membership (\$10 per year) may also contact the Secretary.



St. John's Lodge No. 1, A.F. & A.M., Stillwater, Minnesota, and the York Rite bodies of Stillwater sponsored a "25-years-and-over" Awards Day at the city's V.F.W. Hall on September 25, 1982. Washington Chapter No. 17, R.A.M.; St. Paul Council No. 1, C.M.; and Bayard Commandery No. 11 helped welcome more than 100 brothers and their ladies to the event.

Sir Knights Memo O. Hoen, M.I. Past Grand Master, and Roland Weissenborn, Past Grand High Priest, were Masters of Ceremonies, and the awards were distributed by State Grand Officers, including Donald Flood, Junior Grand Warden, Grand Lodge of Minnesota; Donald Opdahl, Grand High Priest, Grand Chapter; Hans A. Hansen, M.I. Grand Master of Cryptic Masons; and Sir Knight Russell K. Amling, Grand Commander of Minnesota Templars. It is reported that Stillwater hopes to make the Awards Day an "annual affair."

On September 14, a public ceremony uniting Richfield Springs Chapter No. 222 with Otsego Chapter No. 26, R.A.M., in New York State, was conducted by the Grand High Priest, John Aram. Also taking part were William E. Carr, Past Grand High Priest, Past Grand Lecturer and present Grand Secretary; Sheldon K. Blank, Grand Scribe; Charles J. Reilly, Grand Captain of the Host; and speaker Calvin G. Bond, P.G.H.P. and present Deputy Grand Master of the Grand Lodge, F. & A.M., New York.



Taking part: (from left) Calvin G. Bond, Past Grand High Priest; John A. Snyder, High Priest of Otsego Chapter; Grand High Priest John Aram; and George H. Harrison, District Deputy Grand High Priest of the 11th Capitular District in New York.

During the ceremony, the lights from each Chapter Bible were removed, and one light from each was placed on the Bible of the consolidated Chapter. The individual Chapter Bibles were then closed.

### Wisconsin Achievement Award

A Program of Achievement Awards, announced by Grand Commander Charles R. Farrell, has been initiated in the Grand Commandery of Wisconsin "to enable active Commanderies to compete for recognition and awards and to stimulate less active Commanderies to increase their interest. Wisconsin Commanderies will compete on the basis of attendance at Grand Conclaves and Schools of Instruction, also programs, conferrals, and military events such as Flag Presentations, participation in parades, Drill Teams, etc. A point system has been established to allow for differences among Commanderies, with minimum requirements in the various categories.

Sir Knight Farrell notes that the first Grand Commander's Achievement Award will be made at the 1983 Grand Conclave of Wisconsin.

## **THE BOSTON TEA PARTY—A MASONIC EVENT?**

by

**Sir Knight C. Weston Dash**  
**Dunlap Commandery No. 5, Bath, Maine**

*In constant need of revenue, Great Britain imposed the Townshend Duties on the American Colonies in 1767. Named for Charles Townshend, the Chancellor of the Exchequer, the action provided for a duty on such staples as glass, paper and tea imported into America. The colonies reacted with a boycott; they simply refused to import British goods. By 1769, New York, Philadelphia, and many other cities had adopted non-importation agreements. Early in the next decade, Britain repealed the Townshend Duties — all except for the tax on tea which remained as a symbol of the mother country's authority to tax the colonies. Of course, the colonies continued to boycott any British tea. Instead, they purchased cheaper tea smuggled from Holland.*

*In 1773, Britain passed the Tea Act which granted the financially foundering East India Company a monopoly on the importation of tea to America. The Company had a huge surplus of tea but little money. Since they could offer their tea at an even cheaper price than the smuggled tea, the Company was certain that the half million pounds of tea which approached American harbors would be welcomed by colonial merchants, despite the continuing Townshend duty. But they made a costly mistake. Merchants in Philadelphia and New York refused the East India Tea; in Charleston, it was unloaded but left unsold in a warehouse. The most vocal reaction came in Boston. A group of colonists, "disguised" as Indians, boarded the tea-bearing ships in Boston Harbor and tossed 342 chests of tea into the water. As a result, Britain closed the Harbor until the colonists agreed to pay for the ruined cargo, and the cloud of revolution loomed closer.*



Popular fantasy over the many years since that memorable night of December 16, 1773, has either praised (or blamed), the members of Saint Andrew's Lodge in Boston as the instigators (or culprits, depending upon which side one wishes to view) of the famous (or infamous) Boston Tea Party.

As the culmination of many weeks of controversy over the Townshend and Tea

Acts, three East India Company tea ships — the *Dartmouth*, *Eleanor*, and *Beaver* lay anchored at Griffin's Wharf, Boston. They were loaded with some 90,000 pounds of taxable tea.

At a "signal" given during one of the late afternoon meetings, a crowd of "Mohawks" dressed and painted in Indian garb swarmed over the vessels and with much physical labor broke → → →

open and dumped hundreds of tea chests into Boston Harbor. It is interesting to note, however, that the "event" took place at low tide when there were only two or three feet of water surrounding the vessels; hence, much of the dumped tea was salvaged by onlookers!

