

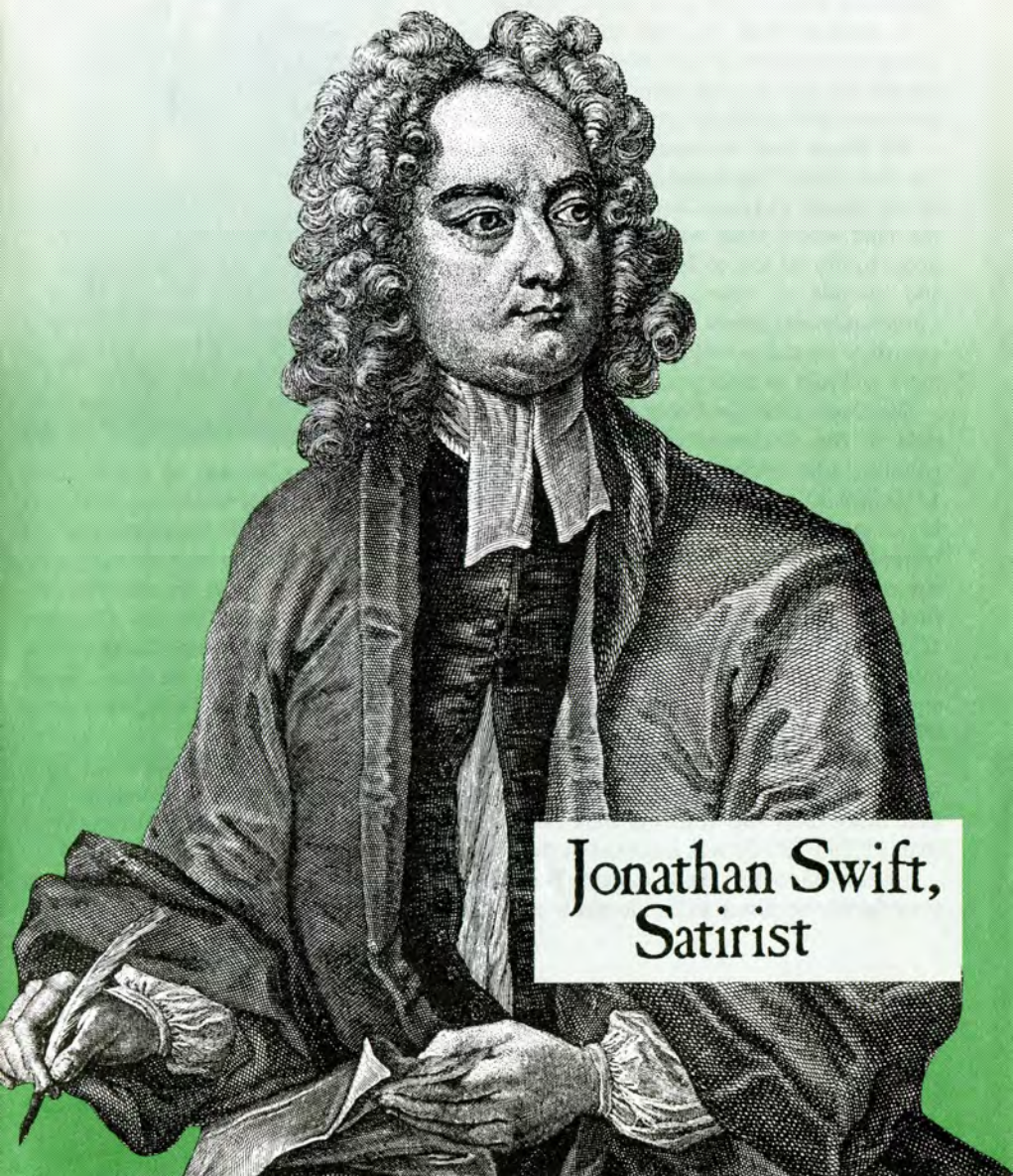


Knight Templar

VOLUME XXXIII

NOVEMBER 1987

NUMBER 11



Jonathan Swift,
Satirist

Working in His Name

I know that in most of our homes when we sit down to our family Thanksgiving feast we will bow our heads and give thanks to almighty God for His love and for the bounty He has given during this past year. Then we will proceed to enjoy the richness of what has been placed before us, always with a wonderful feeling.

I propose that we, the family of Knights Templar, sit down at our table and consider the thanks we can give to Him for the wonders we have been permitted to perform this past year.

We thank God for being permitted to sponsor the Holy Land Pilgrimage of thirty-nine ministers of the gospel of Jesus Christ. They were taken to the land where Jesus walked and were given the opportunity to see, to feel, and to hear the sights and sounds of Israel. This year, five Grand Commanderies joined the twelve that had sent ministers on the previous pilgrimage. How many more will join us next year?

We thank God for being permitted to participate in the treatment of almost 1,500 of His children who might have been blind. What a gift to us—to be able to donate over \$150,000.00 to research institutions toward the prevention of blindness in children. It is not possible to determine just how far this will go toward the binding up of the wounds of the afflicted. We have found this year a new outpouring of generosity with the raising of over \$1,000,000.00 for this work we have been given. In this year, we find that new records and new goals have been set toward which we can all strive: 100% Life Sponsorship in Georgia, over 300 new members in the Grand Master's Club, more Commanderies participating in projects than ever before, and we have treated over 35,000 applicants in the short 31 years of the Eye Foundation. How many more will He permit us to treat next year?

We thank God for our ability to help students complete their education. What a gift to us—to have an educated generation to carry on the work of our great nation. This year more than 780 students were helped with tuition, loans, and scholarships. More than \$1,165,723.00 was involved in this work.

I thank God for every Knight Templar on this day and every day. May you and your family continue to be blessed with His love and His work.



Ronald H. Smith

Knight Templar

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

NOVEMBER: Like the Roman god Janus, *Knight Templar Magazine* looks back to the heritage of the past and forward to the many new beginnings of the season. An introduction to the life, wit, and wisdom of Brother Jonathan Swift is offered on page 5, and a discussion of Christianity and the Fraternity on page 7. Suggestions for York Rite leadership appear on page 11, along with a balanced perspective of history on page 13. We also get a look at our new Grand Commanders, and a preview of the 58th Easter Sunrise Service and 57th Triennial Conclave. It is the month to give thanks to the Lord for the gifts we receive from Him and from those we love. Happy Thanksgiving, Sir Knights!

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Editor's Journal



• **To Serve Mankind:** Sir Knight Eugene C. Maillard, KTCH, a magnificent benefactor for the Eye Foundation and a great leader for York Rite cooperation, has contributed over \$300,000 to the Knights Templar Eye Foundation in awards to York Rite Masons who have been first-line signers on five or more petitions for the York Rite Bodies of Freemasonry.

Through his gracious donations, 251 Grand Master's Club memberships have accounted for the Knightings of 1,356 new members in 34 states. This is the continuing realization of a dream fulfilled for Templary by a Sir Knight whose example will ever remain a shining light in the annals of our Order.

We salute this Brother, Companion, and Sir Knight who so generously contributes to the welfare of our Rite and to the aid of the blind throughout the world. God bless you, Sir Knight Eugene, as God has blessed so many with your thoughtful gifts.

