

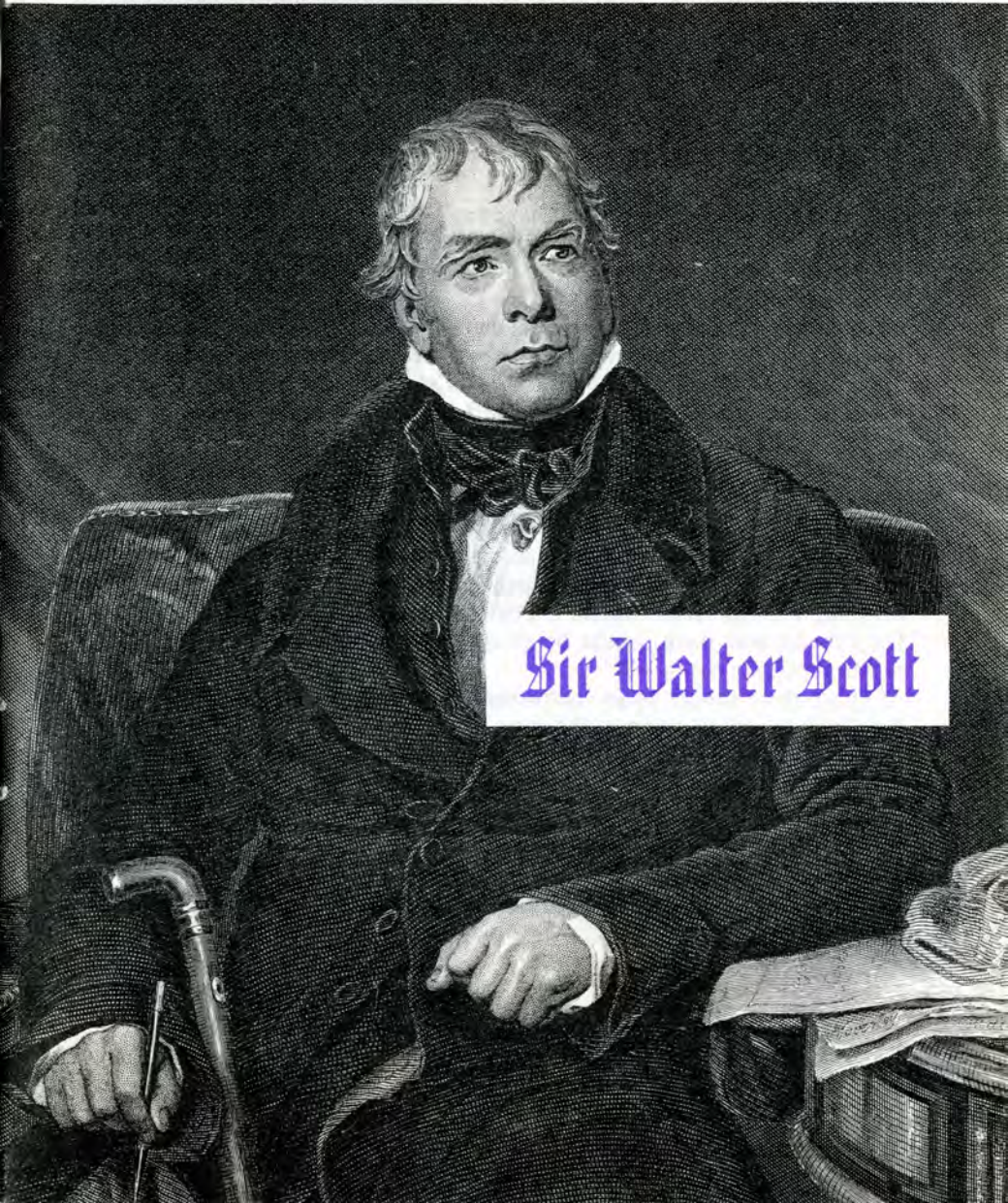


Knight Templar

VOLUME XXXII

AUGUST 1986

NUMBER 8



Sir Walter Scott

A National Office

The dog days of August are upon us. These are the lazy, hazy days that make us want to find a shady spot for a hammock and stretch out and enjoy the last full measure of our summer season. More than half the year has passed since I wrote in this space about my hopes for a Knight Templar headquarters or home. In that time, I have had several letters from individuals and organizations offering space in various edifices and in some areas which were away from the mainstream of Templar travel. Every one of the offers was from the heart; every one of them was in the truest sense of Masonic brotherhood, but none of them was acceptable for reasons that I gave to the dear Brothers who offered them. However, now that we



have had half a year to think about this project and answer some of the offers for space, I believe that it's time to give those of you who are as interested as I am a more concrete idea of what I am praying for.

First, I believe that the edifice should be a Templar building on Templar land, managed by the occupants. This will prevent differences of opinion that might arise over policy and organizational requirements. Harmony must prevail.

Second, the edifice must have adequate space to support the offices of the Grand Recorder and the Knights Templar Eye Foundation, a small library and museum, and a conference room. The exterior should be in the theme of Christian Knighthood and there should be adequate grounds, both for beauty and for practical parking needs.

Third, there should be an endowment that will come with this to provide for maintenance and upkeep over the years.

I realize full well that my hopes are for a great deal—that the cost would be well into seven figures—but I do not hope small hopes or dream small dreams. If we are to have this national Templar home, then let those who wish as I wish and who have been entrusted with the gifts necessary to bring our edifice into being come forward and tell us. My address is on the facing page; let me hear from you now. I will continue in daily prayer for the completion of this great project. Please join me.

Ronald H. Smith

Knight Templar

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

AUGUST: The hot days of August are upon us, as our Most Eminent Grand Master states in the opening sentences of his message, printed on the facing page. This month, our feature story is on Brother Sir Walter Scott, who, incidentally, wrote the words to the song "Hail to the Chief." His main contribution is in his acclaimed novels. In addition, intriguing articles regarding the status and future of Freemasonry appear on these pages by both Sir Knight William H. Stemper, Jr. and by the *Philadelphia Inquirer*.

Contents

A National Office Most Eminent Grand Master Donald H. Smith.	2
Sir Walter Scott Sir Knight C. Bruce Hunter, Jr.	5
Membership Through Education Sir Knight Frederick Speidel	9
An Analysis of Conflict Sir Knight William H. Stemper, Jr.	11
Freemasonry in the News	19
When Illness Comes Sir Knight Harold Blake Walker	23

Grand Commander's, Grand Master's Clubs	14
Monthly Crossword Puzzle.	2
On the Masonic Newsfront.	25

August Cover	3
Editor's Journal	4
In Memoriam	18
The Family of Masonry	16
Knight Voices	30

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VOLUME XXXII NUMBER 8

Published monthly as an official publication of the Grand Encampment of Knights Templar of the United States of America.

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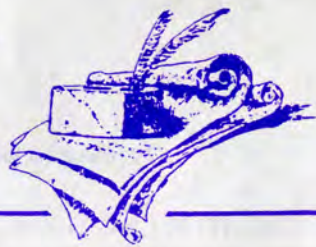
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Material for the Grand Commanderies' two-page supplements is to be directed to the respective Supplement Editors.

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

Editor's Journal



• **Templar Theme Rejected, Accepted:** The United Methodist Church of America updated its denomination's hymnal on May 17, and upon the recommendation of a committee, decided to delete the familiar Templar theme song "Onward Christian Soldiers" from its hymnal, causing an uproar among Christian hymn singers across the nation. Also rejected was the popular hymn "The Battle Hymn of the Republic." Both these hymns were called "militaristic" although the committee did not vote to reject "Soldiers of Christ Arise." The United Methodist Church is the nation's second-largest Protestant denomination, having 9.4 million members. In response to the deletion of these hymns, so many Church members telephoned in protest that the office could make no outgoing calls for ten days, according to Carlton Young, hymnal editor. The first week in July, the United Methodist Church decided to keep these hymns in the book due to overwhelming protest. The committee responsible for the original decision to delete the hymns had been called everything from "soft-headed" to anti-American and communist, according to Carlton Young. Templars across the nation generally regard "Onward Christian Soldiers" as their theme song, due to its treatment of Crusader issues.

• **Holy Land Pilgrimage:** On page fifteen of this magazine is an account of the 1986 Holy Land Pilgrimage written by Sir Knight P. Fred Lesley, Chairman of the Holy Land Pilgrimage Committee. Should your Grand Commandery be interested in instituting this program, information is available from Sir Knight Lesley.

• **Yellowstone Follow-up:** Another Mason who was involved with Yellowstone National Park was Brother Clyde M. Bauer, who was a geologist and naturalist with the National Park Service. He was born April 5, 1886, at Bristol, Indiana, and worked as a school principal from 1908 to 1911. He was a park naturalist at Yellowstone National Park from 1932 to 1946, serving as chief naturalist from 1943 to 1946. He also worked as the director of the Yellowstone Library and Museum Association from 1932 to 1946. He wrote two books, *The Story of Yellowstone Geysers* and *Yellowstone—Its Underworld*. He was raised in Bartlesville, Oklahoma, in 1917. Brother Nathaniel Langford's involvement in the formation of Yellowstone National Park was the feature article for last month's magazine. It is not known when Bauer died.

• **Hospital Forms "Masonicare":** Illinois Masonic Medical Center, located in Chicago, Illinois, has announced the formation of a new voluntary health service plan called "Masonicare" which allows elderly Masons to supplement their Medicare Part A and Part B health insurance coverage.

"Masons have given so much to this institution over the years," says Sir Knight Charles Gambill, a member of Evanston Commandery No. 58, Evanston, Illinois, and president of IMMC's board of trustees, "Masonicare is one way for the Medical Center to repay them." Masonicare is available to individuals aged 65 or older who are members of a Masonic Lodge in the state of Illinois; other restrictions apply. Perhaps this may grow to be a model for other Masonic hospitals.

Scott was keenly aware that culture is the legitimate expression of a people's history, and often used tensions between opposing cultures in his novels.

Sir Walter Scott

by

Sir Knight C. Bruce Hunter, Jr.
Cyrene Commandery No. 5, Asheville, North Carolina

It seems that interesting people live in interesting times, but it isn't clear whether those people create their own history or are molded by the events they experience.

