



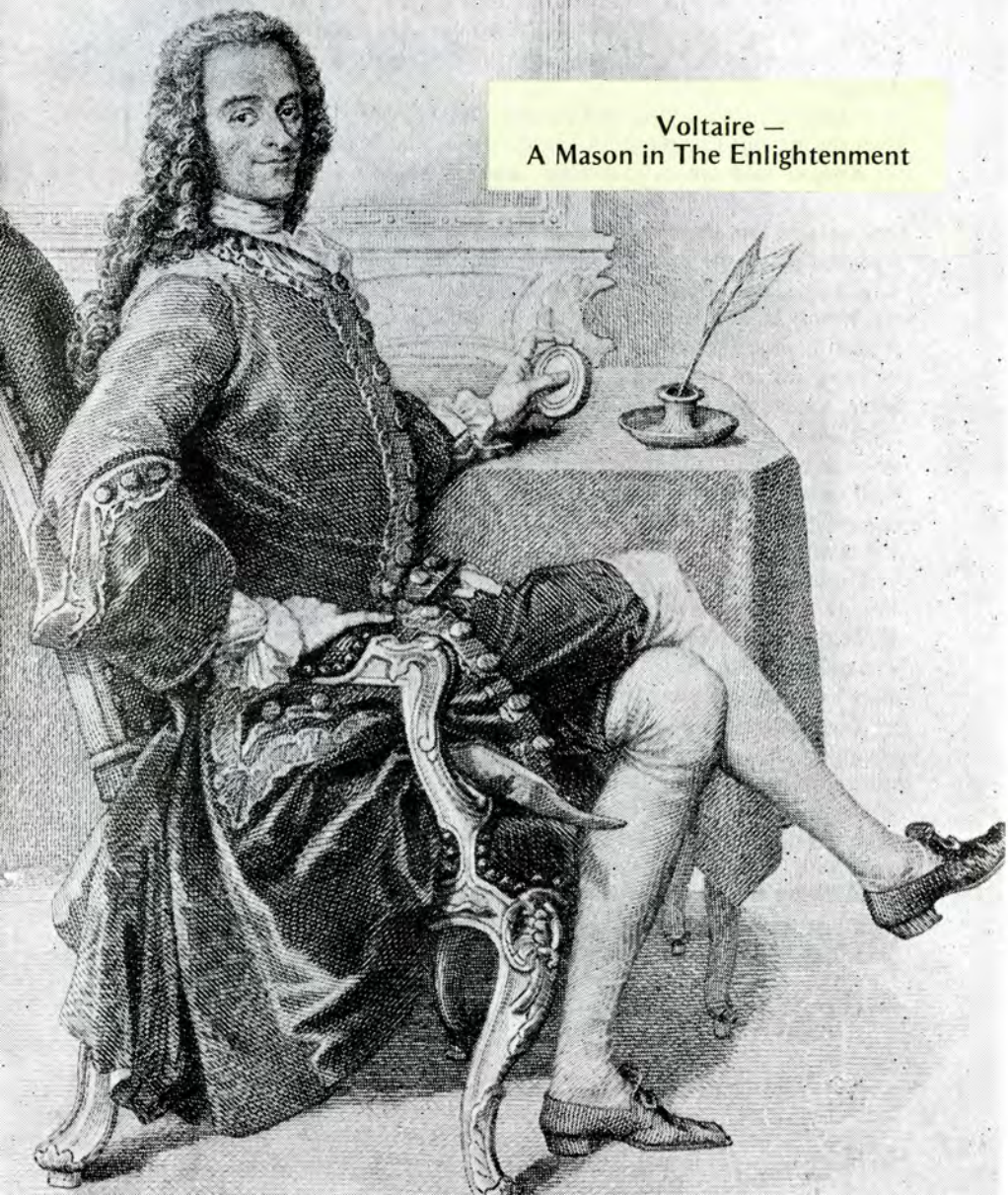
Knight Templar

VOLUME XXXI

MAY 1985

NUMBER 5

Voltaire —
A Mason in The Enlightenment



MODERN DAY CRUSADE

At the time most Sir Knights read this Grand Master's message in the May *Knights Templar Magazine*, the 17th annual Voluntary Campaign for the Knights Templar Eye Foundation will have ended. Though two weeks are allowed beyond the closing date to permit final reporting of contributions, indications are that we have a good chance of exceeding the previous year's total. I hope it gives all of us a strong sense of accomplishment and satisfaction to know that we are continuing the fight against blindness and eye disease.



It goes without saying that the individual Knight Templar gains more than he gives during this Campaign. And, of course, that is as it should be. Thousands of Sir Knights and others gave time, energy, support to this crusade. Those who could, contributed \$5.00 or more in the Campaign. Those \$5.00 contributions, representing less than 3½ cents per day for the Campaign period, means only a few pennies in the eyes of the giver. But the recipients of those pennies — the surgical patients, the victims of eye dysfunctions and disease, the researchers at the hospitals and medical centers — know that added together they provide the funds which benefit a tremendous number of people.

Thus, we are fulfilling a major "rule" of our modern Templar order: We are going about the Master's work, binding up the wounds of the afflicted. The principle is very simple: If we as Knights Templar agree that it would be to the advantage of humanity to continue to support the Knights Templar Eye Foundation, and if each Sir Knight determines that support could be effected by the donation of a few cents or dollars each year, then the logical conclusion is that *it should be done*.

Throughout the Campaign, we have learned of a wide spectrum of fund-raising activities sponsored by Grand, Constituent, and Subordinate Commanderies. These programs and the monthly contribution statistics for each state have been well-publicized in *Knights Templar*. In fact, because of this publicity opportunity, more and more people each month become aware of the Eye Foundation. People are responding to our major public relations instrument in the most positive way possible — by contributing to our great charity. I might go so far as to say that without this monthly medium, we would lose a substantial amount of support.

As this 17th Campaign closes, let me send you all — Sir Knights, brethren from the Blue Lodges, York and Scottish Rites, and all Masonic orders — a heartfelt word of thanks. In this my final Campaign as Grand Master, I have the pleasure of knowing that my Brothers have gone just a little farther, carried their load with just a bit more dignity, loved their fellows with more compassion, and have made our Father just a little more proud to call us His children.

Fred E. Dull

Knight Templar

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

MAY: The life of Voltaire, one of Freemasonry's most celebrated thinkers, is our cover story for the month of May. Don't miss the photoessay on page 9 of the Easter celebration at the George Washington Masonic National Memorial. A follow up to Easter is the Ascension; story on page 21. News articles are concentrated this month on pages 22 through 27.

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MAY 1985

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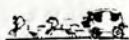
Material for the Grand Commanderies' two-page Supplements is to be directed to the respective Supplement Editors.

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



EDITOR'S JOURNAL

Moving? If you are going to be moving, inform your local Recorder six to eight weeks before you actually move so that *Knight Templar Magazine* can greet you in your new home — uninterrupted. *Knight Templar* is sent to hundreds of thousands of Sir Knights across the country, and address changes are a continuing concern. If you are not at the address where *Knight Templar* is being sent to you, it will be returned to us — at a cost of thirty cents. Help us keep costs down — do your part by informing your local Recorder of your coming address change six to eight weeks ahead of time!



Grand Encampment Line Candidates: As of this date, three Sir Knights have announced their candidacies for the office of Grand Captain General in the Grand Encampment. The election will take place at the 56th Triennial Conclave of the Grand Encampment in Cincinnati, Ohio, on August 10-14, 1985. Election of all officers is scheduled for Tuesday, August 13, 1985.

In alphabetical order, candidates are:

Blair C. Mayford
9761 Durham Drive
St. Louis, Missouri 63137

Thomas K. Rosenow
6763 Sunset Trail
Winneconne, Wisconsin 54986

Donald L. Smith
P.O. Box 1738
Lubbock, Texas 79408

Triennial Beauceant Breakfast: The Social Order of the Beauceant is planning a special breakfast to take place at the 56th Triennial Conclave of the Grand Encampment in Cincinnati in August, according to Mrs. Charles D. Hobby. Information on reservations and tickets is printed on page 23 of this issue. Use the handy clip-out order form!

Easter Service: The Grand Encampment celebrated Easter on April 7 on the steps of the George Washington Masonic National Memorial. A photographic essay awaits on page 9.

Masonic Clip Art: A Chinese proverb states that "one picture is worth more than a thousand words." This is particularly true of Masonic meeting notices. However, the editors of lodge publications are frequently hard-pressed to locate suitable illustrations for their publications.

To fill this need, the Masonic Service Association of the United States published a series of "Cut 'n Paste" sheets several years ago, which proved to be very useful. The association has now published a new collection of camera-ready emblems, symbols and cuts in a forty-page booklet, entitled *Masonic Clip Art*. This collection was assembled for the association by Right Worshipful Brother Ronald M. Goldwyn, Grand Sword Bearer of the Grand Lodge of New York. Copies are available from the Masonic Service Association, 8120 Fenton Street, Silver Spring, Maryland 20910-4785 at a cost of \$2.25, postpaid.

