



Knight Templar

VOLUME XXIX

DECEMBER 1983

NUMBER 12



JAMES E. OGLETHORPE

Founder of Georgia Colony

First Master of King Solomon's Lodge No. 1, Savannah

THE DAYS OF ADVENT

The season of Advent is here. I take this opportunity to greet our Templar family and friends and to wish for them a joyful Christmastide. It's the month of momentous import that marks the birth of the Saviour. It's a time for commemoration, a time to proclaim Him whom we acknowledge as the Captain of our Salvation.

It is the time for us as Christian Masons to re-affirm our Templar dedication and to express in thought, word, and action something of the sentiment of Henry Wadsworth Longfellow when he composed his meaningful Christmas verses in 1863, back in the years of the Great War. Longfellow had a personal involvement in that fratricidal war. His son, an officer in the Union Army, had been recently wounded, and the poet — who gave us “Evangeline,” “Hiawatha,” and other notable poetic works, was uncertain about the fate of his son as he sat down 120 years ago to write “I Heard the Bells on Christmas Day.”



*I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.*

*I thought how, as the day had come,
The belfries of all Christendom
Had roll'd along th'unbroken song
Of peace on earth, good will to men.*

*And in despair I bow'd my head:
“There is no peace on earth,” I said,
For hate is strong, and mocks the song
Of peace on earth, good will to men.”*

*Then pealed the bells more loud and deep:
“God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men.*

Those verses remain for me one of the nostalgic songs of Christmas. Let me offer the sentiments of Longfellow to each of you as the Grand Master's personal greetings for Christmas A.D. 1983, A.O. 865.

Med. E. Dull

Knight Templar

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

DECEMBER: It's the Christmas issue of the *Knight Templar Magazine*. We send our holiday greetings to each reader of these pages, with special emphasis to our contributing authors in the past year, and to those who honor us with news of their activities, and a sincere greeting and "thank you" to the Supplement Editors from the Grand Commanderies. The *Knight Templar Magazine* is appreciative of the continuing support of the Grand Master and the Grand Encampment Officers and Past Grand Masters. To all, we send the best wishes of the magazine staff for a truly Happy Christmas.

P.C.R., Editor

J.E.B., Assistant Editor

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EDITOR'S JOURNAL

For the Record: Grand Master Ned E. Dull reports that the announcement of the November 9 Knighting of Roy Rogers in the October *Knight Templar Magazine* resulted in more than 1,100 requests from Knights Templar in many parts of the country to attend the ceremonies.

Friends of Hartlines: Harrison C. Hartline and wife, Enza, currently are residing in a nursing home in Pennsylvania. Harrison will be well-remembered as a Past Grand Commander of the Grand Commandery of Pennsylvania, as Triennial assistant to the Grand Recorder of Grand Encampment in 1967, 1970, 1973, 1976, and 1979, and as the Templar who revised the Digest of "Approved Decisions of the Grand Masters" in 1976. Ill health on the part of both resulted in their removing earlier this year to the Fairview Manor, 900 Manchester Road, Fairview, Pennsylvania 16415. Pennsylvania Templars will remember Harrison's contributions to the Grand Commandery of Pennsylvania as Chairman of the Committee on Jurisprudence, and many will remember their visitations to other jurisdictions. Information was relayed by Howard T. Scull, P.G.C., Grand Recorder for Pennsylvania.

Proudfoot: Announced in the November 7 edition of the *Chicago Sun-Times* was the recent election of Sir Knight Allin W. Proudfoot to the position of Vice President for Development at Northwestern University, Evanston, Illinois. Proudfoot, a member of Evans-ton Commandery No. 58, was a university trustee and "continues to be responsible for alumni relations, development and university relations."

Mann: We have learned that Thomas W. Mann, Grand Recorder and Past Grand Commander of the Grand Commandery of Alabama, received the Knight Commander of the Court of Honour at Birmingham in November from the Southern Jurisdiction, A. & A.S.R. Sir Knight Mann also is Chairman of the Committee on the Knights Templar Educational Foundation for the Grand Encampment of Knights Templar, U.S.A. Unfortunately, following the recognition, he entered the hospital as planned for what he hoped to be the final round of surgery following an automobile accident in 1982.

50th for the Penhales: Harold and Ruth Penhale will celebrate the 50th anniversary of their marriage Sunday, December 18, 1983, at the Long Beach Elks Club, Long Beach, California. Harold Penhale is a Past Grand Sovereign of the United Grand Imperial Council, Red Cross of Constantine.

Crusaders Painting: Soon after the November issue was placed in the mail, the editor received a note from Eugene N. Berato, P.G.C., Florida, reporting that orders had already started to come in for prints of the painting of "The First Crusaders" executed by Florida Grand Commander Victor M. Villazon. P.G.C. Berato writes that several Sir Knights have inquired as to the dimensions of the full-color print, and he has asked us to report that the overall size, including white border, is 14" x 17½"; the size of the painting is 11" x 14". Prints (picture on page 30 of the November issue) may be ordered for \$10 each, postpaid, from Sir Knight Berato, P.O. Box 877, Bushnell, Florida 33513-0877.

1983 KNIGHTS TEMPLAR CROSS OF HONOR AWARDS

The word "service" has a variety of definitions. At its simplest, it is a noun meaning "a helpful act" or "a good turn." But if we look further in Webster's definition, the meaning becomes more complex. Service is "a helpful act performed for the benefit of others." It is "useful labor that does not produce a tangible commodity" in return. It recalls, if you will, the "service" which is best exemplified by the life of one Jesus Christ whose birth we celebrate this month.

It is appropriate to honor those in our ranks whom we judge to be men of exceptional and meritorious service. For it is these men who make Christian Masonry strong in their states. They are the backbone of the body Templar.

Fifty-two Sir Knights from 46 Grand Commanderies and 1 Subordinate Commandery are recognized this year as recipients of the Knights Templar Cross of Honor. The Grand Encampment thanks them for a "job well done" as they join that elite few in their states who proudly wear the Knights Templar Cross of Honor.

Alabama

Charles R. Pate, Anniston No. 23

Arkansas

Victor Stilwell, Olivet No. 20

Arizona

Albert J. Martinello, Phoenix No. 3

California

George L. Rygg, Southern Cal. No. 37

John B. Nickerson, Calvary No. 62

Colorado

Richard F. Schaffer, Georgetown No. 4

Connecticut

Gunnar F. Lundquist, St. Elmo No. 9

District of Columbia

Redman E. Hood, Washington No. 1

Florida

Robert F. Heil, Springtime No. 40

Georgia

William M. Hutcheson, Coeur de Lion No. 4

Idaho

Theodore H. Robison, Gate City No. 4

Illinois

Roger G. Shippee, Freeport No. 7

Indiana

David D. Hossler, Goshen No. 50

Iowa

Elijah M. Lint, Temple No. 4

Kansas

Uhl H. Totten, Corinthian No. 40

Kentucky

Parker A. Lindsey, Sr., Mayfield No. 49

Louisiana

Michael Carubba, Indivisible Friends No. 1

Maine

Edwin F. Maddox, De Valois No. 16

Maryland

Karl J. Mattheiss, Crusade No. 5

Massachusetts/Rhode Island

Oscar N. Nelson, Temple No. 48

Michigan

Rea V. Bates, Peninsular No. 8

Minnesota

Robert L. Lupient, Pipestone No. 38

Mississippi

Daniel W. Averett, Hattiesburg No. 21

Missouri

Walter C. Ploeser, St. Aldemar No. 18

Montana

Mervin C. Andersen, Black Eagle No. 8

Nebraska

Lester W. Bredemeyer, Gethsemane No. 21

Nevada

Fred W. Forbusch, E. C. Peterson No. 8

New Hampshire

Arthur J. Stever, Sullivan No. 6

New Jersey

George H. Brown, Jersey No. 19

New Mexico

Lloyd R. Garrison, McGroarty No. 4

North Carolina

Charles E. Cathey, Waynesville No. 31

North Dakota

Ted E. Welk, Tancred No. 1

Ohio

Samuel M. Fitzsimmons, Ivanhoe No. 54

Hal J. Shafer, Lafayette Lyttle No. 77

Oklahoma

Aix B. Harrison, St. Johns No. 8

Oregon

Harry J. Wright, Delta No. 19

Pennsylvania

Paul L. Seeling, Baldwin II No. 22

Charles A. Ganes, Duquesne No. 72

South Carolina

Vernon A. Bradham, Columbia No. 2

South Dakota

Charles H. Walker, Capital City No. 21

Tennessee

Chester V. Faulk, Cyprus No. 23

Texas

James C. Cross, Worth No. 19

William C. Hamrick, Lubbock No. 60

Edwin L. Smith, Hidalgo No. 94

Utah

Frank R. Tuckett, Ivanhoe No. 5

Vermont

Roy W. Ingraham, Beauseant No. 7

Virginia

Isaac H. Woodson, Moomaw No. 27

Washington

Frederick H. Waters, Malta No. 18

West Virginia

Lester M. Carper, Bluefield No. 19

Wisconsin

Herbert V. Ruck, Waukesha No. 23

Wyoming

John P. Hudson, Albert Pike No. 4

Subordinate K.T.C.H. — 1983

Marcos E. Folange

Ivanhoe No. 2

Mexico, D.F., Mexico



AN IDEALIST WITH A MISSION

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

General James Edward Oglethorpe (1696-1785) is well known in America as the founder of the colony of Georgia, but he was far more than a colonizer. He was an idealist with a mission, and his ideals are found in Masonry. His mission materially influenced the history of America.