Sir Walter Scott was just such a person. He lived in a world of history-book action and saw some of the most interesting events in the development of modern Freemasonry. When he was born in 1771—just twenty years after the Schism of 1751—the Craft in Britain was split into factions. He was forty-two years old when the union of 1813 brought it back together. During his childhood, the Jacobite Rebellion of 1745 and the American Revolution were frequent topics of discussion, and in his early adulthood, the Napoleonic Wars made news across Europe.

Scott's life certainly measured up to those times. The quantity and quality of his writings has guaranteed him a place in literary history. He has made the acquaintance of many students as the author of such novels as *Ivanhoe* and *Kenilworth*, but his fame has also kept him at a distance from us. It seems that when we finish school, we are all too glad to leave our assignments behind. We seldom return to those classics we were once required to read. As a result, we know far too little about this great writer and fine Brother Mason.

The basic facts of a man's life can be summed up quickly, as they usually are in encyclopedias and short biographies. Brother Scott was born in Edinburgh, Scotland, on August 15, 1771. Following his father into a legal career, he was called to the bar in 1792. In 1797 he married Charlotte Charpentier, with whom he had four children. He assumed the office of sheriff of Selkirk in 1799, became clerk of court in 1806, was made a baronet in 1820, and died at age sixty-one on September 21, 1832.

But these are only the bare bones of Scott's life. To understand the important part—the part that lives and breathes—we must get away from surface details and look at the complex relationship between the man and his times.

Sir Walter Scott was born into the gentry of a society that valued tradition and heritage. His father was a lawyer, and his maternal grandfather a physician. But in spite of the advantages of his family background, he got off to a bad start. The health risks of those days hit the Scott family hard. Six of his eleven brothers and sisters died in childhood, and young "Wattie," as he was called, was a sickly child. Among other problems, he fell victim to infantile paralysis, laming him for life.

To make things worse, Brother Scott was not close to his

→ → →

surviving brothers and sisters. They teased and bullied him. Both at home and at school, his infirm body and powerful intellect set him apart from the other children.

It is easy to picture that shy little boy whose disability left him uncomfortable in the company of other children but who was fascinated by the tales of the more considerate adults. But he did not become the victim of his shortcomings. At an early age Scott developed an aggressive approach to adversity that would help him throughout his life. In high school his flair for telling stories made him popular with the other boys, and he became proficient at climbing the rugged hills around Edinburgh.

He also grew up with a keen sense of history and tradition gleaned from a childhood of hearing and telling stories. Perhaps he found the past more appealing than the present. In any event, his love of adventure produced a massive body of poetry, plays, novels, and non-fictional prose.

Most of Scott's writing drew on the rich oral tradition of his native Scotland. While others of this period saw history as the study of great people and major events, Scott called attention to the ordinary people. His works include a history of Scotland, four volumes of *Stories Taken from Scottish History*, and numerous novels that emphasized the daily lives of their characters.

Brother Scott was acutely aware of the human side of history, a fact that influenced his life as well as his writings. He took great pride in his ancestors and longed to be a noble Scottish "laird." Perhaps his most cherished possession was Abbotsford, the estate he owned from 1812 until his death. During that time, he spent large sums of money adding to his

lands. His "country gentleman" attitude gave him varied interests and his considerable income gave him the leisure to pursue them. He read widely in several languages and studied and wrote on a wide range of subjects.

His writing brought him a great deal of



Abbotsford, built by Scott on the river Tweed, has been converted, in part, into a Scott museum.

money, but unfortunately he failed to keep his finances under control. Like most people whose fortunes are made outside the arena of business, Scott lacked both the acumen and the inclination to handle financial matters properly. He left the details to others and merely assumed that everything was in order.

A case in point is his venture into the business world. Scott started a publishing company with brothers John and James Ballantyne. It was a logical business for a writer and one that gave him a direct interest in the publication of his books. Although Scott put up most (and by some accounts all) of the money to start the business, he wanted to keep his name out of it; the business was called John Ballantyne & Co.

A desire for anonymity was not unusual for Brother Scott. He was very modest. He published his first *Waverly* novel anonymously, and even after that novel and the ones that followed gained considerable popularity, he did not acknowledge his authorship for a dozen

years. Again, we glimpse that lame little boy whose life was deeply influenced by the teasing of the other children.

In any event, Scott's dislike for tedious details kept him from taking a proper role in the company's affairs, and he did not insist on a proper accounting from the Ballantynes. A comedy of errors ensued. Mismanagement, bad marketing decisions, and lax controls combined to produce a company so unstable that any shock could drive it over the brink.

The situation was not as atrocious as it might seem. In those days, the British economy was flying high and easy credit led people to run both personal and business affairs recklessly. It seemed that almost everyone floated a great deal of paper in the belief that a day of reckoning would never come. It was a time of euphoria and success. Fortunes were being made, and normal business precautions were routinely neglected.

As long as prosperity continued, there were no problems. But in 1826, the economy collapsed. The ensuing credit crunch ruined many who had failed to manage their affairs properly. One of the casualties was Ballantyne & Co.

It was then that Brother Scott's integrity came to the forefront. The failed publishing venture left him with debts of £120,000. Only a small part of that sum was his personal debt; most of it belonged to the publishing company. But he was determined to see all of it repaid.

He received numerous offers of financial help, many from people who had barely enough money to pay their own bills. It was a credit to Scott's popularity that some offered their life savings, but he insisted that he would solve his problems without taking money from others.

Scott was single-minded in his determination to settle the debt honorably. When one of the creditors became unreasonable in its demands, he threatened to declare bankruptcy. Faced with the

prospect of retrieving only a fraction of its money, the creditor backed down. This was clearly a bluff, but Scott's bravado bought him the time he needed to pay all his debts in full.

In 1801, at the age of thirty, he entered Saint David Lodge No. 36. The Scott family had strong ties to that Lodge; his father and an older brother were members there. It is interesting to note that Scott's first novel did not appear until 1814, more than a dozen years after he was raised. Since he was active in the Lodge, Freemasonry had plenty of time to influence his thinking.

At a time of cultural chauvinism, he realized that the world consisted of diverse cultures. Both the historical writing and the fiction of Scott's culture reflected itself as noble and upright while all others were regarded as barbaric. But Scott was keenly aware that → → →



Sir Walter Scott is buried in the ruins of Dryburgh Abbey, Scotland.

all cultures are legitimate expressions of a people's history. It is interesting to speculate how much his exposure to Masonic teachings contributed to that insight.

A favorite theme in Scott's writing was to place a character between two cultures and explore the effects of being torn by conflicting loyalties. This literary approach—an unusual one for Scott's times—reveals an author who appreciated the complexity of the human condition.

In real life, too, Brother Scott was a complex person. He was amiable and hospitable. As his popularity as a writer increased, he became one of the most loved people of his time. Yet he had an affinity for eccentricity in himself, his friends, and his literary characters.

He was a prolific writer who easily dashed off page after page but lacked the patience to revise and polish what he had written, a common trait among artists who are truly creative and original. Their wide-ranging interests produce a sense of wonder at the world. But their fascination is often coupled with a lack of tolerance for routine work.

In the end, it was this personality trait that led him into financial trouble. The Ballantyne episode cost him more than money. The strain of resolving his financial problems complicated the effects of advanced age and his already deteriorating health. In a vain attempt to recuperate, he traveled in Europe, especially Italy. But his health deteriorated further and he returned home, determined to die in his own country—the last desire of a man who so dearly loved his land and his heritage. He died at Abbotsford on September 21, 1832.

Nine years later, the Brothers of Saint David Lodge considered a motion that the Lodge be renamed after Sir Walter Scott. The motion did not carry. Still, it is a tribute to the quality of the man's life and virtue that his Brothers considered allowing their Lodge to carry his name.

We speak of historic figures in the past tense and their works in the present tense. It is unfortunate that the man dies and only his works remain. But adversity sometimes gives a man a measure of immortality. If Walter Scott had lived a dull life during dull times, we would know only his talents, not his character. As it is, he lived an interesting life and somehow found the grace and willpower to turn weakness into strength. Both his writings and his life display a character that made him a credit to his Lodge and the society that created him. We would do well to make his acquaintance.

Sir Knight C. Bruce Hunter, Jr., may be reached at P.O. Box 2038, Chapel Hill, North Carolina 27515.

Tall Cedar Medallion

The Supreme Forest, Tall Cedars of Lebanon of North America, has just released for public sale a medallion which



honors the theme of Masonic unity. It features the hourglass and the Holy Bible, open to 1 Kings 5, where the Tall Cedars received their inspiration.

Proceeds from the medallion sales go to the Tall Cedar Room in the George Washington Masonic National Memorial, and they are available from the Supreme Forest Office at 2609 North Front Street, Harrisburg, Pennsylvania 17110. According to the news report, checks are to be made out to the Tall Cedar Room. The medallion is being offered at the price of \$5.00 each, with the addition of \$1.00 for postage and handling.

Membership Through Education

by
Sir Knight Frederick G. Speidel, P.G.C.
Raleigh Commandery No. 4, Raleigh, North Carolina

This article presents a simple solution to most of the membership problems a Commandery can have. A number of York Rite bodies have discovered this simple method for reversing losses in their membership.

It seems like magic, but is actually very simple: At this time only four Grand Commanderies are maintaining a fairly even membership level and the rest are showing losses, some very substantial. Significantly, these four Grand Commanderies are the ones that have the most copies of the book, *The York Rite of Freemasonry—A History and Handbook*, in the hands of both their active and inactive members; consequently, they have the best educated and informed members on the subject of the York Rite, who are thereby in a much better position to promote it and secure petitions for new members. These states are Florida, North Carolina, New Hampshire, and Arizona, and I believe there is a direct correlation in this data.

Using this book is so simple that most local and state leaders may have overlooked it or they would have implemented the program several years ago. We have letters from many York Rite bodies that testify to the success of this simple program. Over 50,000 copies are in circulation so we have a good picture of actual results and how the programs were implemented.

Many York Rite organizations argue that they cannot afford to secure a copy of this book for each member. Actually, they are the bodies that cannot afford

not to present a copy to each member so that the members will, at last, have enough education to promote the York Rite and secure new members.

