



Knight Templar

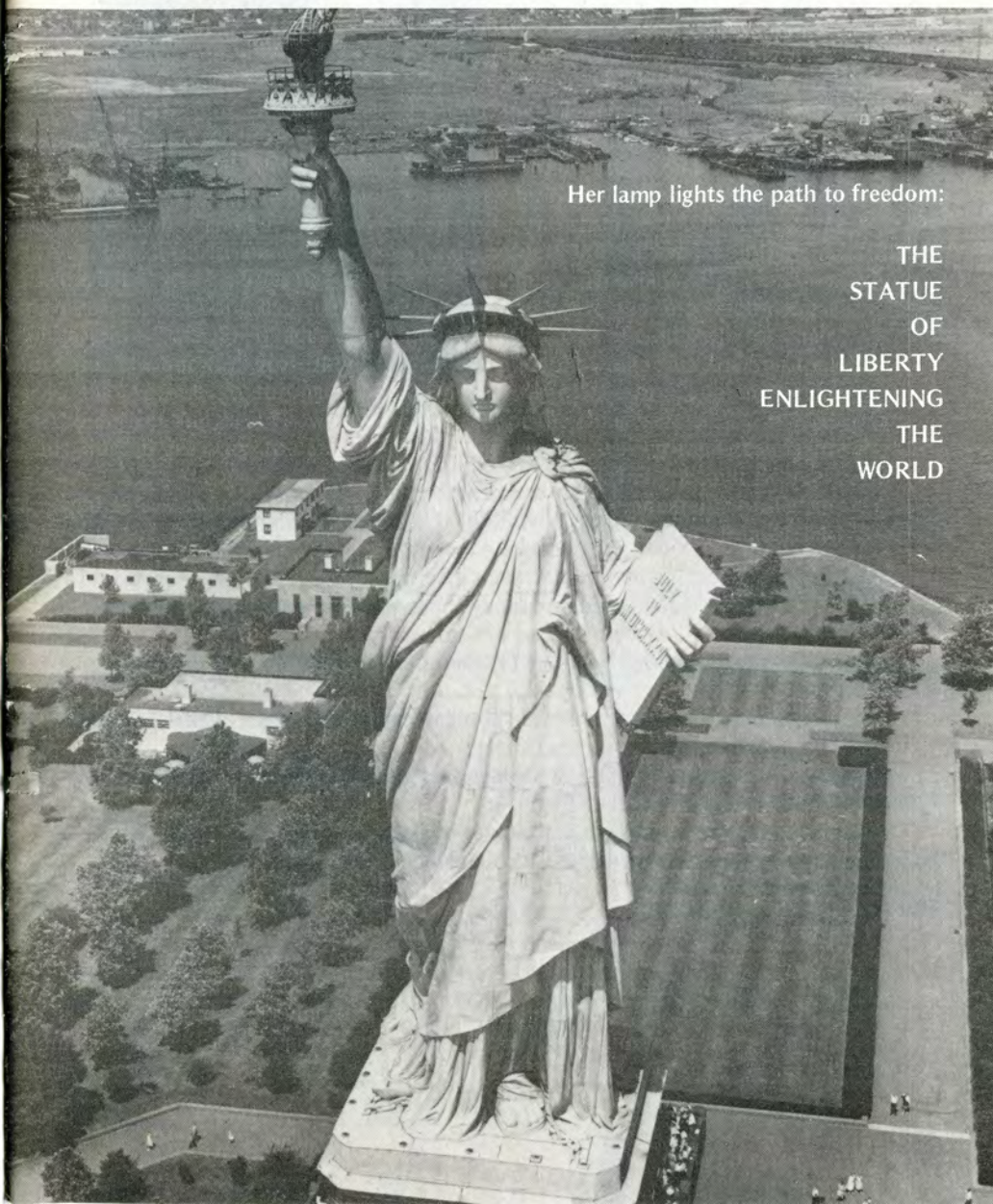
VOLUME XXIX

OCTOBER 1983

NUMBER 10

Her lamp lights the path to freedom:

THE
STATUE
OF
LIBERTY
ENLIGHTENING
THE
WORLD



ESTEEM IN MEMBERSHIP

There is a great, new spirit of enthusiasm abroad in the ranks of Templary this season – a rewarding zeal which will prove, I confidently believe, to be infectious among our Commanderies both in the United States and abroad. I have noted with satisfaction the number of Knightings reported throughout our sovereign jurisdiction. With continued effort, such increases and those anticipated could result in a new era of Templar progress.

For its membership, Templary is subject to the attainments not only of the Symbolic Lodge, but, of course, the Chapter and, in most instances, the Council of Cryptic Masons. Only after advancing thus far can a worthy man become a member of our institution founded upon the Christian religion and the practice of the Christian virtues.

A prominent individual has remarked that he would much prefer 10,000 members definitely devoted to an organization than 30 times that number who were not fully committed. Very obviously, that overstates the situation, and we all understand it as such. We want and need new members, but I am proud indeed of the present loyalty found among Templars and the esprit de corps and unity of purpose so strongly evident among those who recognize the preeminence and the prestige of our Order. As long as Christianity exists, so men of value will wish to aspire to the ultimate in our Brotherhood – reception into the Order of the Temple.

You and I already have a deep pride in membership. Our need, if any exists, is to let that deserved pride be known and to attract other Masons of proven worthiness. As Knights Templar, we must exert an influence in every avenue and byway of our great and beloved Fraternity.

We strive to attract more to our banner by daily example. Our Order, known for valor and magnanimity; well-merits our esteem in membership.

Let it show!



Med E. Dull

Knight Templar

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

OCTOBER: This month's cover illustrates the epic sculpture of Frederic Auguste Bartholdi, the symbol of "Liberty Enlightening the World." The comprehensive story of its background and of the cornerstone laying with Grand Lodge ceremonies in 1884 is expressively told by Assistant Editor Joan Behrens, who recounts the saga of the Statue's history and completion, beginning on page 9 of this issue. Other timely features by authoritative contributors are included in the October issue, including pertinent news of the York Rite and Masonic activities.

P.C.R.

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knight templar

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NED E. DULL

Grand Master
P.O. Box 429
Van Wert, Ohio 45891

PAUL C. RODENHAUSER

Grand Recorder
14 East Jackson Blvd., Suite 1700
Chicago, Illinois 60604

312-427-5670

Editor
Paul C. Rodenhauser
Assistant – Joan E. Behrens

Mail magazine materials and
correspondence to the Editor, 14
East Jackson Blvd., Suite 1700,
Chicago, Illinois 60604.

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EDITOR'S JOURNAL

Postal Service: Sir Knight Frank Cochrane, III, Melbourne, Florida, has written in objection to our mention in the September magazine of an article regarding alleged instances of delayed third class mail delivery. He, a Templar, is a concerned postal worker and says: "Whenever I see any type of Masonic mail I work it first." Our item was not intended to impugn mail handlers indiscriminately, but a few of those who, perhaps, do not "work it first." We do recognize that handling huge amounts of mail each day is a tremendous service and accomplishment. The article we quoted talked about exceptions to the norm. We salute Sir Knight Cochrane and every mail carrier who is conscientious and concerned with deliveries of *all* mail — regardless of type.

Photo Fluff: In our September issue, a printer's error reversed the photographs in the two columns on page 13. We regret the mistake and offer apologies to both the Alexander family of Ohio and the York Rite and Scottish Rite Bodies of Galveston, Texas. Picture identifications are a sensitive subject and take top priority. Fortunately, only rarely does that top priority miss its goal.

For the Record: In addition to the Officers and Past Presidents, those attending and participating in the Annual Meeting of the Knights Templar Eye Foundation at Springfield in July were the following Trustees: Arch M. Dullnig, P.G.C., Texas; The Reverend Olin E. Lehman, P.G.C., Arizona; Alvin L. Crump, P.G.C., Illinois; Edmund F. Ball, P.G.C., Indiana, and Past Grand Treasurer of Grand Encampment; Herbert D. Sledd, P.G.C., Kentucky; and George W. Sorrell, P.G.C., Alabama.

Not Quite Retired: An August news item commemorating the 50th wedding anniversary of Past Grand Master John L. Crofts, Sr., and Mrs. Crofts, of Nokomis, Florida, noted the attendance of The Reverend E. Robert Chable, former Grand Prelate of Grand Encampment, at the May 24 celebration. It also noted Dr. Chable's June 1 retirement from the ministry. That report was a bit "previous." Dr. Chable writes that though he announced his retirement from the Venice United Church of Christ this past June, it will not take effect until June of 1984.

Misidentification: A Templar making the Pilgrimage to Europe in June incorrectly identified one of the photographs he brought back with him. We printed the pictures in our August issue of the *Knight Templar Magazine*. One of the sites photographed was a castle identified as being located in Scotland. Sir Knights Garfield G. Thomas of Peachtree City, Georgia, and G. Arthur Hunt of Carlisle, Pennsylvania, both wrote with the correct identity: The picture depicts Caerphilly Castle in Wales. Said Sir Knight Hunt, "We of Welsh descent are proud of our heritage and are not at all pleased at the thought of an important Welsh national landmark being moved, however inadvertently, into Scotland."

DeMolay Week 1984: Grand Master of the Supreme Council, International Order of DeMolay G. Lawrence Hunt has declared March 18-25 as DeMolay Week in 1984. The Week will be recognized and celebrated by the some 85,000 young men in DeMolay Chapters around the world.

100TH ASSEMBLY MARKED AT REGINA

Most Eminent Knight Philip J. Kendal, Supreme Grand Master, presided at Regina, Saskatchewan, for the 100th Assembly of the Sovereign Great Priory of Canada, August 13-16, with Officers present from the Grand Encampment and leaders from several Grand Commanderies in the United States. The 1984 Annual Assembly will take place at Calgary, Alberta, August 18-21.

The Assembly at Regina also marked the 50th wedding anniversary of Dr. and Mrs. Kendal. Sir Knight Ned E. Dull, M.E. Grand Master of the Grand Encampment, was the guest speaker at the Supreme Grand Master's banquet, which was sponsored by the Government of the Province of Saskatchewan.

A similar speaking role featured the Most Illustrious Grand Sovereign, Knight Companion Sam E. Hilburn, K.G.C., United Grand Imperial Council from the United States, for the banquet of the Grand Imperial Conclave of Canada, Red Cross of Constantine, which followed two days later. Most Illustrious Grand Sovereign John B. Flewelling, G.C.C., presided for the latter highlight.

