

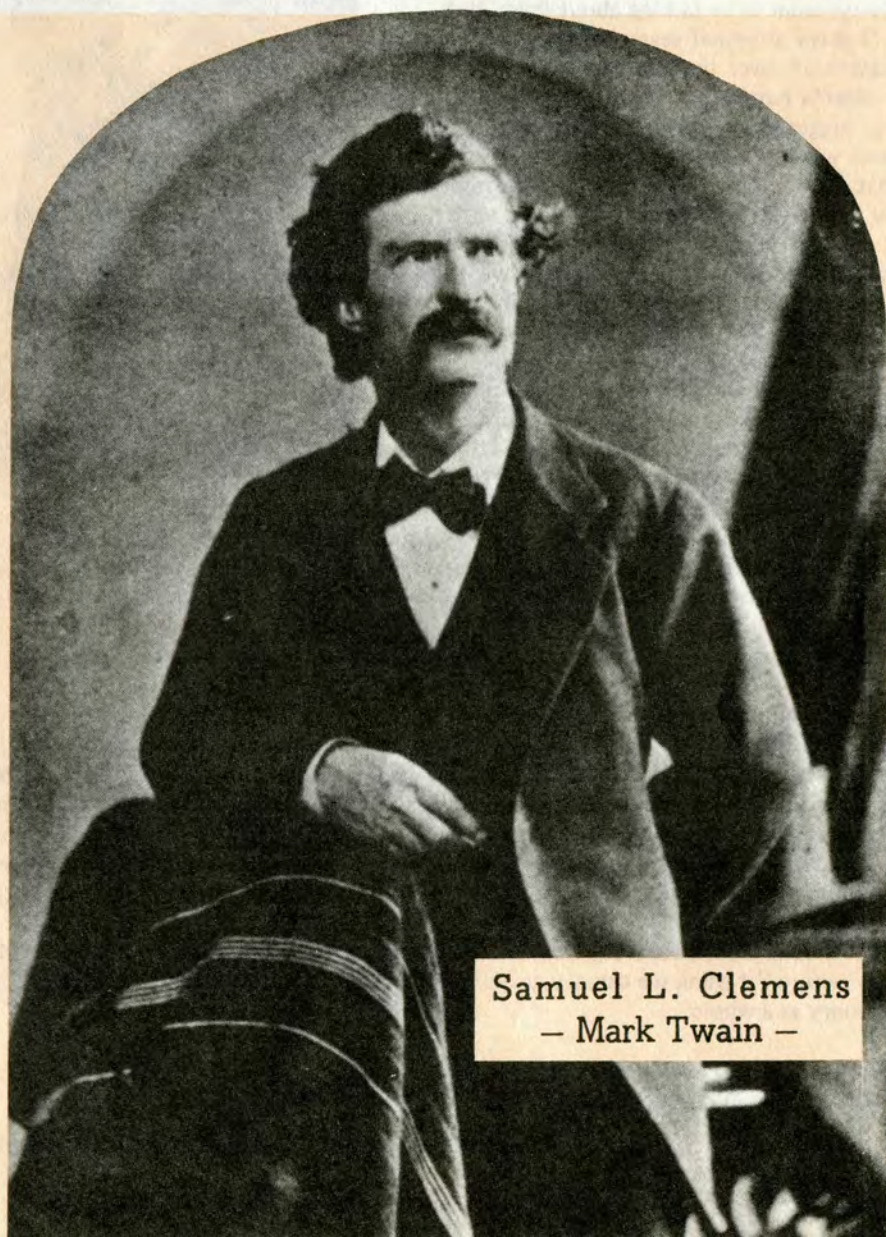


Knight Templar

VOLUME XXXIII

JUNE 1987

NUMBER 6



Samuel L. Clemens
— Mark Twain —

"We've never done it this way before . . ."

Twenty-first Century Ideas

It was probably Mark Twain who said, "Everybody is always talking about the weather, but nobody does anything about it." This could be said for most of the problems in our Fraternity which have surfaced in the past twenty years. We always seem to be talking about them, but . . .

I have attended several meetings of Masonic leaders all over this country where our mutual problems have been discussed in detail. Most of the suggested solutions are met at the operative level with statements of "We have never done it that way before," or "That's not our responsibility," or "It won't work."

Several years ago, while preparing my plans for this triennium, I knew that we must be working with the new century in mind. We would need 21st century ideas that we could put in motion before the last decade of the 20th century begins. These ideas will require understanding, work, and a certain amount of acceptance of the change by all of us. I hope that every Knight Templar will give the 21st century ideas a chance before he says what is stated in the paragraph above.

When this triennium reached its midpoint in March, I set one plan in motion by appointing a special commission of the seven department commanders and the chairmen of the Committees on Membership and Public Relations to meet in Washington, D.C., during the 1987 Easter weekend. They were charged to bring together the ideas, the problems, and the possible solutions to the problems of Templary in the United States.

The commission, chaired by the Southwestern Department Commander, Sir Knight Ralph H. Emerson II, is made up of representatives from every region of our country. At this triennial midpoint, we find that our department commanders have visited each of their Grand Commanderies and have attended several York Rite regional meetings. This has given them, collectively, a solid grasp of our situation. With this experience as a foundation, they have prepared their recommendations. If necessary, they will prepare the legislation for change and bring it before the 1988 Triennial Conclave for consideration.

The commission report is due to me soon and although "we have never done it this way before," I think we can always put good ideas to work for our order and for Freemasonry as a whole.



Ronald H. Emerson II

Knight Templar

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

JUNE: June is an excellent month to gather ideas and formulate plans for the coming Commandery year, and Sir Knight Paul L. Fleming's stimulating article on page nine continues to delineate his thoughts on declining membership and the future of the Fraternity. His original "Crusade for Survival" article appeared in the January 1986 issue. Our cover article dips into the life and times of one of America's most beloved writers, and on page thirteen is a synopsis of events at the 1987 Easter Sunrise Service in Alexandria, including the rededication of the Knight Templar Chapel.

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Editor's Journal



• **James G. Carter:** It is with regret that we report the death of Sir Knight James Grafton Carter, a member of Columbus Commandery No. 69, Columbus, Ohio. Sir Knight Carter contributed eight articles to *Knight Templar* over the past few years. Says Mrs. Jean Carter, "Our children prize his articles and other writings; they consider it a rich heritage."

• **An Arresting Fundraiser:** Implementing creative ideas with our youth groups can not only support the cause, but provide a bit of fun at the same time. Members of La Crosse Commandery No. 9, La Crosse, Wisconsin, cooperated with members of Bethel No. 27, Job's Daughters, in the Grand Guardian of Wisconsin's project this year—raising funds for the Diabetes Association. Wives of the Knights Templar had been contacted in advance that their husbands would be "arrested," and what would happen after their arrests. In fact, they were very helpful and thought it was a great idea.

Teams of Bethel members made the many arrests and brought the Masons to the Temple, where a jail had been set up, complete with "jail" Matron, bread, and water. They were arrested on two charges: 1) failure to provide a new member for the Bethel this past year, and 2) failure to provide the names of three girls eligible for Job's Daughters.

Sir Knight Martin Callaway, Past Commander of La Crosse Commandery, served as judge. All pleaded guilty to the charges. A fine was set for each, which they were to collect from their friends, as well as to inform them about Job's Daughters and the project. Over \$200.00 was raised.

• **Maillard Offer for Memberships:** 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 is a limited program.

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

• **High Per Capita:** Thomas S. Ely Commandery No. 30, Jonesville, Virginia, boasts 100% participation in the Eye Foundation, even though it is a newcomer to chivalric Masonry (chartered May 12, 1984). More especially, their per capita is \$34.84! Congratulations to Thomas S. Ely Commandery No. 30 for a job well done. Says Sir Knight George B. Yeates, Past Grand Commander and Eye Foundation Chairman for Virginia, "Let's compliment them by recognition in *Knight Templar* for this outstanding work they have done this year."



The Maverick Mason

by Sir Knight Thomas E. Rigas

The man who became Mark Twain was born Samuel Langhorne Clemens. "I was born the 30th of November, 1835, in the almost invisible village of Florida, Monroe County, Missouri," Mark Twain noted in his autobiography. He died at Redding, Connecticut, in 1910. During his brilliant and unusual career, he became one of America's most important writers.

In his person and in his pursuits he was a man of extraordinary contrasts. He left school at age twelve when his father died, yet he was eventually awarded honorary degrees from Oxford University, Yale University, and the University of Missouri.

His career encompassed such varied occupations as printer, Mississippi riverboat pilot, journalist, travel writer, and publisher. He made fortunes from his writing, but near the end of his life he had to resort to lecture tours to pay his debts.

He was hot-tempered, profane, and sentimental. He was also pessimistic, cynical, and tortured by self-doubt. These characteristics and attitudes, no doubt, were formed in his early childhood.

Like his father, the son was to become an agnostic and an anti-cleric. It was his "sun-shiny" mother, an enthusiastic if "abandoned" Presbyterian, who subjected young Sam Clemens to a religion of chronic anxiety and certain damnation which, although he later rejected it,

reinforced his lifelong sense of wrongdoing, his obsession with conscience, and his inability to disabuse himself altogether of a belief in the reality of hell and Satan. Sam Clemens was to look back with "shuddering horror upon the days when I believed I believed."

In April 1859, after two years of apprenticeship, Sam Clemens received his federal license as "pilot of steam boats." He was a riverboat pilot on his beloved Mississippi River until 1861, when the outbreak of the Civil War closed down the river to commerce. In April 1861, he became a Southern loyalist and gave up his princely occupation on the river, in part because he was afraid that he might be forced at pistol point to serve as pilot on a Union gunboat.

The following month, Sam Clemens was initiated into the Masonic Fraternity. He was a "maverick Mason." He was a member of the Craft for only a short period of his adult life. On the 100th anniversary of his birth, in 1935, the Grand Lodge, A.F. & A.M., of Missouri, dedicated a plaque to honor Sam Clemens, which today graces the front elevation of the old Masonic Temple at Hannibal, Missouri. The plaque relates that "Samuel Langhorne Clemens was a member of Polar Star Lodge No. 79, A.F. & A.M., at St. Louis, Missouri. Initiated May 22, 1861. Passed June 12, 1861. Raised July 10, → → →

1861." What the plaque does not say, however, is the unfortunate fact that Sam Clemens demitted on October 8, 1868, and presumably never again affiliated with any other Masonic Lodge.

