



# Knight Templar

VOLUME XXXII

APRIL 1986

NUMBER 4



the image of  
medieval knighthood

## To Open Their Eyes

Each one of the three philanthropies of Templar has a far-reaching implication in that they can affect the whole world because they deal with three of the most powerful of man's capabilities to change others and the world about him. They deal with higher education, with enthusiasm in the spread of Christianity, and with the most important of our senses. Our faith, our hope, and our charity are bound up in these three great expressions of our Christian love for others.

Now in its thirtieth year of service, the Knights Templar Eye Foundation has been the answer to the prayers of more than thirty thousand people of all ages who have had their sight returned or preserved through our work as Knights Templar. This is just one demonstration of our faith in God, our hope for those who will be able to see again, and our love for our fellow man.

April 30 is the last day of our 18th Annual Voluntary Campaign to increase our ability to help others to see, *to open their eyes*. Last year we raised over a million dollars in our campaign. There is no way to express that sum in terms of time and effort on your part, and there is also no way to calculate how far that money will go *to open their eyes*. The possibilities are endless. The research support alone could provide knowledge that could rid the earth of many blinding diseases in children.

I know that every Knight Templar has given at least one dollar to the Eye Foundation this year in his dues. So, on behalf of every person who will benefit from that contribution in this great battle, I thank you. But wouldn't it be wonderful if we could all be *Life Sponsors*, and *Patrons*, and members of a *Grand Commander's Club* or the *Grand Master's Club*? The work we could do for God's children would be endless. If you are not now a Life Sponsor, a Patron, or a member of the Grand Master's Club, see your Recorder and tell him you wish to become a special warrior in the great battle against this perpetual darkness.

The purpose of the Voluntary Campaign is two-fold. It is to give your friends and neighbors who are not Templars an opportunity to contribute through your campaign projects, and it is to give the members of your Commandery a wonderful chance to work together for others. It will also tell the community around you part of what Templars do for others. Faith, hope, and charity are ours to give, and we are giving it. I thank God for our ability to do these things in His name.



*Ronald Burnett*

# Knight Templar

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

**APRIL:** Our cover this month is an illustration from Sir Edmund Spenser's tale of medieval knighthood and moral virtue, *The Faerie Queene*. The mounted knight is the Red Crosse Knight, who has sworn to protect the Lady Una, shown in the foreground. The character Una is representative of Christianity; note the symbolic lamb at lower left—the lamb of Christ. Readers are reminded that the 18th Annual Voluntary Campaign of the Knights Templar Eye Foundation draws to a close on April 30, 1986.

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# Editor's Journal



**Voluntary Campaign:** April is the concluding month of the Knights Templar Eye Foundation's 18th Annual Voluntary Campaign. The closing date is April 30. Current total for the campaign as of March 7 is \$387,866.43. Currently in first place is Texas with \$56,129.22; the miscellaneous category is in second place with \$37,186.60, and third place is held by Georgia with \$34,304.50. Get your donations in before the campaign closes on April 30! Detailed campaign tallies are printed on page fourteen.

**Award to Sir Knight Zuck:** The Reverend Dr. and Sir Knight Victor I. Zuck, a member of Pittsburgh Commandery No. 1, Pittsburgh, Pennsylvania, received an Award of Merit from the Pittsburgh History and Landmarks Foundation for outstanding contributions made to the preservation of Pittsburgh's historic architecture. Also, he is a subject of biographical record in *Who's Who in Religion*, "inclusion in which is limited to those individuals who have demonstrated outstanding achievement in their own fields of endeavor and who have, thereby, contributed significantly to the betterment of contemporary society."

**Polk County Christmas:** Sir Knight Jerry Marsengill, editor of *The Philalethes*, writes about his Iowa county's Christmas charity dinner; story on page 27.

**Masonic Conferences:** Sir Knights Morrison Cooke and Raymond Bachman once again bring their reports of the Conference of Grand Masters and the Allied Masonic Degrees; story begins on page 19.

**Parade Ranks Need Filling:** Sir Knight George E. Thomas, Past Commander of Temple Commandery No. 2, Albany, New York, was appointed chairman for the Masonic groups by the Albany Tri-centennial Commission in preparation for the 300th anniversary celebration of the city of Albany. He is asking for the appearance of as many Knights Templar in their plumes and swords as possible for the celebration's parade, which will be held on July 19, 1986. Sir Knight David Aiken, Past Grand Commander for the Grand Commandery of New York, writing to inform *Knight Templar* about this request, states, "It is my firm opinion that we need to be seen in public, and what better opportunity than this?"



**Goose and Gridiron Member:** Most Eminent Past Grand Master Ned E. Dull, who completed his term as Grand Master in August 1985, has become a Member for Life of the Goose and Gridiron Society. This society was the subject of an article in last month's issue, on page nineteen. The article failed to mention that Past Grand Master Dull was inducted into the society at a luncheon on August 14, 1985. In addition, Sir Knight William Stemper, Jr., author of the article and the President-General of the society, informs *Knight Templar* of an error in the article: on page twenty, in the second column, second paragraph. It should read "display a black rimmed, red rosette and a green dot."

# the image of medieval knighthood

by  
Daniel M. Morgan, Editor

In this modern age, it would be somewhat unconventional for this scenario to present itself: A man, seeking honor and prestige, leaves his home, mounts a horse, wearing heavy plates of metal wrapped around his body for protection, and displays himself in fighting bouts where his life is endangered, all in preparation for a trip to a foreign country to free a city from invading hordes of soldiers.

The Middle Ages were different—a totally different world from ours today—and any aspect of the common medieval man's life will point this out in a vivid manner, as well as enlighten the modern day Sir Knight, showing the origin of the modern Templar ideal.

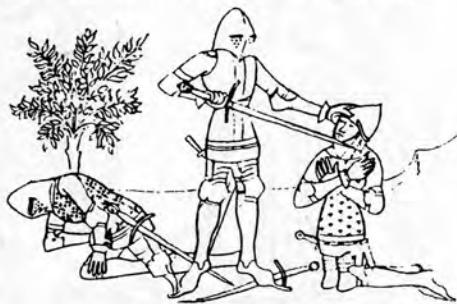
One of the few ways for a man to distinguish himself was to become a squire in the service of a knight or a lord, and then, perhaps, to someday make the jump to knighthood himself, either through bravery on the battlefield or as a reward for distinguished, heroic service.

Once a man did become a knight, he chose from two avenues of knighthood: a *knight errant* or a *vassal knight*.

The vassal knight was under the protection of a feudal lord, the local power or authority in the feudal system. On this avenue, he had a place to live in exchange for guarding the lord's castle and belongings. Fief knights (knights guarding the fief, or the lord's feudal estate), were often personal bodyguards, or either paid or kept retainers, of the lord who dwelt in the fief's castle.

The knight errant is the classic medieval knight with which we are all very

familiar. He was an independent adventurer seeking honor and recognition from isolated feats of bravery. Sometimes he would fight in the service of a lord for pay. Others simply wandered the coun-



*A battlefield knighting was considered a very high honor.*

tryside, going to tournaments and gaining fame through successful jousting records. A knight errant would travel on horseback, carrying only weapons and wearing armor; this knight appeared early in the Middle Ages and existed until late, when the medieval period was nearing completion.

The weapons a knight would carry were, mainly, a sword, and perhaps a mace (a sceptre-like rod adorned with sharp nails and spikes at its rounded end) and a shield. Strangely, knights of the period had a snobbish dislike for bows and arrows, a weapon they associated with common hunters and foot-soldiers. The invention of the crossbow, the incredibly powerful and dangerous adaptation of the bow and arrow, changed the minds of many knights with the widespread development of its use → → →

in the 1200s. In addition to shooting deadly arrows, a crossbow could be used with rocks or other small objects as projectiles.

Tournaments and jousting matches were not common in the beginning years of the Middle Ages because they were expensive affairs involving feasts, paid performers, and so forth. Fiefdoms were smaller in the beginning of these times,



*The ceremonial knighting was held in the castle with a great deal of solemn pageantry.*

and did not have great resources. It was not until one or two hundred years into the period that fiefdoms became larger and more prosperous, the lords were able to afford more knights as retainers, and were, because of increased wealth, able to afford larger and more elaborate tournaments.

Tournaments were tests for battle as well as shows of competition. In the words of the English chronicler Roger de Hoveden:

A knight cannot shine in war if he has not prepared for it in tournaments. He must have seen his own blood flow, have had his teeth crack under the blow of his adversary, have been dashed to the earth with such force as to feel the

weight of his foe, and been disarmed twenty times; he must twenty times have retrieved his failures, more set than ever upon the combat. Then will he be able to confront actual war with the hope of being victorious.

Knights errant were mainly concerned with increasing their prestige as fighters, and making a fortune, though along the way they also accomplished many good and worthwhile things.

It was for this reason—the drive for honor and renown—that the pilgrimages and the Crusades became linked together in a great political and sociological force. Religious pilgrimages at first were largely local, consisting of pious journeys to holy shrines in France, Germany, and Italy.

The ultimate pilgrimage

was to travel to the Holy Land to visit the regions wherein the gospel came to flower.

Through these pilgrimages came the Crusades, the attempt by organized orders of knighthood to free the city of Jerusalem from its occupation by Moslem forces, who also considered it a holy place.

The most famous and powerful of these orders was the Order of the Knights Templar, the name Templar being derived from the Temple of Solomon in Jerusalem, which the Knights Templar had sworn to free from infidel possession.

The Knights Templar, as modern Masonic Templars know, had fortresses in the Middle East as well as in Europe to support both their order and their quest.

The end result of the Crusades were countless dead and a Holy Land which

was still in the possession of the Muslims, though the Christian forces did occupy it for a short period of time—as a result of the First Crusade. The following eight crusades achieved only ephemeral results. The Crusades did, however, greatly influence trade routes, and the presence of the Knights Templar greatly assisted pilgrims in their journeys throughout the region.