To Oglethorpe, Georgia was a mission to which he could zealously commit himself. The visionary colonial experiment was started by one hundred and twenty men, women and children who arrived at Savannah on February 12, 1733. The plan was to settle a colony to relieve the suffering of unfortunate Britishers as well as persecuted Protestants from any European country. All applicants who were in debtor's prison were examined by two committees, first to ascertain if they were worthy of charity, and second, to determine if they were of satisfactory character. Thus, there were to be no criminals included. Twenty-six thousand pounds was raised by public subscription, much of which was by Masons, for the relief of distressed brethren, and ten thousand pounds was voted by Parliament. These sums were to be used for provisions until the settlers became self-sufficient.

Georgia was to be a colony of industrious people — shopkeepers, traders and yeoman farmers. The land was free. The grants could not exceed five hundred acres and most of them were for fifty acres. This was considered too small to breed an aristocracy but sufficient to feed a family. No trustee could be a landowner. The land could not be leased, mortgaged or rented. It was to pass down through

the male heirs only. There was to be no slavery or use of hard spirits. Trading with the Indians was to be fair, thus the prices were regulated for the protection of the Indians. There were to be no lawyers allowed to practice in the colony to exploit disagreement — each citizen with a grievance was to plead his own case. All important disputes were to be referred to the Trustees in London for settlement.

With help from officials of the Grand Lodge of England including Sir Robert Walpole, the Prime Minister, the charter was granted by King George II for 21 years to a group of Trustees, many of whom were Masons. The prime mover of the colony was that member of the Trustees who accompanied the settlers to America, James Edward Oglethorpe.



Whatever the reasons the crown had for granting the charter, certainly two of them were of primary → → →

importance. First, the new colony would be a buffer protecting the Carolinas to the north from the Spanish in Florida. Further, the leader not only had been a member of Parliament for ten years but was a trained military leader who had served as aide-de-camp to the Prince of Savoy in the war with the Turks.

Oglethorpe was a Mason. Although the names of the founders of the Masonic Lodge in Georgia are unknown, reliable supported tradition accepted by most Masonic historians states that Oglethorpe, as Master, organized a Lodge on February 21, 1734, under a great live oak on a spot which later became the site of Sunbury, Georgia. Shortly thereafter, he presented an inscribed Bible to the new Lodge sometime before March 25, 1734. That bible is now among the treasured possessions of the successor Lodge, Solomon's Lodge No. 1 of Savannah, Georgia. On April 7, 1734, Oglethorpe sailed for England, and while there in 1735 obtained the charter from the Grand Lodge of England for "the Lodge at Savannah in ye Province of Georgia." He returned to America February 5, 1736, and presented the charter, as its Worshipful Master, to the Lodge at Savannah, at which time the Lodge became constituted. Therefore, it is an accepted Masonic fact that "Oglethorpe was founder of the Craft in Georgia and the first Worshipful Master of the 'Lodge at Savannah in ye Province of Georgia.'"

Who was this brilliant light that appeared on the American scene to bring theory into reality? To the Indians he was known as the "Beloved Man." Between Oglethorpe and the Indians there was mutual respect and trust. As a result of his diplomacy, all the lands that the Indians were not using were given to the British, and they agreed to be allies in the defense of Georgia against the Spanish and the French. They served with distinction under Oglethorpe against the Spanish. Among the British colonies, Georgia was

almost alone in escaping a major Indian war during the formative years.

Oglethorpe's labor of eleven years was one of unselfish service. He financed most of the cost of defending Georgia in 1742 against the Spanish at St. Simon Island out of his own pocket by encumbering his own estate. Although he expected to be reimbursed, and most of the advance was repaid by 1744, still full reimbursement was not made until 1792 which was seven years after his death. There seems to be no indication that he drew a salary or profited from establishing the Georgia colony. He risked his life and his resources for the success of his mission.

He was a man who was so noble that he could move among the British political elite, yet so humble that he could serve the poor and oppressed, while so mentally alert that he could gain the respect of the intellectual elite of his time.

Brother James Edward Oglethorpe was born December 22, 1696, in London, England, the fifth son of Major General Sir Theophilus Oglethorpe, a cavalry officer, appointed First Equerry to James II of England, who was deprived of his office when William III became King. James served as a Member of Parliament from 1722 to 1754. He was officially recognized in February 1743 as a British military officer when he was appointed as Commander-in-chief of the King's forces in Georgia and South Carolina with the rank of Brigadier-General. He was promoted to Lieutenant-General in 1746 and to the rank of General in 1765. He was appointed, upon request, the chairman of a committee of Parliament inquiring into the existing conditions of prisons that led to the Debtors Act of 1730. This reform act abolished many of the evils of the English prison system and has been said to be Oglethorpe's greatest achievement as a Member of Parliament.

A few weeks before the end of his long life, he visited America's first Minister to England, John Adams, to tell him of his

esteem and affection for America. Adams reportedly replied, "Americans will forever consider you one of us in the defense of freedom and opportunity for all mankind."

According to historians, Oglethorpe's chief faults were that he was too impatient to be engulfed by the paperwork of an administrator and too reluctant to delegate authority. Thus, his detractors have successfully tarnished his image in history by maximizing his weakness and minimizing his strengths and achievements. It is not to the credit of the British leadership at the time that Oglethorpe was never knighted. However, his friend, James Boswell, in his *Life of Samuel Johnson*, mollified Oglethorpe's disappointment of history's evaluation of him by saying that Oglethorpe was "unabated during the course of a very long life; though it is painful to think that he had but too much reason to become cold and callous and discontented with the world from the neglect which he had experienced of publick and private worth by those in whose power it was to gratify so gallant a veteran with marks of distinction. This extraordinary person was as remarkable for his learning and taste as for his other eminent qualities; and no man was more prompt, active and generous in encouraging merit."

It is as a military leader serving with reckless abandon that he made his greatest contribution to American history. The year was 1742. The Spanish were invading Georgia. By June 28, the main element of the Spanish fleet of 36 ships and 3,000 men was anchored off St. Simon. Oglethorpe's troops were only 600 English, Scots and Indians. The odds stimulated him. When on July 5 the Spaniards forced their way on to the southern tip of the island, Oglethorpe retreated to Ft. Frederica. Two days later the Spanish had moved up the military road within a few miles of Frederica where they were met by a mounted

Oglethorpe leading a charge pell-mell into the center of their ranks. The Spanish were routed and retreated. Oglethorpe followed for several miles and finally halted at a clearing to set up an ambush to await the next wave of Spanish. The Spanish column appeared, and it too was routed. The Spanish losses this time were so heavy that the marsh turned blood red while the English losses from both encounters were negligible. To this day, the site is referred to as **Bloody Marsh**.

Oglethorpe and his men followed the Spanish on back to the southern tip of St. Simon and camped before them, thwarting all of their efforts by land and sea. Finally, frightened by the sight of several British ships on the horizon and fearing the worst, the Spanish hastily re-embarked on July 12, 1742, never to return, leaving behind their guns, ammunition, provisions and unburied dead.

The battle of **Bloody Marsh** has been rightly called the "Thermopylae of America" because had the Spanish succeeded, Georgia would have fallen and the Spanish would have overrun the British colonies of the Carolinas, Virginia and Maryland by fostering slave rebellions. Upon Oglethorpe's final return to England in 1743, he wrote the Duke of Newcastle, Secretary of State for the Colonies, "Had Georgia gone, then like dominoes, the Carolinas would have fallen, for the negroes would have certainly revolted." Had the Spanish been successful in fostering a slave revolt, many of our Founding Fathers may not have survived or been born.

How grateful we Americans should be that Oglethorpe's mission was accomplished. As Masons, we should be particularly proud of this hero for he was a Master of an American Lodge that celebrates its 250 years of existence this next February 21, 1984.

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

Family Attends Beauceant Installation

Sir Knight William J. Spranger, K.Y.C.H., and other family members were proud witnesses earlier this year as his daughter, LeiLani Cortez, was installed President of Phoenix Assembly No. 213, Social Order of Beauceant in Arizona. The photo below depicts Sir Knight Spranger, at left, with LeiLani and her husband, Sir Knight Joe Cortez. Both father and husband assisted at the installation as Honor Guards and Color Guards for the Flag Presentation.



The Sprangers and the Cortezes are a Masonic family in many respects, says Sir Knight Spranger, who was Raised in Myron Reed Lodge No. 297 by his father in 1930. Sir Knight William in turn Raised his son-in-law in Temple Lodge No. 15, Arizona, in 1968, and also Knighted him in 1976 in Scottsdale Commandery No. 12. Sir Knight Cortez is Senior Warden in Phoenix Commandery No. 3. In addition, Sir Knight and Mrs. Cortez have a daughter in Rainbow Girls and a son in the Order of DeMolay.

Currently a member of the York Rite Bodies in Twin Falls, Idaho, Sir Knight Spranger also is a Life Member of Arizona Priory No. 34, K.Y.C.H. A Senior DeMolay from Milwaukee Chapter, Sir Knight Spranger holds the Zerubbabel Key, the Cross of Honor and Legion of Honor from DeMolay International, and the Grand Cross of Color from Rainbow Girls.