VOICE OF THE ENLIGHTENMENT—VOLTAIRE

by
Sir Knight Leonard Guarnera
New York Commandery No. 1, New York City

His age was a period of contentious transition accompanied by vicious and fatal reprisals. The Middle Ages had been a dark age; most of the people were illiterate. Learning and knowledge were entirely clerical and in the control and dictates of the Catholic Church. Any literature, if available, was in Latin. Governmental and legal powers were solely in the hands of the lords who were unrestrained and absolute. The people had neither voice nor rights and existed to work and pay taxes to the lords and to the Church. The Church collected a tithe of all products, transactions, and work.

The Renaissance, with its discovery of the literature and ideas of the ancient Greeks and Romans and the development of local and national languages, opened up frightening but encouraging vistas. The new knowledge led to ideas that aroused doubts and questions of the existing order and its dogmas. Daring minds hesitantly ventured to challenge the accepted truths. These thoughts threatened the prevalent status of the feudal lords and the dogmas of the Church. The lords feared the loss of their absolute authority, their rights and their benefits. The Church feared the loss of its tithes, its privileges, the weakening of its dogmas, and its control of the people.

Cruel and vicious reprisals were exacted for treason and heresy. Yet in spite of the dangers, the mind would continue to think and to question in its search for the truth, for better answers to the existing conditions. These new thoughts were uttered in witty criticisms in the many cultural salons, or in secretly

printed anonymous satires that quickly spread and obtained the support of the populace.

Into this new and turbulent era Francois Marie Arouet was born in the



Voltaire

suburbs of Paris on November 21, 1694. His presumptive father was Francois Arouet, an affluent attorney, a member of the minor nobility with an access to the court of Louis XIV. His mother was Marie Marguerite Daumard; he was the youngest of her five children. She died at age forty, when he was seven. Since his birth he was sickly and not expected to survive, but he died at age eighty-four.

At an early age, he demonstrated a superior intellect and was very fortunate that his tutor, the Abbé de Chateaufort — the last lover of the famous → → →

hetaera Ninon de Lenclos — a man of wide culture, infused him with a paganism or deism and with a broad scepticism of the accustomed. He introduced him to a mock epic, *La Moissade*, which circulated secretly and stated that religion, aside from the belief in a Supreme Being, was a device used by rulers to keep the populace in order and awe.

At the age of ten, he became a resident student in one of the best schools in France, the Jesuit College of Louis le Grand on the Left Bank of Paris. In his seven years there, he made many aristocratic friends with whom he remained familiar all his life. He received excellent training in the classics, in literature, and drama, even acted. At age twelve he wrote a play. He did well in his studies, won prizes, delighted and alarmed his teachers. He expressed a disbelief in hell and called heaven a great dormitory of the world. One of his teachers predicted that he would be the standard-bearer of French deism. Yet he held his teachers in high esteem, especially Father Poree who made “study a virtue so pleasant.”

After graduation, to please his father, he deferred literature to study law for three years. However, he spent most of his time with cultural and social epicures who met in the Temple, the remains of an old monastery of the Knights Templar in Paris. His associates were Phillippe de Vendome, the Abbés Servien, de Bussy, and de Chaulieu, the Marquis de la Fare, the Prince de Conti, and so forth . . . all imbued with a scepticism, disbelief, and criticism of the existing mores, religion, legal institutions and customs of the times.

His father was shocked, and to remove him from that milieu, had Francois appointed a page to the French Ambassador in The Hague in 1713. But Francois neglected his duties in a love affair with Olympe Dunoyer. This caused his father to recall him, disinherit him until he

agreed to practice law. His evenings, however, were spent in the salons of Paris, where he became noted for his satire, wit, and vitriolic pen. The reign of Louis XV under the Regency of Phillippe II, Duc d'Orleans became his special target in the “Philippiques.” When Philippe bragged of his economy by reducing by half the number of horses in the Royal Stables, Arouet quipped that he would have done better to dismiss half the asses that crowded his Highness's court. This earned him the displeasure of the court, and though he denied authorship, was exiled from Paris in 1716.

His father soon had the exile terminated, and Francois returned to his groups with more ardor and daring. In 1717 an anonymous diatribe against the existing regime, *J'ai vu* (I Have Seen), appeared and immediately became the most popular satire, quoted and enjoyed by the populace. All felt that it was the work of the wit of the salons, Arouet. In spite of his denials, the infamous *lettre de cachet* (secret arrest) was issued and he found himself in the Bastille. Years later, when it was safe, the real author, A. L. LeBrun, admitted his work and apologized to Arouet.

“Voltaire's evenings were spent in the salons of Paris where he became noted for his satire, wit and vitriolic pen.”

The Bastille at this time was more of a detention center for undesirables. There Arouet decided that henceforth any of his works would appear under an alias. Taking his name — Arouet l j (junior) he rearranged the letters, changed the u to v and j to i, and formed the anagram VOLTAIRE, a name that has gone down in history, assaulting and smashing the Old Regime with his slogan, “*écrasez l'infame*” — *let us smash infamy*. His mordant sarcasm held the accepted

truths to ridiculous and hilarious disclosure. All subjects were his targets: the feudal lords, the Ancien Regime, the feudal rights and privileges, the religion, the church dogmas, the lack of justice, the social mores, and anything that came to his awareness.

He was imprisoned, beaten, exiled, scorned and threatened but to no avail; his pen poured out its vitriolic criticism and he became world famous, the friend of kings and the darling of society. His pen wrote facily and fluently on all topics. "I and my like continue our efforts to enlighten a minority sufficiently numerous to prevent any recurrence of ecclesiastical domination over the thought of educated men. History would be worthless to us if it did not teach us to keep on our guard against the intolerance of an orthodoxy wielding power."

In 1758 he bought the ancient estate at Ferney and also the seigniory of Tournay thereby legally becoming a lord, The Comte de Tournay. There he lived with his niece, Marie Louise (née Mignot) Denis, as his Maitresse d'Hotel in an incestuous relation. When pressures were too great at home he resided in Germany, Russia, Switzerland; and had the friendship of Frederick the Great, Catherine of Russia, Helvitius and famous rulers and writers of all countries.

On February 11, 1778, Benjamin Franklin, along with his seventeen-year-old grandson, visited him and asked the aged patriarch's blessing for the lad. Voltaire raised his hands over the boy's head and said in English, "My child, God and Liberty, remember these two words." On the twenty-fifth of that month, severe hemorrhages, spouting from the mouth and nose whenever he coughed, foretold a serious illness.

His friendship with Franklin resulted in his being escorted by him into the Freemasons Lodge of the Nine Sisters, and he was initiated without being

requested to pass the usual preliminary stages in April of 1778.

His writings were voluminous – ninety-nine volumes! He dared to search for the truth and to unmask infamy, ignorance,

"He was imprisoned, beaten, exiled, scorned and threatened but to no avail; his pen poured out its vitriolic criticism and he became world famous."

and dogma in any and all fields. Wherever injustice or ignorance occurred, there he fought. His spirit animated the French and eventually the world. As a poet, dramatist, historian, philosopher, satirist, and sceptical critic, he was the enemy of organized religion, fanaticism, intolerance, injustice, ignorance, prejudice and superstition. His works, except for a few, are seldom read but by scholars, for his thoughts and ideas still dominate the world.

His dramas, *Oedipus* – dealing with the incestuous relation between Regent Philippe and his daughter Jocasta – *Mahomet* and *Semiramis*, are still the bases and inspiration of many operas. His philosophy, *Letters on the English*, advocated separation of powers and trial by jury; his *Discourse on Mankind* attacked all privileges, benefits and injustices. His *Essay on the Laws of Nature* and *Treatise on Tolerance* ("An Englishman, like a free man, goes to heaven by whatever route he chooses!") attacked accepted truths and dogmas of government and church. His histories, *Charles XII*, *Age of Louis XIV*, and *Customs and Laws of Nations* (the first history of civilization), *Pyrrhonism of History* (scepticism of accepted facts) laid the bases for present historical writing. In his satiric essays, *The World As It Is*, *Candide*, *Le Henriade* (Henry IV), *Temple of Taste*, *La Pucelle* (a burlesque of Joan of Arc), he exposed the moral weakness of the ages. → → →

In fine, these were all attacks on the dictated dogmas of the church or religion, the use of torture to obtain confessions, the secret arrests, the complacency of society to immorality and injustice, the lack of public opinion in government and its lack of responsibility, the lack of attention to social, moral, literary, and "public" history. His influence was world-wide.

Our founding fathers were almost all disciples of Voltaire. To him, more than to any other individual, we owe the religious toleration that now precariously prevails in Europe and North America. After him, no tribunal in Europe dared to break a man on the wheel on such charges and evidence as had condemned Jean Calas and his family. Books were still banned, but their burning only helped to disseminate their ideas. Religious censorship declined until it tacitly admitted defeat. Voltaire dared to assault the impregnable towers of entrenched dogma . . . and won!

His last days were filled with pain and discomfort of illness. On May 11, 1778, the Duc de Richelieu gave him a flask of opium to be used as an anodyne. Misunderstanding the directions, Voltaire drank the whole flask of it at once. He fell into a coma and a 48-hour delirium. Slowly recovering his senses but not his health, he deteriorated.