The Raleigh, North Carolina, bodies spent slightly over \$500 to send a copy to each member and took in over \$4,300 in fees and dues in its next class. This is good business. Plus, we have been Knighting twenty to thirty new members each year since issuing this book to all members. We average thirty-five to forty-five in attendance at meetings, including July and August. If every Commandery would institute this program (in conjunction with the Chapters and Councils), our experience has suggested that it could help lessen membership problems. Everyone knows it takes money to make money, and the membership is not going to increase while the program is merely "a wing and a prayer." Our Most Eminent Grand Master Donald H. Smith is encouraged by the effectiveness of this program and will be emphasizing its use in the future by all Commanderies.

Space limitations prevent going into great detail in this article. For additional information on the implementation of this program and for order forms, contact Sir Knight Frederick G. Speidel, P.G.C., P.O. Box 17661, Raleigh, North Carolina 27619 (please enclose a self-addressed stamped envelope). Any interested member can make the motion to start this program in your local body, and this could well be the most important step you will take for the future of your local York Rite bodies. This is also → → →

an excellent book for all Master Masons, as it covers the Blue Lodge. Another idea would be to enclose a petition in the books you send to your members.

It has been necessary to fix the cost of *The York Rite of Freemasonry—A History and Handbook* at \$2.00 each, with a minimum order of 100 copies (unless the membership of your body is lower). This is a very reasonable price for a book of approximately 40,000 words. Unfortunately, time, personnel, finances, facilities, or packaging materials are not available to process smaller orders. Also, purchasing fewer copies than there are members defeats the purpose of this program. Additional copies for promotion and future candidates may also be helpful.

Sir Knight Frederick G. Spedel can be reached at P.O. Box 17661, Raleigh, North Carolina 27619.

Sir Knight Brings Religious and Business Leaders Together

Sir Knight William H. Stemper, Jr., Past Commander of Trinity Commandery No. 17, Plainfield, New Jersey, and Associate Grand Prelate for the Grand Commandery of New Jersey, organized a special gathering of the leaders of major religious and corporate groups on April 3, 1986. Participating were presiding officers from the Episcopal Church, the Unitarian-Universalist Association, the United Church of Christ, the president of the National Conference of Roman Catholic Bishops, the president of Emory University, the president emeritus of Harvard University, and the chairman of Avon Products, Inc. The purpose of this meeting was to initiate a continuing process of communication and cooperation among principal religious and business leaders of the nation. This meeting was held under the auspices of the Corporate Forum of New York.

Father Installs Son

In a recent ceremony at the Manitowoc Masonic Temple, Manitowoc, Wisconsin, Kenneth Hendrick, the Grand Captain General of the Grand Commandery of Knights Templar of Wisconsin, installed his son, Wayne Hendrick, as Commander of Manitowoc Commandery No. 45. He



was assisted by Past Grand Commander Albert Rohrbach, who acted as Installing Marshal. Commander Hendrick's corp of officers for the ensuing year are Alvin Anderson, Generalissimo; Jack Coleman, Captain General; Robert Keip, Senior Warden; David Dow, Junior Warden; Calvin Hansen, Treasurer; Herbert Pleuss, Recorder; Kenneth Beck, Prelate; Carroll Martin, Standard Bearer; Herbert Ansorge, Sword Bearer; Erhardt Mueller, Warder; Ned Sloan, Sentinel. In the photograph above are, from left to right in the front row: Sir Knights Kenneth Hendrick, Wayne Hendrick, and Albert Rohrbach; in the rear are Sir Knights Herbert Ansorge, Herbert Pleuss, Erhardt Mueller, Robert Keip, Kenneth Beck, David Dow, and Calvin Hansen.

Many men do not allow their principles to take root, but pull them up every now and then as children do the flowers they have planted, to see if they are growing.

—Henry W. Longfellow

An Analysis of Conflicts

by
The Reverend William H. Stemper, Jr.
Associate Grand Prelate of the Grand Commandery of New Jersey

The recent attacks on Freemasonry by some organized religious groups give Masons, and particularly Knights Templar, every reason to understand the nature of the conflict. An understanding of the important issues at stake will better enable Masons, especially those who are Christian, to respond in an intelligent, sensitive, and effective manner. These recent attacks are important because they are complementary to criticism of the Craft by traditionally anti-Masonic religious bodies.

In other words, Freemasonry has never been on cordial terms with certain religious groups. Among these have been the Lutheran Church, Missouri Synod; the Free Methodist Church; Jehovah's Witnesses, and the Christian Reformed Church. In addition, there have been "uneven" ties with Roman Catholicism, Mormonism, and with other Lutheran organizations. These non-Missouri Synod bodies do not excommunicate their members for being Masons, *as a rule*. However, they forbid their clergy to be Masons and will not allow Masonic bodies to meet in church buildings.

Since the Second Vatican Council, Roman Catholicism has made ambiguous statements with regard to Freemasonry.

First revision to Canon 2335, which forbade Masonic affiliation on pain of excommunication, came with the recognition that English-speaking and North American Freemasonry was not anti-clerical, as was its French-, Italian-, and Spanish-speaking counterparts. The result was a *de facto* "thaw" in Church-Craft ties. Under the leadership of the present Pope, John Paul II, the prohibition has been reasserted based upon Freemasonry's internal symbolism of naturalism and deism, not its anti-clerical elements in "Grand Orient" countries.

In essence, the present situation is that many Roman Catholics who became Freemasons after Vatican II and before the present reassertion of the condemnation of Freemasonry are being quietly allowed to remain Masons. There is, in other words, no "witch hunt."

It should be said that the reassertion of papal indictment of the Craft was very much related, albeit indirectly, to the scandal involving the Italian government and the clandestine lodge, "Propaganda duo" (P-2).

Similarly, Missouri Synod Lutheranism has been relentless in its condemnation of Freemasonry and any other body which remotely resembles it—for → → →

example, Odd Fellows, Knights of Pythias, and the Loyal Order of the Moose. There was never a "thaw" in Missouri Synod/Masonic relations. Because Missouri Synod Lutheranism is relatively small (2,630,823) in comparison to U.S. Roman Catholicism (52,088,724) and the other three major Lutheran bodies (combined membership about 6,000,000 in 1985), the impact of its anti-Masonic sentiment is diluted in the culture. Further, since Lutherans and Roman Catholics tend to be strong in certain regions, and weak in others, and because they do not broadcast their opposition in the media, the effect of their policy in the United States is not dramatic.

An additional factor in Lutheran and Roman Catholic opposition to Freemasonry has been a tendency for these communions to be more ethnic in composition. In a nation such as the United States, where Masonic Lodges as a rule have historically been comprised of persons descendant from earlier, that is, nineteenth century English-speaking immigrants to the United States and assimilated minorities, Lutherans and Roman Catholics have been more ethnically diverse. Thus the incidence of Masonic membership among Lutherans and Roman Catholics has tended to be lower than in the general population as a whole. As a result, the effect of Church policy on Masonic membership has been even less than it might otherwise have been if these communions had a more representative distribution in the nation as a whole.

What is different today in the relationship between Freemasonry and organized religion is that Churches which have not traditionally been anti-Masonic are reexamining their understanding of Freemasonry. This factor, together with the reassertion of opposition from traditional opponents, makes the relationship between certain organized religious groups in the United States and the various Grand Lodges and Masonic appendant bodies more problematic than it has been

since the "Morgan era" (circa 1829), when Protestant Christian ministers were notable in their attacks on Freemasonry.

The difference is that bodies which have not condemned Freemasonry have begun to do so. Foremost among these is the Methodist Church in England and Wales, which condemned Freemasonry in 1984-1985. Further, a recent inquiry initiated by the Church of England's General Synod has stimulated questions about the compatibility of Anglicanism and Freemasonry. Since these two bodies have close ties with American United Methodism and the Episcopal Church in the United States, their respective actions will be taken into consideration in U.S. denominational affairs as well, whether or not formal steps are taken along the same line by the U.S. counterpart denominations.

With the rapid rise of media-based television evangelism, the ministry of Christian organizations in the United States has widely expanded. Almost without exception, these organizations are conservative in politics and religion. With a few noteworthy exceptions, for example, Robert Schuller and Billy Graham, these ministries tend to combine religion and politics. Two particular efforts, Pat Robertson's "700 Club" and Jerry Falwell's "Moral Majority/Liberty Lobby" are frankly political.

These programs appeal to fundamentalist and evangelical Christians who are critical of secular trends in the United

"What is different today is that Churches which have not traditionally been anti-Masonic are reexamining their understanding of Freemasonry."

States, particularly network television, liberal Christian denominations, and public education. Fundamentalists are different from evangelicals only in that they tend to be somewhat more liter-

alistic in using scripture. They also have identified certain basic, or test, doctrines—for example, actual creation of the world in seven literal days—as a litmus for orthodox belief.

Evangelicals tend to be somewhat less literal than fundamentalists. They also tend to be more highly educated and professionally oriented. They would also have a higher regard for biblical, historical, and literary scholarship, even though they would stress a personal relationship to Jesus Christ over intellectual understanding and Church membership.

Both evangelicals and fundamentalists have become critical of Freemasonry in recent years. This criticism has emerged along these two lines: (1) their belief that the ritual of Freemasonry teaches salvation by works, and in some instances is demonic; (2) their opposition to Masonry's traditional support of the public school system, and separation of church and state. If Masons understand that the ritual could offend some persons who believe that any true morality must be Christian in order to be acceptable to a believer, they can begin to see the source of friction with conservative religious bodies. Masonry claims to base its teachings upon a universal morality about which any believer in Deity might conscientiously agree. Fundamentalists and evangelicals believe in a particular and exclusive morality which is for Christians only.

The Scottish Rite (Southern Jurisdiction), and several major Grand Lodges, notably California and Texas, have been aggressive in their support of the strict separation of church and state as demonstrated in the public school system. Followers of television evangelists are strict adherents of the right of Christians to enforce their morality on the state through political means, and strong advocates of private, Christian schools.

One prominent television evangelist, John Ankerberg of Chattanooga,

Tennessee, has conducted a campaign against Freemasonry. He has distributed a book by E. M. Storm entitled *Should a Christian Be a Mason?* and he has distributed tapes and transcripts of his television broadcast "Christianity and the Masonic Lodge: Are They Compatible?"

