

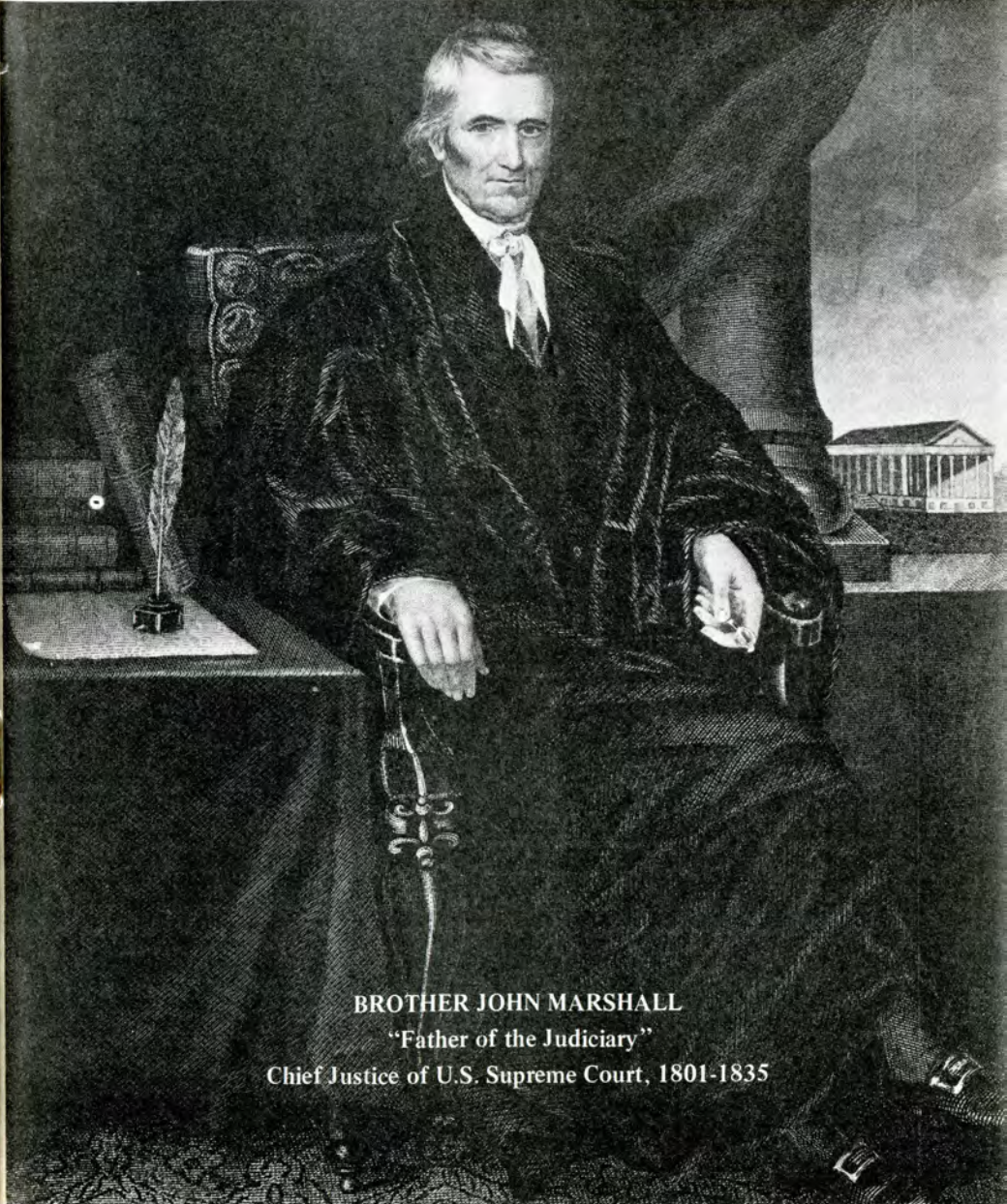


Knight Templar

VOLUME XXX

SEPTEMBER 1984

NUMBER 9



BROTHER JOHN MARSHALL

"Father of the Judiciary"

Chief Justice of U.S. Supreme Court, 1801-1835

ALPINE COUNTRY TOUR

A few weeks ago, my Lady Margaret and I took part in a Templar experience that will remain in our memories for many years. During July 22 to August 6, we participated in the second of two Grand Encampment-sponsored tours to the Alpine Country of Germany, Austria, and Switzerland. This was a trip that I had looked forward to with great pleasure and anticipation. Pictorial highlights of the tours appear elsewhere in these pages; thus I will not use this space for a general review of our most enjoyable European interlude.

However, I would like to take a moment to reminisce about one special episode and about one particular Christian gentleman who has been the Grand Encampment's liaison among our Subordinate Commanderies in Europe. Elmer C. George, Recorder of Heidelberg Commandery No. 2, the Grand Master's personal representative, has kept his fingers on the pulse of York Rite Masonry in Germany and Italy. He has been Templary's eyes and ears and has done a superb job conducting the affairs of the Grand Encampment across the Atlantic.

Sir Knight Elmer, with the cooperation of the officers and brethren of Alt Heidelberg Lodge No. 821 of the American Canadian Grand Lodge, A.F. & A.M., organized a Table Lodge for each of our tours. It is almost impossible to describe the Old World fraternalism which we enjoyed at these Table Lodges. For myself, I experienced a nostalgia for "Masonry past" — that sense of brotherhood which is occasionally lost in our American propensity for rush and ritual. Our hosts helped us recall an earlier time when feast and fellowship were the bywords of the Lodge communication, and for this we say, once more, "Danke schön!"

As a small token of gratitude, the Grand Encampment had commissioned a jewel of office for our representative in Europe, and I took the opportunity to present that jewel to Sir Knight George at the Table Lodge which took place on the evening of July 25. This was one of the major highlights in the itinerary of a two-week Masonic tour that I wish each of you might have experienced.

I am proud to be associated with Sir Knight Elmer and proud of his activities and assistance in Europe. It is our hope that he will continue as our Templar advocate for many years to come.



Med E. Dull

Knight Templar

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

SEPTEMBER: The picture of Chief Justice John Marshall appearing on the cover was provided courtesy of the Association for the Preservation of Virginia Antiquities, Richmond, Virginia, and a biography-in-brief of this distinguished Mason appears on pages 5-7. The reader's interest is also directed to another of our September features commemorating the date of September 17 — Citizenship Day. In his article, Past Grand Commander H. Edward May invites the readers to test their knowledge of American history; the answers to test questions are printed on page 24. Finally, there is a report of the 8th Holy Land Pilgrimage earlier this year and an inspiring message from one of the 1984 Pilgrim-Ministers.

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EDITOR'S JOURNAL

Roy Wilford Riegle: Grand Master Ned E. Dull has relayed information on the recent hospitalization of Roy Wilford Riegle, M.E. Past Grand Master of the Grand Encampment. Sir Knight Riegle entered Newman Hospital in his hometown of Emporia, Kansas, on Saturday, August 4, and according to his wife Keith, "he is improving."

Supreme Assembly: The Supreme Assembly of the Social Order of the Beauceant convenes in Kansas City, Missouri, September 24-28, 1984, with the Annual Banquet scheduled for Wednesday, September 26. Supreme Worthy President Mrs. Florence N. Kinsey of San Diego, California, will preside, and the banquet speaker will be G. Wilbur Bell, Past Grand Master of Grand Encampment and Executive Director of the Knights Templar Eye Foundation, Inc.

In Memoriam: A letter from Jeane Dixon, recognized worldwide for her extrasensory powers, brings the sad news of the passing of her husband, Sir Knight James Lamb Dixon, age 87, on May 16. Sir Knight Dixon, a resident of Washington, D.C., was a member of Los Angeles Commandery No. 9, California.

Great Priory of Scotland: R. M. Lewis, P.P., G.C.T., Grand Secretary and Registrar of the Great Priory of Scotland, advises that the Great Priory office has "moved to larger premises." The new address is: 49 Assembly Street, Leith, Edinburgh EH6 7BQ, Scotland.

American Proverb: Who seeks a friend without a fault remains without one.

Shadrach Bond: Sir Knight Thomas Rigas's August feature, "The Formative Years in Illinois," focused on those governors of Illinois who had also held Masonic membership. In that article, Governor and Brother Ninian Edwards was referenced as the first Grand Master of Illinois. In fact, the parenthetical statement which appears after Edwards's name on page 21 (provided by the editor) should have appeared one sentence earlier: It was Brother Shadrach Bond, first governor of Illinois, who later became the first Grand Master of the first Grand Lodge of the state. Sir Knight Rigas also points out that besides Bond, only Brother Louis L. Emmerson served as both governor and Grand Master of Masons in Illinois.

Remembering John Paul Jones: For many years, Sir Knight Milton C. Jones, Jr., Ruthven Commandery No. 2, Houston, Texas, has devoted his spare time to an in-depth study of Admiral John Paul Jones, one of America's best known Revolutionary War heroes. As a result, he hastened to correct a typographical error found in the July feature "John Paul Jones's Funeral," by Masonic historian James R. Case. Jones, often referred to as the "Father of the U.S. Navy," died on July 18, 1792 (not June 18, 1791, as printed). Sir Knight Jones adds as a further note that in his book *John Paul Jones - A Sailor's Biography*, Samuel Eliot Morison confirms that Jones's remains entered Chesapeake Bay aboard the *U.S.S. Brooklyn*, on July 22, 1905, some 113 years after his death. It was not until January 26, 1913, however, that Jones's remains were finally entombed beneath the U.S. Navy Academy Chapel.

JOHN MARSHALL—FATHER OF THE JUDICIARY

by
J. E. Behrens, Editor

As every student of U.S. history knows, the government of this country is divided into three branches: executive, legislative, and judicial. The purpose of this tripartite division is to provide a system of checks and balances: The framers of the U.S. Constitution saw to it that neither the president, nor the Congress, nor the Supreme Court would have so much power as to totally control the functions of the government. Rather, the three branches would share power and, ideally, act in consort, the result being a strong union of, for, and by the people.