Anticipating the end, he requested the final sacrament from the Church. Abbé Gualtier insisted on a complete confession and an admission of error, which Voltaire offered in writing. It was refused unless he would also add a declaration of faith, his belief in the divinity of Christ. He refused and according to Laharpe and Desnoireterre said, "Let me die in peace!" His last hours were filled with extreme pain, delirium, agony, and cries of fury. Peace came to him at 11 p.m. on May 30, 1778.

The Abbé Mignot – brother of Mme Denis – anticipating that his uncle's

corpse would be refused interment in a Paris cemetery, seated it upright in a carriage, and drove 110 miles out to the Abbey of Scellieres in the village of Romilly-sur-Seine. There a local priest

"To Voltaire, more than to any other individual, we owe the religious toleration that now precariously prevails in Europe and North America."

gave the body the traditional religious ceremony, sang a High Mass over it, and allowed its burial in the vault of the church.

The French Academy asked the Franciscans to have a Mass said for the dead man; it was refused. Frederick the Great arranged to have a Mass said for Voltaire in a Catholic Church in Berlin. Catherine the Great of Russia wrote to Grimm, "A few weeks ago Voltaire was publicly honored, and now they do not dare to bury him. What a man! The first of his nation. Why did you not take possession of his body in my name? You should have sent it to me embalmed. He would have the most splendid tomb . . ."

In July 1791, by order of the Constituent Assembly of the Revolution, the remains of Voltaire were removed from the Abbey of Scellieres, taken to Paris, carried through the city in triumphal procession, and deposited in the Church of Ste. Genevieve later renamed the Pantheon. In May 1814, during the Bourbon Restoration, a group of pious ghouls secretly removed the bones of Voltaire and Rousseau, put them in a sack, and buried them in a dumping ground on the outskirts of Paris. No trace of them remains.

Sir Knight Leonard Guarnera lives at 44 Metropolitan Oval, Bronx, New York 10462.

55th ANNUAL EASTER SUNRISE SERVICE



The Grand Encampment held its 55th Easter Sunrise Service on the steps of the George Washington Masonic National Memorial on Easter Sunday, April 7. The service was the climax to a weekend full of Templar activities. On Good Friday evening the "family dinner" was held at the Hotel Washington with Grand Encampment officers, department commanders, friends and family attending.



Saturday, Mrs. Margaret Dull, wife of the Most Eminent Grand Master Dull, hosted a luncheon for the ladies of Grand Encampment officers — see photo at left.

The Grand Master's Reception followed at two p.m. and was conducted at

the Hotel Washington. Photographs of the reception show reception guests (top left), and Grand Master Dull and lady Dull heading the reception line, greeting guests (top right).

Most Eminent Grand Master Ned E. Dull at right poses with two gifts received by him during his triennium. The Grand Master's banner, a gift given in 1984 by the Sovereign Great Priory of Canada, was presented to Grand Master Dull at last year's Easter breakfast (following the 1984 Easter Service) by Canadian Grand Master Frederic A. Morrison. The banner shows the salem cross in purple on white on one side, and on the opposite side, reads, "Grand Master, Knights Templar, U.S.A."

The titanium halberd, which Grand Master Dull is holding at right, was presented and made by Sir Knight Richard M. Holz. Grand Master Dull received the halberd in 1982 — and this year, having found a place for it which will both keep it safe and display it for all Sir Knights — has presented it to the George Washington Masonic National Memorial for its preservation and display. It will be mounted in its carrying case fashioned of





wood and set in the Knights Templar Chapel for exhibition along with other items displayed in the chapel. A brass plaque will be placed beside it, giving information on the maker, its presentation and purpose. This exquisite halberd is fashioned of titanium, which is a very strong, silvery metal. Sir Knight Holz, who is a Past Commander of Niles Commandery No. 7, Niles, Ohio, is a machinist at RMI Company in Niles, Ohio. The handcrafted halberd, reminiscent of a combination spear and battle-ax used in the 15th and 16th centuries, weighs seven pounds. Sir Knight Holz travelled to Europe and studied the production of halberds in medieval times.

Approximately 730 Sir Knights marched in the line up Shooter's Hill on Easter morning starting at 7 a.m. to the tune of "Onward Christian Soldiers." Most Eminent Grand Master Ned E. Dull leads the march in the photograph above. Approximately eighteen Grand Commanderies were represented at the service (middle photo, page 11). Grand Prelate Eugene H. Buxton delivered his Easter sermon entitled "Don't Let the Stone Stop You" to approximately 2,000 seated on the benches constructed on the steps of the memorial (see photo page 11, top left). Grand Prelate Buxton is pictured bottom left, awaiting the start of the service.



The weather for the 1985 service was an improvement over 1984. The morning was mild, the day beginning at 55° and rising to 65° by late morning. Unfortunately, the celebrated Washington, D.C., cherry blossoms did not see Easter; the warm weather had brought them out the week before — visitors arriving in D.C. early did see them before they finished blooming for 1985. Sunshine greeted the worshippers as the Grand Prelate delivered his sermon (see photograph top left, page 11). The traditional cross of lilies was featured center stage once again; it was sponsored by Sir Knight Clarence Shaffer in memory of his father Sir Knight George J. Shaffer. Easter music featured



Shrine bands, and Chanters of Almas and Kena Shrine Temples also provided music. The Order of DeMolay provided ushers as last year.

Dignitaries attending were Canadian Grand Master Frederic A. Morrison of the Sovereign Grand Priory of Canada and Stanley Maxwell, Sovereign Grand Commander, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, among others.

Photograph at bottom right shows Most Eminent Grand Master Dull in the presentation of the medieval halberd to the George Washington Masonic National Memorial for its safe-keeping. Grand Master Dull also gave an Easter greeting at the service.

Following the service, an Easter breakfast was held at the Twin Bridges Marriott Hotel in Arlington, Virginia. Nearly 700 people attended the breakfast — a record. Along with brief remarks by Grand Master Dull, dignitaries were introduced. A chance for recognition was made available for all states attending —

each state group was asked to stand up and identify themselves. The largest group was from the state of Ohio, supporting their own Sir Knight, Grand Master Ned E. Dull, who hails from Van Wert, Ohio.

This Easter marked a high point for Grand Encampment officer attendance. Attending meetings earlier in the week, weekend dinners, the Grand Master's Reception, and the Easter Service and breakfast were Most Eminent Grand Master Ned E. Dull; Deputy Grand Master Donald Hinslea Smith; Grand Generalissimo Marvin E. Fowler; Grand Captain General William H. Thornley; Past Grand Master John Crofts; Past Grand Master G. Wilbur Bell; Past Grand Master Willard Avery; and Past Grand Master Kenneth Johnson. Assistant Grand Recorder Charles R. Neumann and Grand Prelate Eugene H. Buxton also attended. Department Commanders Blair Mayford,





Thomas K. Rosenow, Thurman Pace, Fred Scurlock, and Jim Ward were in attendance as well.

Photographed above are the many Sir Knights during the service. Below, the Grand Prelate gives the benediction, ending the 55th Easter Sunrise Service on the steps of the George Washington Masonic National Memorial in Alexandria, Virginia, for 1985.



Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

Massachusetts No. 15 - Donald H. Whittemore
Connecticut No. 6 - Anonymous
Colorado No. 8 - James C. Davis
District of Columbia No. 3 - Paul E. Shaffer

Grand Master's Club:

No. 583 - William A. McCreery (CA)
No. 584 - Franklin H. Brunn (PA)
No. 585 - J. Milton McDonald (VA)
No. 586 - J. D. Sowers (PA)
No. 587 - David H. Minshall (SC)

How to join: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make 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 given for participation.

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



TO BE LIVING STONES

by

Sir Knight and Reverend Craig T. McClellan
South Shore Commandery No. 31, East Weymouth, Massachusetts

This sermon was delivered at the Congregational Church in East Weymouth on April 29, 1984.

Scripture Lesson: I Peter 2:1-10 NIV

Therefore rid yourselves of all malice and all deceit, hypocrisy, jealousy, and slander of every kind. Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good.

As you come to him, the living Stone – rejected by men but chosen by God and precious to him – you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: “See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.” Now to you who believe, this stone is precious. But to those who do not believe: “The stone the builders rejected has become the capstone,” and, “A stone that causes men to stumble and a rock that makes them fall.” They stumble because they disobey the message – which is also what they were destined for.

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

Here we sit on the other side of Easter. More than any other event in all of history, Easter tells us that we are God's people. We are an Easter people – alive in our risen Lord. And it feels so good! It feels so good to know that we have found God. Or, to put it aright, that God has found us in Jesus Christ.

The living cornerstone, Jesus Christ, has been established as the square and true foundation for our salvation. We are, then, to align ourselves with the Great Master as living stones. We are now to be built up into a spiritual temple – a fit habitation for the Spirit of God. We have

found life in God, and we are saved. God has done it all. There's nothing left to do. Or is there?

You bet there is! The great danger in this time after Easter is that we will say that it has all been done, when in reality it has just begun. For now it is time to take off our coats, roll up our sleeves, put on the apron of a spiritual craftsman, and get to work.

