

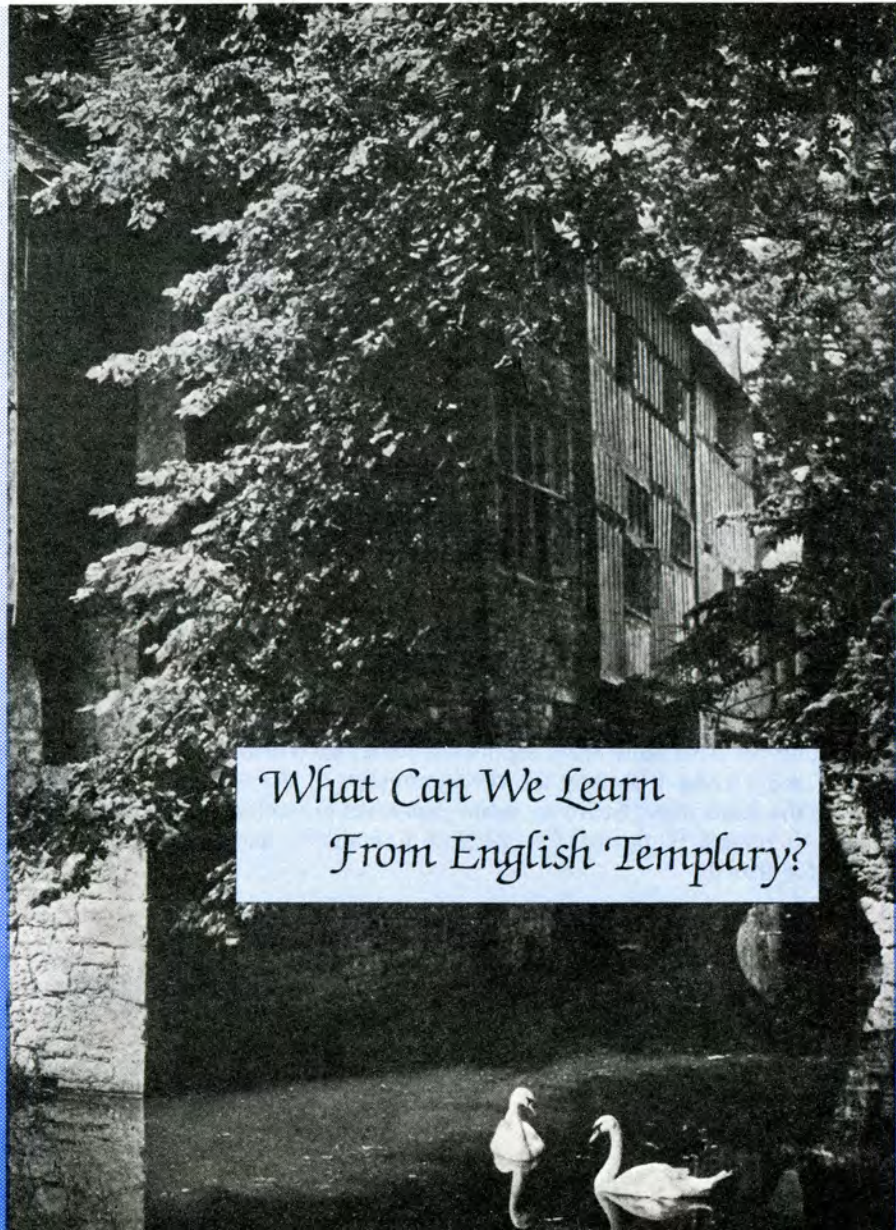


Knight Templar

VOLUME XXXIII

MARCH 1987

NUMBER 3



*What Can We Learn
From English Templary?*

State of the Triennium

As this active month draws to an end, we will be welcoming a spring that will bring our flowers and our trees to life and our lawn mowers into action. I for one am ready for the warmth of a spring day, and I am sure that most of you agree with this sentiment.

This month is also a milestone in the passage of this, the 57th triennium of the Grand Encampment; we are at the halfway marker. It is time to begin our individual plans to attend the Triennial Conclave in Lexington, Kentucky, August 5-10, 1988. It is time for the committees that will host this great Masonic convention to begin the pick and shovel work that will make this Conclave as famous for its hospitality and fellowship as were its Kentucky predecessors.

The Grand Encampment has been hosted by the Knights Templar of the Blue Grass Commonwealth twice before in our 171 years. Lexington hosted the 12th Triennial Conclave, September 12-19, 1853, and Louisville was host to the wonderful 28th Triennial Conclave, August 27-29, 1901. So we return to Lexington after 135 years. The city has grown beyond the wildest dreams of those who planned that first Triennial Conclave, but it is still the beautiful city of the bluegrass, surrounded by splendid horse farms and picturesque towns with rich histories and warm-hearted citizens. It is easy to enjoy yourself in Kentucky.

The committees plan to see that every delegate and his family will have the opportunity to see the beautiful countryside and historical places that are part of the surroundings of the Lexington area. Local trips will be available. You will be able to enjoy sightseeing to your heart's content. So get ready to pack your bags and come to the land of contentment we call Kentucky.

Together we have done many significant things for Templary in the past eighteen months, and I know that they are the forerunners of the things we have yet to do. Keep up the good work. Strive to outdo yourselves in receiving donations to the 19th Annual Voluntary Campaign for the Eye Foundation and make fellowship your byword for growth.



Ronald H. Smith

Knight Templar

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

MARCH: The brisk winds of March blow us the promise of spring, and *Knight Templar* once again brings Templar news into your home. This month our cover features an idyllic English scene, the walls and moat of the 14th century stronghold of Ightham Mote. Sir Knight William H. Stemper, Jr., comments on the English Templar scene and highlights some points which may do us good to consider. Articles by Dr. Eligius Rainer and Sir Knight Albert Masters are featured this month for our enlightenment.

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Editor's Journal



• **Can You Top This?:** Sir Knight George B. Yeates, Past Grand Commander and Voluntary Campaign Chairman for Virginia, has forwarded a contribution of \$4,500.00 from Sir Knight Elbert Lane Smith of Arlington Commandery No. 29, Arlington, Virginia. Sir Knight Elbert Smith now holds a grand total of 650 Life Sponsorships with the addition of these 150 Life Sponsorships with this latest donation. Total contributions by Sir Knight Smith for Life Sponsorships come to \$19,500.00.

• **Grand Generalissimo Recovered:** To all those who sent Sir Knight William H. Thornley, Jr., get-well cards, he sends a big "Thanks!" He is feeling much, much better. Grand Generalissimo Thornley suffered a compression fracture of his lumbar vertebra on August 21. He received approximately 450 get-well cards from concerned Sir Knights across the nation.

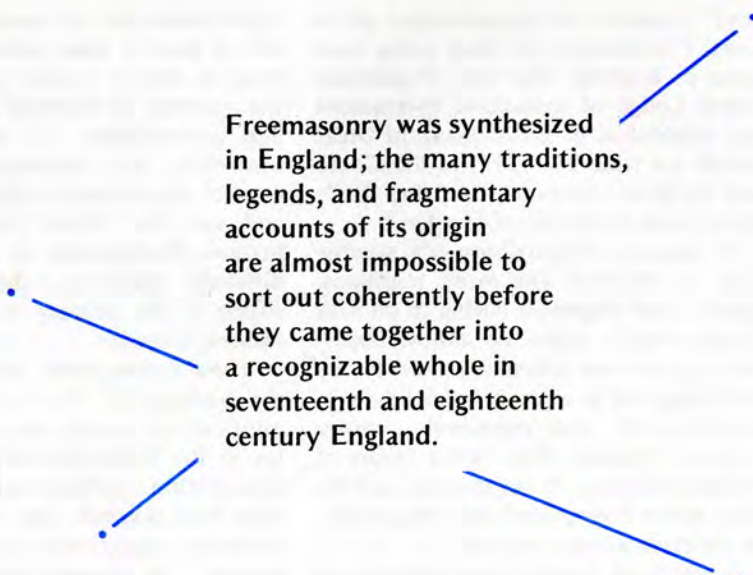
• **Moving?:** If you are going to be moving, inform your local Recorder six to eight weeks before you actually move so that *Knight Templar Magazine* can greet you in your new home—uninterrupted. *Knight Templar* is sent to hundreds of thousands of Sir Knights across the country, and address changes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

• **Eye Foundation Campaign Continues:** The Knights Templar Eye Foundation's 19th Annual Voluntary Campaign continues. Tenth week totals nationwide are printed on page fourteen. Currently in first place is the Grand Commandery of Georgia with \$39,721.00, followed by the Grand Commandery of Pennsylvania with \$24,756.31. Virginia follows in third place: \$16,309.53. This year, for the first time, membership in the Grand Commander's and Grand Master's Clubs will count toward campaign credit.

According to the unique donation program sponsored by Sir Knight Eugene C. Maillard, a Grand Master's Club membership will be bought in the name of any person who is the top-line signer on five petitions. Specific information is printed on page twelve.

• **Complimentary Magazines for Widows:** Widows of Knights Templar are eligible to continuing receiving their *Knight Templar Magazine* as long as they so desire. To retain or reinstate the mailing, simply instruct your local Recorder or the Grand Encampment that you would like to continue receiving the magazine.

• **State Supplements:** The supplement for *Knight Templar Magazine* for your state plays an important part in your Grand Commandery's activities during the Templar year. Constituent Commanderies can benefit by publicizing their Commandery's events for the information of their state. Support your state's supplement in our magazine by sending in news to your state's Supplement Editor. You'll be glad you did!



Freemasonry was synthesized in England; the many traditions, legends, and fragmentary accounts of its origin are almost impossible to sort out coherently before they came together into a recognizable whole in seventeenth and eighteenth century England.

What Can We Learn From English Templary?

by the Reverend William H. Stemper, Jr.

American Knights Templar are aware of the uniqueness of the Order of the Temple in the American Masonic setting. The order has a clearly defined, even symmetrical, place in the Masonic structure of degrees in this country. To be a Knight Templar is to have a very distinctive role in American Freemasonry.

In brief, this is to be a Christian Mason in a uniformed body dedicated to the advancement of Christianity above all other religions. Similarly, it is to engage in the philanthropic and charitable work of the order and to promote a high level of personal ethical behavior. Knight Templar ethics are a very important part

of being a Knight Templar: a part of the uniqueness. This is so because to be a Knight Templar in the United States is to be a part of three different but related traditions: the Christian, the Masonic, and the chivalric. Each of these together makes the Commandery a most distinguished organization in the great Masonic fraternal family.