The participants included only a very few members of the Masonic fraternity — exactly nine in number as we will report, only about 7½% of the 119 identified participants. That is hardly a number worthy of the "praise" (or epithets) accorded in many publications.

Exactly who did take part in the events of that evening has never been definitely established. The list of participants reportedly in the possession of Printer Benjamin Edes, publisher of the *Boston Gazette*, disappeared shortly after the event. Lists were made several times in the following century, one published in 1835 and another in 1884, also one on a tombstone in a Massachusetts cemetery.

Compiling the several lists, the number identified is 119. When one checks the occupation of some, they are listed as "masons" (with a small "m" — thus operative bricklayers or stonemasons) and many were under the proper age for Masonic membership, being anywhere from 14 to 20 years of age. Many also listed as Masons (capital "M" as Freemason) were found to have become members of the Fraternity in years following the 1773 event.

It was well known that Loyalists were numbered in the membership of St. John's Lodge, including those from First, Second, Third and Rising Sun Lodges. These found it advantageous to escape to New Brunswick and Nova Scotia, where many settled and remained.

The "Patriots" identified were all members of St. Andrew's Lodge, seven in number, and of Massachusetts Lodge, two in number.

Many of the heroes of the American Revolution were Masons, but they were

not participants in the dumping of the tea into Boston Harbor. Of the participants, only Paul Revere *actually* was one of the Revolutionary leaders.

Those from St. Andrew's Lodge included: Thomas Chase, distiller, member in 1767; Adam Collson, 35, leather dresser, member in 1762; Samuel Peck, cooper, member before 1756; Edward Proctor, 40, importer, member in 1763, Worshipful Master 1774-76, and Junior Grand Warden of the Massachusetts Grand Lodge in 1781; Paul Revere, 38, goldsmith and engraver, member in 1760 and Grand Master 1794-96; Thomas Urann, ship joiner, member in 1760 and Worshipful Master in 1771-72; and Stephen Bruce, merchant, a member in 1767 and Worshipful Master in 1782.

From Massachusetts Lodge were Thomas Melville, 22, merchant and later colonel, who joined in 1772, and whose family preserved for many years tea leaves which filtered into his boots during the event; and Joseph Lee, 28, merchant, a member in 1773.

It is quite true that many meetings were held in the Green Dragon Tavern (owned by St. Andrew's Lodge since 1764) including those of the Sons of Liberty, the "Long Room" club and others. The Antient and Honourable Artillery Company, of which many participants were members, still holds its meetings in Faneuil Hall in Boston. In addition, many were members of the Charitable Mechanics Association. There were far many more members of these organizations than there were Freemasons of Boston!

Among those incorrectly identified as "Masons" but who were actually operatives as bricklayers and stonemasons were William Hendley, 25; John Russell; Benjamin Simpson, 19; Samuel Sprague, 19, William Etheridge; and Richard Hunnewell, with his sons, Richard Hunnewell, Jr., 16, and Jonathan Hunnewell, 14.

Those who became Freemasons in St.

Andrew's Lodge in later years included, in 1777 – Robert Davis, 26, importer; Abraham Hunt, 25, wine merchant; Amos Lincoln, 20, apprentice housewright; James Swan, 19, clerk; in 1778 – Eliphalet Newell; Samuel Gore, painter; and William (or Thomas) Russell, teacher; in 1779 – Nathaniel Willis, 18, printer; and in 1782 – Daniel Ingersoll, 23, housewright.

In Massachusetts Lodge, John Prince, pewterer apprentice and later minister, became a member in 1779; Henry Prentiss joined in 1789; and James Brewer was admitted in 1792.

Those who joined the West Point Army Lodge were John Crane, carpenter, in 1781; and Thomas Machin, 29, engineer, in 1782.

There *may* have been other Freemasons amongst the “Mohawks” that memorable night, however they have not been identified as such in the several lists available: *Tea Leaves* by Francis S. Drake, originally published in 1884 and republished in facsimile in 1970 by Singing Tree Press in Detroit, Michigan; *The Boston Tea Party* by Benjamin Woods Labaree, published in 1964 by Oxford University Press, New York; and *The Boston Tea Party – The Trigger of Our Revolution* published as a Sunday supplement to *The Boston Globe* on April 28, 1974.

The last survivor of the Boston Tea Party was David Kinnison, 37 at the time of the event, a farmer from Lebanon, Maine, who came to Boston intent on destroying the cargoes of tea, was a combatant in the Revolutionary War and in the War of 1812, and died in Chicago in 1852 at the great age of 115 years.

Others from Maine identified as participants were Benjamin Burton, 24, carpenter, from Thomaston, who became a colonel and was imprisoned with General Peleg Wadsworth (grandfather of Henry Wadsworth Longfellow), after capture at Castine, in Fort George, from which both escaped and resumed their activities; and

## Supreme Worthy President, S.O.O.B.

Mrs. Charles D. Hobby, Tacoma, Washington, was installed Supreme Worthy President of the Social Order of the Beauceant on October 1, 1982,



during the 62nd Annual Supreme Assembly held in Dallas, Texas. She is a Registered Nurse, a veteran of the U.S. Navy Nurse Corps and until recently was employed by the U.S. Army as Occupational Health Nurse at Fort Lewis, Washington. Her husband is a member of Ivanhoe Commandery No. 4, Tacoma.