We did nothing to earn salvation. It is a *gift* of the love of God. But we must respond – we must roll up our sleeves and live it. To have found God is not the end of our spiritual

→ → →

pilgrimage. It is only the beginning. As the scripture proclaims, we must "grow up to salvation."

Salvation is not some trick that magically transforms us. Rather, it is to personally accept God's love for you poured out in Jesus Christ and *then* to grow in that love so that your very heart, mind and will are transformed. Salvation is not a one-time event, but a process of purification and perfection in the living God.

Consider the stone taken from the quarry. In its crude and natural state, the rough ashlar is of little value. Unformed and unpolished, it is not fit for the temple. But when the dedicated exertions of a Master Mason are applied to the stone, when it is properly hewn, shaped, and well-finished, the stone becomes a perfect ashlar — ready to adorn the temple of God.

So it is with our souls. The rough and natural state of our souls is ignorance and sin. In that state, we are incapable and worthy of being of service to God. But, if we chip away at the vices and superfluities of our souls, and circumscribe our passions, and square our actions, then we can be living stones destined to take our place in the eternal temple of God's plan.

Yet it is not enough to want it. We have to work at it. God's grace is ever present for us, but we must respond as spiritual craftsmen who are ever working to purify and perfect our souls. The cornerstone of Christ has been set, but we must become living stones fashioned and shaped for the temple of God.

For we are that temple! As the Apostle Paul declares: "Do you not know that your body is a temple of the Holy Spirit . . .?" (I Cor. 6:19 NIV) The world has never seen a more sublime spiritual edifice than King Solomon's temple. Yet, with all that temple's glory and grandeur, it is far more stirring to realize that each of us is a temple for the living God.

But who are we to be living stones? How can we stand just and upright before our Creator? How can we be worthy of being a fit habitation for the Most High? Only if we "grow up to salvation!" Only

"The Grand Architect of the Universe has a design for each of us — hence, what each of us do in life is unique."

if we take the rough ashlar of our souls and strive to make them pure and perfect.

The Grand Architect of the Universe has a design for each of us on the trestle-board of life. Hence, what each of us is called to do in our lives is unique. Nevertheless, I believe there are some basic purifications and perfections incumbent on us all:

1. We must treat our bodies as sacred vessels given to us for this earthly pilgrimage. If we fail in our obligation to care for our physical bodies, we invoke the retribution of Nature's laws.
2. We must learn to meet the basic necessities of life and delight in all the gifts of God's good earth without becoming slaves to our possessions and enjoyments.
3. We must gain mastery over every emotional range and yet truly share what we are feeling. Emotions are the language of the heart and speak of our depths.
4. We must overflow with a genuine concern and compassion for all people and all creation, not just for that which is close and near to us. This is to see and respond to God in all that is.
5. We must examine our motives as well as our deeds to ascertain the

worth of what we do. This is to understand ourselves even as God understands us.

6. We must never stop discovering and learning more about ourselves, our world, and the eternal truths of the ages. Wisdom is the light unto our feet, and the beacon which never dims.
7. We must have a life of prayer, devotion, and study of the Holy Scriptures. These disciplines open our souls to the voice and will of God.
8. We must be willing to sacrifice ourselves again and again for the sake of our families, our friends, the poor, the sick and the oppressed. Sacrificial love is the pure heart of God.
9. We must realize our connectedness with every part and particle of creation. God's unity inextricably and forever binds us with all that is.
10. We must trust God to be with us, guiding us, and sustaining us in all times and places, through hardship and delight. For there is no life apart from God, and God will bring us at last to our celestial home, that house not made with hands — eternal in the heavens. There, every tear shall be wiped away, the crooked shall be made straight, the veiled shall be made known, and Truth and Love will prevail.

So, let us not sit back as if our salvation is simply an event that occurs only once. Instead, let our salvation be a living transformation of our souls each and every day. For the Great Master of our lives has brought us out of darkness

into the eternal light and has shown us the way to immortal life. He has laid the cornerstone for our salvation, and He calls us to be living stones in the temple of God.

The grace of God is upon us. The transformation of our souls is the charge. Amen.

Reverend Craig T. McClellan lives at 3230 Vittmer Avenue, Cincinnati, Ohio 45238.

Anniversary Trivet

Allen Commandery No. 20, Allentown, Pennsylvania, will issue a five by seven inch cast metal trivet commemorating their 125th Anniversary on June 22, 1985, which will benefit the Knights Templar Eye Foundation. This unusual collector's piece may be ordered by sending a check for \$12.00 (\$10.00 plus



\$2.00 for shipping) made payable to Allen Commandery No. 20 to Sir Knight Martin P. Ritter, 2401 Coolidge Street, Allentown, Pennsylvania 18104. Pictured above is a trivet similar to the trivet being offered. According to Charles S. Canning, Past Grand Commander of Pennsylvania, the trivet being offered will feature even more detail than the one pictured above. Deadline date for orders is May 31, 1985, and trivets will not be shipped until after June 22, 1985.

HIGHLIGHTS AND SIDELIGHTS

24 Annual Trips to North Dakota

Sir Knight Ervin L. Prosser, KTCH, a member of Palestine Commandery No. 20, Green Bay, Wisconsin, has made twenty-four consecutive trips to North Dakota for the Grand Commandery of North Dakota's Annual Conclave. Sir Knight Prosser has gone there every year for the past twenty-four years as the Grand Commandery's Grand Representative near Wisconsin. No one, not even a member of the Grand Commandery of North Dakota, can approach that record, according to Sir Knight Armun D. Jones, Past Department Commander for



the Grand Encampment.

The Grand Commandery of North Dakota held their 1985 Annual Conclave on March 22-23; Sir Knight Prosser's attendance at this event marked his twenty-fourth year in his position as representative. Sir Knight Prosser, who was presented his KTCH in 1977 by then Deputy Grand Master John Cottrell, is pictured above.

Family Inspection

The inspecting officer called the inspection a family affair, according to Sir Knight James W. Esarey, Recorder. This family event happened like this: Sir Knight Donald W. Anderson, Past Grand Commander of the state of Ohio



was the inspecting officer on March 22, 1975, when Sir Knight James W. Esarey was Commander. His son, Robert Esarey, was the inspection candidate.

Now, ten years later in March 1985, son Robert Esarey is the Commander – and his brother-in-law Sir Knight Keith Johansen, is the candidate – with Sir Knight Donald W. Anderson once again serving as the inspecting officer, and it all took place in Holy Grail Commandery No. 70, Lakewood, Ohio.

Pictured in the photograph above are (l-r): Sir Knight Donald Anderson, P.G.C., Sir Knight Robert A. Esarey, E.C., Sir Knight Wilfrid Grose, G.T., and Sir Knight James W. Esarey, P.C., Recorder.



FROM THE FAMILY OF MASONRY

Home for Aged Masons

The Capitular and Cryptic Degrees were conferred on residents of The Home for Aged Masons in Texas by Arlington



Chapter No. 376 and Arlington Council No. 314 on March 25 and 27, 1985. Pictured above in the front row from left to right: L. L. Coone, P.G.H.P.; O. L. Flint; N. Baugh; E. R. Williams, H.P.; A. E. White; G. W. Lewis; J. D. Ward; J. W. Carter, M.E.G.H.P.; Back Row: H. P. Ware; G. Speedy; D. Price; F. Smoot; W. Wade; W. Trull; J. D. Sanders. Photo by J. D. Mooney.

A Letter

Dear Sirs:

I enjoy the *Knight Templar Magazine* a great deal. Being a Guardian for Job's Daughters, the history of Masonry is very interesting for my girls as well.

Their Masonic heritage is very important to them, and I share many of our articles with them.

Unfortunately, the majority of them do not have affiliation from their fathers. I'm always pleased to see any articles on soliciting new members.

Keep on with the excellent work.

Sincerely,
Roxanne Phillips Davis
Bethel No. 55, Menominee, Wisconsin

Florida Parade

Sir Knights of Miami Commandery No. 13, Melita Commandery No. 35 and Palm Beach Commandery No. 18 led a parade through the streets of the Florida city of Homestead. This civic parade, in which 80% of the participants are Masons, was led by Past Grand Commander



William F. Haythorn. All Shrine patrols participated in this parade, and the Knights Templar led with a Color Guard. Every year for the past eight years this parade has wound its way through this Florida city — in the reviewing stand, Sir Knight Hoseph W. Aspley, Grand Commander of the Grand Commandery of Florida, joined Sir Knight Edward Moore, Deputy Grand Commander, and John B. Fletcher, Grand Generalissimo, in reviewing the parade.

Maine Lodge Publishes Facsimile

The Maine Lodge of Research has published a facsimile edition of the 1820 book entitled *A Brief Inquiry into the Origin and Principles of Freemasonry.*

C. Weston Dash is now offering this facsimile at the price of \$15.00 a copy, post-paid. Interested parties may order from C. Weston Dash, Secretary of the Maine Lodge of Research, Shore Road, HCR 60, Box 159, Medomak, ME 04551.