New Jersey Project: Victorian Dollhouse

As a part of his efforts to raise funds for the Knights Templar Eye Foundation this year, the Grand Commander of New Jersey, Sir Knight Harry J. Weiskopf, Jr., constructed a 10-room Victorian Dollhouse, modeled to scale after the Chicago landmark known as "Little Orphan Annie's Mansion." Built in 1881, the house was purchased in 1927 by Harold Gray, the cartoonist who originated the "Little Orphan Annie" comic strip which first appeared in the Chicago *Tribune* in 1924.

The scale model, measuring 43" high x 50" long x 27" deep, is completely painted and wallpapered, and has been displayed at several New Jersey shopping centers this past summer.



Grand Commander Weiskopf reports that he hopes to raise \$10,000.00 from the showing of the dollhouse. He also invites donations of \$1.00 (sent with a stamped self-addressed return envelope) forwarded to him at 55 Oakwood Drive, Ringwood, New Jersey 07456.

The dollhouse will be awarded February 15, 1984, and, according to Sir Knight Weiskopf, proceeds will go to the Knights Templar Eye Foundation, Inc.

CHRISTMAS AND THE PROMISE OF EVERLASTING LIFE

by

Sir Knight Earl S. West, K.Y.C.H.

Most Illustrious Grand Master, Grand Council of Alabama

Christmas is a wonderful time of the year. It is a time for working, but it also provides us with the opportunity to learn that labor can be a pleasure rather than a chore. Just one "thank you" is all the reward that we need for the effort of sending Christmas cards; an empty bowl is a just reward for the preparation of the Christmas dinner; just one compliment is sufficient for the effort of Christmas decorating; and just a little "hug and kiss" will more than repay the effort of buying and wrapping a gift.

Christmas is a time for reminiscing, remembering the Christmases of our childhood; the anticipation we experienced waiting for St. Nick; the thoughts of whether we had been good or bad; and if he would stop or not.

Christmas is the time that we engage in an internecine warfare with our conscience; we reflect upon the events during the year and determine to make the necessary changes for the future.

Christmas is a time for studying, re-reading the Christmas story and gaining a closer relationship with our God.

When Nimrod established the first Babylonian dynasty, a majority of the populace practiced Mithraism — sun worship. It is easy to understand why sun worship was so popular for the sun was the source of light: it gave to them heat and warmth, it was the necessary ingredient to produce an abundance of grain, and it provided the lush grass for their flocks. Even the rising of the river Nile, which inundated their fields (providing them with fertilizer) was associated with the sun.

The chief deity in their religion was the "Sun Goddess" also called "The Queen of Heaven." The winter solstice (also called "the Nativity of the Sun"), was celebrated very near to December 25 — on the day when the sun is the greatest distance from the celestial equator. On that occasion, the High Priest would intone: "The sun turneth again from the South, and darkness fleeth before him. Today is the great feast of the winter solstice."

On the night of December 24, all the people gathered in the shrine. At the stroke of midnight, a woman with a young babe entered and made a circuit around the temple, and the celebrants proclaimed in a loud voice, "The virgin has brought forth! The light is waxing!" This was the signal for the feast to begin.

Hiram, King of Tyre, introduced the lighting of a pyre at midnight to begin the celebration. If you have ever attended a football pep rally on the night before the big game, you have participated in a semblance of this celebration. The student leaders giving talks, the cheerleaders instilling the winning spirit, and at the height of the frenzy a bonfire is lighted.

In ancient history, birthdays were insignificant, in fact the only two recorded birthday celebrations in the Bible are — Pharoah's (when he had his chief baker hanged) and Herod's (when he had John the Baptist beheaded). Nowhere is the day of Christ's birth recorded.

During the time of the Roman Empire, the Christians petitioned the Emperor for permission to celebrate the birth of Christ. He agreed, provided that → → →

it be held at the same time that the others were celebrating the Winter Solstice as he felt that his workers and soldiers could not be given another holiday.

We can determine the approximate date of Christ's birth by reading the story of Zacharias, the High Priest, as recorded in Luke 1. Zacharias served in the prescribed manner as set up by King David in I Chronicles 24.

It was 5 B.C. Zacharias was serving in the course of Abijah, the 9th week of God's year, June 1 to June 8. He also served the next week as all high priests had to be present for Pentecost. After June 15, he returned home to his wife, Elizabeth (who was Mary's cousin). She conceived, and Zacharias became completely speechless as prophesied. Adding the human gestation period of 280 days to June 15, we come to March 27, 4 B.C., as the birthday of John the Baptist. The scriptures state that John was six months older than Christ, thus by adding six months to John's birthday we come to the first of Tishri, which on the Roman calendar is September 15.

To substantiate this date, let's look at some of the facts in the Christmas story — Joseph and Mary were on their way from Galilee to Jerusalem to be taxed at the end of the civil year (which was the first of Tishri). At this time Judaea was a "protectorate" of the Roman Empire, and Augustus Caesar allowed Herod to gather the taxes as he saw fit. This he did by following the customary laws of the Jews. It was not a necessity for Mary to be present for the payment of taxes. Not only was this the end of the civil year, but it was the 7th month of God's year. It was the time for the celebration of the Holy Days — The Feast of the Trumpets, the day of Atonement, and the Feast of the Tabernacles.

Jerusalem at this time had a population of approximately 120,000, and it was customary during the Holy Days for 2 million to attend. You can imagine the

housing situation where a city of 120,000 had 2 million visitors. Bethlehem, being only 5 miles south of Jerusalem, was considered a part of the festive area.

The Inn was not an ordinary hotel but rather a private home that rented rooms during the Holy Days. These homes were built with two stories, the ground floor being used as a barn during the cold winter months; but the story says that shepherds were in the fields tending their flocks.

With these indications, we can assume that Christ was born in early autumn; but we do not know the exact day, and God never intended us to determine it. However, when December the 25th arrives, it is wise for us to remember that Christ DIED that we might live. This has been the hope of God's people in every age, and I commend it to you afresh today.

To accept Him is to turn from our way to His way. It is to have a citizenship in that Kingdom, which all man's sin is impotent to destroy — that realm of peace and love and joy that surrounds all men. It is to know that whatever man does, Jesus reigns and shall reign. With this assurance, we can face the threat of death and the power of evil with good courage, for beyond the judgment of man lies the judgment of the King, who will judge all men according to what they have done to the least of His brethren.

This our Christian hope directs us to our neighbors. It constrains us to pray in every area of life. It begets a life of believing prayer and expectant action, believing in Him and looking forward not to His birthday — but to the day of His return.

And so, this Christmas, as we come with the dedication of our gifts of gold, frankincense, and myrrh, may each of us find the true meaning of Christmas — "That whosoever believeth in Him, shall not perish, but have everlasting life."

Sir Knight West is a member of Montgomery Commandery No. 4 in Alabama. His mailing address is P.O. Box 7186 Montgomery, Alabama 36107.

THE AGE OF CHIVALRY

by
Vida Hossler May

In this modern world of atoms, computers, and split-second communications, the legacy of the classical "code of chivalry" forms little more than an interesting chapter in Medieval history. In its finest hour, though, knighthood and chivalry spoke to the best in man. The code advanced a special mode of behavior for those who were strong enough, wise enough, and good enough to follow. According to modern historians, chivalry was "a fusion of Christian and military ideals"; and in the 20th century, those ideals still form the basis of "the ethics of gentlemanly conduct."

The following was forwarded to the Knight Templar Magazine by D. DeVon Hossler, longtime Prelate of Goshen Commandery No. 50 and former Grand Prelate of the Grand Commandery of Indiana. It was written 71 years ago by his sister, Vida Hossler, for her high school year book. The year was 1912, and Vida was 18 years old. Says Sir Knight Hossler, "I thought others might enjoy reading this essay that recalls our Templar heritage." (Editor's note: D. DeVon Hossler is 1983 recipient of the Knights Templar Cross of Honor in Indiana.)

While feudalism was at its height, chivalry also thrived. This feudal system was at first established as an organization of the state, but after it had grown and developed, the church adopted it. Of course, the church changed some of the methods or rules and used it for her own purposes. All types of organizations which followed the rules of feudalism and chivalry enjoined themselves to the church in the Middle Ages; several were comprised solely of churchmen, such as the Knights Templar and the Knights Hospitaller.

[Editor's Note: The Latin Kingdom of Jerusalem established by the Crusaders has been characterized as one of the most ideal of feudal societies. In such societies, the king held ownership of all land. There was a hierarchy of nobles beneath the king, with the lowest holding but a single manor.]

The feudal system originated in early Germanic history. When a youth was to become a soldier, he was armed in the presence of great warriors and the ceremony was a very solemn affair.

The organizations of knighthood were bodies of mounted soldiers bound by a peculiar union. Later, they became the most important factions of the armies. Soon the custom developed that in order to become a knight, one would have to comply with certain rules and customs. The duties of knights were plainly pointed out to them. Among other things, they had to be faithful, loyal and brave.

When the Crusades began, many knights went to the Holy Land to fight for the Tomb of Christ. After this, or because of it, chivalry became more Christian in nature. The duties of the knights in the Holy Land included the defense of Christianity, the protection of the church, doing battle against the infidel, and defending the helpless.