Back in Europe, the ideal of medieval knighthood continued its development. The popularity of the Crusades and of the Holy Land pilgrimages grew to such an extent that it became expected

**“A knight cannot shine in war if he has not seen his own blood flow, had his teeth crack, been disarmed twenty times and twenty times retrieved his failures.”**

that a knight would someday make this pilgrimage. Any knight wishing to maintain his position and code of honor had to make this pilgrimage, or vow to make it at some point in the future. This development came as a result of the belief that such trips were an achievement on the road to heaven. The Crusades were perfect vehicles for knighthood, because they enabled a knight to bring together the personal ideal of valor in battle and the spiritual ideal of a holy quest.

Knights of this time were regarded in the greatest possible light; they had the image of being honorable, virtuous, and brave—an aristocratic elite with its own ideals of love and war. This was the end result of several hundred years of development of the ideal in which these men grew from being well-equipped, capable mounted soldiers, to a caste of valorous men with a high social standing.

Knights were expected to adhere strictly to a code of chivalry which dictated a politeness and generosity towards others knights, even foes;

accepted conventions regarding battle began to reduce the savage harshness of the earlier knights. Showing honor and mercy to one another became one of the greatest of chivalric virtues; it was more important to conduct oneself with honor in defeat than to win with shame. Knighthood became closely tied with the Roman Catholic Church's ideals regarding holiness and worthiness. To some churchmen, there was no such thing as a bad knight, because this was a contradiction in terms; by this definition, the knight was a superior member of Christian society. It was often difficult, if not impossible, for knights errant to live up to this expected ideal. It is more likely that courtly vassal knights who lived in castles and fiefdoms maintained this ideal within their society.

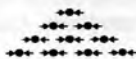
In the later years of the Middle Ages, when the ceremonial aspects of knighthood were most fully developed, knighthood began to decline because of its increasing vulnerability to new weaponry and styles of warfare, as well as because of the decline of the feudal system.

For modern Masonic Knights Templar, the basic beliefs and values from medieval knighthood have been adopted: belief in Jesus Christ demon-

strated through a virtuous, charitable, and committed approach to the surrounding world. An awareness of the origins of these ideals—in the roots of Christianity as envisioned by medieval men—can only serve to make the modern Sir Knight more dedicated to his own ideals.



*A pilgrim ship*



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# Let Your Light So Shine!

by  
Sir Knight Jerry K. Thomas, P.G.C., South Dakota  
Chairman, Committee on Public Relations

In His sermon on the mount, Jesus taught His disciples: Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14-16, KJV). In our ritual, we exhort the pilgrim warriors with the sixteenth verse of that passage as they enter upon their year of penitence.

As Knights Templar, we have three great philanthropic programs of which we are justly and rightfully proud. These are the Knights Templar Eye Foundation, the Knights Templar Educational Foundation, and the Holy Land Pilgrimage. What beacons of light these could be if we but find the way to get those lights before the public and out from under the bushel!

In the area of public relations, we as Templars and as members of constituent Commanderies large or small must seek opportunities to let our light so shine before men. Masons and Templars have been so steeped in secrecy of signs and ritual for so many years that we tend to keep that light under the bushel unnecessarily. We need to adjust our individual and collective thinking from a "secret organization" to an "organization with some secrets," and when we do that we can then think of a number of ways to share the knowledge of our philanthropies with the public.

Ancient Craft Masonry has made strides, at least in some grand jurisdictions, towards better exposure to the public through the vehicle of open or public district meetings, and through Grand Masters Awards programs which include public meetings at the local

**"We need to adjust our individual and collective thinking from a "secret organization" to an "organization with some secrets."**

Lodge honoring a non-Mason in the community. Commanderies could easily take a cue from this to set up a public meeting to recognize and introduce recipients of Knights Templar educational loans, for example, and give them the opportunity to tell of their educational aspirations and achievements and how the loan fund may have enhanced their ability to improve themselves through education. How much of the public in a community even knows the educational loan program exists or that you do not have to have any Knight Templar connection to apply for and to receive educational loan funds? The educational loan committees of the various Grand Commanderies could submit to local Commanderies, on request, the names of college students in their area who are current recipients of such loans, or of ones who have had loans and paid them off, for that matter. It might not be too difficult to get the student loan application form changed so that the prospective loan → → →

recipient is asked if he or she would be willing to participate in such a meeting if called upon.

The same type of meeting could be used to tell the story of restoring sight or corrective eye treatment through the means of the Knights Templar Eye Foundation. The Grand Commandery of South Dakota and Schrader Commandery No. 9 of Rapid City have done this on more than one occasion when they have had parents and their child as introduced guests at a banquet. This type of recognition (that shows these programs are not just something to donate to, but are providing needed assistance in the local community) is important, and is often not even known by many Templars, let alone the public. Perhaps information on both the Eye Foundation and the Educational Foundation loan recipient cases could be combined into an "awareness of public service" program. Such an event might be structured to include other Masonic philanthropic recipients as well. After all, Masonry collectively contributes well over a million dollars a day to the well-being of others. Let your light so shine.

If your Grand Commandery is one of the more than a dozen that have participated in the Holy Land Pilgrimage program, and your constituent Commandery is fortunate enough to have your nominee selected, you have an excellent opportunity to let that light shine brightly. If your Grand Commandery has not participated in the Holy Land Pilgrimage, how about letting your individual lights shine in helping to promote this very worthwhile program?

The organizing of a public gathering by the constituent Commandery isn't difficult. This gathering should not be too lengthy—an hour or hour and a half is plenty for the structured program. It should include some introductory remarks by the Commander or an appointed master of ceremonies. Invite your Grand Commander and local mem-

bers of his staff and ask them for their participation. Another excellent feature would be to include some comments by the mayor or another public official, a member of the clergy, and so forth. It should include a bit of factual information about the particular programs involved, be it Eye Foundation or Educational Loan, and should culminate in the introduction and presentation of those recipients, with a sharing by them of how the programs were used to meet their need or enhance their goal. This gathering could conclude with light refreshment—coffee and cake—and the opportunity for socializing; one on one conversation should be encouraged. It should, by all means, include sending an invitation to the media representatives. You might even get an opportunity for a spot in the paper, on TV, or the radio!

Help is available to local Commanderies in developing such a program. If you have a local public relations chairman or committee, by all means work through them. Help is also available from the Grand Commander (or others on his staff) and from the Grand Recorder's office in your jurisdiction. Also, don't forget that the Grand Encampment has a wealth of material available about all of the Knights Templar programs. They also have a number of TV public service "spots" that you may be able to get your local station to utilize—particularly as an advance to some public observance.

These thoughts on public programs may be of help to constituent Commanderies formulating plans to let their light so shine. The Grand Encampment, through the Public Relations Committee, would be pleased to offer support and assistance in whatever way possible.

Sir Knight Jerry K. Thomas resides at 4823 Cliff Drive, Rapid City, South Dakota 57702.



# This is the Third Day

by

The Reverend Walter M. McCracken, P.G.C., Grand Prelate  
Grand Encampment of Knights Templar, U.S.A.

*The Reverend and Sir Knight Walter M. McCracken will present "This is the Third Day" at the 36th annual Easter Sunrise Service at the George Washington Masonic National Memorial in Alexandria, Virginia, on March 30.*

*A general invitation was issued by Most Eminent Grand Master Donald Hinslea Smith to the Sir Knights and their families and friends to join the grand officers and their brother Christian Masons at this traditional Easter service. For those who were unable to attend the 1986 Easter ceremony in Alexandria, we would like to share with you Reverend McCracken's Easter message. Sir Knight McCracken is a Past Grand Commander of the Grand Commandery of Virginia.*



This is the first day of the week, and at early dawn we have come to Christ's tomb. We have not brought spices, for we have not come to prepare Him for burial. We have long since found the stone rolled away, and have come to worship and praise the risen Christ. In the twenty-fourth chapter of Luke, verses one through ten, our gospel for this message, we have been reminded of the disciples' lack of belief. When the women returned from the tomb and told the resurrection story to the apostles, "... their words seemed to them as idle tales, and they believed them not." (Luke 24:11, KJV).

We can appreciate how great a favor was bestowed upon us by God's kindness, in that we believe what we have not seen. Christ called the disciples, He instructed them, He lived with them on earth, He performed great miracles before their eyes—even to the extent of bringing the dead back to life. He raised the dead to life, but His disciples did not believe that He had power to raise Himself to life; this seemed to them "as idle tales."

Consider two other disciples walking along the road, discussing those events which had taken place in Jerusalem—namely the crime of the officials and the death of Christ. While they talked, grieving for Him as if He were dead, completely unaware that He had risen again. He appeared to them, became a third traveler, and mingled with them in friendly conversation. "But their eyes were holden, that they should not know him" (Luke 24:16), for it was fitting that their hearts be better instructed. Recognition was deferred. He questioned them as to what they were discussing, so that they might disclose to Him what He knew already. And they began to wonder that they were questioned by one who seemed to know nothing about so well-known and manifest an event. They said: "Art thou a stranger in Jerusalem and hast not known the things which are come to pass in these days?" And He said to them, "What things? And they said to him, Concerning Jesus of Nazareth, which was a prophet mighty in → → →

deed and word before God and all the people." (Luke 24:19, KJV).

These disciples had been with Jesus. They must have heard Peter's confession, "Thou art the Christ, the Son of the living God." (Matthew 16:16, KJV), and the blessing Jesus gave him for this. After this, Jesus began to show His disciples how He must go, and suffer, and be killed, and on the third day be raised. What He had predicted took place, and yet they did not believe what they had heard: "But we trusted that it had been he which should have redeemed Israel: and besides all this, today is the third day since these things were done." (Luke 24:21, KJV). They were His disciples, they had heard Him, they had lived with Him, they had recognized Him as their teacher, they had been instructed by Him—yet they could not imitate and hold to the faith of the thief who hung upon a cross!