M.E. Knight Clinton A. Bell, Past Supreme Grand Master, is the newly designated Grand Representative of the Grand Encampment; M.E. Knight G. Wilbur Bell, Past Grand Master, serves as Grand Representative of the Sovereign Great Priory near the Grand Encampment.

For the Red Cross of Constantine, Col. J. Howard Coleman, G.C.C., represents the United Grand Imperial Conclave; Honorary Past Grand Sovereign Paul C. Rodenhauer, K.G.C., serves in that capacity for the Grand Imperial Conclave of Canada.

Elected Officers of the Sovereign Great Priory of Canada, which is the Canadian counterpart of the Grand Encampment, U.S.A., are: Most Eminent Knight F. C. Morrison, Supreme Grand Master, Nova Scotia; R.E. Knights Donald Alfred King, Deputy Grand Master, Ontario; James W. Gerrard, Grand Chancellor, Toronto; James L. Sweet, Grand Treasurer, Ontario.



The Canadian Knights in mantles form for Divine Service.



Grand Master Dull with newly installed Grand Master Morrison.



C. A. Bell, Past Supreme Grand Master, receives the 1884 jewel as Representative from Grand Master Dull and Past Grand Master G. Wilbur Bell.

At the Red Cross of Constantine assembly following the Sovereign Great Priory, Officers elected at the Grand Imperial Conclave of Canada are: Grand Sovereign Frederick Scott, G.C.C., Ontario; Grand Viceroy George G. Gamble, G.C.C., Manitoba; Grand Recorder (and Past Grand Sovereign) Albert A. Mortlock, G.C.C., Ontario.



Three guests from the U.S.A. — G. Wilbur Bell, P.G.M., Executive Director, Knights Templar Eye Foundation; Grand Master Dull; and Grand Recorder Paul C. Rodenhauser.



Red Cross of Constantine leaders are Grand Sovereign Sam E. Hilburn, K.G.C., now Honorary Past Grand Sovereign of the Grand Imperial Conclave of Canada; retiring Grand Sovereign John B. Flewelling, G.C.C.; and newly elected Grand Sovereign Frederick Scott, G.C.C.

Knighting for Legendary Roy Rogers

Sir Knight David B. Slayton, Grand Commander of California, announces that TV and screen star Roy Rogers will be Knighted November 9, 1983, at the Masonic Temple, Victorville, California.



Sir Knight Ned E. Dull, Most Eminent Grand Master of Grand Encampment, Right Eminent Southwestern Department Commander Fred W. Scurlock, Sir Knight Slayton, and other officers will be on hand to greet Roy Rogers and his business manager, Art Rush, and will participate in the conferrals. According to present plans, both Brothers Rogers and Rush will be created Royal Arch and Cryptic Masons "at sight" by the Grand Chapter and the Grand Council of California preceding the conferring of Templar Orders the afternoon of November 9.

Roy Rogers will become a member of San Pedro Commandery No. 60, the same Commandery of which the late Tom Mix was a member. The popular star will be Knighted in his full Templar uniform.

Dean of Missouri Grand Commandery

Louis F. Heger, now 89 years old, continues his active interest in Masonry and in Templary. This past summer he celebrated his 65th year as a Mason, his 64th year as a Knight Templar, and his 52nd year as a member of the Knights of the Red Cross of Constantine. Sir Knight Heger was elected R.E. Grand Commander of the Grand Commandery of Knights Templar of Missouri in 1942 and served as East Central Department Commander for the Grand Encampment during 1952-55. He is a member of Ascalon Commandery No. 16 and lives alone, since the death of Mrs. Heger in January 1983, at St. Louis.

*To reach the port of heaven, we must sail,
sometimes with the wind and sometimes against
it, but we must sail, not drift or lie at anchor.*

Oliver Wendell Holmes

AND HER NAME: "MOTHER OF EXILES"

by

J. E. Behrens, Assistant Editor

"[It] will be the first object to greet the voyager who crosses the ocean, and it will be the last when he is carried back to distant lands. May Divine Providence preserve it to the end of time as a permanent pledge of peace to the children of men."

John Forney, publisher of the Philadelphia Press, Paris, 1875

While John Forney was speaking so grandly of the yet unborn statue of "Liberty Enlightening the World," others were not quite so kind. In the U.S. it was referred to as "New York's lighthouse" — an expensive folly for both France and its sister republic. The *reason* for the "gift" of a huge work of art dedicated to liberty from the people of one country to those of another might be a noble one, said the critics; but the practical side of the matter had to be considered. After all, \$125,000 *each* from France and the United States (the amount was later doubled) was a great deal of money to spend on a symbol. And, in reality, did the United States deserve such a gift? Did she still recall the sacrifices made for American liberty by Frenchmen during the Revolutionary War?

If the memory of French involvement in the U.S. Revolution was dim in America, it was still a fire burning in the hearts of many Frenchmen. Not easily did they forget the struggle of 1776. Nor did they forget the liberty that had grown out of their own Revolution of 1789.

Frederic Auguste Bartholdi's massive statue that now graces New York Harbor was conceived as a tribute to the dream of "liberty, equality, and fraternity" which he felt was most richly embodied in the United States of America. As much as any French citizen at the time, Bartholdi was a patriot to the "idea" of America. A native of Colmar in French (later German) Alsace, born August 2, 1834, the artist had established his reputation at a young



age. His father, a minor officeholder, died when Auguste was an infant. His mother, Charlotte Beysser, was a cultured and intelligent woman who educated her sons in the importance of freedom. Her influence continued firm throughout Auguste's life and was eventually manifested for the entire world to see. For it was his mother's countenance which Bartholdi would use as the model for his best-known sculpture.

The dream began in 1865. Bartholdi, then 31, was a guest at the home of Edouard de Laboulaye, a professor and historian, for whom the artist had been commissioned to create a bust.

Laboulaye, said one biographer, was "America's most ardent admirer in France." He was Chairman of the French Anti-Slavery Society and had translated the essays of Benjamin Franklin and other American men of letters. His regard for the United States was shared by the guests he entertained that summer. There the sculptor met the French moralist Count de Gasparin, several descendants of the Marquis de Lafayette, and Henri Martin, a politician and historian and, coincidentally, then Grand Master of Masons in France. Bartholdi would become a Mason in Lodge Alsace-Lorraine in Paris a decade later in October 1875.

→ → →

The conversation turned to America and the relations between the two nations. The Civil War was ended. Lincoln had been assassinated in April, and much of France shared the United States' sorrow. This led to the discussion of a memorial, a sculpture perhaps, to show France's continued support of the U.S. and its devotion to liberty. The talk drifted to other subjects, but Bartholdi's genius had been sparked.

Over the next five years, Bartholdi's skill and reputation grew. For the most part, he studied and received commissions; but he briefly donned the uniform of a soldier in an unsuccessful attempt to save Alsace from German takeover in the Franco-Prussian War. The loss of his homeland fired anew Bartholdi's love of liberty, and he thought occasionally of making America his new home.

In the spring of 1871, the artist was present once more at Laboulaye's home in Glatigny. The guests again discussed America, in particular the upcoming centennial of U.S. independence. The time was ripe, said Laboulaye, to reemphasize the friendship between the two nations. And what better way to do this than to undertake a joint project. Bartholdi agreed to act as emissary for this as yet informal group. In 1871, he embarked for the U.S. with letters of introduction.

Bartholdi's dream took form as he entered New York Harbor. There, on one of the islands which served as a gateway through the Harbor, the artist envisioned the monument of a noble lady — Liberty — holding forth her light and welcoming all to her home. He later learned that Bedloe's Island was owned by the U.S. government, thus "territory common to all the states." It was the perfect choice.

Bartholdi put his vision on paper, and with each new sketch the power of the lady grew. He wrote to Laboulaye, "these outlines may well aim beyond the mere monument at a work of great moral

value." Those words were to prove prophetic indeed.

But in 1871, Bartholdi's visit was for the purpose of gaining American support. He was admitted as a guest into many homes, and everyone, so it seemed, shared his enthusiasm for the monument.

When Bartholdi returned home, he was convinced that friends in the U.S. would not hesitate to join the project. The plan was for the people of France to fund the building and transporting of the monument, while the U.S. would pay for the erection of a pedestal.

Laboulaye agreed to chair a committee to begin the fund-raising in France. Eventually, that committee was known as the "Franco-American Union," which would be the official "donor" of the statue.

But the fund-raising was not so easily accomplished. The "people of France" could ill afford the cost of construction, and the French government was not invited to participate. For several years, the "plan" was publicized and given a good deal of verbal support, but no money came in.

Then, in the fall of 1875, the Franco-American Union organized a "birthday celebration" in Paris. The most prominent men listened to a stream of politicians and businessmen who spoke of the chance to affirm good relations between France and the U.S. The Centennial loomed closer. Would these men answer the call? Although it would not be until 1882 that the entire cost would be raised, enough pledges were received to begin construction. One of the earliest large subscribers was the Grand Lodge of Freemasons in Paris, as well as local Paris Lodges.

Bartholdi hired his workers, and he also retained the services of Alexandre Gustave Eiffel, an engineer known for his work on bridges and viaducts. Eiffel was employed to design an iron skeleton of the lady. Later, in 1889, Eiffel gained world renown as creator of a 984-foot iron tower for the Paris Exposition.

Originally the entire statue was to be completed in time for the U.S. Centennial in 1876. Of course, it was far from finished. But even if work had been completed "on schedule," Liberty would have had no place to stand. The pedestal was not even in the planning stage.

The artist's energy was now devoted to the project. If America could not have the entire statue for their celebration, they would at least have the right hand and torch. The solemn appendage displayed at the World's Fair in Philadelphia was an attention-getter and was generally well-accepted. However, some gave it a cool reception. The editor of the *New York Times* denigrated the "gift" of a lone arm saying the project was too expensive and that France would have to pay the entire cost or else the U.S. would "have to do without it." Philadelphia and Boston immediately offered to accept the statue. In fact, as the years went on, each time a New Yorker voiced a negative opinion about the monument, another American city — Cleveland, Minneapolis, or San Francisco — would offer it a home.