The vows of knighthood, defined by Alfred Lord Tennyson, were simple and direct:

*"Follow the Christ, the King.
Live pure, speak true, right wrong,
follow the King." → → →*

And as King Arthur said:

*"... my knights are sworn to vows,
Of utter hardihood, utter gentleness,
And loving, utter faithfulness in love,
And utter obedience to the King."*

Knights were not born but made. First, if a youth wished to become a knight, he, at the age of seven, was placed in the castle of some great knight. Here he learned the ways of chivalry. He did not go to battle with the knight. Rather, he remained as a page until, at the age of fourteen, he became a squire.

The duties of the squire were more numerous and more difficult than those of a page. A squire attended his knight in battle and tournament. He carried the shield and helmet and led the great war horse, while the knight, when not in battle, rode a smaller one. He also armed his master, buckled his cuirass, laced his helmet, and with a hammer fastened the rivets which held the armor together. He went into battle ready, if the knight were injured, to carry him off the field, or if his horse were slain, to remount him. After serving as squire until he was twenty-one, then he could become a knight.

The right to confer knighthood was given to any knight, but a ruler was generally chosen: Most applicants wished to receive this honor from some knight of renown.

The ceremony of dubbing a squire "knight" was a very solemn one. Some were made knights after a battle in which they had shown their skill; others were conferred the order at a festival. The first thing a knight-to-be would have to do was bathe, for this was a sign of purity. Then at the altar of some church, or on the grave of some saint, he had to watch his armor, shield, and sword all night. The next morning, he made his confession, and attended mass and communion. He then listened to a long sermon on purity, loyalty, fidelity and all the other knightly virtues, after which the

armor and arms were blessed by a priest. The youth then took his oath.

Later came the collee — three blows on the neck or shoulder with a sword. The ruling knight then touched the squire with his sword and said: "In the name of the Father, Son and Holy Spirit, I dub thee knight." The candidate was clothed in his armor and was ready for the last step. This was called "running the quintaine," which involved charging a figure stuffed with straw. This completed, the youth was a full-fledged knight.

When the knights were not engaged in war, they had different ways of amusing themselves and practicing in the arts of war. The most important pastime was the tilt or tournament. These games or trials-at-arms were enjoyed by everyone.

Chivalry was at its height during the fourteenth century; but owing to different circumstances, it declined rapidly. One cause of this was the increasing use of gunpowder. As this new mode of destruction and defense was introduced, swords and spears were no longer necessary in battle. As well, foot soldiers were used more in the armies and the importance of the horseman declined.

There were also some moral causes that brought about the fall of feudalism and chivalry. The knights lost sight of their virtues and their duties and did things unbecoming of knights. There were more knaves in the disguise of knights than otherwise. By the fifteenth century, chivalry had ceased to exist; "squire" and "knight" became mere titles.

Chivalry did a great service in helping the morals of the Middle Ages. If all professing to be knights had lived up to their vows, the Age would have been almost ideal. Chivalry is the dividing line between ancient and modern times. That is, it represents the greatest marked difference between the two ages. Like most other movements for good this too has fallen, but it has left its good traces behind it. □

LEAVES FROM GEORGIA MASONRY

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

In 1946, the Grand Lodge of Georgia ordered printed an anthology of Masonic writing concerning that state. Since that time, there have been at least two other editions of the book published, the latest being in 1970. *Leaves From Georgia Masonry* is a paperback book, relatively inexpensive, available from the Grand Secretary, Grand Lodge of Georgia, F. & A.M., 811 Mulberry Street, Macon, Georgia 31201.



Published under the auspices of the Educational and Historical Commission of the Grand Lodge of Georgia, F. & A.M., this book contains thirteen chapters in its 239 pages and is packed full with Masonic knowledge of the Georgia ritual.

For example, John L. Travis, P.G.M., contributed a paper entitled "Symbolism of Freemasonry," which ought to be a must for the new Mason. This 50-page treatise presents the idea of symbolism in such a way that it is easily understood and appreciated.

"The Entered Apprentice Degree," by P.G.M. Dewey H. Wollstein, is a good explication of that degree, which every Entered Apprentice ought to read and digest. "Corn, Wine, and Oil," by Rabbi Isaac Marcusson, is a short paper about something we learn of in the Fellowcraft Degree. Likewise, "The Point Within the Circle," by John L. Travis, P.G.M., gives more amplification to a lesson taught in the Entered Apprentice Degree.

Articles such as Wm. B. Clarke's "The Real Objects of Freemasonry" and "The

Pendulum Swings," as well as N. H. Ballard's "Visitation and Relief" give the reader an idea of what the Mason who has just been Raised – or who was Raised 50 years ago, for that matter – ought to know about the purposes of the Fraternity. N. H. Ballard also contributed a piece entitled "Genesis and Genius of Freemasonry," which in about 50 pages takes the Fraternity from the Dark Ages to the present in solid, yet readable, form.

There are two articles which ought to be of particular interest to officers and regular attendees. Raymond Daniel, P.G.M., outlines the duties of the officers of a Lodge, paying particular attention to the Worshipful Master. And in his article "Duties of the Members of a Lodge," P.G.M. Daniel aptly defines a Lodge and the duties of its members to it and to their Brethren. I especially like: "Tradition, Progress, Association – these are the sacred possessions of Freemasonry."

The final chapter is also by Wm. B. Clarke, P.G.M., and is entitled "History of Freemasonry in Georgia." In its 69 pages, this article covers the history of the Order in Georgia from the founding of Oglethorpe's colony up to about 1800.

Separate chapters about Oglethorpe, the beginnings of Freemasonry in Georgia, also the Grand Lodge of Georgia and the reconstitution of the Grand Lodge of Georgia, follow, with the history being concluded by a chapter entitled "Georgia Masons in History." Although this essay is brief and only goes to the end of the Eighteenth Century, it is the best history of Freemasonry in Georgia that is available. □

HIGHLIGHTS AND SIDELIGHTS

Meritorious Service Award to Prince

At the September 21 stated meeting of Union Lodge No. 108, F. & A.M., Towanda, Pennsylvania, Sir Knight Alfred R. T. Prince was presented the Meritorious Service Award and jewel from the York Rite Sovereign College of North America. The award, originally announced in August, was given for Prince's "outstanding service" and presented to him by G. Llewellyn Duggan, Athens, Grand Governor of Pennsylvania, assisted by David F. Fortney as Marshal.

Sir Knight Prince was Raised in Union Lodge May 16, 1917, and later joined the York Rite Bodies of Towanda, including Northern Commandery No. 16 in that city. Both Sir Knights Fortney and Prince are members of York Rite College No. 11 in Shamokin.

"I Love Freemasonry" Bumper Sticker

The First Masonic District of Ohio Officers Association has created a "symbolic" Masonic bumper sticker as a fund-raising project for the 1986 Grand Masters' Fund in that District. The item, reproduced below, measures approximately 7 x 4 inches, with the figures in red and blue.



The "I Love Freemasonry" bumper stickers may be ordered for a donation of \$1.00 each from Brother Irvin H. Wittekind, 3944 South Jefferson Avenue, Cincinnati, Ohio 45212.

Executive Director Bell Greet's No. 475



Sir Knight William E. Fish (center), Boise, Idaho, presents his check for \$1,000 to P.G.M. G. Wilbur Bell, Executive Director of the Knights Templar Eye Foundation, thus becoming the 475th member of the Grand Master's Club. Bell (left) and Lenn L. Magill visited Sir Knight Fish at the Veteran's Hospital in Boise where he is presently confined.

Raised in Tarien Lodge in the Canal Zone in 1960, Sir Knight Fish later joined Boise Lodge No. 2, serving as Worshipful Master in 1977. He has been a member of Idaho Commandery No. 1 since 1974.

Jeptha Lodge Commemoratives "Found"

In 1964, Jeptha Lodge No. 95, Clinton, Connecticut, celebrated its 100th anniversary and, like many other organizations, had a coin struck in honor of the centennial. A number of these coins have recently been "discovered" and are offered to Masonic collectors at a cost of \$5.50 each postpaid.

The coin is 1¼" in diameter. The obverse depicts an American clipper ship surrounded by the legend "Jeptha Lodge No. 95 A.F. & A.M., Clinton, Conn., 1864-1964"; and the reverse pictures the Masonic working tools. Orders may be sent to Sir Knight Ken Hartwick, 40 High Street, Clinton, Connecticut 06413.

FROM THE FAMILY OF MASONRY

Knighting for Roy Rogers and Art Rush



Roy Rogers and his friend and business manager, W. Arthur Rush, were Knighted November 9 at Victorville, California, by Grand Encampment officers and Templars from the Grand Commandery of California. Shown above are (from left) Grand Captain General William H. Thornley, Jr., Sir Knights Rush and Rogers, and Sir Knight Ned E. Dull, Grand Master. Additional accounts and photos of the ceremonies will appear in the January *Knight Templar Magazine*.

Knights Gather for Hospitaler Sunday

On October 16, 1983, Sir Knights of Muskegon Commandery No. 22 and their families celebrated Hospitaler Sunday at the Annunciation Greek Orthodox Church in Muskegon, Michigan. The Templars, headed by Eminent Commander Leon D. Nobes, were welcomed from the pulpit by Father Panteleimon Eliou, and following the service they joined the congregation for "coffee and doughnuts and good fellowship."

Attending along with members of Muskegon Commandery were Sir Knight Kae Kofoed, Past Commander and current Prelate of DeMolai Commandery No. 5, Grand Rapids, and Mrs. Kofoed. Sir Knight Alex Lafkas served as liaison for arrangements for both the church service and the dinner which followed.