The important point for Masons to be aware of in recent attacks upon the Craft is that they are aimed at disaffecting members of the Fraternity from holding dual membership in Masonic bodies and in conservative churches. This is a particularly important issue given Freemasonry's traditional loyalty to the role of the Church in society and the largely conservative role the Craft has played in society as a whole. Such clergy as Mr. Ankerberg wish to drive a wedge between Masons and their congregations wherever possible.

What can Masons do? Particularly as Christian Masons, Knights Templar should first of all be aware of the nature of the attack—that it is coming from Churches which heretofore have been tacitly peaceful in their association with Masonic members. It is not coming from the Churches which have had traditional critiques of the Craft alone.

Furthermore, it is important for the Christian Mason to be aware that Freemasonry does have a non-Christian ethos. It is *not* in any way *anti-Christian*, as its critics would have the public believe. The reason that such evangelists as Mr. Ankerberg say that it is anti-Christian is because their view of the world deems any moral system which is not Christian (as they understand Christianity) to be anti-Christian. As a child of enlightened thinking, Freemasonry believes that truth, including moral truth, can be conclusive without being exclusive. Fundamentalists such as Mr. Ankerberg believe that their own view of Christian truth is the only view.

This writer, a Christian priest, believes that it is no longer → → →

desirable for Masons and Masonic organizations to be passive in the face of such attacks. It is important for the public to know that the Craft—in all of its branches—does enormous good in charitable work. It is also important for the Craft to speak carefully and precisely through its leaders about the nature of Freemasonry and its relationship to orthodox Christianity. Both the Grand Lodge of Pennsylvania and the United Grand Lodge of England have done so with excellent effect.

In sum, as Christian Masons we should strive to be on peaceful and harmonious terms with all people, even our critics. Our own personal behavior and public decorum will say much more than we can speak. But, in the final analysis, Masons and Knights Templar should not be in the least reticent to state that the Masonic order has made a dramatic and decisive contribution to Western civilization, and will continue to do so, regardless of such attacks.

Views expressed in this article do not necessarily reflect the views of the Grand Encampment nor of its members.

Sir Knight Stemper can be reached at 48 Park Avenue, New York City, New York 10016.

Columbus Assembly No. 79, S.O.O.B.

Columbus Assembly No. 79, Social Order of the Beauceant, held its fiftieth anniversary dinner on Saturday, April 26, 1986, at the Clintonville Women's Club in Columbus, Ohio. There were forty-five present to enjoy this evening, including twenty members, sixteen men, and nine out-of-town guests. President Mrs. Charles P. Sizer called upon Sir Knight Louis Follmer, who was Commander of Columbus Commandery No. 69 when Columbus Assembly was organized, to say a few words to the group. The history of Columbus Assembly was read by Mrs. John R. Williams, Oracle, and the evening concluded in a benediction by Mrs. Parkey.

Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

Louisiana No. 3—Thomas B. McIntosh, Jr.
Missouri No. 13—Blair C. Mayford

Grand Master's Club:

No. 680—Donald E. Meyer (NJ)
No. 681—James B. Stoner (IL)
No. 682—E. LeRoy Doty (TN)
No. 683—Orville E. Stein (WI)

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.



I can usually judge a fellow
by what he laughs at.

— Wilson Mizner

Tenth Holy Land Pilgrimage

Twenty-six Christian ministers from thirteen grand jurisdictions left Kennedy International Airport on Monday, February 17, on the start of a pilgrimage to the Holy Land.

These ministers, being sponsored in this Holy Land tour by their respective Grand Commanderies, toured Jerusalem, the Mount of Olives, the Garden of Gethsemane where Jesus was betrayed, walked the "way of the cross," and visited the Church of the Holy Sepulchre, among many other well known sites in this area.

According to Sir Knight P. Fred Lesley, Chairman of the Committee on the Holy Land Pilgrimage, "When the Christian ministers returned to their homes on Thursday, February 27, they were changed. Their lives will never be the same. Every time they read from the Holy Bible, they will be reading the Word of God in technicolor, because they were there and they will be visualizing in their minds the very place they are reading about. Their ministry will become more inspired because they have walked where Jesus walked and taught. This was all made possible because the Sir Knights from thirteen grand jurisdictions felt led to strengthen the Christian aspect of our Templar order by contributing to the Holy Land Pilgrimage program, thereby contributing to the enrichment of the leaders of our Christian faith.

"To date, a total of 166 Christian Ministers from 16 grand jurisdictions have made the pilgrimage as guests of the Knights Templar. The Sir Knights of these grand jurisdictions should feel proud of their continued support of the Holy Land Pilgrimage program. It is prayerfully hoped that in the near future, the Sir Knights from every grand jurisdiction in the Grand Encampment can proudly say that they are sending Christian ministers to the Holy Land as their contribution to strengthening Christianity throughout this country and thus helping to spread peace throughout the world."

The 11th Holy Land Pilgrimage is currently scheduled to depart Monday, February 16, 1987, and will return Thursday, February 26, 1987. Information is available from Sir Knight P. Fred Lesley, 396 South Hills Drive, Battle Creek, Michigan 49015.

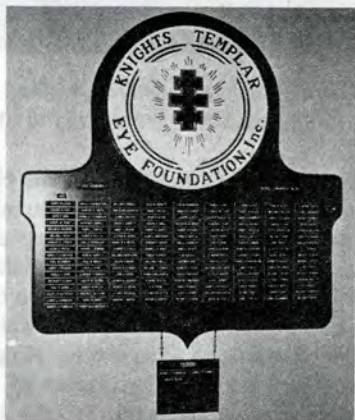
Temple Stamp Club

On June 14, 1986, the Temple Stamp Club of Milwaukee issued a commemorative cover (not a first day cover) commemorating one hundred years of service by the Tripoli Shrine of Milwaukee. The cachet is an aluminum foil drawing of the mosque surrounded by the words "Tripoli Temple, AAONMS" and the name of James L. Stocking, the presiding Potentate. The blue envelope is franked with the twenty-two cent Public Hospitals stamp. They are \$1.00 each or three for \$2.75. Blocks of four stamps are available at \$1.75 each. Requests to Temple Stamp Club, 790 North Van Buren Street, Milwaukee, Wisconsin 53202. A self-addressed, stamped envelope is required with all orders.



Knights Templar Plaque

Sir Knight Burnell C. Stambaugh, Past Grand Commander of the Grand Commandery of Pennsylvania, has designed a commemorative plaque for



holders of Life Sponsor, Patron, and Associate Patron membership in the Knights Templar Eye Foundation. The plaque, which is pictured above, has a KTEF insignia centered on it and room for all the names of the members holding the various memberships. Sir Knight Stambaugh is making available patterns for these plaques, as well as the items which are featured on the plaques. Order forms and further information is available by mail from the following address: Burnell C. Stambaugh, 303 York Street, Hanover, Pennsylvania 17331.

To know that we know what we know, and that we do not know what we do not know, that is true knowledge.

—H. D. Thoreau

York Rite Masons Honor Gilbert

On May 16, 1986, at the York Rite Temple on 702 C Avenue in Lawton, Oklahoma, the York Rite Grand Bodies of Oklahoma presented Sir Knight and Companion Robert Gilbert three fifty-year pins. One pin was presented from



each of the three York Rite grand bodies: the Royal Arch Masons, the Cryptic Masons, and the Knights Templar. Shown in the photograph above from left to right are: Thrice Illustrious Master William A. Nation, Cryptic Masons; Nina Gilbert; Robert Gilbert; Grand High Priest Vince Juliano, Royal Arch Masons; second row: Sir Knight Melvin Pulliam, Grand Sentinel, Grand Commandery.

Kilwinning Coin

Kilwinning Lodge No. 265, A.F. & A.M., Pratt, Kansas, is offering for sale bronze coins which were struck for its centennial celebration. The square and compasses and working tools are on one side, and the inscription "Kilwinning Lodge No. 265, A.F. & A.M., Pratt, KS, 100th Year Feb. 18, 1886-1986" is on the reverse. These coins are available for \$3.50 each (postpaid) and may be ordered from Van Doubek, Secretary, 624 School Street, Pratt, Kansas 67124.

from the Masonic Family

Knights Templar Eye Foundation Grant to Emory Eye Center

On May 16, 1986, the Knights Templar Eye Foundation presented a check in the amount of \$20,000.00 to Dr. Paul



Sternberg at the Emory Eye Center in Atlanta, Georgia. Dr. Sternberg is involved in research entitled "Retinal Pigment Epithelial (RPE) Cell Transplantation." Pictured in the photograph above are, from left to right, Sir Knight Joseph P. Suttles, Grand Commander of the Grand Commandery of Georgia; Sir Knight James E. Moseley, P.G.C. and Grand Recorder for the Grand Commandery of Georgia, and Sir Knight Horace L. Whitlock, Grand Junior Warden.

100% LIFE SPONSORSHIP KNIGHTS TEMPLAR EYE FOUNDATION



Masonic Friends Night Honoring Sass

On Friday, June 13, 1986, at Lounsbury Lodge No. 751, A.F. & A.M.,



located in Barrington, Illinois. A sixty-five year pin was presented to Henry G. Sass, Sr., along with a letter from the Grand Master of Masons in Illinois. Pictured in the photograph above are, from left to right: Sir Knight Charles R. Neumann, Grand Recorder of the Grand Encampment and son-in-law of Henry G. Sass, Jr.; John Peter Curielli, Worshipful Master of Lounsbury Lodge; Henry G. Sass, Sr., and Henry G. Sass, Jr. In an unusual circumstance, Henry G. Sass, Sr., Henry G. Sass, Jr., and Charles R. Neumann are all members of Illinois Priory No. 11, Knights of the York Cross of Honour.

Needlepoint Kits Available

Several years ago the Grand Encampment began offering needlepoint kits for sale. These kits (not pictured) include a printed canvas with the Templar emblem in red, white, yellow and black on a white background. Kits include the canvas, needle and yarn (finished size is 10 by 10 inches). The cost of a single kit is \$11.50 postpaid, or \$10.50 each in lots of three or more. Orders may be sent to Grand Encampment, 14 East Jackson Blvd., Chicago, Illinois 60604.