• **Errata:** In September's issue in the article "Legacy of the Craft," it was stated that all but nine of the fifty-six signers of the Declaration of Independence are thought to be Masons. Records show that only eight names are supported by evidence of their Masonic membership: Benjamin Franklin, John Hancock, Joseph Hewes, William Hooper, Robert Treat Paine, Richard Stockton, George Walton, and William Whipple. There were twenty-four others whose Masonic membership is questioned or based on unsupported statements or assumptions. *Knights Templar* regrets the error.

• **Kentucky Masonic Leaders:** Richmond Lodge No. 25, F. & A.M., of Richmond, Kentucky, is proud to tell us that among its active Past Masters are the following distinguished elected Masonic leaders who serve our great Fraternity on the state, national, and international levels.

They are Sir Knight Donald Hinslea Smith, Grand Master of the Grand Encampment of Knights Templar of the United States; Sir Knight Charles K. A. McGaughey, General Grand Secretary of the General Grand Chapter, Royal Arch Masons, International; Sir Knight James Leslie Grigsby, Grand Commander of the Grand Commandery of Kentucky; Sir Knight Carl A. Bowser, Grand Principal Conductor of the Work of the Grand Council, R. & S.M., of Kentucky; Sir Knight Gordon R. Taylor, Past Grand High Priest of the Grand Royal Arch Chapter of Kentucky; and Sir Knight Raymond P. Moores, Past Grand Master of the Grand Council, R. & S.M., of Kentucky. In addition, each of these leaders is a Knight of the York Cross of Honour.

• **Knights Templar News:** *Knights Templar Magazine* publishes news from Sir Knights across the country and is interested in hearing from you about your Commandery's special events, any notable Masons, and other items of interest to fellow Templars. Please send your submissions to Randall Becker, Editor, c/o The Grand Encampment of Knights Templar, U.S.A., 14 East Jackson Boulevard, Suite 1700, Chicago, IL 60604.

Brother Swift masked his
deep love and concern for mankind
behind his merciless eye
for parody.

Jonathan Swift, Satirist

by
Sir Knight Randall W. Becker, Editor

Poet, clergyman, wit, and the greatest satirist of his day, Jonathan Swift was born on St. Andrew's Day, November 30, 1667, in Hoey's Court, Dublin, Ireland. His father had died before his birth; Swift's only inheritance was poverty. A kindly nurse carried the infant off with her to Whitehaven, England. With her nurturing, the precocious lad was able to read any chapter of the Bible by the age of three. Upon his return to relatives in Ireland, the boy was sent to Kilkenny, the best school in the country, where he excelled in the study of Latin literature, and at the age of fifteen was enrolled in Trinity College, Dublin, apparently on a pension.

The young Swift was a morose fellow, of a solitary spirit, sexually repressed, and always insecure due to memories of his early days of poverty. At Trinity he was especially fond of history and poetry, and graduated *speciali gratia*. Of this event, Swift wrote:

... When the time came for taking his degree of Bachelor... he [Swift] was stopped of his Degree, for Dullness and Insufficiency, and at last admitted in a manner little to his Credit, which is called in that College *Speciali gratia*.

Swift then became secretary to a retired English statesman in Surrey, Sir

William Temple, and his ten-year literary apprenticeship was spent in the cultivated and amiable household of a gentleman of taste and discretion. In his first written work, "King Billy's Irish Expedition," young Swift commented upon King William of Orange, who had defeated the Irish in the Battle of the Boyne in 1689:

What do sceptre, crown and ball,
Rattles for infant royal to play
withal,
But serve t'adorn the baby-dress
Of one poor coronation day
To make the pageant gay:
A three-hours' scene of empty pride,
And then the toys are thrown aside.

In the Temple library, Swift read widely; there he discovered his wit and his talent as a satirist. Within the Temple household he also discovered Esther Johnson (whom he called Stella), the love of his life. Swift later wrote that

... he had some share in her education, by directing what books she should read, and perpetually instructing her in the principles of honor and virtue; from which she never swerved in any one action or moment of her life. She was sickly from childhood until about the age of fifteen, but then grew into perfect health and was looked → → →

upon as one of the most beautiful, graceful, and agreeable young women in London, only a little too fat. Her hair was blacker than a raven, and every feature of her face in perfection.

Their relationship, believed to be quite platonic, endured over a quarter of a century until her death in 1728. There is no record of any marriage.

Swift took a leave of absence from the Temple household from 1694 to 1696, when he was ordained and served as a rector in Ireland. After his return to England, he suffered his first attack of what is now believed to have been Meniere's disease, a disturbance of the inner ear characterized by vertigo.

In London from 1708 to 1714 as a petitioner for the Irish church, Swift first busied himself with the Whigs, then the Tories. Of his close contact with the chief ministers of England, he wrote

... it was my lot to have been daily conversant with the persons then in power; never absent in times of business or conversation, until a few weeks before her Majesty's [Queen Anne] death; and a witness of almost every step they made in the course of their administration.

These relationships with the high and the mighty undoubtedly led to his exploration of their follies in *Gulliver's Travels*. During these years, Swift's good friends were the literary elite of the day, including Brother Alexander Pope and John Gay; a number of them founded the Scriblerus Club. The idea for *Gulliver's Travels* was formed in the minds of these intellectual giants in 1714. Swift was delegated to do the writing, and the first edition was published in 1726.

The picture of a traveler who goes to faraway places and reports on everything

he sees is a common literary device; witness Daniel DeFoe's *Robinson Crusoe*, Voltaire's *Candide*, and our modern *Swiss Family Robinson*. But Swift chose to develop his work on several levels. Besides using the hero, Gulliver, as his surrogate voice, Swift used the book as a satire of travel books (notoriously chockful of trivial details); of the history and the society of his times; and as a scathing indictment of some of the major flaws of mankind: shallowness, pride, cruelty, indifference, and just plain dirtiness. The Lilliputians are "little people"; small of mind as well as body—they argue over trivia, engage in backbiting gossip, and display a cruel indifference to the suffering they plan to bring to their fellow creatures.

Swift indulged in many instances of topical satire, the lessons of which can be applied to people and events in our own times: the corrupting influence of power, the selection of leaders for skills irrelevant to their offices, and the need for resistance to oppression of any sort.

In the country of Brobdingnag, Gulliver is in a land of giants. In the view of its king, Gulliver's England appears a land of little people. He states: "I conclude the bulk of your natives to be the most pernicious race of little odious vermin that nature ever suffered to crawl upon the face of the earth." When Gulliver offers to reveal the secret of gunpowder to show his kindness and generosity, the king is horrified at such an inhuman idea.

As for Swift the man, he continued as a clergyman in Dublin while writing his satires. In his "Of Publick Absurdities" in England, he wrote:

I am grossly deceived if any sober man of very moderate talents, when he reflects upon the many ridiculous hurtful maxims, customs, and general rules of life which prevail in this kingdom, would not

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The following article is adapted from an address delivered by Sir Knight Fergus at the South Central Department Conference in September 1986.

A friend of mine recently got married and his new wife was handed a booklet entitled *Lodges Examined by the Bible* by Dr. John R. Rice. This Brother read the booklet and it raised questions in his mind about whether he should be a member of the Lodge.

I went through the booklet with him, paragraph by paragraph, and we were able to deal with the questions it raised. But what about the Brother who has no one to sit down with him?

I would like to discuss with you some of the things that are being used against Masonry in order to help equip you to handle these situations. I'm not by any means stating these are all the answers or that there are not other areas that we as a Fraternity need to address.

Does Masonry Conflict With Christianity?