From the World's Fair, the hand and torch were sent to New York for display, and in early 1877 the first action was taken in the U.S. That year, a law was passed authorizing the President to accept the statue, to place it on Bedloe's Island, and to "maintain it as a memorial commemorating French aid during the Revolution."

Meanwhile, in France, Bartholdi and his men worked on the head which was to go on display at the Paris Exposition Universelle in 1878. A writer for the *New York World* described his amazement at the immensity of the work:

"The workshop was built wholly and solely for the accommodation of this one inmate and her attendants, some fifty workmen hammering for their lives on sheer copper to complete the toilet of her tresses for the show. The Lilliputians reached her back hair by means of ladders running from stage to stage of a high scaffolding. I mounted the

scaffolding with them and stood on a level with her awful eye — some thirty inches from corner to corner — to be engulfed in her gaze. . . . A number of pigmies of our species crawling about the inside of what appeared to be a vast cauldron [were] really at work on the crown of her head. A smaller cauldron on which two little fellows were busy in a corner, was the tip of her classic nose. Her lips, from dimple to dimple, were as long as my walking stick, and fifteen people, I was told, might sit around the flame of her torch."

In 1880 the final stage was in preparation. The copper sheets were ready to be riveted in place, with Levi P. Morton, American Minister to France, later Vice President under Benjamin Harrison, invited to "drive the rivet in the first part to be mounted, the big toe of the left foot."

The giant lady literally grew out of the Paris pavement. When completed, it stood 151 feet high. In 1882, the artist called an informal luncheon for the French press. Twenty men were served a most memorable repast — in the cavern of Liberty's knee.

The statue stood thus in Paris, fully constructed, for two years awaiting the building of the pedestal on Bedloe's Island. Despite the efforts of American supporters, most notably the members of the Union League Clubs in New York and Philadelphia, no money had been collected. An American Committee headed by William Evart had been formed in 1877, but it had little effect. The impetus came in the form of an embarrassment: In 1882, France had raised its quarter million dollars and announced that the statue would be finished by the next year. Would America be ready to accept it? In fact, they would not be ready.

In May of 1883, the new publisher of *New York's World* penned a challenge to the people of his city: "New York ought to blush at this humiliating spectacle. . . . As the rich citizens of New York have shown such apathy in this matter, let the poorer classes move. The World . . . offers to receive → → →

all sums of \$1.00 and upwards that may be sent to its care. . . . Let us see if the people have more respect for the Statue of Liberty and the reputation of their city than the millionaires and 'merchant princes.'" The writer of the editorial was Joseph Pulitzer, a Hungarian immigrant who had achieved success through hard work in a land where personal freedom and enterprise were the watchwords of success.

Ewart's Committee, as well, put their backs into the work. In November of 1882 they had sponsored a gala night at New York's Academy of Music. Brother Patrick Gilmore's band entertained a full house which included former President Ulysses S. Grant, the Governor, and the Mayor. The \$75,000 that was raised over the next few months was enough for architect Richard Hunt to begin excavating on the 12-acre site of abandoned Ft. Wood on Bedloe's Island.

On August 5, 1884, the pedestal's cornerstone was laid with full Masonic honors. Most Worshipful Grand Master William A. Bodie presided at the ceremony.

The Grand Secretary first read a list of the contents of a box to be deposited with the cornerstone, followed by the Grand Master's brief remarks. The principal address was given by Deputy Grand Master Frank R. Lawrence:

"Massive as this statue is . . . its physical proportions sink into comparative obscurity when contrasted with the nobility of its concept. Liberty Enlightening the World! How lofty the thought! To be free, is the first, the noblest aspiration of the human breast. And it is now a universally admitted truth that only in proportion as men become possessed of liberty, do they become civilized, enlightened, and useful. . . . As masons, we cannot appropriate to ourselves alone the lessons which this monument will teach. Not only to us, but to all men will it appeal. . . . the gigantic figure which is here to stand in unapproachable grandeur while the centuries pass, will command:

"Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

Upon completion, the pedestal stood 89 feet from its foundation.

Liberty was dismantled in Paris; every copper plate and beam was coded and packed into 214 cases. After four weeks at sea, she arrived at Bedloe's Island in June 1885. It took 15 months to assemble the 225 tons of copper, steel and iron, but when she was in place, she was as magnificent as the creator's dream.

The unveiling and dedication took place October 28, 1886, with President Grover Cleveland accepting the gift on behalf of the U.S.

For almost a century, Liberty has stood sentinel to the United States. She has withstood the natural elements well, and she has watched as her adopted home has struggled on in the never-ending desire for peace and liberty. In 1924, Bartholdi's statue became a national monument. Ironically, that same year new laws were passed strictly limiting the number of immigrants to the U.S.

In 1936, during 50th anniversary rededication ceremonies, President and Brother Franklin D. Roosevelt recalled the dream, the idea behind the symbol:

"Millions of men and women . . . adopted this homeland because in this land they found a home in which the things they most desired could be theirs — freedom of opportunity, freedom of thought, freedom to worship God. Here they found life because here there was freedom to live. It is the memory of all these eager, seeking millions that makes this one of America's places of great romance. . . . It is fitting, therefore, that this should be a service of rededication to the liberty and the peace which this statue symbolizes. Liberty and peace are living things. In each generation — if they are to be maintained — they must be guarded and vitalized anew."



With thanks to Sir Knight Wendell K. Walker, Grand Secretary, Grand Lodge of New York, F. & A.M., and Sir Knight Nelson A. Strauch, Grand Recorder, Grand Commandery of New York, for their assistance in the preparation of this article.

Cover photo credit: National Park Service, Statue of Liberty National Memorial.

CHART FOR ROUGH WATERS

by

Dr. Harold Blake Walker

Evanston Commandery No. 58, Illinois

There is a book in my library entitled, *The Bible, To Be Read As Living Literature*. It is a beautiful book, well-bound and styled with artistry, but it occurred to me as I leafed through the volume that the title missed the point. The dictionary defines literature as "a body of writings having to do with a given subject." The Bible is literature dealing with religion, but it is infinitely more than that. The Book of Romans as translated by James Moffatt suggests the words of the Bible "were written of old for our instruction, that by remaining steadfast and drawing encouragement from the Scriptures we may cherish hope."

History and poetry, allegory and meaningful myth, prophecy and legend within the Scriptures conspire to instruct and encourage us. Men listened with their minds and hearts for the wisdom of God and recorded their thoughts in the garmenture of words. They wrote in parables and metaphors to interpret their spiritual experience, sometimes to describe the undescribable — their visions beyond the scope of words.

Those who wrote the Scriptures were children of their times, their thinking circumscribed by the knowledge of their day. They were not imbued with the scientific methods of today or aware of what we call historical criticism. They were reaching for God and seeking in difficult times to inspire their fellows with hope and confidence.

Perhaps it is not surprising that we read into the Scriptures what we want to find, at the same time missing the meaning they were intended to convey.

Ansley Moor once suggested a series of Beatitudes for students. The first of these is: "Blessed are students who get the author's point of view, for theirs is the kingdom of understanding." Unhappily, we often miss what the authors of the Bible meant to say because we read into them our own brand of theology, substituting our own points of view for those of the authors.

Harriet Beecher Stowe made the point in "Old Town Folks," in her description of Parson Lothrop, whose eloquence awed the villagers to whom he preached, "He was great on texts, the doctor was," said the village Ne'er-do-well. "When he had a p'int to prove, he'd jest go thro' the Bible, and drive all the texts ahead of him like a flock o' sheep, and then, if there was a text that seemed agin' him, why he'd come out with his Greek and Hebrew, and kind o' chase it around a spell. . . . I tell you there wasn't no text in the Bible that could stand up agin' the doctor when his blood was up."

There are some today who seem to be trying to make texts stand up against evolution and to suggest that the Biblical account of creation is historical fact. It is not. It is a meaningful spiritual myth handed down through the centuries from fathers to sons in the oral tradition of the people of Israel. It is the wistful answer of men and women asking the question: "how did it all begin?" It is an inspiring answer announcing, "In the beginning God."

No one can read the beautiful account of creation in the Book of Genesis without feeling the depth and meaning → → →

Naples and Leghorn Commanderies, U.D.

Grand Master Ned E. Dull and Grand Generalissimo Marvin E. Fowler returned from Italy September 6 after Dispensation ceremonies were held Saturday afternoon, September 6, at Torino, Italy.

Sir Knight Dull presented Dispensations to Giacomo DeMolay Commandery in Leghorn, and Mediterranean of Naples Commandery, both of which will continue under Dispensation until the 1985 Triennial Conclave of the Grand Encampment of Cincinnati.

While there, Grand Master Dull and Grand Generalissimo Fowler visited with Sir Knight Giuseppe Ottella, Franco Rizzi, and Dr. Franco Fusi — Eminent Commander, Generalissimo, and Recorder, respectively, of St. John Commandery No. 2, Italy, and with other Italian Templars. The three previously had visited the United States to attend the meeting of the Grand Encampment Officers in July.



Sir Knight Dull and Fowler also conferred on Templar matters with Sir Knight Elmer George, the Grand Master's Representative in Europe.

At left, Grand Master Dull and Grand Generalissimo Marvin E. Fowler, pose at the Commandery altar in Turin, Italy.

. . . CHART FOR ROUGH WATERS

of it. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was on the face of the deep. And the spirit of God moved on the face of the waters. And God said, 'Let there be light:' and there was light. And God saw that it was good."

The rolling cadences of the ancient story plumb the depths of the human spirit and point toward God. It does not matter whether creation occurred millions of years ago and life emerged from the swamps and seas of the long past and finally merged into the wonder of human personality, or whether it all came to be in seven days according to the Biblical account. The heart of the matter is "the

Spirit of God moving on the face of the waters."

God moves like an haunting shadow in the Bible from the beginning to the end, offering words of old "written for our instruction, that by remaining steadfast and drawing encouragement from the Scriptures we may cherish hope." Birth and death, sin and sickness, mortality and immortality emerge in the pages of the Bible. It is the strange story of pilgrims climbing heavenward or sliding toward perdition, with the everlasting in the background. There is something for each one of us here, something to guide, to inspire, and to lead us to God.