J. Robert Williams
Oregon
Grand Commander – 1968
Born June 15, 1909
Died February 25, 1985

Albert W. Cross
Wyoming
Grand Commander – 1964
Born March 31, 1921
Died March 10, 1985

Robert Franklin Clynych
Louisiana
Grand Commander – 1979
Born February 14, 1920
Died April 6, 1985

**100% LIFE SPONSORSHIP
KNIGHTS TEMPLAR
EYE FOUNDATION**



Albert W. Cross

Sir Knight Albert W. Cross, Past Grand Commander, 1964, of Wyoming, died on March 10, 1985.

Born March 31, 1921, at the Cross Ranch near Dubois, Wyoming, he was the son of George A. Cross and Elsie Wilkenson Cross.

A life-long rancher on the Cross Ranch, Sir Knight Cross was a member of the LDS Church. His Masonic memberships included DuBois Lodge No. 53, Dubois; Mt. Horeb Chapter No. 6, R.A.M., Lander; Lander Council No. 4, R.S.M.; Hugh DePayen Council No. 7. In addition, he was a member of Korien Temple, Rawlins, and was a Thrice Illustrious Master, HRAKTP; he also held the KYCH.

In addition to being survived by his wife Grace Ruby Meeks, whom he married on June 14, 1940, he is also survived by three sons, Albert H. Cross, Jock G. Cross, and Phillip J. Cross, all of Dubois; one daughter, Lisa Maria Albright, Dubois; and seven grandchildren.

Past Grand Commander Albert Cross was well known for his involvement with the Black Horse Troop. At the funeral services, which included a Knight Templar Honor Guard, the Black Horse Troop took its place in the funeral procession after the services in Dubois on March 12.

125th Anniversary Coin

On February 8, 1985, Portage Royal Arch Chapter No. 195 celebrated its 125th Anniversary, and to commemorate the event, the Chapter has issued a "Chapter Penny" and is offering a limited number of the coins for sale.

The Charter for Portage Royal Arch Chapter was issued on February 8, 1860, and is located at Johnstown, Pennsylvania.

These coins may be ordered for \$4.00 each, postpaid, from Duane C. Robb, 135 Western Avenue, Johnstown, Pennsylvania. Checks should be made payable to Portage Chapter No. 195.

TOMAR, PORTUGAL REVERES TEMPLARY

by

Sir Knight Paul B. Kerr

Nazarene Commandery No. 99, Montrose, Pennsylvania

Sir Knight Paul Kerr and his wife spent three days in Hotel dos Templarios in Tomar, Portugal, fell in love with the Templar history of the area, and wrote this article. Much of the information has been derived from a tourist brochure for the town of Tomar, which Sir Knight Kerr translated from the Portuguese.

There is a town of 17,000 people in central Portugal that began as a support village for the Templar fortress on the bluff above the town in the year 1162. Today the village keeps the memories and traditions of its past alive in social organizations, pageants and teachings to its children.

It all began when crusading Knights Templar from northern Europe came to the Iberian Peninsula to help the local Christians try to end the 200-year occupation of the Muslim Moors. In successive battles, they were successful. The Moors were gradually pushed further south, being gone from Portugal in the 1200's and finally from Spain in 1492 with the fall of the stronghold Grenada.

Knights Templar and other knightly orders built strongholds and forts throughout Europe and the Mediterranean basin during the 200-year period of the Crusades, beginning in the 1090's.

The principal Knight Templar fortress for all of Portugal was at Tomar. The first Grand Master, Gualdim Pais, began the castle-fort in 1160. Soon after, a crusader church was built in the castle in rotunda form as was customary for the time.

Centuries later the fortress-church complex became a monastery with the addition of cloisters where dwelt monks, successors of the more military knights. Only in modern times – in 1834, exactly – did the religious order on the bluff

cease to exist when a national military government decreed the end of all religious orders.

“It is well known that the king of France and the pope conspired to eliminate Templary – but Portugal was the exception.”

The people have not forgotten. Did they not have an unbroken tradition of almost 700 years of subservience to the knights and monks on their hilltop? Now, only 150 years since the big change, they still remember the greatness of their past.

What was so great?

In the early 1500's, Portugal was a great seafaring and trading power. The capital, Lisbon, with an enormous storm-safe harbor, was probably the wealthiest city in the world. How could this happen for such a small country? What does it have to do with Tomar?

It is well known that in 1312 the king of France and the pope conspired to eliminate Templary – and that they succeeded all too well – but Portugal was the exception.

It so happened that in 1312 the Grand Master and officers of the Knights Templar in Portugal were princes of the royal family that ruled the nation. They obeyed the order of the pope to abolish the Order of Knights Templar, but . . . →

In 1320 the order reappeared in Portugal as the Military Order of Knights of Christ, keeping privileges, ideas and programs. The city of Tomar again became headquarters of the order in 1356, after a temporary strategic hideout in another city. . . . and then came the period of greatness.

Principal founder of Portugal's expansion and exploration was Prince Henry the Navigator, who ruled in Tomar as Grand Master from 1418 to 1460. He was the son born of a union between a Portuguese king and an English queen-mother.

Henry became interested in navigation, heretofore done by shallow draft vessels sailing by day only while in sight of the coasts. He established a sailing school and an experimental boat design effort of national magnitude. The caravel was developed to navigate by the stars and travel the vast oceans using a keel.

The result is history. The Portuguese found the Azores, the Madeira islands, then the Cape of Good Hope, and were the first Europeans in India (Goa) and America (Brazil). Always they took Christianity and sailed under the banner of the order, flying the cross that we know as the maltese cross. The people of Tomar believe that from their Convento Christo (the Templar church on their hill), Christianity was spread to India, Africa and the Americas. They have very good evidence for this belief. They were clearly first: the Spanish, the French, and the English all copied their ships and carried Christianity in later decades.

Much remains in and near Tomar besides the memories.

One can visit the rotunda church enclosing an eight-sided sanctuary where-in are buried twenty-four Grand Masters of the order. The crosses of the order in the frieze of the church and the architecture begun by the Templars can be seen. Nearby is the magnificent Founders Chapel with marvelously carved tombs of

Prince Henry, his parents and relatives; all in the chapel, carved in stone.

There are numerous other grand monuments of eight centuries of history in and near Tomar. Two are especially noteworthy: Almoural Castle, a stunning Templar castle located on an island in the Tagus River, and the three-tiered stone aqueduct that still brings water from five miles away to the Convento Christo, the monastery on the bluff above Tomar, full of Templar history.

Sir Knight Paul B. Kerr lives at 1 Grow Avenue, Montrose, Pennsylvania 18801.

Last Supper Reenactment

At the annual Conclave of Dekalb Commandery No. 38, Decatur, Georgia, an unusual tableau was opened before dinner, according to Sir Knight Richard S. Sagar, Supplement Editor for the state of Georgia.

The outgoing Commander, Sir Knight R. Eugene Rogers, had arranged for the Commandery's Prelate, Sir Knight Julien M. Hodgskin, to present a twelve minute summary on the life, last days, and resurrection of our Lord and Saviour Jesus Christ.

At the head table were the Commander and all the officers and the two senior Past Commanders (one a Past Grand Commander) in full uniform, to represent Christ and the twelve disciples. After the dissertation, an appropriate supper was served.

As may be imagined, says Sir Knight Sagar, to condense such a momentous period in the world's history into less than a quarter of an hour was a formidable task, and the Commandery's Prelate is to be greatly commended on his efforts. It is hoped to make this an annual occurrence, perhaps elaborating and expanding upon it.

ASCENSION DAY—1985

by

Sir Knight Roderic A. Lewis

Litt S. Perry Commandery No. 111, Angleton, Texas

As Knights Templar and as Christians, we are taught to contemplate the birth, life, death, resurrection and ascension of our blessed savior. Forty days after Easter, we celebrate Ascension Day. This is the crowning exaltation of the one life which has influenced the world more than any other. The great battle with self has been won — “not my will, but thine be done” — the barriers death, burial and resurrection have fallen, and now the summit is attained. Jesus goes home to sit at the right hand of His Father.

Strangely, for all its importance, the Bible has little to tell us about this event. Matthew and John simply do not mention it. Mark says: “After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God” Mark 16:19 NIV. Luke says: “While he was blessing them, he left them and was taken up into heaven” Luke 24:51 NIV. In the Acts of the Apostles, Paul tells us: “After he said this, he was taken up before their very eyes, and a cloud hid him from their sight” Acts 1:9 NIV. In the whole Bible, less than fifty words to describe the greatest miracle of all!

And of all the events that collectively make up the foundation of Christianity, this is the most important. Here the seal of Godhood is placed upon the physical body of Jesus; here His resurrected body is physically received into heaven. It is the most important event, *and* the most difficult to understand. Birth, life and death are around us constantly. In a sense, every birth, every life and every death is a kind of miracle, but they are

familiar miracles. We feel that we understand them, even though our understanding may not be complete. We stretch

“Contemplation and acceptance of the Ascension requires the utmost implementation of our faith — acceptance of the incomprehensible.”

our faith a little and accept the unusual aspects of Jesus’ birth, life and death with little real difficulty.

Resurrection is more unusual, but we have a type of resurrection in the everyday miracle of the springing to life of seemingly dead seeds. Many persons, apparently dead, have come back to life, some with testimony of happenings beyond the bourne of our conventional lives. While Jesus’ resurrection differs from these, the differences are within the scope of faith.