A Past President of Tacoma Assembly No. 168, Mrs. Hobby has requested continued support to the Knights Templar Eye Foundation from the almost 200 Beauceant Assemblies across the country. The Supreme Committee Chairman for this charity will be Mrs. John C. Hall, Chillicothe Assembly No. 227, and Mrs. Neil McLeod, Past Supreme Worthy President, Wichita Assembly No. 8, will serve on the Committee as Advisory Chairman. Mrs. Warren M. Brown, Hutchinson Assembly No. 17, also a Past Supreme Worthy President, has been appointed Chairman of the *Knight Templar Magazine* Committee.

The 63rd Annual Supreme Assembly will be held at the Pittsburgh Hilton Hotel, Pennsylvania, September 26-30, 1983.

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John Cochran, 24, farmer, one of the first settlers of Belfast, Maine. The gravestones of both Burton and Cochran recount their participation in the Boston Tea Party.

However, none of those noted above were identified as being members of the Masonic fraternity.

Sir Knight Dash's mailing address is Hidden House, Shore Road, Medomak, Maine 04551.

## Honorary Past Grand Commanders Named "Fraternalism in Crosstitch"

The Grand Commandery of Knights Templar of Colorado has elected two distinguished York Rite Masons to the rank of Honorary Past Grand Commander. Sir Knights Jess William Gern and Gaines Spears Greene were unanimously elected at the Annual Conclave of the Grand Commandery in Glenwood Springs in September. They were presented Honorary Past Grand Commander jewels by William H. Thornley, Jr., R.E. Grand Captain General of the Grand Encampment, who is also a Past Grand Commander of Colorado.

Sir Knight Gern is a Past Grand Master of Masons of Colorado, Past Grand Sentinel of the Grand Commandery and Sovereign Grand Inspector General of the Orient of Colorado, Ancient and Accepted Scottish Rite, S.J. Sir Knight Greene is a Past Grand Illustrious Master of Cryptic Masons, Grand Treasurer of the Grand Chapter, R.A.M., and a 33° Inspector General Honorary of the Scottish Rite, S.J.

Sir Knight Orlando M. Bowen, Allen Commandery No. 20, Allentown, Pennsylvania, reports that he has had a great deal of success with his Scottish Rite "Double Eagle Cross Stitch Chart" announced last year in the *Knight Templar Magazine*. "The response has been so gratifying," he writes, "that we have prepared charts for several other Masonic symbols, including Blue Lodge, Knight Templar, Shrine, and Eastern Star.

The charts (including instructions and a list of threads to be used) may be ordered from Sir Knight Bowen, 721 South 25th Street, Allentown, Pennsylvania 18103. The "Scottish Rite Combination" (two charts, for 32° and 33°) is available at \$4 — when ordering, the name of the Valley should be included. All other patterns are individual charts, sold for \$3 each.



### Supreme Council, N.M.J., Annual Meeting

The 170th annual meeting of the Supreme Council of Scottish Rite Freemasonry, N.M.J., held in St. Louis, Missouri, September 26-30, attracted 2,400 brethren and guests from fifteen northeastern and midwestern states. Four new Active members were elected to the governing board of the Supreme Council, including Sir Knights Philip L. Hall, Junior Grand Warden of the Grand Lodge of New Hampshire; Harold L. Hussey, Executive Secretary of the Dayton, Ohio, Scottish Rite Bodies; Ellwood A. Mattson, Past Commander-in-Chief of Scottish Rite Bodies in Marquette, Michigan; and The Reverend W. Ralph Ward, Jr., resident Bishop at Drew University, New Jersey, and Grand Prior of the Supreme Council.

John H. Van Gorden of Boca Raton, Florida, an Active Emeritus Member of the Northern Jurisdiction and a Scottish Rite leader in the Binghamton, New York, area, was awarded the Gourgass Medal for "distinguished service in the cause of Freemasonry, humanity or country." In addition, a series of 17 grants amounting to \$400,000, for basic research into the causes of schizophrenia, was announced by Dr. Robert H. Felix, Director of Research for the Scottish Rite's major charitable program.

Among those nominated to receive the 33° at the 171st annual meeting in Milwaukee next year are Wisconsin Governor Lee S. Dreyfus, and John A. Scott, Chairman of the Gannett Foundations.

## **WORLD PATRIOTISM**

by

**Sir Knight Scott Alan Thayer**

**Eminent Commander, Santa Fe Commandery No. 1, Santa Fe, New Mexico**

We live in a world that creates its harmony through conflict. Thus our trials and tribulations find not only meaning and order but also divine justice. One Masonic philosopher expressed it this way:

*Our world is ruled by inflexible laws which control not only the motions of the heavenly bodies, but the consequences of human conduct. These Universal Motions, interpreted politically, are impelling human society out of a state of autocracy and tyranny to democracy and freedom. This motion is inevitable, for the growth of humans is a gradual development of mind over matter, and the motion itself represents the natural and reasonable unfoldment of the potentials within human character. (from Manly P. Hall, The Secret Destiny of America.)*

Democracy and freedom, then, might be thought of as natural birthrights of all mankind. As Americans, we are justifiably proud of the example we set as a nation "dedicated to life, liberty and the pursuit of happiness" for every citizen. Unlike other nations, we are noted for our ability to absorb widely divergent elements of humanity and yet present equal opportunity for all.