The executive branch is responsible for the execution or administration of the law; the legislative makes or enacts the laws; and the judicial enforces and interprets the law of the land. In the latter branch, one name in particular stands out in the formative years of the U.S. government. John Marshall distinguished himself as a soldier, a congressman, and for the last 34 years of his life, Chief Justice of the Supreme Court. His career is all the more remarkable when we note his almost total lack of formal education. Despite this, he is remembered as one of the most respected jurists of his age and reverently referred to as the "Father of the Judiciary."

John Marshall was born in a log cabin in Fauquier County, Virginia, on September 24, 1755, during the last of those conflicts known collectively as the French and Indian Wars. He was the eldest of 15 children born to Thomas and Mary Marshall.

Although a backwoodsman with little property, Thomas Marshall differed from his contemporaries in that he had acquired an education, and it was he who taught

his children to read and write. John recalled in later years his father's firm influence and notes that by age 12 he had "copied every word" of Pope's "Essay on Man" and others of the poet's masterpieces. Thomas was also a close friend of George Washington; in fact, at one time the elder Marshall was hired by Washington as an assistant surveyor. Both Thomas and John came to love the Virginia farmer and readily served under him in the Revolutionary War.

Father and son were both members of the Culpeper Minute Man Company. John, only 19 years old, was a lieutenant, and his father held the rank of major. After the battles of Lexington and Concord, both Marshalls joined the Virginia line, serving four years in the Continental Army. John, known as a man of humor, skill, and personal valor, was promoted to captain in 1776. He saw action at Brandywine, Germantown, Monmouth, and Stony Point and suffered with Washington and his peers during the winter of 1777-78.

During those months at Valley Forge, John Marshall stood out among the junior officers. One of his fellow officers described him as "the best tempered man I ever knew. Nothing discouraged, nothing disturbed him." Another contemporary in the dark days of Valley Forge wrote, "He was an excellent companion, and idolized by the soldiers and his brother officers whose gloomy hours were enlivened by his inexhaustible fund of anecdote."

Like Washington, Marshall was appalled at the deprivations the Continental Army suffered that winter. Congress, which had declared the formation of the Army had yet little actual power to supply → → →

the Army with such necessities as food and clothing. For such staples the soldiers were literally at the mercy of the states' generosity. It was probably during this period that the seeds of Federalism (the belief in a strong central government versus strong state government) first took root in Marshall's mind.

Marshall was named Deputy Judge Advocate at Valley Forge. This was perhaps the result of the men's respect for his fairness and judgment. Albert Beveridge, Marshall's major biographer, notes that the soldiers would often go to him with their disputes and "abide by his decision."

By 1780, John Marshall's enlistment was over, and he returned home. Soon after, he enrolled at William and Mary College and reportedly "studied law" for a six-week period during which he attended the lectures of George Wythe.

With this scant legal education, Marshall began his law career. In the beginning, his practice was not particularly lucrative, but Marshall also became involved in politics. In 1782, at age 27, he was elected to the Virginia House of Delegates from Fauquier County. Apparently Marshall's natural good sense and personality more than made up for his lack of education because eleven days after the House of Delegates was organized, Marshall was elected, by a joint ballot of House and Senate, to the Executive Council (the Governor's Cabinet). The elder congressmen, however, were critical of his youth and inexperience. Of his own accord, Marshall resigned the Cabinet, retaining his seat in the House.

The following year, he married Mary Willis Ambler and set up practice in Richmond. It was during these early years in Richmond that we find evidence of his Masonic associations. In a letter to Edward Everett dated July 22, 1833, Marshall states that he had become a Freemason during the Revolutionary War. It seems likely that he was Raised in one of the military Lodges which followed

the Continental Army. Unfortunately, the name of the Lodge is not known. However, we do know that once settled in Richmond he became quite active.

In 1786, he was appointed Deputy Grand Master of the Grand Lodge of Virginia, and in 1782 he presided as Grand Master *pro tempore*. He became Grand Master in 1793 and was reelected in 1794, serving through 1795. When the cornerstone of the Masonic Hall in Manchester was laid in 1795, Grand Master Marshall was present. In fact, the cornerstone was inscribed: "This stone was laid by the W. Archibald Campbell, Master of the Manchester Lodge of free and accepted Masons assisted by and in the presence of M.W. John Marshall, Grand Master of Masons in Virginia." At the close of his second term as Grand Master, he was presented a special "Past Master's jewel" in recognition of "the wisdom displayed by him in the discharge of the duties of his office."

Throughout the 1780s, John Marshall was building a strong legal reputation. When Edmund Randolph became governor of Virginia in 1786, he directed all of his law business to his friend. Marshall completed his first term in the state Congress, did not run for the 1785-86 term, but did seek and win reelection in 1787.

Marshall quickly became known as one of the strongest proponents of the Constitution in Virginia, but there were many colleagues who advanced the opposing argument of states' rights. During the three weeks in May 1788 when the Virginia congress debated the U.S. Constitution, Marshall was the foremost orator for the Federalists; he was opposed on the floor by Patrick Henry, spokesman for the Virginia "Republicans."

When fellow Virginian George Washington took office as president, he wanted to appoint John Marshall U.S. Attorney for the District of Virginia; however, Marshall declined, preferring to accept reelection in the state legislature in 1789. At various

times Washington solicited his friend to accept federal appointment. Though there was great affection between the two men, Marshall each time declined. His main reasons were monetary. Government service would mean giving up his law practice, and Federal appointments did not pay enough to support his family of ten children.

Following the 1789-90 term, Marshall did not stand again for reelection in the Virginia legislature until 1795. The interim was spent building his Richmond practice. But it is in the last half decade of the 18th century that John Marshall became known on the national and international political scene.

Early in John Adams' term as president, he was faced with the necessity of sending an envoy to France in order to ease relations with our Revolutionary ally. He chose John Marshall for this delicate mission, along with Charles Pinckney and Elbridge Gerry. It is safe to say that Marshall would not have agreed to this appointment had not his finances taken a turn for the worse. John and his brother had jointly purchased the 160,000-acre estate of Lord Fairfax, and John was on the verge of debt. He thus accepted Adams' offer to serve as envoy. Though the diplomatic mission ended with the so-called XYZ Affair, which further threatened U.S. relations with France, Marshall, Pinckney, and Gerry were hailed upon their return to the United States.

Marshall was first offered a position on the Supreme Court by President Adams in 1798. Again, Marshall declined — he needed the income from his considerable legal practice to cover his Fairfax indebtedness. Later that year, though, he did succumb to Washington's request to become a Federalist candidate for U.S. Congress from Virginia.

When President Adams lost his bid for reelection in 1800, he used his last days in office to appoint as many Federalists as possible to the judiciary. John Jay, the first Chief Justice of the Supreme Court, did

not accept reappointment, stating that the position "did not carry sufficient power and prestige." Marshall did accept, and in 1801 he began his 34-year dominance of the United States' "highest tribunal."

Brother Marshall became the spokesman for the Supreme Court. Between 1801 and 1812, he wrote almost all of the Court's opinions. (Records from this period indicate that there were very few dissenting opinions expressed.) After 1812, Marshall wrote the decisions for most cases involving constitutional questions. It is here that Marshall's Federalist influence came to the foreground and that his defense of the supremacy of the U.S. Constitution is most pronounced.

In these formative years, Supreme Court Justices were also required to "ride the circuit," in addition to presiding over cases in Washington. One of Marshall's most famous trials as a circuit judge was the criminal trial of Aaron Burr, who in 1804 killed Alexander Hamilton in a duel. Burr was accused (and acquitted) of treason in Marshall's court.

Why was this man, with his notable lack of legal training, chosen above all others for the highest judicial office in the land? It was said that Marshall displayed a clarity of perception and judgment during his career in Richmond that distinguished him in legal circles. Albert Beveridge compliments his memory when he describes Marshall as possessing "intelligence shining like a lamp."

Marshall was 46 when he first sat as Chief Justice, and his salary was \$4,000 a year. Throughout his tenure, he maintained the integrity of the Supreme Court and left a legacy of respect and prestige for later justices to enjoy.

On July 6, 1835, John Marshall died at the age of 79. According to legend, it was at the tolling of his death that Philadelphia's Liberty Bell cracked, silencing it forever.

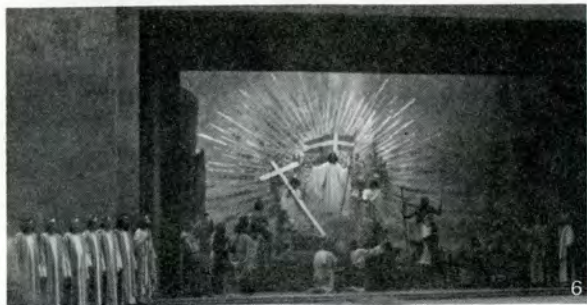
A TEMPLAR TOAST TO EUROPE

Whether the scene was a sidewalk cafe in St. Moritz or the streets of picturesque Weisbaden or the magical Black Forest, the Grand Encampment Alpine Country Tour provided special memories for all involved. The first tour, headed by Grand Generalissimo Marvin E. Fowler and his Lady Roberta, included some 160 Templars, their wives, and friends, and commenced July 15. Approximately 90 individuals, including Grand Master Ned E. Dull and his Lady Margaret, took part in the second tour, which began July 22. Most participants took advantage of an optional second-week extension to Switzerland and Italy and to the small village of Oberammergau to witness the 350th anniversary performance of the historic Passion Play.



At the Table Lodge in Heidelberg's Masonic Temple Elmer C. George, the Grand Master's representative in Europe, was presented a jewel of office (1). A week earlier, Marvin E. Fowler presented the K.T.C.H. Award to Ryoji Beutner, P.C., Heidelberg Commandery No. 2 (2). Other activities included posing with the world's largest cuckoo clock in Weisbaden (3); exploring King Ludwig's castle (4); and enjoying lunch at a Frankfurt restaurant (5). (Sir Knight Paul W. Sweet, P.G.C., P.D.C., and his wife lead the toast.)