Luke tells us that one of the two robbers who were crucified with Jesus reviled the Lord, while the other believed in Christ. Let us call to mind the faith which Christ found in the thief but did not find in His own disciples after the resurrection. So He walked with these two disciples, He shared their hospitality, He broke bread with them, and He was recognized. Let us not say that we do not recognize Christ; we know Him if we believe. It is not enough to say we know Him if we believe; we possess Him if we believe. They had Christ at their table; we have Him in our soul. It means more to have Christ in one's heart than in one's house, for our heart is more intimately a part of us than our house is. When should the believer recognize Him? He who believes knows Him.

The risen Christ is in us if we live well, if our former evil life is dead, and if a new life is daily making progress. Let us harken to the apostle Paul when he says, in the third chapter of Colossians, verses one through four: "If ye then be risen

with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead." If we are living well, we are dead, and we have risen. I continue the words of the apostle: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

But what does it mean to live well? It means to seek "those things which are above, not things on the earth." What are you? Sons of men. What are you? Sons of God. Christ came to our miseries. He was hungry and thirsty; He was weary and He slept; He worked wonders and He suffered evils; He was scourged, crowned with thorns, covered with spittle, beaten with cudgels, fixed to a cross, wounded with a spear, and placed in a tomb. But He rose again on the third day when His work was finished and death was dead. Keep your eye fixed on His resurrection, for the Father raised Jesus from the dead and bestowed upon Him the honor of sitting at His right hand in heaven.

We Templars are familiar with Jesus' statement to Martha after the raising of her brother Lazarus: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." (John 11:25-26, KJV). We are reminded that "Our blessed Savior, after suffering the pains of death, descended into the place of departed spirits; on the third day He burst the bands of death, triumphed over the grave . . . He now sits at the right hand of our Heavenly Father, a Mediator and Intercessor for all those who have faith in Him."



The Reverend Walter M. McCracken may be reached at P.O. Box 479, Staunton, Virginia 22401.

# Journey to a holy place

by

Sir Knight Roger Smith

Hot Springs Commandery No. 5, Hot Springs, Arkansas

Father John Powell, S.J., the well-known Roman Catholic priest, author, and preacher and spokesman for the Catholic Extension Society, recently made a talk which should be of particular interest to Master Masons and Sir Knights everywhere.

"How many of you," asked Father Powell, "see yourselves as pilgrims, see your lives on this earth as a pilgrimage? Now remember," he advised, "a pilgrim is defined as a traveler journeying to a holy place."

This struck me as a particularly important point for Freemasons, since many writers, speaking to newly-made Master Masons, caution them that this degree is not the end of the journey, but only the beginning. Throughout our Masonic careers, we are constantly advised never to see an end to learning and growth, ever remembering that we travel on the level of time to an unknown country and to a holy place.

Father Powell points out that were this life the be-all and end-all, God could not expect us to survive it sane and whole. All the injustices, the wrongs, the suffering and tragedy we encounter both in our own lives and those of our friends, and vicariously through the news and in the world at large, would be a pointless madness if we were not merely travelers through this vale of tears. For in eternity, he reminds us, Christ will right all wrongs, bind all wounds, and remove all suffering which is a part of this transitory existence. The true perspective of life, for all its joys and sorrows, is that of a man riding in a

train looking out upon the world through his Pullman window. To the pilgrim, all days and all events are a passage of time and life along the way toward the final destination. These are the days in which

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**"If this were the be-all and end-all, God could not expect us to survive it sane or whole."**

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the conscientious workman hones and oils his tools and refines his working skills and studies his craft so that, when the train arrives at its destination, all is in readiness for him to assume his true work in the eternal temple, and to earn the rewards at last of the accomplished and fulfilled Master of the Craft.

"How many of you," asked Father Powell, "would live your life differently, if you knew there was no eternity, if this life was all there is?" The obvious correlation is, how many of you *are* living your lives today as if there were no tomorrow? No eternity?

Everyone who believes in a hereafter accepts death as a beginning rather than an ending. This is a basic tenet of the faith. But I think we often forget that before death comes life, this journey to a holy place, and the manner in which we traverse this rough and rugged road determines the view we will have, at the last—whether it will be joyful or disappointing—when we reach that last lonely hill westward from the temple, and sit down to rest and refresh ourselves.

Sir Knight Roger Smith may be reached at P.O. Box 1835, Russellville, Arkansas 72801.

## Knights Templar Eye Foundation, Inc. Eighteenth Voluntary Campaign

Campaign Report by Grand Commanderies for KTEF Officers and Trustees for the week ending March 7, 1986. The total amount to date is \$387,866.43.

Alabama . . . . .	\$8,232.24
Arizona . . . . .	3,476.96
Arkansas . . . . .	1,080.00
California . . . . .	13,453.52
Colorado . . . . .	8,641.85
Connecticut . . . . .	2,079.39
District of Columbia . . . . .	7,413.50
Florida . . . . .	9,495.50
Georgia . . . . .	34,304.50
Idaho . . . . .	515.00
Illinois . . . . .	10,513.49
Indiana . . . . .	3,093.15
Iowa . . . . .	2,123.00
Kansas . . . . .	1,782.24
Kentucky . . . . .	5,629.30
Louisiana . . . . .	2,871.00
Maine . . . . .	3,129.25
Maryland . . . . .	5,244.60
Mass. — R.I. . . . .	13,823.50
Michigan . . . . .	12,178.57
Minnesota . . . . .	5,464.80
Mississippi . . . . .	4,107.87
Missouri . . . . .	3,020.25
Montana . . . . .	7,856.35
Nebraska . . . . .	798.00
Nevada . . . . .	2,454.43
New Hampshire . . . . .	3,426.50
New Jersey . . . . .	2,082.05
New Mexico . . . . .	3,033.50
New York . . . . .	9,186.40
North Carolina . . . . .	2,525.00
North Dakota . . . . .	618.50
Ohio . . . . .	12,774.98
Oklahoma . . . . .	2,524.00
Oregon . . . . .	4,897.35
Pennsylvania . . . . .	15,303.19
South Carolina . . . . .	5,615.50
South Dakota . . . . .	1,267.00
Tennessee . . . . .	20,984.20
Texas . . . . .	56,129.22
Utah . . . . .	4,046.50
Vermont . . . . .	1,153.11
Virginia . . . . .	18,565.06
Washington . . . . .	2,326.60
West Virginia . . . . .	2,054.00
Wisconsin . . . . .	2,452.01
Wyoming . . . . .	1,051.80
St. John's No. 1, Wilmington, Delaware . . . . .	170.10

Porto Rico No. 1, Puerto Rico . . . . .	500.00
Anchorage No. 2, Alaska . . . . .	1,080.00
Tokyo No. 1, Tokyo, Japan . . . . .	192.00
Bavaria No. 3, Germany . . . . .	2,090.00
Heidelberg No. 2, Germany . . . . .	1,650.00
St. Andrew's No. 2, Dover, Delaware . . . . .	120.00
Kalakaua No. 2, Kailua, Hawaii . . . . .	79.00
Miscellaneous . . . . .	37,186.60

## Knights Templar Eye Foundation New Club Memberships

### Grand Commander's Club:

Michigan No. 21—Eugene W. Rike  
California No. 34—Eugene J. Brefka

### Grand Master's Club:

No. 657—Harry W. Lister (CA)  
No. 658—Wallace D. Mays (GA)  
No. 659—Stanley K. Allen (WV)  
No. 660—Leland W. McCleary (CA)  
No. 661—Galard Carter Moore, Jr. (NC)  
No. 662—John S. Mitchell (DC)  
No. 663—Willis Jack Finck (CA)  
No. 664—Mrs. Emil O. Keifer (CA)  
No. 665—Col. Harry L. Rothman (TN)  
No. 666—Kenneth S. Umbehocker (ND)

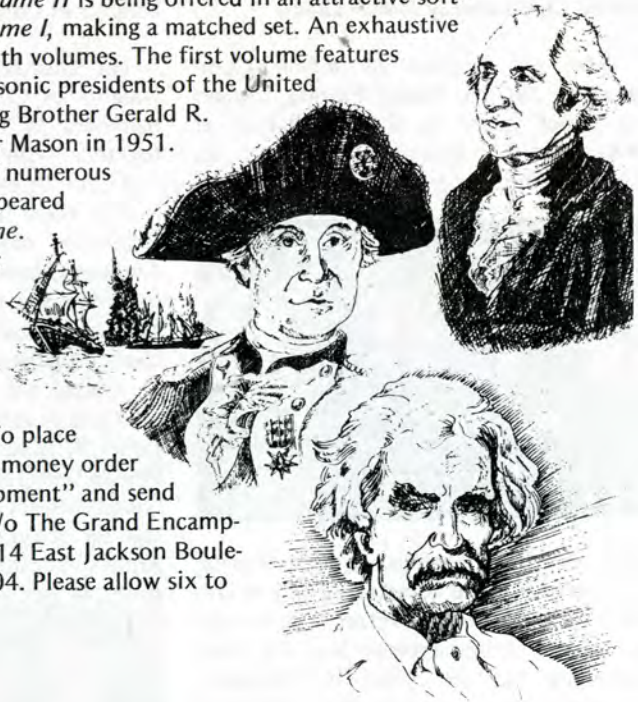
How to join: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members 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, IL 62705.

## Masonic Americana, Volumes I & II

*Masonic Americana, Volume II* is being offered in an attractive soft-cover design to match *Volume I*, making a matched set. An exhaustive index has been added to both volumes. The first volume features articles on the fourteen Masonic presidents of the United States of America, including Brother Gerald R. Ford, who became a Master Mason in 1951. Both books are made up of numerous articles which originally appeared in *Knight Templar Magazine*.