We all know that the United Kingdom, specifically England, is very much related to the origin of Freemasonry. Although historians are not of one mind as to when Freemasonry did exactly begin, one thing is clear: the transition of the actual art of stonebuilding masonry—"oper- → → →

ative" masonry—to the speculative art of moral Freemasonry we know today took place in England. The first, or premier, Grand Lodge of speculative Freemasons was established in the kingdom of Great Britain on June 24, 1717, at the Goose and Gridiron Ale-house in Saint Paul's Churchyard in the city of London.

In essence, Freemasonry was *synthesized* in England. The many traditions, legends, and fragments having to do with Freemasonry's origin are almost impossible to sort out coherently before they came together in a recognizable whole in seventeenth and eighteenth century England. England, then, is the cradle of Masonic synthesis, if not in every case the place where Freemasonry was "invented," or the place where it evolved.

There is of course—as with any rule of thumb—an exception: the Ancient and Accepted *Scottish* Rite of Freemasonry. This important tradition is French in origin and came to the United States through the West Indies to Charleston, South Carolina. From Charleston, and later from Washington, D.C., the "Scottish Rite" spread from the "Mother Supreme Council" throughout the world. The Supreme Council for England and Wales, indeed, has origins in France, but came by way of America—a rare instance of reverse colonialism!

Just as Knights Templar in the United States occupy a unique role in the history and structure of the whole American Craft, so does the order have a distinctive role in England. It is different from the American role in some ways and similar in others. The purpose of this article is to reflect upon the differences and the similarities; in other words, to introduce the interested individual to a broader understanding of the role of this distinguished Christian Fraternity beyond our own shores, in England.

First, let it be said that all of Freemasonry has four common levels or strata. Both the structure of Masonic

organization and the content of the ritual reflect each of these elements. Masonry, then, is like an ancient civilization, and the students of Masonry are very much like archaeologists. To understand the Fraternity, it is necessary to excavate each of these levels or strata and to sift and sort fact from fiction. Precisely because Freemasonry is a synthesis of different traditions, the sorting and sifting is the primary exercise for the Masonic historian.

These various levels are as follows: (1) the biblical; (2) the medieval; (3) the mystical, or occult; and (4) the deistic (as in the Enlightenment). The Masonic organization and ritual incorporate each of these four elements. Let me mention one example, respectively, from the "public domain" of Masonic knowledge—items which are not secret or what Masons call "esoteric work":

First, the biblical: the primary legend of regular Freemasonry is the building of King Solomon's temple, which is generally dated from 960-950 B.C. The biblical accounts are from I Kings and II Chronicles.

Second, the medieval: Freemasonry is built upon the legend and practice of medieval stone masons' craft guilds, which

"The Masonic organization and ritual incorporate four elements: the biblical, the medieval, the mystical, and the deistic."

produced documents or are described in documents called "Gothic Manuscripts," the first of which is dated from 1390.

Third, the occult and mystical: Freemasonry has been related to the various traditions of the Rosicrucians and Illuminati through a very tenuous link with common symbols. This element is clear in the greatest of all "Masonic" operas, *Die Zauberflöte*, or *The Magic Flute*, by Wolfgang Amadeus Mozart.

Fourth, the deistic element from the Enlightenment: Freemasonry is an institutional product of the intellectual climate of the 1700s. This is the same period which shaped the American Revolution, the Declaration of Independence, the Constitution of the United States, and the mindset of the founding fathers. It was the era of "the brotherhood of man under the universal fatherhood of God."

All of these elements are rendered in Freemasonry in reverse order. That is, we read them from bottom to top, the most recent being last. In other words, in the synthesis of Masonic development, the mystical, the medieval, and the biblical are read and understood through the world-view of Masonic ritual and organization in the 1700s. This is so because the ritual was largely written or thought out in the eighteenth century. The interesting part of this reverse reading is that while two and possibly three of the levels or strata of Masonic tradition are Christian, Freemasonry is *not* Christian. The decision to make the Fraternity open to all worthy and well-qualified men who believed in a Supreme Being was made in England during the eighteenth century by men who were Christians, but who also believed that the Fraternity should be universal. The decision to open Masonic Lodges to non-Christians was important in the development of the order of Knights Templar, both in the United States and in England.

Most modern Knights Templar now realize that there is little *if any* connection between the modern order of Knights Templar and the order which existed in Europe and the Holy Land from around 1118 to 1314. The legend of the Templars of old had a great impact upon modern Templary, but neither in England nor in the United States has any clear relationship been established. It is unlikely that it ever will be.

The first reference to the modern Order of the Temple dates from either

Ireland or from Boston, Massachusetts, toward the end of the eighteenth century, depending upon which source you read. Various documents point to both possibilities. The important point to make is that the origin of the Order of the Temple was not English. The reasons for making this statement are twofold: (1) English Masonry was not Christian Masonry, as we have seen; and (2) the tradition of certain higher degrees, the degrees we now would associate with the Scottish Rite, date from France in the period 1738-1740. These degrees *were* Christian, and very definitely linked to the language and lore of chivalry. Two additional pieces of evidence might be cited: (a) the medieval tradition in Freemasonry, cited above, has to do with the tradition of operative stone masons, not with knighthood and chivalry; and (b) there were strong political and intellectual currents which linked France with New England, Ireland, and Scotland during the period from 1688 to 1745—the period of time when the deposed Stuart kings sought to reclaim their throne from the Protestant and German Hanoverians, and previously during the reign of William and Mary (1688-1702) and Queen Anne (1702-1714). The French Enlightenment, particularly, which influenced the development of Freemasonry as a social and cultural force, greatly impacted literature and politics in Edinburgh, Dublin, Boston, and—in effect—in London in the period before the French Revolution in 1789.

Thus, when we examine the development of the Knights Templar in England as compared to the United States, we are dealing with two branches of the same tradition which separately developed across the Atlantic Ocean at about the same time following the origin of the degrees or orders in the late 1700s, and very much in the nineteenth century, particularly in Victorian times (1837-1901).

It is worth noting that the French Masonic degree which most → → →

closely resembles the Knight Templar, the Degree of the Rosy Cross, or *Rose Croix*, is very different from either the American Knight Templar degree or its English counterpart. It is Christian and philosophical, while the Knight Templar degree may be said to be Christian and *practical*.

Now to the basic points of difference between the Knight Templar order in the United States and in England. These are four in number:

1. The American Knight Templar order is part of a structure of degrees leading to the Shrine (AAONMS); the English Knight Templar order stands alone. It is the prerequisite to few other degrees except honorary degrees such as the Holy Royal Arch Knight Templar Priests, which also requires that one be a Past Master of a Craft Masonic Lodge as well as a past presiding officer of Knights Templar. As a result, the order of Knights Templar in England tends to be comprised of Masons with an active interest in the history, symbolism, and ritual of the order. There are relatively few non-active, nominal members.

2. The American Knight Templar order is more military and regimented in motif than the English order. Knights Templar in the United States wear a uniform and use tactics which are unlike those used in the rest of the Templar world. We utilize a modified Civil War naval uniform; English Templars have adapted the medieval dress of Knights Templar, including a tunic and mantle, sword, gauntlets, and belt. There is also a round, circular hat, scarlet in color. The difference can be seen in the names of the officers and the local organization: American Templars meet in Commanderies, presided over by Eminent Commanders. English Templars gather in Preceptories, presided over by Eminent Preceptors. The full name of the English order also reflects more of the medieval tradition: The Great Priory of the United Religious, Military, and Masonic Orders

of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta.

This difference makes sense in terms of American and English cultural differences in the Victorian period. The most dramatic incident in the nineteenth century history of the United States was

“Our Civil War-type uniform was a natural expression of the experience of the Civil War, a dramatic incident in our history.”

the Civil War, when the whole nation was militarized. The Civil War-type uniform was a natural expression of this experience. The most relevant developments in England were the Gothic revival of architecture along medieval lines; the fascination with chivalry and “things medieval”; and the artistic movement known as Pre-Raphaelitism, which extolled the medieval, chivalric virtues. One might also mention the novels of Sir Walter Scott (*Ivanhoe*, 1820) and of British Prime Minister Benjamin Disraeli (*Tancred*, 1847), both of which have major medieval themes.

3. The American Knight Templar order is more segregated in administration and leadership than the English order in its ties with the other appendant bodies, and particularly with the Scottish Rite. In England the Ancient and Accepted Rite—what we would call the Scottish Rite—is largely limited to Masons of the 18°, the degree of *Rose Croix*, and is exclusively Christian in membership. In other words, it has the same practical requirements as does the order of Knight Templar in the United States—Craft Mason and Christian—except for the Royal Arch. The higher degrees of the Ancient and Accepted Rite, particularly the 30°, 31°, 32°, and 33°, are populated almost entirely by Masons who are Knights Templar. The present head

Continued on page 27

We have a golden opportunity to participate in a program in which everyone wins and there are no losers. You have all heard of the tremendous offer from Sir Knight Eugene C. Maillard, a member of Pasco Commandery No. 21, Pasco, Washington, to donate one Grand Master's Club membership in the Knights Templar Eye Foundation for any Sir Knight who obtains five petitions for membership in a Commandery of Knights Templar. The petitions and Knightings must occur within a one-year period. The Recorder of the constituent Commandery must certify to the Grand Recorder, and he in turn must certify to the Eye Foundation that the candidates were Knighted.

Sir Knight Martin E. Davis, a member of Ascalon Commandery No. 25, Waterloo, Iowa, is the first to become a member of the Grand Master's Club through this program. We look forward to many Sir Knights joining him in the near future. At the date of printing, 26 Sir Knights have been awarded memberships through Sir Knight Maillard's generosity.

What better way can we help our Eye Foundation and our local Commanderies than by obtaining the petitions necessary to qualify for this award? We have an opportunity to help others and at the same time increase our membership.

There are forty-eight Grand Commanderies and twenty-seven Subordinate Commanderies in the Grand Encampment. If we could have just two Sir Knights from each of the Grand Commanderies and four Sir Knights from the group of Subordinate Commanderies obtain the five petitions for this program, we would have \$100,000.00 for the Eye Foundation and 500 new Sir Knights in our local Commanderies. What a boost this would be for the Eye Foundation and for our membership!