At this point, though, Sam Clemens seemed to be floundering in direction. That June he saw volunteer military service near Florida, Missouri, as second lieutenant in the Marion Rangers, a band of inept Confederate militia. "I was a soldier two weeks once in the beginning of the war," he recalled years later, "and was hunted like a rat the whole time." His stint as a Confederate volunteer was brief. After a fortnight of rain, discomfort, boredom, and above all, growing apprehensions about Union forces led by an unknown commander named Ulysses Grant, Sam Clemens and other Marion Rangers said good-bye for the duration of the Civil War. In two weeks in the field Sam Clemens had learned more about retreating, he was to say, "than the man that invented retreating." He decided it was time for him to "light out for the Territory ahead of the rest."

No longer in the service of the Confederacy, he now became, nominally at least, a recipient of federal patronage and an instrument of federal power, for in July 1861 he started out for Nevada as his brother Orion's private secretary. In that capacity he really had nothing to do and so received no salary. With money saved from his river pilot's earnings, though, he was able to pay for their stage fare west.

Soon after he arrived in the Nevada Territory, Sam Clemens went to Lake Tahoe to stake out timber claims. In February and March of 1862 he found time for the Craft and was recorded as having visited Carson City Lodge, U.D., at Carson City.

His timber fever masked the silver fever that really gripped him. While his brother Orion tended to his official duties at Carson City, Sam, acting for both of them, prospected various alluring ventures

in the silver mining district. In May 1862, he had acquired a one-eighth interest in a "silver-mining" operation, but by mid-summer they realized that instead of a bonanza, their investment was "barren rock and hard luck."

Orion at least had a salary to fall back on, but Sam was broke and in debt. He was reduced to shoveling sand in a quartz mine, wondering how he was going to survive the next few months. By the end of July 1862, however, he received a job offer as local reporter for the Virginia City *Territorial Enterprise*.

It was neither the first nor the last time in his life that he had experienced the bitter cycle of boom and bust—prospective wealth and present desperation. Nor was it the last time that, casually, passively, even reluctantly, he allowed himself to be turned toward authorship.

He became Mark Twain in 1862 while working as a reporter at the *Territorial*

"It was neither the first nor the last time in his life that he had experienced the bitter cycle of boom and bust. . . . He turned toward authorship."

Enterprise, the leading newspaper in the Nevada Territory. The pen name came from his steamboating days—it is a river term meaning "safe water ahead."

It was here in Virginia City, at age 27, that the new writer—and former printer, river pilot, speculator, and prospector—made a great personal discovery, in effect the end of a moratorium. "I feel very much as if I had just awakened from a long sleep," he said of his newly discovered self.

With increasing freedom and confidence, Mark Twain now wrote local news, personal satire, journalistic horseplay, comic libels, occasional editorials, travel correspondence from Steamboat Springs and from his frequent stagecoach trips to San Francisco and, from Carson City,

legislative reports and reports of the Constitutional Convention of 1863. After less than a year on the *Enterprise*, he wrote to his mother, saying, "I am prone to boast of having the widest reputation, as a local editor, of any man on the Pacific Coast." By now, he already felt a national ambition and the pulse and stirrings of a national consciousness.

Emotionally, he was to some extent still accountable to his mother and sister back home in Hannibal, from whom admonitions of gentility and piety were reaching him frequently. He did his best to convince them that he moved only in "the best society" of Virginia City and San Francisco and that he actually had a "reputation to preserve."

In actual truth, however, he had become somewhat of a celebrity of bohemianism and a prominent part of San Francisco's gaudy subculture of writers, reporters, entertainers, traveling actors, and short-term promoters of the day. As he later confessed to his prospective mother-in-law, he had been "a man of convivial ways and not adverse to social drinking." Christmas Eve of 1863 was spent in a marathon drinking celebration at Barnum's Restaurant in Virginia City, together with many of his writer friends, including the premier humorist of the day, Artemus Ward (a pseudonym used by Brother Charles F. Browne, a member of Oxford Lodge No. 18 of Norway, Maine.) [For more on Charles F. Browne, see "Alias Artemus Ward" in the September 1985 *Knight Templar*.—Ed.]

From Virginia City, Sam Clemens went by stagecoach to San Francisco in May 1864, where he alternated between newspaper work and gold mining, until he eventually gained some fame as a humorist and began lecturing and writing books. Arriving in San Francisco, he worked, unhappily, as a reporter on the *Morning Call*. Then in December he went to the Mother Lode hills of California in Tuolumne and Calaveras Counties. For a

while, he tried to scratch out a living as a pocket miner, but it turned out to be a dismal and defeating winter of mud, rain, and meals of dishwater and beans.

There was one bright side, however, to this otherwise dismal experience. While sitting around a potbelly stove in an Angel's Camp saloon, he heard for the first time a Western analogue of an ancient tale about a frog, which he summarized in his notebook thusly:

Coleman with his jumping frog—bet a stranger \$50.—Stranger had no frog and C. got him one:—In the meanwhile stranger filled C's frog full of shot and he couldn't jump. The stranger's frog won.

From this simple, villainous backwoods anecdote, Sam Clemens was able to ride the jumping frog tale to fame. As he said, it was "the germ of my coming fortune," for it was the germ of the story he wrote and sent east, on the advice of his Freemason friend, Brother Browne, as "Jim Smiley and His Jumping Frog." It was published in the *New York Saturday Press* in November 1865, and soon after, distributed through the then-established newspaper exchanges. The frog, if not yet its author, became nationally celebrated.

The age of thirty, I am told, seems to be a familiar watershed time for self-redefinition. In their early thirties, Jesus set out on His ministry and Luther nailed his theses to the church door. Likewise, nearing the age of thirty, Samuel Clemens made his own significant departures. He began to explore the literary and psychological options of Mark Twain, the identity he created as a means of liberating and extending himself.

At some time during this period, this person of great contrasts, for some unrecorded reason, was suspended from his Masonic affiliation. Speculation no doubt could conjure up any one of a number of "valid" reasons for his → → →

suspension from the Masonic Fraternity during this period, considering his unusual lifestyle since becoming a member of the Craft. Masonic scholars and researchers, however, have been unable to document the reason.

By this time the Civil War was over and Sam Clemens, a reconstructed Southerner who had gone west only to

"In April 1868, he reportedly sent his Masonic Lodge a gavel, claimed to have been cut from a cedar branch obtained outside Jerusalem."

find that his ambitions were really national, now began a new venture as a popular lecturer shortly after his return to San Francisco. He had learned a lot from Artemus Ward, the prince of platform entertainers, and within a short time found himself the master of his audience; at will he could make it laugh or applaud or gasp in wonderment. His style and presence delighted audiences at San Francisco, Sacramento, and other California towns.

Even with these victories, he had begun to feel confined by the coast. In December 1866, at age 31, he sailed from San Francisco on the sidewheeler *America* and arrived at New York in January 1867.

A trip to his home state of Missouri in March 1867 after an absence of six years only reinforced his belief that the east was where he now belonged. At St. Louis where his mother and sister now lived, he felt reproach in the air, his own and theirs.

While at St. Louis, he apparently satisfied the requirements for reinstatement of his Masonic affiliations, as he was reinstated as a member of the Craft in good standing on April 24, 1867.

In New York again, he saw the body of his good friend Artemus Ward returned to New York from Southampton, England, where he had died in March of tuberculosis while on tour. Dead at age 33,

Artemus Ward left a vacant place in popular stage entertainment that Mark Twain, his friend and protégé, would soon claim.

In June 1867, Sam Clemens boarded the sidewheel steamer *Quaker City* and sailed from New York on a five-month tour of Europe and the Middle East. He returned in November, a national celebrity as a result of his travel correspondence, which in 1869 led to the publishing of his successful book, *The Innocents Abroad*. Predictably, he had described the Holy Land in derisive terms, taking unholy verbal shots at it. He also ribbed his fellow passengers for being brash, naive, and too quick to believe themselves cultured. He wrote, "The gentle reader will never, never know what a consummate ass he can become until he goes abroad."

One passenger who escaped his barbs was a handsome and wealthy shipboard acquaintance, Charles Langdon from Elmira, New York. After seeing a photograph of Langdon's sister Olivia, Sam Clemens became smitten over her and remained in the east to woo the twenty-two year-old "Livy," his future wife.

In April 1868, Sam Clemens reportedly sent his Masonic Lodge a gavel, for which he claimed to have cut the handle from a cedar branch he had obtained just outside the walls of Jerusalem. Tradition holds that he had the gavel made in Alexandria, Egypt. In his attached letter to his Lodge, he reportedly wrote: "This mallet is a cedar, cut in the forest of Lebanon, whence Solomon obtained the timbers for the temple."

In August 1868, he presented himself at the gate of wealthy Jarvis Langdon's baronial estate at Elmira. He was in love and wanted to marry Langdon's young daughter. Livy, however, disapproved of drinking, smoking, Western manners, and even humorists, so Sam Clemens courted her by offering, in all sincerity, to make over his character and habits to meet her

Continued on page 27

Responses to the article "Crusade for Survival" published in the January 1986 issue of *Knight Templar Magazine* were in total agreement in one regard. It was eminently clear that there is an undercurrent of discontent within Masonry regarding the perceived causes for declining membership. This article is an attempt to summarize the respondents' statements concerning particular areas of contention.

Factors Contributing to Declining Membership

- Multi-concepts of Masonry.
- Blue Lodge being used as a stepping stone.
- Ritual.
- Lack of membership training and participation.
- Inefficient use of Lodge time.
- Lack of long-term continuity and strategic planning.
- Overextended involvements of officers.
- Loss of peace and harmony.
- Self-aggrandizement and nepotism.
- Excessive control by Past Masters.
- Archaic governing structure.

Multi-concepts of Masonry: This factor is probably the most nebulous and the least amendable to resolution. Each respondent's statement of causes and proposed solutions revealed his concept of Masonry and, consequently, his prejudiced perspective. The following is a sample list of what different members think Masonry is: 1) a male social club, 2) a male fraternity with family-oriented activities, 3) a welfare-oriented service organization, 4) a teacher of moral values, 5) a theosophical/religious group pursuing the comprehension and implementation of a Great Architect's designs, 6) an implicitly secret order, and 7) a group which is guardian to esoteric knowledge.

Such a spectrum is innocuous enough unless it is viewed as a continuum with

Crusade for Survival, Part II

by Sir Knight Paul L. Fleming

radical extremes. The ramifications of divergent views can be far-reaching since decisions concerning membership obviously stem from individually held concepts of the organization. It also controls the direction taken in terms of goals and purposes at Grand Lodge levels. This places twentieth century Masonry in a condition not unlike that existing in the tenth century at the time of King Athelstan.

Blue Lodge being used as a stepping stone: This factor was commonly stated. The perspective expressed was one of the the growing feeling within appendant bodies of the Blue Lodge being insignificant. There was a particular hostility to those who would call themselves "Shrine Masons." Though in some cases respondents were Shrine members themselves, there is an objection to the implied relationship between the Shrine and the Blue Lodge, and suggests to the lay public a hypocritical duality of principles.