Matched sets of *Masonic Americana* which include both *Volumes I & II* are available for \$5.50 a set. Individual copies of either *Volume I* or *II* are \$3.00 each, postpaid. To place your order, make check or money order out to "The Grand Encampment" and send to "Masonic Americana" c/o The Grand Encampment of Knights Templar, 14 East Jackson Boulevard, Chicago, Illinois 60604. Please allow six to eight weeks for delivery.



Dear Sirs:

Several months ago I ordered and received Volumes I & II of *Masonic Americana* and I was engrossed with the most interesting reading and educational information. I ended up telling my Lodge Brethren about them and now several have asked me to order them a set for their personal library. My set ended up in our Lodge library as a donation! Now I am enclosing my order for three more sets—one each for our District Education officer, Master of Willoughby Lodge, and myself.

Thank you so much for your great publication—*Masonic Americana*!

Sincerely,  
Sir Knight Philip Prucey, Sr.  
Mentor, Ohio

Dear *Knight Templar*:

The *Masonic Americana* set of books are excellent sources of Masonic information. As Knights Templar, we should promote the sale of these books.

Many people will buy the books if they can see them but will not order them. A Sir Knight can make a substantial contribution to Masonic education by investing a few dollars in one or more sets of the books and then reselling them at the same price. I showed samples of the books at two Lodge meetings and took orders for ten sets of the books.

Why not try this in your area? The worst that can happen is that you will end up with a set of the books to read for your own information.

W. A. Morris, Grand Senior Warden  
Grand Commandery of Louisiana

## Miami Commandery Honor Guard

The Sir Knights of Miami Commandery No. 13, Miami, Florida, formed an honor guard at the installation of Worshipful Master Arthur R. Shelmandine, Jr., from Oleeta Lodge No.



145, in Miami Springs. Brother Patrick C. Palmer assisted as installing officer and Sir Knight Robert A. Wetzel, a Sir Knight in Miami Commandery No. 13, was Installing Marshal. John R. Chalmers, District Deputy Grand Master of the 29th Masonic District of Florida and a member of Miami Commandery, was Installing Chaplain. These installation ceremonies were held Thursday, January 2, 1986, at Oleeta Lodge No. 145.

## Warren Commandery Medallion

Warren Commandery No. 39, Warren, Ohio, has available again, in a limited quantity, its one hundredth anniversary medallion. The medallion is 1½ inches high, in the shape of a Maltese Cross, enameled in black and red on a gold background with a cross and crown in the center. It can be worn as a watch fob or, for the ladies, as a neck charm. Interested parties may obtain this item by sending six dollars (postpaid price) to Frank England, 2412 Youngstown Road, S.E., Warren, Ohio 44484.

## Knights of Columbus Breakfast

On Saturday, February 15, 1986, the Knights of Columbus feted officers and members of the local Masonic bodies, together with a number of Protestant and Catholic clergymen.

The event took place at the Knights of Columbus hall at 1225 Main Street, Anderson, Indiana, at 9 a.m. on the first Saturday of Lent. Jack Mann served as its publicity chairman and A. J. Broderick chaired the program committee.

Among the approximately one hundred guests attending the breakfast were: James B. Jones, Worshipful Master of Mt. Moriah Lodge No. 77, F. & A.M., who introduced officers and members of his Lodge, and Sir Knight Roy H. Shepherd, P.C., Anderson Commandery No. 32, Anderson,



Indiana. Sir Knight Shepherd, the author of "Tribute to the Flag," recited his "Preamble to the Pledge of Allegiance."

Also present was Worshipful Master Richard E. Mains of Fellowship Lodge No. 681, F. & A.M., who presented his officers and members to the audience. He, in turn, was followed by Worshipful Master Pete Parks of Solar Lodge No. 734, F. & A.M., who likewise introduced his officers and members.

Pictured above are (l to r): Sir Knight Shepherd, Father Al Erestain of St. John's Medical Center, William C. Carter, Grand Knight, Monsignor Travers Council No. 563, and Jack Mann.



## Western Commanderies and Beauceant Assemblies Come Together

Paradise Assembly No. 250, Paradise, California, Social Order of the Beauceant—Mrs. Eric Nielsen, President—chartered a bus trip to Reno, Nevada, on October 21 and 22, 1985. This trip included the Sir Knights whose wives are members of this Assembly, for a total of thirty-eight. According to Mrs. Enoch A. Ferrell, Past President, Paradise Assembly No. 250, several of this group had assisted in the constituting of Reno Assembly No. 257 two years before. At this occasion, Reno Assembly had invited Paradise Assembly to visit.

Reno Commandery No. 1, Reno, held their meeting on this same evening, playing host to Paradise Commandery No. 76 of California. All four Masonic groups thoroughly enjoyed a delicious turkey dinner, writes Mrs. Ferrell, which was prepared by Reno Assembly. While the host Assembly conducted its regular meeting, Reno Commandery No. 1 conferred the Order of the Red Cross.

"These two Beauceant Assemblies were happy to visit," says Mrs. Ferrell, "because the closest Assemblies are in Las Vegas and Southern California. It was a rewarding experience for all, and Paradise Assembly No. 250 is looking forward to a similar visit from the Reno Assembly and Commandery."

The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is not friendship divine in this?

Henry David Thoreau

## Ruby Linn Honored

Mrs. Ruby Linn, widow of Sir Knight LaVon P. Linn, an Honorary Past Commander of Arlington Commandery No.



29 in Arlington, Virginia, was honored for her support of the Knights Templar Eye Foundation. Sir Knight Linn had been a very generous contributor to the Eye Foundation and Mrs. Linn is continuing the same strong support. In December at the annual director's meeting of the Collingwood Library and Museum, Headquarters of the National Sojourners, Sir Knight Tommy Thompson (pictured at left) and Steve Nemeth (at far right) are shown presenting a plaque from the Eye Foundation to Mrs. Linn. When praised for her contribution, she remarked, "Let me know if you need more." Says Sir Knight George B. Yeates, Eye Foundation Chairman for Virginia, "Arlington Commandery is twice blessed by having a lady like Mrs. Linn in their midst."



# IN MEMORIAM



**Louis Frederick Heger**  
Grand Commander—1942  
Missouri  
Born June 30, 1894  
Died January 31, 1986

**Jack Richards**  
Grand Commander—1958  
Utah  
Born December 8, 1895  
Died February 8, 1986

**Edward Eugene Moore**  
Grand Commander—1985  
Florida  
Born February 21, 1920  
Died February 10, 1986

**Alfred Emil Koch**  
Grand Commander—1963  
Illinois  
Born July 14, 1899  
Died February 20, 1986

## Ian Logan MacKean

Most Eminent Knight Ian Logan MacKean, an Honorary Past Grand Master of the Grand Encampment of Knights Templar, U.S.A., died on January 17, 1986. He served as Most Eminent and Reverend Grand Master of the Great Priory of Scotland. He was given an honorary membership in the Grand Encampment at the 52nd Triennial Conclave held in 1973 in Chicago, Illinois. The title of Honorary Past Grand Master was extended to Most Eminent Knight MacKean several years later.

## Edward Eugene Moore

Sir Knight Edward Eugene Moore, Grand Commander of the Grand Commandery of Florida for 1985-1986, died on February 10, 1986. He was born on February 21, 1920, and belong to Winter Haven Commandery No. 37, Winter Haven, Florida. The remainder of Moore's term is being served out by Sir Knight John B. Fletcher, Jr.



## Brownwood Coin

Brownwood Commandery No. 22 will be one hundred years old on May 14, 1986, and has commissioned a 1¼ inch bronze coin to commemorate the occasion. It will have the Knight Templar cross and crown emblem and the words "One Hundred Years of Templary" on the face, and on the reverse the Commandery name and dates.

These coins may be obtained by sending a check or money order for \$5.50 to Brownwood Commandery No. 22, P.O. Box 1643, Brownwood, Texas 76804 (postage paid).

## Needlepoint Kits Available

Several years ago the Grand Encampment began offering needlepoint kits for sale. These kits include a printed canvas with the Knight Templar emblem in red, white, yellow and black on a white background. Kits are still available and include the printed canvas, needle and yarn (finished size is 10 by 10 inches). The cost of a single kit is \$10.00 postpaid, or \$9.50 each in lots of three or more. Orders may be sent to Grand Encampment of Knights Templar, U.S.A., 14 East Jackson Blvd., Chicago, Illinois 60604.

## 1986 Masonic Conferences Convene

### Conference of Grand Masters of Masons in North America

by

Raymond H. Bachman, P.G.M., Illinois  
Executive Secretary/Treasurer

The Conference of Grand Masters of Masons in North America was held on February 17, 18, and 19 in Arlington, Virginia. The meeting Monday morning was preceded by a Deputy Grand Master's Breakfast hosted by Brother Donald M. Robey, Deputy Grand Master of Virginia.

The chairman of the conference was C. David Haake, G.M. of Maryland, and the vice-chairman was Joe R. Manning, Jr., G.M. of Oklahoma. The meeting was opened at 9:15 a.m. by the chairman in the George Washington Masonic National Memorial, where all meetings on Monday were held. He was assisted by Brother Charles R. Glassmire, president of the memorial, and Brother Robert A. Hockstead, chairman of the Masonic Service Association.

The invocation was given by George W. Baldwin, G.M. of British Columbia. A welcome was given by Oscar W. Tate, G.M. of Virginia, and the response by Charles J. Shoup, Jr., G.M. of Arizona.

The report of the Conference Committee was given by Arris M. Johnson, G.M. of Kansas. His committee consisted of Grand Masters Ron W. Hart of Manitoba, Samuel D. Chandler of Tennessee, Vernon R. Garvin of Oregon, Cliff Bloomerader of Wyoming, David A. Richardson of Massachusetts, Carl W. Dohn of Georgia, and Lawrence D. Inglis of Illinois.