All that is required to make this a reality is to go to work, get the petitions, and follow through and see them Knighted.

A Golden Opportunity

by Sir Knight Albert R. Masters



There are plenty of Brother Masons waiting to be asked to join with us in our great and glorious work. We just need to become active in our Symbolic Lodges to know who they are.

Let us throw out all of the pessimism and start this brand new year with optimism. To those of you who have been elected to lead your local Commanderies, it is necessary for you to plan the meetings in such a way that they will be interesting and your members will want to attend. Also included in your plans should be an active drive to seek out new candidates and to make them feel welcome after they have become members of your Commandery.

It is imperative that we work in the Symbolic Lodge to make Masonry a more dominant force in our communities. As symbolic Masonry grows, Templary will also grow.

Let us be determined to make 1987 a banner year for Masonry in general and Templary in particular.

Sir Knight Albert R. Masters is the Chairman of the Committee on Membership and a Past Grand Commander of the Grand Commandery of Iowa. He can be reached at Box 456, Newton, Iowa 50208.

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.

Masonic Americana Letters

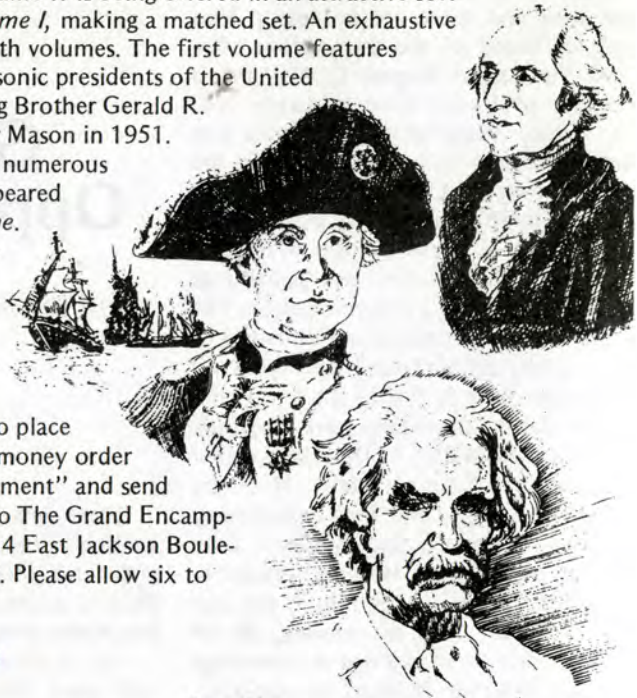
Dear Sirs:

I plan to present the volumes [*Masonic Americana, I & II*] to the library of the Fargo Masonic Temple, Fargo, North Dakota. I believe they are the least expensive and greatest collection of Masonic information available. Most of my Masonic friends (and members of the York Rite, at that!) have not read them.

One Masonic Grand Master once wrote "If we could get Masons (he actually said 'Worshipful Masters!') to read one tenth of what is available to them, the Craft would have no troubles."

Our problems are internal: indifference and lack of Masonic knowledge. If we could teach Masons about Masonry, we would even remove the indifference!

H. A. Ohrt
Auvergne Commandery No. 2
Fargo, North Dakota



Dear Sirs:

In anticipation of being elected Commander of our small Commandery, I would like to order thirteen sets of *Masonic Americana* to present to all officers elected and appointed.

The set I bought is being read and is very interesting, and I find familiar articles from past issues of *Knight Templar*. These two volumes are filling a void in my Masonic library that was felt for years.

Hope you have much success in the sale of these fine, outstanding books.

Sincerely and fraternally,
Elbert T. Schoneman, Generalissimo
Lincoln Commandery No. 25
Newport, Oregon





The Social Order of the Beauceant



On February 20, 1987, the Social Order of the Beauceant, an organization of Christian women whose membership is limited to the wives and widows of Knights Templar, will have been assisting their Sir Knights for ninety-seven years. It began in 1890 when several Colorado Sir Knights asked their wives for assistance in planning for the Triennial Conclave of the Grand Encampment, scheduled to be held in Denver in 1892. Those ladies spent two years raising funds and preparing to entertain the visitors, and the 25th Triennial Conclave of 1892 was considered a great success.

The Denver ladies formed a club, adopted the name of "S.O.O.B. Society," selected a ritual theme, and continued to give loyal and unselfish service in charitable work. When the Triennial was scheduled to be held in Denver in 1913, the ladies were again asked to help. At this time, the letters "S.O.O.B." were interpreted to mean "Social Order of the Beauceant," a name derived from the ancient Knights Templar banner. The emblem of the cross and crown was chosen to denote the relationship to Knights Templar. Degrees were conferred upon wives from other states so they might organize Assemblies in their cities. From the very beginning emphasis has been placed on assisting the Knights Templar when requested and developing loyalty and friendship among the members.

By the time the Triennial Conclave again met in Denver in November 1920, twelve Assemblies had been organized in

four states and those ladies organized a Supreme Assembly. At present there are 180 active Assemblies in 36 states.

The Order has proved a source of pleasure and benefit to its members for many years and has received the encouragement, good will, and moral support of Sir Knights wherever established. Members have endeavored earnestly through all the years to have a useful organization and to prove worthy of the respect and cooperation of the Knights Templar, upon whom the Beauceant's success so largely depends. In some states, when the Grand Commandery of Knights Templar meets in a city that has a Beauceant Assembly, the ladies assist with hospitality and entertainment.

Although each Assembly does much local benevolent work, the great humanitarian endeavor, the Knights Templar Eye Foundation, has been actively supported by the Social Order of the Beauceant since 1957. Contributions have totaled over \$750,000; the amount for the 1985-86 term alone was over \$51,000.

A Beauceant Assembly may be constituted in a city where there is a regular, active Commandery of Knights Templar of sufficient membership to warrant it. Inquiries may be directed to Mrs. Morgan Nelson, Supreme Worthy President, Route 2, Box 80, Roswell, New Mexico 88201.

This report was submitted by Mrs. Ruth Roney, Past Supreme Worthy President of the Supreme Assembly, Social Order of the Beauceant. Mrs. Roney can be reached at P.O. Box 8763, Waco, TX 76714.

Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

California No. 39—Dr. Kennedy Wilson
Michigan No. 24—Leonard E. Allen
Michigan No. 25—Harry Bowering
Michigan No. 26—John P. Denison
Michigan No. 27—LeRoy B. McNally
Michigan No. 28—Henry A. Montague
Georgia No. 13—Arthur J. Robertson
California No. 40—Howard E. Rolan
Missouri No. 14—Clarence F. Spaethe, Jr.
Colorado No. 10—William L. Gobin
Maryland No. 20—William B. VanSant
North Carolina No. 19—C. James Weisel
Arizona No. 9—Nicholas J. Tambures
Pennsylvania No. 20—Ray O. Dreihaupt
Oregon No. 10—Thomas T. Lanman

Grand Master's Club:

No. 769—Ralph H. Emerson II (NV)
No. 770—Ronald Jay Howell (U.K.)
No. 771—Donald R. Tapia (AZ)
No. 772—Kenneth Neuschwander (UT)
No. 773—Mrs. Dorothy L. Chumley (GA)
No. 774—Terry F. Bolding (AL)
No. 775—Bruce William Janney (VA)
No. 776—Jack Morris (TX)
No. 777—Harry A. Pettigrew (WV)
No. 778—Esra S. Cook (AR)
No. 779—J. C. Sutherlin (NM)
No. 780—Harrison E. Lackey (IN)
No. 781—Darrell L. Aldridge (LA)
No. 782—Charles K. Calloway (LA)
No. 783—Melvin G. Russell (LA)
No. 784—Sumner Brashears (AR)
No. 785—James R. Tyson (GA)
No. 786—O. B. Turner (GA)
No. 787—James Paul Gray (AL)
No. 788—Charles Robert Pate (AL)
No. 789—Fernwood Morris (AL)
No. 790—Claude Calvin McGraw (AL)
No. 791—Bernard Lear Cosby (AL)

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.

Templar Benefactor Offers Grand Master's Club Membership for Petitions

Sir Knight Eugene C. Maillard, a member of Pasco Commandery No. 21, Pasco, Washington, has announced his sponsorship of a unique donation program through the Knights Templar Eye Foundation, Inc. Sir Knight Maillard will donate one Grand Master's Club membership in the Knights Templar Eye Foundation for any Sir Knight who obtains five petitions for membership in a Commandery. These five petitions must be certified by the Grand Recorder of the Grand Commandery of the state in which the Sir Knight obtained them, and the candidates must be Knighted before the petitions count toward the Grand Master's Club membership. These petitions and Knightings must be achieved within a twelve-month period. This limited program will be instituted beginning on October 1, 1986, and continue until available memberships have been exhausted.

Sir Knight G. Wilbur Bell, P.G.M., Executive Director of the Knights Templar Eye Foundation, Inc., said, "This is a unique opportunity for us to increase our capacity to help those of us in need and at the same time bring more worthy men into our beloved Knights Templar."

Correspondence concerning this unique offer, as well as complete information, is available from the Knights Templar Eye Foundation, Box 579, Springfield, Illinois 62705.

On the Masonic Newsfront ...

All Aboard the Templar Express

DeMolay Commandery No. 15, Havre, Montana, was the host for a unique party for Masons and their families. On Sunday afternoon, November 9, 1986, the Commandery's "Templar Express" was scheduled to depart.

Seventy-nine were in attendance, including children under twelve, Rainbow Girls and DeMolay boys, who assisted with serving the dinner.

First entering the cloak room, which served as the "waiting room," railroad sounds were heard. Tickets for the express train were purchased through a wicker window similar to those in old depots from years ago. At the entrance to the next room was a large drawing on cardboard representing the rear of a train. The passengers were escorted into the train and were seated. A conductor came through and punched their tickets and asked them to go into the dining car. On the wall of the "dining car" was a thirty-foot mural painted by the Rainbow Girls depicting train tracks with trains, telegraph lines, wayside scenery, tunnels, bridges, water, and mountain foothills. Tables were decorated with tracks of black crepe paper down the center with miniature train cars and brakemen's lanterns on each table.

The master of ceremonies, Past Grand Master Emil Eliason, rang the train bell and asked all to stand for the invocation which was given by Past Commander David H. Turner. Following dinner, guests were led in singing railroad songs directed and accompanied by Grand Commander and Mrs. Al Hartwig.