From Munich, the trail led to Oberammergau in Upper Bavaria. This village is the site of the renowned Passion Play which has been performed every ten years since 1634 (6). The actors, some 700 in number, are residents of the village. The Templar tourists then moved on to Switzerland and Italy (by way of Austria).

High in the snow-capped Swiss Alps, travelers boarded the "Glacier Express" (7) en route from St. Moritz-Champfer. In the distance (8) an Italian villa appears hidden in one of the valleys. Before returning to Germany, the Sir Knights and ladies spent a day in the Alsace region of France, including an extensive tour of the Maginot Line.



The two-week "storybook" tour ended with a farewell dinner at legendary Hambach Castle near Neustadt, West Germany (9).



1984 Great Smokies Summer Assembly

In 1955, the Masonic Marker (shown at right) was constructed in Haywood County, North Carolina. Created out of stones from many lands – 687 pieces – it demonstrates “the universality of Masonry.” A pilgrimage to this Masonic shrine, located at Black Camp in Great Smokey Mountains National Park, has become a highlight of the annual Great Smokies Summer Assembly which was convened July 8-10 at the Masonic Temple in Waynesville.

The theme of this regional York Rite Assembly is “unity,” and, according to Otto Neustadt, Past Grand High Priest of North Carolina and Deputy General Grand High Priest in the Southeastern Region for the General Grand Chapter, R.A.M. International, “Never was unity more strikingly demonstrated than at the 1984 Assembly.”

The responsibility for hosting the annual meeting rotates among North Carolina’s Grand Chapter, Grand Council, and Grand Commandery. In 1984, the Grand Chapter, headed by M.E. Grand High Priest W. Carroll Sanford, served as “host body.” The Grand High Priest was joined by J. W. Clark, M.I. Grand Master of North Carolina’s Grand Council, and Gerald W. Ringler, R.E. Grand Commander.

The Reverend J. Castro Smith, P.G.M., Tennessee, delivered the sermon “Reach Out and Touch Someone” at the Divine Service Sunday evening.

Monday, July 9, Grand Chapter, Grand Council, and Grand Commandery were opened, and Sir Knight Fred Speidel, P.G.C., serving as Grand Marshal, presented the distinguished guests. The keynote address (printed herein on pages 9-11) was offered by I. Boyd Hopkins, M.W. Grand Master of Masons in North Carolina; additional talks were presented on the life and contributions of Dr. Albert G. Mackey, Masonic historian and scholar (by T. Harry White, M.W. Grand Master, Grand Lodge of South Carolina), and the history of the Masonic Marker (by Robert C. Kraus, Grand Warder, Grand Commandery, K.T.).

Past Grand Master of Masons in New Jersey Harold D. Elliott II addressed the subject of “Dedication to the Principles of Freemasonry,” at the Monday afternoon session conducted at the Masonic Marker. The first day was concluded with the Annual Banquet at the Masonic Temple.

Labor resumed Tuesday morning, July 10, with a talk entitled, “Freemasonry – Its Challenge of Tomorrow,” by Masonic writer and lecturer Allen E. Roberts. At the business sessions, the Committee for the Assembly – Chairman Carl McCracken, Paul Martin (who has served on the Committee continuously since the Great Smokies Assembly began in 1935), Kolen Flack, Carroll Sanford, Robert Kraus, and Hubert Corn – were recognized for their efforts in making the meeting “a complete success.” It was announced that 204 York Rite Masons representing 14 states had registered for the 1984 Assembly, compared with a registration of 35 at the first Assembly in 1935.

The aims and concerns of the York Rite were then discussed by A. J. Lewis, General Grand High Priest, General Grand Chapter, R.A.M. International; James D. Penley, General Grand Master, General Grand Council, C.M. International; and James M. Ward, Southeastern Department Commander for the Grand Encampment, K.T., representing M.E. Grand Master Ned E. Dull.



THE CHRISTIAN CHURCH NEEDS KNIGHTS TEMPLAR

by

I. Boyd Hopkins, Most Worshipful Grand Master
Grand Lodge of North Carolina, A.F. & A.M.

On Monday, July 9, 1984, the 49th Annual Great Smokies Summer Assembly of York Rite Masons convened at the Masonic Temple in Waynesville, North Carolina. The keynote address, presented by Most Worshipful Grand Master of North Carolina I. Boyd Hopkins, was forwarded to the Knight Templar Magazine by Sir Knight James M. Ward, P.G.C., Mississippi, and Southeastern Department Commander for the Grand Encampment, a participant at the 1984 Assembly. Described as "an excellent and moving oration on the importance of Templary in today's Christian world," it is reproduced below for the thoughtful consideration of every Knight Templar.

The Christian Church seems to be in trouble. In fact, Ralph C. Martin, writing in "Pastoral Renewal" (May 1982), calls our time the "era of Post-Christendom," saying that the "Western societies are no longer supportive of Christian life." I am one, however, who believes there is hope for the Christian Religion. Herein lies my hope:

*I will wield my sword in defense
of innocent maidens, destitute
widows, helpless orphans, and the
Christian religion.*

But I have no sword; for this is not the era of swords. I therefore yield and wield myself: who I am and what I have, to the propagation of the Christian religion, propagation being the best and most effective defense. And since the Christian Church is the most adequate structure through which the Christian religion is kept alive, I hereby yield and wield myself to the Christian Church and its appropriate activities.

Through the years millions of people have made a profession of faith in the Christ of Christianity. In general, there has been public support of the Christian religion. It has been acceptable to be a

Christian, and Christianity has, to some extent, been a part of the culture of the people. The rhythm of life in some way has reflected the rhythm of the Church. However, today distinction between the general society and the Christian Church is not very sharply drawn.

The great religious revivals of Jonathan Edwards, John Wesley, and Dwight L. Moody are now ancient history. George W. Truett trampled the Great Smokies in fervent support of Christ and the Christian Church. His story, too, is now history.

Secularism, materialism, and new religious cults are often openly hostile to the Christian faith. Government policy and legal decisions are often made by secular humanists, sometimes hostile (at least indifferent) to Christianity. In every country in which Communists have come to power, there have been both subtle and open efforts to suppress and weaken the Christian Church. Values, ideals, and goals are formed, not by the Christian Church, but by a contemporary and almost totally secular society. From my own pastoral experience of some thirty years, I have observed that the beliefs and lives of people listed on church → → →

rolls are less and less Christian. There are the usual so-called Christian weddings and funerals, but they seem to be only the nostalgia of parental religious ceremonies.

The Christian Church seems to be in trouble. In many areas of the country, attendance at Bible study and at worship is on the decline. There is apparently very little conversion of lifestyles toward the spiritual virtues of love, peace, and joy; long-suffering, gentleness, goodness; faith, humility, and self-control. (Galatians 5:22-23) Such a clear-cut conversion from the secular to the spiritual was expected by the New Testament communities. They called it "Life in the Spirit." In fact, the Apostle Paul wrote, "Against such there is no law." (Galatians 5:23b) To choose Christ was to choose to take up one's place in the local community of Christians. Life as a member of the Christian community meant a life of living the Christian morality. It meant a new way of relating to all people as human images of the Mighty God: Creator, Redeemer, and Sustainer of humanity. There was a new way of thinking and speaking and behaving, marked by love and wisdom and genuine concern for the common good of all.

There was a profession of one's faith in the Christ of Christianity. One declared his belief and proclaimed his creed.

More than profession, one committed himself to *living* the life of Christ as the best and most effective *example* for others. It was, and still is, often called one's best "Christian witness." It was one's obligation taken freely and voluntarily. Nonetheless, what I have observed from close range is somewhat different today.

Profession of faith may die on the vine like a frost-bitten blossom in the early spring.

Commitment may bloom and even bear fruit, but ere long, for lack of perennial cultivation and care, it withers at the roots.

The Christian life calls for dedication, like laying down one's life for another, like the example of Christ and his Cross at Calvary, like Constantine and his Red Cross.

Dedication is close to devotion: ardent love and affection for the Christian religion.

Dedication is close to fidelity: a strict and continuing faithfulness to an obligation, like one's profession of faith in Christ; a strict and continuing faithfulness to a trust, like one's commitment to the Christian way of life.

In other words, where there is dedication, there is action, not the laying down of one's life, but the taking up of one's life and living it in self-sacrifice — like defending the Christian religion through the structure of the Christian Church.

Even so, nearly two thousand years after the Christian Community was begun, the Christian Church appears to be in trouble. As much as ever before, the Christian Church today needs the defense of Knights Templar. Knights Templar may be the final hope of the Christian religion as propagated through the Christian Church. The *profession* of Knights Templar is an open faith in the Christ of Christianity. The *commitment* of Knights Templar is the sure and certain defense of the Christian religion, hopefully through productive activity in the Christian Church. What remains as our greatest challenge is the *dedication* of Knights Templar, individually and as a group, like the message of that familiar hymn:

*Onward, Christian soldiers, marching
as to war,
With the cross of Jesus going on before.
We are not divided, all one body we,
One in faith and doctrine, one in
charity.*

The call is to dedication in defense of the Christian religion, hopefully through

the Christian Church. We are bound by our vow to give alms to poor and weary pilgrims, to feed the hungry, clothe the naked, and bind up the wounds of the afflicted. (Matthew 25:35-36) Our calling is to lay aside every weight and sin which hinders us, to take up the sword of the Spirit, to fight our way manfully, and to run our course with valor.

The Christian Church needs to be here to *receive* the professions of those people who want to express their faith in Christ and the Christian religion.

The Christian Church needs to be here to *inspire* commitment on the part of those people professing the Christian faith, who want to be involved in the activities of the institutional or structured Church.

The Christian Church needs to be here to *enjoy* the dedication of those persons professing the Christian faith, who are not only committed to involvement, but who are also willing to go "above and beyond the call of duty" to see that the Christian Church remains alive and effective.