Hawaiian Wooden Nickels

Sir Knight Arthur N. McBain, Jr., writes that a limited number of "wooden nickels," commemorating Hawaii's Grand Chapter and Grand Council sessions on September 8, 1983, have now been made available to Masonic collectors. The first, stamped in red ink, honors Homer A. Cundiff as the 7th Grand High Priest (1982-83) in the "Aloha" state; the second, stamped in purple, honors Robert C. Kong as 2nd Illustrious Grand Master of Grand Council, Cryptic Masons. The "wooden nickels" may be ordered at \$1.00 each or \$1.75 for two (postpaid), from either York Rite, 1227 Makiki Street, Honolulu, Hawaii 96814, or directly from Sir Knight McBain, Jr., at 330 South 20th Street, LaCrosse, Wisconsin 54601.

**Knights Templar Eye Foundation
New Club Memberships**

Grand Commander's Club:

Maine No. 2 — Richard Files
New Jersey No. 14 — Theodore E. Nestler
New York No. 20 — E. William Whittaker
California No. 29 — Robert J. Tullock

Grand Master's Club:

No. 475 — William E. Fish (ID)
No. 476 — Hal L. Pointer (IL)
No. 477 — A. Maxwell Paget (PA)
No. 478 — Arthur E. McCullough (IL)
No. 479 — Alexander S. Fenwick, Sr. (MD)

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.

Advance Plans for Easter 1984

The Grand Commandery of Illinois invites all Sir Knights in the State of Illinois and surrounding jurisdictions to join Grand Officers on a 10-day, 9-night Easter Sunrise Pilgrimage to Washington, D.C., April 20-29, 1984. All accommodations and transportation are included in the per-person cost of \$480 (double occupancy). Interested parties may contact Jack Barnes, 6530 Taylor Drive, Woodridge, Illinois 60517, for full details.

Grand Encampment

Roll Call of Honored Dead

IN HALLOWED MEMORY

Herbert A. Schwandt

Iowa
Grand Commander — 1968
Born July 9, 1908
Died September 26, 1983

Marshall I. Stenson

South Dakota
Grand Commander — 1963
Born October 4, 1902
Died October 13, 1983

Charles E. Bostick

Illinois
Grand Commander — 1965
Born December 10, 1913
Died November 5, 1983

George A. Stracke, P.M.I.G.M.

Sir Knight George A. Stracke, Most Illustrious Grand Master of Royal & Select Masters of New Mexico in 1977, passed away October 14, 1983, in The Colony, Texas. He was 87 years of age. Born in Detroit, Michigan, Sir Knight Stracke later moved to New Mexico and became a member of the York Rite in that state. He was a Past Commander of Las Vegas Commandery No. 2, New Mexico, and a dual member in Ivanhoe Commandery No. 2, Prescott, Arizona.

Former Governor Robert B. Docking

Sir Knight Robert B. Docking, former Governor of Kansas, and a member of Arkansas City Commandery No. 30 in that state, passed away Saturday, October 8, following a long bout with emphysema. He was 57 years old and would have celebrated his 58th birthday on October 9.

A memorial service for the four-time governor was held in the rotunda of the State Capitol in Topeka on October 12, with burial on October 18 in Kansas City.

A ROUGH AND RUGGED ROAD

by
Sir Knight and Dr. Sidney Kase
Ivanhoe Commandery No. 4, Tacoma, Washington

During one of the degrees of Masonry, the candidate is informed that his travels would be over a rough and rugged road, one perhaps beset by ruffians who might go so far as to threaten his life.

Masons know that Freemasonry is a God-fearing, moralistic, highly idealistic society of men who acknowledge and practice the brotherhood of man under the fatherhood of God. Standing for such virtues and high ideals, it is, therefore, somewhat disheartening to learn that there are those who do not like us. How could anyone not like us? Nevertheless, this unpalatable situation does exist. History does repeat itself, and, as the Bible says, there is nothing new under the sun.

Freemasonry is now, always has been, and always will be on the side of righteousness. Ever since Lucifer fell from grace and declared war on God, the struggle between good and evil has been going on unceasingly. Whether we know it or not, and whether we like it or not, *WE* are part of that struggle! There are basically two types of people in this world: builders and destroyers. Freemasons are builders; we seek the light, the Truth. We practice morality, moderation, toleration, and charity.

If we did nothing, especially nothing that mattered, we would be ineffectual and unnoticed. Nobody would be concerned about us, let alone opposed to us. The fact is, however, that we must be doing something **RIGHT**, because there are those who oppose us and hate us.

The forces of darkness cannot stand the revelation of light. Thus, we have had our enemies in the past, and we have our

enemies today. We wish they would disappear and go away. Realistically, they won't, because our principles are anathema to them, and we are a threat to them.

When we are attacked publicly, there are those who say the proper thing is to ignore our attackers. Unfortunately, the public, uneducated about our principles and doctrines, takes our silence as acquiescence with the statements of our detractors. Our silence is perceived as an admission of guilt. I, therefore, do not see how we can afford the luxury of remaining silent. The pen (and voice) is mightier than the sword, and lies must yield to the truth. We have an obligation to the world to set the record straight.

We know there are groups in this country who are outspokenly anti-Masonic. I need not recount them here and now. However, they are miniscule when compared to Masonry's enemies abroad. Recently there were reports of gangland style killings in New York's Chinatown by two separate Chinese gangs, one of whom called themselves the "Freemasons." In June of 1981 there was widely publicized in the world media the incident of the "P-2" (Propaganda Due) "Lodge" in Italy. It caused an international scandal, and I'm sure it didn't do Masonry any good. But this was not the first (nor is it likely to be the last) time Masonry has been maligned — even though it was done spuriously. Masonry has withstood the blows and evil intentions of our enemies in the past and can do so in the future.

Our ancient Brethren had their own trials and tribulations peculiar → → →

to their times and circumstances. We have ours.

The Gormogons were a secret society established in 1724 in England, in opposition to Freemasonry. It was absurdly and intentionally pretentious, claiming in ridicule that it was older than Freemasonry and that it was descended from an ancient society in China. The two groups clashed often, even physically. When the Masons paraded, the Gormogons would turn out in competition, attempt to disrupt the procession, provoke fights, and so forth. I, personally, was witness to a similar situation in Sydney, Australia, in March 1979, during the Masonic festival there. Ten thousand Masons (including this writer) marched in full regalia from Hyde Park to the official opening of the new Masonic Centre. A leftist, Women's-lib group had a counter-demonstration, but they failed to interrupt our march. However, during the opening ceremonies, a bomb threat was received and it was necessary to curtail the ceremonies. The Masonic crowd dispersed quickly, in an orderly fashion. The demonstrators did succeed partially in disrupting our activities. Fortunately, the threat proved to be false. I trust such groups, like the Gormogons, will be short-lived. After 266 years, Freemasonry is still going strong.

In the United States, we had the Morgan affair. In 1826, Morgan published a supposed expose of Masonry. Soon afterwards he disappeared. Morgan's followers accused the Masons of foul play. This was taken up by the press, and a wave of anti-Masonic sentiment spread throughout the country and actually caused many Lodges to suspend their activities or disband for a time. Andrew Jackson, President and former Grand Master of Tennessee, is credited with turning the tide of public sentiment. For many generations afterwards, Masonry enjoyed a respected position in this country, even to this day. Of course, we still have our detractors and opposers.

There are various groups who oppose and attempt to discredit us. The Fascists and the Communists are prime examples. Let's look at a capsule of history.

One of the first acts of the Russian Bolsheviks, forerunners of the Communists, in 1917 was to dissolve all Lodges. Today there are no Masonic Lodges in Russia or in any Communist country. Of course, Catherine the Great initiated that process long before the Communists.

Bela Kun in 1919 proclaimed the dictatorship of the proletariat in Hungary and dissolved all Masonic Lodges.

Spain's first dictator (of modern times), General Primo De Rivera, abolished Freemasonry in 1925. General Francisco Franco in 1940 sentenced all Masons in Spain to 10 years in prison — automatically, just for being Masons. A Masonic friend of mine who was stationed at a U.S. airbase in Spain in the 1950's told me of his fellow Masons building a Masonic Lodge on the base. When the Spanish authorities found out about it, they closed it down, and confiscated the property. Our American servicemen were not arrested. It pointed out, however, that Masons in foreign countries are not as bold or outspoken as we are, at least about being Masons.

Mussolini, in Italy, tried several times to join a Masonic Lodge, and to the credit and good judgment of our Italian Brethren, he was rejected. In retaliation, once he gained power in 1924, he decreed that no member of his Fascist party could be a Mason, and in 1925 proceeded to exterminate the Lodges and imprison the Masonic leaders.

Hitler's Nazis dissolved all Masonic Lodges and sent the Masons to concentration camps. A similar fate struck our Masonic Brothers in Austria. One story tells how the Nazis confiscated the membership lists, and those who were behind in dues or "N.P.D." were forced to pay up. Then the Nazis confiscated the treasuries, libraries, and other properties

of the Lodges. Goebbels used this confiscated paraphernalia for an "Anti-Masonic Exposition" in Munich in 1937. Similar episodes occurred in Czechoslovakia, Poland, Holland, Belgium, Norway, and Denmark. The Vichy government in France dissolved all Masonic Lodges, seized property, and imprisoned leaders.