In the past year several television programs have stated that Masonry conflicts with Christianity. One such program, *The John Ankerberg Show*, has twice taken Masonry to task, each time devoting approximately four to five weeks to discussions of Masonry.

In the first set of programs they had a 32° Scottish Rite Mason who was not a member of the York Rite, but who was a self-professed conservative Christian. He debated a Bible professor on Masonry. Although he attempted to do a good job, he was unable to present a very positive image of the Fraternity. When the second series of programs was aired they had a former Worshipful Master who presented a portion of the initiation of the three degrees that he said he had conferred in

Christianity and Masonry

by Sir Knight William Lee Fergus

his state. He then made some very sincere but faulty analogies from the Masonic ritual to the Bible, and came to the conclusion that the Bible was in conflict with Masonry.

Masonry's Response?

I have heard Christian ministers who are members of the Masonic Fraternity make statements like "Masonry needs no defense" and "I have found no conflict with Masonry and Christianity." These conclusions, though important, have no credibility beyond that minister's immediate circle of friends and acquaintances.

Our response as a Masonic Fraternity has been virtually non-existent, consisting mainly of such comments as "Masonry has survived many detractors in the past and will do so again"—a form of ignoring the problem in the hope it will go away; "They are a bunch of crackpots"; and even "They're just out for the money." I believe all of these approaches fall short.

The reaction of many of our Masonic Brothers has been to want to challenge the groups, labeling them fringe elements. However, our detractors include members of the Southern Baptist Convention and the United Methodist Church.

In the United States, Masonic membership by and large has been composed of fundamentalist Christians, moderate Christians, liberal Christians, those who claim to be Christians but have no denominational allegiance, Jews of various beliefs, and non-Judeo-Christian persons who believe in God but are agnostic on other points. The greatest attacks to date have come from the first two groups—fundamentalist and moderate Christians.

Because there has been no response—no meeting of the challenge—we've suffered in two ways. First, all across our country, fundamentalist and moderate Christians may not want to join our Fraternity because of the negative image created for Masonry. Secondly, pressure

has been placed on Masons who are conservative or moderate Christians. I once had a friend tell me, when we were talking about Masonry, "I know you won't like this, but there are a few of us who believe that Masonry borders on a cult." Another person asked me if I had really looked at what Masonry taught. A conservative Christian friend of mine once stared at my Masonic ring as if he were going to say something and then looked away, as if he had changed his mind. I know of one former District Deputy Grand Master who has not performed his duties because of the confusion the publicity has caused him. His church became upset and concerned for him. In one city I visited, all of the Lodge officers who were installed were sent a pamphlet by some well-meaning person pointing out how Masonry was in conflict with Christianity.

Without some response sooner or later these types of attacks will erode our

One former District Deputy Grand Master . . . has not performed his duties because of the confusion this publicity has caused him.

membership. I do not believe we are in the same situation the Fraternity was in in the early years of our country, when an anti-Masonic party was in existence. However, today the anti-Masonic forces are using television and newspapers in order to present their point of view. I'm not saying we as Masons should stand up and debate them on television, but we should find some way to respond to the points raised.

Many of our members believe they cannot discuss anything about Masonry because it is secret. When I was performing a Masonic funeral recently, one lady asked a Brother why the Master wore a hat; he replied that it was a secret. This is nothing but plain ignorance. There are

ways we can respond properly to such a question if we know how.

Does the Bible Forbid Lodge Membership for Christians?

One pamphlet states that there are Scriptures forbidding Christians to have a fellowship and brotherhood with unconverted men. II Corinthians 6:14a (KJV) provides, in part, "Be ye not unequally yoked together with unbelievers." I'm not going to go into the rest of those verses, but Dr. Rice stated that a Christian is plainly forbidden to have "fellowship," "communion," "concord," or "agreement" with those who do not have saving faith. He stated that in all Lodges Christians are being "unequally yoked" by binding oaths with people who are unbelievers because they do not believe in Jesus Christ as their Savior.

Is Lodge membership equal to being yoked with unbelievers in the Christian Biblical sense? We all have to admit that being a Christian is not one of the tests for being a Mason. However, being a Christian is not a cause of rejection for Masonic membership, either. Most Lodges I have visited look forward to initiating a Brother who is a church member. We cannot say that all members of the Lodge are believers in Christianity, because they are not. But does that mean that those who are Christian believers and those who are unbelievers are yoked together? I do not think so. The obligations we take and how we act towards other people are not only not against Scripture—they're *from* Scripture.

Some point to our penalties and say that we swear to take each other's lives for violating our oaths. Yet the former Mason who conferred part of the degrees on television is still walking around and does not feel threatened. It's easy for us to see how ridiculous this position is. Those of us who have studied Masonry know that our obligations are symbolic.

The greatest objection to the oaths in the Masonic Lodge deal with Scriptures in the New Testament. Matthew 5:34-37 provides,

But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: Neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

At the time when Matthew was written and the time Jesus made the statements, He was addressing a specific problem. In the church of the time, just like the Pharisees, the people had made a bunch of little rules to abide by. If they swore by the altar, they did not have to keep the promise because the altar was not worth anything. However, if they had gold on the altar and swore by it, they would have to keep their obligations. It's very clear why the Lord told them to "let your yes be yes and your no be no" and to not swear at all.

Albert Barnes, discussing Matthew 5:33 in *Barnes Notes on the New Testament*, notes the practice, common among the Jews of the day, of swearing oaths by created things—oaths they did not consider binding. Barnes believes this is the issue Christ wished to address.

From the time that America has existed as a country, judicial oaths have been given. There are probably not too many people who belong to a church today who have not either owned a piece of property or an automobile, yet every one of them signs their name before a notary public on a document which says, "Subscribed and sworn to before me, a notary public." I don't think there is anyone who believes that the → → →

simple act of signing your name before a notary public was intended to be a violation of Scripture, yet under a strict reading of these Scriptures it does mean that.

During the annual meetings of the Grand Chapter and Grand Council of Texas in 1985, I had the opportunity to

Masonry is criticized because we open and close our Lodges with prayers, but reject Christ when we do not pray in His name.

hear a Brother who is a minister speak on the subject of Masonry and Christianity. Some of the things he said bear repeating. I have added a few of my thoughts and I hope that they will give you something to think about.

Are Secrets Bad?

One of the biggest criticisms Masonry faces today is that it is a "secret" organization. The Scripture quoted against this "secrecy" is John 18:20, which says,

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Yet I believe very strongly that what Jesus was talking about was not the practice of having secrets, but the plotting that took place in secret against Him. He was responding by saying, "Why do you plot against me in secret? I have spoken openly and in everything I have done been open." I do not understand how the correlation is made between this and Masonry, though the only way I can think of would be to say that all secrets are bad. However, that is not true.

When I give my daughter a Christmas present I do not wrap it in a clear cellophane wrapper; I wrap it and conceal it

very well so that it will heighten her excitement and expectation. It therefore makes the present a much more precious gift. The Masonic Lodge has the same reason for secrets, in that it helps heighten the expectation when the uninitiated do not know or expect what they are about to receive.

In addition, hundreds of years ago when operative Masons traveled from place to place to find work, it was important to have secret means of recognition and identification. If a person presented himself and claimed he was a fellowcraft or hewer of stone and timber, there was no way to check his background or credentials to determine his qualifications. The secret means of recognition and identification were a way in which a prospective worker's skill levels could be assessed quickly and accurately.