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

MASONRY AND MY MINISTRY AS A BAPTIST PREACHER

by
The Reverend and Sir Knight Don R. Long
Odessa Commandery No. 110, Texas

It is time we quit blaming others for the condition of our country, our Churches, and our Lodges. When the Master Teacher Jesus Christ was on this earth, he told His disciples, "Ye are the light of the World [that is, the social system in which they lived]" (Matt. 5:14). He went on to instruct them, "Let your light so shine [that is an imperative] before men, that they may see your good works and glorify your Father Who is in heaven" (Matt. 5:16). He also said, "Ye are the salt of the earth [world]." (Matt. 5:13). If our society and country and Churches and Lodges fail, it is because those who believe and trust in the Great Architect of the Universe have failed to be what He has said we ought to be.

In my discussions and correspondence with several Grand Masters of Masons in Texas, we have agreed that it is the "duty" of Christians and Masons to "save" or keep from spoiling this society in which we live. We agree that, as we take those things we have learned and practice those principles we have been taught, we can change the world around us. We cannot wait on others; it is my duty and your duty.

Any organization can be controversial, and this includes the Church and the Masonic Lodge. Due to misunderstandings, some Church members, and more especially ministers of Churches, are very much opposed to the Masonic Lodge. I was asked by a fellow minister, "Are you one of those Masons?" This was after he had noticed a Masonic pin that I was wearing. I told him I was a Mason but refused to argue with him. Most opposition from the Church and ministers comes from ignorance on their part and from the actions of a few Masons. As Masons we can, of course, provide limited "instruction" to the uninitiated. However, we must not allow ourselves to be provoked into argument.

I have had some Masons tell me, "My Lodge is my Church." Never, never, should this be so. In the first reading, before a man is initiated as an Entered Apprentice, we are told that the Fraternity should not interfere with our attendance and work in the local church and should never take the Church's place. The purpose of the

Craft is to compliment the Church to which we belong. I well remember the dear Brother that gave this reading to me emphasizing this point.

I have found that the Masonic Lodge is the "best friend" the Church has in our society today. I have found that the Brethren in the Lodge of which I have been a member are some of my greatest supporters — not that they always agree with me, but they support me with constructive criticism, prayers, and respect. I asked one Lodge to pray for me as I went to another state to preach in a series of special meetings for a week. They all pledged their prayerful support. When I arrived in Minnesota for these meetings, one of the first persons I met was a Mason (from Alabama). In the home where I lodged during the trip, the husband was a Mason. This latter man had had some real problems through the years although he was successful in his work. He had drifted away from his Church and his Masonic Lodge. Being a Mason opened → → →

the door to many hours of conversations about his spiritual, moral and Masonic life. When I left to come home, there was new light in his heart. An answer to the Brethren's prayers? Yes!

The Great Light in Masonry is the Bible. God's Word to man. It is God's inestimable gift to man. Some would say that the Mason's have their own Bible. There is a book that is published entitled "The Masonic Bible." In it are the Old and New Testaments, and it is just like the one I preach from each week. There are some additions in this book that explain some Masonic teachings and discuss scripture references about these teachings. But never have Masons claimed these additions as being inspired of God as the Old and New Testaments are. They are not and do not claim to be part of the Holy Scriptures. This Book, the Bible, is the rule and guide for my faith and practice as a Mason and for me as a Christian and a minister of the Gospel.

I personally believe that this Holy Book is *dynamic* in the sense that God empowered the personalities, minds, hearts and experiences of the men to write. It is *plenary* in the sense that *all* of it is God-breathed. It is *verbal* in that it is all-inspired even to its construction. It is *supernatural* in the sense that it comes from the Great Architect of the Universe and has a supernatural effect upon those who receive its message and live according to its precepts.

Therefore, as a Minister and Mason, I have the same precious Book, the Holy Bible, upon which I stand and from which I preach and teach.

I often tell the congregation to which I am the "Under-Shepherd": "I have learned more about and become more interested in Biblical symbolism from the Masonic teachings than from much of my theological studies." Until I became a Mason, so much of Biblical symbolism went unnoticed; but a light began to dawn and more and more light came as I studied the

Masonic teachings based upon the Great Light In Masonry. As a result I have a much better understanding of God's will for me, my ministry, the Church, the Lodge and other things in this life.

Then there is the fellowship of Masonic Brethren which is so dear to me. I have moved quite often in my twenty-plus years as a Minister, the last ten of which I have been a Mason. When I move to a small town (in which most of my pastorate have been), a Masonic brother usually takes me off to one side the first Sunday I am there and invites me to Lodge. I visit the local Lodge and find a fellowship that greatly helps me adjust to a new place, new people and a new field of ministry — and, Brethren, that is often a big and difficult adjustment to make.

On one occasion I moved to a large city, Austin, and mentioned from the pulpit that I was a Mason (I say this often while making an illustration), and a Brother Mason invited me to attend Lodge with him (that's the way it ought to be done). As a result, in the five years I was in Austin I was able to minister to many people directly or indirectly connected with the Lodge that were not members of the church I pastored — people that may not have had someone to help them spiritually in time of sorrow or problems.

I have had the opportunity to be associated with men of great prominence through Masonry. As a Scottish Rite Mason, I served on a degree team with the Chief Justice of the Supreme Court of Texas and two other Associate Justices. From these fellowships have come opportunities to minister to others and speak of the building of man's moral, spiritual and Masonic edifice.

Directly from Masonic fellowship, the Great Architect of the Universe opened the door for me on one occasion to move to a new place of service. A Brother Mason was visiting the Lodge which I was serving as W.M. and was impressed and told some people in the Baptist

Church where he belonged in that city. Now, remember, he had just recently moved to this city. To make a long story short, the need in that church was for a person of my character and experience to be their minister. I moved and was blessed and was a blessing to the church and community.

It's the greatest privilege and honor and responsibility that can be given a man to be a minister of the Gospel. The second greatest privilege, honor and responsibility is to *be made* a Mason. I was given the first by the Grace of God Himself. The second I sought. My prayer is that I might honor Him, His Church and the Fraternity as I walk by the Plumb in my several stations before God and man, squaring my actions by the Square of Virtue, and remembering that I am traveling upon the Level of Time, to "that undiscovered country, from whose bourne no traveler returns." In the words of Ralph Cushman's poem:

*I met God in the morning
When my day was at its best,
And His presence came like sunrise,
Like a glory in my breast.
All day long the Presence lingered,
All day long He stayed with me,
And we sailed with perfect calmness
O'er a very troubled sea.
Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.
Then I remember other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.
Oh, I think I know the secret,
Learned from many a troubled way:
You must meet God in the morning,
If you want Him through the day!*

The Reverend Don R. Long is Pastor of the First Baptist Church, Wink, Texas. In 1981, he served as Grand Chaplain, Grand Chapter of Texas. He is Past Master of Garden City Lodge No. 971 and is currently serving the Grand Lodge of Texas as District Deputy Grand Master of the 83rd Masonic District. His address is P.O. Box 667, Wink, Texas 79789.

Alaskan Eskimo Honored

Tim Twitchell took longer than the usual span of years to complete his schooling. There were, says correspondent George B. Rayburn, Past Commander of Alaska Commandery No. 1, Fairbanks, a few interruptions while Tim, an Alaskan Eskimo, trapped, drove reindeer herds, shoveled snow, and did various odd jobs to earn money for school. In 1937, he graduated from Alaska Agricultural College and School of Mines with a degree of Bachelor of Business Administration. But Tim's brethren in Alaska hold him in esteem for other reasons than this.

It was in 1951 that Sir Knight Twitchell petitioned for membership in Tanana Lodge No. 162, then under the jurisdiction of the Grand Lodge of Washington State. "Tim was rejected," says P.C. Rayburn, "and it was then that some of us became more appreciative of him. He asked us what he should do, and we recommended that he wait the prescribed time and reapply." He did, and this time he was elected and Raised May 7, 1952.

Afterward, he petitioned the Fairbanks York Rite Bodies. He served as High Priest of Fairbanks Chapter in 1967 — the same year he was elected Illustrious Master of Anchorage Council, R. & S.M. Also in Fairbanks, he served as Eminent Commander of Alaska Commandery No. 1 in 1970. He was admitted to Alaska Priory, K.Y.C.H., in 1978, becoming Prior in 1980.

Sir Knight Twitchell was born at Bethel, Alaska, on February 11, 1906, son of Adam Hollis Twitchell (a Master Mason of Mt. Lebanon Lodge No. 46, Jamaica, Vermont) and Irene Chickick, of Eskimo heritage. Tim and his wife now reside at the Pioneer Home in Palmer, Alaska.

Says Rayburn, "Tim Twitchell has done a thorough, conscientious job for the York Rite in Alaska and has been most reliable in all capacities. He is a well-beloved Brother."

HIGHLIGHTS AND SIDELIGHTS

Eastern Star Progress Report

In a recent interview with Sir Knight William Duncan, Wyoming Supplement Editor for the Knight Templar Magazine, Mrs. Carol Strizek, Most Worthy Grand Matron of the General Grand Chapter, Order of the Eastern Star, re-emphasized the General Grand Chapter's support of the Knights Templar Eye Foundation during her 1982-85 triennium. A goal of \$1 million has been set, and every Eastern Star Grand Chapter and Subordinate Chapter has been asked to participate with local activities which will not only raise funds, but will also let the public know about the Templar charity.



Sir Knights Dole, Barr, Seay at I.M.M.C.

Senator Robert J. Dole, a Knight Templar and a Scottish Rite Mason, 33°, was a summer speaker at the dedication of Chicago's Illinois Masonic Medical Center.

Warren N. Barr, Sr., president of the I.M.M.C., with a matching Masonic record, said in a recent letter: "Having celebrated the completion of our ten-year building plan . . . a new goal is already demanding our attention." He referred to "a most generous gift" from the Center's Trustee, Thomas F. Seay, a gift which "has enabled us to undertake a \$6.9 million campaign to construct, equip, and furnish a new Center for our obstetrical services" — the Ruth M. Seay Center for Women and Infants.

Sir Knight Seay, a Past Imperial Potentate of the Imperial Council, A.A.O.N.M.S., is a 33° Scottish Rite Mason, a member of Chicago Commandery No. 19 and St. John's Conclave, R.C.C.

Grand Recorder Honored by Scottish Rite

P. T. Barnett Kramer, 32°, Thrice Potent Master of the Valley of Lancaster, Lancaster Lodge of Perfection, Pennsylvania, has named the October 22 Fall Reunion Class in honor of Illustrious Brother Paul C. Rodenhauer, Grand Recorder of the Grand Encampment of Knights Templar, whose office is in Chicago.