A "news butcher" then went through the train "hawking" apples and handing out York Rite literature to all the men present. Train whistles were heard throughout the evening, from various locations. Younger children were treated to two short movies in the lounge, supervised by the DeMolay boys.

A quiet time followed, when lights were turned out, and the signal lanterns were lighted as "sleep time" approached. The passengers were told to sit back in their seats, close their eyes, and listen to the clickety-clack of the wheels on the rails and other train sounds, piped into the auditorium by a cassette tape. After a time the lights were turned on and the conductor announced that the train was approaching Bull Hook Bottoms, which was the original name of Havre. The group was then shown the Knights Templar film "Legacy of the Christian Knights." After disembarking the Templar Express, passengers were requested to make donations to the Knights Templar Eye Foundation, and the special dinner express came to an end.

Scottish Rite, Northern Masonic Jurisdiction, Holds Annual Meeting

The Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, held its 174th annual meeting of its Supreme Council in Cincinnati, Ohio, on September 23, according to a press release by the organization.

Sovereign Grand Commander Francis G. Paul spoke to some 1,200 members of the Supreme Council in a talk entitled "Our Mission as Masons," treating the theme of declining membership and participation in Masonry.

Sir Knight Paul, of Lexington, Massachusetts, completing his first year as leader of the A.A.S.R., N.M.J., spoke of his travels to many Scottish Rite centers where he lis-

Continued on page 23

Knights Templar Eye Foundation, Inc. Nineteenth Voluntary Campaign

Campaign Report by Grand Commanderies for KTEF Officers and Trustees for the week ending February 6, 1987. The total amount to date is \$344,115.19.

Alabama	\$7,001.00
Arizona	3,397.25
Arkansas	2,751.81
California	15,159.50
Colorado	8,378.60
Connecticut	5,527.00
District of Columbia	4,402.00
Florida	12,940.76
Georgia	39,721.00
Idaho	596.00
Illinois	9,663.50
Indiana	8,574.75
Iowa	2,490.64
Kansas	3,760.63
Kentucky	7,809.85
Louisiana	3,720.00
Maine	890.00
Maryland	6,772.00
Mass./R.I.	6,988.24
Michigan	13,911.84
Minnesota	2,726.59
Mississippi	410.00
Missouri	3,351.75
Montana	7,337.45
Nebraska	3,204.00
Nevada	1,325.00
New Hampshire	2,725.00
New Jersey	3,683.57
New Mexico	2,228.00
New York	11,395.15
North Carolina	8,671.00
North Dakota	548.00
Ohio	10,210.13
Oklahoma	1,846.00
Oregon	4,246.35
Pennsylvania	24,756.31
South Carolina	6,345.61
South Dakota	1,770.00
Tennessee	15,369.50
Texas	13,846.00
Utah	3,192.00
Vermont	1,154.00
Virginia	16,309.53
Washington	2,841.00
West Virginia	2,782.00
Wisconsin	4,468.00
Wyoming	1,322.09
St. John's No. 1, Wilmington, Delaware	1,540.00

Panama Canal No. 1, Balboa, Panama	330.00
Porto Rico No. 1, Puerto Rico	825.00
Anchorage No. 2, Alaska	200.00
Heidelberg No. 2, Germany	260.00
St. Andrew's No. 2, Dover, Delaware	237.00
Miscellaneous	18,202.79

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

	A	V	E		E	S	S	E		M	A	R	C			
B	E	N	E	T		D	E	A	R		A	T	T	U		
A	M	E	N	T		U	N	K	I	N	D	E	S	T		
J	U	L	I	U	S	C	A	E	S	A	R					
A	S	E		B	E	E	T			M	A	R	C	H		
				I	R	R		E	T	H		S	A	R	A	
		F	O	R	U	M			D	O	C		M	E	N	
P	R	A	E	T	O	R			S	T	A	B	B	E	D	
R	O	K		E	N	E				S	L	O	O	P		
I	D	E	S		S	O	S		E	P	A					
M	O	N	E	T				P	E	A	U		A	M	S	
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O	U	R	S	E	L	V	E	S		N	O	O	S	E		
I	N	E	E		A	I	D	E		I	N	U	S	E		
L	E	S	S		H	I	S	S		A	A	R				

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- Attend a Japanese-speaking Lodge meeting with the Grand Master of Japan, who is also the Eminent Commander of Tokyo Commandery
- For the Ladies . . . a beautiful Japanese fashion show
- In Singapore . . . visit the Masonic Temple where Masonry is under the English Constitution

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 - Hong Kong Island Tour
 - Bullet Train Ride Tokyo to Kyoto
 - Full-day tour to People's Republic of China
- Grand Masonic Farewell Banquet
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North La Crosse Lodge

Sir Knight Alex Winslow, a member and Past Commander of La Crosse Commandery No. 9, La Crosse, Wisconsin, was recently installed as Worshipful Master of North La Crosse Lodge No. 190, F. & A.M., of La Crosse. His father Edward is the junior Past Master of North La Crosse Lodge and also is a member of La Crosse Commandery. His brother, Grame, is the



Junior Warden of that same Lodge. According to Sir Knight Martin Callaway, Past Commander of La Crosse Commandery, "The entire Winslow family enjoys reading every issue of the magazine. Keep up the good work." Pictured in the photograph above are Alex at left, Edward at right, and Grame in the center.

Muskogee Assembly

At the annual election of Muskogee Assembly No. 151, S.O.O.B., Muskogee, Oklahoma, which took place on December 1, 1986, Mrs. Joyce Tobey was elected and installed as Worthy President for 1987. The installing officer was her mother, Mrs. Paul W. Alexander, three-time Past President of the Assembly and Supreme Aide for District No. 37 for 1987. Also present for the installation was her father, Sir Knight Paul W. Alexander, Past Grand Commander of Oklahoma and a member of Muskogee Commandery No. 2.

Robert Screws Becomes Mason

Brother Robert E. Screws, International Master Councilor, Order of DeMolay, was raised to the degree of Master Mason on January 28, 1987, as a member of Arvada Lodge No. 141, A.F. & A.M., Arvada, Colorado.

Brother Screws was elected International Master Councilor at the 19th



International Congress in Jackson, Mississippi, last April and will serve until April 15, 1987.

Five members of the Supreme Council, Order of DeMolay, were present at Arvada Lodge. Shown above, left to right: William H. Thornley, Jr., Right Eminent Grand Generalissimo, Grand Encampment, Knights Templar; Edward Trefts, 20th International Congress Secretary, Order of DeMolay; U. Dean Mathena, Jr., Executive Officer for DeMolay, Colorado; Robert E. Screws, International Master Councilor, Order of DeMolay; Robert Hannon, Grand Senior Councilor, Order of DeMolay; Jess W. Gern, Sovereign Grand Inspector General in Colorado, A. A. & A.S.R., S.J.



from the Masonic Family

Cascade Lodge Coin

Cascade Lodge No. 34, Great Falls, Montana, will celebrate its 100th anniversary on October 6, 1987. A coin of brass has been minted to celebrate the occasion. The coin, as pictured above, features a relief cut of the Masonic Temple on one side and the Lodge name, number, and Masonic symbol on the other.



These coins may be ordered for \$4.50 from Chester Miller, Secretary, 821 Central Avenue, Great Falls, Montana 59401. They are available on order and will be serially numbered. A silver coin is to be minted in September 1987. Orders for this silver coin must be placed in advance of September 1, 1987, and accompanied by a check in the amount of \$40.00. Checks are to be made payable to Cascade Lodge No. 34, A.F. & A.M.

Winding Stairs Lithograph

Hilda Lodge No. 426, A.F.M., Hilda, South Carolina, is offering for sale a four-color lithograph print of the winding stairs—the "Stairway to Perfection." This print measures 16 x 20 inches on fine quality paper, and is being offered to raise money for the construction of a new Temple. The print costs \$7.50 mailed anywhere in the U.S. According to Don G. Moore, "this color print is one that any Mason would be proud to have hanging in his Lodge or home. It also makes an excellent gift." Interested parties may purchase these prints by sending name, address, and Lodge number to Don G. Moore, Rte. 1, Box 187, Barnwell, SC 29812; make checks payable to Hilda Lodge No. 426, A.F.M.

Simons and Simons

Sir Knight Blaine M. Simons had the distinct honor of installing his son, Blaine H. Simons, into the office of Illustrious



Potentate. Blaine M. Simons is a veteran of many Masonic offices, including Past Grand Master of the Grand Lodge; Past Grand High Priest of the Grand Chapter, R.A.M.; Past Illustrious Grand Master, Grand Council, R. & S.M.; and Past Grand Commander, Grand Commandery, Knights Templar, all of Utah. He holds the 33° in the Utah Scottish Rite, S.J., among many other Masonic degrees and honors.

Sir Knight Blaine H. Simons is a Past Master of Mt. Moriah Lodge No. 2, F. & A.M., Salt Lake City, Utah, and is an active York Rite and Scottish Rite Mason.

Father and son are pictured above. Sir Knight Blaine M. Simons is shown placing the fez upon his son (at left), Sir Knight Blaine H. Simons.

As often as a study is cultivated by narrow minds, they will draw from it narrow conclusions.

John Stuart Mill

IN MEMORIAM



Channing M. Galbreath
Pennsylvania
Grand Commander—1955
Born October 12, 1899
Died August 18, 1986

Gordon W. Crozier
District of Columbia
Grand Commander—1974
Born July 6, 1912
Died January 2, 1987

Frederick C. Hill
Virginia
Deputy Grand Commander—1987
Born December 14, 1925
Died January 9, 1987

Howard R. Malone
Ohio
Grand Commander—1961
Born September 19, 1908
Died January 16, 1987

Leonard Weld Lewis
New Hampshire
Grand Commander—1954
Born December 9, 1905
Died January 23, 1987

Frederick C. Hill

Sir Knight Frederick Charles Hill, Deputy Grand Commander for the Grand Commandery of Virginia, died January 9, 1987. He would have become Grand Commander of Virginia in May 1987.

Sir Knight Hill is given credit in Virginia for improving the ritualistic capabilities of the Commanderies. He conducted schools in all nine districts and served as head instructor at three regional schools. The tactics book was revised and improved under his tutelage and guidance.