We are, however, a young country, emerging from adolescence into mature adulthood in the world community. We have much to learn about ourselves and much yet to be realized in our dreamed-of

democracy. If the United States were a man, he would not yet be of the maturity or lawful age to become a Mason.

By and large, we are a country driven by emotional prejudices, and we are childishly selfish and naive. While fanatically idealistic, we are often found to be self-satisfied and prone to exclusiveness. We are torn between a love of freedom and a greater "response-ability" to the ideal of world service. Our preoccupation with physical comforts at any spiritual cost continues to deter us from assuming our destined place in the new age now before us. America will become a successful world brotherhood in miniature and will be a selfless leader in bringing brotherhood to the world at large. The true "American Spirit" is in bondage, and some say that there are hard years of suffering ahead for us all before we will voluntarily set that Spirit free again.

We, as Masons and as Americans, desperately need a vision of our purpose, a dream great enough to inspire unity of world effort, for, as was once said, "for lack of vision, the people perish." We are the world's experiment in right relationships, blending all nationalities into one Humanity. If this is to succeed, we cannot tolerate selfishness or chauvinism. As Masons, our Founding Fathers were bound by high principles, honoring the Brotherhood of Man and the Fatherhood of God. As Masons, we, too, have dedicated ourselves to fighting ignorance, selfishness, separatism, and death itself.

Patriotism is by definition "love of one's country"; but more, it is, for those who lack our Masonic

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principles, a zealous national chauvinism that perhaps separates and blinds them to brotherly Love, Christian compassion, and the idea of unity. Patriotism has brought us together and even kept us together in the past, but, looking to the future, it can be a thoughtless, destructive, and reactionary force impeding not only our progress but that of every civilized country in the world. Patriotism is essentially competitive; cooperation is the way of the wise. I agree with Emerson's appraisal of patriotism. He said that "patriotism seems to flourish best, like flowers, in the lowest grounds."

I realize that this controversial idea is not only unpopular but also is not even acceptable to many Masons or to most Americans. As humans, we tend to look for simplistic, obvious and self-serving answers to complex and challenging questions. But there are no easy answers these days. If Masonry is to survive, if this country is to survive — and I am very confident that they both will — then we are forced to honestly examine and radically change the ways and means of our being.

If patriotism is a sort of "macho" expression of an adolescent nation, drawing and cementing the masses together into a close union, full of pride and courage and emotional power, then we can see that it is an important stage in the evolution of every national state. Boasting and waving one's flag, however, perhaps also reveal an insensitivity to the needs of the world. As adults, we endure such behavior in our children. As a maturing nation, we must put away "childish things" and grow up. To take pride in excelling at the cost of another is to fail the great test of the Christian Age and the first one of the coming new age, "Masonry's Age." The rites of passage have moved to a new and higher level of consciousness.

Many people cannot yet appreciate the "New Order of the Ages," a motto attributed to the man known as the father of modern Masonry, Sir Francis Bacon.

America will, and we are not alone. We know today that the classical philosophers, the "initiates" of old, were aware of the dream of world democracy and knew that this continent was destined as the Land of the Free. Nostradamus in the 16th century, Sir Francis Bacon in the 17th, Franklin, Lafayette and others in the 18th century were all quietly assisting in the long-ordained birth of this "New Atlantis." These extraordinary men and many others unknown to history prophesized that we would lead the way toward bringing peace, love and unity to the world.

How can we, as Masons, best serve our country's destiny? The "Order of the Quest" has always been comprised of seekers on the Path of Love and Truth. Masonry has always sought to put men on that Path, that one crusade for the Holy Grail. America as a nation and the world as a whole have been on that Path, too.

Masons are pledged by ties most ancient and sacred to live the Truth before all mankind that there is but one Humanity and one God. Perhaps patriotism has a higher expression in the admiration of and the dedication to each country's unique contribution to the wholeness of this Body of God, our Earth. Let a sense of pride, joy, and unity arise in us because of our similarities as men, nations and religions rather than from the appearance of differences. As our nation is indivisible, so is the Family of Man. It is Masonry's special gift and perhaps her special task to give to the world this new patriotism of Unity. We hold the key.

Finally, let us not sow our seeds of patriotism in the lowest grounds, as Emerson said, but in the highest that we can. And may we realize, as he pointed out, that, "every man who would do anything well must come to it from a higher ground." Let us, then, remember to invoke the Light and Love of God that we may indeed serve the Plan of God.

Sir Knight Thayer's mailing address is P.O. Box 1815, Taos, New Mexico 87571.