The Grand Recorder was created a Sovereign Grand Inspector General, 33°, Honorary Member of the Supreme Council, Northern Masonic Jurisdiction, September 30, 1964, at Detroit, Michigan. He is a member of Harrisburg Consistory, Harrisburg, Pennsylvania, and has served as Grand Recorder since December of 1966. Among other offices, he is Grand Recorder of the United Grand Imperial Council, Red Cross of Constantine, and an Active Member of the International Supreme Council, Order of DeMolay.

Trial of the Templars Reprint

Sir Knight Jack Wilkins, Highland Park Commandery No. 53, Utica, Michigan, has located a source for the 1982 reprint of the 1928 book *Trial of the Templars* by Edward J. Martin. The new, 91-page, hard-cover edition is available at a cost of \$14.50 each, postpaid, by writing to Sir Knight Wilkins at 17333 Brill, Fraser, Michigan 48026.

Sir Knight Wilkins is affiliated with Novas Fraternal Books and in that capacity has uncovered sources for a number of books — both new and older editions — on Templar history. He writes that as orders are received they will be "clustered" and sent periodically to the publisher who will in turn send copies of Martin's book directly to the individuals ordering.

Texas Templar Family



It was a "rare event" that took place August 12 in the asylum of Southside Commandery No. 83, Fort Worth, Texas. The Order of the Temple was conferred that day on Michael Scott Schrang (front, center), the son of Sir Knight Oscar B. Schrang (right) and grandson of Sir Knight J. C. Sartor (top). Michael's uncle, Sir Knight Johnny Mac Sartor (left), an Honorary Past Commander of Southside No. 83, was also on hand to take part in the conferral.

According to Eminent Commander Myles A. Kelly, J. C. Sartor and his son Johnny were created Knights Templar on the same date, February 8, 1968. Johnny later created his brother-in-law, Oscar B. Schrang, on September 16, 1976.

Legion of Honor Conferral

Sir Knight Donald H. Smith, R.E. Deputy Grand Master of the Grand Encampment, was honored at the August 13 DeMolay Conclave at Richmond, Kentucky, when he was conferred the Honorary DeMolay Legion of Honor Award. Sir Knight Robert A. Tutt, Executive in Kentucky for the Order of DeMolay and a member of Webb Commandery No. 1, Lexington, was in charge of the presentation.

York Rite College Installs, Initiates

Joseph P. LeSuer York Rite College No. 80, Marianna, Florida, convened August 27 to conduct the installation of Officers for 1983 and to initiate four new members.



Pictured above following the meeting (from left) are Sir Knights Vernon H. Miller, Pre-Eminent Governor; William A. Cogburn, Chancellor and M.E. Grand High Priest of Florida Royal Arch Masons; Wilbur W. Morris, Deputy Governor; Candidates Frederick L. Pryor, John Malloy, Leonard Whitehead, and Charles Hurst; and Joseph P. LeSuer, Deputy Grand Governor of Florida.

Northeastern Department Festival

Donald E. Reid, R.E.G.C., Maine, and Harry Weiskopf, R.E.G.C., New Jersey, have announced what may be a first for the Northeastern Department of the Grand Encampment, Knights Templar. On Friday, November 25, St. Alban Commandery No. 8 and Grand Line Officers of Maine will travel to Plainfield, New Jersey, to join the Sir Knights in that jurisdiction in presenting the Templar Orders at an Inter-Department Festival.

Department Commander Thurman C. Pace reports that New Jersey will work the Order of the Red Cross in full form, and members from Maine will present the Order of Malta and Order of the Temple, also in full form.

Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

Arkansas No. 8 – Sumner Brashears
Tennessee No. 19 – William R. Douglas
Texas No. 47 – Thomas C. Martin, Jr.

Grand Master's Club:

No. 463 – Judge Thomas C. Ferguson (TX)
No. 464 – W. James Grebe (WS)
No. 465 – Edmund D. Bowman (NJ)
No. 466 – Mrs. Elias J. Mamo (IA)
No. 467 – Irvin V. Pedersen (IA)
No. 468 – Daniel W. Box (AL)
No. 469 – Phillips R. Hall (NH)

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. Once contributions total \$1,000; the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and there is no Commandery credit for participation.

Information is available from G. Wilbur Bell, P.G.M., Executive Director, Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, Illinois 62705.



EYE FOUNDATION 100% LIFE SPONSORSHIP



DeMolay Recognition and Thanks

On June 16-24, 1983, Brother Terry T. Koubele, Washington, had an opportunity to be a guest of the Grand Encampment of Knights Templar on a tour through London and Paris. The highlight of the trip was the "Wreath-Laying Ceremony" at the site where Jacques DeMolay was burned at the stake.

French dignitaries were present to take part in the ceremony in remembrance of DeMolay's martyrdom. Knights Templar, wives and family members in attendance totalled approximately 180. During the ceremony, Brother Koubele read the last words spoken by Jacques DeMolay as he was burned to death near the Seine River in Paris on March 18, 1314. Grand Master Ned E. Dull addressed the audience and thanked the French Grand Master for his hospitality during their stay in Paris.

The fall edition of the "DeMolay Reader," a publication of the International Supreme Council, Order of DeMolay, noted: "Our hats are off to the Grand Encampment for their concern in encouraging the participation of our Order in conjunction with their activities. Jacques DeMolay is an important person to both our Orders. His fidelity to his principles stands as an example to all of us."

England, Wales Pilgrimage Planned

Sir Knight C. Clark Julius, K.T.C.H., Past Commander of York Commandery, No. 21, Pennsylvania, announces plans for "A Pilgrimage to England and Wales," April 28 to May 13, 1984. The pilgrimage will be fully escorted from York, Pennsylvania, via bus to Baltimore/Washington International Airport where participants will catch a non-stop flight to London. Cost, based on doubled occupancy, is \$1,689 per person. For further details, those interested may contact Sir Knight Julius at 2260 Carlisle Road, York, Pennsylvania 17404.

TEMPLARS SUPPORT MASONIC AWARENESS DAY

Pennsylvania Knights Templar turned out in full force to support "Masonic Awareness Day" July 23 as part of the 5th annual Oil Heritage Week festivities in Oil City, Pennsylvania. The event, which included a parade and barbecue, attracted many Masons throughout the state, and activities were filmed by the Grand Lodge of Pennsylvania for use on a Television Documentary to be released by the Grand Lodge in November of this year.

The idea was conceived by two members of Talbot Commandery No. 43 of Oil City following a "Masonic Congress" hosted by Samuel C. Williams, Grand Master of Masons in Pennsylvania, on April 16, 1983, at Elizabethtown. The Grand Master's theme for the Congress was "The Masonic Family Working Together." In his closing remarks, the Grand Master asked the representatives to return to their respective areas and carry out the suggestions from the Congress, which included making the public more aware of the many charities of the Masonic-related bodies.

The Masonic Awareness Day barbecue was attended by more than 800 persons, with many more Masons from Pennsylvania taking part in the Masonic Division of the Oil City Parade. Past R.W. Grand Master of Masons in Pennsylvania Robert E. Deyoe of Oil City was Division Commander of the Masonic Division. Support from Knights Templar in Pennsylvania was led by Grand Commander Charles S. Canning, Deputy Grand Commander Leon E. Anderson, Past Grand Commanders William Graham and Russell Robison, and a host of others.

All activities, including open house at Oil City's Masonic Hall, were open to the public.



Officers from 16 Pennsylvania Blue Lodges participated in the Masonic Awareness Day Parade in Oil City.



The Drill Team of Lorain Commandery No. 87, Butler, Pennsylvania, added their color to the festivities.



Representatives from several organizations sit atop the main Masonic Float constructed for the parade.



The window of Masonic Hall in Oil City provided a display case for the emblems and informational pamphlets of all the Masonic-related bodies.

Illinois K.T. Home Health Agency

A July news release from Paxton, Illinois, announces a new health care organization has taken root in that southern Illinois community. Called the Illinois Knights Templar Home Health Agency, it provides services to Masons and non-Masons alike in or around the nucleus of the Knights Templar Home for the Aged Infirm in Paxton which is under the administration of Sir Knight John Becker.

The Agency makes available registered nurses to provide skilled nursing care to the acute and chronically ill homebound individual and to teach family members to give care. Medical social workers and home health aides are also available through referrals.

Area residents may contact Agency Director Denise Ditzler, R.N., at 706 South Washington, Paxton, Illinois 60957, for more information.

Kansas Christian Home Recognition



Though semi-retired, Sir Knight Gerald R. Butcher of Newton, Kansas, devotes a good deal of time to civic as well as Masonic activities. Not only has he been elected this year to the office of Grand Senior Warden of the Grand Commandery of Kansas; but he was also honored recently by the Kansas Christian Home in Newton. Sir Knight Butcher is pictured (above right) receiving a plaque and traditional "Rocking Chair" from President Ralph Eaton in honor of his work on the KCH Advisory Committee.

Grand Encampment

Roll Call of Honored Dead

IN HALLOWED MEMORY

Charles Lamar Jones

Alabama

Grand Commander — 1969

Born February 2, 1904

Died August 13, 1983

Edwin S. Nellis

Kansas

Grand Commander — 1944

Born January 6, 1900

Died August 21, 1983

Harold J. Sandwick

New York

Grand Commander — 1975

Born May 29, 1924

Died August 30, 1983

Enloe Clyde Potter, P.G.C.

Sir Knight Enloe C. Potter, Past Grand Commander and Grand Prelate of the Grand Commandery of the District of Columbia, passed away in Washington, D.C., July 26, 1983, at the age of 69. An alumnus of Washington Bible College, he later was employed in the U.S. Government Printing Office as a lithographer and an instructor of lithography, retiring in 1970 after thirty years of service.

Raised in Osiris Lodge No. 26, D.C., in 1945, he went on to serve as presiding officer for his Lodge and for Washington-Potomac Chapter No. 8, Adoniram Council No. 2, and Columbia Commandery No. 2. He was elected Grand Commander in 1979 and at the end of that term was appointed to the post of Grand Prelate. A devoted Christian Mason, Sir Knight Potter was also a member of Albert Pike Consistory, Scottish Rite; Almas Shrine Temple; Royal Order of Scotland; K.Y.C.H.; and H.R.A.K.T.P.