The following slate of officers for the 1987 conference in Calgary, Alberta, was then presented and elected:

Conference Chairman, A. Lou Copeland, Ontario, and Conference Vice-Chairman, John E. Kelly, Texas.

The Conference Committee will consist of Jack R. Levitt, Chairman (California); Marvin E. Leachman (Alabama); Norman L. Huff (Colorado); Burrill G. Lirgg (Idaho); Ernest Curtis (Maine); Ernest Hoffman, Jr. (Michigan); John Murray (New Brunswick); and Walter F. McCall (North Carolina).

Elected to the Time and Place Committee were Donald W. Sether, Chairman (Minnesota); Norman Oslund (Alberta); Ralph T. Miller (Florida); Durward Danielson (Kansas); P. Vincent Kinkead (Missouri); Paul Ricker (New Hampshire); John Hoice (New Mexico); and George Hoyt (Wyoming).

A very inspiring keynote address was delivered by Brother Charles H. Willey, Past Grand Orator of Illinois. This set the tone for the conference and provided an excellent start.

A report of the Commission for Recognition was given by Morris I. Budkofsky, P.G.M. of Connecticut. Brother Robert L. Dillard, Jr., P.G.M. of Texas, gave the financial report.

Brother Carl W. Stenburg, Jr., G.M. of Pennsylvania, gave the report of the Committee on Drug and Alcohol Abuse. After his report, the delegates voted to support the program. A committee was then elected to administer the program. They were as follows: Herbert L. Emmanuelson, Chairman (P.G.M. of Connecticut); Paul E. Bovee (G.M. of Manitoba); Warren J. Gilbert (G.M. of Washington); William E. Day (G.M. of Wisconsin); Roy Sheppard (G.M. of Florida); Perry M. Parker (G.M. of Texas); and John C. McCracklin (G.M. of Colorado).

The luncheon was furnished by the George Washington Masonic → → →

National Memorial for the delegates and their wives. After the lunch the meetings of the George Washington Masonic National Memorial Association and the Masonic Service Association were held. The delegates were then afforded an opportunity to go through the memorial.

On Tuesday morning, after the annual DeMolay breakfast, hosted by the Imperial Shrine of North America, the conference opened at 8:45 a.m. at the Hyatt Regency Crystal City Hotel with an address by the Imperial Potentate, Walker S. Kisselburgh. This was followed by an address titled "Masonry and Religion" by Dr. Forrest Haggard, P.G.M. of Kansas.

Three panel discussions were then held that morning. The panel on "Youth" was conducted by Vern R. Garvin, G.M. of Oregon; Samuel C. Williamson, P.G.M. of Pennsylvania; and Joe R. Manning, G.M. of Oklahoma. The panel on "Public Image" was conducted by Carl W. Dohn, G.M. of Georgia; Ron W. Hart, G.M. of Manitoba; and Lawrence D. Inglis, G.M. of Illinois. The panel on "Leadership Development" was conducted by Carl W. Dohn, G.M. of Georgia; Ron W. Hart, G.M. of Manitoba; and John Driscoll, G.M. of California.

On Tuesday afternoon, the report of the Executive Secretary of the conference was given, followed by the introduction of those from sister jurisdictions. Brother Gerd Hönisch, Grand Secretary of the United Grand Lodges of Germany, responded for this group. There were also representatives from Germany, Italy, France, Spain, and the Grand Lodge of Iran (in exile).

The panel discussions held in the morning were repeated in the afternoon.

The Grand Masters' Banquet was held on Tuesday evening and the 725 guests were delightfully entertained by Brother Danny Thomas.

On Wednesday morning, the conference opened at 8:45 a.m., after which the officers of the Grand Secretaries' Conference were received and introduced.

The Time and Place Committee then presented their report and recommended that the 1990 conference be held in Salt Lake City, Utah. This report was accepted. This committee consisted of Jesse R. Barnes, G.M. of Utah; Joseph R. Conway, G.M. of Kentucky; William E. Day, G.M. of Wisconsin; R. Harris Henderson, G.M. of Alabama; Cedric Smith, G.M. of Vermont; Warren Gilbert, Jr., G.M. of Washington; John Patience, G.M. of Quebec; and Marlin C. Black, G.M. of New Mexico.

An interesting report was given by Calvin G. Bond, G.M. of New York, and Robert C. Singer, D.G.M. of New York, on the Statue of Liberty fund drive. The Masons of North America have donated \$2,000,000 to this fund for the restoration of the Statue of Liberty.

Brother J. E. R. Bingeman, Grand Secretary of Manitoba, presented an interesting paper on suspensions and demits with a working plan to reduce them. Brother Ron W. Hart, G.M. of Manitoba, also presented a paper, on the movement regarding the Ancient Penalties.

The conference closed with the benediction by Brother George W. Baldwin, G.M. of British Columbia.

### **Washington Weekend: Allied Masonic Degrees**

by

**Morrison L. Cooke, P.S.M.,  
Past Department Commander**

Allen E. Roberts presided over the annual assembly and feast of the Philalethes Society, which unofficially opened the Allied Masonic Degrees weekend in Washington, D.C. The 32nd meeting (the feasts are a recent addition) was held in the ballroom of the Washington Hotel on Friday, February 14, 1986, at 6:00 p.m. The outstanding event of the evening was a presentation by the guest lecturer, Wallace E. McLeod of Canada, whose topic

was "The Effects of Victorian Obscenity Laws on Masonic Historians." McLeod was also honored by being named a Fellow of the Society. Officers elected were John R. Nocas, President; Jerry Marsengill, First Vice President; John Hilliard, Second Vice President; Allen E. Roberts, Executive Secretary; and Henry G. Law, Treasurer.

On Saturday morning, the 55th annual convocation of the Grand College of Rites was opened by James Shaw, M.I. Grand Chancellor. Tribute was paid to Henry Emmerson, the oldest living member of the Grand College, having become a member in 1934 and Chancellor in 1944.

The College showed a gain of one hundred members during the year. New officers, installed by Henry Emmerson, included Dr. Charles R. Glassmire, Grand Chancellor, and Thurman C. Pace, P.D.C., N.J., who began in the officers' line.

The Grand Masters' Council opened on the 53rd communication with P.S.G.M. Alix Adams presiding, due to the death during the year of S.M. Nerl F. Miller. There were ten new members obligated. New officers elected, and installed by S. Flory Diehl, were Jerry Marsengill, Sovereign Master, and Richard N. Parker, Tiler. Marsengill was elected to receive the Order of the Red Branch of Eri.

Tam L. Shumaker, M.V.S.G.M., then presided at the 54th annual communication of Grand Council, A.M.D., which was followed by the lunch break. James H. Horne, S.M., called to order the 53rd annual communication of Installed Master's Council following the lunch break and obligated the candidates.

Wendell K. Walker, R.V.S.M., presided for the 53rd annual communication of the Council of Nine Muses No. 13. The death of Robert L. Grubb caused a vacancy which was filled with the election of Herbert A. Fisher, who was also chosen permanent Secretary. The paper this year, dealing with the universal stories of the great flood, was given by Henry Emmerson and was dedicated to Royal Ark Mariners.

It was announced that Dr. William G. Peacher had been elected an honorary member of the Council of Nine Muses of Canada.

Leslie Webb called to order the 20th annual meeting of Great Chief's Council, Knight Masons of the U.S.A. Nineteen new members were obligated, and two courtesies were extended. One had been made a Knight Mason at sight by the Great Chief during the year.

Grand Council, Knight Masons, followed, with Great Chief Samuel Womack presiding over the 20th annual meeting. It was voted to give \$600.00 to the Grand Scribe and \$500.00 to the Great Chief for expenses. New officers, installed by P.G.C. C. Wallace Jackson, were Hollis B. Jones, Great Chief, and Allan Bruner, Grand Sentinel. The new Excellent Chief of Great Chief's Council is Rees L. Harrison, Jr.

Following the banquet, at which a very fine talk on leadership was given by Tom Casebolt, the Grand Council resumed. Distinguished guests were introduced, which included all three of the presiding York Rite grand officers, and the heads of all the appendant bodies: Red Cross of Constantine; Grand College, HRAKTP; Royal Order of Scotland; and Convent General, KYCH.

There are four new Councils under dispensation. In total, 311 were registered for the meetings. Newly elected officers are Gene Loose, Ohio, Sovereign Grand Master; Herbert A. Fisher, Grand Secretary/Treasurer; and George Brantz, Ohio, Grand Tiler. All were installed by G. Wilbur Bell, P.S.G.M., and Marvin E. Fowler, P.S.G.M., Marshal.

The evening closed with the 64th annual assembly and 60th annual Cellar of the Masonic Order of the Bath and Ye Antient Order of Corks, respectively, at which seventy-five novitiates were properly inducted—or "inducked," as the case may be.

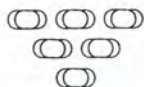
Convent General held their annual breakfast with Grand Master → → →

James C. Penley in charge. This was followed by the 55th annual meeting of the Society of Blue Friars, with Wendell K. Walker, M.I. Grand Abbott, presiding. He announced that Lamar Pearson from Georgia was the new Blue Friar, and he presented a most interesting paper entitled, "Masonic Giants in American History: Part II." John Black Vrooman was memorialized in an appropriate manner by Bruce Hunt.

Grand Preceptor's Tabernacle was opened on the 54th annual Ingathering by V.E. Preceptor Charles W. Barkins. Willard Bond was obligated as a courtesy candidate for Cana Tabernacle XLIX, South Carolina.