IN MEMORIAM



Russell Davis
Grand Commander—1957
Born August 4, 1893
Died May 2, 1986

John Traufer
Grand Commander—1970
Montana
Born April 21, 1899
Died June 11, 1986

G. Calvin Dyson
Grand Commander—1968
Pennsylvania
Born May 17, 1901
Died June 28, 1986

Charles Wallace Jackson
Grand Commander—1966
Past Department Commander
North Carolina
Born January 21, 1901
Died June 28, 1986

Edward F. Wilgocki, Jr.
Grand Generalissimo—1985
Illinois
Born January 6, 1936
Died July 4, 1986

C. Leander Prisk
Grand Commander—1958
Utah
Born February 14, 1905
Died July 4, 1986

Frank M. Thomas
Grand Commander—1976
Washington
Born November 27, 1897
Died July 5, 1986



KYCH Certificate Presented

On May 17, Frank Edward Sherman of Lake Worth, Florida, who in 1935 served



as Eminent Commander of Trinity Commandery No. 68, Flushing, New York, received a fifty-year certificate from the Convent General, Knights of the York Cross of Honour. This presentation took place at a Conclave of Miami Priory. He was inducted in Knickerbocker Priory No. 3 of New York City on January 28, 1936, and was Eminent Prior in 1952.

Sir Knight Sherman is only the second KYCH to receive a fifty-year award. Past Prior J. Theodore Blomquist of Shrewsbury Priory No. 4 of New Jersey received his certificate last year. Pictured in the photograph above are, from left to right, Franklin C. Smith, Deputy Grand Master-General of the Convent General; Frank E. Sherman; and Rufus R. White, banquet speaker.

Illinois Lodge of Research

The Illinois Lodge of Research announces the release of its 1986 printed transactions, Volume 4, Number 2—a special issue containing papers relating to Freemasonry and Illinois history. Non-members of the Lodge can purchase these transactions for \$10.25, postpaid, from Thomas Rigas, W.M., 2600 W. Farwell Ave., Chicago, IL 60645.

A major newspaper reports
on the efforts of
Pennsylvania Masons
to boost membership . . .

Freemasonry in the News

For 343 days, William A. Carpenter has been on the road in Pennsylvania, carrying a message that the time is "now or never" to restore the failing health of Freemasonry.

To Carpenter, 69, Grand Master of the state's Right Worshipful Grand Lodge of Free and Accepted Masons, this mission has become an obsession.

"I was called to this," he said recently, "just like a minister or rabbi or priest is called."

Traveling by car and twin-engine plane from his home in Upland, Delaware County, the Grand Master has visited more than 280 of the state's 570 Masonic Lodges. By his count, as of Thursday [November 29, 1984] he had attended 397 Masonic functions, logged 103,160 miles and shaken 40,769 hands.

Everywhere, his purpose has been the same: to rally a graying and moribund membership to rebuild a Fraternity, ranking among the oldest and largest in the world, that in one generation has gone from peak to perilous decline.

Older than America, Freemasonry was brought to the colonies by uprooted gentry from England. Benjamin Franklin was a Mason, as were generations of the political and business leadership of

The *Philadelphia Inquirer* published this article entitled "Masons Embarking on Drive to Rebuild a Graying Fraternity" in the Tuesday, December 4, 1984, edition of their newspaper. We are reprinting this article here, which was written by *Inquirer* staff writer and non-Mason Tim Infield, to give the readership of *Knight Templar Magazine* an insight on the non-Masonic perspective through which the Fraternity is judged. This article is reprinted without editorial changes or deletions.

Philadelphia and other large cities. Fourteen Masons, from George Washington to Gerald Ford, have become presidents of the United States.

The question now is, who will carry on?

Most of the men Carpenter talks with on his journey are his age or nearly so, retired and middle-class, "primarily Protestant and, I would say, Anglo-Saxon," according to the Grand Lodge's Grand Secretary, Melvin S. Mundie, 43.

Masonic officials estimate that the average age of the 202,000 members in Pennsylvania is between → → →

65 and 70. In recent years, deaths have far outpaced the number of new members.

"The public's conception of Freemasonry is old men going into old buildings, talking about the same old subjects," said Mundie.

Since 1960, when state membership peaked at 258,000, the Grand Lodge has watched with growing concern as the number of young men seeking to become Masons has declined each year, as fifty Lodges disappeared by mergers, and as Masons got older and older.

But not until these numbers were fed into a computer did the weight of the trend become fully apparent.

Within ten years, the analysis showed, an additional 50,000 members—nearly 25 percent of those remaining—would be lost. Something dramatic would have to be done to attract new members, particularly young ones. And the time to do it was now.

"If we waited five more years, it would be too late," Carpenter said. "At the rate we were decreasing... in five more years, we wouldn't have the manpower to recover. . . ."

"This computer tells us, if we didn't get one new member for every four we had to get back up to 250,000, we wouldn't make it. . . . It was now or never."

Membership project

Jolted into action, the Grand Lodge early this year launched an ambitious membership program called Project Solomon II, the first in its history, through which it hopes to gain 10,000 members a year for five years. Already, officials said, there are signs of progress. Lodges that had not enrolled a new member for years are now doing so.

The slow, steady erosion of Freemasonry in Pennsylvania has been duplicated in nearly all Masonic jurisdictions. Nationwide, membership peaked in 1959 at 4.1 million. Today, it is under 3 million

and dropping, according to Steward M. L. Pollard, Executive Secretary of the Masonic Service Association in Silver Spring, Maryland.

There are many factors for Masons to blame, from television to the fall from favor of all-male societies to a kind of anti-institutional bias—to the order's own stubborn ban on openly soliciting new members. It is said that a man is never asked to be a Mason; he must ask himself.

Pollard said that traditionally men have chosen to become settled in their communities, jobs, and family life before becoming Masons. Often that has meant waiting until they are in their 30s, or even 40s.

"The current generation is so mobile," he said, "that it adds another dimension to this."

His own son, 33, has moved five times in ten years and has not yet "asked the question," Pollard said. He said he expected that his son would do so. "It's a matter of time and finances." (There are initiation dues and activity fees to join and remain in the organization.)

Baffling trend

But to Masons, rooted in the stability of traditions and in the abiding requirement of a belief in God and adherence to the moral principles of the Old Testament, the trend has been both dismaying and baffling.

"Many of the young people today do not have the same feeling I had when I was growing up," said Thomas L. McKeown, Recorder of Lu Lu Temple of the Ancient Arabic Order of the Nobles of the Mystic Shrine in Southeastern Pennsylvania, one of many fraternal and charitable organizations that require Masonic membership. Others include the Tall Cedars of Lebanon, Knights Templar and Scottish Rite.

The Shriners' membership, too, is decreasing, McKeown said. The names on the rolls of Lu Lu Temple, which num-

bered 8,000 a decade ago, have declined to about 5,800, he said.

In a speech he often delivers to non-Masonic groups, Harold J. "Jack" Littleton, Past Grand Master of the Grand

"It was in the Lodge room that men found a base of power in business and politics; not so long ago, Delaware's four chief elected officials were all Masons."

Lodge of Delaware, gives this definition of Freemasonry: "A fraternal organization, religious in character, based on the principles of the fatherhood of God and the brotherhood of man, which does charitable work in the community and among its members, and through its teachings and ceremonials seeks to make good men better and thereby make the world a better place to live in."

Rooted in the craft guilds of the working masons who built the grand cathedrals of Europe—free men in an age of serfs—the Fraternity's rules and rituals have remained largely unchanged since they were codified in England in 1717.

Although not a secret society—"we say who we are" was the way Carpenter put it—the Fraternity's ritual is secret, and members communicate through secret signs and handshakes.

Traditionally, in many big cities and small towns, it was in the Lodge room that men of ambition found a base of power in business and politics. Samuel B. Rash, 69, Deputy Grand Secretary of the Grand Lodge of Delaware, said he remembered times, not so long ago, when Delaware's four chief elected officials—the governor, two U.S. senators, and representative in Congress—were all Masons.

Members of Masonic organizations around the world include Hindus, Muslims, and others who believe in a

single supreme being. Some Catholics, traditionally banned from the Fraternity by their Church, are Masons, according to Grand Secretary Mundie. A few Protestant denominations, including the two-million member Missouri Synod of the Lutheran Church, ban members from being Masons on the grounds that the order deals in matters of religion that do not always comply with their faith.

Jews predominate in the membership of several Lodges, Mundie said. There are few, if any, blacks in Lodges under the jurisdiction of the Pennsylvania Grand Lodge, he said, although that has not been by design.

Calvin R. Davis, Worshipful Master of the predominantly black Alpha Lodge No. 116 of East Orange, New Jersey, said there may be only one other Lodge in the country with a substantial number of blacks.

However, thousands of blacks are members of the separate order of Prince Hall Masons, named after a freedman from Barbados who helped charter the group in 1784 in Boston. Relations with predominantly white Freemasonry are good, according to William H. Harris, Jr., Grand Treasurer of the Prince Hall Grand Lodge of Pennsylvania.

The citadel of the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania is the fabulously ornate Masonic Temple across the square from Philadelphia's City Hall. It is a testimony to the power and grandeur that have been Freemasonry.

Along its marble corridors, flanked by the portraits of former Grand Masters, are seven enormous Lodge rooms, built in the style of ancient temples and cathedrals. The Egyptian room, for one, is so close to the real thing that art-history students spend hours studying and drawing its features.

Grand Secretary Mundie said the Fraternity is determined that its glories will be both past and future.

"The Fraternity has to become more visible," he said. "For → → →

years, we've been waiting for fraternalism to come back into fashion. It has not. I'm saying it's time to take charge of our own destiny."

Project Solomon II, which began in January, takes its name from King Solomon, the temple-builder of ancient Israel, to whom Freemasonry maintains a symbolic, if not historical, link. The Masonic calendar, now in the year 5984, is dated to the era of Solomon.

For the first time, the Grand Lodge has a plan to "bridge the gap" between Masons who cannot ask friends to join and the friends who may be waiting to be asked. The Lodge has printed 750,000 brochures on Freemasonry to be placed into the hands of the "men of high moral character" whom Mundie said the order is seeking.