Sir Knight Potter is survived by his widow, Helene, two sons, and two grandchildren.

MASONIC CHARITY

by

Sir Knight Henry C. Doster

St. Johns Commandery No. 29, Panama City, Florida

Charity can be generally defined as a humanitarian act which is performed without concern for personal profit. Specifically, Webster defines charity as, "... an act of loving all men as brothers because they are the sons of God." However, every person could have a different concept of this term. It is important that we begin with a common understanding of what charity means. As a Mason, I can see three distinct approaches to defining charity: from a ritualistic perspective, from a Masonic "practice" perspective, and from a generally accepted social (profane) perspective.

The profane perspective is embraced by Webster's definition. Regarding Masonic practice, it would seem that the manner of local and Grand Lodge fund distribution would serve to define how we view "Masonic Charity." Generally, little money is leaving our closed Masonic circles. It would, therefore, seem that any Masonic-practice definition of charity would have to be prefaced by the restriction of, "Masonic monies given by Masons to Masons and affiliated Masonic families." Of course, this restriction on the flow of Masonic monies causes any subsequent definition of Masonic charity not to square with Webster's socially accepted definition of charity.

The overall concept of charity is broad and encompassing and beyond my capacity to explain. However, I am capable of outlining what charity means to me, and accordingly, how I govern my actions to conform to that definition. I consider charity synonymous with service, and service synonymous with humanitarian love.

In a Masonic sense, charity is defined in at least two parts of our rituals. The first explanation is given within the meaning of our Great Guiding Lights. We are instructed that the Holy Bible is dedicated to the service of Deity. Since I believe that the words "service," "charity" and "humanitarian love" are interchangeable, this phrase could likewise be restated as — the Holy Bible is dedicated to charitable Christian actions which are performed in the name of Jesus Christ and for humanity.

A second explanation is given in the First Degree, where we are told that Jacob constructed a ladder which extended from earth to heaven, the principal rungs of which, or actions necessary for ascending, were denoted as Faith, Hope and Charity. It is also implied that of these three "living truths," Faith and Hope are the most tentative, and exist, in an earthly sense, only while a person lives. Faith and hope are similar to a man's hand stirring the water in a bucket; once his hand is removed, there remains little evidence that the action occurred. Charity, however, survives the grave and provides a legacy of notable benchmarks by which a man's life can be measured and valued. It would, therefore, seem that Jacob was advising us that, although faith and hope are important spiritual truths and worthy of development, if we want to ascend that mythical ladder, charity is possibly the greatest of these three.

I can further define my concept of charity by simply assigning words to the letters by which it is spelled. "C" could stand for compassion and concern; "H" for help and humility; "A" for → → →

assistance through the recognition of others' needs; "R" for relief and reassurance; "I" for involvement and interest; "T" for tithe (as a man tithes himself to a church and thereby demonstrates and confirms his support, charitable actions tithe him to humanity); and "Y" could stand for yourself — for only you can provide this blessing, and in doing so, you will reap the greatest reward. In groups of two letters, "CH" could stand for Christ (the most charitable person to walk this path); "AR" for arrival (through charitable actions we may hope to arrive at that divine place which we all seek); "IT" for item (we are all weaving that Garment of Life, thread by thread, in which we will stand before our Maker, and by which our life's work will be judged); "TY" could stand for tyke, a small child, for a man is never so tall as when he stoops to help one. Rounding out my concept of charity, I would add that it must be an action as opposed to a discussion or feeling.

Upon this basic definition, I will place three concepts relating to "charity in action." The first deals with charity within each of us and how it relates to and develops our Christian, spiritual and Masonic morality. The third deals with charity as a connecting link between our Lodges and our communities, and humanity in general.

The most important cause of a multitude of good Masonic effects is the proper presentation and exemplification of our Masonic Degrees and related work. How then does charity play a role in the internal operation of our Lodges? I unquestionably believe that good work is the strong mortar which holds the various Masonic parts together and gives them beauty and purpose. To say that good Masonic work is the central cause of all good things which occur within our Lodges is not to infer that a Lodge exists solely upon good work. It is, rather, to assert that good work is the seed from which all good Masonic activity can and

will mature. An example of this is Masonic fellowship and brotherly love.

I believe that good work brings forth good, meaningful and sincere fellowship and concern for one another among a potentially larger group of men. There are some Lodges which are unable to maintain a good level of proficiency in the work. You might feel, however, that within those Lodges there still exists good fellowship. But the fellowship which exists within those Lodges is a faint shadow of what could and should exist, if they would but renurture that strong seed of good Masonic work. Given that I believe that the quality of work is the most important singular ingredient regarding good Masonry, how do charitable actions relate to the internal operation of our Lodges?

If a brother regularly attends Lodge and voluntarily gives of his time, energies and concentration requiring great personal sacrifice and hard voluntary labor, he is making a charitable contribution. Such a contribution I consider to be charity in an internal Masonic sense. This type of sacrifice is the life blood of Freemasonry. Many young and old Masons will benefit from his proficiency. Therefore, in the first case, charity is an "energized attitude" or fertile environment within which good Masonic work grows, matures, and the eventual benefits reaped.

The second example of charity in action is that of how charity relates to a person's individual development and the gradual unfolding of his Christian, spiritual and Masonic morality. When a person departs his body, the accomplishments which will be best recalled and most cherished by those still living will be examples of his charitable actions in his work and career, home and family and community. No better legacy can a man bequeath to posterity than that of charitable actions.

Finally, the third example of charity in action deals with how it serves as a connecting link between our Lodges and

our communities and humanity in general. The charge which we received in the northeast corner of the Lodge was to walk uprightly before God and man. We have already discussed how charitable actions conform to walking uprightly before God. It is somewhat different in terms of walking uprightly in the eyes of man.

"It is better to give than to receive." This quote can be restated as "only those who give will receive." If we wish to receive the respect, admiration and membership of our communities, we must first be willing to give to those communities. We must first demonstrate our Masonic tenets to them in a clear and meaningful manner. Only then can we hope to merit their respect, support and interest. Otherwise, I do not believe that our communities will consider us worthy of either their patronage or support. So at the very least, charitable actions, properly extended into our communities, can be a viable means by which we can enlighten them by serving humanity and thereby stimulating our membership.

It has been said that we must better-guard our inner doors. I have always found this statement distracting. Not because I do not understand the intent of these words but because our inner doors are not, nor have they been in my Masonic experience, besieged with new potential Master Masons. On the contrary, there has been a noticeable lack of these important additions to our number, our strength and our fellowship. One central reason for this lack of new membership hinges on our past inability to demonstrate our Masonic charitable tenets to our communities. The cure for this has traditionally been called, "Getting our light out from under the bushel basket." In truth, the only way to exemplify our charitable Masonic tenets is by performing actions which clearly demonstrate them. Simply stating and restating these beliefs within our gatherings has served little purpose. Holding them firmly within our breasts,

along with our obligations, has only served to stagnate them until the time when we each take them to our individual graves.

I am sure there are those among us who are not overly concerned with extending significant amounts of Masonic charity beyond our worthy Masonic circles. I feel, however, that some review of federal and state regulations which affect Freemasonry can help to altar their opinion.

The only reason that our Masonic fraternity is classified as a "non-taxable charitable organization" is because some group of lawmakers still believe that we provide significant charity to people in general, not just to those within our Masonic family. If I were to conjecture regarding the stability of this non-taxable position, I would say that there exists room for genuine concern. The noticeable contraction of our charitable contributions away from our communities and into our closed circles has made us vulnerable to a possible reclassification. If such a change occurs, as surely as the sun rises each morning, the organizational aspects of Freemasonry will bankrupt with that same setting sun. Neither our Grand Lodges, nor our local Lodges, could support the additional overhead burden of asset and income taxation.

Through local community efforts, we can begin to construct a path by which we can obtain better Masonic awareness within our communities and further help to secure our non-taxable status as a legitimate charitable organization. We must begin to visibly demonstrate this most valuable Masonic tenet - Masonic Charity. We need only to continue our support and development of such efforts within our communities as the years pass. Such efforts and examples of Masonic charity in action can and will reap great rewards and return Masonry to its rightful place in our community and nation.

Sir Knight Doster, a member of Acme Lodge No. 222, F. & A.M., Panama City, Florida, lives at 214 Hollis Avenue, Panama City 32401.

In anticipation of the upcoming 16th Voluntary Campaign for the Knights Templar Eye Foundation, Duquesne Commandery No. 72, Penn Hill, Pennsylvania, offers for sale "golf-style shirts with Knight Templar insignia on the left breast pocket." The shirts come in solid colors — red, white, yellow, or light blue — with black Templar insignia. Shirts range in size from small to extra-large.

Cost per shirt is \$10.00, plus \$1.75 postage and handling. Those interested may send orders to Sir Knight Jim Richards, P.C., 718 Limestone Drive, Allison Park, Pennsylvania 15101. Checks may be made payable to Sir Knight Richards, who suggests a delivery time of four weeks.

One lesser known chapter in the story of the Statue of Liberty involves Brother Gutzon Borglum, creator of Mt. Rushmore in the Black Hills of South Dakota. In 1916, caretakers of the Statue decided that an improvement should be made in the lighting system of the torch. Under Brother Borglum's care, the torch, which was originally copper-clad, was redesigned. He replaced the copper sheets with 600 pieces of "tinted yellow cathedral glass," and that impressive effect is still enjoyed today.

Presently, the Lady's torch is lighted by ten 1,000-watt and three 200-watt incandescent lamps, plus six 400-watt mercury vapor lamps — equivalent to "2,500 times the brightness of full moonlight."



Rare Tome on Loan to Grand Encampment

In August of this year, the Grand Encampment library was invited to partake of a "rare" literary treat. Brother Edmund R. Sadowski, Past Master of Casimir Pulaski Lodge No. 1167, Chicago, visited the Grand Recorder's office and brought with him a very large, very old tome entitled *The Theater of Honour and Knight-hood or a Compendious Chronicle and Hiftorie of the Whole Christian World Containing the Originall of all Monarchies, Kingdomes, and Eftates, with their Emperours, Kings, Princes, and Governours; Their Beginnings, Continuance, and Succesfions, to this present Time*.