## **UNIFICATION OF THE YORK RITE**

by

**Sir Knight B. Kendall Pitkin**

**Grand Generalissimo, Grand Commandery of Arizona**

Some reflections on the recent 55th Triennial Conclave at Hot Springs, Arkansas, from a first-time delegate, may be in order and of some interest to Sir Knights unable to be present.

The Triennial meetings were well conducted, started on time and ended punctually. Grand Master Johnson knew how to run a meeting, keep it under control and all the while display a sense of humor. Transportation between hotels and the Convention Auditorium was excellent and appreciated. All in all, I for one thoroughly enjoyed the Conclave and am grateful it was possible to attend.

Most business was transacted quickly, without dissent and as published in the Call for the Conclave. The one discussion that did arise — the budget and resulting increase in per capita tax — was to me the best argument ever presented for unification of the York Rite in the United States. I know: mention of unification raises the hackles on a lot of necks. But, let's think it through for a minute.

Suggestions given for holding down expenses ran from: "cut the *Knight Templar Magazine* down to four or six issues a year," to blaming the Scottish Rite. No one seemed to want to cut back on the magazine, and why blame the Scottish Rite for running an efficient, aggressive, tight organization, while York Rite is anything but efficient, aggressive and tightly run? We need cooperation, not friction, between the Rites. Let's do a little comparing, keeping in mind that each State and jurisdiction has differences in fees, etc.

Each of the two Scottish Rite

jurisdictions is a separate entity, so I will just use the Southern Jurisdiction, where I now live and hold membership. In Arizona, there are two Scottish Rite Valleys, in two separate locations, each having its own set of officers and with a total membership of about 8,000. In Arizona, there are 15 Royal Arch Chapters, 13 Councils, and 12 Commanderies meeting in 15 different localities with 16 different Secretaries/Recorders, 15 offices, and about 2,500 members.

Scottish Rite issues one monthly magazine, *The New Age*. York Rite issues two magazines: the quarterly *Royal Arch* and the monthly *Knight Templar* with its 47 State Supplements.

Scottish Rite members support their own local office and the Supreme Council office. There is no state organization. York Rite supports three local offices (if all are in the same town), three state offices, and three national/international offices.

Scottish Rite business is all conducted and managed by one of four lodges. York Rite has three separate groups locally, three state bodies, and three national bodies to support and maintain.

Scottish Rite supports clinics for aphasia or children's hospitals by the Valley where it is located. York Rite supports three charities by leveling a tax on every member (at least in Arizona), plus special fund-raising drives.

Scottish Rite members pay an annual per capita tax of \$1.50 to Supreme Headquarters. Arizona Knights Templar pay annual per capita taxes of \$12.45 (plus the 45 cents now to be added by Grand Encampment) to support

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**A Bright Merry Christmas, and a Happy New Year!**  
from the Grand Recorder and the Grand Encampment staff:

**Joan Behrens, Assistant Editor**  
**Helen Blustien, Clerk-Typist**  
**Joseph Buklis, Mailroom**



**Violet Carlson, Secretary to the Grand Recorder**

**Elaine Christensen, Mailroom**

**Jeanne Gershun, Publications Assistant**

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**Lynn Kuhn, Data Base Operator**

**Bernice Powell, Accounting**

**Carol Prestidge, Data Systems Controller**

**Mary Suarez, Data Base Operator**



and

**Paul C. Rodenhauer, Grand Recorder, Editor, *Knight Templar Magazine***

## ... UNIFICATION OF THE YORK RITE

three state Grand Bodies and three national/international or General Grand Bodies.

York Rite cannot save two-thirds of its costs by unification, but we should be able to save nearly 50% of office expenses, salaries, officer expenses, etc. Get hold of the budgets for your three Grand and three national or General Grand Bodies and see where your money goes.

I am too old for this to make much difference to me, but isn't it about time people swallowed their personal ambitions for titles, their pride, their selfishness and worked for the salvation of the York Rite we all love? Let's stop blaming the other guy for our own faults. How much longer can we continue to increase taxes and dues to support three Grand and three General Grand Empires? At today's prices, how long can delegates afford to attend all these separate events?

A unified York Rite could be a stronger York Rite, a better York Rite, a bigger York Rite. Let's unify . . . NOW!

Sir Knight Pitkin lives at 1150 West Prince Road, No. 92, Tucson, Arizona 85705.

## Square and Compass Wall Plaque

One year ago this month, Sir Knight Ernest M. Johnson, Pilgrim Commandery No. 9, Lowell, Massachusetts, helped his daughter, Marcia, organize a fund-raising project for the Knights Templar Eye Foundation. The item which they offered (below) is a 5¼" square blue-white painted tile with the square and compass emblem, pinned to a 6½" square wood base. This fall, Marcia Johnson, Past Worthy Advisor, Billerica Assembly No. 66, Order of Rainbow for Girls, presented a \$400 check to her father, who relayed the money through Pilgrim No. 9 Commander Richard C. McLay, to Frank Curtis, then Grand Commander of Massachusetts-Rhode Island, and thence to G. Wilbur Bell, P.G.M., Executive Director of the Eye Foundation.