The Ascension, however, is unique. Nothing in the compass of our lives compares. Contemplation and acceptance of the Ascension requires the utmost implementation of our faith; an unquestioning acceptance of something we cannot possibly comprehend. Acceptance of the title of “Christian” requires that with regard to the Ascension we simply believe; content in the surety that at that final day, all questions will be answered “when the scales of darkness and doubt will fall from our eyes, and the wise designs of the eternal architect be revealed in all their splendor.”

Sir Knight Roderic A. Lewis lives at 240 Caladium Street, Lake Jackson, Texas 77566.

Triennial Form Distribution

The 56th Triennial Conclave of the Grand Encampment, Knights Templar, U.S.A., is only months away, and the committee is hard at work. A preliminary program schedule has been provided for the many events that will be held. During the month of February, the Grand Encampment office in Chicago distributed 4,000 program and ticket order forms for the 56th Triennial Conclave at Cincinnati, Ohio, August 10-14.

The material, prepared and printed by the Ohio Triennial Conclave Committee, Robert Schoedinger, Co-Chairman, was distributed from Chicago to each of the approximately 1100 permanent and representative members of the Grand Encampment – Past Grand Commanders and the top four dais officers of each Grand Commandery – with a number of forms going also to every Grand, Subordinate and Constituent Commandery in the Grand Encampment jurisdiction.

Officials for the triennial include Honorary Chairman Ned E. Dull, Grand Master; P.G.C. Robert Schoedinger (pictured top left) and P.G.C. George Thomas (pictured top right), Co-Chairmen; H.P.G.C. and Grand Recorder George R. Fitez (pictured at bottom), Triennial Finance Committee Chairman.

All reservations must be made before July 15, 1985. Members of the committee urge prompt response. Orders and checks for program events may be sent to Sir Knight George R. Fitez, 34 North Fourth Street, Columbus, Ohio 43215.

Complete triennial information was printed in the March issue of *Knight Templar Magazine* on page 25, along with voting delegate and non-voting delegate ticket order forms. Further information is available from the Grand Encampment office.



Eye Foundation Approves Grants for Coming Year

Sir Knight G. Wilbur Bell, P.G.M. Grand Encampment and director of KTEF, has announced research grants for the coming year. The Executive Committee of Trustees of the Knights Templar Eye Foundation met in Washington, D.C. and authorized the following grants of \$20,000 each: A study of glaucoma led by Dr. Jorge A. Alvarado at the University of California's department of ophthalmology; West Virginia University Medical Center, Dr. J. Vernon Odom studying amblyopia; Baylor College of Medicine's Cullen Eye Institute, Dr. Shao-Ling Fong and a study of retinoblastoma; University of South Florida School of Medicine's Dr. Avery H. Weiss and ROP; and the Retina Research Foundation in Houston, Texas, Dr. Helen Hittner and Dr. Frank Kretzer's study of ROP.

These grants were the recommendations of the members of the Scientific Advisory Committee.

Caps and Mantles – St. Bernard Commandery

At the first annual Conclave of St. Bernard Commandery No. 41, Knights Templar, Denver, Colorado, the members assembled for this photograph in their newly acquired caps and mantles. Sir Knight William H. Thornley, Grand Captain General of the Grand Encampment, sent in this photo. This uniform is used for tiled meetings of the Commandery in the asylum only.



St. Bernard Commandery No. 41 was formed in November of 1983. The first Commander was Sir Knight Laurence Way and the present Commander is Sir Knight Harold C. Wiler; both are dual members with Denver Colorado Commandery No. 1, Denver. Sir Knight Robert E. Newnam, Colorado's Past Grand Commander for 1972, is Recorder.

Beauceant Breakfast at August Triennial

The Social Order of the Beauceant has added something new this year. Following a request from Grand Master Ned E. Dull for a Beauceant Breakfast at the 56th Triennial, a breakfast has been scheduled for Sunday, August 11 at 8:00 a.m. The breakfast will be held at the Netherlands Plaza in the Pavillon Ballroom. The Supreme Worthy President, Mrs. Paul E. Mihal, will welcome all ladies to the breakfast.

Arrangements for this breakfast are separate from the Triennial Conclave so tickets should be ordered through the Beauceant Assembly sponsoring this breakfast — Columbus Assembly No. 79, of Columbus, Ohio. Tickets may be ordered from the Chairman for the breakfast: Mrs. Garry B. Lee, 1830 Highland View Court, Powell, Ohio 43065.

Since the hotel and the Committee need to plan for a definite number who will attend the breakfast, it is important that reservations be made as soon as possible. Tickets will also be available at the Netherlands Plaza Hotel in the registration area through Friday, August 9, 1985. If at all possible, says Mrs. Charles D. Hobby, Past Supreme Worthy President and Publicity Chairman, order your tickets early.

Return the following order form with your name and a check for the number of breakfasts you are ordering. Tickets may be picked up at the Netherlands Plaza in the registration area.

Beauceant Breakfast for the Ladies

Send to: Mrs. Garry B. Lee, 1830 Highland View Court, Powell, Ohio 43065.

Sunday, August 11, 1985, at 8:00 a.m.

Number of reservations _____

Price of breakfast: \$7.50

Note: All advance reservations must be made by July 10, 1985. There will be *no* cancellations accepted after August 5, 1985.

Amount Enclosed _____

Name: _____

Address _____

Knights Templar Eye Foundation, Inc. Seventeenth Voluntary Campaign

Campaign Report by Grand Com-manderies for KTEF Officers and Trustees for the week ending April 12, 1985. Currently in first place is Texas with a total of \$111,378.18; second place is currently held by Louisiana, and Ohio now ranks third. The cumulative total at the end of the 19th week stands at \$755,827.22.

Alabama	\$7,350.87
Arizona	3,432.00
Arkansas	2,891.00
California	9,652.99
Colorado	21,059.65
Connecticut	12,087.54
District of Columbia	6,804.00
Florida	11,895.59
Georgia	39,548.50
Idaho	3,337.23
Illinois	13,828.93
Indiana	6,235.90
Iowa	12,423.00
Kansas	1,713.07
Kentucky	9,741.35
Louisiana	105,798.69
Maine	1,575.50
Maryland	11,563.50
Mass - R.I.	24,848.80
Michigan	23,796.50
Minnesota	4,385.00
Mississippi	4,139.00
Missouri	8,174.00
Montana	7,335.80
Nebraska	2,161.40

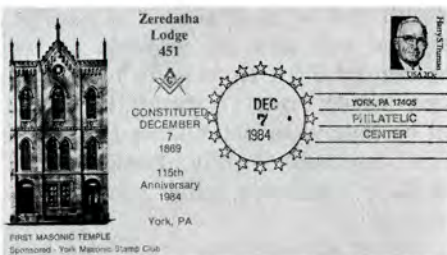
Nevada	3,449.13
New Hampshire	3,245.50
New Jersey	4,017.00
New Mexico	2,204.00
New York	9,384.25
North Carolina	4,553.00
North Dakota	1,112.00
Ohio	96,230.71
Oklahoma	2,198.00
Oregon	6,459.73
Pennsylvania	28,610.39
South Carolina	4,013.00
South Dakota	1,731.24
Tennessee	24,524.04
Texas	111,378.18
Utah	2,240.00
Vermont	2,615.54
Virginia	19,136.44
Washington	3,188.00
West Virginia	2,930.40
Wisconsin	5,787.80
Wyoming	2,865.99
St. John's No. 1, Wilmington, Delaware	125.00
Panama Canal No. 1 Balboa, Panama	1,600.00
Alaska No. 1, Fairbanks, Alaska	170.00
Porto Rico No. 1, Puerto Rico	683.00
Anchorage No. 2, Alaska	1,130.00
Tokyo No. 1, Tokyo, Japan	30.00
Bavaria No. 3, Germany	25.00
Heidelberg No. 2, Germany	1,375.00
St. Andrew's No. 2, Dover, Delaware	230.00
Giacomo DeMolay UD, Leghorn, Italy	33.00
Miscellaneous	52,772.07

York Masonic Stamp Club Cover

The York Masonic Stamp Club of York, Pennsylvania, has prepared a special cover commemorating the 115th Anniversary of Zeredatha Lodge No. 451. The cover depicts the first building in which Zeredatha Lodge met.

The cover, pictured at right, shows the first Masonic Temple as well as the anniversary dates - December 7, 1869 through December 7, 1984.

This cover may be ordered for \$1.00 by sending this amount along with a self-addressed, stamped envelope to J. Richard Bishop, 750 East Hillcrest Road, York, Pennsylvania 17403.



First Wyoming General Grand Officer

Sir Knight Dave Tanner of Riverton, Wyoming, is a Past Grand High Priest and is currently serving as Deputy General Grand High Priest for the Northwest District. He is now the first Wyomingite to be appointed to the General Grand Chapter Line — as Sentinel; the first Wyomingite to be appointed to either general grand office. Sir Knight Tanner is a member of Hugh de Payens Commandery No. 7, Lander, Wyoming.