E. Leslie Webb, Grand Preceptor, presided over the last meeting of the weekend, Grand College of America, HRAKTP. This was the 54th Ingathering. George M. Fulmer, Grand Registrar, was made an Honorary Past Grand Preceptor and a Knight Grand Cross. Forty-one Tabernacles were represented and 118 Knight Priests present, which was a record. Marvin Isley gave a memorial for Dr. Owen L. Shanteau, who would have been elected Grand Preceptor at this Ingathering. New officers are T. Olin Gore, Grand Preceptor, James Willson, Outer Guard, and G. Wilbur Bell, Trustee. Art Craft was the installing officer, and Bruce Hunt acted as Marshal.

Since the Conference of Grand Masters will be held outside Washington, D.C., next year, the A.M.D. weekend will be Friday through Sunday, February 19-22, 1987.



The mind is its own place, and  
in itself  
Can make a Heaven of Hell,  
a Hell of Heaven.

— Milton

## Holy Land Pilgrimage Letter

Dear *Knight Templar*:

Having returned safely from the Holy Land after a stimulating pilgrimage, I want to express my deepest appreciation to the Grand Commandery of Knights Templar of Indiana and to you for the trip.

As you know, the ten-day pilgrimage is packed with visitations to the sites of our Christian faith, but it is much more than simply a tour of the Holy Land. It is also a pilgrimage in the most significant sense of the term. Standing at such places as the Holy Sepulchre, Bethlehem, the Mount of the Transfiguration of Christ, and the Mount of Olives, one is profoundly affected by the very hills that Christ trod. It is a spiritual experience and one that deepens one's faith and commitment to our Lord.

Moreover, it is the kind of experience that can enrich the teaching and preaching ministry of the clergyman. I can say without reservation that it has indeed done that for me. Again, may I thank the Knights Templar for the singular privilege.

Sincerely yours,  
The Reverend Robert J. Center

The solution to this month's crossword puzzle, featured on page 26, is printed below.



# On the Masonic Newsfront ...

## Amory Waite Follow-Up

Dear *Knight Templar*:

I was surprised but pleased to see a picture of and read the tribute to Sir Knight Amory "Bud" Waite and his accomplishments in radio and in polar expedition service and research, especially in the rescue of Brother and Admiral Byrd at the advance base near the South Pole, Antarctica. He deserves having Cape Waite and the Waite Islands named for him.

I had known Bud for many years through another media—amateur radio—and had talked with him via the same: he was well-known in the "ham" fraternity with the radio call letter W2ZK. He also operated from Little America as KC4USA.

There are approximately 375,000 licensed radio amateurs in the United States, plus about 290,000 in about 250 other countries world-wide. I believe that hams have done much for international public relations and goodwill. However, we do need to justify our existence; many commercial interests have their eye on our frequencies in the much crowded spectrum. The primary reason the government allows us this privilege is that we perform a service. Much has been written and recorded of the emergency achievements performed by thousands of hams in establishing communications during floods and earthquakes, and to ships in distress. The Red Cross, the civil defense, blood and eye banks, and others have given testimonial to our services. But, to maintain our status, we must perpetuate. Unfortunately, the average age of radio amateurs has increased from about twenty-five to fifty. I personally believe that the prime reason for this shrinkage is lack of information being presented to the general public. Only a few non-technical individuals read amateur radio periodicals or any telecommunications magazines; however, youth today should become familiarized with this worthwhile hobby which has no age limitations and provides, besides being interesting and fun, a stimulating assist to those who are planning a career in electronics.

I had Sir Knight Waite aboard an international organization of old-time radio operators of which I was secretary. Although I have been a licensed radio operator for approximately fifty years—many years as both an amateur and commercial radio operator—Sir Knight Waite was truly a pioneer "sparks." I had hoped, some day, to meet him Masonically.

Initially this was written as a living tribute to Bud but due to delays is now a memorial. The February 1985 issue of *Spark Gap Times*—the magazine of the wireless pioneers—reports that Sir Knight Waite is now a "silent key." He died January 3, 1985.

Earl F. Monath  
Lincoln Commandery No. 91, Monroeville, Pennsylvania

## Letter—"In Praise of the Table Lodge"

Dear *Knight Templar*:

I found the article on the Table Lodges to be extremely interesting and something that is missing in American Masonic life of today. It is felt that perhaps if we stopped



imposing outside puritanical views on those of the Lodge, and allowed the Brothers to extend themselves, and to remain as a tight family, that this concept could indeed be re-implemented and carried on to go to our Brothers in latter days.

It is felt that a further study of this and passing it on to all Lodges would in fact prove beneficial, possibly. I, for one, will try to maintain or try to present this of the Table Lodge wherever I go, and I will be carrying the article with me.

Again, thank you for the very fine article and bringing more of our history back to us, which is often missing.

Sincerely,  
Sir Knight Donald K. Fisher  
Temple Commandery No. 41, Temple, Texas

### Encyclopedia of Religion Chooses Stemper

Sir Knight William H. Stemper, Jr., Chairman and Executive Director of the Forum for Corporate Responsibility, Inc., and Episcopal Vicar for Corporate Affairs of the Diocese of New York, is the contributor of the article, "Freemasons," to the forthcoming (November 1986) *Encyclopedia of Religion* from the Macmillan Press. This encyclopedia is under the editorship of two distinguished leaders in the field of religious studies, Professor Mircea Eliade and Martin Marty of the University of Chicago. The monumental scope of the encyclopedia is designed to supercede earlier works in the field and to integrate theological, historical, mythological, and cultural approaches to the study of religion.

While Freemasonry is not a religion, the inclusion of the article is an indication of both the antiquity of elements within Masonic practice, and an important statement about the role of Freemasonry in present-day interest among scholars.

Stemper is an alumnus of Stetson University, Emory University, Union Theological Seminary, and attended Christ Church, Oxford, England as a visiting scholar. He is a member of numerous fraternal societies, including the principal organizations designed for Masonic research and writing. In 1984 he was nominated and subsequently elected a Fellow of the Royal Society of Arts (London). As an Episcopal clergyman, he is active in the Church's liaison with leaders of multi-national corporations and the English royal family. He is an advisor to leaders of Freemasonry in the United States and in England on its relationship with organized religious bodies.

Sir Knight Stemper is a member of Coeur de Lion Commandery No. 23 and Orton Commandery No. 4. He served as Eminent Commander of Coeur de Lion Commandery in 1981.

### Tall Cedars of Lebanon Elect New Leader

Albert H. Hensinger of Bethlehem, Pennsylvania, was elected Supreme Tall Cedar during ceremonies at the 83rd annual meeting of the Tall Cedars of Lebanon of North America. He was officially installed during public ceremonies in Lancaster, Pennsylvania, at the organization's Mid-Winter Conference.

As Supreme Tall Cedar, Hensinger is the highest elected officer of the Tall Cedars and serves as chairman of its board of directors. He is also head of the organization's



charitable undertaking, the Tall Cedar Foundation, which expresses itself publicly through support of the Muscular Dystrophy Association and Jerry Lewis Labor Day Telethon.

The Tall Cedars of Lebanon is a Masonic-affiliated organization with some 31,000 members in 108 Chapters throughout the United States and Canada. Since 1951, the Tall Cedars has provided continuous financial support to the Muscular Dystrophy Association (MDA). It has the distinction of being the first organization to provide financial support to MDA.

Hensinger is also a member of the Scottish Rite; Royal Order of Jesters; and Rajah Temple, AAONMS. His Masonic Lodge membership began in 1954 in Stanley Goodwin Lodge No. 648, Bethlehem, Pennsylvania.

He is a member of Bethlehem Forest No. 61 of the Tall Cedars where he served as Grand Tall Cedar in 1967.

### A Beacon to the World

To celebrate the 200th anniversary of the adoption of the Religious Freedom document into the U.S. Constitution, Sir Knight Kurt Leidecker, who helped to found the Thomas Jefferson Institute of Religious Freedom, has arranged a year-long celebration which began on January 12, 1986, with a wreath-laying ceremony at the monument to Religious Freedom in Fredericksburg, Virginia.



The color guard from the Marine Base at Quantico, Virginia, was invited to participate, along with the mayor of Fredericksburg, a city council member, the Knights of Columbus, and the Knights Templar. The Knights of Columbus joined the Knights Templar in forming the lines for the distinguished guests to pass through. Principal speaker for the program was Lt. Col. Arthur Hopkins Rice (Ret.), seventh cousin of Thomas Jefferson. Also involved in the program were representatives from Protestant denominations and the Roman Catholic Church, as well as other religious leaders. Pictured above are photos of the Knight Templar lines and the wreath-laying ceremony.



Sir Knight Leidecker has arranged programs throughout the year to be held in various local churches, as well as a lecture series at Mary Washington College, Fredericksburg, Virginia.

Historically, this celebrated document originated in a revision of Virginia state law, which began in January 1777. Thomas Jefferson, involved in this revision, had the job of writing the document on religious freedom. Though Jefferson completed it, it lay dormant and was not acted upon for eight years, until James Madison steered it through the General Assembly, adopting it on

*Continued on page 27*

# Monthly Crossword

Consumers Unite!

## ACROSS

- 1 Kind of sale
- 5 Sparkle
- 10 Bargain market
- 14 A number of units offered for sale
- 15 Ancient poems
- 16 Charged particles
- 17 Pre-inventory sale
- 19 Chimney parts
- 20 Before tee
- 21 Common ending
- 22 Law degrees (abbr.)
- 23 Yardage sale remnants
- 24 --- En-lai
- 26 At-home sale
- 29 Consumers
- 33 Consumers
- 34 Police officers
- 35 Victory sign
- 36 Footprint
- 37 Hang loosely
- 39 Intend
- 40 Telegraph Offices (abbr.)
- 41 Quarrel
- 42 Leans



"You're not going to get away with this, my good man."