Why have we been one of the primary targets of such terrorism? The answer is simple: Because our principles are diametrically opposed to theirs, and they cannot tolerate the competition. Masonry opposes intolerance, bigotry, despotism, tyranny, and usurpation of the power belonging to the people. We stand for integrity, freedom, and individual dignity. We feel the state should be subservient to the individual, not vice-versa. Extremist creeds and Masonic creeds clash! They are diametrically opposed. We champion freedom of assembly, speech, and religion. Dictators and their ilk cannot stand the piercing light of criticism, or the truth; and so they attempt to extinguish the sources of such light and truth. Because we are not ashamed of our teachings and precepts, we make no attempt to hide them, and this makes us identifiable and vulnerable, at least in societies where freedom itself is vulnerable.

When the Ayatollah Khomeini took over in Iran, his frantic followers executed all known Masons. Those who survived are in hiding, or have escaped from their country. I have personally met two such Masons in the Seattle area.

In Liberia, about a year or so ago, the Grand Master and all the Grand Lodge officers of the Grand Lodge of A.F. & A.M. (P.H.) were murdered in a coup d'etat of the Republic of Liberia by dissidents. Liberia is now a dictatorship. The Masonic Temple was destroyed, for all practical purposes, wiping out Freemasonry in that country.

Recently the Masons in Guatemala became targets for extremists of both the Left and the Right. Masonry, which

preaches moderation, is apparently a threat to both.

The "P-2" incident in Italy in June 1981 gave Masonry a "black-eye." The irony of that scandal is that the "P-2 Lodge" is not a regular, recognized Lodge. It is clandestine. However, the general public doesn't know the difference.

Masonry in this country, the pride of George Washington, so many of our presidents, colonial forefathers, and modern-day astronauts, has in recent years been subjected to subtle discreditation. In my immediate geographic area, military bands and choral groups are not permitted to perform for any Masonic groups, because of alleged discrimination. They are freely available to perform for denominational religious groups, provided they do not discriminate. Further, the Knights Templar have recently been excluded from partaking in the official Easter services at Arlington National Cemetery, an activity they had conducted since 1931.

Such attitude and incidents do nothing to enhance our prestige and reputation in the community and in our society. It would appear that Freemasonry, which really needs no defending, occasionally does need to have someone speak up in its behalf. To remain silent serves only to enhance the accusations and incriminations, the allegations and innuendos of our detractors. It should be readily apparent that we do need to educate the general public about who we are and what we stand for. In order to do this effectively, we Masons must first better educate ourselves.

As ever, the price of our freedom, as Masons and as citizens, is eternal vigilance! Masonry does have its enemies.

Incidentally, if being a Mason were ever to become a crime in this country, would there be enough evidence to convict you?!

Sir Knight Kase's mailing address is 2711 East Main Street, Puyallup, Washington 98374.

Mrs. Kinsey Installed

Mrs. Harold N. Kinsey, San Diego, California, was installed Supreme Worthy President of the Social Order of the Beauceant on September 30, 1983, during the 63rd Annual Supreme Assembly held in Pittsburgh, Pennsylvania. She is a Past President of San Diego Assembly No. 67 and is recently retired from the San Diego Unified School District where she was employed for 29 years as a nutritionist with the Food Services Department.



Upon assuming her new post, Mrs. Kinsey urged the continued support of the Knights Templar Eye Foundation by the nearly 200 Beauceant Assemblies across the nation. She announced that the Supreme Committee Chairman for the philanthropy in the coming year would be Mrs. Carl Anderson, Los Angeles Assembly No. 42. Mrs. Neil McLeod, Past Supreme Worthy President, a member of Wichita, Kansas, Assembly No. 8 and long-time Supreme Worthy Advisor for the International Order of Rainbow for Girls, will serve as Advisory Chairman. Mrs. Charles H. Lee, Carnegie Assembly No. 80, also a Past Supreme Worthy President, was appointed Chairman of the *Knights Templar Magazine* Committee.

The 64th Annual Supreme Assembly is set for September 24-28, 1984, at the Adam's Mark Hotel, Kansas City, Missouri.

Geriatric Chair Gift to Masonic Home

Arlington Assembly No. 189, Social Order of the Beauceant in Texas, recently presented a geriatric chair as a gift to the Royal Arch Mason Home for Aged Masons in Arlington. The money for the gift was raised through the sale of bottle caps and aluminum cans, a project begun by Mrs. J. D. Mooney, Past President, and continued by Mrs. R. L. Admire, Past President, during their terms.



Shown above, seated in the geriatric chair, is Sir Knight James D. Ward, President of the Board of Directors of the R.A.M. Home and a Past Commander of Arlington Commandery No. 107. Behind him are Beauceant Past Presidents Admire and Mooney, and Dorothy Heath, Associate Administrator of the Home.

In addition to the R.A.M. Home project, members of Arlington Assembly are also involved this year in a project for the Knights Templar Eye Foundation. That project has thus far netted \$125, which was sent to the Templar Foundation in honor of Mrs. C. T. Masters, Area 10 Eye Foundation Chairman and a member of Arlington Assembly.

Sousa Perspectives

The Library of the Grand Encampment has acquired a copy of the new Library of Congress publication *Perspectives on John Philip Sousa*. The 144-page, oversize edition contains seven essays on the man and his music, plus photos and reproductions of compositions and programs. Sir Knight Sousa was a member of Columbia Commandery No. 2, District of Columbia.

The book was received as a gift from Sir Knight James L. Dixon, Washington.

LIKE A MIGHTY ARMY

by

Sir Knight Theodore Summers, Organist
Peninsular Commandery No. 8, Kalamazoo, Michigan

Would you be interested in experiencing a real thrill? A thrill that is sure to send shivers up and down your spine? A thrill that one remembers for months! Such a thrill that one finds himself talking about the event to his family, his friends, neighbors, and especially to his Lodge Brothers — the ever-present source of candidates for the Chivalric Orders.

Then, come with me, my Brother, and sit at the console of the pipe organ situated in the balcony of the Church and look down on the processional on one of the days when a Commandery attends church in a body! Perhaps it is Ascension Sunday, or Hospitalers Day, or perhaps it is a celebration of the Christmas season.

The prelude is finished, and we are awaiting the signal light to start the processional hymn. The signal and then a "full organ." The hymn, "Onward Christian Soldiers!"

We look down to the center aisle and watch for the procession to enter. First, the Processional Cross, then the choir, followed by the clergy and then the Commandery of Knights Templar, chapeaux carried on their shoulders as they approach the reserved pews — maybe a hundred or more Knights marching "With the Cross of Jesus Going on Before."

No matter how many times I have played for occasions like this, I still thrill at the site, the pomp, the breath-taking picture of men in uniform unafraid to be known as Christian Masons — men who put their Masonry and Christianity into daily practice, helping to feed the hungry, clothe the naked, and bind up the wounds of the afflicted."

The organ is opened wide, the congregation is in full voice . . . But the expected participation and singing is not coming from the Knights. Why? Could there be a more fitting and suitable hymn for this entry of Knights Templar? What is missing?

I recently learned about this problem when my Commandery attended a different church than my own — a church where congregational singing is much a part of the service. When I suggested that the Knights were customarily lead into the nave to the gripping hymn, I was told that "Onward, Christian Soldiers" would have to come later in the service, if at all, instead of at the procession. That was the first problem.

Then I was taken aback a bit when I learned that too many of the Knights knew only the first verse and the chorus, and it would be awkward for the Commandery members to try to carry the chapeau on the shoulder with one hand and carry a hymnal in the other. I had somehow overlooked that detail, and it took one of the men on the Committee on Religious Observance, not an organist, to inform me. The tune might be familiar to the men, he said, but few members knew the words and needed to be equipped with a hymnal so they could all participate.

It is still a real thrill to view the procession, even in those churches which do not use a Processional Cross, choir and clergy, at the Call to Worship, but my Brother Knight does have a point about the familiarity of the words, and the desire of that particular church in asking that the visiting Knights

→ → →

participate in the service in all things, from the first ring of the steeple bell, to the final benediction.

The hymn itself has quite a history. So well adapted to Templar use, it is hard to imagine that "Onward, Christian Soldiers" was originally written for a Children's Festival in 1864 by Brother and Reverend Sabine Baring-Gould and the children of Horbury Bridge Parish sang these words to a slow movement from Haydn's *D-major Symphony*, but that tune was dropped as soon as the tune "St. Gertrude" by Brother Sir Arthur Sullivan was composed for the Hymnary of 1872. (Baring-Gould was born in 1834 and died in 1924, so he lived to see his work used in churches for nearly fifty years, all to his credit.)

But let's look at the words of "Onward, Christian Soldiers" and see how eminently fitted they are for use by Knights Templar:

- 1 *Onward, Christian Soldiers,
Marching as to war,
With the Cross of Jesus,
Going on before!
Christ, our royal Master,
Leads against the foe,
Forward into battle,
See his banners go.*

(Refrain)

*Onward, Christian Soldiers,
Marching as to war,
With the Cross of Jesus
Going on before!*

- 2 *At the sign of triumph
Satan's host doth flee;
On, then, Christian Soldiers,
On to Victory.
Hell's foundations quiver
At the shout of praise;
Brothers, lift your voices,
Loud your anthems raise.*

(Refrain)

- 3 *Like a mighty army
Moves the Church of God
Brothers, we are treading*

*Where the Saints have trod;
We are not divided,
All one body we
One in hope and doctrine
One in charity.*

(Refrain)

- 4 *Crowns and thrones may perish
Kingdoms rise and wane
But the church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail
We have Christ's own promise,
And that cannot fail.*

(Refrain)

- 5 *Onward, then, ye people,
Join our happy throng;
Blend with ours your voices
In the triumph song;
Glory, laud, and honor,
Unto Christ the King;
This through countless ages
Men and angels sing.*

(Refrain)

So sing these words over and over to yourself when driving to work, or on those lonesome nights when you are sitting in your hotel room, when you have to go on a business trip. Better, memorize these lines as you drive home from your Commandery meetings.