Sir Knight Tanner's other first was the conferral of the Mark Masters degree for Mt. Horeb Chapter No. 6, Lander, in the Dubois Masonic Temple, Dubois, Wyoming. It marked the first time a General Grand Chapter Sentinel had the privilege of assisting the 91-year-old Chapter with its initiatory work, according to Sir Knight W. L. Duncan, Supplement Editor for Wyoming.

The Grand Master of Masons in Wyoming advocates the theme "Freemasonry — One Family in Unity." This demonstration was a true example, says Duncan. Sir Knight Keith Koch normally conducts the Mark Master degree but was called away because of family illness.

Pictured above are the six Dubois, Wyoming, Lodge members who were inducted into the Mark Master and Past Master degrees of the Royal Arch on January 25, 1985. Standing from left to right are Robert Genner, Walter Hodgson, Mike Johnson, Jerry Marrou, Mike Lapeyre; seated, left to right: Rudy Lehto (given Council degree), Bill Dunkley, Dave Tanner, and Jim Griffin.



Knickerbocker Priory

Knickerbocker Priory, No. 3, KYCH, based in New York City, marked its fiftieth anniversary on March 9 at the Tarrytown Hilton, Tarrytown, New York, at a banquet with their ladies.

August W. Litke, Prior, extended a welcome with Hubert J. Stone, Past Prior and Treasurer, acting as Master of Ceremonies. Brief remarks were given by William Schoene, Jr., of New Jersey, personal representative of the district.

Dr. Charles Allyn Fly, Jr., Grand Master-General, was the speaker.

George O. Linkletter, Past Grand Commander of New York and former Grand Treasurer, founded the Priory in 1927 while serving as Grand Master of the Grand Council. He obtained a charter from the Maine Past Officers Association for New York. A few years later they became an independent body called the York Quarto.

In the meantime the Knights York Cross of Honour was formed in Monroe, North Carolina and a Convent General organized.

The KYCH was organized as a fraternal body with a progressive line of officers and a ceremony of reception unlike the P.O.A. which was more of an association meeting during the Grand Lodge or other grand body session.

Knickerbocker was the third Priory to be formed and the first which was not located in the South. During its fifty years as a Priory, 374 members were inducted of

whom 47 presided over a grand body of the York Rite. Three of its members, all Past Priors, headed the national bodies. Robert Foster Janes served as General Grand High Priest; Dr. Charles H. Johnson, a Past Grand Master and for many years the Grand Secretary of New York, was a General Grand Master of the Cryptic Rite; and Walter A. DeLamater was Grand Master of the Grand Encampment. Five of Knickerbocker's members headed the Convent General as Grand Master-General.

Masonic Grandfather Clock

A grandfather clock which belongs to Columbia Commandery No. 2 of the District of Columbia is now in the Library at the George Washington Masonic National Memorial. The clock is adorned with Masonic emblems on its dark black wood case. Specifically, at the top of the clock there is a wood carving of a Knight's head and on the breastplate of his armor is a cross, along with other Knight Templar emblems. This clock contains seven tube chimes with a Westminster, Whillington strike.

This clock was given as a prize to the drill team of Columbia Commandery No. 2 at the Triennial Conclave of the Grand Encampment on July 10, 1907, at Sarasota Springs, New York. According to the clock's history, it was to be given as the first prize for the best drill team at the triennial – Columbia Commandery came in second – but the first place team didn't like their prize, so they swapped prizes with second place.

This grandfather clock may be seen in the George Washinton Masonic National Memorial in the Library room. The clock is pictured above along with Sir Knight Marvin E. Fowler, Grand Generalissimo of the Grand Encampment, and also past president of the Memorial Association.



The Ninth Holy Land Pilgrimage

The Ninth annual Holy Land Pilgrimage of Christian ministers left JFK airport at 7:30 p.m. for Jerusalem on February 18, 1985. There were twenty-eight ministers and one shepherd in the group hailing from such different areas as Indiana, Illinois, Kentucky, District of Columbia, Iowa, Maryland, Michigan, Ohio, South Carolina, New York, Virginia and Wisconsin. Twelve states were involved this year, an increase of three



from last year. On hand to give the ministers a bon voyage, according to Sir Knight David Aiken, P.G.C. and Holy Land Pilgrimage Committee representative, were Sir Knights Carleton R. Jackson; Frank Wells; Lyle Greenfield; Wayne S. Watkins.

The ministers along on the trip were pleasantly surprised, says Aiken, when it was discovered that the originator for the Holy Land Pilgrimage program was along on this trip. Sir Knight and Reverend Harry Maurice Smit explained in length how it all started. A prayer service was held in the meditation lounge of El Al Airlines before the call to board came, which was soon thereafter. More news on the pilgrimage in a later issue.

Portland Regional Assembly, Red Cross of Constantine

The United Grand Imperial Council held the first regional assembly of the year at the Scottish Rite Temple in Portland on March 15 and 16, 1985. Saint Laurence Conclave of Portland, Oregon, and Saint Janus Conclave of Medford, Oregon, hosted the Northwest Regional Assembly; Walter Beebe and Ralph Huff are the Puissant Sovereigns.

The Assembly of the United Grand Imperial Council began at 8:30 a.m. on March 16 with an opening by Grand Sovereign Joseph S. Lewis, KCC, KGC, assisted by Grand Viceroy Clarence K. Jones and other officers from Saint Laurence Conclave. Dignitaries present included Past Grand Sovereigns William Wallace Youngson, Jr., KGC; P. J. Kendal, GCC, Canada; Harold H. Penhale, KGC. Grand Sovereign of Canada King Crick also attended along with Ivan D. Rinck, Grand Master, Grand Council, Oregon.

Joint business meetings were then held by Saint Janus and Saint Laurence Conclaves. Following this, a team from Saint Michael Conclave, Boise, Idaho, headed by James T. Bunce, conferred the College of Viceroy, and a team from Saint Patrick Conclave, Lewiston, conferred the Senate of Sovereigns, headed by David H. Volkman.

An evening banquet was held with the address of welcome given by Herman C. Kuppler, Grand Master of Masons in Oregon. Master of Ceremonies was William Wallace Youngson, Jr., Past Grand Sovereign, and Grand Sovereign Lewis gave the main talk of the evening, mentioning

that he was the first Grand Sovereign to attend two Regional Assemblies in one year. According to J. Robert Nelson, Past Sovereign, Saint Laurence Conclave, "Thanks are due an awful lot of Knights Companions for what we thought was a very successful meeting — a start for the future. In the photograph above right, Grand Sovereign of Canada King Crick addresses the banquet; photo below shows from left to right, David O. Johnson, Grand Almoner, Joseph S. Lewis, Grand Sovereign, and Wally Youngson, Past Grand Sovereign.



HISTORY OF THE GRAND ENCAMPMENT

Chapter XIII (continued)

THE PERIOD OF GROWTH

Twenty-First Conclave

Following the line of argument of Grand Master Hopkins, Grand Master Vincent L. Hurlbut (who had been elected to that office at the twentieth Triennial Conclave in Chicago in 1877), favored the abandonment of the degree of Red Cross and also advocated the elimination of chapter degrees from the prerequisites to advancement to the Order of the Temple. However, the opinion of the Grand Master found no pronounced advocates in the Grand Encampment as it was ever loyal to symbolic and capitular Masonry.

So derelict were a number of Grand Commanderies in the payment of dues to the Grand Encampment that a rule was established that there should be no representation in Grand Encampment if payments were in default. This is not now a statute in the code, but for a number of years past the payment of Grand Encampment dues has been regular and prompt.

Much needed Templar legislation was disposed of at this Conclave. The form of Templar trials, form for constituting new commanderies, and "Installation Services for Officers of Grand and Subordinate Commanderies" were adopted.

Sir Knight Benjamin Dean of Massachusetts was elected Most Eminent Grand Master. Sir Knight Theodore S. Parvin of Iowa was reelected V.E. Grand Recorder.

Twenty-Second Conclave

The Grand Encampment met in twenty-second Triennial Conclave in the

asylum of California Commandery, in San Francisco, on August 21, 1883. Sir Knight Benjamin Dean, Most Eminent Grand Master, presided. His address was a masterful statement of the conditions existing throughout the Grand Jurisdiction, and his decisions during the previous Triennial interim merited the approbation of the Grand Encampment. Although the meeting was held for the first time on the Pacific Coast, there was a good assembly of Sir Knights present. All the features that had become such a part of the Conclaves were again as lavish and generous as before.

In his address the Grand Master gave a most interesting report of the important investigations he had made into the history of the Order, especially in its early years in South Carolina.

The question of fraternal relationship with Canada again came before the Grand Encampment. During the recess of the Grand Encampment, the Great Priory of Canada had negotiated an exchange of representatives with several Grand Commanderies and actually did secure an exchange with the Grand Commandery of California. The Grand Master ordered an annulment of these reciprocal relations, contending that an exchange may only be between the Grand Encampment and the supreme Convent General of England, and not between either the Grand Encampment or Grand Commanderies and the constituent Great Pories of any jurisdictions deriving their existence from the supreme Convent General.