A Past Master of two Lodges and a Past High Priest, Sir Knight Hill was buried in Pocomoke City, Maryland. About fifty Templars in uniform formed an honor guard under the Grand Commander of Virginia, William B. Oshman.

Beni Kedem Gold Band

The Beni Kedem Gold Band was organized shortly after the turn of the cen-



tury, holding its meeting in the Masonic Temple in Charleston, West Virginia. There were twenty-two members of the band at this time, organized under George S. Laidley, who was Commander in 1906.

Though this was a Shrine band, at that time there were no uniforms for Shrine units. They participated in all the Shrine functions of the day, though, marching in Knight Templar uniforms.

A present member of the Gold Band, Thomas Underwood, hoped and dreamed that the band could again be formed.

On November 15, 1986, the band donned Knight Templar uniforms and marched in the annual inspection of Kanawha Commandery No. 4, Charleston, West Virginia. This was the first time the band had performed in eighty years. In the photograph, starting in the back row, from left to right: Robert Durbin, Commander; Robert Leighty; Dick Stockton; Jim Bradley; Jim King; Leiton Miller; William Rader; Dan Short; Jack Hamrick; Jerry Hardman; Randy Rader. Seated are Wally Rohrbaugh, Fred Myers, Thomas Underwood, Robert Bleidt, and "Doc" Stewart. Kneeling in the photo are Ralph Bevis, Romas McCarus, and George Wehrle.

Embodying Christ's Ideals



This sermon, given by the Reverend Dr. Eligius G. Rainer, has been submitted for publication by Sir Knight David Aiken for the readership of Knight Templar Magazine. Dr. Rainer gave this sermon at the church service on the occasion of the 172nd Annual Conclave of the Grand Commandery of New York, where he serves as Associate Grand Prelate.

On Saturday, July 27, 1985, the *Buffalo Evening News* carried this headline: "Catholic Bishops' Unit Takes Harder Stand Against Freemasonry."

Without calling names and without being unkind, let me refute the bishops' stand by speaking to you about the Serpent of the Curse and the Serpent of the Cross.

For the Serpent of the Curse, we go to the Book of Genesis, where we read that the serpent led Adam and Eve to disobey God's command not to eat of the forbidden fruit. For leading Adam and Eve to lose face with God by sin, God cursed the serpent, and this Serpent of the Curse became the symbol of sin ever afterwards.

What about the Serpent of the Cross? There is no serpent there. Then why

by Sir Knight Dr. Eligius G. Rainer

speaking of a serpent? It is because Christ took upon Himself all the sins of mankind, caused by the Serpent of the Curse, and suffered and died to atone to His heavenly Father for these sins. There was none other good enough to pay the price of sin. He alone could unlock the gate of heaven, closed by the Serpent of the Curse, to let us in. No wonder God revealed through St. John that He sent His only begotten Son, not to condemn people, but to save them; that He so loved people that He gave His only begotten Son, that whosoever believed in Him should not perish but have everlasting life.

That we should not perish but have everlasting life, Christ set down the condition in these words: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5 RSV) Human beings can only produce human life, but the Holy Spirit gives new life from heaven. *This* new life, Christ assured us. If we look up to Him and His teachings as the Serpent of the Cross bearing our sins, then our sins will be washed away by the power of the Holy → → →

Spirit as water washes away dirt, no matter how often we have been bitten by the Serpent of the Curse; to emphasize this truth, Christ said: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life." (John 3:14-15 RSV)

These words of Christ's refer to the historical incident found in the Book of Numbers, chapter 21, where we find that the Israelites condemned God for bringing them out of Egypt and submitting them to the hardships of the wilderness on their way to the Promised Land. God sent poisonous serpents among His people. So many died from the poisonous bites that the people pleaded with Moses to ask God to take away these poisonous serpents. God directed Moses to make a serpent out of brass, place it at the top of his staff, and those who looked upon it would not die, no matter how often they were bitten.

The point Christ makes is that the physical life of the Israelites did not perish after the bites from the poisonous serpents so long as they looked upon the brazen serpent at the top of Moses' staff; so likewise, Christ asserts, our spiritual life would not perish, even though bitten many times by the Serpent of the Curse, as long as we looked upon Him lifted up as the Serpent of the Cross, bearing our sins; much more, this spiritual life of ours will be everlasting.

The spiritual life of every person, here and hereafter, is Christ's goal. It is also the goal of Freemasonry for each of its members. Thus we find that Freemasonry embodies the same principles taught by Christ. Both Christ and Freemasonry recognize the dignity of the human being because each human being has an immortal soul created by God. Both Christ and Freemasonry call upon each person to look up to God, in whom he lives and moves and has his being, with the final goal in mind at all times of union with God in eternity.

Freemasonry pinpoints this aspect of God by using the symbol of the all-seeing eye of God, and strictly charges each Mason ever to walk and act as an upright man and Mason before God and man; with Christ, Freemasonry teaches that it is this God who will reward each person, according to his merits, in the afterlife, symbolized in Freemasonry by the sprig of acacia.

Freemasonry emblazons this aspect of an ever-present God before the eyes of everyone by using the capital letter "G," not only to remind each Mason that God created the physical universe and designed geometry for its measurements, but also that God wants every Mason to be mindful of God's personal presence throughout his life's span.

When the Pharisees asked Christ which is the greatest commandment of the law, Christ answered: "You shall love the Lord your God, with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself." (Matthew 22:37-39 RSV) Freemasonry, with Christ, teaches love of God and neighbor. Christ gave us the parable of the Good Samaritan. Freemasonry uses the symbol of the Good Samaritan in teaching love of neighbor. Look at the many charities Masonic bodies sponsor: the Eye Foundation, medical research, crippled children's hospitals, burn centers, and schizophrenic research, to name a few. Christ further taught that people ought always to pray. Freemasonry directs each Mason to raise his heart and mind to God in prayer before undertaking any important work.

We find Christ further teaching, "You, therefore, must be perfect, as your heavenly Father is perfect." (Matthew 5:48 RSV) To achieve this perfection in life, Freemasonry urges its members to practice the three theological virtues of faith, hope, and charity, and the four cardinal virtues of prudence, justice,

fortitude, and temperance. Freemasonry uses the symbol of the ladder, with one end touching the earth and the other end touching heaven, with the rungs representing the virtues. To achieve perfection in faith and morality, each Mason is asked to study the Holy Scriptures. The Holy Scriptures are in the center of each Lodge, the same divine Word which the Jews opened in the days before Christ was born. Then there is the Masonic apron, which always carries a Christian message. Its whiteness is a symbol of that purity and spotlessness of life which Christ and Freemasonry teach is needed to merit hearing the words: "Well done, good and faithful servant. . . . enter into the joy of your master." (Matthew 25:23 RSV)

And the Catholic bishops claim that Freemasonry is incompatible with Christian faith and practices?

Since, as the Holy Bible teaches, the human soul is created by God to return to God, both Christ and Freemasonry caution that each person is to keep this soul constantly in readiness to meet God at life's end.

In chapter 25, verses 1-13, of Matthew Christ gave the parable of the five wise and five foolish virgins. The five foolish

"Both Christ and Freemasonry caution that each person is to keep the soul constantly in readiness to meet God at life's end."

virgins did not bring with them any oil, so that when their lamps burned out they hurried to get more so as not to miss the bridegroom. The five wise virgins kept their lamps burning brightly so that they would be ready when the bridegroom came. When the bridegroom did come, they were ready to enter the feast with him, which they did, and the door closed behind them. The five foolish virgins came, knocked on the door, and heard

the voice from within saying, "I do not know you." Immediately Christ declared: "Watch, therefore, for you know neither the day nor the hour."

Freemasonry likewise cautions each Mason to keep his soul in readiness to meet God at life's end. It uses the beehive as a symbol to remind Masons to keep as busy as bees in the practice of the virtues. It uses the hourglass to remind Masons to keep constantly ready, for no one knows when the sand of life will run out; the same with the symbol of the scythe, since no one knows when the "reaper of death" will cut the brittle threads of life. Finally, Freemasonry uses the symbols of the empty grave, the coffin, and the sprig of acacia, which teach the great Masonic doctrine of the future life, vividly symbolized by the sprig of acacia. Both Christianity and Freemasonry declare, as an incentive, the words taken from the Book of Revelation (2:10c): "Be faithful unto death, and I will give you the crown of life."

And the Catholic bishops claim that the principles of Freemasonry are incompatible with Christian faith and practices? But that is not all. In that same article, the bishops claim that Masonic principles embody a "naturalistic" religion contrary to Christianity. By naturalistic they mean "devoid of the supernatural."

First of all, Freemasonry is not a religion and never claimed to be. Rather, it is a religious way of life, supplementing the teachings of any religion to fortify men against the bite of the Serpent of the Curse and to make them better by keeping before their minds the goal of life—union with God.

Secondly, what could be more supernatural than belief in the existence of God, which every man must have before he can be made a Mason and can place his hands on the Holy Bible to obligate himself, as a duty and a source of happiness, to honor and reverence God and His holy name and to respect God's physical

and moral laws? What could be more supernatural than the revealed Word of God in the Holy Scriptures, which Freemasonry teaches is the rule and guide for faith and practice, and which Free-

“Freemasonry tells what life is all about—that, besides the fun and joy of living in fraternal interplay, there is a serious side.”

masonry commands each Mason to study diligently in order to learn the way to everlasting life? What could be more supernatural than the spiritual and moral values attached to each Masonic symbol, designed to help in the building of a righteous character approved by God?

And the Catholic bishops claim that Masonic principles embody a naturalistic religion contrary to Christianity? How wrong can people be? The supernatural runs through the whole fabric of Freemasonry.

If Freemasonry considered its principles incompatible with Christian faith and practices and lacking in supernatural aims, do you think that Freemasonry would have allowed a group of men to form the Christian Masonic body known as the Knights Templar?

Freemasonry, like Christianity, tells what life is all about—that, besides the fun and joy of living in fraternal interplay, there is a serious side—to neutralize the bites of the Serpent of the Curse by looking up to God and His teachings so as to reach that blessed immortality made possible by the Serpent of the Cross, who by His death on the cross opened up the highway to heaven.