Sir Knight Johnson writes that a few plaques remain at a cost of \$10 each. They may be ordered by writing him at 114 Treble Cove Road, North Billerica, Massachusetts 01862.

*"I heard my brother cry" . . .*

## **THE HEART OF IT ALL**

by  
The Reverend and Sir Knight Robert E. Anderson  
Bedford Commandery No. 42, Indiana

Some years ago, I clipped a story from a magazine published by that great organization, The Salvation Army. I believe it is a fitting story to share with others at this time of year.

A young boy of twelve years old was a member of the Salvation Army post somewhere in East Africa. One day while his parents were away in the fields, he returned home to find the crude little native dwelling on fire. It was a roaring inferno.

For a moment the boy hesitated, then plunged into the flames and came back with his baby brother.

At once, the villagers crowded around him, congratulating him on a brave act. He was a hero.

"What made you do it?" asked one of the elders.

The young man replied in sincere and broken words, "I heard my brother cry."

Think of it. "I heard my brother cry."

In our world, we often wonder what we can do. In our world, there are many who stand by and do nothing. There is a cry going forth day and night. The cry of humanity. The cry of children, men and women. The cry of our brothers.

It is not enough to simply have sympathy.

It is not enough to simply say a few words in a crisis.

It is not enough to believe in doing good, or believe in serving. We must be ready, willing and prepared to do it. Sometimes there is great risk, and yet to deny action, sacrifice, service because of the risk is to fail in our greatest hour.

We all can invest something of ourselves to make the world a better place. We all can invest something of ourselves to respond to the "cry of our brother."

Masonry is not self-containment. It teaches us the highest level of responsibility to mankind.

Service is not something you perform to get credit or to be a hero. Service is something we give because we believe in the dignity, the sanctity, the value of life.

I remember the words used by the Christophers. "It is better to light one candle than to curse the darkness."

The Reverend Robert E. Anderson lives at R.R. 13, Rocky Creek East, Bedford, Indiana 47421. "The Heart of It All" comes from his writings contained in SEED THOUGHTS FOR MASONS.

*There is but one virtue: to help human beings to free and beautiful life; but one sin: to do them indifferent or cruel hurt; the love of humanity is the whole of morality. This is Goodness, this is Humanism, this is the Social Conscience.*

*J. William Lloyd*

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## HISTORY OF THE GRAND ENCAMPMENT

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### Chapter VI (continued)

#### KNIGHT TEMPLARY IN AMERICA PRIOR TO 1816

Author R. V. Harris, like St. Clair, believes that the earliest Encampments in Pennsylvania were organized by Knights Templar created in the Military Lodges:

“As the seals on these certificates all bear the number 18, it is evident that the seals must have all been engraved after the lodge [No. 18, Lodge of Unity in His Majesty's 17th Regiment of Foot] had been chartered by the Grand Lodge of Pennsylvania in 1777. It is also evident that the lodge at that time must have conferred the Royal Arch, Red Cross and Knight Templar degrees. We know from other sources that up to this time, 1777, the lodge had not worked, and from the same source we learn that their military activities and martial vicissitudes did not permit the exercise of Masonic functions between their departure from Philadelphia in 1778 and April 1784, a month before the first certificate was issued to John North. While it is conceivable and not improbable that they acquired their knowledge of these degrees from their military brethren in the nineteen other regimental lodges which wintered in Philadelphia in 1777-1778, it is more probable that they brought their knowledge of these ceremonies from Ireland between 1772-4.”

Representatives of the four Encampments in Pennsylvania met in Philadelphia

on May 12, 1797, and proceeded to organize a Grand Encampment. On May 19, they adopted a constitution to govern the Knights Templar of Pennsylvania. This is the first record of a Grand Encampment in America. Unfortunately, no record or copy of this constitution remains, and there is no information available as to whether any further meetings were held. All evidence leads to the belief that it became dormant soon after its organization.

Harrisburg Encampment was chartered in 1795 and Carlisle Encampment in 1796. In 1814 a second Grand Convention of Knights Templar was held in Philadelphia for the purpose of forming a Grand Encampment, not only for the Encampments in Pennsylvania, but also for those in any other state that might want to come under its jurisdiction. Delegates from the following Encampments were present: Philadelphia Encampment No. 1, Pittsburgh Encampment No. 2, Rising Sun Encampment No. 1 of New York City, Washington Encampment No. 1 of Wilmington, Delaware, and Encampment No. 1 of Baltimore, Maryland. A constitution was adopted and ratified on February 16, 1814. Under the provisions of this constitution, Charters of Recognition were granted these five Encampments. Philadelphia Encampment No. 1 had continued its existence after the first Grand Encampment had become dormant. Philadelphia Encampment No. 2 united with it in 1812. Pittsburgh Encampment No. 2 was formed February 2, 1814, under a warrant from Lodge No. 35. An application for a Charter of Recognition was made on April 12, which was granted. Washington Encampment No. 1, which had been in existence for some time in Wilmington, Delaware, was

chartered May 17, 1814. Rising Sun Encampment No. 1 was constituted agreeable to ancient custom on March 14, 1808, by a number of Sir Knights mostly from Europe. A Charter of Recognition was granted May 3, 1814. Creigh later confused this Encampment with Columbian Encampment No. 1 of New York City which was in existence at the same time. Encampment No. 1 at Baltimore, Maryland, claimed its existence from 1790, but by seals, diplomas and other sources, its known existence goes back only to 1802. A Charter of Recognition was granted May 2, 1814.