There's always a thrill when one recites or sings these stanzas — one would almost think "Onward, Christian Soldiers" was specifically written for our ritual; almost a good substitute for the "Pilgrim Warrior's Word!" Thrilling! Meaningful! Appropriate for Knights Templar!

Suggestion No. 1: Why not plan the program for one Conclave around this hymn, and let every man "blend with ours your voice in the triumph song"! Most men do like to sing when encouraged and know the words if not the tune.

Suggestion No. 2: Why not suggest to your Commandery as a gesture of thanks for the welcome that church has extended

Escort for Special Guest



An escort of uniformed Knights Templar received Mrs. Carol Strizek under an arch of steel during the 81st Annual Session of the Grand Chapter of Eastern Star of Kentucky, held at the Commonwealth Convention Center in Louisville, October 24. Attending Mrs. Strizek through the Templar lines was Grand Commander Sir Knight Leslie E. Black.

Mrs. Strizek, Most Worthy Grand Matron of the General Grand Chapter, O.E.S., was honored by the Kentucky Templars in recognition of her selection of the Knights Templar Eye Foundation as her charity during the 1982-85 triennium. The escort was under the direction of Sir Knight James B. Wall, Grand Senior Warden, a Past Grand High Priest of Kentucky Royal Arch Masons.

to the visiting Knights Templar, that a good donation might be a number of hymnals given to the host church as a memento of the day the Commandery participated in their worship service? The frontispiece could be marked also in memory of a loved one who was absent. Who knows? Perhaps such a souvenir left behind would be just the needed inspiration for one of the eligible parishioners to consider Chivalric Orders?

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

knight templar

"Carol" – O.E.S. Triennium Music Book

Mrs. Carol Strizek, Most Worthy Grand Matron of the General Grand Chapter, Order of the Eastern Star, continues to pledge her support for the Knights Templar Eye Foundation during her triennium. Speaking to a variety of Eastern Star and Templar audiences since taking office in November 1982, she and Most Worthy Grand Patron Sir Knight David J. Miller, P.G.C., Indiana, have urged Eastern Star support through fund-raising projects.

One project, being conducted by the General Grand Chapter, is the sale of an Eastern Star Music Book entitled "Carol" in honor of the Most Worthy Grand Matron. Mrs. Lila Houck, Past Grand Organist of Washington's Eastern Star reports that sales are going well, and suggests that the book, with its 16 musical selections – both original and traditional – would make a fine Christmas gift.

Music books may be ordered for \$9.00 each from Sir Knight John Houck, 14526 26th Avenue, N.E., Seattle, Washington 98155. Mrs. Houck encourages everyone to "get your copy now and support the Knights Templar Eye Foundation."

70 Years in Lodge, 62 in Commandery

Members of Evanston Commandery No. 58 in Illinois formed a Templar escort and an arch of steel was provided as Sir Knight Clinton W. Favinger was awarded his 70-year pin from Evans Lodge No. 524, Evanston, this fall. The award presentation was made to Sir Knight Favinger by William H. Ahlenius, Past Commander of Evanston Commandery.

Sir Knight Favinger, Knighted in 1921, was attended by his Commandery fratres on this occasion in special recognition for his more than quarter century service as Recorder of Evanston No. 58 during the period 1947 to 1973.

P.G.C. Rohwer Celebrates 90th Birthday

Vacaville Commandery No. 38 in California paid tribute to one of the Commandery's most respected members when Sir Knights gathered to help Past Grand Commander Eggert Rohwer celebrate his 90th birthday on September 23, 1983. Born September 26, 1893, Sir Knight Rohwer served the State of California as Grand Commander in 1952



and as Grand Illustrious Master of Cryptic Masons in 1964. He is also a 33rd Degree Scottish Rite Mason in the Valley of Sacramento.

After being escorted through an arch of steel, Sir Knight Rohwer posed with the Past Commanders of Vacaville Commandery who attended the event. He is shown above wearing his new blue "blazer" jacket, a gift from his fellow Sir Knights. The jacket is leisure accoutrement for the Grand Commandery Officers of California.

Masonic Philately: Part I

Philatelic author Brother Trevor J. Fray, P.M., England, announces the planned publication of a book entitled *Masonic Philately: Part I*. This study of Masonic stamps and stamp collecting is in the "pre-issuance stage, says Brother Fray: "In order to determine how many copies will be printed, we are requesting any interested brethren to place an order immediately. The price for the exclusive, limited-to-orders-received edition will be based on the number of order commitments."

Masonic Philately: Part I will include chapters on "background in religious and charitable aspects of Masonry" as well as a guide to beginning a Masonic stamp collection. Biographical details of some 250 famous Freemasons (with stamps as illustrations) will also be offered.

Commitment orders may be sent to Harry Hayes Publishers, 48 Trafalgar Street, Batley, West Yorkshire WF177HA England.

Successful Fund Raiser

Sir Knight Ernest M. Johnson, Pilgrim Commandery No. 9, Lowell, Massachusetts, along with his daughter, Marcia, are now in the third year of a successful fund-raising project. In 1981, Marcia, Past Worthy Advisor of Billerica Assembly No. 66, Rainbow for Girls, began selling a specially made "square and compass" wall plaque. It consists of a 5¼" square blue-white painted tile pinned to a 6½" square wood base.



A portion of the proceeds from the sale of the item have already gone to the Knights Templar Eye Foundation, and Sir Knight Johnson anticipates additional funds will be realized in the year ahead. Plaques may be ordered for \$10 each through Sir Knight Johnson, 114 Treble Cove Road, North Billerica, Massachusetts 01862.

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Rufus Putnam Award to Dr. Bonds

Dr. Alfred B. Bonds, Jr., president of Baldwin-Wallace College in Berea, Ohio, from 1956 to 1981, was presented the Rufus Putnam Distinguished Service Award by the Grand Lodge of Ohio this year. The award recognizes Dr. Bonds' long career in education. He is shown below (right) accepting the plaque from Vernon E. Musser, 1982-83 Grand Master of Masons in Ohio, who was a student during Dr. Bonds' residence at Baldwin-Wallace.



A member of Holy Grail Commandery No. 70, Lakewood, Dr. Bonds began his career as assistant dean at Louisiana State University. He later worked in the White House as assistant executive secretary of President Harry Truman's Commission on Higher Education and subsequently was named first civilian director of training for the Atomic Energy Commission. In the 1950s he traveled with the Education Mission to Egypt, and was also a member of the American team which made the first educational survey of Israel at the invitation of David Ben Gurion.

Sir Knight Bonds is only the fifth recipient of the award. Others include C. William O'Neill, former Governor and Chief Justice of the Ohio Supreme Court; William B. Saxbe, former U.S. Senator and Ambassador to India; John W. Galbreath, real estate developer and philanthropist; and John W. Bricker, former Ohio Governor and U.S. Senator.

Distinguished Kansas Alumni

Past Grand Master of Grand Encampment Roy Wilford Riegler, who at age 87 still mans his law office in Emporia, Kansas, was chosen as one of four Emporia State University Distinguished



Alumni honored at the school's Homecoming October 21-23, 1983. Sir Knight Riegler holds five college degrees, including a B.S.E. from Emporia State and a Doctor of Jurisprudence from Washburn University School of Law. He began his law career in 1925, and in the succeeding 58 years he has served terms as probate and juvenile judge and was a member of the Kansas Legislature for 18 years.

With Masonic memberships and honors that would fill several pages, Sir Knight Riegler is widely known in Templar circles as the 52nd M.E. Grand Master of the Grand Encampment, serving during the 1973-76 triennium. He writes of the honor, "Naturally I was proud to receive [it], Keith and two daughters, Jean and Mary Keith, and her husband — all fellow graduates of Emporia State — were present. The recognition plaque now hangs in my law office."

Sir Knight and Mrs. Riegler celebrated their 60th wedding anniversary this year.

Reprint Request

A letter from Past Commander William D. Nafzinger, DeMolay Commandery No. 24, Bloomington, Illinois, sought permission to reprint portions of Sir Knight H. Edward May's *Knight Templar* feature "The 17th of September." Sir Knight Nafzinger, also Trustee of Bloomington Lodge No. 218, B.P.O. Elks, planned to include excerpts in the Lodge's monthly bulletin, "The Hoof Beat."

HISTORY OF THE GRAND ENCAMPMENT

Chapter VIII

THE PERIOD OF ORGANIZATION 1816-1832

There is no doubt that the illustrious name of DeWitt Clinton gave much prestige to the new organization and did much to help it through this difficult period. When attacks on Masonry were just beginning, he came to its defense saying:

"I know that Freemasonry, properly understood, and faithfully attended to, is friendly to religion, morality, liberty, and good government; and I shall never shrink under any state of excitement, or any extent of misapprehension, from hearing testimony in favor of the purity of an institution which can boast of a Washington, and a Franklin, and a Lafayette, as distinguished members, which inculcates no principles, and authorizes no acts that are not in accordance with good morals, civil liberty, and entire obedience to the government and the laws."