Knights Templar need to be here – those *soldiers of the Cross* who have professed their faith in Christ and the Christian religion.

Knights Templar need to be here – those contemporary *magnanimous Knight Masons* who have committed themselves to the activities of the institutional or structured Church.

Knights Templar need to be here – those *Masonic defenders of the Christian religion* who will dedicate themselves, who they are and what they have, to the Christian Church as the main line of defense of the Christian religion.

Knights Templar can guarantee that the Christian Church, both institutional and universal, will be here to receive the professions, to inspire commitment, and to enjoy the dedication. Of all the professors of the Christian faith, of all the members of the Christian Church, of all

the defenders of the Christian religion, Knights Templar should be the most active and the most ardent. I therefore challenge you to draw your spiritual swords and experience the exciting joy of "Emmanuel: God with us" in the battle for truth and love, the cardinal virtues of the Christian religion! After all,

*Who is a Knight Templar in this Christian land
Of many churches and lofty spires?
Not he who sits in soft upholstered pews
Bought by the profits of unholy greed
And looks devotion while he thinks of gain.*

*Not he who sends petitions from the lips
That lie tomorrow in the street and mart.
Not he who fattens on another's toil
And flings his unearned riches to the poor,
Or aids the heathen with lessened wage,
And builds cathedrals with an increased rent.*

*Who is a Knight Templar? He is one
whose life
Is built on love, on kindness and on faith;
Who holds his brother as his other self;
Who toils for justice, equity, and peace,
And hides no aim or purpose on his heart,
That would not chord with universal good.*

Anonymous

Today, the true Knight Templar is one who defends the Christian religion through the Christian Church.

He *professes* his faith in the Christ of Christianity.

He *commits* his life to living the example of Jesus of Nazareth.

He *dedicates* his time and talent and expertise – truthfully, faithfully, sacrificially – that the Christian religion through the Christian Church may remain alive and effective.

Knights Templar, you may be the final hope of the Christian religion. If you are willing to take up your "sword of the Spirit," then the Christian Church needs you.

Sir Knight Hopkins, Past Commander of DeMolay Commandery No. 34, Mt. Airy, is Pastor of Flat Rock Baptist Church. His mailing address is Route 3, Box 57-A, Mt. Airy, North Carolina 27030.

8TH HOLY LAND PILGRIMAGE CONCLUDED

On February 21, 1984, 22 Christian Ministers from Indiana, Iowa, Michigan, Ohio, South Carolina, Virginia, Kentucky, New York, and Wisconsin, boarded an El Al Airlines flight at New York's Kennedy International Airport to begin the first leg of their Knight Templar-sponsored "Pilgrimage to the Holy Land." Participants in this 8th annual Pilgrimage, pictured at the top of Masada, were accompanied by Sir Knight P. Fred Lesley, P.G.C., Grand Recorder of Michigan, who acted as guide.



As in years past, the 1984 Pilgrimage included visits to the old City of Jerusalem, the Upper Room, Bethany, and Bethlehem, and a walk along the shores of the Sea of Galilee. They also traversed the Via Dolorosa and took Communion in the Garden Tomb.

To date, 122 Christian Ministers have taken part in the Holy Land Pilgrimage as guests of the Knights Templar. "Like those before them," writes Sir Knight Lesley, "they are better ministers of our Christian faith because the Knights Templar cared enough to contribute to this fine program."

The 9th Holy Land Pilgrimage will take place February 18-28, 1985. All Grand Jurisdictions are "urged to participate." Those seeking information on the program are invited to contact Sir Knight Lesley at P.O. Box 498, Battle Creek, Michigan 49016.

Eight Knighted in Idaho Grand Master's Class



Brother Wiley F. Smith, Most Worshipful Grand Master of Masons in Idaho, received the Order of the Temple in Salmon Commandery No. 9 at a class named in his honor on July 21. The Grand Master is shown at left with other members of the class, Companions Clyde Hodges, Ted Hanawalt, Harry W. Tuggle, Maurice C. Hardman, Howard B. Fitzpatrick, Cecil C. Whitlatch, and Harry Urell, Worshipful Master of Lehmi Lodge No. 11, Sandpoint.

Commandery officers, led by Steven Mahaffey, E.C., were assisted in the conferral by Sir Knight Burrell G. Lirgg, R.E. Grand Commander of Idaho Templars. Past Commanders Harry Hackett, Glenn Gilbreath, and Theodore Robinson of Gate City No. 4, Pocatello, current M.E. Grand High Priest of Idaho, R.A.M., also took part.

New Hampshire Holds Annual St. John's Day Service

More than 100 Templars from Commanderies in the Grand Encampment's North-eastern Department served as honor guard for the 35th Annual St. John's Day Service at the Cathedral of the Pines in Rindge, New Hampshire, June 24, 1984. The welcome was given by Brother Leland D. Raesly, Worshipful Master of Altmont Lodge No. 26, F. & A.M., Peterborough, which, along with St. John Council No. 7, Cryptic Masons of Keene, sponsors the yearly event. Most Worshipful David L. Batchelder, Past Grand Master of New Hampshire, was guest speaker for the 1984 Service.



Brethren from Masonic Lodges in New Hampshire, Vermont, Connecticut, Massachusetts, and other jurisdictions make the annual St. John's Day pilgrimage to the Cathedral of the Pines which is an International Shrine. The Altar of the Nation within the Cathedral is dedicated to all American War dead.

Creedmoor O.E.S. Commissions Anniversary Plate

When Onion Creek Lodge No. 220, F. & A.M., Austin, Texas, was first chartered in 1858, it met in a cabin, which was later destroyed by Indians. In 1860, a new building, made of Austin stone, was completed. It served not only as a meeting place for Onion Creek Lodge, but as the site of the Pleasant Hill School (which operated continuously until 1935), and "on alternating Sundays," as a church for several frontier congregations, including "Old School Presbyterians, Baptists, and Methodists." As the population grew around the building, so did its Masonic use expand: since 1929, the Lodge building has been used by Creedmoor Chapter No. 607, Order of Eastern Star, and since 1956, by Assembly No. 266, Rainbow for Girls.

In commemoration of the Lodge's 125th Anniversary in 1983, Creedmoor Chapter, O.E.S., commissioned a plate depicting a sketch of the building as completed in 1860, including later additions. The plate is lettered with the history of the old Lodge building.

Mrs. Kathryn McMillen, Ways and Means Chairman of Creedmoor Chapter, writes that the gold-edged plate is "an interesting memento for those interested in collecting historical information on early schools and churches in the Austin area." At \$15 each postpaid, the plates may be ordered through Mrs. McMillen, 604 West San Antonio, Lockhart, Texas 78644.

"Alabama" Band Member Knighted

Companions and Sir Knights from the York Rite Bodies of Anniston, Gadsden, Piedmont, and Fort Payne, Alabama, welcomed two new members into their midst on July 13, 1984, when the Degrees and Orders were conferred on Brother Teddy Wayne Gentry, Fort Payne, and Mike Osborne of Gadsden. Teddy Gentry is a member of the country music group "Alabama," which has won several Grammy Awards recently, including one for "Best Country Album."



Sir Knight Teddy Gentry, second from right, shown with Alabama Past Grand Commanders Turner, Vaughan, and Smith, following Order of the Temple.

Culminating the evening's work, the Order of the Temple was conferred in full form by Sir Knight Erskine Smith, Past Grand Commander, assisted by Emory J. Ferguson, Grand Junior Warden; Ray Morgan, Grand Sword Bearer; Charles Pate, Grand Warder; and Past Grand Commanders Fred Vaughan and Clifford Turner. Other state York Rite Officers in attendance included John Palmer, Grand Chaplain, and William Farmer, Grand King of the Grand Royal Arch Chapter of Alabama; and Teddy Grogan, Grand Principal Conductor of the Work of the Grand Council, R. & S.M., Alabama.

New DeMolay Exhibit Dedicated

More than 800 DeMolay members and guests gathered at the George Washington Masonic National Memorial in Alexandria, Virginia, for the dedication of a new DeMolay exhibit. Presiding over the June 22 event was "Buddy" Faulkner, current Grand Master of Masons in Indiana, Past Grand Master of the International Order of DeMolay, who expressed special appreciation to Charles R. Glassmire, president of the Memorial Association, and Stanley F. Maxwell, past president of the Memorial, Sovereign Grand Commander of the Ancient Accepted Scottish Rite, N.M.J. Sir Knights Glassmire and Maxwell were both instrumental in the development of the exhibit to be displayed in the Memorial's Assembly Hall.

The new exhibit makes it possible for visitors to the Memorial to understand DeMolay and the important role it plays in the lives of many young men. It features a stained glass window similar to the one at DeMolay headquarters in Kansas City, a series of full color photographs depicting DeMolay activities, and a video show describing the life of an "average DeMolay Chapter."

Red Cross of Constantine Banquet

William A. Carpenter, Right Worshipful Grand Master of Masons in Pennsylvania, will be guest speaker at the Annual Banquet of United States Premier Conclave, Red Cross of Constantine in Pittsburgh, September 8. Charles A. Garnes, Puissant Sovereign, reports that the dinner will begin at 6:00 p.m. and will take place in the Main Banquet Hall of the Masonic Temple at Fifth, Lytton, and Tennyson Avenues in Pittsburgh.

97-Year-Old Worshipful Master Installed



May 29, 1984, was "a night to remember" as Jacob S. Yoder, Past Commander of Paschal Commandery No. 32, was installed Worshipful Master of Friendship Lodge No. 89, Chillicothe, Missouri. Sir Knight Yoder, at age 97, is believed to be the oldest Mason in Missouri to be installed Master of his Lodge. He is shown above accepting the Master's gavel from Most Worshipful Grand Master of Missouri Brother Robert J. Crede, who was on hand to install the 1984-85 officers.