The Grand Encampment upheld the Grand Master and passed the following resolution:

"That we fully approve and confirm the decision of the Grand

Master, that a Grand Commandery has no right, power or authority to enter into an exchange of representatives with any Masonic authority not under the jurisdiction of this Grand Encampment, that being, in the very nature of things, the prerogative of this Grand Encampment, which it cannot allow to be set aside."

The Grand Encampment of the United States was considered law unto itself. It was upon terms of amity with all regular Templar organizations and was supreme in its own jurisdiction, which was co-extensive with the boundaries of the United States, including its districts, territories and island possessions. The Grand Encampment has continued to maintain this dignified position, and each Grand Commandery has observed this ruling. The several state Grand Commanderies, however, exchange representatives with each other with one exception. Washington has withdrawn its representative feature entirely.

During his term in office, the Grand Master had differences with the Grand Recorder, Sir Knight Parvin, over details of printing, and reported these differences at length in his report. This led to the adoption of the following report.

"The Grand Master is the head and Chief Executive Officer of the Order, and his instructions are to be obeyed by all his subordinate officers, and every Sir Knight, without obstruction or hindrance in all matters of administration during the recess of the Grand Encampment."

The Committee on Rituals reported on the revised ritual for the Order of Malta. Some objections had been raised as to the length of the ceremonial and the number of officers required, so the Committee

prepared a short ceremonial which embraced all the essential material and which could be conferred by a small commandery. With the adoption of the ritual in both the short and the full form, the Grand Encampment ordered it printed and authorized its distribution.

Sir Knight Robert Enoch Withers of Virginia was elected Most Eminent Grand Master, and Sir Knight Theodore S. Parvin was reelected Very Eminent Grand Recorder.

Twenty-Third Conclave

The twenty-third Conclave of the Grand Encampment met in the Entertainment Hall of the Exposition Building in the City of St. Louis, on September 21, 1886. The meeting was opened by the Right Eminent Deputy Grand Master, Charles Roome, on account of the illness of the Grand Master, Robert E. Withers.

In the spring of 1885, Sir Knight R. E. Withers had been appointed Consul to Hong Kong, China, and after accepting the appointment, the Grand Master, in his General Order No. 3, directed that the Deputy Grand Master assume the powers and duties of his office during his absence. In order to be present at this meeting, Grand Master Withers made the long trip home but became too ill to preside, except for a short period on September 23, when he installed his successor, Sir Knight Roome, in the office of Grand Master.

The absence of the Grand Master in China at Christmastime 1885 caused Sir Knight Stephen Berry, Chairman of the Committee on Correspondence of the Grand Commandery of Maine, to send him greetings on Christmas Day. This led to a custom that is observed each year, in which a circular letter is distributed to each commandery requesting that they join all Knights Templar on Christmas Day, at noon Eastern Standard Time, in a libation pledging the Grand Master.



KNIGHT VOICES

READER INQUIRIES



To place your "Knight Voices" item on the waiting list for publication, type or print it and send to "Knight Voices," The Grand Recorder, Suite 1700, 14 E. Jackson Blvd, Chicago, IL 60604.

□ I am seeking information on the history of the Chellis family. I would appreciate hearing from anybody of that name. My grandfather Leamon Chellis was born in Essex County, New York in 1835. *Clarence H. Chellis, 2321 S.W. Morningside Road, Topeka, Kansas 66614*

□ I have a letter written by my great-great uncle, George Washington Blocher, born, never married, and died near Frostburg, Maryland, which said that his grandfather, Christian Blocher, came from Germany about the year 1750 and located in Garrett County, Maryland. Christian had a son, John (b. June 26, 1791, d. June 18, 1859), who married Nancy Musselman (b. April 6, 1799, d. December 10, 1839) and claimed he belonged to that aristocratic family of Plucker of Germany who, long ago, were very wealthy; and it seemed there was a big estate due Christian, but because he left Germany to escape the military service and because he changed his name from Plucker to Blocher, they would not recognize any of his descendants in America.

I would appreciate hearing from anyone who knows anything about the Plucker family in Germany, when and where they came to America, and if there was a coat of arms of this family. *James Blocher, 802 West Fourth Street, Ayden, North Carolina 28513*

□ Due to a death, I would like to advertise for sale a York Rite Past Commander's sword and scabbard in leather case. Asking \$100.00. *Mrs. Richard Templeton, phone (317) 662-8938.*

□ Kanawha Commandery No. 4, K.T. has recently embarked upon restoring its "old" style Past Commanders Jewel to the Archives, so that it may be presented to future Past Commanders, thereby perpetuating the history and original issue of the original recipient. To date, we have six of these restored to our Commandery. The jewel or badge of office is quite unique, in that the upper portion consists of an arc formed triangle bearing the inscription of its perimeter "Kanawha Commandery No. 4, Knights Templar." Above this is a gold crown in silhouette with an enamel gold ribbon bearing the Past Commanders name. Contained within the gold triangle shield are enameled devices in each of four quadrants; suspended from the shield is a gold latin cross fired with crimson enamel, behind which at the transverse arms is a gold sunburst with raised rays. The triangle shield is approximately 1 1/8" on a side, the latin cross is approximately two inches high by one and one-quarter inches wide. The arms of the cross are approximately three-eighths inches wide. The total length of the jewel is approximately 4 1/2". The clasp is on the back of the shield and the presentation inscription is engraved on the back of the cross.

Anyone knowing the whereabouts of such an item should contact me.

Also interested in obtaining ancestral information on name of Meador. I also collect and sell "Golden Age Comic Books". All inquiries and information to: *Mr. Rudye M. Meador, Room 322, Masonic Temple Building, Charleston, West Virginia 25301*

□ Seeking descendants of Peter Svensson, born June 26, 1832, Broddetorp, Ramkvilla Parish, Jonkopings lan, Smaland, Sweden, married 1855 to Anna Stina Johannisdotter. Known children and years of birth: Sven Johan August 1856; Johannes 1858; Ida Wilhelmina Christina 1861; Johanna Mathilda Jenni 1864; Augusta Christina 1866. March 24, 1869, he and/or his family emigrated to America, possibly Kansas.

Also seeking descendants of his brother Johannes August Svensson born May 18, 1844, at Broddetorp, married 1864 Stina Maria Johannisdotter, undoubtedly sister to Anna above. Known children and birth years: Anna Christina 1865; Hilda Lovisa 1867; Hanna Carolina 1869; Mathilda Sofia 1874; Ida Maria Margaretha 1876. March 12, 1880, the family emigrated to America.

Peter and Johannes are younger brothers of my husband's grandfather, Johan Frederick Svensson, son(s) of Sven Svensson and Anna Lisa Adamsdotter. Johan F. married Hilda Pettersdotter and they emigrated in 1879 with Gustav, Carl, Franz, August. They settled in the Princeton, Illinois area.

Also looking for descendants of a niece Carolina Ida Sofia Magnusdotter born October 27, 1855, emigrated to America March 17, 1880, daughter of Johanna Svendsdotter (sister to Peter, etc.) and Magnus Magnusson. *Mrs. A. J. Swanson, 414 12th Street, Mendota, Illinois 61342*

□ Recently a young man came into the York Rite office in Tucson, Arizona with an old Knight Templar sword. He said he had found it in a mobile home he had purchased which came from Louisiana. On the hilt of the sword is a star with "Texas" on it. The name on the sword is "C. M. Critz." He is interested in finding out who the sword belongs to. Anyone knowing S.K. C.M. Critz or his family are urged to contact *Patrick Siegling, 8501 East Kent Place, Tucson, Arizona 85710.*

□ I first would like to comment on the fine magazine that you publish — I only wish that I had subscribed earlier to your magazine. I think all Masons should read it. Please keep up the good work.

I would like to correspond with fellow Knights Templar who may have worked or run businesses that sold Lionel trains in the 1940s — 1950s — early 1960s. I am very interested in Lionel trains as they remind me of a more carefree time. I would be so pleased to correspond with fellow Knights who like Lionel trains or who sold these fine trains in shops — or just hear stories about their days when they had a Lionel train. I will answer all letters. *Peter J. Westbere, 99 Sunnylea Crescent, Apt. 6, Guelph, Ontario, N1E 1W5, Canada*

□ I have a Past Commander's sword with scabbard in a leather case. Will trade for an Edison cylinder phonograph. *Robert W. La Sure, 3 Woodcliffe Drive, Collinsville, Illinois 62234*

□ I have in my possession a Knight Templar sword, that was manufactured by E. A. Armstrong, Mfg. Co., 315 Wabash Avenue, Chicago, IL, probably in 1930s or early 1940s. It has a highly engraved blade; ivory hilt, not discolored or cracked, with scrimshaw of initials and Templar Cross. The scaffold has a crested blue enameled crest at attachment point. Excellent condition. It has the name Todd Henderson engraved on the blade. Mr. Henderson was an uncle of mine, now deceased, and he worked for International Harvester Co. in Chicago.

I am not a member of Knight Templars organization, and would like to sell the sword to some member who might be interested in it. I have an inquiry from someone interested in it, but have no idea as to the value of the sword or selling price.

If you can give me any information in this matter I would appreciate it. *W. Byron Smith, 31 Brompton Drive, Bella Vista, Arkansas 72714*



**Spring — is a chapel on a hillside,
awash in the surging green.**