While he did not live to attend the fourth Conclave, the leadership fell into the capable hands of Sir Jonathan Nye, whose efficient service saw it through a most trying period.

Second Conclave

Pursuant to the resolution adopted at the first meeting, the second conclave assembled at Masons Hall in New York on September 16, 1819. The meeting was opened by Sir Henry Fowle, the General

Grand Generalissimo (the General Grand Master, DeWitt Clinton, was absent, and the Deputy General Grand Master, Thomas S. Webb, had died on July 6, 1819). Representatives of the Grand Encampments of New York and of Massachusetts and Rhode Island were present.

The first order of business of this Conclave was the passage of a resolution proposed by Sir Henry Fowle relative to the passing of Sir Thomas S. Webb, his close friend of many years. It was:

"Resolved, That our late M. E. Sir Thomas Smith Webb, Esq., by his unwearied attentions and indefatigable exertions in the service of Freemasonry generally but more especially of the magnanimous Orders over which this General Grand Encampment has jurisdiction, is entitled to our most grateful recollections, and that his memory should be cherished with the warmest and most lively affection of this General Grand Encampment and by the Sir Knights of the Order universally."

Webb had seen his dream come to reality. The General Grand Encampment had succeeded, and to him as Deputy General Grand Master had come the honor of granting the first dispensation under the authority and jurisdiction of the new organization. Soon after the first Conclave, Sir John Snow moved to Ohio, and at Worthington, where he located, he formed an encampment of Knights Templar to which Webb granted the dispensation. This event is noteworthy for another reason, as it was the first organized group of Knights Templar to be

formed west of the Alleghenies, and the first of the many encampments to be formed as the General Grand Encampment grew into importance and the Order of Knighthood flourished among the pioneers of the New West.

There is little doubt that Webb would have been elected General Grand Master had he lived to be present. The Honorable DeWitt Clinton was called upon to serve again. Sir Henry Fowle became Deputy General Grand Master, and his friend Sir John Snow was elected General Grand Generalissimo. These two were to be the mainspring of the organization for some time to come.

At this Conclave a charter was granted to the encampment at Worthington, and a Charter of Recognition was given to the encampment at Colchester, Connecticut.

Apparently the original plan of having the meetings of the General Grand Encampment each seven years was found to be unsatisfactory, for a resolution to amend the Constitution, changing the time from seven to three years, was introduced at this meeting, to be voted on at the next Conclave.

There was little money in the treasury of the new organization as the following resolution indicated:

“Resolved, That the General Grand Treasurer be directed to pay Stone & Lincoln’s bill for printing, \$1; William B. Fowle’s bill for entering Constitution, etc., \$4; and Caleb Bingham & Co.’s bill for the Record Book, etc., \$3.75, as soon as he has funds in the treasury to do so.”

To remedy this, it was further resolved that each encampment pay into the General Grand Treasury the sum of two dollars for each Knight Templar heretofore created and one dollar for each one hereafter created.

The meeting closed with the resolution providing for the next meeting to be held in New York in September 1826.

Third Conclave

Seven years later the third meeting of the General Grand Encampment was held at St. John’s Hall in New York on September 18, 1826. It was opened by Sir John Snow, as Sir DeWitt Clinton and Sir Henry Fowle were both absent. The passing years had shown a gradual growth. Eleven new encampments had been formed, six Charters of Recognition had been granted, and Grand Encampments had been organized in New Hampshire, Vermont, Virginia, North Carolina, South Carolina, and Georgia. This brought the total to eight Grand Encampments. All except Georgia and North Carolina were represented at this meeting. In Massachusetts and Rhode Island, three new encampments had been added to the rolls, and in New York, ten more had been organized. There were still a few old encampments operating independently.

The amendment to the Constitution changing the time of the meeting from seven years to each three years was adopted. A resolution was also passed giving the first four officers of the General Grand Encampment authority to constitute encampments in states where no Grand Encampment was in existence. The death of Sir Thomas Lowndes was announced and an appropriate resolution to his memory was adopted.



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



Paul C. Rodenhauer, Grand Recorder and Editor, *Knight Templar Magazine*
and the Grand Encampment Staff in Chicago

Clockwise, from 12:00: Joan Behrens, Assistant Editor; Helen Blustein, Clerk-Typist; Joseph Buklis, Mailroom; Violet Carlson, Secretary to the Grand Recorder; Elaine Christensen, Mailroom; Pat Hannon, Receptionist, Dictaphone; Jan Hapgood, Controller; Marlene Kernan, Data Base Operator; Verna Knapp, Publications Assistant; Lynn Kuhn, Data Base Operator; Bernice Powell, Accounting; Carol Prestidge, Data Systems Controller; Mary Suarez, Data Base Operator.

Welcome to the New Year . . .

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

Ralph Waldo Emerson



KNIGHT VOICES

COMMENTS FROM READERS



□ I am searching for any information on the Garrett family who resided in Christian Co., Kentucky, circa 1830; particularly William Mansfield Garrett born May 12, 1831, and his parents, whose names may have been William M. and Ann. The family moved to Bush Creek in Smith Co., Tennessee, in about 1837. He then, at about age 14, traveled to Galveston, Texas. A brother, Caleb Garrett, took up residence in Truscal, Illinois, and had land holdings in Douglas Co., Illinois. We are also looking for a connection with the Garretts of Virginia that would allow us to trace roots to the old country. *J. M. Garrett, 304 Tanglewood Drive, Victoria, Texas 77901*

□ Searching for information on Dr. Dunn and his wife from Frankfurt, now Fort Ashby, Mineral Co., West Virginia. Their daughter, Massey Dunn, married Thomas Beall (b. 1780, d. 1864), son of Thomas and Verlinda Beall. Massey Dunn and Thomas Beall lived near Frostburg, Allegany Co., Maryland. Another daughter of Dr. Dunn married Thomas Beall (b. 1797); wife Elizabeth, son of Asa Beall. *Mrs. W. G. Barneyback, P.O. Box B, Curryville, Missouri 63339*

□ I am an avid collector of grammar school books circa 1860-1870 (or earlier) to about 1920-1930. If any other Sir Knights have such books they would like to send to me, I would greatly appreciate it. They will receive a good home and hopefully will go into some kind of display of educational materials from that period of time. *Bruce Bosworth, P.O. Box 1162, Littleton, Colorado 80160*

□ Wanted: Past Commander's sword, with sheath and chain with the "old-fashioned" antique type of detailing rather than the current (modern) stamping type available today. If possible please send picture. *Jan-Robin Bloser, 216 West Indies Drive, Palm Beach, Florida 33480*

□ Requesting help in ascertaining the Masonic history of my great grandfather, Hartwell H. Thacker, born about 1834 (probably in Virginia). He was living in Tishomingo County, Mississippi, about six miles from Iuka, between 1876-1880, with his wife, Kate Vance, and their children. Family tradition states he was a Methodist circuit minister and a Mason. I have no further data on him but was told by now deceased family members that he was a third degree Blue Lodge Mason. Perhaps someone can advise me where to write for this information. *Herbert C. Hall, 4175 Oak Hollow Road, Claremont, California 91711*

□ I seek information about Henry P. McDowell born 1800 in Virginia, and his wife Frances, born 1801 in Virginia, died 1856 Virginia; also John Wesley Pardue and wife Fannie C. Wooten, both born Wilkes Co., North Carolina, in 1800 and 1837. Both died in Tazewell Co., Virginia. I would appreciate any information or previous ancestry. *Gary C. Pardue, 306 Montrose Street, Bluefield, Virginia 24605*

□ I would like to buy a Masonic watch in good shape — Elgin, Hamilton or Waltham. Prefer a Dudley Masonic watch. *Sam H. Loveday, Jr., Smoky View Estates, Rt. 2, Box 58, Maryville, Tennessee 37801*

TIME FOR PROJECT-PLANNING AND FUND-RAISING

Last year, the Grand Encampment Office received a copy of an Eye Foundation promotional letter to Sir Knights in Ohio prepared by Sir Knight Hal J. Shafer, Voluntary Campaign Chairman for that Grand Commandery. The simple story he tells, and the wisdom therein, might well be taken to heart by all Sir Knights wherever they reside. It is particularly appropriate as we begin the Knights Templar Eye Foundation 16th Annual Voluntary Campaign:

Dear Sir Knights:

Take a few moments away from your busy schedule and listen to a biblical analogy.

“This story is told about a certain city captured by an invading army. The city fathers pleaded with their captors to spare them and the city as well. It was so agreed, provided that everyone would bring his best wine, whether much or little, and pour it in a huge vat set in the town square. From this vat the soldiers would then draw their daily ration. The citizens all came bringing water, for each had thought that, all the others complying, his part wouldn’t be missed. History at this point gives us three endings. 1) The army destroyed the city. 2) The army left the city in disgust knowing that the people weren’t worth the effort needed to punish them. 3) The people were given a second chance.”

For the past 15 years, December 1 has been the first day on which each of us has pledged his support for the Knights Templar Eye Foundation Voluntary Campaign. “Dollars and cents” amounts are relative figures. For the Knights Templar, their meaning emerges when they are considered as an expression of individual sponsorship to help those who are less fortunate. . . .

Whatever we do Sir Knights, let us do it with enthusiasm. As we go, so go our Commanderies.

Hal J. Shafer
1983 K.T.C.H. Recipient