100 Years for Warren Commandery No. 39

Warren Commandery No. 39, Ohio, has issued a commemorative medallion in anticipation of its 100th anniversary to take place this October. The Templar medallion (also suitable as a lady's charm hung from a chain) may be ordered for \$5 each postpaid from Sir Knight Donald Shingler, 5855 Sarah Avenue, N.W., Warren, Ohio 44483.



Templars Support Grand Lodge

Officers and members of Edward C. Peterson Commandery No. 8, Carson City, served as Templar escort for Most Worshipful Brother Donald G. Hines, Grand Master of the Grand Lodge of Nevada, F. & A.M., at ceremonies conducted by the Grand Lodge earlier this year. The occasion was the Masonic cornerstone laying of the new headquarters building for the Regional Transportation Authority in Reno.



The full uniform escort included, from left, Sir Knights Parker Dumbauld, Senior Warden; H. Dean Airy, Recorder; Alan J. Carlson, Eminent Commander; Herman G. Herbig, Captain General; and Frederick W. Forbusch, K.T.C.H., Treasurer of Edward C. Peterson Commandery No. 8.

Wisconsin Chapter Penny Issued

In 1980, Sparta Chapter No. 19 and Tomah Chapter No. 63, Royal Arch Masons in Wisconsin, were consolidated into Sparta-Tomah Chapter No. 19. In 1984, as part of its 124th Anniversary, Sparta-Tomah No. 19 issued a limited number of new Chapter pennies. The collectible coins are available at a cost of \$3 postpaid and may be ordered from Sir Knight Arthur McBain, Jr., Past Grand High Priest and Past Commander of La Crosse Commandery No. 9, 330 South 20th Street, La Crosse, Wisconsin 54601.

Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

- Florida No. 16 — Benjamin W. Ball
- Illinois No. 19 — Charles M. Roberts
- Texas No. 51 — Raymond K. Nelson
- Wisconsin No. 7 — Donald E. Kickland

Grand Master's Club:

- No. 533 — Albert F. Weisser (NJ)
- No. 534 — J. Edward Sartain (TX)
- No. 535 — In Memory of Mrs. Hulda Fox
and Mr. Ira E. Owen (IL)
- No. 536 — In Honor of Mrs. Carolyn
Young Dodds
- No. 537 — Albert C. Steen (LA)
- No. 538 — Robert W. Bussman (CA)
- No. 539 — D.H. Sanders, Jr. (NY)

How to Join: Any individual may send a check in the amount of \$100 or more to begin membership in the Grand Commander's Club. With this initial contribution, the member pledges to make additional annual contributions of \$100 or more. 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 Com-mandery 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.

Henderson Elected Grand Secretary

At the 102nd Annual Communication of the Grand Lodge of Arizona, A.F. & A.M., Sir Knight Robert F. Henderson, Past Grand Commander of the Grand Commandery of Arizona, was elected Grand Lodge Secretary. The annual meeting was held this year in Tucson on May 21 and 22. Sir Knight Henderson, who is also Past Grand Master of the Grand Lodge and past presiding officer of Arizona's Grand Chapter and Grand Council, retired as regional sales manager of the Santa Fe Railroad in August 1982.

33° Awarded in Boston

More than 1,000 33° Scottish Rite Masons and their ladies will gather in Boston, Massachusetts, for the Supreme Council of Scottish Rite Freemasonry, Northern Jurisdiction. The 1984 annual meeting, held in Boston for the first time since 1975, takes place September 21-27, at the Prudential Center-Copley Place, with the Sheraton-Boston serving as headquarters.

The highlight of the 172nd annual meeting will be the conferral of the 33° upon 149 Scottish Rite Masons hailing from the fifteen states of the Northern Masonic Jurisdiction. The thirty-third Degree is awarded for outstanding achievement in the Fraternity or for contributions to others reflecting credit on Freemasonry. The 1983 Supreme Council, held in Milwaukee, Wisconsin, nominated and elected the men to receive this high honor.

In addition to the executive business sessions, the Supreme Council will also host the annual dinner on Saturday, September 22, followed on Sunday by the traditional Supreme Council Vesper Service. The Reverend Robert W. Colledge, 32°, Vicar of Boston's Old North Church, will deliver the Vesper sermon.

Introductory luncheons on Monday at the Sheraton-Boston will honor the 33° candidates and their wives. Other social functions will be held throughout the week under the auspices of the fifteen participating states and the 113 local Scottish Rite Valleys in the Northern Masonic Jurisdiction.

The 1984 meeting brings together the representatives of more than 480,000 Scottish Rite Masons and will conclude on September 27. A final General Session will include the installation of Supreme Council officers following the triennial election. Scottish Rite members elected to receive the 33° in Detroit in 1985 will also be announced.

CITIZENSHIP: WOULD YOU FLUNK THE EXAM?

by

Sir Knight H. Edward May, P.G.C., Florida
Past National President, National Sojourners, Inc.

On September 17, 1984, this nation will observe the 177th anniversary of the ratification and adoption of the United States Constitution. We will also observe the 22nd anniversary of "Citizenship Day." The thrust of this article will be an attempt to increase the reader's awareness and appreciation of his citizenship. In order to emphasize the immense privileges, rights, benefits, and the accompanying responsibilities of U.S. citizenship, a discussion of the effort required to obtain citizenship by naturalization will be enlightening.

First, let us set the stage by reviewing the development of Citizenship Day. Basically, the day honors both native-born citizens who have reached the legal voting age and naturalized foreign-born citizens. The movement to recognize new citizens began in 1939 when William Randolph Hearst, the newspaper magnate, gave national prominence to the idea in his newspaper chain. In 1940, Congress passed a Joint Resolution designating the third Sunday in May as "I am an American Day" and authorized the President to issue a proclamation urging its celebration. President and Brother Harry S. Truman, on February 29, 1952, signed a bill establishing September 17 as "Citizenship Day." This act replaced "I am an American Day" and moved the celebration to the day commemorating the adoption of the U.S. Constitution back in 1787 — a date considered by many to be much more appropriate than the day in May. The 1952 Act made citizens of all people born or naturalized in the United States. It gave any citizen 18 years or older the

right to vote in Federal, state and local elections. In 1951, Congress passed the Immigration and Naturalization Act which further defines a citizen as one who owes loyalty and allegiance to the United States.

In an address to the American public on July 4, 1984, President Reagan stated that there is not much publicity readily available to the world on the number of people who "seek freedom" by leaving the West to gain admission to Communist Russia and its satellites. Yet one constantly reads of oppressed people who risk their lives trying to reach freedom offered on the shores of this great country!

Critics abound in America. They constantly bemoan the "inequities of life" here. As Christian Masons, we are aware that the perfect life, a utopia without problems, sickness, etc., does not exist on this side of the river Jordan. We, as Knights Templar, also know that the best alternative to that perfect life here on earth is attainable within the boundaries of the United States. We should always be ready to stand in defense whenever and wherever we encounter criticism of the American way of life.

Many of us tend to take our citizenship for granted. We accept the sacrifices of our forefathers. We often ignore efforts to force us to recognize that we should repay these debts. However, if we recognize our responsibility, we will pass on the heritage left us to generations which follow — a heritage left intact and perhaps strengthened by our generation!

What would be our reaction if our citizenship were not automatic? → → →

Suppose we had to pass an examination in order to obtain U.S. citizenship? Could you pass the exam? In this society, tests are required for many facets of life. Doctors must pass an examination in order to practice medicine. Dentists, lawyers, and other professionals must be "Board Certified" as proficient in their chosen fields before they can be licensed. Even automobile drivers must pass written and practical exams before they can get behind the wheel of a car. As a good way to ensure that citizens are qualified to have the advantage of U.S. citizenship, we might require that they satisfactorily demonstrate "proficiency" — just as naturalized, foreign-born citizens are required to do.

The idea of making even native-born citizens go through the same process is indeed intriguing. Below are 20 questions which could be asked on a written examination. The answers are located on page 24 of this *Knight Templar Magazine*. Take a few minutes and see if you can score 70 percent or better (14 correct answers). There are no trick questions, and each has been used on actual exams.

1. *What state was first to approve the Constitution?*
2. *What state ensured ratification by its adoption of the proposed Constitution?*
3. *When did the Constitution go into effect?*
4. *When was the Peace Treaty formally ending the Revolutionary War signed by the United States and Great Britain?*
5. *Where was it signed?*
6. *When did George Washington take the oath of office as the first President of the United States?*
7. *Who was President of the Federal Constitutional Convention?*
8. *Where was the oath administered?*
9. *What phrase did Washington add to the oath of his own volition?*
10. *What were the first ten amendments to the Constitution called?*

11. *When did they take effect?*
12. *How many amendments have been made to the Constitution to date?*
13. *When was the 50th state admitted into the Union?*
14. *When was the Pledge of Allegiance written?*
15. *Why?*
16. *What is the Supreme Law of the land?*
17. *How can the Constitution be changed?*
18. *Name five rights guaranteed by the Bill of Rights.*
19. *What document declared the 13 colonies to be free and independent states, when was it adopted, and where is it located today?*
20. *How many Presidents have been inaugurated?*

In addition to the written examination, there are requirements for citizenship relating to personal reputation, character, and loyalty. A review of the five years immediately preceding an application for citizenship is required, and an application will be rejected if the applicant is a habitual drunkard, adulterer, polygamist, associated with prostitution or narcotics, a criminal, a convicted gambler or one whose principal source of income is derived from gambling, a person who lied under oath to gain or benefit under the immigration and naturalization laws, or a person who has been convicted of a crime and served as much as 180 days in jail. Failure to serve in the Armed Forces may prevent citizenship; persons convicted of desertion, or those who evade serving during time of war, or who were given exemptions on the grounds that they were aliens, may also be denied citizenship. Persons who were members of the Communist Party (during the ten years preceding their application for citizenship) cannot become citizens of the United States, neither can any individual who has been connected with any organization dedicated to the overthrow by force of the United States Government.