I believe the same holds true today. It is important that we know a person's moral character when he identifies himself with the Masonic Fraternity. We know when someone moves to our location and identifies himself as a Mason that he has been examined and found worthy of membership by other Masons. In this manner we are able to keep a good reputation.

Are Our Prayers Bad?

Masonry is also criticized because we have prayers to open and close our Lodges. The critics say that when we pray we reject Christ because we do not pray in Christ's name. The difficulty that I have with this is that some Christians argue that we need to have prayer in schools. They then argue that a non-sectarian prayer, not offered in Jesus' name but just recognizing God, would be adequate. For the life of me I do not understand why it is dangerous for adult men in the Lodge to pray without mentioning Jesus' name—that it is a denial of Christ—yet when we talk about our

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Cooperation between
the York Rite bodies could
greatly facilitate effective
guidance and participation.

Suggestions for Leadership

by Sir Knight Thomas W. Storer

All officers in particular and the membership in general need the directed opportunity to know more about Masonry and the York Rite! The officers should be properly trained as they progress through the line in the duties and the responsibilities of each office, and should be encouraged to plan as far ahead as their knowledge and imagination will permit (hopefully, at least a year).

We need one or more coordinators to assist current officers in “getting things done”—perhaps a past presiding officer—to know the assigned job, be it ritual, social, or whatever, and see to the express planning and execution of that assignment. This will assist greatly in precluding errors and omissions and keeping the ball rolling all the time. No one likes a poorly staged performance, anywhere or at any time!

Area York Rite bodies need to work more closely together in their several programs. With the proper use of the local York Rite Association as the coordinating agency, the various individual bodies should not have to retrace each other's work, e.g., create a composite list of ritualists from all bodies in the association who agree to fill a position for the conferral of a degree or order. Instead, all the bodies could use this information when possible. Another book-keeping job for the association might be to keep track

of all petitioners and their progress through the degrees and orders, in order to advise the presiding officer that a certain degree or order is to be conferred on a given date and to invite him to have his candidates present. We must do our conferrals in a timely manner.

It is vital to create and maintain ritual teams that are second to none if it is not possible to confer the degrees and orders with the assigned station officers, and to confer the degrees and orders in an excellent manner and with as little waiting time as possible. This will also keep more members busy with ritual responsibility—the assignment some members like best. These teams will conceivably free the presiding officer of ritual responsibility (unless he chooses to participate). This, then, will permit him, along with the other dias officers, to concentrate on some very neglected areas, namely membership concerns and administration, as well as the social side of Masonry. The presiding officer is in no way relieved of his inherent responsibility for the entire package, but working where he is needed most as chief officer. The prospect for qualifying for office in the ritual is really a small matter in comparison with these other areas.

York Rite needs more good top-level supervision! Each Masonic body → → →

is required by law to appoint a minimum number of mandatory committees. Many times this is done but no one knows who is on the committee except the appointer, and so of course the committee does not function. The Statutes and Resolutions could easily require a grand representative to confer with a presiding officer and his staff to ascertain that all committees are actually appointed and functioning properly, or assist in getting the committees appointed and functioning. It is my considered opinion that the proper appointments to committees and the full use of committees is one of the most important parts of the organization. Too few are attempting too much in almost every area, with these foreseeable results: something is usually slighted. Many of our members are not included or used in the program, thus adding more to the duties of the select few who must do everything, which offers no training for those officers who follow. We must start somewhere if we are to arrive!

That place to start, to me, is the proper training of officers and the full use of the membership. We are going to make mistakes for a while, but as the results of the various undertakings are recorded, studied, and evaluated, we will come to know what to do and how to do it properly. The records will be there for those following you; these records can be shared through your York Rite Association to help others with the fruits of your efforts. We can all benefit from the mistakes and experiences of others.

Let us try to be true Masonic Brothers and do away with petty jealousies or whatever causes us to not work together. We can get good wholesome competition in a number of ways other than keeping all that is ours to ourselves and let the other guy sweat for it. We need the views of all our people and the good hard work of all our people—we just have to bend a little to accept teamwork and coordination within York Rite Masonry.

The workshops being held, and those being planned, are an excellent way to get new ideas and air grievances. In my estimation, an answer should be given to any member who has a question. A full explanation, when required, or a time set when you will provide the answer. All too often a member is cut off short when he asks a question. It is no wonder our ranks dwindle, even with new members coming in. What happens to all our members is super important if we are going to retain their membership and attract others to our ranks.

What is your answer? Should each of these points be accomplished? Is there a veteran member assigned to each new member to show him the ropes—to bring him (and his lady, when appropriate) to the Temple or to each meeting or event scheduled? Is the new member invited to visit another Masonic body with you? Does this veteran answer all questions the new member poses? Is the new member advised of all events of your organization? Is he coached in the meaning of each degree and order? Does he possess a knowledge of Masonry in general?

If you are not able to supply the answers, then those who should have coached *you* did not do a proper job, and I am sure you will enjoy Masonry more when you find the answers and *can* pass them on to the less informed! The inquisitive ones are generally the ones who make good members and regular attendees.

Brethren, Companions, and Sir Knights: we have a job to do—will you do your part? If you do not know what you can do to help, call another whom you know to be a knowledgeable member for advice. Let each of us build for the York Rite! Use your expertise—whatever you do best—and participate!

Sir Knight Thomas W. Storer is a Past Grand Commander of the Grand Commandery of California and can be reached at 557 Cornell Street, San Lorenzo, CA 94580.

The Balance of History



by
Sir Knight Irving I. Lasky
Golden West Commandery No. 43, Los Angeles, California

The basis of all things, animate and inanimate, follows definite laws of nature. Such laws are as certain as time itself and will prevail long after the sun grows cold. All such laws are mathematically rational and precise. One such law is that of equiponderance, or even balance.

Albert Einstein brought order out of chaos, so to speak, in our understanding of the universe when he explained the fundamental fact that matter is related to energy in a precise way. Furthermore, as far as is known, the total mass and energy of the universe never changes; it is only shuffled about from one form to another, and not much at that. This finally and absolutely applies to all that we are and all that we do.

Masonry gives us a unique symbolism and, steadily as a "fiducial" isosceles triangle, has carved and created an available legend by its munificence, beneficence, and its equiponderance. The square and compasses offer the pathway to geometric characterization. The teachings and philosophies of the Craft hurt no one, are a source for good, and avoid evil and social contradiction. What was true yesterday may be wrong today, but not so in Masonry.

Our esteemed Western Judeo-Christian civilization oftentimes suffers from the Daedalean myth. This is a metaphor for

the recurrent challenges of civilization, when the solution to one problem often generates many new questions. Although perfect solutions may not be possible, major improvements may be made. However, while Christ said, "The meek shall inherit the earth" (except for the oil and mineral rights), wars and greed prevail. To preserve what has been accomplished, we find ourselves out-aggressing the aggressor.

Modern science is now on the grandest scale. Great societal advances, like great advances in any other field of human endeavor, always meet with opposition initially from within the discipline itself; however, every valid insight does finally receive serious and sympathetic attention in the world, eventually taking its place in the general body of accepted knowledge. In time, it comes to serve either as a stepping-stone or as a stumbling block to further advance. Thus, even society, at its purest, needs the approval of environmental and cultural factors which in themselves are an essential requirement for the unity of mankind.

Civilization cannot act as a unifying force for mankind unless the members of the scientific community are able to communicate with fellow scientists and with persons from the humanities. Together they must produce a unified and coherent system of thought; → → →

individuals must surrender their Philistine attitude and learn how to incorporate the lessons of history into practice.