The Fraternity also is funding the Pennsylvania Youth Foundation, through which it is promoting its Order of DeMolay for boys and its Rainbow and Job's Daughters organizations for girls. Thomas R. Labagh, the foundation director, said "the 1970s just about wiped out" all three youth groups.

"It is easier to sell the idea of fraternal organizations now than five or ten years ago," he said.

These efforts might seem routine in other organizations. Some Masons find them positively radical.

Pollard, Executive Secretary of the Masonic Service Association, said that there was nothing written that prohibits Masons from soliciting members but that the ban was a revered, ages-old tradition. There are Masons in other states, he said, who "presume" that Pennsylvania is breaking that tradition and who look critically upon it.

Pollard said he did "not believe it is the intent of Solomon II, by any means, in any way, to lessen the quality of the Masonic order. It is to emphasize the good works of the Fraternity."

Said Rash, the Grand Secretary of Delaware: "There are quite a few of us

down here . . . who are not as concerned about numbers as quality. . . . At one time, perhaps, the overall Fraternity was interested in numbers. Now we're more concerned with quality."

In New Jersey, where membership has declined from 108,000 in 1962 to 65,000 today, the Grand Lodge has begun programs that it hopes will increase the visibility of the Fraternity. They include a Masonic Charity Fund and the annual awarding of \$104,000 in college scholarships without regard to Masonic affiliation.

"It's certainly enhanced our image in the community, and that's the only way" to gain members, said Edward Rainey, the Grand Secretary. "We're hoping we're going to reach bottom and start moving up again. So far, we're getting a bit of a headache bumping our head against the wall."



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

A	R	G	S	F	R	E	E	S	P	A	R	E	
F	O	O	T	R	O	A	M	S	A	R	I	D	
A	L	O	E	I	N	S	U	R	E	L	I	F	E
R	E	D	A	D	A	Y	S	E	L	E	N		
	H	A	R	A	L	A	S	S					
P	L	E	N	T	Y	P	O	T	A	T	T	H	E
R	E	A	D	Y	S	A	V	O	Y	H	O	S	
O	N	L	Y	R	A	V	E	N	P	E	R	S	
S	I	T	E	A	V	E	S	D	O	W	S	E	
E	N	H	A	N	C	E	D	O	R	W	H	E	N
	R	T	E	S	R	A	S	E					
H	I	S	O	R	L	A	D	Y	E	A	R		
A	L	W	A	Y	S	S	A	F	E	E	L	B	A
I	S	A	S	O	A	T	E	R	T	O	U	T	
R	A	P	T	S	T	E	W	S	E	F	T	S	

Suffering and pain invade the lives of all of us. It may be that we fall victim to cancer or a stroke, a coronary or arthritis, —any one of a number of ills common to mankind. We may be haunted by the spectre of one we love enduring pain. Despite all we do, we feel helpless and frustrated.

When we are young, most of us feel immune to the slings of misfortune. We squander energy and strength with reckless abandon and rejoice in what seems to be ever-renewing vitality. But as the years roll on we are likely to blunder into ills of one sort or another. Possibly they are not serious and we keep on going in spite of occasional discomfort or pain.

Then, perhaps when we least expect it, a hard blow falls. It has happened to several of my friends in recent months. They have heard the dread word "cancer" from the lips of their doctors, and the word has cast a shadow over the future. Loved ones in such cases suffer as much as the victims—not physically, but emotionally. It is inwardly painful to witness the physical decline of those we love.

When illness comes, attitudes toward it vary from bitterness and resentment to quiet acceptance. Suffering through many years with multiple sclerosis, an old friend of mine kept smiling and was a favorite of nurses and patients in a nursing home. His wife went to work and in off-hours was at her husband's side. Rugged as the road for them became, no one ever heard them complain that the Fates were unjust.

There have been some I have known who have railed and complained, making life difficult for nurses and doctors, friends and loved ones. Their ills have been multiplied by their tension and their anger, though their feelings have been understandable. It never is pleasant to be put on the shelf and to see the dreams of a lifetime tumble into ruin. Nevertheless, there is nothing to be gained by protest and resentment.

Abject surrender without a struggle against illness leaves defenses down and

When Illness Comes

by
Sir Knight and
Dr. Harold Blake Walker
Evanston Commandery No. 58
Evanston, Illinois

quite helpless. Without a valiant will to live, there is no hope. The odds may be against us, and yet, the possibilities for recovery are increased if we face the days with courage and faith. If we lose the fight, at least we will know we have fought a good fight to the end.

Those who seem to be able to manage the worst with dignity and courage are the ones whose faith in God is mature and strong. They do not fear death, if that is to be their lot. What is more, they see their suffering as a challenge to prove the validity of their faith. Like Rabbi Ben Ezra, they are quite willing to "... trust God, see all, nor be afraid," and their spirits are undaunted.

A woman I once knew, crippled by arthritis and unable to get out of her chair without help, made her pain a benediction. She had been a school teacher and through the years her former students trekked to her door. They found no bitterness or resentment, but rather a quality of faith that sent them away refreshed by her quiet wisdom and unflinching faith.

There was gentle wisdom in the prayer of a youngster who watched his grandfather suffering toward the end of his life. He wanted his grandfather to live, and yet, he wished the pain would cease, so he prayed: "Dear Lord, You decide." That, I suspect, is the prayer of the faithful who are willing to leave the issues of life and death in the hands of God.

When we approach the darkest moments of life, either ourselves or with those we love, there is both strength and dignity in the knowledge that "A Mighty Fortress Is Our God." God may not heal the ills that beset us, but He offers a gentle courage with which to cope with whatever comes. As the apostle Paul wrote in the midst of his suffering, "I can do everything through him who gives me strength." (Philippians 4:13 NIV)

Sir Knight and Dr. Harold Blake Walker lives at 425 Grove Street, Evanston, Illinois 60201.

McFarland Survives for the Better

Sir Knight James McFarland, a member of Cyrene Commandery No. 7, Cherry Hill, New Jersey, suffered heavy casualties on September 10, 1967, in a foxhole in Vietnam. "I almost died on that battlefield," says McFarland, "But God wanted me to live for something. I gave up second-guessing him for the reason why long ago."

Sir Knight McFarland is 100% disabled; paralyzed on his left side, he walks with a cane. Despite his disabilities, he is now a medical doctor who works as a nutritionist, living and practicing in Gibbstown, New Jersey, where he has lived all but the first twelve days of his life. He recently was appointed to the Medical Committee of the Governor's Task Force on Services for Disabled Persons. Says McFarland, "I hope to broaden the committee's point of view on several points. For one thing, there is no real delivery system for nutrition for the disabled. To date, nutrition hasn't been listed as one of the healing arts." Sir Knight McFarland has prior experience working with the Lions Clubs and with the Shriners' work involving the disabled. McFarland has received several honors, including the Outstanding District Commandant Plaque from the Marine Corps League, the Governor's Commendation, and Lion of the Year.

Subscriptions

Subscriptions to *Knight Templar Magazine*, the official publication of the Grand Encampment, are available for the price of \$3.00 a year; Canada and Mexico subscriptions are \$7.00 a year; and for anywhere else are \$8.50 a year. Subscriptions are available by sending a check or money order (for the appropriate amount made payable to the Grand Encampment) to the Grand Recorder, Ste. 1700, 14 E. Jackson Blvd., Chicago, IL 60604-2293.

On the Masonic Newsfront ...

Grand Monarch of the Grottoes of North America Installed

Sir Knight Bernard E. Mitchell, a member of Cyrene Commandery No. 10, Zanesville, Ohio, has been installed as the Grand Monarch of the Grottoes of North America, MOVPER, at their Supreme Council Session which was held in Boston, Massachusetts, on June 21, 1986. Sir Knight Mitchell has been an active member of the Masonic Fraternity since he was raised in 1955. He is Past Master of Honor Lodge No. 726, F. & A.M., Zanesville, Ohio, and Past Monarch of Amrou Grotto, Zanesville; he is also a member of Zanesville Chapter No. 9, R.A.M., and Zanesville Council No. 12, R. & S.M. He is presently employed as manager of the Sohio Service Center in Zanesville, a position in which he was honored as Manager of the Year for 1981 by the Standard Oil Company.



Sir Knight Mitchell and his wife Kay Marie have a daughter named Luanna Kay and a son named Michael Illing.

Ophthalmologic Advisor Honored

The Knights Templar Eye Foundation recently honored retiring ophthalmologic advisor Dr. E. Malcolm Campbell of Johnson City, Tennessee. Dr. Campbell recently retired from the active practice of ophthalmology and consequently resigned as advisor for the Knights Templar Eye Foundation, a position which he had held for eleven years. As a token of gratitude for Dr. Campbell's service, the Knights Templar Eye Foundation presented to Dr. Campbell a plaque noting its deep appreciation. The presentation was made on the evening of June 17 at Watauga Commandery No. 25 in Johnson City, Tennessee. This was presented by Sir Knight Crampton Helms, Grand Commander of the Grand Commandery of Tennessee, along with Sir Knights E. Leroy Doty, J. Pierce McGinnis, and William E. Trivett. Dr. Campbell is shown in the photo above receiving his plaque.



(Feature continued on page 27)

Monthly Crossword

Success and Luck

ACROSS

- 1 Spats (abbr.)
 5 Unleashes
 10 Trim
 14 Lucky rabbit part
 15 Wanders
 16 Dry
 17 Medicinal plant
 18 Plan to die rich (2 wds.)
 20 Unlucky color for budget
 21 An apple ---, secret to 3D (2 wds.)
 22 Moon (comb.)
 23 --- kiri
 25 Lad's opposite
 27 Horn of ----
 29 ----- end of the rainbow (3 wds.)
 33 Prepared for success
 34 Kind of cabbage
 35 O.T. bk.
 36 Sole
 37 "Nevermore" bird
 38 Pvt.
 39 ---ting pretty
 40 Roof border
 41 Use divining rod
 42 Made greater



"If I told him once I told him a million times not to bother me while I was sewing."