The book, originally written in French by one Andrew Favine in 1620, was reprinted in English by William Jaggard, a London printer "dwelling in Barbican" in 1623. The book is, by all appearances, an original of the 1623 edition, which makes it 360 years old. Its age alone makes it unique; however, the well-preserved volume is of particular interest because of its chapter on the ancient Order of the Knights of the Temple. The author gives a factual discussion of the beginnings of the Order, then proceeds with an account of the Order's suppression. The latter portion is based on the then popular presumption of the Templars' guilt. However, the author was good enough to append a complete printing of the 72 rules of the ancient Order, drawn up by St. Bernard c. 1128. The 1100-page book, on loan to the Grand Encampment, also contains histories of myriad other ancient orders of knighthood which existed in Europe in the Middle Ages.

Upon leaving the tome in the Grand Encampment's temporary care, Brother Sadowski made an invitation to any Masonic brethren to contact him regarding exchange of Masonic periodicals and books. Brother Sadowski maintains the Masonic Historical Library at 1924 North 74th Court, Elmwood Park, Illinois 60635, and is also publisher of *The Masonic Chanticleer*, a monthly-newspaper serving Lodges in the Chicago area.

THE MASTER BUILDER

by

Sir Knight Joseph R. Wallis

Columbia Commandery No. 2, South Carolina

Recently while studying the Holy Scriptures, the Great Light of Masonry, I came across First Corinthians 3:10 where Paul the Apostle calls himself a "Master Builder." As a Master Mason, as well as a dedicated Christian, the phrase of St. Paul brought a desire in me to study the Sacred Writings further to see if there were further comparisons to be found between the Degrees of Masonry and the steps to becoming a dedicated Christian.

Paul, through his stand, suffering, and service for his Savior and Lord, had arrived at the place of a "Master Builder" in service for God. The question arose in my mind, "Did the Apostle go through an Entered Apprentice and a Fellowcraft stage in his life on his way to 'Master Builder'?"

I was taught as a Mason that Masonry was a "System of morality, veiled in allegory and illustrated by symbols" and that these allegories and truths taught in the Degrees of Masonry are open to individual interpretation and application. I was Masonically encouraged to reach out for further Light in Masonry. This teaching, along with my desire for greater light, encouraged me to study further.

In the Great Light, I found in Matthew 16:24 the words of Jesus who said, "If any man will come after me, let him deny himself, and take up his cross and follow me"; and in Luke 14:27, Jesus speaking on the same subject adds that "whosoever doth not bear his cross, and come after me, cannot be my disciple." A disciple is a follower, and so I found that "discipleship" is the "First Degree" of the Christian life.

In Acts 9, Paul took his "First Degree" of the Christian life when he met the Lord on the Road to Damascus and was blinded (like being blindfolded) until he was brought to Light and accepted Christ as both his Savior and Lord. In Acts 9:26, we find him after taking this "First Degree": "And when Saul (Paul) was come to Jerusalem, he assayed to join himself to the disciples: but they were afraid of him, and believed not that he was a disciple." The rules of discipleship which Jesus gave us are: self-denial, taking up the cross of God's will for one's own life, and following Jesus, the Spiritual Grand Master of the soul and the Great Architect of the Universe.

I continued to seek in the Great Light of the Scriptures for the "Second Degree" of the Christian life comparable to that of our Fellowcraft Degree and found that Timothy, a young convert of Paul's to Christianity, is called a "workfellow" in the Book of Romans 16:21. And in Second Corinthians 6:1 it speaks of "workers together with him." So we move from the "First Degree" of discipleship, that of being a follower, into the "Second Degree" of being a real worker for God.

In the building of King Solomon's Temple, there were 150,000 fellowcraft workers, according to Second Chronicles 2:2-3. So we begin as Entered Apprentice disciples and move on to Fellowcraft workers in the building of our spiritual temples of our lives; but we must not stop there.

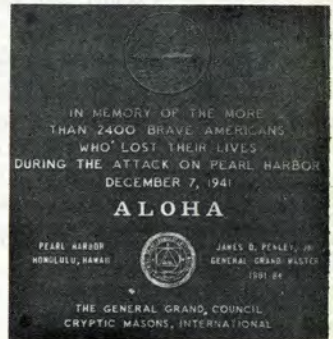
Hebrew 6:1 exhorts us to press on unto perfection as a master → → →

General Grand Council Plaque for *USS Arizona*



On July 9, 1983, a bronze plaque was placed with full Masonic ceremonies in the museum of the *USS Arizona* at Pearl Harbor, Hawaii. The memorial from the General Grand Council of Cryptic Masons, International, is the first Masonic plaque to be admitted to the Museum.

Filling the stations at the ceremony were (above, left to right), James Y. S. Chinn, Acting General Grand Marshal; John Johnston, Acting General Grand Captain of Guard; Dale Gardner, Acting General Grand Chaplain; Robert C. Kong, Acting Deputy General Grand Master; Bruce H. Hunt, General Grand Recorder and Acting General Grand Master; Homer A. Cundiff, Master of Ceremonies; Harry L. Maynard, M.W. Grand Master, Grand Lodge, F. & A.M., California; John Martini, Supv. Park Ranger; Frederick F. Dunsmoor; and Daniel Y. S. Pang, Acting General Grand Recorder. The closing Benediction was given in Hawaiian by Sir Knight David N. E. Kaohelaulii, Past Commander and Prelate of Honolulu Commandery No. 1.



. . . THE MASTER BUILDER

builder like St. Paul. In other words, we must become mature Christians. Paul was an example of Christian maturity, and yet he felt that he still had room to improve and advance himself for he tells us in his writing to the Philippians (3:12-14) that he had not yet reached perfection yet followed after it and pressed toward it. So we should also press on in our Christian life as well as in Masonry. As we are Raised in Masonry, so should we also be "raised" to a higher lever of humanity — one of Faith, Hope, and Love as Christian believers.

As Masons, what do we learn as we progress through the Degrees of our Craft?

Among the many things we learn are what we call the "secrets of Masonry." As we progress through the Degrees of the Christian life, what do we learn? We learn many things, and among them are the secrets of God. Psalms 25:14 says "the secret of the Lord is with them that fear Him." So, Brethren, let us press on toward being Master Builders in the spiritual realm of our lives just as we have pressed on to become the Master Masons we are — Master Builders that are duly and truly prepared, worthy and well-qualified.

Sir Knight Wallis lives at 2918 Heywood Street, Columbia, South Carolina 29205.

National President John P. Scherger



Sir Knight John P. Scherger, Arlington, Virginia, was installed National President of National Sojourners, Inc., on June 24, 1983, at the 63rd Annual Convention in El Paso, Texas.

Raised a Master Mason in Haymarket Lodge No. 313, Virginia, in 1952, that same year he received the 32° as a member of the Scottish Rite Bodies of Alexandria. In 1974, he was initiated into the Royal Order of Scotland, and in 1982 he joined the York Rite.

Sir Knight Scherger is retired from the U.S. Army and from Federal Civil Service with the U.S. Army Intelligence and Security Command. He became a National Sojourner in 1957 as Charter Member of Arlington Hall Chapter No. 440 and was made a Hero of '76 in Seth Warner Camp in 1959, later serving as Chapter President and Camp Commander.

Joint A.M.D. Installations – Father and Son

The Scottish Rite Cathedral of the Valley of Northern New Jersey was the scene of a joint installation held earlier this year for two Sovereign Masters of A.M.D. Councils in New Jersey and New York. Sir Knight Dominick V. Peloso was installed Sovereign Master of Adrien B. Hommell Council No. 63, A.M.D., New Jersey, concurrently with his son, Sir Knight Joseph A. Peloso, new Sovereign Master of Adoniram Council No. 43, New York. Father and son are both Past Commanders of St. Omer Commandery No. 28, Hackensack, New Jersey.



Pictured at the ceremony are (l-r) Sir Knights Stanley W. Wakefield; Dominick Peloso; Joseph Peloso; and Harold D. Elliott, II, Past Sovereign Grand Master, A.M.D., U.S.A. Sir Knight Elliott, who served as Installing Officer, is also currently Grand Master of Masons in New Jersey and Grand Junior Warden of the Grand Commandery in that jurisdiction.

Novel Idea Helps Aid Eye Foundation

San Antonio Assembly No. 159, Social Order of the Beauceant in Texas, has devised a novel means of encouraging donations to the Knights Templar Eye Foundation. A "Crown of Lights," made up of 20 colored Christmas-tree lights, has been designed by Mrs. Frank Draper, wife of the Commander of San Antonio Commandery No. 7. Each light represents a \$20 donation to the Eye Foundation. The crown is displayed at each Beauceant meeting along with a "Happy Days Book" in which members can record a happy occasion: "a birth, a graduation, a low golf score, etc." When she shares the memory of that event in the "Happy Days Book," the member donates whatever amount of money she wishes. Each time the donations total \$20, one of the bulbs on the crown is lighted. When all 20 lights are glowing, the Assembly has collected \$400 to be contributed to the Knights Templar Eye Foundation.

According to one member of San Antonio Assembly, "People generally think in terms of memorial donations upon the death of a family member or friend," but the "Crown of Lights" and "Happy Days Book" are a way to share "positive, upbeat and happy" events. In this way, a member can give a donation to the Eye Foundation "just because she's glad to be alive."

HISTORY OF THE GRAND ENCAMPMENT

CHAPTER VII (continued)

FORMATION OF THE GRAND ENCAMPMENT OF THE UNITED STATES

In 1868, Sir Knight Wm. S. Gardner reported to the General Grand Encampment on certain documents and papers belonging to Sir Thomas Smith Webb, which he had been permitted to examine through the kindness of Sir James Salsberry of Providence, R.I., who had obtained them from Webb's only surviving daughter. These substantiate the conclusion that the delegates to the first meeting of the General Grand Encampment were, in fact, properly commissioned and acted upon the authority delegated to them by their respective Grand Encampments.

The following papers of Thomas Smith Webb were copied from the original by Wm. S. Gardner:

"New York, 22nd June, 1816

"At a meeting of the Delegates from the various G.E. of Kts., according to adjournment, held at New York, on the day above written, the Most Wfl. Sir T. S. W. was unanimously called to the Chair. Wfl. Sir H. Fowle was chosen Secretary. The commissions of the various delegates were read and determined correct.

"The President then read the constitution as prepared by the committee to the Grand Convention at Philadelphia."

"Resolved, That the Constitution now read and amended be adopted for the government of this G. G. Encpt.