Ritual: Numerous comments were made relative to ritual. The following are representative: 1) misplaced emphasis in the Master Mason Degree, 2) poor → → →

presentation of degree work, 3) ludicrous nature of penalties for violated obligations, 4) misrepresentation of historical fact, 5) superfluous degrees in York Rite, 6) elimination of Scottish Rite degrees not being presented, and 7) the hypocrisy of the exemplification of degrees without the learning, retention, and use of grips and words. Only the first two will be expanded upon here as the third is self-explanatory and the remaining four were generally in reference to appendant bodies.

Degree presentations came under heavy criticism, particularly the Master Mason Degree. It would no doubt be generally agreed that the character of Hiram Abif is pivotal to the Master Mason Degree and to Masonry. He succeeded in designing and building a temple to the greater glory of the Great Architect and was murdered while maintaining his integrity. The allegory is that of all men striving through life's adversities to build their own living temples. This is noble. It would seem to deserve an equally noble and impressive presentation.

However, a criterion for an acceptable performance for the Master Mason Degree has become whether the ruffians are believably rough and whether Abif resists his assailant and goes down fighting with a resounding "wump"! The effect upon those interested in the allegory and not the vicarious sadism is disgust.

A second aspect of ritual criticism involved that of preparation and poor quality of performances. The comments were so varied that an analogy to *Gone With the Wind* will be used here. As a movie it is a meaningful statement about an age known to all of us, but how many times a year would you want to see it if only Rhett and Scarlett knew their lines, three-quarters of the cast played more than one part, and the Yankees that did show up forgot to bring their cannons? (Southern Jurisdiction excepted!)

Lack of membership training and participation: Two areas were identifiable: failure to educate members, and failure to involve members.

It is often heard that members should attend Blue Lodge to continue to learn more of Masonry. Though there exist well-qualified homilists in Masonry, few will be found lecturing to crowded, attentive sidelines. Masonic knowledge is eked out individually in specific areas of interest and in a variety of journals. More specific information is obtained through interactions in such bodies as Lodges of Research and the Philalethes. To spend one to one-and-a-half hours an evening sitting through ritual forms and dull business meetings kills the desire to hear thirty to forty-five minutes of a speaker who may or may not be interesting.

Failure to involve new members was addressed in a variety of ways. The general tenor indicated that once a new member has been examined and has passed his proficiency, there is no Lodge plan for utilizing his talents in the Lodge unless he is needed to fill a vacant chair.

A Mason doesn't just happen. He becomes. He evolves. Education and involvement are inexorably intertwined and should be the primary concerns of the Lodge. And yet, all Lodge efforts and plans pivot on the creation of Lodge Masters. The initiating, passing, and raising of candidates has become merely an element in the proficiency requirements of the officer line.

Inefficient use of Lodge time: Factors here fell into two categories. The first was the conducting of Lodge business and the second was the tenacious adherence to redundant form. In the first category it was pointed out that most Lodge business is redundant and could be handled in executive sessions prior to general meetings. In actuality, business meetings have

often become little more than poorly-run executive sessions.

The second category, redundant form, was most frequently exemplified by time lost in situations such as changing back and forth between degrees for the purpose of voting on conferral of degrees, acceptability of proficiencies, or for closing.

The adherence to redundant form for the sake of perpetuation of form results in boredom and contributes to non-involvement. Though acceptable in a more leisurely age, it is unacceptable in an age that emphasizes efficient use of time.

Lack of long-term continuity and strategic planning:

The problem has many sources and runs the gamut from the Lodge proper to appendant body and community involvements. Long-term projects, however, are primarily repetitions of social activities and conferral of degrees. These are only superceded by fund-raising. With the exception of some "permanent" assignments, committee chairmen and officer assignments have only the duration of the presiding Master's term. In effect, the Lodge terminates at the end of each Master's term of twelve months, of which two-and-a-half are in darkness. Further, the Lodge has no mechanism for longitudinally evaluating program development, progress, and effectiveness. The procedure most similar to it is the requirement for officer proficiency, which in itself demonstrates what is considered to be paramount to effective Lodge functioning. A major source of the problem appears to be the brevity of the Master's term. His efforts are concentrated on "getting in and getting out." The Lodge focus becomes the short-term grooming of potential Lodge Masters and not long-term planning, implementation, and evaluation of programs.

Overextended involvements of officers:

The observation was made that it is not uncommon for members to be officers in

multiple Masonic bodies and not necessarily performing well in any of them. Each body suffers, as ultimately does the entire Fraternity. Only the personal agendas of the individual are served.

Loss of peace and harmony: Another issue, sometimes directly stated and at other times obliquely alluded to, concerned the loss of peace and harmony in the Lodge. There is a dictum within the Craft that peace and harmony will prevail, and is accepted as being the responsibility of the Master. The general trend, however, appears to be that whenever a presiding officer is confronted with that which he does not wish to hear, he either does not acknowledge the speaker or silences him with the gavel. As a result, the manner of voicing objection or dissent becomes that of prudence, silence, and eventually, non-involvement. An intelligent, competent leader listens to dissenting opinions so that he can create the spirit of compromise which will lead to peace and harmony. When presiding officers are untrained in problem solving and lack innate leadership ability, peace and harmony, both keystones in Masonry, are lost.

Self-aggrandizement and nepotism: These behaviors in the hierarchy were extensively described in terms of the more revulsive aspects of man's character. Most common examples were described in terms of "good old boy politics." The more virulent examples, if true, violated basic standards of Masonic conduct. Once committed, the damage is to the entire body and cannot be undone. The stigma does not leave the Lodge or appendant body with the perpetrator or the officer line because all present are equally guilty of permitting the behavior: "silence becomes consent."

Excessive control by Past Masters: To what extent this is generally true is unknown. The use of Past Mas- → → →

ters is justifiable from the standpoint that the new Master of a Lodge cannot reasonably and effectually put together the necessary administrative superstructure without using individuals with some experience. As the central activity of Lodge has become that of preparation of officers to eventually preside, emphasis is placed on learning parts and not on the operation and management of an organization. Hence, Past Masters are needed to direct committees, as they are familiar with overall Lodge operation. There is a very clear silent message: "If you are not a Past Master, you are not capable of managing a position of responsibility and leadership." If new members are not trained to assume specific jobs, in the same sense that operative Masons originally trained apprentices, the resulting non-participation is a foregone conclusion.

Archaic governing structure: The body politic of Freemasonry has no direct voice in the creation or revision of jurisdictional code. The individual Mason's voice in the Craft is limited to the Lodge room ballot, the concerns of which are restricted to matters of the Lodge. This is antithetical to American democratic principle and belief. As the body politic is not permitted a voice in the overall decision-making process at Grand Lodge level, the individual Mason is essentially disenfranchised. Masters of Lodges and Past Masters have autonomy of action beyond the influence and control of the Lodge which they supposedly serve. Freemasonry is, then, an organization dominated and run by a few. By definition it is an oligarchy. In the twentieth century it is questionable as to whether or not rational individuals can be expected to give enthusiastic allegiance to an organization in which they do not have a voice at the policy-making level or in the selection of the Grand Master. The governmental structure is precisely parallel to the strict authoritarianism that existed

at the time Masonry became formally structured. Though that structure has changed, Masonic governmental structure has not.

How valid are these observations? Of the twenty-two responses, two came from foreign countries and the remainder from fifteen states. All but one were male. Compared to the total number of Masons receiving *Knight Templar*, the number is miniscule. The general perceptions put forth are also skewed in terms of the population of Masons who responded. They represent a diverse, impassioned group of unknown size. However, the similarity of perceptions was surprising and disturbing. The perceptions are apparently not isolated, rare occurrences. Considered individually, they are petty. Considered *en masse*, their cumulative effect could be, and perhaps has been, devastating.

Who were the respondents? What population do they represent? At least two of them were Past Masters and at least one was a Past Grand Master. They were all lifelong Masons (with the one previously noted exception) who related years of attempts at resolution of their particular nemesis. However, as a group there was a common underlying theme. That theme seemed to be identifying a point at which an individual resignedly acknowledges the futility of his efforts; a point at which the ideal no longer has relevance to the actuality.

The need is felt to escape the stagnation and meaningless redundancy of Lodge meetings, degradation of degree work, abrogation of the Master-Apprentice responsibility, pursuit of self-aggrandizement, and the deceit of hypocrisy and nepotism. If these perceptions are valid and occurring on a broad scale then they indicate the perversion of Masonic principles to the obtaining of self-glorification and the pursuit of life's

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KNIGHT TEMPLAR CHAPEL REDEDICATED AT 1987 EASTER SUNRISE SERVICE IN ALEXANDRIA, VIRGINIA

At 7:30 a.m. on April 19, the Grand Encampment of Knights Templar held its 57th Easter Sunrise Service on the steps of the George Washington Masonic National Memorial in Alexandria, Virginia. This year also marks the thirtieth anniversary of the dedication of the Knight Templar Chapel which is located in the Memorial. In commemoration of this event, the Grand Encampment sponsored a rededication ceremony shortly after the Easter Sunrise Service.

Photographs on this page depict the following. At top right are special attendees of the rededication of the Knight Templar Chapel: from left to right are Sir Knight Marvin E. Fowler, Right Eminent Deputy Grand Master; Sir Knight Francis G. Paul, 33^o, Sovereign Grand Commander of the Scottish Rite, Northern Masonic Jurisdiction; Most Eminent Knight Donald King, Supreme Grand Master of the Sovereign Great Priory of Canada; and Sir Knight Donald Hinslea Smith, Most Eminent Grand Master of the Grand Encampment of Knights Templar.



The photograph at bottom left shows the altar of the Knight Templar Chapel as it was for the rededication service and for Easter, resplendent with Easter lilies for the occasion.

Skies were overcast this Easter morning though the temperature was warm, and as the service program commenced, the crowd of worshippers was lightly misted with a short drizzle. Sir Knights marched up the hill to the traditional Knight Templar anthem "Onward Christian Soldiers" played by the combined bands of Kena Shrine Temple, Fairfax, Virginia, and Almas Shrine Temple, Washington, D.C. Sir Knight George M. Fulmer, General Chairman of the Easter Sunrise Committee, read the First Lesson, followed by the singing of "Christ the Lord is Risen Today." A short greeting by Sir Knight Donald Hinslea Smith, Most Eminent Grand Master of the Grand Encampment, was followed by the reading of the Second Lesson by Sir Knight Gordon J. Brenner, Chairman of the Committee on Religious Activities.