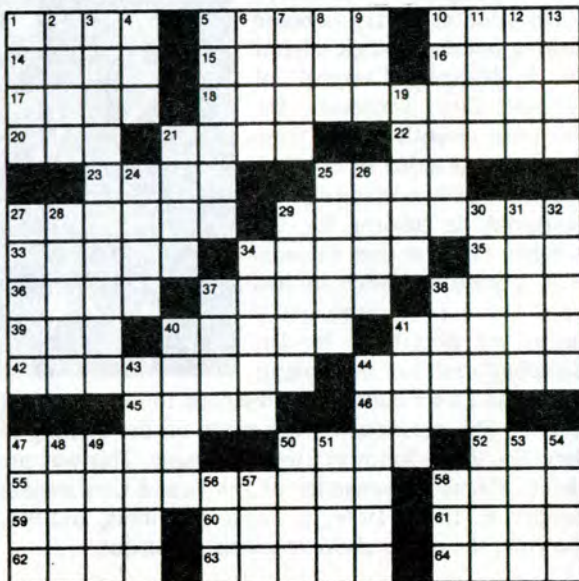
- 44 Where ---- (2 wds.)
 45 Travel ways (abbr.)
 46 Expunge
 47 Either ---- hers (2 wds.)
 50 --- Luck
 52 "Lend me your ---"
 55 People rate gold this way (2 wds.)
 58 Italian isle
 59 Honest one's word --- good as gold (2 wds.)
 60 Western
 61 Solicit bets on 31D
 62 Engrossed
 63 Frets
 64 Newts

DOWN

- 1 From a distance
 2 Movie part
 3 Most precious possession (2 wds.)
 4 Female saint (abbr.)
 5 Unlucky ---- the 13th
 6 Gossip Barrett
 7 On --- Street
 8 Flightless bird
 9 Soviet state (abbr.)
 10 Most color deficient
 11 Seed cover
 12 Abundant
 13 Paradise
 19 Attempt
 21 Dilettantish
 24 Amos' partner

- 25 Holds dear
 26 2,000 pounds (2 wds.)
 27 Not poetry
 28 Marxist leader
 29 Covered roads
 30 ----- fortune (3 wds.)
 31 None bets on people
 32 German city
 34 One does for rainy day
 37 Not always won by swift
 38 Explosive sounds
 40 Passage
 41 Wagon
 43 Dean Martin gathering (2 wds.)
 44 Needed for commercial success
 47 Head cover
 48 Woman's name in Berlin
 49 Barter
 50 Tardy
 51 So many owed them much, to Churchill (2 wds.)
 53 Edge
 54 "Peanuts" expletive
 56 Help!
 57 Posed
 58 Summer in Paris

This month's solution appears on page 22.



Georgia Governor Becomes Life Sponsor

On May 29, 1986, several Sir Knights from the Grand Commandery of Georgia visited the office of Sir Knight Joe Frank Harris, governor of the state of Georgia, to present him with his Life Sponsor certificate. Sir Knight Harris is a member of Constantine Commandery No. 26 at Marietta. The Sir Knights also presented a Life Sponsor certificate to Sir Knight Tommy Irvin, a member of Philemon Commandery No. 33 at Toccoa. Sir Knight Irvin is State Commissioner of Agriculture and Third Grand Steward of the Grand Lodge, F. & A.M., of Georgia.



Pictured in the photograph above from left to right are Sir Knight Tommy Irvin; Sir Knight Joseph P. Suttles, Grand Commander; Sir Knight James E. Moseley, P.G.C. and Grand Recorder for the Grand Commandery of Georgia; Sir Knight Joe Frank Harris, Governor; and Sir Knight Horace L. Whitlock, Grand Junior Warden.

Planned Regional Conferences for 1986-1987

South Central: Arkansas, Kansas, Louisiana, Missouri, Oklahoma, and Texas; September 5-6, 1986, in Shreveport, Louisiana.

Northeastern: Connecticut, District of Columbia, Maine, Maryland, Massachusetts-Rhode Island, New Hampshire, New Jersey, New York, Pennsylvania, and Vermont; September 12-13, 1986, in Wilmington, Delaware.

North Central: Illinois, Iowa, Minnesota, Nebraska, North Dakota, South Dakota, and Wisconsin; October 4-5, 1986, in Mankato, Minnesota.

Northwestern: Colorado, Idaho, Montana, Oregon, Washington, and Wyoming; October 18-19, 1986, in Boise, Idaho.

Southwestern: Arizona, California, Nevada, New Mexico, and Utah; November 8-9, 1986, in Ontario, California.

East Central: Indiana, Kentucky, Michigan, Ohio, and West Virginia; March 21-22, 1987, in Lansing, Michigan.

Southeastern: Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia (date and place unavailable at time of printing).

History of the Grand Encampment

CHAPTER XIV (continued)

Period of Maturity

1916-1949

Forty-Third Conclave (continued)

The great good done by the Educational Loan Fund was referred to by Grand Master Orr, but he appealed to the assembled Sir Knights to stop their bitter controversy over the custody of this Fund. This great Fund, now amounting to nearly \$5,000,000, had helped 40,000 young Americans to prepare themselves for a better position in life.

At the last Conclave, a plan was presented to issue the official review in the form of a quarterly bulletin. This publication was to carry Templar news of interest as well as the review of the Proceedings of the Grand Commanderies. The first issue appeared in November 1944 and met with a fine response, as have the subsequent issues. The *Grand Encampment Review*, which was the name given the new bulletin, received the approval of the Sir Knights, and funds were appropriated to continue its good work.

The Digest of Grand Masters' Decisions was presented by Sir Knight Jewel P. Lightfoot. This valuable and important work had been started by Sir Knight Mark Norris but was interrupted by his death. Sir Knight Lightfoot was called upon to finish it, which he so ably accomplished. It was printed and made available to all Grand and Subordinate Commanderies.

The perennial problem of the Templar uniform was again the subject of considerable discussion. The Grand Master called attention to the criticisms of the uniform that had appeared in various articles, and replied by quoting the high regard and friendly opinions expressed by many of the Past Grand Masters in regard to the present uniform. It was the opinion of the Grand Master that "if the uniform were abolished it would do Templary irreparable injury." He suggested that each Grand Commandery, in the exercise of their right to prescribe the uniform, must remember that it must still be a uniform. As a matter of economy, it was recommended that the Grand Encampment have the right to contract for only one style of uniform, which would be the same throughout the country. The Committee on Policy reported that a coat in the style of an officer's military coat was much preferred to the present Templar coat.

It had been realized for some time that the slow advance through the lines to the office of Grand Master not infrequently brought a man to that office when he had passed the years of his greatest efficiency. Some method of shortening the line seemed desirable. Several plans were suggested. That of Sir Knight George C. Marquis of Missouri received the greatest consideration. It was proposed to amend the Constitution that only the Grand Master, Deputy Grand Master, Grand Generalissimo, Grand Captain General, Grand Treasurer and Grand Recorder be elected, and the other seven officers be appointed by the incoming Grand Master. This met with approval, but the proposed amendment had a section which provided that no

appointed officer could succeed himself or could be eligible for an appointive or elective office during the succeeding Triennium. This brought considerable objection, and when the amendment was brought to vote it was not adopted. It was then recommended that the incoming Grand Master refer this subject to the Jurisprudence Committee so that they might recommend such legislation at the next Conclave to accomplish this purpose.

The Committee on Templar History reported that the war had brought their activities to a virtual standstill. However, more than 5,000 copies of *Highlights of Templar History* had been sold by the Grand Encampment, and more of the states' histories had been completed.

During the past three years, two Past Grand Masters went to their final rest. Most Eminent Sir Knight Mark Norris died on May 31, 1943, and Most Eminent Sir Knight Leonidas P. Newby on October 25, 1945.

At the election, Sir Knight John Temple Rice was elected Grand Master, and Sir Knight Adrian Hamersly was reelected Grand Recorder for the seventh time. Due to the illness of the Grand Recorder, Sir Knight Adrian Hamersly, it was recommended that an assistant to the Grand Recorder be provided. The Committee on Finance recommended funds for that purpose. Unfortunately, Sir Knight Hamersly passed away soon after the close of this Conclave before anyone had been appointed to fill the newly created position. For a time, Sir Knight William Moseley Brown served as Acting Grand Recorder, to be followed by Sir Knight Thomas Bartley.

Forty-Fourth Conclave

The forty-fourth Triennial Conclave of the Grand Encampment was opened in the Masonic Temple in the city of San Francisco, California, September 19, 1949. Grand Master John Temple Rice in

his address called attention to the great mission of Templary, stating:

The ties of Templary are strong—strong today in the complex affairs of life, as those of other days were strong. Templary has a great mission in the lives of men today as it had a great mission in other days. Our Templars of today will not fail! Our Templary of today will stand the test. Our Templars today will march on to greater triumphs, nobler accomplishments, more distinguished achievements, more refined characters, more outstanding service and in so doing, will merit the approbation of all and be entitled to the privilege of the knightly title in its fullest, richest and superb meaning—of Sir Knight.

Many important matters, among which were the controversial problem of the uniform and the proposed changes in the line of the grand officers, were settled in a most harmonious manner at this meeting.

The Special Committee on Uniforms appointed at the last Conclave made its report, which was adopted. While it was declared that the Order of Knights Templar was still a uniformed body, the proposed amendment to the Constitution provided that the purchase of the uniform by the candidate would be optional whenever the Grand Commandery in his jurisdiction adopted that regulation. From the views expressed, it seemed quite evident that the future of Templar membership would no longer be dependent upon the uniform but would be found in an increased interest in the ritualistic work and in the teachings of the Order. After considerable discussion, the amendment was adopted. This action represented a radical departure from the position so long maintained by the Grand Encampment.



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.