If everyone believed that the primary purpose of life is to know God, to love Him, to serve Him, and to be happy with Him here and hereafter, then unless there is some psychiatric imbalance there will be little danger of anyone succumbing to the devastation experienced by Rock

Hudson after he learned that he suffered from the fatal illness called AIDS. *Time Magazine* reported him as saying: “I spent so much time trying to figure out what life is all about, and I still don’t know. But, now, I don’t give a damn.”

This certainly is a sad commentary on people who choose to live life without the anchor of the Serpent of the Cross or the support of the square and compasses.

The Reverend Sir Knight Dr. Eligius G. Rainer is a member of Batavia Commandery No. 34 in Batavia, New York, and can be reached at 140½ Summit Street, Batavia, NY 14020.



North Platte Honors Members

Euphrates Chapter No. 15, R.A.M., Zabud Council No. 6, Cryptic Masons, and Palestine Commandery No. 13, all of North Platte, Nebraska, honored its 50-, 60-, and 65-year members at a special dinner recently.

The following members received recognition: in the Royal Arch Chapter, Mainard P. Coker, 60 years; George Hanson, 60 years; York Hinman, 50 years; Donald Kunkel, 50 years; Paul O. Marti, 60 years; Frank C. A. Pleyte, 50 years; Clifford Russell, 50 years; Harold Weddel, 65 years; in the Commandery, Mainard P. Coker, 60 years; Paul O. Marti, 50 years; Frank C. A. Pleyte, 50 years. Sir Knight Carl R. Greisen has achieved 65 years in Chapter, Council, and Commandery.

Though only three of the above were actually able to attend the dinner (the rest were absent due to health or distance), all pins will be presented. A total of eight hundred years of York Rite Masonry is represented in these presentations.

tened to members of his own as well as other Masonic bodies. Said Brother Paul, "Unless we take drastic and concerted action immediately, Freemasonry as we have known it in this country is faced with a continuing serious decline."

Concluding his yearly report, Paul brought members up to date on activities in the longstanding schizophrenia research program; the operation of the Museum of Our National Heritage, and an expanding scholarship program. A class of 154 candidates received the 33° at ceremonies in Cincinnati's Taft Theater.

The Gourgas Medal of Scottish Rite Freemasonry was presented to Raymond Clark Ellis of Brooklyn and Setauket, New York, following the conferral of the 33° upon the 1986 class. The medal, awarded for "notably distinguished service in the cause of Freemasonry, humanity, or country," was given to Ellis along with an engrossed citation by Sovereign Grand Commander Paul. Only twenty-four medals have been granted since the establishment of the award in 1938.

Brother Ellis, 89, is one of the nation's best known Masons, according to a news release by the Supreme Council, and he has served the Fraternity for sixty-seven years as Grand Master of Masons in New York and as a force behind the founding of the Masonic Foundation for Medical Research at Utica, New York, working in the fields of research for heart disease, hypertension, blood diseases, and the problems of cancer.

Brother Ellis has been an active member of the A.A.S.R., N.M.J., since 1955 and has also served the George Washington Masonic National Memorial Association at Alexandria, Virginia.

Premier Council Observes Anniversary

The premier Council of the Cryptic Rite, Columbian Council No. 1, New York City, celebrated its 175th year on Saturday, December 6, 1986, with festivities in that city. The Companions of the Council, their families, friends, and Masonic well-wishers from all across the New York metropolitan region and New York state gathered in the Doric Room at New York City's magnificent Masonic Hall to witness a public ceremony of rededication presided over by Most Illustrious Grand Master Edmund Lynch, Jr., Grand Council of New York. The Grand Master was assisted by the grand line officers and Past Grand Masters who rededicated the altar, ark, symbols, and working tools of the Council in a brief ceremony used by the Grand Council of New York to mark landmark anniversaries.

Grand Master Lynch and the grand officers challenged the Master, officers, and Companions of the Mother Council of the World to continue to uphold and maintain with honor and zeal their great tradition of service to Freemasonry.

The anniversary ceremonies took place in the newly refurbished Doric Room, designed by noted New York architect Harry Knowles, and, according to the news report by John Hilliard, immediate Past Master of the Council, "It is one of New York's great interiors. Many of the non-Masonic guests were overwhelmed with the beauty of the hall."

After the conclusion of the ceremonies, the Council and its guests repaired to the Ivy Suite of the New York Penta Hotel for an evening of dining, dancing, and fellowship.

Distinguished guests included John A. Sainz, Deputy Grand Master, Grand Council; Richard C. Hadley, Grand Steward, Grand Council; Samuel W. Brecheisen, Grand

Sentinel; and the following Past Grand Masters of the Grand Council: Dr. Stuart Sturges, Charles E. Grant, Fred G. Hickein.

Firm Offers Fundraising Idea

Masterpieces in Marble, a Lyndora, Pennsylvania firm, is offering fund-raising opportunities to groups interested in their idea. This firm has produced a unique plaque entitled "What Is A Mason?" which they are offering for sale. This plaque is a custom produced cultured marble etching depicting Masonic symbols and the renowned Masonic essay entitled "What is a Mason?"

Each piece is well crafted and mounted on a walnut-grain veneer board.

This fund-raising item is available singly or in quantity and is most appropriate for Masonic organizations. Pricing negotiations for groups or individuals are available. More information is available from Masterpieces in Marble, P.O. Box 166, Lyndora, Pennsylvania 16045-0166.



Fraternal Poems Wanted

Anchor Communications, the publishers of *Who is Who in Freemasonry*, are inviting poets to submit original poems on fraternal themes for a treasury of fraternal poems to be printed in a hard-back book. This book is scheduled to be printed in the winter of 1987-1988, tentatively titled *The Flame of Fraternalism*.

According to this publishing company, the poems should cover the tenets and principles taught in Freemasonry—brotherly love, truth, relief, fortitude, prudence, justice, and temperance. A special judging will be held, and the writers of the three poems judged outstanding will receive special trophies and share in prizes totaling over \$300. The opinion of the judges will be final. Deadline for submissions will be September 1, 1987. No copies can be returned, so poets are directed to make photocopies of their own submissions. Winners will be notified by September 30, 1987.

Though the book is to be copyrighted, all rights will remain with the original authors. Those whose poems are published will be able to purchase copies of the book at a pre-publication price.

There are no limitations on length or style, but the theme must be fraternal in nature. All submissions must be typewritten, each on separate pages. Name, address, and telephone number must appear on each page submitted. A declaration of originality and that the poem has never before been printed in a copyrighted publication must accompany the submission.

Space, of necessity, must be limited, so the earlier the submission, the greater the chance of acceptance and of winning an award. Interested writers may send their poems to "Poems," Anchor Communications, Drawer 70, Highland Springs, Virginia 23075-0070.

Letter Responding to Anthony Article

I'd like the privilege of responding to Sir Knight Dr. Russell H. Anthony's article in the November 1986 issue of *Knight Templar*. If we are going to begin soliciting members we should enter into this phase with open eyes.

I quote from the article: "All attendees were of the unanimous opinion that the long-standing issue of Masonic solicitation . . . be resolved once and for all." Who was invited? The "long-standing" issue was resolved many years ago in favor of non-solicitation. What is being asked here is to change Masonry's rule of non-solicitation to solicitation but it won't be resolved "once and for all" since future Masons may wish to return to non-solicitation.

The article continues: "Because of this decision, outstanding God-fearing men, both young and old, will have the opportunity to join the Masonic Fraternity." Changing the rule will not give these people the opportunity to join Masonry since they already have that opportunity. It will mean a change of Masonry's long-standing rules and we shouldn't lose sight of that in any discussion of the matter.

The article goes on: "'Is it of your own free will and accord?' . . . Masonic leaders world-wide know that this Masonic ritualistic question is a symbolic one, nothing more, nothing less." I am not a world-wide leader, since I disagree. It is a direct question which must have a direct answer. I fail to see any symbolism in it.

And "They also know that as responsible leaders, they must no longer allow Brothers to interpret this in a literal sense." I guess I am not a responsible leader on this point, since I am willing to allow my Brothers the use of their own minds. In fact, I urge them to use their minds. This provision is not in the character of a Mason that I can see. It would change more than just solicitation.

And it goes on: "It must be interpreted in a symbolic sense." I disagree with the use of the word "must." Here again, the whole character of a Mason would be changed, and again far beyond the question at issue.

And "All of Masonry, including its ritual, is purely symbolic." So, helping a poor distressed Brother Master Mason, his widow, and orphans is "purely symbolic." That's news to me. Yes, we use tools and implements of architecture to impress upon the candidate wise and serious truths. The tools are among the symbols we use but it is not the tools that are the important part of Masonry. It is the wise and serious truths which are in no way symbols.

I do not disagree with the statement concerning the ballot box, but, for heaven's sake—" . . . good Masons will not invite candidates to join the Fraternity if they don't possess the necessary qualifications to become good Masons." Mistakes are made under the non-solicitation rule and making solicitations legal will not endow Masons with omnipotence.

If memory and Masonic history are correct, Mormon Lodges in Illinois were charged with solicitation and their charters were revoked.

Any discussion of solicitation or non-solicitation should be based only on what Masonry will give up and what Masonry expects to gain. The arguments presented in "Step by Step" seem to me to be mainly beside the point.

If Masonry is to make a decision on the matter, we should remember that the Odd Fellows lost membership following solicitation. We should study what happened to that order and not repeat the same mistakes.

Admittedly, Masonry is at a cross-roads. Let's make any decision on the facts, without downgrading Masonry's ritual, lessons, tenets, obligations, and character.

With brotherly love and affection,
Sir Knight Frank H. Wisner
Bethlehem Commandery No. 18, Gering, Nebraska



Monthly Crossword

Beware the Ides of March!

ACROSS

- 1 Hail!
- 4 Sum, ----, fui
- 8 Mr. Antony
- 12 "John Brown's Body" poet
- 14 Carus-a-um
- 15 Aleutian island
- 16 Catkin
- 17 With 11D, "This was the most ----- of all."
- 19 Roman general, statesman, historian (2 wds.)
- 21 Enzyme suffix
- 22 Redness symbol
- 23 Month to beware
- 27 Some Latin verbs (abbr.)
- 28 Ordinal suffix
- 31 Wood or Teasdale
- 32 Roman gathering place
- 34 Companion of Happy
- 36 "The evil that --- do lives after them."
- 37 Roman magistrate
- 39 What happened to 19A in 23A
- 41 Korean soldier
- 42 Compass dir.
- 43 Type of sailboat
- 44 Part of date to beware



"But I can't live on what I'm worth, sir. I need more money."