This second Grand Encampment of Pennsylvania lasted until 1824. Since it had Encampments located outside of the State of Pennsylvania under its jurisdiction, it was in fact a General Grand Encampment. For some unknown reason it failed to take advantage of its opportunity and in 1816 even failed to unite with the other Grand Encampments when the present General Grand Encampment was organized.

### *Maryland*

There are no records of Maryland Encampment No. 1 at Baltimore earlier than 1814 when the following letter was written to the Grand Encampment of Pennsylvania:

*"George A. Baker, Esq.*

*"Dear Sir:*

*"Agreeable to a resolution entered into at a meeting of our Encampment held this evening, April 20, 1814, at St. John's Lodge Room, I have the honor to enclose to you ten dollars, five of which is to satisfy the claim of the Grand Encampment for a Charter of Recognition, and the balance to go into a fund to provide for the needful expenses of said Grand Encampment hereafter.*

*"I am induced to state that this Encampment insists in receiving its number and rank according to the date of its institution, the complete organization of which took place in the year 1790.*

*"You will please fill out the warrant as follows: Philip P. Eckel, Grand Master; Peter Gault, Generalissimo; Adam Denmead, Captain General.*

*"I also enclose you a copy of our certificate with list of members.*

*"I have the honor to be with respect*

*"Your obedient servant*

*"Archibald Dobbin, Recorder."*

Edward T. Schultz of Baltimore has located several diplomas issued by this Encampment dated 1802, 1812 and 1814. Notice of its meeting nights appears in the Baltimore City Directory for the year 1807. In 1814, a Charter of Recognition was granted by the Grand Encampment of Pennsylvania.

### *Virginia*

There is evidence that there was an Encampment at Winchester as early as 1812, which held authority from Winchester Hiram Lodge No. 21, formerly under the jurisdiction of Pennsylvania. It seems likely, therefore, that the Orders of Knighthood were obtained from some Templar group in Pennsylvania.

(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.



## KNIGHT VOICES

COMMENTS FROM READERS



□ I have to sell or trade: 1) Past Master's jewel with top bar's chains suspending wreath. Inside wreath are sun, square and compass, plus more; 10 & 14 kt. in rose and yellow gold; Mount Orthodox Lodge, 1927. 2) Past Commander's jewel, Asylum No. 11, Harrisburg, Pennsylvania, 1947; tri-color enamel and gold. 3) Lu-Lu Shrine multi-enamelled jewel from Pennsylvania. 4) Spectacular Past Commander's jewel. Black enameled with 3 diamonds, from Hamilton Commandery No. 5 in Connecticut. Very heavy gold with additional certificate to Shrine. 5) Badge to go on Templar sash, 9-pointed star. Circumference of circle within star states "In Hoc Signo Vincens." Within center on scarlet background is a cross and a serpent. *Sheldon Arpad, 3143 Dumbarton Avenue, N.W., Washington, D.C. 20007*

□ In moving recently we found a number of Charlotte Commandery No. 2 "One Hundredth Anniversary Coins, 1877-1977." These are available on a first-come basis at \$3.50 postpaid. Send check payable to: *Charlotte York Rite Bodies, P.O. Box 9447, Charlotte, North Carolina 28299*

□ Am seeking genealogical information on my great-great grandfather Morgan Owen, Lumberland area of Sullivan Co., New York, who married Elizabeth Barns. They were both born 1801. They had several children of which Robert F. Owen was my great grandfather, b. 1831; Robert married Elizabeth Tether. Need parents of Morgan and both wives and any other information. *Earl Owen, 18371 Cottonwood, Sonoma, California 95476*

□ For sale: 1 Past Commander's chapeau, size 7¼, with case - \$65; 1 new style Commander's uniform, used 1 year, coat size 42 regular, pant 38" waist, 31" leg (pant can be let out) - \$125; 1 set Past Commander's shoulder boards, new - \$9; 1 tuxedo coat, size 42 regular, pants 38" waist (can be let out), tux shirt 16½ cummerbund and ruffled dicky - \$125; 2 swords and scabbards for \$10 a piece (not Commander sword); 1 Past Commander's jewel (not engraved) - \$80; 1 leather apron case, hand-made, constructed to hold ALL aprons - \$25. Prices include postage. *K. J. Plount, 629 Martin Street, Owosso, Michigan 48867, (517 - 723-6397)*

□ Recently I came across a watch fob that has both York Rite and Shrine emblems. A fellow York Rite member noticed a hinge and opened it to reveal another York Rite emblem inside. On the top inside was the name D. P. McDuffie, Pulaski, Tennessee. Perhaps some reader might help me to find out the age of this fob. *Jack Wilkinson, 202 Newell Avenue, Danville, Illinois 61832*

□ I have for sale a pitcher, white trimmed in gold with a picture of Gen. Moses Cleveland, founder of Cleveland, on one side. On another side is the following: "22 Annual Session, Seal of the North American Mystic Shrine, Cleveland, O., June 25-26, 1896." On another side is the Al Koran Temple fez and the Shrine logo both in color. This pitcher is 4½" high and 2½" across in good condition. *M. C. Hartsel, 39 West Perry Street, Tiffin, Ohio 44883*

□ I have a solid copper ashtray stand that I find very interesting and would like to share with the Sir Knights. On top of the base are the words "In Hoc Signo Vinces." On the sides of the base is written, "Thirty-Sixth Triennial Conclave, Knights Templar, Seattle, WA 1925."