"Resolved, That this Convention

proceed to elect the officers and organize the G. Grand E., who are now to hold their offices until the third Thursday in September, 1819.

"Sir Jona. Schieffelin was appointed a committee to collect and count the votes, and the following Sir Knights were elected to the several offices annexed to their respective names:

(Names as on original record.)

"Resolved, That the Dep. G. G. Master and G. G. Recorder be a committee to cause two hundred copies of the Constitution of this G. G. E. to be printed and forwarded to each G. E. under this jurisdiction.

"Resolved, That Sir Thos. Lowndes and Sir Jona. Schieffelin be a committee to wait on the Hon. DeWitt Clinton and Sir M. Hoffman and inform them of their election to office and qualify them.

"The other officers who were present were qualified in the usual form."

In this memorandum, Webb expressly speaks of "a meeting of the delegates from various Grand Encampments of Knights Templar"; and he refers to the Constitution as the same document that was presented to the convention held in Philadelphia, prepared by delegates appointed by Grand Encampments. It would appear that the connection is clear and that the memorandum left by Webb is unmistakable evidence that Grand Encampments not only assumed the initiative, but their representatives did actually organize, form and establish the General Grand Encampment.

For a time it appeared that the matter had been definitely settled. Then in 1901,

the Committee on Templar History reported its conclusions to the Grand Encampment and gave support to the earlier view, that the Grand Encampment was formed by individual commanderies and that the original record of the first meeting presented the true facts. From this report, certain statements are of interest:

"The record book shows conclusively that the record as it stands therein was made at the time. It begins with the proceedings at the formation of the Grand Encampment including the Constitution then adopted, spendidly engrossed. We do not deem it of importance to determine whose hand actually wrote the record; it is sufficient if it was written at the time by someone under proper direction, and being written at the time in the record book of the Grand Encampment and no objection having been made to its correctness at the next session, but upon the other hand its correctness approved by the order for the payment of the bill for writing it, it is conclusively shown that it was done under proper direction.

"This record made at the time and in the recognized record book of the Body, must be presumed to state precisely what those acting intended to do, and understood that they did do. Professing to act as Representatives of Councils and Encampments, they organized the General Grand Encampment. The existence of Grand Encampments is not recognized, save indirectly in one provision of the constitution. But there is no evidence that any one of these Councils or Commanderies had given any authority for such proceedings, and the surrounding circumstances

make it very certain that no such authority had been given by any of them."

With the dissolution of the convention in Philadelphia, the delegates returned to New York, where

*"A Convention was held there by parties claiming to be 'Delegates or Knight Companions from eight Councils, Etc.' The addition of the words 'Knight Companions' is very significant indicating there were others present besides the 'delegates' or that those present were not actual delegates. It has been assumed that only four persons were present; but we find that this assumption was based upon the fact that, to the other Convention, there were three delegates chosen by Massachusetts and Rhode Island, and one by New York, but there is no evidence at all, under the circumstances, as to the number actually present.**

"However this may be, it is certain that Webb and others finally determined to hold a Convention as Delegates from Councils and Encampments named, and trust to have their actions ratified afterwards. . . ."

**Editor's Note: Herbert T. Leyland, in Thomas Smith Webb, points out that while there may have been as many as sixteen Templars present, the four official delegates from Massachusetts and Rhode Island and New York were the only ones present that had been duly authorized to establish a G.E. and were, therefore, the legitimate originators of the organization.*

The Committee on Templar History has plans to prepare an updated history of the Grand Encampment, continuing where Sir Knight Sully left off. When completed, the updated history will be announced in the KNIGHT TEMPLAR MAGAZINE.



KNIGHT VOICES

COMMENTS FROM READERS



□ Butlerville Lodge No. 135, Butlerville, Ohio, has a complete set of officers' aprons that are available for the asking. They are in good shape and would do for a Lodge just getting started. *Robert L. Williams, 9791 Debold-Koebel Road, Pleasant Plain, Ohio 45162*

□ Our Masonic Education Committee is trying to establish a Masonic Library for our Chapter. Our financial funds are not healthy enough to purchase all of the books that we would like to have in our possession. We would like to ask our brothers if they would be willing to donate any literature of Masonic value to our Chapter. We anticipate a lot of newly Raised Companions, and the establishment of a library is essential for their Masonic enlightenment. *Richard Barden, 286 Broad Street, Upper Tonawanda, New York 14150 (716-693-6279)*

□ This is to thank all Sir Knights and Shriners who responded to my grandson Glen J. Archer's request for state car tags to complete his set of 50 states. It was a tremendous success. With your help, he has completed his collection and is very proud of his accomplishment. He did receive a number of duplicates which can be used for trading stock. *Glen J. Leshosky, Cuba, Kansas 66940*

□ For sale: Beautiful laminated Master's gavels and inlaid sounding blocks, made by a Master Mason. Satisfaction guaranteed, also smaller gavels for Eastern Star, Job's, DeMolay and Rainbow at very reasonable prices. *Eugene E. Weber, P.M., P.O. Box 1398, Twain Harte, California 95383 (209-586-4262)*

□ The Commandery sword of my late grandfather, William M. Perrett, Past Commander of Damascus Commandery No. 42, Detroit, Michigan, was stolen from a home in Front Royal, Virginia. It may have been pawned in that area or in the Washington, D.C., area. Anyone locating this sword, please write. Will be happy to reimburse for any expense incurred. *Mrs. Jean Perrett Watson, Hampton Square Bldg., Suite L9A, 22811 Greater Mack Avenue, St. Clair Shores, Michigan 48080*

□ Would appreciate any information on my great grandfather, William M. Kolb, born February 9, 1828, in Atlanta, Georgia, and married November 11, 1852, at home of R. Smith, by M. R. Hart, justice of the peace, to Martha E. Smith, born July 6, 1834, in Atlanta, Georgia. He died August 3, 1917, and is buried in Piney Cemetery, Gilham, Arkansas. He was a 32nd degree, and I can find no history of his Masonic activities or where he belonged. Would appreciate any information; looking for his parents and their birthplace or same on Martha Smith. *R. L. LeBard, 1695 Fullerton Road, La Habra, California 90631*

□ Information sought on an ashtray which is punched out of a penny. I was at the World's fair, and some Mason came up to me and saw me smoking and gave me an ashtray made out of a penny, with Masonic inscription on it. He said something in regards to smoking and left. Since that time until I lost the penny, I hadn't smoked. If I was to locate another, I think I might have the wisdom to stop again. *George T. Long, Summer Street, Rockland, Massachusetts 02370*

□ Wanted: chapeaux, swords, belts and any other items we can acquire for Malta Commandery No. 3, Midvale, Utah. Perhaps a Commandery (one that is disbanding?) or a person would like to donate or sell (for a small price) to our Armory. *Anthony F. Russo, P.C., 3894 West 3240 South, West Valley, Utah 84120*

□ I am trying to locate information on my maternal grandfather, Clark Eddy, who died at age 74 on May 9, 1900, concerning his Masonic membership. Recently found a memorial card of his death on which are the cross and crown and K.T. banner, indicating that he must have been a Knight Templar. He lived in the Hammond, Redwood, and Watertown areas of New York. If any Recorders or secretaries recall seeing his name on their records, would greatly appreciate information concerning him. *Max E. Place, RFD 2 - Box 47, Milo, Maine 04463*

□ I have a picture of Andrew Perry Orr in a Knight Templar uniform from a photographer's studio in Spokane, Washington. He was born in Harrisville, Pennsylvania, in approximately 1845 and died in Pacific, Washington, in 1919. He was employed as a guard in the state penitentiary in Walla Walla from 1913 to 1917. Any information about Andrew Perry Orr or his Masonic affiliations or his family will be appreciated. *William P. Orr, 15 York Street, Greenville, Pennsylvania 16125*

□ Looking for a Past High Priest's ring - reasonable price. *R. Donald Haddick, 839 - 23rd Avenue, East Moline, Illinois 61244.*

□ Wanted to buy: a Past Commander's sword with scabbord, belt, and chapeau size about 7¼. Call collect or write. *Dale Mills, 702 Eagle Circle, North Platte, Nebraska 69101 (Phone 308-532-1323 after 6 p.m.)*

□ I am a retired minister and also a Sir Knight. Anyone who wishes my services in their time of need in or around Dayton, Ohio, please call 513-236-4719.

Also I am in need of a Knight Templar ring, size 13½ or 14 or I can have it re-sized. Would like a 14K but will take anything. If anyone has one to sell, I would put it to good use. Please be as reasonable as possible. *Reverend Don P. Scarborough, 7948 Stockbridge Drive, Dayton-Huber Heights, Ohio 45424*

□ I have a Knight Templar sword for sale. It is inscribed "TEXAS" on the blade and originally belonged to a deceased uncle from Houston, Texas. It is in good condition. Would like to sell it and would appreciate a reasonable offer on it. *Bill Reser, 3144 East Wayland, Springfield, Missouri 65804*

□ John W. S. Kelly was born 1870 in Marion Co., Texas. He married Martha Hall, 1887, in Tyler, Texas; she passed away about 1904-1906 and he married again - this second wife's name is unknown. They had a daughter, Vala (or something like that); she married a "Perry" (first name is unknown). They lived in Galveston in the 1940's where they had a dry goods's store. What was her husband's first name? I think the name of the store was "Perry Brothers, Inc." What happen to them?

John W. S. Kelly and his second wife also had a son, John, Jr. He was last heard of in Texas City, Texas, in the late 1940's and may have been killed in the explosion that was there about that time. John W. S. Kelly's second wife also passed away (where? when?), and he married again. The third wife's name was "Ida May"; they had no children. John W. S. Kelly passed away 1937 at Cleveland (Liberty Co.), Texas. What happened to Ida May? Can anyone give any infor on any of these individuals? *Arthur R. Kelley, 510 Erie Street, Cleburne, Texas 76031*



THE NEW COLOSSUS

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here, at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.

“Keep ancient lands, your storied pomp!” cries she
With silent lips. “Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!”

Emma Lazarus, 1883

Emma Lazarus' poem, written in 1883, first appeared in a literary collection which accompanied an art exhibit sponsored to raise funds to erect a pedestal for Bartholdi's statue. It was not until twenty years later, in 1903, that a bronze plaque carrying the inspiring verse was permanently affixed to the statue.