Assuredly, the Craft is replete with humanism. The magnificent discoveries of Masons, such as that of Brother Alexander Fleming which led to the use of antibiotics, would have been of no avail and probably of great travail had they not occurred in a culture which emphasizes

Even the ages do not destroy a man's virtue, as they do not destroy his evils.

charity, faith, and the unity of mankind. Such precious talismans have an equiponderance with Freemasonry.

Man has always tried to make excuses for his aggression toward his fellow man. Regretably, we often forget the writings of Cicero, who pointed out, among his listing of the six great mistakes of man, these two: the delusion that individual advancement is made by crushing others, and the fallacy of attempting to compel other persons, and societies, to believe and live as we do. These caveats are also in complete agreement with the teachings of the Bible and those of Freemasonry.

The world has shrunk into a "global village." At the touch of a button one is instantaneously in contact with events from all over the world as they are actually happening. The world then begins to assume proportions pertinent to the family of man. It has become too small and too obviously fragile for us to continue with ancient policies based on nationalism and greed, on aggression, spite, and envy. Masonry tries to teach this basic lesson. In today's world, people no longer need or have much time for outdated moralistic principles or ethical systems imposed from the outside. They simply see the world as too fragile for hydrogen bombs. From a new perspective, as when the astronauts beheld it from the moon or from orbit, the earth begins to

look small and vulnerable. One cannot help, then, but care about it if one troubles to think.

As a doctor, one is forced to think in these terms. Medicine is a possessive mistress. There are few men whose work creates such intimacy with what has been exquisitely termed "the sad music of humanity." The physician strives for the beautiful, motivated by that admirable feeling termed virtue. Even the ages do not destroy a man's virtue, as they do not destroy his evils.

The science of medicine must possess a religious and moral abundance. It must be a source of succor and saving, as illness and death come to all in equiponderance. Our inevitable mortality knows no sanctuary for the rich.

There is a renaissance of great thinkers who remain unrepresented in some of the places where the greatest power is wielded. Yet their numbers are growing and a new spirit is abroad. Morality and the need for unity are relevant to all of us in view of the world's terrible history—wars, travail, and anguish. The world stirs to more appropriate values, and more relevance in balancing the needs of mankind.

Man proposes and God disposes, as a wise man once said. We all live, to paraphrase Donne, in dread of the "toll of the bell." This, too, is an equiponderance; the total equality of death.

I shall pass through this world but
once.
Any kindness I can do or goodness
I can show,
Let me do it now—for I shall not
pass this way again.



Sir Knight Dr. Irving I. Lasky lives at 11920
Dorothy Street, Los Angeles, CA 90049.

Sunday, April 3, 1988, the 58th Easter Sunrise Memorial Service, sponsored by the Grand Encampment of Knights Templar of the United States, will be held on the steps of the George Washington Masonic National Memorial beginning at 7:00 a.m. This will be the sixth year at this site.

As in past years, this service and the breakfast following will complete a memorable weekend of events in Washington, D.C., including delegation dinners, tours, and the reception of our Most Eminent Grand Master.

The headquarters hotel will again be the Hotel Washington in downtown Washington, D.C. Rooms have been blocked for our delegations, and reservations can be finalized through your delegation chairman or this office. To contact the hotel directly, call Ms. Sandy Murphy at 1-(800) 424-9540. Please identify yourself as a Templar. Rates start at \$62.00 plus tax.

The highlight of the activities at the hotel will be the reception of Most Eminent Grand Master Donald Hinslea Smith and Mrs. Smith, who will be joined by the Grand Encampment officers and their ladies. The reception will be held on Saturday, April 2, from 2:00 until 4:00 p.m. in the Sky Room. Dress is informal and you and your family are invited.

Easter morning buses will depart from the Hotel Washington promptly at 6:00 a.m. for the service sites at the Memorial. These buses will then take you to the breakfast at the Twin Bridges Marriott and back to the hotel. Delegations staying at other hotels or motels should provide their own transportation. If you wish to hire local buses, the committee will assist you in arranging for them.

Parking for cars and buses is available at the Memorial. No vehicles will be permitted up the driveway after the parade begins at 7:00 a.m. Prior to the service beginning at 6:30 a.m., carillon music will be played over the public address system. Starting at 6:45 a.m., the band will

Easter 1988

by Sir Knight George M. Fulmer

play Easter selections until the parade moves off at 7:00 a.m. The sermon will be delivered by our Right Eminent Grand Prelate, Walter M. McCracken. The musical portion of the program will be similar to last year.

After completion of the service, beginning about 9:15 a.m., a breakfast sponsored by the Grand Encampment will be served. The cost of this breakfast is \$8.25, including tax and gratuity. Tickets are available from the chairman, Sir Knight Marion K. Warner. His address is 1127 Tiffany Road, Silver Spring, MD 20904, phone (301) 622-0912. Tickets can be reserved in advance, and can be paid for in the hotel lobby from 1:00 p.m. until 4:00 p.m. on Saturday, April 2, or at the breakfast on Sunday.

Grand Commanders, delegation chairmen, and committee members desiring to receive all mailings from this office are requested to contact the General Chairman, George M. Fulmer, at Box 94B, Rousby Hall Road, Lusby, MD 20657, or by phone at (301) 326-3221. Parade orders will also be issued by the Grand Marshal about March 15, and their use is mandatory to avoid confusion in the seating of marchers. The chairman can be reached at his home on a 24-hour basis, and a prompt response to your request is assured.

Sir Knight George M. Fulmer is the General Chairman of the Committee on the Easter Sunrise Memorial Service and is a Past Grand Commander of the Grand Commandery of the District of Columbia.

Oklahoma Official Visit

On Tuesday, September 8, 1987, at the York Rite Temple in Lawton, Oklahoma, there was an official visit to



Lawton's Royal Arch Chapter by Sir Knight Robert B. Russell (right, above), Grand High Priest of the Grand Chapter, R.A.M., of Oklahoma, and to Lawton's Council by Sir Knight Donald M. Keiser, Grand Master of the Grand Council of Cryptic Masons of Oklahoma.

This was a first, as both the Grand High Priest and the Illustrious Grand Master reside in Lawton and are members of the same Lodge and of Lawton Commandery No. 18 in Lawton.

Grand Recorder Honored

Sir Knight Charles R. Neumann, Grand Recorder of the Grand Encampment of Knights Templar, U.S.A., has been named to receive the 33rd next September at Grand Rapids, Michigan, by the Supreme Council, A.A.S.R., N.M.J., of the United States. The 33rd is conferred for "outstanding contribution to Freemasonry or for service to humanity which reflects credit upon the Fraternity."

Texas Commemorative Coin

In celebration of the 150th anniversary of Texas Masonry and the 40th birthday of their Lodge, Sul Ross Lodge



No. 1300, College Station, has struck a bronze commemorative coin in honor of its namesake, former Texas governor Lawrence Sullivan Ross. Persons wishing to order one may send \$5.00 to Sul Ross Lodge No. 1300, Coin Committee, 312 Jersey Street, College Station, TX 77840. All proceeds go to the Lodge building fund.

Wyoming Centennial

The Grand Commandery of Wyoming has issued a belt buckle to commemorate its 100th anniversary. They are available



to all Sir Knights for a price \$15.00 each, including postage. The belt buckle is pictured above. Inquiries should be addressed to Sir Knight John C. Wheeler, P.O. Box 5147, Cheyenne, WY 82003.