Injuring or killing an officer of the United States or engaging in sabotage against the United States is also sufficient cause to deny citizenship. In addition, the applicant must be able to read, write, speak, and understand English unless he is physically handicapped to the extent that he is unable to do so. There are, in limited cases, exemptions to these rules. However, such exemptions are granted on a case-by-case basis.

The applicant must be able to sign his application and take an oath of allegiance when being granted citizenship. The oath is as follows:

I hereby declare on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by law; that I will perform noncombatant service in the Armed Forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion; so help me God. In acknowledgment whereof I have affixed my signature.

Upon meeting the requirements for citizenship and completing the oath, one becomes an American citizen, with all of its rights, benefits, and responsibilities. The new American is no longer a Polish-American, Italian-American, Japanese-American, Irish-American, or Mexican-

American. The new citizen is also not a white American, black American, a brown American, or polka-dot American. He is not a Catholic-American, a Baptist-American, an Episcopalian-American or any-other-denominational-American. All new citizens are AMERICANS! This does not mean that one should forget his cultural background: He should constantly be aware of his rights and duties as an American citizen. This nation's greatness lies in its success as a "melting pot" of many peoples of many nations with many beliefs as well as heritages.

One reason behind the Act creating "Citizenship Day" is to honor those who have reached voting age. We are presently in the midst of a political campaign which has a direct relation to this part of that Act. Regardless of our reaction to the rhetoric of the politicians or our party loyalty, we all, as citizens, have an obligation to vote. Each of us should discharge his duty as a citizen by casting his ballot. In this way, the political process which ensures our freedom will continue to serve us according to the dictates of the majority.

If my efforts to "tweek" a thoughtful response in the reader have been successful, I would make this request of you. Find a few moments on September 17 when you can pause in your pursuit of happiness and repeat to yourself the oath of allegiance printed above. Then re-dedicate yourself to being the type of citizen who can one day be referred to as the true citizen who paid his debt to our forefathers by passing on the precious American heritage to those who follow.

Finally, I leave you with this thought: Knowing now of all the requirements for qualifying for American citizenship, could you pass the test, or would you flunk the exam?

Sir Knight May is retired as Lieutenant Colonel of the U.S. Air Force and a member of the Grand Encampment Committee on Public Relations. His address is Route 1, Box 158C, Mobile, Alabama 36605.

Watauga's Oldest Living Past Commander Honored

Sir Knight William R. Repass was honored by fellow Knights Templar during a covered dish dinner sponsored by Watauga Commandery No. 25, Johnson City, Tennessee, on May 25. Knighted February 6, 1924, in Anniston Commandery No. 23, Alabama, by then Grand Commander L. E. Gellerstadt, Sir Knight Repass joined Watauga Commandery in 1926, serving as Commander in 1934. The picture at right, used on the cover of the May 25 program, depicts Sir Knight Repass in 1926 when Watauga Commandery No. 25 was 10 years old. Shown in uniform with Sir Knight Repass (right) are his father, Robert E. Repass (center), and his grandfather, James W. Repass.



Sir Knight Repass was presented his 60-year membership pin and feted as the oldest living Past Commander in Watauga No. 25. He is also the oldest living Past Prior of Tennessee Priory No. 15, K.Y.C.H., having served in that office in 1949.



Distinguished guests present included (from left): Past Commanders John N. Buckles, R. Bruce Taylor, Charles B. Jones, Jr., P.G.M., and I. Kenneth Austin, P.G.I.M.; Jacob R. Denny, P.G.H.P.; William R. Patton, Jr.; Past Commanders Vernon Roithner, Thomas F. Jones, and J. Pascal Woodall; Eminent Commander C. Douglas Mayo; Sir Knight Repass; Ula H. Bayless, P.C.; Past Grand Commanders E. Leroy Doty and William E. Trivett; and Past Commanders Philip L. Hawkins and H. Carmine Price, Sr.

Detroit Exhibition Drill Team in Preparation

The Exhibition Drill Team of Detroit Commandery No. 1 will again participate in the festivities during the 56th Triennial Conclave of Grand Encampment August 10-14, 1985, in Cincinnati, Ohio. Sir Knight Robert N. Holm, Generalissimo, reports that the Commandery's "Triennial Committee" is formed and has already begun work toward promoting this event. As at the 54th and 55th Triennials, Detroit Commandery will present recognition certificates to twelve outstanding Masonic youth from the Triennial areas. Both the Exhibition Drill Team performance and the youth awards will take place on Saturday, August 10, 1985.

MASONRY AND THE GLEANING OF AMERICA

by

Sir Knight and Dr. Irving I. Lasky

Golden West Commandery No. 43, Los Angeles, California

“Events are the ephemera of history; they pass across its stage like fire-flies, hardly glimpsed before they settle back into darkness and so often as not oblivion” (from F. Pouraudel’s *The Mediterranean*).

Hyperbole and exorbitancy may be unwise and unattractive, but “the squeaking wheel gets the oil.” Our beloved Masonry may not be all things to all men, but in general, it has a number of prideful claims.

Brother Benjamin Franklin and John Adams, both signers of the Declaration of Independence, also signed the “Treaty of Paris” on September 3, 1783.

Several relevant facts may be of importance in the signing of that Treaty. Brother Franklin was eighty years of age at that time, and this lends weight to the fact that “we should not count a man’s years until he ceases to count.” John Adams, who researchers believe was not a member of the Craft, was a mere 48.

The Treaty of Paris most important to Americans (several bear this name) is the document signed 201 years ago this month – on September 3, 1783 – in the Left Bank hotel room of David Hartley, who represented Britain’s King George III.

It marked the triumph of the American Revolution, which had begun eight years, four months, and fifteen days earlier, pitting thirteen weak and hardly united colonies in an uneven contest against the greatest military and naval power of the era.

Franklin and Adams did well for diplomatic novices, negotiating a preliminary deal with Hartley in defiance of direct orders from the Continental Congress

that they should act only in accord with France, whose aid had been crucial in the victory.

By disobeying orders, they won from the British a recognition that the new American states could expand to the Mississippi River. France and its ally, Spain, had wanted to draw the western limit at the Appalachians, leaving the bulk of what is now the continental United States to French and Spanish exploitation.

The Count de Vergennes, foreign minister to France’s Louis XVI, overlooked the breach of faith and waited patiently at Versailles until the Americans had signed with Hartley before he went ahead with his own treaty with the British.

If their allies gained little at the peace table, Brother Franklin could be pardoned for his exuberant letter to a friend, written on September 11:

*We are now friends with England
and with all mankind. May we
never see another war! For in my
opinion there never was a good war
or a bad peace.*

It was assuredly not a bad peace for the United States. The determination of Franklin and Adams that the Mississippi should be the western boundary of the new nation was a diplomatic coup that added more than half a million square miles of territory – eventually 12 states – to the union.

Adams, the dour New Englander who had complained throughout → → →

WOULD YOU FLUNK THE EXAM? (Answers)

1. Delaware.
2. New Hampshire, June 21, 1788.
3. Slated to take effect March 4, 1789, there was a postponement due to the inability to assemble a quorum in Congress. They took effect officially on April 30, 1789."
4. September 3, 1783.
5. Paris, France.
6. April 30, 1789.
7. George Washington.
8. New York City.
9. So help me God.
10. Bill of Rights.
11. December 15, 1791.
12. Twenty-six.
13. August 21, 1959.
14. 1892.
15. In celebration of the 400th anniversary of the discovery of America by Columbus, October 11, 1492.
16. The Constitution.
17. The Constitution may be changed or amended in two ways: Amendments may be *proposed*: a. by two-thirds of both

Houses of Congress, or b. by a convention called by Congress at the request of the legislatures of 2/3 of the several states. Amendments may be *accepted*: a. by the legislatures of 3/4 of the several states, or b. by conventions in 3/4 of the states, if Congress so proposes.

18. Free exercise of religion; freedom of speech; freedom of the press; right of peaceable assembly; right to petition the government for redress of grievances; right to bear arms; right against unreasonable searches and seizures; right to trial by jury; right against double jeopardy; right against excessive bail, excessive fines, cruel and unusual punishment; right to retain the rights reserved by the people and not delegated to Congress; the rights of the states to retain powers not delegated to the United States by Congress.

19. Declaration of Independence, July 4, 1776. It is located in the National Archives Building in Washington, D.C.

20. Forty.



. . . MASONRY AND THE GLEANING OF AMERICA

the long negotiations that the convivial Franklin devoted more time to the social life of Paris than to the business at hand, was irritated to be on the receiving end of some criticism from home for not having followed congressional instructions.

"If any man blames us, I wish no other punishment than to have, if that were possible, just such another peace to negotiate exactly in our situation," Adams declared.

Paradoxically, the United States did little officially to mark the bicentennial of the treaty. The only event to take place at the State Department was a Postal Service ceremony for a commemorative stamp.

By comparison with the low key U.S. observance, France, which gave much but gained little in the long struggle, put on a virtual bicentennial extravaganza, including a special Mass at the cathedral of Notre Dame followed by fireworks at the fountains of Versailles and a parade commemorating French and U.S. Revolutionary War Units which traversed the Champs Elysees to the Arch of Triumph.

Regrettably, we may have again forgotten Santayana who said that "those who do not remember the past are condemned to relive it."



Sir Knight Lasky resides at 11920 Dorothy Street, No. 204, Los Angeles, California 90049.

MEMBERSHIP! WHAT FOR?

by

**Sir Knight Donald L. Dorward, K.Y.C.H.
Peoria Commandery No. 3, Illinois**

In virtually every Masonic publication we read today, and at virtually every Masonic meeting, we hear exhortations concerning the need for new petitions and new members. Why? Have we ever asked ourselves if we may perhaps need to look to ourselves first and see why we are no longer attracting new members?

Fifty years ago, particularly in the small towns, the school, the church and the Masonic Temple provided the major area of public, social intercourse. Again, particularly in the small towns, everyone knew who the Masons were, and Masonic membership was a recommendation to be respected. Local newspapers carried articles about the Masonic organizations and their meetings.