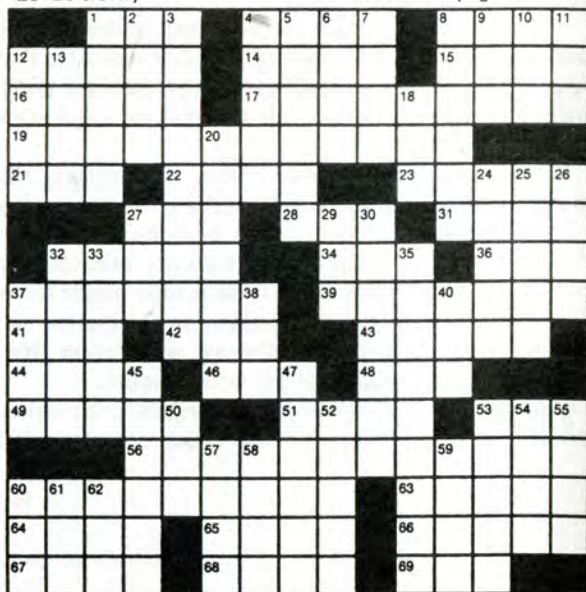
- 46 ... / --- / ...
- 48 "Clean-up" agcy.
- 49 Painter of "Waterlilies"
- 51 ---- de soie
- 53 Ante meridiem times
- 56 "This was the ----- of them all." (2 wds.)
- 60 "The fault, dear Brutus, is not in our stars, but in -----."
- 63 Hangman's device
- 64 Arrow poison
- 65 Military assistant
- 66 Occupied (2 wds.)
- 67 "Not that I loved Caesar ----"
- 68 An Alger
- 69 Bern's river

DOWN

- 1 Anoint
- 2 "----, vidi, vici"
- 3 Last words of 19A (3 wds.)
- 4 Bring out, elicit
- 5 Assassination site
- 6 Rice liquor
- 7 Discordia's Greek counterpart
- 8 Indian state and city
- 9 Used the refectory
- 10 Room temps.
- 11 Second word, 17A
- 12 ----, California
- 13 Australian birds
- 18 Viet ---
- 20 Pulpit talks
- 24 Stallone role
- 25 Go slowly

- 26 "Woe to the --- that shed this costly blood."
- 27 Anger
- 29 Super Bowl scores (abbr.)
- 30 Uncomfortably warm place to be (2 wds.)
- 32 Tolkien character
- 33 Old ---- bucket
- 35 Wife of 19A
- 37 Proper's go-together
- 38 Early auto
- 40 Feather scarf
- 45 Sight and four others
- 47 Goes 65
- 50 --- the line
- 52 English sigmas
- 53 Toujours I'-----
- 54 Certain church service
- 55 Snicker ----, knife
- 57 Drab, uninteresting
- 58 Year in Gaul for 19A
- 59 Mrs. Chaplin
- 60 Linseed, for one
- 61 French pronoun
- 62 In medias ---

The solution for this month's puzzle can be found on page 14.



(1986) of the Knights Templar, Herbert Devereux Still, is also Sovereign Grand Commander of the Supreme Council, 33°, and Provincial Grand Master of the Royal Order of Scotland. The headquarters of the Great Priory is Mark Masons' Hall, which also houses the headquarters of the Grand Mark Lodge of England.

4. The most noticeable differences between the practice of the conferral of the Templar Orders in the United States and in England and Wales are the absence of the Order of the Red Cross from the Preceptory and the practice of conferring the Order of the Temple *before* the Order of Malta. The Order of Malta is generally conferred in full form at the meetings of the Great Priory. The business of the Preceptory is conducted in the Order of the Temple in Templar tunic, cap, and mantle.

In summary, it should be said that while English and American Templary are very similar, it is also quite clear when

"We would do well to emphasize Templar education to a higher degree as a unique part of the Masonic tradition."

one visits a preceptory that they are also very different. Preceptories are smaller, generally more active and dedicated to the *meaning* of the order's ritual and symbolism, and more closely associated with other Masonic higher degrees even at the local level. Knights Templar in the United States can learn much from the practice of English Templary in its own unique context, such as:

1. We would do well to emphasize Templar education to a higher degree as a unique part of the Masonic tradition.

2. We may well benefit from smaller, more selective Comman-

deries which meet less frequently and dine together at Festive Board.

3. We would do well to carefully examine the flexibility and costs of adopting the English Templar uniform in a way modified to our scene.

4. We should explore ways to relate more directly to other Masonic related bodies, particularly the Scottish Rite, at the local level.

Regardless of whether or not American Templary takes English and Welsh Templary as an object and study lesson, there is no doubt that our English Fratres feel a sense of collegiality with the order in the United States which is warmly reciprocated.

The Reverend William H. Stemper, Jr., is the Associate Grand Prelate of the Grand Commandery of New Jersey and can be reached at 48 Park Avenue, New York, NY 10016.

All You Can Eat Breakfast

The Charleston, South Carolina, York Rite Bodies will host an "All you can eat breakfast" this year during the 250th anniversary of the Grand Lodge. On April 23, 1987, from 6:00 a.m. until 10:00 a.m., the breakfast will be held at the Charleston Masonic Temple on Orange Grove Road in Charleston.

The price of the breakfast is set at \$4.00 per person. The menu will consist of pancakes, scrambled eggs, grits, sausage, toast, coffee, and milk. Tickets will be sent by mail for those who order in advance. Interested parties may send checks to Dave Carr, 1671 Oak Island Drive, Charleston, South Carolina 29412. All profits from this breakfast will go to charities: the Knights Templar Eye Foundation, Royal Arch Research Assistance, and Arteriosclerosis Benevolence.

History of the Grand Encampment

CHAPTER XV THE FORMATION OF THE GRAND COMMANDERIES AND THE COMMANDERIES SUBORDINATE TO THE GRAND ENCAMPMENT

MASSACHUSETTS & RHODE ISLAND

St. John's Encampment at Providence, R.I., was organized on August 23, 1802, with Sir Thomas Smith Webb as Grand Master. On May 6, 1805, a Convention of Knights Templar was held in Providence, and Webb and his friends proceeded to organize a State Grand Encampment. This established the "Grand Encampment of Rhode Island and Jurisdictions thereunto belonging." Sir Knight Webb was chosen as General Grand Master. At an extra assembly held on October 7, 1805, an application for a Charter from St. Johns Encampment was received and the Charter was granted.

Records show the conferring of the Orders of Knighthood in Boston as early as 1767. About November 1794, Benjamin Hurd organized a Council of Red Cross in Boston. In 1802, Henry Fowle and nine other Sir Knights formed Boston Encampment of Knights of the Red Cross. This organization dissolved, and Boston Encampment of Knights Templar was immediately formed on December 21, 1805. Application was made to the Grand Encampment of Rhode Island for a Charter, which was granted on March 3, 1806.

In 1806, action was taken to have the Encampment at Newburyport, Massachusetts, join with the Grand Encampment. This Encampment had been formed about 1795. Evidently the invitation [that] was accepted for New-

buryport Encampment was represented at the meeting of the Grand Encampment in 1807.

Darius Council at Portland, Maine, established in 1805, received a Charter from the Grand Encampment of Massachusetts and Rhode Island, dated May 29, 1806.

In 1814, an Encampment was formed at Newport, the Sir Knights receiving the Orders through Columbian Encampment in New York. On June 7, 1814, a petition was presented to the Grand Encampment of Rhode Island and a Charter was granted on June 26, 1815, for an Encampment to be known as Washington Encampment.

In 1807 the name of the Grand Encampment of Rhode Island was changed to the United States Encampment. In 1816 the old name was resumed and later became the Grand Encampment of Massachusetts and Rhode Island.

This Grand Encampment, through its delegates, assisted in the formation of the General Grand Encampment in June 1816, and gave its allegiance to that body.

In 1948 there were 51 Commanderies and 12,916 members.

MICHIGAN

On February 13, 1857, Grand Master W. B. Hubbard issued a warrant authorizing the formation of the Grand Commandery of Michigan. It was constituted on April 7, 1857. Sir Knight John Gilbert was elected first Grand Commander. On January 11, 1858, Grand Master Hubbard visited the Grand Commandery at its Conclave in Detroit and installed its Officers.

Detroit No. 1 at Detroit received a Dispensation on November 1, 1850, and a Charter on September 19, 1853.

Pontiac No. 2 at Pontiac received a Dispensation on March 25, 1852, and a Charter on September 19, 1853.

Eureka No. 3 at Hillsdale received a Dispensation on February 13, 1854, and a Charter on September 10, 1856.

Peninsular No. 4 at Kalamazoo received a Dispensation on March 3, 1856, and a Charter on September 10, 1856. At first, Peninsular No. 4 declined to recognize the new Grand Commandery of Michigan and made returns and paid dues to the Grand Encampment until 1859, when it was ruled that when a State Grand Commandery is formed it is the duty of each Subordinate Commandery in that jurisdiction to enroll under the new Grand Commandery. Peninsular Commandery then applied for a Charter from the Grand Commandery of Michigan, which was granted at a Special Conclave on January 11, 1860.

Monroe No. 5 at Monroe received a Dispensation on March 29, 1856, and a Charter on September 11, 1856.

DeMolay No. 6 at Grand Rapids received a Dispensation on May 9, 1856, and a Charter on September 10, 1856.

In 1948 there were 53 Commanderies and 11,676 members.

MINNESOTA

The Grand Commandery of Minnesota was organized on October 23, 1865. Sir Knight George W. Prescott was elected the first Grand Commander.

Damascus No. 1 at St. Paul was granted a Dispensation by Grand Master W. B. Hubbard on July 8, 1856, and received a Charter on September 10, 1856.

The next three Commanderies received Dispensations from Grand Master B. B. French and were granted Charters on September 6, 1865:

Zion No. 2 at Minneapolis, Dispensation on May 19, 1863.

Coeur de Lion No. 3 at Winona, Dispensation on May 13, 1864.

Mankato No. 4 at Mankato, Dispensation on April 5, 1865.

In 1948 there were 36 Commanderies and 7,939 members.

MISSISSIPPI

On December 5, 1856, Grand Master W. B. Hubbard issued a warrant authorizing the formation of the Grand Commandery of Mississippi. A duplicate was issued on December 22, 1856, and the Grand Commandery was constituted on January 21, 1857. Sir Knight William H. Stevens was elected as the first Grand Commander.