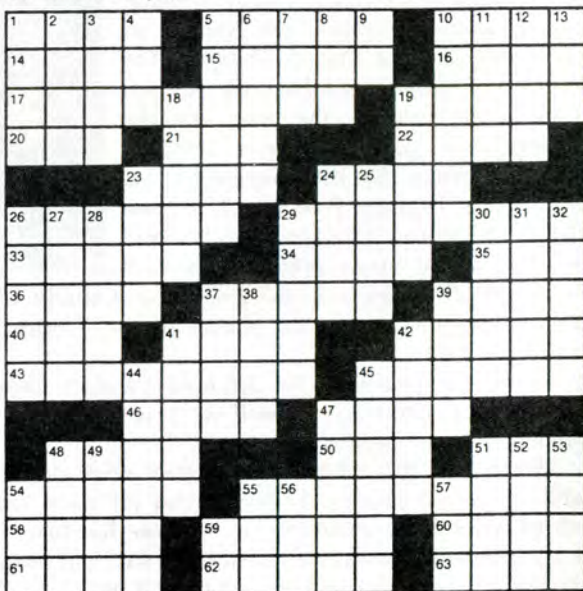
- 43 Featured-attraction sales
- 45 African fly
- 46 Wheel support
- 47 Outer garment
- 48 Rear
- 50 Play about robots
- 51 Followed by 57D, --- --- buyer beware!
- 54 Consumer advocate
- 55 Surplus sale
- 58 Not windward
- 59 ---- sale
- 60 Red deer
- 61 Pome
- 62 Jogged
- 63 Flightless birds

## DOWN

- 1 Confront
- 2 Misfortunes
- 3 Deer
- 4 Greek letter
- 5 Rio -----
- 6 Breathing organs
- 7 Bus. initials
- 8 Born (Fr.)
- 9 Eliot's initials
- 10 Gasoline purchase (2 wds.)
- 11 Raucous
- 12 Directions (abbr.)
- 13 Donkey
- 18 Jewelry
- 19 Unsuccessful shows
- 23 Lawman Wyatt

- 24 Pork or lamb
- 25 Kind of chest
- 26 Winds
- 27 Put ---- to (2 wds.)
- 28 Della or Pee Wee
- 29 Heaps
- 30 Happening
- 31 Scans
- 32 Common ---- , consumer need
- 37 Let's make a ---- !
- 38 Govern
- 39 Swap ----
- 41 Mender
- 42 Russian kings
- 44 Profession
- 45 Traveled
- 47 Mediterranean island
- 48 Rummage ----
- 49 Brainstorm
- 51 Soil
- 52 Beige
- 53 Tickets (abbr.)
- 54 Pile
- 55 Eureka!
- 56 High official (abbr.)
- 57 See 51A
- 59 Wavelength (abbr.)

The solution to this month's crossword puzzle is printed on page 22.



Continued from page 25

January 16, 1789. In March 1789, the statute was forged into the Constitution. [See "Our Heritage of Religious Liberty" in the January 1986 *Knight Templar*—ed.]

### Polk County Masons Host Christmas Dinner for the Needy

Fourteen hundred people attended the annual Christmas dinner sponsored by the Masons of Polk County, Iowa, which was held in December 1985. More than eighty volunteers manned the dining room and kitchen with every Polk County Lodge, Scottish Rite and York Rite body, Eastern Star Chapters, and Shrine represented. Sixty more Masons manned the fifteen vans in two shifts of thirty each, according to Sir Knight Jerry Marsengill, a member and Recorder of Temple Commandery No. 4, Des Moines, Iowa. All of the custodial homes, missions, low-rent housing projects, as well as private dwellings, in the area were visited.



The Masons of Polk County had been working since September gathering food, buying toys, procuring candy and promoting this Christmas dinner. Nearly all of the Masonic bodies in the county contributed financial help and hundreds of Masons took part in some facet of the preparations.

When pumpkin pies were needed, the ladies of the Eastern Star and the wives of the Masons baked and furnished them. A number of professional chefs handled the cooking duties. City bus drivers gave up their Christmas holidays to drive vans to pick up people. Four hundred toys were given to appreciative children and more than eighteen hundred bags of candy were given away. Not only did all of the adults get candy, many of the kids got more than one sack.



The actual serving took place from 11 a.m. until 4 p.m., but many were still working until 8:30 p.m., cleaning up the kitchen, setting up tables and packaging food to be given to any who requested it. More than one hundred baskets of food were given to families on Christmas and the following day.

The local media cooperated, according to Sir Knight Marsengill. Not only did all three television channels tape and report the actual dinner, prior publicity was

given to the dinner by television, radio and in the local newspapers.

St. Anthony's Catholic Church announced the dinner from its pulpit. Sister Pat Shearere from St. Ambrose Cathedral was a strong helper in many of the ethnic communities. Most of the area churches had flyers announcing the dinner in their vestibules and many of the pastors mentioned it in their announcements. Quite a few of the volunteers were not connected with the Masonic Fraternity; they had heard of the dinner and came in to help. In the photograph at top right is the Christmas dinner being held; at left is Santa Claus, passing out bags of candy.

The Masons of Polk County fed fourteen hundred lonely and needy people in 1985. In 1986, the goal is to have at least three thousand attend the dinner.

# History of the Grand Encampment

## CHAPTER XIV (continued)

### Period of Maturity

1916-1949

### Thirty-Sixth Conclave (continued)

The Committee on the Educational Loan Fund reported continued progress, stating that nearly 700 loans had already been made to deserving young men and women. The loans were limited to two hundred dollars a year and were made upon honor, no security being asked or accepted "at that time."

The question of using more than one triangle in conferring the fifth libation upon a class of candidates was finally answered by the decision that only one triangle could be used in the asylum when the Order of the Temple was being conferred.

The death of the Grand Recorder, R.E. Sir Frank H. Johnson, was reported, and Sir Knight Adrian Hamersly of Indianapolis, Indiana, was appointed to that office. Sir Knight William F. Kuhn, Chairman of the Committee on Rituals of the Grand Encampment, who had always taken an active part in all Templar affairs, passed away on September 1, 1924. Sir Henry B. Stoddard, M.E. Past Grand Master, passed away at his home in Texas in his 85th year on May 29, 1925.

At the election, Sir Knight George W. Vallery was elected Grand Master, and Sir Knight Adrian Hamersly was elected Grand Recorder to fill the office to which he had been appointed by Grand Master Newby.

## Thirty-Seventh Conclave

The thirty-seventh Conclave of the Grand Encampment was held in the Masonic Temple in the City of Detroit on July 17, 1928. The meeting was opened by the M.E. Grand Master, George W. Vallery. The parade on the opening day was one of the largest ever held. There were more than thirty thousand Knights in line. The special feature of the procession was a Passion Cross formed by a battalion of more than 200 Knights of Detroit Commandery No. 1.

Asylum tactics and drill regulations were again the subjects of considerable attention at this Conclave. It was finally decided that each Grand Commandery could adopt their own asylum tactics, and that such tactics need not have the approval of the Grand Master. The drill regulations adopted by the Grand Encampment were obligatory upon all Templar Bodies when appearing in public in parades, Competitive Drills, Display Movements or on any other public occasion.

In 1925 the Grand Commandery of Massachusetts and Rhode Island printed a "Manual of Combined Ritual and Tactics for the Order of the Temple" for use in their jurisdiction. The Grand Master, however, ordered these rituals collected and held by their Grand Recorder for action by the Grand Encampment. At this Conclave it was ordered that all these rituals be destroyed. The official ritual was declared to be under the sole supervision and control of the Grand Encampment, and it was unlawful for any Commandery or Grand Commandery to publish any ritual for the Order. Five additional rituals were granted to each Commandery.

A proposed amendment to eliminate the Past Master Degree as a requirement for the Order was side-stepped by the following substitute amendment which was adopted:

The Orders of Knighthood shall not be conferred upon any one who is not a Master Mason and a Royal Arch Mason affiliated in both Lodge and Chapter.

An attempt was made to have the Grand Encampment give recognition to Lodges and Chapters by requiring that the Orders of Knighthood not be conferred unless the candidate had received the symbolic degrees of Freemasonry in a legally constituted Lodge of Masons recognized by the Grand Encampment, and the capitular degrees of Chapter Masonry in a legally constituted Chapter under the jurisdiction of a Sovereign Grand Chapter or the Grand Royal Arch Chapter of the United States recognized by the Grand Encampment. This was not adopted.

It was also proposed that a visitor to a Commandery be required to show evidence of good standing in the Lodge, Chapter, and Commandery, and pass a satisfactory examination in all the preceding degrees before being admitted. This was also defeated.

The Grand Master ruled that a Knight Templar not in uniform was not required to wear a head covering, which ruling was upheld by the Grand Encampment.

The Grand Recorder reported that a search of the Grand Encampment records disclosed that no charters had been issued to Grand Commanderies during the period from 1854 to 1904. By order of the Grand Master, charters were prepared and issued to the Grand Commanderies of the states of Arizona, Arkansas, California, Colorado, District of Columbia, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Maryland, Michigan, Minnesota,

Mississippi, Montana, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, Washington, West Virginia and Wyoming — twenty-four in number.

A dispensation was granted for a new Commandery in Mexico City to be known as Ivanhoe Commandery.

In September 1926, a devastating hurricane struck the State of Florida, and in response to the appeal for assistance the sum of \$5,000 was sent immediately by the Grand Encampment. A like sum was authorized for the relief of the sufferers from the flood waters of the Mississippi River in May 1927.

At the last Conclave, \$10,000 was voted for the George Washington Memorial. An additional \$5,000 was authorized at this Conclave to aid in bringing this work to completion.

The Committee on the Educational Loan Fund reported splendid work in all jurisdictions. Combined reports from the forty-eight states showed that 8,398 students had received loans, and that a total of \$1,342,000 was invested in student loans. The name of the loan fund was changed to "The Knights Templar Educational Foundation."