Today even in the smaller towns this is rarely, if ever, the situation. Masons have cut off much of their exposure to the public, and they wonder why nobody knows them. They ignore the fact that, today, there is much competition for the dollars to be spent in social intercourse.

I have been a Mason for more than 35 years. In that period of time, several incidents stand out in my mind. Shortly after I was Raised, a man, noticing my lapel pin, asked me, "What do Masons do, besides make other men Masons?" At that time, and for a number of years to come, I frankly could not answer that question. Oh, of course, I knew about the Shrine Hospitals, and some similar activities. But other than that, I really couldn't answer.

Subsequently, I had the very good fortune to affiliate with Masonic bodies that taught me what can be done. I have

had the good fortune to "travel in foreign lands; work for, and receive Masters wages." It has been exciting to meet Masons in other jurisdictions and in foreign lands. However, that first question still haunts me.

Too often, our meetings consist of routine business, paying bills, and/or conferring Degree work. After a period of time, this no longer holds the attraction that it once did. Even there we find another problem. I attended one Lodge where the officers were not even adequate in the ritual of opening and closing, much less Degree work. I was discussing it with one of the Brethren on the sideline and he stated, "Oh, if we required them to learn the ritual, they would simply drop out as officers." Is this supposed to impress anyone?

The Bible emphasizes that we should not put our light under a bushel but we should, "Let our light so shine before men that they may see our good works and glorify our Father which is in Heaven." One time a close friend who was being pressured by his wife to petition to become a Mason asked me, "What is this Masonry all about?" I reminded him of a recent business trip we had taken together when, during the evening, he would go up to his room and read a book. I stated that, "I had gone down the street and spent the evening with friends." I had made the effort, in a completely strange community, to find where and when there would be Masonic meetings to which I would be eligible. Regardless of the stories about travelling salesmen, to many men on business trips → → →

away from home, the evenings are long and boring. It used to be that in picking up any weekly or daily newspaper it would be impossible to learn of Masonic meetings in the community. Today, this is rarely true. Most hotels and motels maintain directories of churches and meeting locations for service organizations such as the Kiwanis, Lions, and Rotary. Rarely, if ever, do you see a notice of a Masonic organization on these directories. What are we afraid of? Are we afraid that a stranger, who also happens to be a brother, might infect us with a new idea?

Our major charities, such as the Shrine Hospitals and the Knights Templar Eye Foundation, are well-known and publicized. However, this rarely reflects credit to the local organization. Our brethren in the Knights of Columbus are frequently found, in uniform, in parades on such occasions as St. Patrick's Day and Columbus Day. Where are the Masons? How many Masons, as Masons, ever participate in Memorial Day, Flag Day, Fourth of July, or Labor Day Parades? The "Mummers" Parade in Philadelphia was originally a Masonic function, but where are the Masons today?

Within our own membership, we have an immensely broad field of potential activities of interest. Yet, how many Masonic bodies ever have informational or entertaining programs at their meetings? This could certainly break up the "pay the bills and put on Degree work" syndrome.

Local communities all over the country have annual festivals. How many times do you see a booth or a display from a Masonic body? How many times do you see floats or other indications of support at school homecomings or other school activities identifying Masons?

We have educational funds but how many times do you see a local Masonic body contributing to the education of children of a deceased or impoverished brother? There are tragedies all around us in every newspaper, but

how many times do you see local Masonic bodies openly and willingly contributing to show that they are, truly, charitable organizations? We have our youth organizations such as the Job's Daughters, Rainbow, and DeMolay. Yet they die almost as fast as they are born because of lack of support from the sponsoring Masonic body. How many Masons reading this article have ever sponsored a neighborhood child or friend of their own child for any of these organizations? Our Temples are locked and barred for days on end at a time when teenagers are desperate for a place to hold social functions. How many Masons have undertaken the effort to teach a Sunday School class? I have known Masons in *active* Masonic bodies that have been engaged in all of these activities, but it is extremely rare.

We praise brotherhood almost as loudly as our charity, but when are we brothers to those who are not brothers? One Masonic-related body advertised an "open" New Year's Eve party. I had a neighbor who I thought would make a very good Mason. Looking on this as an opportunity, I went to reserve seats for this function only to be told that "open" only meant our wives and/or girlfriends were welcome to attend but that no one who was not a member of that organization could be brought as a guest. How many of our social functions are exactly that way, limited only to the members and their families? How are our non-member brothers ever expected to get a favorable impression of Freemasonry? Why are we so reluctant to hold functions where members can bring guests who they feel might be interested in becoming Masons?

I am well aware of the stricture against solicitation of members. However, I don't feel that it is solicitation to give a simple brochure about Masons to a friend or to even suggest to a friend that he might make a good Mason. You don't have to

Grand Encampment
Roll Call of Honored Dead

IN HALLOWED MEMORY

Robert Peter Frailey
Connecticut
Grand Commander — 1975
Born October 3, 1918
Died July 10, 1984

Hepburn Byrd
Louisiana
Grand Commander — 1959
Born August 16, 1897
Died July 25, 1984

Lloyd Lester Woolley
North Carolina
Grand Commander — 1970
Born October 21, 1899
Died July 29, 1984



... MEMBERSHIP

go any further. You don't have to hold the petition and pen out for him to sign, but let him know that you think he would be welcome and would be interested.

We cry about our financial situation in this day of rising prices and decreasing members. Yet when we hold a function open to the public, it is obviously and solely for the purpose of money. We have our ham-and-bean dinners, our chicken dinners, fish dinners, etc. The public is invited and encouraged to part with their money to partake of our hospitality. How many times do we hold a function in which the members are encouraged to bring friends who are not members?

When we begin to practice friendship, charity, and brotherly love openly and on the local level, then it is my contention we will no longer have to beat the bushes for members at whatever level.

Past Commander Dorward's mailing address is 203 Peoria Street, P.O. Box 227, Washington, Illinois 61571.

knight templar

William J. Netherton, K.G.C.

William J. Netherton, K.T.C.H., Grand Treasurer of the Grand York Rite Bodies of Kentucky and Past Grand Sovereign of the United Grand Imperial Council, Red Cross of Constantine, died Thursday, August 9, at the age of 86. Sir Knight Netherton was Raised a Master Mason in Pewee Valley Lodge No. 829, Crestwood in 1919, and later demitted to Daylight Lodge No. 760 in Louisville. He was past presiding officer of the York Rite Bodies of Louisville and a 33° Scottish Rite Mason; his appendant membership included Kentucky Priory No. 25, K.Y.C.H.; Royal Order of Scotland; and Shrine. He was also Past Grand Master General of the Convent General, Knights of the York Cross of Honour.

Sir Knight Netherton is survived by his widow, Susie; two sons, William Jr. and Robert, and stepson Robert Mouser.

Music Featured at MSU Inauguration

The original music of Sir Knight Paul W. Shahan was featured April 28, 1984, when Kala M. Stroup was inaugurated president of Murray State University in Murray, Kentucky. Dr. Shahan, a member of DeMolay Commandery No. 11, Grafton, West Virginia, joined the faculty of Murray State University in 1957 and has composed music for the inaugural ceremonies of the past four presidents. The 1984 composition, "Ceremonial, Song and Celebration," was dedicated to Dr. Stroup and her family.

Currently assistant dean of the College of Creative Expression at Murray State, Sir Knight Shahan's works have been published and performed widely by college and university groups and by armed services bands worldwide. His first published work, "Spectrums," appeared in 1952 and won the Thor Johnson Award for Brass Composition. Another work, "Leipzig Towers," won the same award in 1955.

HISTORY OF THE GRAND ENCAMPMENT

Chapter XI (continued)

THE PERIOD OF REVISION

1856-1862

Fourteenth Conclave (continued)

Much was accomplished at this Conclave. A uniform Code of By-laws was presented for subordinate commanderies, Ceremonies for the Installation of its Officers were prepared, and the first Burial Service of the Order was adopted. The first mention of a system of tactics was presented with the formation of a committee to prepare and present such tactics at the next Conclave.

In 1858, the first exchange of representatives was made between the Grand Encampment and a foreign independent Knight Templar organization. The initiative was taken by the Supreme Conclave of Knights Templar of England and Wales, its appointee being Sir Knight James Alexander Henderson. The Grand Master in turn commissioned the Honorable and Right Eminent Sir John Masson as the representative of the Grand Encampment near the Supreme Conclave of England and Wales.

Soon after the last Conclave, the Grand Commandery of Ohio decided to break the bonds of fraternal allegiance to the Grand Encampment. However, this action was speedily rescinded, but it was most disturbing to the Grand Master to realize that the Grand Commandery of his home state should take such a stand. At the special communication of the Grand Commandery of Ohio, he expressed his views on the relationship of the Grand Encampment to the subordinate bodies and repudiated the arguments that had been put forward saying:

"All authority necessary for the government and well-being of Templar Masonry in the United States was vested in and flowed from it (i.e., the Grand Encampment).

"The larger the number (of Grand Commanderies), the greater the necessity of having a chief governmental head over all, to settle conflicting regulations and to suppress irregular and clandestine commanderies.

"The treasury of the Grand Encampment had been steadily increasing for the last nine years, setting aside the idea that the Grand Encampment must be dissolved for lack of means to sustain it.

"Another error of much moment has been promulgated that the Grand Encampment of the United States has accomplished the purpose for which it was created and was no longer of use."

Although the prerogative of Grand Lodges to establish encampments or commanderies had either been surrendered or the exercise thereof restrained, yet occasionally a restive Symbolic Grand Master or Body protested against the relinquishment of that authority. The Grand Encampment had not become so secure as the supreme governing Body during its first forty years of existence as to preclude the possibility of the reassumption of Grand Lodge authority over Masonic Knighthood. On this question, Grand Master Hubbard was firm and positive. He maintained the position of sole authority in this strong language in 1859, and from this principle of control there has never been since that year

either serious protest or attempt at usurpation:

"Not only does no authority exist in a Grand Lodge to charter or establish Encampments of Knights of the Red Cross, Knights Templar, and Knights of Malta, but should they assume such power they would render themselves undeserving the recognition of a Grand Lodge. They would set the example of acting clandestinely in violation of the principles of their own Constitution for the sake of objects and motives that need not be named. No members of such clandestine Encampments nor those entrapped into them, can be recognized by any true and faithful Knight in the United States or out of it."