The Columbia Chorale gave its first appearance at the Easter Service. This chorale is from the Columbia Baptist Church and was directed by Linda Cook, accompanied by Gloria Gilbert. The chorale sang beautiful renditions of the Easter songs "When I Survey the Wondrous Cross," "Beautiful Savior," and

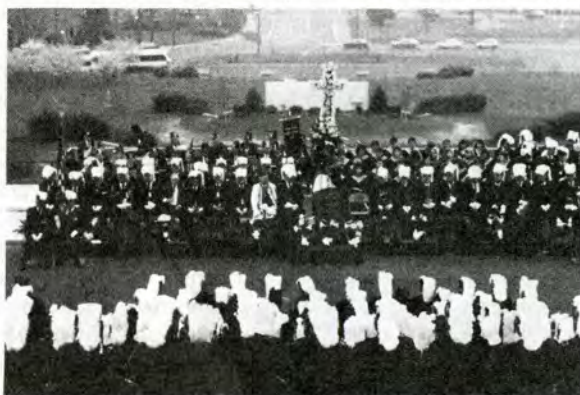
"Majesty and Glory of Your Name." Grand Prelate Walter M. McCracken delivered his sermon "On the First Day of the Week" (printed in the May 1987 issue). Grand Commander Richard Webb, Jr., Grand Commandery of Michigan, gave a moving rendition of "The Lord's Prayer" shortly before the benediction, which concluded this year's service.

Highlighting this year's activities was the rededication of the Knight Templar Chapel, situated on the eighth floor of the George Washington Masonic National Memorial. Attendance at this event was limited due to the small size of the chapel, which allows for only a small number of guests at a time. Among those attending were Grand Encampment officers and their wives, including Grand Master Donald H. Smith, Deputy Grand Master Marvin Fowler, Grand Generalissimo William H. Thornley, Jr., Grand Captain General Blair C. Mayford, Grand Recorder Charles R. Neumann, and Grand Prelate Walter M. McCracken. From the Sovereign Great Priory of Canada, Supreme Grand Master Donald King attended along with Supreme Commander Francis Paul, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction. Their participation in the rededication ceremonies was in special recognition of the anniversary of the Knight Templar Chapel.



From the Sovereign Great Priory of Canada, Supreme Grand Master Donald King attended along with Supreme Commander Francis Paul, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction. Their participation in the rededication ceremonies was in special recognition of the anniversary of the Knight Templar Chapel.

In the photographs on this page are shown, at top right, from left to right, Sir Knight Donald Hinslea Smith, Most Eminent Grand Master, and Most Eminent Knight Donald King, Supreme Grand Master of the Sovereign Great Priory of Canada, who both led the march up Shooter's Hill to the George Washington Masonic National Memorial. At middle left is the line of Sir Knights marching to the Templar anthem to start the Sunrise Service. At bottom right is the service in progress, with Grand Prelate Walter McCracken at the podium.



The Knight Templar Chapel was originally dedicated on Saturday, April 20, 1957, at 3:00 p.m., the day before the 27th annual Easter Sunrise Service, which was at that time being held at Arlington National Cemetery. This dedication was given a great deal of publicity. Notable persons attending included then-Vice President Richard M. Nixon, who spoke a few words of dedication. A crowd numbering 1,000 was present in the Masonic Memorial's auditorium, where the dedication words were given again for the benefit of the crowd, which could not be present in the confines of the Chapel itself. Sir Knights in atten-

dance by special invitation in the chapel were Sir Knight Wilber Brucker, P.G.C., Michigan, Secretary of the Army; and Grand Encampment officers Walter A. DeLamater, Grand Master, C. Byron Lear, Past Grand Generalissimo, and others. Formal presentation of the chapel to the George Washington Masonic National Memorial Association was made by Grand Master Walter DeLamater.

At the 1987 rededication, Sir Knight Marvin E. Fowler, Deputy Grand Master of the Grand Encampment, led the ceremony, which began with a prayer by Grand Prelate Walter M. McCracken. Sir Knight Fowler invoked traditional Masonic ceremony for dedication, including the ritualistic implementation of corn, wine, and oil. Stained glass windows in the chapel include the following representations: Jesus Healing the Blind, Christ the Teacher—the Sermon on the Mount, the Crucifixion of Christ, and the Ascension.

The traditional Easter Sunrise Service breakfast was held following the service at the Twin Bridges Marriott Hotel. Introductions were made, and a short description of the rededication ceremony which had just taken place inside the chapel was given by Sir Knight Marvin Fowler for the benefit of those at the breakfast who had not been able to be at the actual rededication ceremony.

The weekend of activities had begun with the Grand Encampment officer's "family dinner" on Friday night, followed on Saturday by the Ladies Luncheon and then the Grand Master's reception at 2:00 p.m. in the Sky Room of the Hotel Washington. The weekend's activities concluded with the breakfast, and Sir Knights departed, with anticipation for attending the Easter Sunrise Service next year.

Connecticut Commandery Achieves 100%

Connecticut's Washington Commandery No. 1 joins the ranks of those which are 100% Life Sponsors of the Knights



Templar Eye Foundation. Sir Knight William H. Thornley, Jr., Grand Generalissimo (left), presents the foundation's plaque to Past Commander Ernest J. Smith, as Sir Knight Russell D. Ramette, Grand Commander of Connecticut and a member of Washington Commandery, looks on. The Commandery not only contributed enough to achieve this status, but has changed its bylaws to ensure that every new Sir Knight automatically will be enrolled as a Life Sponsor. Washington Commandery believes itself to be the oldest Commandery in the Americas, having been established in 1796.

Ohio Lodge Celebrates 175 Years

Washington Lodge No. 17, F. & A.M., of Hamilton, Ohio, is celebrating its 175th anniversary. One thousand bronze coins have been struck, showing the front of the Temple and other Masonic emblems, along with George Washington's visage. The coins are \$5.00 each. A plastic case or a key chain to hold the coin can be purchased for \$2.00 each. If interested, please specify what items you wish, with checks payable to Washington Acacia Club and mail to Darrel Blevens, 147 Progress Ave., Hamilton, Ohio 45013. Please allow three to four weeks for delivery.



Tall Cedars Poster Child

Twelve-year-old George Hemphill of Woodbridge, Virginia, was selected as 1987 poster child by the Tall Cedars



of Lebanon of North America. Pictured with him is Lemoine V. Dickinson of Temple Hills, Maryland, Supreme Tall Cedar of the Tall Cedars of Lebanon of North America.

As poster child, George will represent the ongoing dedication of the Tall Cedars in its support in the fight against muscular dystrophy and other neuromuscular diseases. He will serve as an honorary guest at many official functions of the Tall Cedars, including their annual convention, which will be held May 27-30, 1987, in Ocean City, Maryland.



Idaho Cornerstone Ceremony

A stated Conclave of the Grand Commandery of Idaho was formed for the purpose of assisting the Emmanuel Epis-



copal Church of Hailey, Idaho, in opening the church cornerstone, laid July 29, 1885, by the Knights Templar of Utah, three years before Idaho became a state. Among the artifacts removed were a prayer book, samples of silver ore from the mines near Hailey, a Holy Bible, an envelope containing an 1885 silver dollar, a quarter, two dimes and a penny, and three small local newspapers—one of which announced the death of General U.S. Grant. The following were then deposited in the box: a King James Bible, the Book of Common Prayer, a proof set of 1985 coins, a Knights Templar Cross of Malta, a color photo of Hailey, and a map of the city. One hundred fifty Sir Knights, their wives, and interested persons attended the event on July 6, 1985.

Commemorative Coin

Whittier-St. Johns Commandery No. 51 of Whittier, California, has struck a commemorative coin to celebrate their 75th anniversary. Only 400 coins will be struck and each will be numbered and sold for \$5.50. Interested parties should write to Paul C. Seyler, P.O. Box 1391, Long Beach, CA 90801.

Reception for New DeMolay Officer

On Sunday, March 8, over one hundred attended a dinner and reception at Jefferson Masonic Temple in Jefferson City, Missouri, in honor of Ron L. Zumalt, the new head of Missouri DeMolay. Zumalt was appointed to the position of executive officer for the state of Missouri by the Grand Master of the International Order of DeMolay, Henry Stickney, at the mid-year meetings of the International Supreme Council in November. In his position as executive officer, Zumalt will be responsible for the organization, activities, and development of the approximately 50 DeMolay Chapters and 2,000 members of the Order in Missouri.

Zumalt served as Master Councilor of Rogers Chapter, Order of DeMolay, in Neosho, Missouri, and also served as Master Councilor of Missouri DeMolay in 1974. He has received the Degree of Chevalier for outstanding service as a member of that Order, and the Legion of Honor, the highest award which can be conferred by the International Order of DeMolay. Zumalt resides in St. Louis with his wife Carolyn and their son Terry.



West Lafayette Lodge Coin

West Lafayette Lodge No. 602 in West Lafayette, Ohio, recently celebrated its 75th anniversary and issued a commemorative coin. A limited number of coins are available to the collectors for \$5.00 each; please send a check or money order for the amount of coins desired to Richard L. Gail, 1703 Skyline Heights, Coshocton, Ohio 43812.

Detroit Commandery Visits Kentucky

Detroit Commandery No. 1 of Detroit, Michigan, traveled to Danville, Kentucky, on March 27-29, to confer the Order of



the Temple in Ryan Commandery No. 17. Ryan Commandery is the home Commandery of Sir Knight Donald Hinslea Smith, Most Eminent Grand Commander of the Grand Encampment, and Sir Knight Clyde Curtis, Department Commander of the East Central Department.

Shown above from left to right, following the conferral of the Order on March 28, are: Sir Knight Clyde Curtis; Sir Knight Donald Hinslea Smith; Sir Knight Robert C. Livermore, the new Sir Knight who received the Order of the Temple; Sir Knight Russell P. Livermore, Jr., then-Eminent Commander, Detroit Commandery; and Sir Knight Willard G. Wellman, Grand Commander of the Grand Commandery of Kentucky.

Sir Knight Robert Livermore, the new Sir Knight, is the youngest son of Past Commander Russell Livermore, Jr., who Knighted his son on that happy occasion.



IN MEMORIAM



Richard B. Burch
Oklahoma
Grand Commander—1964
Born June 29, 1906
Died October 12, 1986

Kenneth Champlin Dolbear
New York
Grand Commander—1952
Born September 6, 1900
Died February 27, 1987

John Ward Felps
Louisiana
Grand Commander—1954
Born February 17, 1897
Died March 31, 1987

James Diogenes Banketas
Florida
Grand Commander—1981
Born November 17, 1916
Died April 30, 1987

William C. Van DeWater
Connecticut
Grand Commander—1969
Born April 11, 1905
Died May 4, 1987

James Clifford Newland
North Dakota
Grand Commander—1972
Born May 29, 1912
Died May 9, 1987

Be thou faithful unto death,
and I will give thee a crown of
life.

Revelations 2:10

Survival—Continued from page 12
superfluities; those attributes which
Masons are, in principle, obligated to
abhor.