By a resolution of Sir Knight Mark A. Matthews, R.E. Grand Prelate, adopted by the Grand Encampment, the original minutes of the First Triennial Conclave of the Grand Encampment were to be placed in the National Congressional Library.

Three Past Grand Masters, Sir Knights Lee S. Smith, George M. Moulton, and William B. Melish, and the Grand Treasurer Emeritus, Sir Knight H. Wales Lines, answered the final call during the past three years.

At the election, Sir Knight William L. Sharp of Chicago, Illinois, was elected Grand Master, and Sir Knight Adrian Hamersly was reelected Grand Recorder.





# Knight Voices

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.

□ For sale: a Past Commander's gold sword and scabbard in a leather case. Asking \$125 or best offer. *Willis C. Jones, 901 E. Madison St., Washington, IA 52353.*

□ Seeking descendants of William Ruben Tomlinson who died in Dallas March 3, 1931, leaving wife Ella Williford Tomlinson, and children Wm. E. Tomlinson (d. Dec. 1942; wife Pearl); J. D. Tomlinson; Mamie Jacobs; and Lucille Bradley, all of Dallas; and Pearl Bennett of Wichita Falls and Mildred Starks of Los Angeles. I am a nephew. Write for more details. *Frank G. McDonald, 2407 Starr St., Waco, TX 76710.*

□ For sale: heavy 14 karat gold ring (Shrine, Consistory, Commandery). Three bodies, no stone in ring. You put stone of your choice in. Size 12½—two years old. Cost \$327.50 new. Will sell for \$150.00. Contact: *V. Frey, 620 N. East, Apt. 3, Carroll, IA 51401; phone (712) 792-2338.*

□ Camp Blum—DeMolay and Job's Daughters Camp is looking for a couple for camp consultation for six months this summer. Camp Blum furnishes free housing, water, gas, electricity, and expense money. Camp Blum is located in the Piute Mountain between Bakersfield and Mojave. It's at an elevation of 6,500 feet. If you are interested, contact *Camp Trustee Chairman Kermit M. Bell, 3014 Fashion Ave., Long Beach, CA 90810; phone (213) 424-7445.*

□ We have a few centennial mugs left for sale for you collectors out there! Our Groton, South Dakota, Blue Lodge celebrated its centennial in June 1985, and the centennial mugs offered are good, heavy china, made in England, with the inscription of "1885-1985," name of Lodge and location, and a very nice picture of our Masonic Temple (new in 1970). Cost of mugs is \$6.00, plus \$1.00 for postage and handling. Thank you for your interest. *Lee Schinkel, R.R. No. 2, Groton, SD 57445.*

□ If anyone has any old MacGregor golf clubs and others that they would like to sell, please

write me. I will pay freight and any reasonable price. *Robert V. "Bob" Scheib, Box 7243A, North Templar Park, Spirit Lake, IA 51360.*

□ I am seeking correspondence with anyone interested in the family name of Sea. Most interested in family of William Sea, vicinity of Watertown, N.Y., 1880's. *William Sea, 3695 Old Alturas Rd., Redding, CA 96003.*

□ I would like to contact any descendants of a Mason, Edwin J. Walker (1870-1932) of Rouses Point, Clinton Co., N.Y. My interest is to trace Edwin's family history back beyond his great-grandfather, John Walker (1779-1832), who m. Sarah Fitch in Vt., 1800. Any info on this family will be appreciated. *Julia Walker Ritterbush, 1100 W. Highland Acres Rd., Bismarck, ND 58501.*

□ I would like to purchase a 21-jewel Elgin/B.W. Raymond pocket watch. I would prefer to have a size 12 or larger and would hope the watch is still in good enough shape to meet railroad standards. *Russell C. Brown, 9803 Roark Rd., No. 2273, Houston, Texas 77099; phone collect (713) 271-2365 after 5:00 p.m. (CST).*

□ For sale: two interment grave lots in the Masonic section of Cedar Park Cemetery, Chicago, Illinois. \$1,000.00 for both. If bought from cemetery, \$795.00 each. *Carl G. Peterson, 407 E. 18th St., Spencer, IA 51301; phone (712) 262-2074.*

□ I have traced the Masonic background of my family to Most Worshipful Brother George Payne in England in 1723. I would like to know something of his background and family if possible. *Harvey W. Payne, Jr., 9609 Beverly Ave., Clinton, MD 20735.*

□ Seeking names and other info about the parents of my g.g.grandfather, James Pearman/Pierman, b. about 1790 in Va. James served at Ft. Nelson with the 6th Regiment of Va. militia in the War of 1812. In 1820 he was living in Rockbridge Co., Va., engaged in commerce, and

in 1824 was m. to Sally Egnor by Rev. A. B. Davidson (Presbyterian). Write for more details. *James G. Carter, 2500 Wickliffe Rd., Columbus, OH 43221.*

□ My hobby is collecting items of Masonic memorabilia, including Chapter pennies/shekels, commemorative coins/medals, glassware or china of Masonic interest, and other Masonic items.

I will appreciate any items that other collectors or Brothers wish to offer, trade, or sell. I am also interested in President Harding items, and items pertaining to other Masonic presidents. *Robert E. Ferguson, 1084 E. Church St., Marion, OH 43302.*

□ Seeking info on any kin of Mose Cherry, a Lt. in Brandon's Regt. in the Revolutionary War. at Charleston, S.C. Wife Elizabeth Cherry owned lots in Pendelton, S.C., according to her will in 1821. Mose was b. approx. 1752; d. in 1782. Write for more details. *Earl G. Cherry, 506 Marian Ave., Bellevue, NE 68005.*

□ I am so happy to see an article on stamps in *Knight Templar*—a wonderful magazine. I have collected thirty-seven Sir Knights on U.S. stamps. If any of the Brothers that are interested in Masonic stamps would like the list, all with Scott numbers, I will be happy to send them the list of Sir Knights on stamps. Please send SASE to *Allen E. Wolf, 522 2nd Ave., N.E., Waseca, MN 56093.*

□ Seeking info on Thomas Rowley (Rowell), b. in Windsor, Conn., about Dec. 1753; m. Mary Hays (Hale) on 11/4/1779 in Bloomfield, Conn. His sons were Thomas, b. 1780; Horace, b. 4/10/1785; and Chester, b. 1798. Write for more details. *John H. Rowley, 5699 Jennifer Dr. E., Lockport, NY 14094.*

□ Wanted: souvenir of our 25th anniversary. It is a silver pin bearing inscription "25th Anniv. Boiling Spring Lodge No. 152 F&AM 1907." We need it for our Lodge Archives. Perhaps it may be reposing in the drawers of some heirs of our dear past members. Proper compensation would be accorded. *Edward Lisy, Boiling Spring Masonic Temple, 169 Park Ave., Rutherford, NJ 07070.*

□ I am an 11-year old girl in the 6th grade in school. I am very much interested in making a rock collection from every state in the United States. If some of the Knights Templar could send me a rock the size of a quarter or half dollar, I sure would enjoy it very much. *Shannon Simpson, 2102 College View Dr., Murfreesboro, TN 37130.*

□ For sale: four grave lots in Masonic Garden section of Skyline Memorial Gardens, Portland,

Ore. \$350.00 each. Write *Richard J. Nelson, Rt. 2, Box 4331, Nyssa, OR 97913.*

□ For sale: Templar chapeau, size 6 excellent condition. Number "1" on right side with plastic cover for carrying. Make offer. *Mrs. L. A. Smith, 5714 Rimpau Blvd., Los Angeles, CA 90043; phone (213) 291-4554.*

□ Knight Templar sword—new—never used. Beautiful finish—leather scabbard—reasonable. *Floyd Nesbit, 213 Sixth Ave., North, Clear Lake, IA 50428.*

□ Wanted: old smoking pipes for my collection. Will consider any worthwhile collectibles. *William D. Graves, Box 615, Gillett, AR 72055.*

□ Interested in purchasing any first edition Masonic book or encyclopedia, especially those by Albert G. Mackey. Please send info to *Ed Farrar, 5816 Briar Cliff Rd., Fort Worth, TX 76117.*

□ For sale: Shriner's fez, size 7—\$25.00; also beautiful chapeau and sword in carrying case, which I think are antique. Manufactured by the Henderson Ames Co., Kalamazoo, Mich. It has the name "C. S. PURDY" engraved on blade. He was a doctor who practiced in early 1900's in area of Buckley, Mich. Also, two black long coats, one has "TRAVERSE 41 KT" on collar, and the other has emblem of white and gold on breast. They appear to be in good condition, but must be very old. I have no idea as to the value of these things, or selling price. *Mrs. John (Florence) Clune, P.O. Box 105, Mesick, MI 49668; (616) 885-1116.*

□ Where is the Inman Whipple Bible? B. 1768 in Gloucester, R.I.; d. 1824 in Cambridge, N.Y. A Quaker. First wife, Lydia Cook, 1787; second, Abigail Thomas, 1809. Any clues? *Inman C. Whipple, 8650 Lords Manor, Cotati, CA 94928.*

□ For sale: complete needlepoint and cross-stitch kits for the emblems of the Masons, Scottish Rite, Shriners, Eastern Star, and Rainbow Girls. Price: \$15 each. Includes mesh, floss, needle, instructions, and postage. *C. A. Adams, Box 34, Mount Holly, VT 05758.*

□ I would like to purchase a Masonic clock for my clock collection. *Paul Harter, 2737 East 12th St., Joplin, MO 64801.*

□ Wanted: Chapter pennies for my collection. Now have over 3,300 different chapters. I collect all varieties and will pay \$3.00 to \$20.00 each. Send list and I will quote or trade if you prefer. *Maurice Storck, Sr., P.O. Box 644, Portland, ME 04104.*



Medieval knighthood involved a quest not only for prestige and renown, but for personal honor and integrity according to the “Code of Chivalry”—the inspiration for the modern Masonic Templar ideal; story on page five.