Convent General, KYCH

Sir Knight T. Olin Gore, Jr., Past Grand Commander of Mississippi, was elected and installed Grand Master-General of the Convent General, Knights York Cross of Honour, at the annual Conclave on September 25 at the Hyatt Orlando Hotel in Orlando, Florida. He succeeds Franklin Columbus Smith, Past Grand Master of Florida and a Past Grand High Priest of that state.

Sir Knight Gore is a Past Grand Master of Mississippi, and has also presided over the Grand Chapter and Grand Council. He will hold his Conclave in Jackson next September.

The KYCH met following the triennial meetings of General Grand Chapter and General Grand Council. Forty-four Priorities from as many states or provinces were represented.

The Grand Master of the Grand Encampment, Donald H. Smith, was present and addressed the Knights. Harry B. Warnick, Grand Recorder of the Grand Commandery and Grand Council of Washington, was elected Grand Registrar-General, succeeding Stanley Wakefield, senior Past Grand Commander of New York. Sir Knight Wakefield was elected Grand Registrar-General Emeritus and given a resolution commending his thirty-six years service in that office.

Sir Knight Howard R. Caldwell, Grand Commander of the Grand Commandery of Colorado, was elected to the bottom of the line.



Sir Knight Honored Abroad

In a ceremony on Wednesday, August 12, 1987, at the Parliament House in Budapest, Hungary, Hungarian vice president Janos Peter conferred the Medal of the Hungarian National Assembly upon Sir Knight Alexander M. Harley, Evanston Commandery No. 58, Evanston, Illinois, and his wife Frances, both of Park Ridge, Illinois. This honor is seldom given, and usually only to heads of state or to leaders of visiting delegations who have made a significant contribution to the development of mutual trust and understanding between Hungary and other nations.

Sir Knight Harley has had a distinguished career as a music educator at the elementary, high school and college/conservatory level. He and his wife founded the Tri-M Music Honor Society in 1936. International in scope, chapters have been chartered in more than 2,000 high schools in seventeen countries on four continents—North and South America, Europe, and Asia. The Society is based upon service through good music to the school, church, and community.

Sir Knight Harley has been widely acclaimed for his accomplishments as an educator, conductor, clinician, contest judge and music festival organizer. In 1986 he received the prestigious Music Educator of the Year award, the first ever made by the 60,000-member Music Educators National Conference in Washington, D.C.. This was in recognition of a lifetime of service to youth and the community through music.

Although he retired in 1961, Sir Knight Harley continued substitute teaching until 2½ years ago, when he reached age 89. He has spent his life reflecting the ideals of our Fraternity since raised a Master Mason in 1919.



IN MEMORIAM



Carl C. Powell
District of Columbia
Grand Commander—1977
Died September 11, 1987

Elmer Van Winkle
Washington
Grand Commander—1974
Born October 28, 1904
Died September 19, 1987

Orville John Borg
Minnesota
Grand Commander—1977
Born April 5, 1912
Died September 21, 1987

John J. Bahn
New York
Grand Commander—1956
Born March 20, 1900
Died October 3, 1987

James H. Smith
Maine
Grand Commander—1961
Died October 4, 1987

Lyle L. Cross
Texas
Deputy Grand Commander—1987
Born June 1, 1927
Died October 5, 1987



Ohio DeMolay Executive Officer

Sir Knight Merlyn E. Meredith of Cleveland was appointed the new Executive Officer of the Order of DeMolay in



Ohio on July 25 at the 62nd Annual Ohio DeMolay Conclave in Ashland, Ohio. Sir Knight Meredith is a Past Commander of Heights Commandery No. 76 of Cleveland Heights, Ohio.

Sir Knight Meredith served as Grand Master of the Grand Council, R. & S.M., in 1971 and presently serves as Grand Recorder. He will be the seventh Executive Officer to serve in the past sixty-seven years and is the first Senior DeMolay to hold that office in Ohio. He served the Ohio State Council in the elective office of State Scribe in 1942-44, and has served under all six previous Executive Officers as either an active DeMolay or an advisor. In addition to being an Illustrious Past Grand Master, he is a 33° Scottish Rite Mason, Past Grand Prior of Ohio Priory, KYCH, and a Past District Deputy Grand Master.

Our New Grand Commanders

Our Most Eminent Grand Master, Sir Knight Donald Hinslea Smith, and all the officers of the Grand Encampment wish to extend their sincere congratulations to the forty-eight newly elected Grand Commanders of the Grand Commanderies of Knights Templar of the United States. In recognition of their numberless hours of hard work and thankless devotion, *Knight Templar Magazine* presents the names and photographs of these leaders, adding our own thanks to that of all of Templary.

These dedicated Grand Commanders for the Templar year 1987-1988, pictured below and on the following pages, will be responsible for guiding their respective grand jurisdictions through whatever lies ahead in the coming year.



James H. Lee
ALABAMA



Wilhelm A. Amstutz, Jr.
ARIZONA



Grant R. Rubly
ARKANSAS



George E. Frank
CALIFORNIA



Howard R. Caldwell
COLORADO



Marshall N. Dunbar, Jr.
CONNECTICUT



Robert V. Hines
DIST. of COL.



George A. Chipouras
FLORIDA



Edward Helton
GEORGIA



Robert E. Heffner
IDAHO



Robert G. Minton
ILLINOIS



William L. Leffler
INDIANA



Clifford M. Baumback
IOWA



Gerald R. Butcher
KANSAS



James L. Grigsby
KENTUCKY



Earl M. Albritton
LOUISIANA



Stanton F. Yeaton
MAINE



Bennie G. Owens
MARYLAND



Arthur J. Levesque
MASS./R.I.