In concluding his address, the Grand Master stated:

"I can but predict, Sir Knights, a long and lasting career of High-toned prosperity to our Order in these United States. United firmly and permanently under one head, powerful enough to secure the honor and maintain the landmarks of the Order inviolate; every State possessing its Grand Commandery, embracing in each a cluster of well drilled and fearless Knights. I shall look from the shades of private life upon the labors of those who will succeed me, and while I live, bear the same affection for your and our Order that has prompted me through the best years of my life to so much toil and labor in its behalf. Farewell! and may the God of our Fathers bless and preserve you in peace and union now and evermore."

With the formation of many new Grand Commanderies, some of the old

commanderies which had obtained their authority from the General Grand Encampment were reluctant to join with the newly formed Grand Commandery, and a decision was made at this Conclave making such allegiance mandatory. The question of the rank of the various Grand Commanderies was brought up and the Committee on Jurisprudence wisely reported:

"That they have maturely considered the subject and recommend that no distinction of rank be made among the State Grand Bodies, but that the Grand Recorder be directed to prepare a table showing the date of formation of each one now in existence and that all that may be formed hereafter be added to it in the order of their formation."

Further recommendations on the uniform of the Order were presented and adopted. This uniform was ordered to be worn by all Knights, and none would be allowed to sit in the sessions of the Grand Encampment unless clothed in the prescribed uniform.

The Grand Recorder recommended the reprinting of the Proceedings of the Grand Encampment from 1816 to 1856, and 1,000 copies were ordered, so that the history of the Order might be better known.

At the election, Sir Knight Benjamin B. French was elected Grand Master. In appreciation of the services he had rendered as Grand Recorder for the past nine years, he was presented with a sword appropriate to his office as Grand Master.

Next month —

Chapter XII The Period of Civil Strife and Reconstruction

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.



KNIGHT VOICES

COMMENTS FROM READERS



□ Holyrood Commandery No. 100, Kittanning, Pennsylvania, are in need of a Red Cross Banner. Please direct inquiries to: *Sir Knight Ralph E. Ramsey, E.C., 71 Columbia Avenue, Homer City, Pennsylvania 15748*

□ I am a retired Knight Templar and an amateur radio operator. I am wondering if there might be some Sir Knights out there who are amateur radio operators and who have amateur radio license plates. If so, and if you would happen to have an extra license plate around, I would be very grateful if you would send me one. Would be glad to pay postage. *Veon Keyt, 731 South 85th Street, Mesa, Arizona 85208*

□ I would like to obtain a Past Commander's jewel: A bar with a red ribbon, — a triangle hanging from it and a cross hanging from the triangle, gold or gold plated. Describe fully and include asking price. *N. W. Retherford, 6402 Alton Street, Rubidoux, California 92509 (1-714-682-6586)*

□ I have two complete Commandery Uniforms for sale, including chapeaux and swords. The swords and chapeaux are housed in genuine leather cases. One has my name on it, and the other that of a friend who died and left his to me. Both uniforms are size 44. One is a Sir Knight's uniform, and the other one is a Commander's. These uniforms are in first-class condition and I will sell them to the best offer. Both are complete, including gloves. *Ellis W. Grisham, 26003 Cartwright Ridge, Spring, Texas 77380*

□ I am seeking information on the father, mother, brothers, or sisters of my great grandfather, Henry Dusenberry (Duesenbury) believed to be born in eastern Pennsylvania around 1799, came to Coshocton County, Ohio, in 1832, married Rebecca Stevens in 1835, and had seven children. Also would like information of any children of his son, James Dusenberry, who moved to Grant County, Indiana, married Mary E. Harden, and died there on January 1, 1892. *John E. Dusenberry, 35831 C. R. 99, Warsaw, Ohio 43844*

□ I am seeking information on the history of the Cobb Family. I would welcome anyone with that name and share my family tree which goes back as far as Aza Cobb, the whaler, 1701, Columbia County, New York (born — Lands Ends, England). *Donald W. Cobb, R.D. No. 2, Box 561, Greene, New York 13778*

□ As sometimes happens, I have received an order for the Masonic First Day covers issued by the Grand Lodge of Louisiana (July *Knight Templar*, page 16); but there is no name or return address contained thereon. Unfortunately, the check was separated from the order before the problem was discovered. If you placed an order postmarked from El Paso, Texas, on June 29, 1984, please advise me if it has not been received and send a copy of the cancelled check. To assure proper identification, I have the hand-printed order and the total dollar amount of the order. *John R. Allen, Cachet Chairman, P.O. Box 26135, Richmond, Virginia 23260-6135*

□ My husband, John N. Dunn, passed away this year and I have a Templar sword in its case and in good condition. I would like to sell it for \$100 plus postage. I'm hoping someone can use it. *Mrs. Leonora Dunn, 1115 Cobblestone Avenue, Deltona, Florida 32725*

□ I am making a slide talk on the life of Dr. Harold L. Foss, a Sir Knight who was influential in the building of the Geisinger Medical Center in Danville, Pennsylvania, and I need some good Sir Knight in Malden, Massachusetts, to get a picture of the house in which he was born in 1883. His father's name was Eliphalet J. Foss, and he was a Boston artist. I will reimburse all expenses. *Ralph A. McCracken, Box 55, Riverside, Pennsylvania 17868*

□ I am interested in corresponding with members of the Lynde, Buell, Burr, Nash and Griswold families. All of these families had their beginnings in Connecticut or Massachusetts. *Harold F. Nash, 116 Roast Meat Hill, Killingworth, Connecticut 06417*

□ I have been a Mason for 44 years in my Lodge Freundschaft und Beständigkeit in the orient of Basel, Switzerland. Here in the states I am a member of Kaibab No. 25 and York Rite. I seek information about two brothers of my maternal grandfather. They emigrated from Niederbipp, Switzerland, to Philadelphia in 1879. Both are buried there in an unknown cemetery. One was Paul Kellerhals, who died before 1892. He had three daughters, Emma, Pauline, and Anna. Anna married Joseph A. Carney in 1912. Paul's widow later married Fritz Freudiger. The other brother was Julius Kellerhals. He resided in Philadelphia 1879-88; 1888-90 he resided in Atlantic City. He died July 6, 1902, in Philadelphia. They had a daughter, Anna/Anne, born March 20, 1891. The widow, Mary Kellerhals (b. October 10, 1867 in Germany), remarried Anton Bernhard, cabinet maker (b. July 4, 1867). Any information leading to the descendants of these two brothers would be appreciated. *Eugene Wagner, 3212 Deer Hollow Drive, Sandy, Utah 84092 (801-942-1679)*



To the Readers of the Knight Templar Magazine:

This September 1984 issue of the Knight Templar marks the end of my long editorial association with the Grand Encampment, Knights Templar, U.S.A. After so many years, with so many friends gained, it is my time to say goodbye. I leave my position with a great deal of sadness – one does not easily leave a field where one has had the opportunity to correspond monthly with more than 330,000 individuals. But my life's path has taken a new direction, and I have chosen to pursue a different career.

I began with the Grand Encampment office in Chicago in May of 1976, and under the tutelage of Grand Recorder and Editor Paul C. Rodenhauser, I gradually acquired some small amount of knowledge about the meaning of Freemasonry. Under his patient hand, I, too, sought to make the Knight Templar Magazine one of the finest of Masonic publications. I believe we have succeeded to a large degree.

The Knight Templar Magazine exists because of its readers. Sir Knights and ladies who send in news on planned and past activities are sharing those activities with their fellows across the country and abroad. In addition, the feature articles – histories, biographical sketches, essays – also come from our readers. The Knight Templar provides a means of disseminating Templar and other Masonic information and opinions, and as long as this continues, you will continue to have an interesting, informative, and quality publication.

Joan E. Behrens, Editor

LETTER FROM A PILGRIM-MINISTER

Dear Brothers In Faith:

What words can capture the depth of my gratitude and appreciation? How can I ever hope to express to you the full meaning of the gift you have given me, my ministry, and the people I serve? I will never again be able to preach an Easter sermon without recalling the skull-like face on Golgotha's hill and the quiet majesty of the empty tomb in which I stood. The Western (or "Wailing") Wall of the Temple in which I placed a prayer for the Knights Templar of Virginia will always capture my spirit as I teach others of the importance of worship and prayer. I will relive over and over again the places where our Patriarchs lived and died, the hill on which Jesus preached and fed the five thousand, the sea in which Peter fished. And when pressures seem to surround me and threaten to destroy me, I will find myself standing once again on the mountain fortress of Masada above the Dead Sea. My pilgrimage to the Holy Land has obviously become a part of me; it has become part of the everyday joys and struggles of both my personal and professional pilgrimage in life. The Grand Commandery of Virginia is to be commended for its decision to participate in the 1984 Holy Land Pilgrimage of the Grand Encampment of Knights Templar, U.S.A., for it exhibits a generosity of spirit and a vision for Christian ministry that are excelled only by its commitment to further these aims.

The Apostle Paul wrote to the church in Corinth, "You are our letter of recommendation, written on your hearts, to be known and read by all men" (II Corinthians 3:2). From henceforth I will be *your* letter of recommendation, written on *my* heart, to be known and read by all, for wherever I now go, a part of the Grand Commandery, Knights Templar of Virginia, goes with me. There is no question in my mind that my ministry has been unalterably transformed by the gift you have shared. It will now be my endeavor to guide others in some measure as you have guided me.

The Reverend Alvin J. Horton
St. Luke's United Methodist Church, Falls Church, Virginia