The stand is copper tubing. On two sides of the base of the stand are swords, and on the other sides, totem poles. The tray is sheet copper and shaped like a galley with carving on the bow and stern. Out of curiosity I would like to know how many are in existence today. *L. C. Gustin, 812 Jefferson Street, Van Buren, Arkansas 72956*

□ As I approach retirement, I'm keeping myself busy by starting a collection of seals, stamps, stickers, decals, commemorative coins, memorabilia and badges of various Masonic and Masonic-related bodies. If anyone has items to contribute to my collection, I'll be happy to accept them.

Any such items pertaining to Blue Lodge, York Rite, Scottish Rite, Shrine, Legion of Honor, Hillbillie Clans and Eastern Star would be very much appreciated and cherished. I am a member of the above organizations.

When I leave my labors on earth, the collection will be donated to the library and archives of my Blue Lodge. *Robert W. Bartley, Route No. 1, Box 108-A, Elkhorn City, Kentucky 41522*

□ I would like to purchase ANY Masonic watch that does NOT run. Please send me a description of the watch and what your selling price is. *Truman Boutar, 6041 Brook Drive, Falls Church, Virginia 22044*

□ Needed: Name of Fairfax, Virginia, lady who married Charles Wakeland from Hanover Co., Virginia, in 1762. Three children; John, Precilla and Charles (my ancestor). Need proof of Revolutionary War service also. He drowned while serving, and she moved to Ohio Co., Kentucky. Have information from then and will exchange. *Gerald E. Wakeland, 742 - 23rd Street, Rock Island, Illinois 61201*

□ As a Life Member of Worcester No. 5, I want to acquire a Knight Templar ring. *Reverend Ben Wyland, 1898 Shore Drive South, Apt. 107, St. Petersburg, Florida 33707*

□ I have a book *A Textbook of Masonic Jurisprudence of Freemasonry* by Albert G. Mackey, 7th edition, New York, Macoy & Sickels, 430 Broome Street, 1865. On the inside cover is written "W. E. Thornton to C. B. Oria Ancient Square Lodge A.F. & A.M., Lawrence, Kansas." On the next page in a rubber stamp "Chas. B. Oria" followed by the initials "K T P P G H P & C G S Rert C C of Rhode Island." Underneath is a rubber stamp, "Pubelo Cato." On the back page is written "W. E. Thornton and Chas. B. Oria, June 3, 81, Lawrence." And a card "John B. Brower." About 1900, Mr. Oria came to Pine Valley, Oregon, where his wife died. He farmed there until 1908 when he moved to Union and boarded with my grandmother. I can remember seeing his K.T. watch charm on a chain many times. When WWI began, I went in the Navy. While there, Charlie married my aunt Rose. When Charlie died his widow sent me this book as she knew I was a Mason. It is now over 100 years old and still in very good condition. I would like to find out what all these initials stand for and how to address a letter to Lawrence Lodge as they may like to have the book for their library. *N. O. Compton, 21890 South Highway 99E No. 5, Canby, Oregon 97013*

## A PURPOSE AND A PLAN – THE 15th ANNUAL VOLUNTARY CAMPAIGN

Grand Master Ned E. Dull has commissioned Sir Knight Kenneth Culver Johnson, P.G.M., to bring his concentrated energy to the Knights Templar Eye Foundation as Chairman of the 15th Annual Voluntary Campaign. The purpose is to create Commandery fund-raising projects during the period from December 1, 1982, through April 30, 1983. Key emphasis is on *fund-raising* through the many Masonically acceptable methods – not merely dunning for contributions. The plan is to raise a record income by means of Commandery activities to pay for treatment, hospitalization and research.

*Fellow Sir Knights:*

*I willingly accept Chairmanship of our 15th Annual Voluntary Campaign for the Knights Templar Eye Foundation because, as a longtime Trustee and Past President, I believe wholeheartedly in our cause to bring darkness into light for those suffering from or threatened by blindness.*

*With equal conviction, I believe every Commandery of Knights Templar has the inspiration and ability to hold successful fund-raising activities during the six-month Campaign period. In everything from benefit dinners to theatrical performances to musical concerts – from many others which your ingenuity will bring to mind – I request your cooperation.*

*Remember this: This group activity invigorates your Commandery; it offers projects in which all can share; it generates rewarding public relations, and it results in needed funds for the work of the Knights Templar Eye Foundation.*

*We must not fail in this Christ-given opportunity!"*



Past Grand Master  
Grand Encampment, Knights Templar