Walter L. Skinner
MICHIGAN



Raymond C. Sporre
MINNESOTA



Dewey O. Burcham
MISSISSIPPI



Chester H. Hazen
MISSOURI



Charles J. Speake
MONTANA



Robert C. Franklin
NEBRASKA



William Schoenholtzer
NEVADA



Alan J. Pollard
NEW HAMPSHIRE



Marvin Tucker
NEW JERSEY



B. William Friedman
NEW MEXICO



Edward R. Trosin
NEW YORK



J. William Hudson
NORTH CAROLINA

Picture Not
Available
at time of
Printing

Karl H. Erickson
NORTH DAKOTA



Frank W. Crane
OHIO



Leon A. Anderson
OKLAHOMA



Stanley G. Laker
OREGON



Clarence A. Myers
PENNSYLVANIA



R. B. Satterfield
SOUTH CAROLINA



John W. Schwietert
SOUTH DAKOTA



Charles L. Brooks
TENNESSEE



Roland J. Maddox
TEXAS



Durward M. Lowell
UTAH



Donald S. Seeley
VERMONT



Mansell H. Hopkins, Jr.
VIRGINIA



Reuben W. Baer
WASHINGTON



J. Nelson Deakin, Jr.
WEST VIRGINIA



Harold Ludeman
WISCONSIN



William D. Kramp, Sr.
WYOMING



Clyde L. Whitfield
PHILIPPINES



ADDRESSES OF GRAND COMMANDERS

James H. Lee	Route 6, Box 67, Florence, Alabama 35630
Wilhelm A. Amstutz, Jr.	3748 East Hazelwood, Phoenix, Arizona 85018
Grant R. Rubly	P.O. Box 154, Malvern, Arkansas 72104
George E. Frank	101 Forest View Drive, San Francisco, California 94132
Howard R. Caldwell	8108 Grandview Avenue, Arvada, Colorado 80002
Marshall N. Dunbar, Jr.	124 Maplewood Terrace, Hamden, Connecticut 06514
Robert V. Hines	Suite 333, 2101 Crystal Plaza Arcade, Arlington, Virginia 22202
George A. Chipouras	19460 S.W. 87th Avenue, Miami, Florida 33157
Edward Helton	Route 9, Box 428, Gainesville, Georgia 30506
Robert E. Heffner	530 East 16th Street, Idaho Falls, Idaho 83401
Robert G. Minton	902 South Oakcrest, Champaign, Illinois 61820
William L. Leffler	RR 3, Box 337, Shelbyville, Indiana 46176
Clifford M. Baumbach	705 Diana Court, Iowa City, Iowa 52240
Gerald R. Butcher	317 Lakeshore Drive, Newton, Kansas 67114
James L. Grigsby	2053 Greentree Drive, Richmond, Kentucky 40475
Earl M. Albritton	Route 2, Box 101, Winnsboro, Louisiana 71295
Stanton F. Yeaton	RFD No. 4, Box 5013, Farmington, Maine 04938
Bennie G. Owens	35 McPherson Road, Weems Creek, Annapolis, Maryland 21401
Arthur J. Levesque	52 Rest Way, Springfield, Massachusetts 01119
Walter L. Skinner	2211 Windemere, Flint, Michigan 48503
Raymond C. Sporre	839 Home Place, Faribault, Minnesota 55021
Dewey O. Burcham	Route 8, Box 234, Corinth, Mississippi 38834
Chester H. Hazen	2609 Westport Road, Independence, Missouri 64052
Charles J. Speake	179 North B Street, Victor, Montana 59875
Robert C. Franklin	Tara Heights, 716 Shamrock Road, Papillion, Nebraska 68046
William J. Schoenholtzer	6304 Fairwood Avenue, Las Vegas, Nevada 89107
Alan J. Pollard	RFD 2, Brown Road, Candia, New Hampshire 03034
Marvin E. Tucker	RD No. 2, Box 620, Woodbine, New Jersey 08270
B. William Friedman	1209 Placita Loma, Santa Fe, New Mexico 87501
Edward R. Trosin	1 Elmwood Park West, Tonawanda, New York 14150
J. William Hudson	P.O. Box 17212, Raleigh, North Carolina 27619
Karl H. Erickson	1128 1st Avenue East, New England, North Dakota 58647
Frank W. Crane	319 East Oliver Street, McComb, Ohio 45858
Leon A. Anderson	3805 South Gary Plaza, Tulsa, Oklahoma 74105
Stanley G. Laker	1366 Ward Creek Road, Rogue River, Oregon 97537
Clarence A. Myers	2446 Brandywine Lane, York, Pennsylvania 17402
R. B. Satterfield	P.O. Box 38, Laurens, South Carolina 29360
John W. Schwietert	814 Columbus Street, Rapid City, South Dakota 57701
Charles L. Brooks	4695 Casann Avenue, Memphis, Tennessee 38128
Roland J. Maddox	1009 Royal Oaks Drive, Dickinson, Texas 77539
Durward M. Lowell	440 South 1300 East, Pleasant Grove, Utah 84062
Donald S. Seeley	Star Route 34, Box 2359, Rutland, Vermont 05701
Mansell H. Hopkins, Jr.	828 McBryde Drive, Blacksburg, Virginia 24060
Reuben W. Baer	14504 25th Avenue East, Tacoma, Washington 98445
J. Nelson Deakin, Jr.	3 Woodview Drive, Wheeling, West Virginia 26003
Harold H. Ludeman	538 Evergreen Drive, Black River Falls, Wisconsin 54615
William D. Kramp, Sr.	2025 Shoshone Trail North, Cody, Wyoming 82414
Clyde L. Whitfield	P.O. Box 8638, Tamuning, Guam 96911



We can never be sure that the opinion we are endeavoring to stifle
is a false opinion, and if we were sure, stifling it would be an evil still.

John Stuart Mill

**57th Triennial Conclave of the Grand Encampment
Knights Templar of the United States of America
August 5-10, 1988, in Lexington, Kentucky
Tentative Schedule**

Friday, August 5, 1988

2:00 p.m.-4:00 p.m. Knights Templar Educational Foundation.
Hyatt Regency Lexington.

Saturday, August 6, 1988

9:00 a.m.-4:00 p.m. Registration.
Hyatt Regency Lexington.

7:00 a.m.-5:00 p.m. Drill team competition, morning and afternoon.
Lexington Convention and Exhibition Center.

7:30 p.m. Pass in review: all drill teams.
Lexington Convention and Exhibition Center.
Exhibition drill, Detroit Commandery No. 1.
Lexington Convention and Exhibition Center.
Drill awards.
Lexington Convention and Exhibition Center.

Sunday, August 7, 1988

12:00 noon-4:00 p.m. Registration.
Hyatt Regency Lexington.

10:00 a.m. Divine service.
Hyatt Regency Lexington.

8:00 p.m.-10:00 p.m. Grand Master's reception.
Lexington Convention and Exhibition Center.

Monday, August 8, 1988

9:00 a.m.-4:00 p.m. Registration.
Hyatt Regency Lexington.

9:00 a.m. Opening, Grand Encampment session.
Hyatt Regency Lexington.

12:00 noon Ladies' luncheon.
Lexington Convention and Exhibition Center.

(Monday evening normally open for state dinners, hospitality, and so forth.)

Tuesday, August 9, 1988

9:00 a.m.-4:00 p.m. Registration.
Hyatt Regency Lexington.

7:00 a.m. Honors breakfast: Red Cross of Constantine, KYCH,
HRAKTP, and KTCH.
Hyatt Regency Lexington.
General business session, morning and afternoon.
Hyatt Regency Lexington.

7:00 p.m. Grand Master's banquet.
Lexington Convention and Exhibition Center.

Wednesday, August 10, 1988

9:00 a.m.-10:30 a.m. General business session.
Hyatt Regency Lexington.
11:00 a.m. Installation of officers—open to guests.
Hyatt Regency Lexington.

Contact Persons

For information about housing for groups, suites, and other related matters, contact Carl H. Edwards, P.O. Box 37, Perryville, Kentucky 40468, (606) 332-7914.

For information about catering, help in planning a state dinner, and other related matters, contact Rodney Williams, Jr., Alumni Association, University of Louisville, Louisville, Kentucky 40292, (502) 588-6186.

For other information, at the present time contact William G. Hinton, P.O. Box 277, Hopkinsville, Kentucky 42240, (502) 886-3921, extension 105.

Further information about housing, ticket orders, and so forth will be available in February 1988. Further information about ads for the souvenir program will be available in mid-November 1987. Further information about tours and other related topics will be released in early 1988.

Canadian Assembly held in Ottawa

The 104th Annual Assembly of the Sovereign Great Priory of Canada was held in Ottawa on August 15-18, 1987, Most Eminent Knight Donald A. Smith, presiding.

According to a news report from Eminent Past Supreme Grand Master Dr. Clinton A. Bell, G.C.T., the annual parade and church service was held on August 17, with Right Eminent Knight and Grand Chaplain, the Reverend William Rainey, preaching a very inspiring sermon to a very warm audience.