▫ Need info: any relatives or acquaintances of Walter (Walcine) and Annie Harris of Tex. Walter Harris killed in Tex. in 1922 or '23. Parents of Jeffords Phillips, Andrew Jackson, Lillian, and Annie Walcine (known as "Baby Teen"). Lived in Collinsville, Tex., 1923; Dallas, 1924. Uncle William Bethel Harris, guardian, buried 1933 in Pilot Point, Tex., Masonic Cemetery. *Mary E. Plaisance, 1465 Andrea, Sierra Vista, AZ 85635; call collect (602) 458-3455.*

▫ Trying to locate Shirly Roberts Walthall, or Ben R. Walthall, to settle estate. Her last known address was around Warner Robins, Ga.; moved there from Atwater, Calif. She also lived in Thomasboro, Ill., and Rantoul, Ill., in early 1970s and Biloxi, Miss., in 1977. *Wydetta C. Barker, Rt. 3, Box 101, Clinton, SC 29325.*

▫ Wanted: Chapter pennies for my collection. Now have over 3,600 different Chapter and Lodge marks. I collect all varieties and will pay from \$3.00 to \$20.00 each. These someday will end up in a museum. If you have any odd pieces laying around looking for a home, I can use them. Send list and I will quote or trade if you prefer. *Maurice Storck, Sr., P.O. Box 644, Portland, ME 04104; (207) 781-5201.*

▫ Trying to find a picture of James Ladd Burgess, 33 (1860-1939). Judge Burgess was b. Hill Co., Tex.; judge in Navarro Co.; also in city government of San Antonio, Tex., and came to Dallas in 1897. *Billy M. Rowell, 1006 Casa Dr., Mesquite, TX 75149; (214) 288-7280.*

▫ For sale: a fair-sized collection of Masonic, Royal Arch, and Commandery items. Glassware and many souvenirs from eastern U.S. Will sell by piece or all together. Send for list. *H. B. Fredericks, 1706 Warwood Ave. (rear), Wheeling, WV 26003.*

▫ Seeking info about my g.grandfather, Arthur Lincoln Simonds (b. 2/17/1864, Winchendon, Mass.; m. 10/18/1887, Cohocton, N.Y., to Rose Miller; d. 2/20/1912). He was Past Master

(1898) of Williams Lodge, Williamstown, Mass., and a Knight Templar. Is it possible a photo of this exists? Write for more details; will answer all replies. *Mrs. Lorin Simonds Scott, 2360 Congress Ave., Clearwater, FL 33519.*

▫ For sale: two grave lots in Masonic Garden Section, Moore Memorial Gardens, Arlington, Tex. Both for \$1,000. Cemetery price is \$740 each. *Douglas Middleton, 103 Pepper Bush Ln., San Antonio, TX 78231; (512) 492-2346.*

▫ Trading off and/or selling several of my sword collection in order to concentrate on others. I have five Masonic swords to trade or sell. Three of these swords are nice; one is beautiful; one is absolutely gorgeous. If these swords interest you, write *Robert Hettinger, 1184 Jamestown Rd. 28, Williamsburg, VA 23185.*

▫ Can anyone tell me what jurisdiction the following persons would belong to? Angeline Weatherly (1804-1857) m. Denny Weatherly (1807-1885); both were born in N.C. and were probably married in Tenn. about 1831. Moved to Benton Co., Ark., in 1851. Both are buried at Gamble Cemetery, Centerton, Ark. Write for more details. *Carl Weatherly, 204 W. Glade Ln., Payson, AZ 88541.*

▫ Interested in corresponding with any Freemason. I belong to Fillmore Lodge No. 379, Scottish Rite of Ventura, York Rite of Ventura, Shrine, and Eastern Star Chapter No. 361, Fillmore. I own quarter and "appy" horses. *Ed Wollen, 950 4th St., Fillmore, CA 93015.*

▫ Searching for all descendants of Johan Friedrich Desern (or Devehrn, Defern, Devehern, Dehern, Dezarn, Disarn, D'Zarn, or Deserin) who arrived in Philadelphia, Pa., 9/11/1753 aboard *The Queen of Denmark* from Hamburg, Germany. Will share info. Write for more details. *James E. DeZern, Box 236, Jonesville, SC 29353.*

▫ Doing research on the family name of Casler, Kaslear, or Castler. We are especially looking

for info on parents of Joseph Casler (b. 7/13/1773; d. 10/3/1854; m. Elizabeth Wolaner 9/17/1809). Info would be appreciated. Please send to *Lawrence W. Castler, Trakside Homes—Phrase II, Apt. A-12, Johnstown, NY 12095.*

□ Collection of Masonic commemorative coins and medals for sale. Send SASE for listing and price. *Ernest A. Neath, Box 205, Helena, MT 59624.*

□ Interested in hearing from people named Baldwin. My g.grandfather was John Henry Baldwin (b. circa 1810, Va.); m. Sophia Burns (b. 1815, Ala.). My grandfather Ross C. (b. 1847, Ala.) m. Mary Evans (b. 1/14/1851, Miss.) in Ala. and settled in Gibtown, Tex. My father was Thomas J. Baldwin (b. 5/25/1882, Tex.); m. Eva Goodwin 5/1/1904, Ryan, Okla. Write for more details. *Thomas G. Baldwin, 1017 Bellaire, Amarillo, TX 79106.*

□ For sale: four choice grave lots in the Masonic section (near entrance) of the Cedar Park Cemetery in Chicago, Ill. Price: \$500 each. *Estelle Barker, 838 N. Lenz Dr., Anaheim, CA 92805; (714) 533-1406.*

□ I have one Knight Templar sword for sale (best offer), and some miscellaneous Masonic medals. *Howard S. Hane, 6135 North Leader, Chicago, IL 60646; (312) 763-6108.*

□ Seeking info on Respass family tree (three brothers came to America; landed in Va.). Will share info with you when compiled. *James W. Respass, 1335 Orchard Way, Frederick, MD 21701.*

□ Seeking info on my grandfather, Martin Peter Shuemaker (b. 12/7/circa 1873 in Kan.; d. circa 1940). He was a member of the largest Lodge (at that time) in St. Paul, Minn. I would like to find out how far he went in Masonry. Write for more details. *Jeanne M. Partin, 3510 Rabbit Springs Road, Lucerne Valley, CA 92356.*

□ For sale: four lots plus two vaults, Masonic section, Forest Lawn Memorial Gardens, East Broad St., Columbus, Oh. Total price: \$1,400. Send answers to *Betty Newton, 3672 North Sherwood Circle, Cocoa, FL 32922.*

□ USS Pecos A065, WWII, is looking for shipmates who served from 1942-1946 for possible reunion. Contact *William J. Price, Star Route Box 43, Portsmouth, OH 45662.*

□ Some time ago, *Knight Voices* carried an inquiry about the Hayward family. We were neighbors for years. Dr. Hayward was superin-

tendent of public schools in Cohoes, N.Y., at one time. There were three children: Alfreda, James, and Emerson. The family lived on James St. and later on Younglove Ave. in Cohoes. I hope this will help. *Mrs. Ruth Wagner, 766 Second Ave., North Troy, NY 12182.*

□ Seeking correspondence with anyone interested in the family name Logsdon, particularly in 15th century Germany or 14th century London. Please contact *Ronald Logsdon, 4317 Elm Ave., Hammond, IN 46327.*

□ Searching for info on grandfather Henry Hill, (b. 8/1816, Tenn., possibly Nashville; d. circa 1900, Hawthorne, Esmeralda Co., Nev.; m. 5/10/1875, Silver City, Nev., to Ellen M. Flanders (Flannery?) b. 1849 in Me. *George F. Watson, Executive House B-17, 613 Hillsboro Road, Franklin, TN 37064.*

□ For sale: one lot (six burial spaces) in Forest Lawn Cemetery, Columbus, Oh. \$300 per space. *Julia W. Winner (614) 474-6683.*

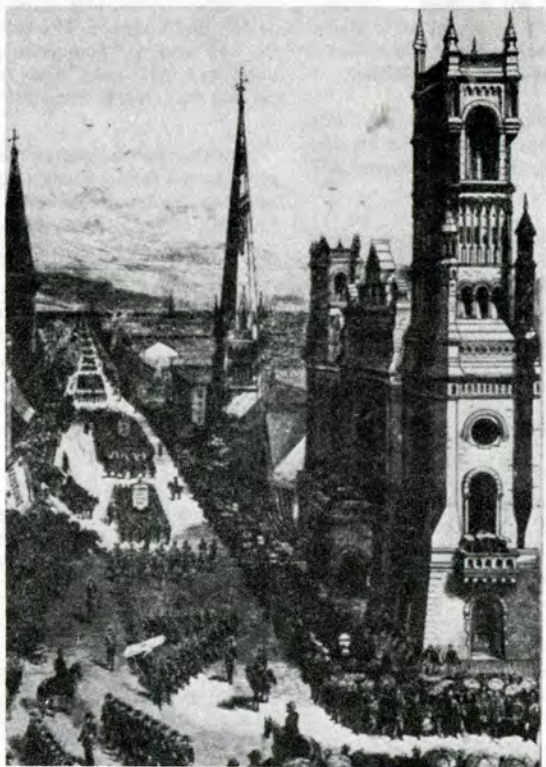
□ For sale: nearly new Commandery uniform, worn by my husband for his installation as Commander. Coat size 38; trousers 33-34 waist, 29 inseam; chapeau 7 1/8. Best offer. *Mrs. Robert A. Nash, RFD No. 2, Claremont, NH 03743.*

□ For sale: white gold Masonic ring, size 12. Can be sized; will sell for \$300. All emblems on it except Past Master. *Mrs. George Ullom, 70 Barwood Dr., Washington, PA 15301; (412) 225-6325.*

□ Wanted: Knight Templar watch fob. My husband loves Masonry and I would be honored to own and wear the above. If anyone has info, I would appreciate you contacting *Mrs. Adora Fortunato, 53 W. Main St., East Islip, NY 11730; (516) 581-0310.*

□ Crewmates of the following ships are being sought for a possible reunion: the USS LST 860 and USS DE 353, Doyle C. Barnes. Contact *Bill Dickey, 3700 Herring, Apt. 3E, Wichita Falls, TX 76302; (817) 767-3155.*

□ Looking for info on parents and family of Christian P. Voelker (b. 1857 near Lanessville, Ind.). His parents came from Nassau County, Germany. I'd like to know who they were and when they came. *David L. Bowles, P.O. Box 275, Bowling Green, KY 42102-0275; (502) 781-3570.*



Knights Templar march in Philadelphia during the centennial celebration in 1876, passing the oldest Masonic Temple in our nation, a beautiful legacy for today's Freemasons. Read the Philadelphia Inquirer's account of Pennsylvanian Masonry's drive to carry on thier proud heritage; see page 19.