As a consequence of their hierarchal
climb, some individuals appear to lose
touch with their obligations to the body
politic and their integrity as men and
Masons. In their haste to lead, they fail to
educate, train, and involve new members.
Once they have attained their personal
goals, they turn and with alarmed surprise
find the ranks of those they thought
were following to have grown even
thinner. We have insidious complacency
and non-involvement. We have Masons
who feel they have been "used," who feel
they cannot function in Lodges as they
are currently run, who realize the system
is not going to change and have, in a sense,
walked away.

Our Grand Masters and Masters may
pursue media blitzing, declaring what a
great organization Masonry is, but it is as
futile as pumping up a tire which has a
multitude of slow but persistent leaks. We
are once again in need of another King
Athelstan before today's visible Masonry
becomes nothing more than an irrelevant
historical curiosity.

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

Sir Knight Fleming is a member of St. John's Commandery No. 1 in Wilmington, Delaware, and lives at 26 Newbrook Road, Wilmington, DE 19711.

A classic is something that
everybody wants to have read
and nobody wants to read.

Nothing so needs reforming
as other people's habits.

Mark Twain

Wanted: Young Professionals

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

The Masonic Fraternity continues to undergo a rapid decline in membership. This decline is multifold: that is, it is not only a numerical decline. It is also a decline in many aspects of the Fraternity's life which are related to its overall vitality. We are also suffering a decline in social prominence, a decline in the level of understanding about the nature of the Masonic tradition, a decline in leadership caliber, and a decline in our capacity to retain the active loyalty of Masons once they are raised.

However, let us not focus primarily on the reality of decline; rather let us focus on what the impact of this reality is, and might be, on the future of Freemasonry.

I would like to proceed in three steps. First, I shall attempt a working definition of Freemasonry so that each of us might have a sense of what I mean in the context of this discussion. Freemasonry, like "love" and "God," can mean many things to many different people. What I will attempt to do is give a definition that illuminates the nature of the problem succinctly and, with luck, constructively.

Secondly, I would like to describe—with a working definition—what I mean by "young professional man." Here you will readily detect a prejudice. Freemas-

onry would be most vital if it had a vital relationship with younger professional men. What I expect to do is define the category of "young professional" and how it relates to the Craft in a situation of decline.

Thirdly, with these two working definitions in mind, I would like to outline some very specific and practical steps which the leaders of our various Grand Lodges and the leaders of the various responsible collateral and appendant bodies should take to insure a solid foundation for our beloved Craft in the next century.

What is Freemasonry? We are very familiar with the traditional definition: "a system of morality veiled in allegory and illustrated by symbols." This eloquent definition somehow begs the question. It is good poetry, but does not have a key to understanding which tells the active Mason or Masonic leader what he should do as a result of what Freemasonry is.

I would suggest that Freemasonry is essentially a way of understanding the future. The path of initiation, especially for a young man, is an extremely valuable code for understanding life.

Its language tells the initiate, albeit in a coded and veiled way, what → → →

to do and what not to do in his inevitable encounters and conflicts with other men, with his own inner, irrational passions, and with the age-old problem of evil. In this sense, as a priest, I should say that it tells us every bit as much about the irrationality and self-destructiveness man encounters with other men as does the Bible. The Masonic third degree, particularly the second section, should be read as a companion to the Book of Job: why do good men suffer, and why do good men die?

Freemasonry is also a consolation for the old man. It tells us much about the harmony and peacefulness which comes with age in a well-lived and ethical life. But, foremost, it is a guidebook for the young man—the Entered Apprentice—as he enters the path of responsible adult existence. In this sense, Freemasonry is like numerous rites of passage in primitive cultures. It points the way for the post-adolescent to make the passage to adulthood, to middle age—the Fellowcraft—and ultimately to the wisdom and sagacity of old, or mature, age.

If we remember that our modern, technological culture has jettisoned—abandoned—much of its ritual associated with the aging process, we can see that Freemasonry is one of the last vestiges we have of meaningful myth for younger men to take hold of and make their own in the painful process of becoming an adult and living a healthy, happy, and fulfilled life.

With this working definition of Freemasonry in mind, that it is essentially a path to the future along moral lines, let us ask, What is the “young professional man” today?

As I said earlier—and I hope you will bear with me—Freemasonry should aim at, or “target,” if you will, younger men with professional backgrounds.

I say this for two reasons: Freemasonry is an intellectual enterprise. It is only in the United States and England in this

century that Freemasonry has become primarily a working class organization at its highest levels. The artificers of Freemasonry—the men who designed the structure we behold in the sublime teachings of the York Rite orders and the Scottish Rite degrees and in the high symbolism of the Craft degrees—were men of high inspiration and intellect.

I should quickly add that there is no reason why Freemasonry should neglect men of more humble calling. That is not my point. The point is that we have today virtually excluded men of the learned professions from active membership and leadership of the Fraternity because they do not have the time to engage in the routine of ritual memorization and their Masonic experience is not perceived to relate to their career development.

I say *perceive* because there is nothing more relevant to the younger professional

“I say perceive because there is nothing more relevant to the younger professional man than the teachings of Freemasonry.”

man than the teachings of Freemasonry. What we do with the Craft, however, somehow causes men of achievement and career orientation to believe that the Craft is not for them. This is a supreme irony, in that what is most valuable to such persons is least obvious. As a result, in a conservative period, Freemasonry falters.

What is a good definition of professional? This I take to mean not only persons who are members of specific jobs, for example, doctors, lawyers, clergymen, or college professors, though it does include such persons. Rather, I mean a person whose economic well-being, whose source of income, is somehow related to his education. This gives the broadest possible compass to those who make a living from what they learn in preparation

for their career and who have a sense of education which transcends their livelihood. In other words, people who work with their intellect as well as their hands.

We can grasp this issue when we realize that Freemasonry is—above all—a *speculative* moral art. The reason we have Freemasonry at all—assuming Freemasonry evolved from operative Masonry—is that some very lively, intellectually-oriented young men made the most audacious suggestion ever proposed in the annals of the Craft: to admit, even to restructure the *operative* craft, for the *non-operative* Mason. One can imagine what it must have been like to be in Lodge that night! Oh, how the Past Master corner must have sounded off!

Another way to look at this issue is that the reason we have so many sister fraternities which bear the imprint of Freemasonry's teaching system (degrees, a central altar, the same floor plan) like the Moose, Elks, Odd Fellows, Knights of Pythias, and even the Knights of Columbus, is because very few men in the nineteenth century were deemed to be worthy of Masonic membership and so created their own fraternities. Indeed, the expense of such membership in 1900, around \$75 to \$100, was beyond the range of the working class person. Freemasonry was never intended to be a mass movement.

So, I would affirm that Freemasonry would be infinitely healthier if we did attract and hold the loyalty of more qualified younger professional men.

Secondly, if we are to understand the younger professional man today, we must come to terms with two important issues. The alert younger citizen is going to be more concerned today that he has been in recent years—since the depression of the 1930s—with earning a livelihood for himself and his family. Any activity he considers will be put to the following litmus: how will my expenditure of time and energy be repaid?

This is one important reason why our beloved Order of DeMolay is doing so poorly today. Alone among the major youth organizations of the time, it emphasizes abstract ideals through rote memorization of ritual. Resumé preparation, career or vocational seminars, and exercises in human relations are all part of the Scouts, church youth groups, Junior Achievement, and high school service clubs.

In addition, the young man in his twenties, so the literature on aging tells us, is a "being in search of a dream." He desperately wants to connect himself with something larger than himself. He wants life to make sense and he wants to be part of a great vision. This is why rock stars (regardless of their morality) and major league sports teams are so popular: they represent a vision, a dream of success—a model—for countless younger men.

At one time Freemasonry was part of this psychological and spiritual homing instinct. Not today.

Thus, in making the case for Freemasonry to take seriously the challenge of attracting the younger professional man, I do not mean that we should neglect our present members. Rather, I mean that we should do everything possible to connect the inner teachings of the Fraternity to the inner lives of a vast number of young men who could benefit profoundly from the Masonic heritage.

I could add that we *need* their energy. As the public attacks on the Craft mount from organized religion and from groups organized against the exclusion of women and minorities from private organizations, we need the resources the next generation of twenty- and thirty-year-olds offer to give us a renewed and energetic sense of purpose and destiny.

Third and last comes the major question: how can Freemasonry attract younger members? How can Freemasonry lay the foundation for a more → → →

vigorous and purposeful mission in the twenty-first century?

First, of course, we must realize and *admit* the problem. This is steadily being done. We can see that major Grand Lodges, notably Pennsylvania, have tackled the problem with a program called Solomon II which itself is integrated with a reworking of the Patton campus into a very effective youth foundation. Success in terms of reversing membership losses has not been dramatic, but the very idea that a Grand Lodge of this stature is thinking and acting about the problem is encouraging.

The second step is to realize that the ritual is killing us! Before I lose too many of you to cardiac arrest, let me quickly add that it is not the *contents* of the ritual I am talking about. No. This is our priceless heritage, without which there would be no Freemasonry. It is rather that we have tragically, ironically, and contradictorily made the source of our greatest influence on the younger generation the obstacle to their participation. We have made the ritual the means of selecting Masonic leaders, and the only real local program of the Lodges. Freemasonry is the only international organization which has ever attempted to choose its leadership from the ranks of those who can best recite words—not *understand* words, or teach words, but recite words. It is a slow form of organizational suicide. The two appendant bodies which have until recently been most successful in maintaining the highest level of vitality within the Masonic family have been precisely the two bodies which have refused to select their leaders in this way: the Scottish Rite Supreme Councils and the Shrine of North America.

We must find some way to convey our teachings apart from rote memorization alone, and we must find some way to choose Masters, Grand Lodge officers, and Grand Masters besides using memorization.

A third step is to muster the resource of our great collateral and appendant bodies. Grand Masters change often; Grand Secretaries, however, tend to be permanent "civil servants" of the Craft with immense expertise and skill. An active network of cooperation and communication between Grand Secretaries and with these bodies might greatly enhance the capacity of the whole Fraternity to plan, attract leaders of standing, and enhance financial and administrative resources.

In all, we should each do what we can to recognize the challenge that is before us, and lose no time whatsoever it meeting it.

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

The Reverend William H. Stemper, Jr., can be reached at 48 Park Avenue, New York, NY 10016.



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

T	E	A	R	A		B	A	I	T		S	L	O	W	
B	A	N	A	L		E	V	E	R		P	O	N	E	
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M	E	A	D	E		S	H	E	L	L		J	A	M	
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C	O	O	L	A	S	A	C	U	C	U	M	B	E	R	
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On the Masonic Newsfront ...