Mississippi No. 1 at Jackson received a Dispensation from Joseph K. Stapleton on July 5, 1844, and a Charter on September 12, 1844.

Magnolia No. 2 at Vicksburg received a Dispensation from Grand Master W. B. Hubbard on October 2, 1850, and a Charter on September 19, 1853.

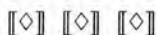
Lexington No. 3 at Lexington received a Dispensation from Grand Master W. B. Hubbard on July 23, 1856, and a Charter on September 11, 1856.

In 1948 there were 25 Commanderies and 3,842 members.

MISSOURI

At the meeting of the Grand Encampment in 1847, a petition was presented from a number of Sir Knights in St. Louis. A Charter was granted in September 17, 1847, to St. Louis Encampment No. 1.

Weston No. 2 at Weston received a Dispensation from Grand Master W. B. Hubbard on March 4, 1853, and a Charter on September 19, 1853.





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.

- Wanted: National Sojourners, Inc., a Masonic military organization, seeks qualified Brethren for membership. Active membership is open to U.S. citizens who are Master Masons in good standing with any duly constituted regular Lodge of Master Masons, and who have served as a Commissioned or Warrant Officer of the uniformed forces of the U.S. (past or present), or in the Reserves or National Guard. For details contact *Donald L. Shaw, National Membership Chairman, 817 Pearman Ave., Radcliff, KY 40160; (502) 351-5820.*
- For sale: eight lots in Mt. Lebanon Cemetery, 11101 St. Charles Rock Rd., St. Ann, Mo. 63074. Lots valued at \$425.00 per grave. Will sell all eight for \$3,000 or make me an offer. *Phil Emerick, 5257 Longwood Dr., Memphis, TN 38134 (901) 327-2096.*
- I would like to contact any former Marines who served in Tsing Tao, China, at the Marine Corps Air Station Motor Transport between 1947 and 1949 for a possible reunion. *John M. Cox, Rt. 5, Box 143, Piedmont, SC 29673.*
- For sale: Masonic medallions—California York Rite Freemasonry, San Luis; Royal Arch Chapter No. 62, Royal Arch Grand Chapter of Washington, 100 years; 50th Conclave 8/30/1985 Toledo, Oh.; Washington Chapter No. 4, R.A.M., Tacoma, Wash., 100 years; Middletown Commandery No. 6, 200 years. All five medallions for \$25.00, plus \$1.50 for shipping. *Paul M. Williams, 2364 Beaver Valley Pike, New Providence, PA 17560.*
- To wit: I was a S/Sgt in the 71st Signal Service Battalion stationed on the outskirts of Tokyo, Japan, in 1946. There were six of us riding in a jeep driven by a M/Sgt Hurt from Ky. We were involved in an accident, with the jeep overturning and being completely demolished, throwing all of us except the driver from the jeep. We were all injured. I desperately need a witness to this event because my army records were burned in a fire in St. Louis, Mo. Please contact me by letter or phone. *Marvin H. Whitley, 710 Mill St., Rocky Mount, NC 27804; (919) 442-1291.*
- I would like to sell complete sets of Franklin Half Dollars. I am asking \$229.42 per set. Each set consists of 35 silver coins, each set in a folder. These sets each are listed as \$269.90, a savings of \$40.48 per set. *O. Ellsworth Frazier, P.O. Box 217, Rock Hall, MD 21661.*
- Trying to locate one or two of the old "skull and crossbones" aprons that were part of the Templar dress several years ago. I would like to add them to my collection of Templar dress memorabilia. *James F. Graham, P.O. Box 207, Temple City, CA 91780.*
- 566 Ord. (HM) Tank Company reunion at Philadelphia, Oh., 9/11/87. Contact *John F. Housley, 8098 Cedar Hollow Lane, Boca Raton, FL 33428; (305) 487-7575.*
- Need family info on the following men who were Masons: Andrew Jackson Cross (b. 3/2/1818; d. 4/7/1905, Ardmore, Indian Terr.). He is believed to have lived in Tenn., Tex., and then Indian Terr. Also Andrew Calhoun Pickens (b. 11/18/1852, Pendleton Dist., S.C.; d. 11/18/1925, Hollis, Okla.). Joined Lodge No. 100, Pryor, Okla., 1/22/1900. I would appreciate any help. *Lois K. Nix, 6209 Belpree, Amarillo, TX 79106.*
- For sale: pendant watch fob; one side Scottish Rite, other side York Rite. 14K yellow gold (approx. total weight 21.75 pennyweight), with nine rubies and eight diamonds. Case opens to reveal Lodge insignia (Baltimore). Knight and helmet on top. Handmade and assembled, belonged to my grandfather, pre-1910. Price \$1000.00, firm. *J. W. Engle, Jr., Rt. 1, Box 65, Swoope, VA 24479; (703) 337-7733.*
- Seeking info on Rev. Stephen T. Steward, Grand Chaplain, Grand Lodge of Oh., 1848-

1849. Trying to determine his whereabouts after 3/19/1851 when demitted from Covington, Oh., Lodge No. 168. He was first Master of Covington Lodge; before that, charter member of Butlerville Lodge No. 135 in Warren Co., Oh. He was a Cumberland Presbyterian clergyman. Write for more details to *Joseph H. Bosserman, P.O. Box 14, Covington, OH 45318.*

□ Reunion at Dayton, Oh., in October 1987 for 76th Troop Carrier Squadron, World War II, E.T.O. 1942-45. Please contact *William L. Wehr, RD 1, Box 193, Watsonstown, PA 17777; (717) 538-1501.*

□ Trying to collect Mid-Atlantic Shrine Assoc. pins for the years 1974-86. Especially interested in getting one for 1985. They measure about one inch and have a pinch-type clasp on the back. If anyone would have any of these pins which commemorate the convention for that year and are willing to sell them please let me know. *Irvin J. Crowl, 1427 Patapsco St., Baltimore, MD 21230; (301) 837-4733.*

□ I have in my possession a sword that bears the markings "Boyez Dansard" made by Greenwood Atkinson Armstrong Co. Made in the late 1800s, it has an ivory handle and is said to be a dress ceremonial sword. My grandfather gave this to my father. I am trying to trace the history of the sword. Any assistance or information regarding this sword would be appreciated. Write for more details. *Douglas Cooke, 1704 Lakeshore Blvd., Jacksonville, FL 32210; (904) 388-4342.*

□ USS Belleau Wood (CVL24) looking for former shipmates and aircrewman who served between 1943-47 for reunion in May 1987 in Frankenmuth, Mich. Contact *Robert L. Ross, 2732 South US23, Oscoda, MI 48750; (517) 739-2182.*

□ Seeking info on kin of Anna Barbara Schade, (m. Martin Gille, early 1800s.) Also Barbara Groshe, (m. Bartholemew Gille.) All from around Machenrode, Saxony, Prussia. Barbara Groshe Gille family arrived New York 10/7/1851. For info and details, write *Kenneth F. Gillie, 837N-450W, Valparaiso, IN 46383.*

□ Have bound volumes of *Knight Templar* from 1969 to 1986 which I wish to sell for \$5.00 per volume plus cost of shipping. *David L. Payne, 131 Juanita St., Columbus, MS 39702.*

□ For sale: antique Knight Templar watch fob, \$275.00. Other antique Masonic jewelry; write for list. *John Kilgore, 3303 Parkside Terr., Fairfax, VA 22031; (704) 280-2932.*

□ Seeking info about my ancestors, the Keyes; may also be spelled Kees, Keys, or Keas. Charles (b. circa 1749) was a veteran of Revolutionary War; lived for a while in Surry Co., Va., later in central N.C. William Keyes was Charles' father; also lived and owned land in Cumberland-Moore Co., N.C. Any info will be appreciated. *Maurice C. Keyes, 508 Woodhaven St. NE, Lenoir, NC 28645; (704) 758-4728.*

□ Would appreciate very much any help on starting my collection of old dime crochet books or old quilt patterns, especially Sunbonnett Girls & Boys. *Bernice Hostottle, Rt. 2, Box 178, Little Hocking, OH 45742.*

□ For sale: Grand Lodge of Texas sesquicentennial belt buckles for 1½" wide belts. Buckles are 1½ x 2½" oval in shape made of solid brass with all the implements of Masonry circled in center. Brass finish \$15.50 each; two-tone 24K gold plate \$25.50 each postpaid. *David Moyer, 900 N. Mill, Bowie, TX 76230; (817) 872-1517.*

□ USS Cobb (Coast Guard manned) seeking shipmates of the U.S. Coast Guard cutter Cobb. Reunion 9/19/87 in Murrayville, Ill. For more info, write *James S. Watkins, Rt. 4, Box 58, Richmond, MO 64085; (816) 776-6459.*

□ For sale: Three plots in Lincoln Memorial Park Cemetery, Lincoln, Nebr. Asking \$400 each. Will sell all together or separately. Contact *Mrs. Leroy F. Hardenbrook, 3220 Old Midland Rd., Klamath Falls, OR 97603; (503) 882-4823.*

□ USS Woodford AKA 86 reunion Nashville, Tenn., November 1987. Contact *A. Thomas Mulle, 1255 General George Patton Rd., Nashville, TN 37211; (616) 646-5316.*

□ For sale: Templar hat, shoulder band, belt, and emblem, and Ararat Temple fez. *Mrs. R. E. Palmer, Kansas City, MO (816) 524-2382.*

□ USS Edgar G. Chase DE-16 holding reunion, Charleston, S.C., September 24-26. Contact *Elmo Allen, 5125 Old Canton Rd., No. 205, Jackson, MS 39211.*

□ For sale: Templar sword (c. 1900). Chamois cover over blade and sheath. Excellent condition. Made by M. C. Lilly Co., Columbus, Oh. Blade engraved in gold with name "C. E. Lyman." Leather case stamped "C. E. Lyman, Coaticook, Quebec." Price \$250. *J. E. Holmes, P.O. Box 762, Montpelier, VT 05602.*



Here is the setting of the scene for the flowering of the Masonic Brotherhood: London, England. This month the Reverend William H. Stemper, Jr., takes us through the English Templar experience in order that we may learn, not just about our differences, but how this knowledge could possibly benefit Templary in the United States. See story on page 5.