Amaranth Installation

On March 7, 1987, the officers of Laurel Court No. 1, Order of the Amaranth, were installed in Springfield, Massachusetts. Pictured above, left to right, are Sir Knight Milton E. Lane, Deputy Supreme Royal Patron and Grand Trustee; H.L. Marie L. Fournier, occupying her station as Truth; Sir Knight Raymond E. Waterman, Sentinel; H.L. Marlene C. Fournier, Warder; and Aide to the Marshal H.L. Janet H. "Scottie" White. After a year of service as Royal Patron of Laurel Court, Sir Knight Leslie W. Blakley was presented with his Past Royal Patron's jewel by Sir Knight Stanley W. Folta, Grand Sentinel, who was installed that morning as Royal Patron of Laurel Court. Under an arch of steel formed by Captains of the Guard Sir Knights Raymond E. Waterman, Deputy Supreme Royal Patron, and George E. Loring, Grand Royal Patron of the Order of the Amaranth, Commonwealth of Massachusetts, Honored Lady J. Eleanor Voelker was crowned Royal Matron by H.L. Martha R. Paige, Deputy Supreme Royal Matron.



Masons Host Knights of Columbus

Mount Moriah Lodge No. 77, F. & A.M., of Anderson, Indiana, hosted a breakfast on March 7 which was attended by members of the area Knights of Columbus groups, Masonic delegations from eleven county Lodges, a number of Catholic and Protestant clergy, and members of the York Rite bodies.

The program opened with a presentation of the colors by fourth degree uniformed Knights of Columbus and the uniformed Knights Templar, with the joint color guard escorting the American flag to its position of honor on the podium.

Following introductions, Worshipful Master John M. Purdy presented Mr. Carl Erskine as master of ceremonies for the program that followed. Mr. Erskine is president of the First National Bank of Anderson, but is better known nationally as the famous pitcher of the Los Angeles Dodgers. Widely known in the city and state for his many and varied public and philanthropic interests, he is at present active in the construction of a multi-building project on the southeast part of Anderson known as the Hopewell Center, a place dedicated to helping the handicapped citizens of this area.

Father John Bouvier, Faithful Friar of General Meagher Assembly, Knights of Columbus, gave a very interesting description of his activities for the Knights of Colum-



bus and described in detail the worthy work and objectives of the order.

Emcee Erskine then called on the Honorable George Tolen, former judge and Grand Master, F. & A.M., of Indiana, who gave a description of Masonry and its various roles in history.

The Reverend Mr. Edward Dorsey, pastor of the First Baptist Church in Anderson, traced the history of the Lenten service and described its meaning to all Christians throughout the world today.

In the picture above, from left to right, are John Purdy, Worshipful Master, Mount Moriah Lodge No. 77, F. & A.M.; Doug Adams, Indiana State Deputy, Knights of Columbus; Roy Shepherd, P.C., Anderson Commandery, co-chairman of the Lenten Breakfast Committee, and author of "Tribute to the Flag"; George Tolen, 33°, Past Grand Master, Grand Lodge, F. & A.M., Indiana; and Jack Mann, Deputy Grand Knight, Knights of Columbus, and co-chairman, Lenten Breakfast Committee.

Knights Templar Eye Foundation, Inc. Club Memberships

Grand Commander's Club:

Florida No. 24—Albin W. Dipasca
North Carolina No. 20—Cecil L. Fisher
Tennessee No. 25—L. Bruce Austin
Florida No. 25—Cornelius K. McAvoy
Florida No. 26—Stuart R. Adams
Colorado No. 11—Arthur Vos, Jr.
Alaska No. 1—James O. Tanner
Illinois No. 26—Robert K. Cronk
Louisiana No. 4—James P. Davis
Louisiana No. 5—Charles R. Lang
Louisiana No. 6—Joseph Wilburn Sargent, Sr.
Michigan No. 29—Royce E. Knowles
Michigan No. 30—Algie Rush
Arizona No. 14—William C. Newcomb
Florida No. 27—Alfred J. Lawton
Florida No. 28—Keith W. Dean
Georgia No. 14—Harry Metz Wilmer
Louisiana No. 7—Harold Henry Bretz, Jr.
Louisiana No. 8—Maurice N. Angelo
North Carolina No. 21—Alfred J. Linton, Sr.
North Carolina No. 22—Paul Worley Brown
Oregon No. 12—Arlie M. Thomason
Alabama No. 13—Hugh W. Smith

Arizona No. 15—Darrel W. Cale
Arizona No. 16—Chester W. Bockstedt, Jr.
Maryland No. 24—Carl J. Wisner
Maryland No. 25—James C. A. Conner
Pennsylvania No. 22—George W. Fieser
Texas No. 59—W. Vernon Burke, Jr.

Grand Master's Club:

No. 873—Dwight E. Lanman, Jr. (IN)
No. 874—George W. Kells (PA)
No. 875—John Brewster (PA)
No. 876—Douglas R. Bacon (PA)
No. 877—Robert M. Connor (PA)
No. 878—David H. Koenig (PA)
No. 879—Lloyd E. Waltz (PA)
No. 880—Eugene L. Ballinger, Sr. (PA)
No. 881—Seba T. Anderson (WV)
No. 882—Jacob C. Baird (MO)
No. 883—Jack Alfred Saucier (MS)
No. 884—Charles Franzen III (MS)
No. 885—James D. Clayton (MS)
No. 886—Andrew Algee (MS)
No. 887—Ira L. Crowson (MS)
No. 888—DeWolfe H. Miller (AL)
No. 889—Merlin R. Grundy (KS)
No. 890—John T. "Jack" Motley (MI)
No. 891—Walter M. Keilholtz (MI)
No. 892—Russell P. Livermore, Jr. (MI)
No. 893—Donald J. Panichi (MI)
No. 894—Peter Paul DePalma (PA)
No. 895—C. Robert Lutcher (PA)
No. 896—Lecil Campbell Lee (TX)
No. 897—Lewis H. Russell (WY)
No. 898—Earl F. Henderson (MN)
No. 899—Fred E. Davey (MN)
No. 900—Lester A. Foster, Jr. (DC)
No. 901—Anonymous
No. 902—Harold L. Richmond (IL)
No. 903—Huston F. Keithe, Sr. (LA)
No. 904—Frank W. Freehan (MA)
No. 905—James H. Miller (MO)
No. 906—Ernest J. Thacker (MO)
No. 907—Thomas H. Tupper (OH)
No. 908—Ray O. Dreihaupt (PA)
No. 909—Charles A. Hornickell (PA)
No. 910—Rucker Armistice Johnson (VA)
No. 911—In Memory of Ward R. Williamson (CA)
No. 912—In Memory of Mrs. Leona Fisher (WA)
No. 913—Wayne W. Harkness (CO)
No. 914—Marcus R. Johnson (AL)
No. 915—James S. McCay (AL)
No. 916—Ted D. Lichtenwalner (PA)
No. 917—L. F. Robertson (PA)
No. 918—John M. Birk (PA)
No. 919—Lawrence L. Witters, Jr. (PA)
No. 920—James H. Nance (NC)

- No. 921—Lynn Austin Monroe (GA)
- No. 922—Robert E. Lyle (AL)
- No. 923—James A. Turner (MA)
- No. 924—Robert Edwin Rancore (MA)
- No. 925—Harold C. Walker (IN)
- No. 926—Thomas H. Underwood (WV)
- No. 927—Roy Nelson Williams (AL)
- No. 928—John Jack Demko (MT)

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 now 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.

Knights Templar Eye Foundation, Inc. Nineteenth Voluntary Campaign

Campaign Report by Grand Commanderies for KTEF Officers and Trustees for the week ending May 8, 1987. The total amount to date is \$991,014.94.

Alabama	\$29,013.60
Arizona	12,873.28
Arkansas	9,343.37
California	25,925.29
Colorado	24,891.29
Connecticut	17,974.54
District of Columbia	7,611.00
Florida	21,738.46
Georgia	116,621.85
Idaho	3,577.00
Illinois	20,305.44
Indiana	44,121.48
Iowa	5,003.55
Kansas	9,705.17
Kentucky	33,996.65
Louisiana	16,492.26

Maine	2,010.17
Maryland	13,004.00
Mass./R.I.	32,639.73
Michigan	24,033.76
Minnesota	14,004.31
Mississippi	8,935.00
Missouri	12,949.42
Montana	9,272.20
Nebraska	7,119.35
Nevada	3,580.00
New Hampshire	4,890.65
New Jersey	7,868.37
New Mexico	3,533.00
New York	21,025.49
North Carolina	18,216.50
North Dakota	1,151.00
Ohio	67,722.89
Oklahoma	3,461.33
Oregon	11,859.67
Pennsylvania	88,520.54
South Carolina	23,786.71
South Dakota	2,705.00
Tennessee	50,161.48
Texas	54,516.86
Utah	4,137.90
Vermont	5,724.51
Virginia	32,170.79
Washington	6,403.00
West Virginia	15,518.75
Wisconsin	7,280.00
Wyoming	5,453.15
St. John's No. 1, Wilmington, Delaware	1,702.00
Honolulu No. 1, Honolulu, Hawaii	25.00
Panama Canal No. 1, Balboa, Panama	330.00
Porto Rico No. 1, Puerto Rico	1,151.00
Anchorage No. 2, Alaska	300.00
Tokyo No. 1, Tokyo, Japan	30.00
Bavaria No. 3, Munich, West Germany	200.00
Heidelberg No. 2, Heidelberg, West Germany	2,350.00
St. Andrew's No. 2, Dover, Del.	237.00
Harry J. Miller No. 5, Kaiserslauten, West Germany	200.00
Miscellaneous	21,640.18



Monthly Crossword

A Larder of Sayings

ACROSS

- 1 ---- hole in the wall (2 wds.)
- 6 Fish or cut ----
- 10 ---- as molasses
- 14 Commonplace
- 15 Always
- 16 Corn bread
- 17 As alike - (6 wds.)
- 20 Bread type
- 21 Dine
- 22 Pitchers
- 23 Wall or hall covering
- 24 Toledo's country
- 27 Union general
- 30 Lobster's protection
- 31 In a ----; in trouble
- 34 Fervor
- 35 Peel
- 36 Verdi opera
- 37 Completely unruffled (4 wds.)
- 40 Poisonous snakes
- 41 Annoys
- 42 Physicist Bohr
- 43 Mad as a --- hen
- 44 Stone marker
- 45 Rocky debris



"No, not Ohio. He worked for us last summer, too. It stands for zero."

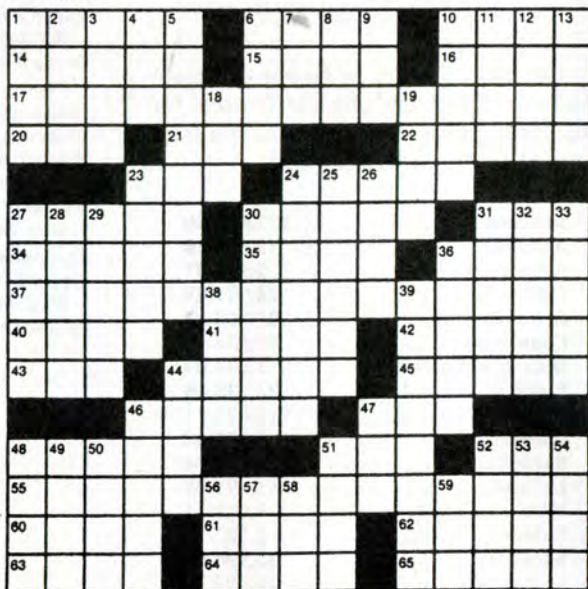
- 46 Atty. General Edwin
- 47 --- like 49D
- 48 Artist's need
- 51 --- mode (2 wds.)
- 52 An apple a ---
- 55 Blabbed (3 wds.)
- 60 Dye
- 61 Russian river
- 62 Clothing size
- 63 Don't put all in one basket
- 64 Thick slice
- 65 Go in

- 28 Worn away
- 29 Take on
- 30 Some tires
- 31 Taunter (var. sp.)
- 32 Woman's name
- 33 Master, in the South
- 36 Vestment
- 38 Locale
- 39 Rickety
- 44 Vend
- 46 ---- like butter
- 47 Pub drink
- 48 Famous Italian family name
- 49 ---- in a poke (2 wds.)
- 50 Copy Stevie Wonder
- 51 Whale's pursuer
- 52 Sharp glance
- 53 Beloved person (Fr.)
- 54 North Sea river
- 56 Type measures
- 57 Wilmington's state (abbr.)
- 58 New Deal proj.
- 59 Mozart ---, Wolfgang follower

DOWN

- 1 Ski lift (hyph.)
- 2 --- as pie
- 3 Add to the pot
- 4 --- as an oyster
- 5 Lotion ingredient (2 wds.)
- 6 Red as a ---
- 7 Actress Gardner
- 8 After bird and tough
- 9 With cycle and pod
- 10 Generate
- 11 Gait
- 12 ---- off, switch choice (2 wds.)
- 13 Marries
- 18 --- as you go
- 19 Sedaka
- 23 Baal and others
- 24 Put in chains
- 25 Read over
- 26 Smart guy
- 27 Parrot

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



Twain—Continued from page 8

desires. For a while he even came close to religious orthodoxy; he prayed, went to church, wrote a purple meditation on the Nativity, and even showed signs of intending to write a life of Christ.

This was quite a contrast from his previous views when he openly criticized conventional religion, writing in *Mark*

“Nonetheless, as Mark Twain, novelist and lecturer, he became one of the best-liked literary figures of the nineteenth century.”

Twain's Notebook: “If Christ were here now, there is one thing he would *not* be—a Christian.” Sam Clemens felt that the church of his time had lost touch with everyday life and insisted that man drop his religious illusions and depend upon himself, not Providence, to make a better world.

It seems that in choosing Livy as his idol to worship, Samuel Clemens chose his own willed transformations.

On October 8, 1868, Samuel Langhorne Clemens, for reasons probably known only to himself, demitted from his Masonic Lodge and presumably never again affiliated with our beloved Masonic Fraternity. To this very day, Masonic scholars and researchers can only speculate as to why he chose to become a “maverick Mason.”

Sam Clemens and Livy were formally engaged in February 1869 and were married a year later at Elmira. Livy became his companion and first-draft editor for the next thirty-five years. Cast in the Victorian mold, she honed the rough edges of his prose. No doubt Sam chafed at times under her prudent deletions, but he cheerfully submitted his manuscripts to her. Livy seemed to have reigned rather than ruled in their married life, and was less Sam's censor than his muse.

Ironically, Samuel Clemens did not become a Christian as he had promised when courting Livy, but instead became a foe of institutional and doctrinal Christianity, while Livy's Congregationalist faith, secure and unquestioned until her marriage, eroded to the point where at the end of her life it no longer offered her spiritual shelter and refuge.

In his later life Samuel Clemens was haunted by personal tragedy in the deaths of loved ones, and bitterness fed on the man who had, at one time, made the world laugh. He grew cynical, bitter, saddened, and obsessed with the frailties of the human race.

Nonetheless, as Mark Twain, novelist and lecturer, he became one of the best-liked literary figures of the nineteenth century. From Mississippi riverboat pilot to famous writer and humorist, Mark Twain captured the heart of America. His nostalgia for the past helped produce some of his best books and a reputation that continues to this day in American letters as a great artist.

Halley's Comet blazed into view in the year of Samuel Clemens' birth—1835—at a time when our nation still groped for identity. Samuel Clemens died the year the comet appeared seventy-six years later, tracing a fiery trail across the night sky as clearly as Clemens had illuminated the character of his countrymen. Mixing cynicism with humor, Samuel Clemens, as Mark Twain, worked his countrymen into literary portraits that remain as vivid and meaningful today as they were nearly a century ago.



Sir Knight Thomas E. Rigas is a member of St. Bernard Commandery No. 35 of Chicago, Illinois, and lives at 2600 West Farwell Avenue, Chicago, IL 60645.

ARIZONA SUPPLEMENT



Robert C. Ruhl, Editor
2917 E. Malvern Street
Tucson, Arizona 85716



FROM THE GRAND COMMANDER

Knightly greetings:

And a tip of the chapeau to Sir Knight Larry Collister for the fine dinner dance program honoring the York Rite of Arizona. The only pretense at formality was a head table where the Most Worshipful Grand Master Verne D. Hegge, Most Excellent Grand High Priest Ben Bentley, Most Illustrious Grand Master Donald Munson, yours truly, and their ladies sat and were introduced by our Grand Secretary/Recorder, Amer Macumber.

The dinner was excellent, the music and entertainment delightful, and the socializing and fraternizing most pleasant. Absolutely everyone seemed to thoroughly enjoy the evening.

If my understanding is correct, this pleasant event was sponsored by the Regis York Rite College to honor and bring all the York Rite in Arizona together in amity. Larry Collister is Secretary of Regis York Rite College.

I believe the next year's event is being planned for April 23 at the same place, the Moose Lodge in Mesa, which is an excellent facility.

My last visits to our constituent Commanderies were to Douglas and Cottonwood. In Douglas we had dinner at the Gadsden Hotel, one of the really charming fine old hotels in

Arizona. Eminent Commander R. D. Webb gave us a fine reception with Sir Knights in uniform in all the stations. Thanks to Lloyd Brown, Eminent Grand Sword Bearer, Sam Short, Past Commander of Arizona No. 1, Harold Stalker, Commander of Arizona No. 1, and Robert Gumfory, Eminent Grand Inspector General, who also made this visit. After the opening, we had an inspection and I was quite proud of the Sir Knights of Douglas Commandery.

We also had a nice visit and reception at Montezuma Commandery (Cottonwood). Thanks to Dave Blood and Roy Bowers, E.G.G., who came over from Prescott for this visit. Your interest is really appreciated.

The next day we had breakfast with Sir Knights C. T. Shirley and Ken Pitkin in Sedona, who afterwards gave us a tour of the Sedona Lodge. Later Bob Gumfory and I drove back through Cottonwood and Jerome to Prescott where Dave Blood gave us a tour of the beautiful Masonic building in Prescott.

I have high hopes of our smaller Commanderies becoming active and viable again. All of them have some truly dedicated and hard-working members who are keeping things going. All they need is some more members like that.

The place to start is with the Sir Knights that you have. Persuade, cajol, implore, beg, or whatever it takes to get your present members active, for they are all you have to work with now. Then look for some candidates who hopefully you can get working. If there is any other way, I would like to hear about it so that I could pass it on. I know that in some of our economically-down areas this is going to be a tough order to fill. Don't get too discouraged and give up, Sir Knights. There is still hope. We were taught a long time ago about time, patience, and perseverance. I think the most important is perseverance.

The preliminary reports that I have received on our Voluntary Campaign look good and it appears that we went over our goal of \$5.00 per member state-wide. Some of our Commanderies did very well and are to be congratulated for their excellent achievement. Thanks to our campaign chairman, Reverend Sir Knight Leslie J. Ross, for running a fine campaign.

I haven't heard what our constituent Commanderies did at Eastertime. My Commandery, Arizona No. 1, attended the Protestant Chapel service at the local VA Hospital. If you missed Easter, you might give some thought to meeting with a Blue Lodge and attending services for St. John's Day. You could wear your Malta Cross if you didn't wish to go in Commandery uniform.

I received some reports on your Commander's Easy Lemon Pie recipe. Now I know that there are a few Sir Knights who read these pages. One of the first to try the recipe was our Editor's wife, Lady Virginia Ruhl. The only complaint I've heard was from our Editor, Bob Ruhl. Seems they had company for dinner and he almost missed out getting a piece of the pie. I think she baked another one for him after that.

M. G. "Dusty" Rhodes
Grand Commander

A Lazy Time Of Year?

June, a month of the year that we all seem to look forward to, is the time when we think of vacations and travel. A time to relax and see the country. The lure of a new place to visit and see. And yet we must remember that the daily work must go on. What a world it would be if everyone took their vacation at the same time. Let us think of how we could get along without food stores, gas stations with no gas, power plants shut down, no police or firemen on duty, and so forth. Thinking about this, it would seem that we would be back in primitive times or perhaps live like a hermit in his solitary cave.

How often, however, does it turn out that we do not seem to feel any remorse that our Lodges, Chapters, Councils, and Commanderies not only go on vacation, but seem to forget that these closings can go on forever? It would be interesting to have a count of the Masonic bodies that go "dark" in the summer months and then find it hard to turn on the lights again in the fall. By the time there is recovery from the summer rest, it is almost time to think of what the next summer will bring forth.

I know that we all need vacations, but we should not fall into the habit of making them permanent. How wonderful it would be if after a short break in the daily routine we would return to the quarries and prepare new stones to build up our temples and give them new strength. Of course, it is much easier to talk than it is to do. So let's forget our talk and get out and produce.

WONDERMENT!

It is a thought that is quite often in the mind of an editor as to whether or not the material that he collects and or writes and sends to the publisher is ever read. I want to thank Sir Knight Larry Collister for the program of the installation of the York Rite Bodies of Chandler which he sent to me. I am assuming that he read my plea for news from the state Commanderies.

The installation was held on May 2 with Nolan D. Mitchell installed as Eminent Commander; Gilbert J. Eno, Generalissimo; and George L. Kenney, Captain General. Congratulations to these new officers and I wish for them a successful year.

I wish to thank the Scottsdale Commandery also for having sent me their bulletins for the last year.

Now with two out of twelve, let's raise the percentage for the rest of the year.

MUSIC

This might be considered a month with special music that brings back memories.

June is a month of weddings, and who does not recognize the strains of Mendelssohn's "Wedding March" when father comes down the aisle with the bride?

The next is the solemn march music of "Pomp and Circumstance" when graduates in caps and gowns come marching down the aisle.

Finally the tune that father knows best—"Brother, Can You Spare a Dime?"

All the roads that lead to God are good;
What matters it, your faith or mine;
Both center at the goal divine
Of love's eternal brotherhood.

A thousand creeds have come and gone;
But what is that to you and me?
Creeds are but branches of a tree,
The root of love lives on and on.

Though branch by branch proves withered wood,
The root is warm with precious wine;
Then keep your faith, and leave me mine;
All roads that lead to God are good.

Ella Wheeler Wilcox



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.

□ Seeking info on John R. Fox (Fuchs) of Green Island, N.Y. (b. circa 1875; d 1908). Lived in Syracuse N.Y.; was a brother of Louis P. Fox of Fort Plain, N.Y. He later lived in Salt Lake City, Utah, and was a woodcarver by trade; he decorated the interior of the capitol of Okla. Write for more details. *David Q. Fox, 45 3rd Ave., Canajoharie, NY 13317.*

□ My brother and I are Boy Scouts who are interested in Boy Scout patch collecting. We found your address in my father's *Knight Templar Magazine*. We would like to know if anyone has some old or new Boy Scout patches that they would like to donate to us. We are trying to get a collection of Boy Scout and Order of the Arrow patches from around the United States. We would appreciate your help in this matter. *John and Dean Mann, R.R. 2, Box 349BB, Tuscola, IL 61953.*

□ I know two boys in England who have covered one bedroom with 46 automobile license plates from the U.S. They are so enthusiastic I would like to help them obtain the four plates which they are missing: Del., Idaho, Nebr., and W.Va. If you can help would you send me a postcard? *Arthur J. Williams, P.O. Box 74, Prospect Harbor, ME 04669.*

□ Wanted: Past Commander's sword and scabbard in good condition. *Richard C. Geib, 609 Wayside Drive, Rapid City, SD 57701; (605) 343-6095.*

□ Would like to hear from any Brothers whose last name is or is related to the surname of Bartgis/Bartges/Berges. My lineage started with Michael Bartges arriving at Philadelphia, Pa., on 9/15/1748 on the ship Two Brothers from Bernkastle, Germany. Will share genological info on Bartgis/Bartges. Write *Kenneth A. Bartgis, 10042 Old National Pike, Ijamsville, MD 21754.*

□ Seeking info on Daniel Berry (b. 1779, Scarboro, Mass.) He married Betty Chute, born

about 1798, in Scarboro. The record shows that the Berry people lived in Mass., Maine, and N.Y. I will be most happy to answer all letters and share what info I have. *David P. Berry, 932 West Cape Rock Drive, Cape Girardeau, MO 63701.*

□ Reunion of all who sailed on the USS Detroit (CL-8) 1921-1945. Hilton Hotel, Albuquerque, N.M., 9/11-13/1987. Contact *Frank Camperell, P.O. Box 6744, Albuquerque, NM 87197; (505) 345-0176.*

□ The 69th Annual National Reunion of the 29th Inf. Division, W.W. I and W.W. II, will be held at the Ramada Inn, Hagerstown, Md., 9/4-6/1987. All welcome to attend. Contact *Stanley P. Cary, 703 Charing Cross Road, Baltimore, MD 21229.*

□ Wanted: Coffee cups or mugs with military emblems, symbols, or slogans on them. Especially interested in Army National Guard but would like any branch or service, active or reserve. I have a very limited number that could be used to trade. Any help will be appreciated. *John W. Fanning, 40 Siesta Drive, Jackson, TN 38305-3146.*

□ For sale: One necklace consisting of three genuine British sovereign coins, each mounted in 14K yellow gold rope frame and with 14K yellow gold machine-made rope chain. A rare buy at \$425.00. Also for sale: one Mexican peso gold coin mounted in 14K yellow gold frame with 24" gold-filled machine-made rope chain, \$225.00. This sale is going for much less than appraisal. *Kenneth Van Vorst, 5017 Royal Drive, Las Vegas, NV 89103; (702) 876-6769.*

□ For sale: two burial plots in Masonic area of Acacia Park Cemetery, 7800 Irving Park Rd., Chicago, Ill. (\$750 or best offer). Please write or phone *Mildred H. Kingery, 10409 Clark Rd., Crown Point, IN 46307; (219) 663-0266.*

□ Wanted: plastic golf ball markers for my collection. All varieties—names and logos.

They are easy to mail; just snap off the stem with your thumb or pliers, wrap in a piece of paper, and place in a regular envelope. I would appreciate hearing from all golfers in the fifty states and all foreign countries where *Knight Templar* is read. *Al Johnson, 1905 Camden Drive, Modesto, CA 95355.*

▣ Thomas Brannan came to Wilkinson Co., Miss., before 1812 from S.C. In the 1820 census he is over 45 with four sons and three daughters; listed again on the 1830 census, but not on the 1840 census. What county in S.C. did he migrate from? What were his wife's and children's names? Any info on this family would be most appreciated. *Billy C. Walker, P.O. Box 179, Roxie, MS 39661.*

▣ For sale: Lot No. 210 (four spaces) in the beautiful Garden of the Good Shepherd in the Forest Lawn Cemetery, Omaha, Nebr. The lot is valued at \$1,200; will sell for \$750 or will negotiate. *Joseph T. Artman, Sr., 406 E. 28th Street, Sioux Falls, SD 57105.*

▣ Want to buy chapeau case; black preferably. Will buy chapeau, medium sized, and belt approximately 40" long if necessary. *Richard H. Lawhorn, R.R. 3, Box 138, Bidwell, OH 45614.*

▣ For sale: handmade leather portfolios, made in the U.S. Embossed one side, your choice Blue Lodge, Knights Templar, Consistory, or Shriners. Profits to go to Masonic charities. For full explanation and illustrated folder, contact *Robert B. Huxtable, 2220 Raymond Drive, Lansing, MI 48906.*

▣ For sale: several black top hats, \$85.00 each plus postage. These are new top hats. Contact *Al Dawley, 1190 Seneca Road, Venice, FL 33595; (813) 497-1369.*

▣ For sale: Master hat, black rayon velour, embroidered Master's emblem in front and top edges. Fits all sizes. Only worn once. Call (303) 224-4028 or write: *S. S. Piazza, 2155 West Plum, Apt. 1, Ft. Collins, CO 80521.*

▣ S.O.S.: Chapter pennies wanted for my collection. Now have over 4,000. Someday this collection will end up in a museum. If you have any odd pieces laying around looking for a home, contact me. I will gladly buy one piece or a collection as I collect all varieties. Feel sure there are many Chapters that have some pennies laying around from merged Chapters that they would be better off turning into cash. I can always use duplicates to trade with other

collectors. *Maurice Storck, Sr., 1007 W. Prince Road, No. 74, Tucson, AZ 85705; (602) 888-7585.*

▣ 10th Armored Division reunion, Cincinnati, Oh., August 31, 1987. Contact *R. A. Sayre, 334 Hawthorne Drive, Charleston, WV 25302.*

▣ I was a member of the 461 Ord Evac. Co. in W.W. II, which left Camp Bowie, Tex., in August 1944 for France and Germany. Would like to hear from anyone from this unit. *Fred M. Rimer, 1022 Poplar Springs Road, Powder Springs, GA 30073.*

▣ For sale: Knight Templar dress uniform, which includes 9-button frock coat, pants, baldric, sword belt with sword hangers, dress gloves, and chapeau, size 42; excellent condition, \$100.00 postage paid. *G. Juno, 765 Saratoga Road, Burnt Hills, NY 12027.*

▣ Wanted: print, photograph, or portrait of John P. S. Gobin, Grand Master of Grand Encampment, 1889-1892, in his Grand Master's uniform. Send info to *F. B. Spangler, P.O. Box 55, Tremont, PA 17981.*

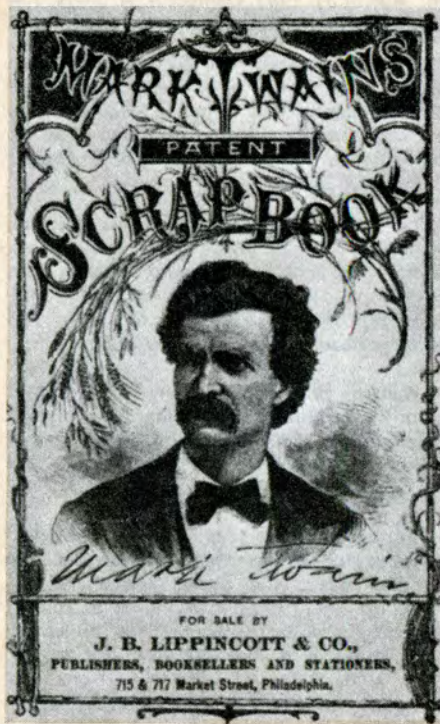
▣ For sale: two commemorative Shrine drinking glasses for the best offer. One reads "Aladdin Temple 1901"; the other, "Syria Temple, Pittsburgh, Pa—1896." Please write or call for further information. *T. Mosier, 3878 Chiselhurst Place, Columbus, OH 43220; (614) 451-2492.*

▣ I have acquired a Knight Templar sword—Monroe Commandery, engraved "A. E. Youngs," Rochester, N.Y. Asking \$125.00 and postage charges. *Sal Licata, 36 Allen St., Buffalo, NY 14202.*

▣ Seeking info on the Jakob Beshes family who arrived in New York from Germany on 4/18/1849. He was born in Gerusheim, Derkeheim, Bavaria, on 12/23/1824. Any information regarding his ancestry would be greatly appreciated. *David H. Fulks, 1613 N.E. 101st Ave., Vancouver, WA 98664.*

▣ Seeking info concerning my paternal grandfather, Forrest Barnley Smith. I believe he was a Mason at Ardmore, Okla., around 1919-1923. Grandfather disappeared around 1950, and has never been heard from by any of the immediate family since. Any info would be greatly appreciated. *Gene N. Smith, P.O. Box 10405, Lubbock, TX 79408-3405; (806) 795-6827.*

▣ Am seeking AACS/North Atlantic Communication, WW II, for a reunion in Rapid City, S. Dak., on 10/2-4/1987. Contact *Bob Marsden, RR 1, Box 38, Wall, SD 57790.*



Mark Twain spent his early days as a riverboat pilot and journalist, succeeded brilliantly as a literary figure and lecturer, and approached the end of his life patenting inventions and publishing books. One of Twain's inventions was a scrap-book with adhesive pages, which would eliminate the need of a pastepot. Relive the cantankerous career of a 19th century renaissance man on page 5 of this issue of Knight Templar.