The meetings were held at Carlton University, Ottawa, with delegates from all provinces present. Due to ill health, Right Eminent Knight Huie S. Lamb, Deputy Grand Master, had been forced to decline the promotion to Grand Master. However, Most Eminent Knight Donald A. King agreed to carry on for another year in his present capacity as Grand Master.

Right Eminent Knight Edward S. P. Carson was elected Deputy Grand Master for the coming year. He is the son of the late Joseph W. Carson, who was Grand Master in 1959-1961.

Distinguished guests included: Sir Knight Marvin Fowler, Deputy Grand Master of the Grand Encampment of Knights Templar, U.S.A., representing Grand Master Donald H. Smith; Sir Knight G. Wiibur Bell, G.C.T., Past Grand Master of the Grand Encampment, and grand representative of the Great Priory of Canada near the Grand Encampment; Sir Knight Charles R. Neumann, Grand Recorder of the Grand Encampment and honorary member of the Sovereign Great Priory of Canada, with the rank of Past Provincial Prior; Right Eminent Frater Alfred D. Ford, K.C.T., representing Most Eminent Frater Robert McIntyre, P.P.G.C.T., Grand Master of the Great Priory of Scotland; and Most Worshipful Brother William Pillow, Grand Master of the Grand Lodge of Canada in the province of Ontario.

The 105th Annual Assembly of the Sovereign Great Priory will meet in Prince George in northern British Columbia on August 18-21, 1988.

GRAND COMMANDERY CHAIRMEN OF
THE 20TH ANNUAL VOLUNTARY CAMPAIGN

ALABAMA	Arthur C. Harding	309 Sun Valley Road, Birmingham 35215
ARIZONA	The Rev. Leslie J. Ross	12220 Augusta Drive West, Sun City 85351
ARKANSAS	Lynas C. Gustin	812 Jefferson Street, Van Buren 73956
CALIFORNIA	Richard W. Williamson	Rt. 1, Box 157, Fairfield 94533
COLORADO	Howard R. Caldwell	8018 Grandview, Arvada 80002
CONNECTICUT	Richard V. Travis	15 Green Ridge Drive, Brookfield 06805
DIST. OF COL.	John C. Werner II	8907 Southwick Street, Fairfax, Virginia 22031
FLORIDA	Cornelius K. McAvoy	3617 Lightner Drive, Tampa 33629
GEORGIA	Horace L. Whitlock	110 Woodlawn Avenue, Warner Robins 31093
IDAHO	Ernest I. Teter	1701 Broxon Street, Boise 83705
ILLINOIS	Rob R. Beldon	1108 South New Street, Champaign 61820
INDIANA	Dwight E. Lanman, Jr.	RR 6, Box 300, Angola 46703
IOWA	Hugh E. Hossle	Box 32, Ames 50010
KANSAS	Robin M. Thorpe	7500 Galloway, Wichita 67212
KENTUCKY	Clayton A. Compton, Jr.	17601 Beechdale Road, Crestwood 40014
LOUISIANA	Walter Wildenfels	1112 Clearview Parkway, Metairie 70001
MAINE	Charles L. Hamm	47 Holland Street, Bangor 04401
MARYLAND	William B. VanSant	2563 Golfers Ridge Road, Annapolis 21401
MASS./R.I.	Robert J. Allen	44 Walnut Road, Barrington, Rhode Island 02806
MICHIGAN	Raymond L. Lammens	18303 Brohl, Roseville 48066
MINNESOTA	Norman A. Aune	601 Second Avenue NE, Brainerd 56401
MISSISSIPPI	Jeffie C. Dukes	414 Wynhurst Court, Columbus 39702
MISSOURI	Lionel J. Goede	715 Murry Hill Drive, Fenton 63026
MONTANA	Peter A. Capp	303 East Legion, Whitehall 59759
NEBRASKA	Fred R. Prell	409 Park Avenue, McCook 69001
NEVADA	Roy E. Wilson	P.O. Box 396, Yerington 89447
NEW HAMPSHIRE	Douglas L. Robertson, Sr.	4 Weeks Street, Plymouth 03264
NEW JERSEY	William Tyler Green, Jr.	71 Cedar Lake East, Denville 07834
NEW MEXICO	Anthony V. Biebel	324 Mimbres Drive, Los Alamos 87544
NEW YORK	Burr L. Phelps	R.D. 2, Box 125, Creek Road, Locke 13092
NORTH CAROLINA	Norman Hurdley, Sr.	P.O. Box 5461, Charlotte 28225
NORTH DAKOTA	Paul A. Torgeson	929 Griggs Avenue, Grafton 58237
OHIO	Hal J. Shafer	4036 Estateway Road, Toledo 43607
OKLAHOMA	John C. "Jack" Shanklin	2110 Arrowhead Drive, Stillwater 74074
OREGON	John O. Becker	852 Ivy Avenue, Eugene 97404
PENNSYLVANIA	David E. Alcon	109 Frederick Street, Hanover 17331
SOUTH CAROLINA	Andrew C. Gramling	Rt. 2, Box 54, Williston 29853
SOUTH DAKOTA	John W. Schwietert	814 Columbus Street, Rapid City 57701
TENNESSEE	Ben W. Surrent	5334 Central Avenue Pike, Knoxville 37912
TEXAS	William D. Snipes, Sr.	4816 Avenue S, Galveston 77550
UTAH	Moffett E. Felkner	2647 Wellington, Salt Lake City 84106
VERMONT	Donald C. Brown	RFD 2, Box 100, Williamstown 05679
VIRGINIA	George B. Yeates	129 Lynn Drive, Portsmouth 23707
WASHINGTON	Everett Pressey	6531 Division NW, Seattle 98117
WEST VIRGINIA	Vincent E. Perry	2852 Third Avenue, Huntington 25702
WISCONSIN	Richard W. Pastorino	9302 West Manor Court, Milwaukee 53224
WYOMING	William D. Kramp	2025 Shoshone Trail North, Cody 82414
PHILIPPINES	William Bozel, Jr.	P.O. Box 436, Okinawa City, Japan



Swift—Continued from page 6

with great reason be tempted, according to the present turn of his humor, either to laugh, lament, or be angry, or if he were sanguine enough, perhaps to dream of a remedy. It is the mistake of wise and good men that they expect more Reason and Virtue from human nature, than taking it in the bulk, it is in any sort capable of.

In his old age Swift worked at his job, presiding over chapter meetings at his deanery, listening carefully and critically to the sermons of young preachers in his cathedral, and performing his extensive charities, on which he spent half of his income. John Hawkesworth, Swift's contemporary, wrote that "... over the populace Swift was the most absolute monarch that ever governed men, and he was regarded . . . with veneration."

In the late 1730s, with bad memory, poor eyesight, and the continuing vertigo and deafness of Meniere's disease, Swift withdrew from society. He died in 1745; his self-penned epitaph, translated from the Latin by William Butler Yeats, reads:

Swift sailed into his rest.
Savage indignation there
Cannot lacerate his breast.
Imitate him if you dare,
World-besotted traveler; he
Served human liberty.

Having spent a lifetime fervently attacking the foibles of others, Swift specified in the major legacy of his will that money be used "in or near Dublin" on a hospital for "idiots and lunatics," because, as he said in one of his poems, "No Nation wanted it so much."

Jonathan Swift is thought to have been a member of the Lodge which met at the "Goat-at-the-Foot-of-the-Haymarket" (No. 16). It was constituted in 1723 and erased in 1745, the year of his death.

**Knights Templar Eye Foundation
New Club Memberships**

Grand Commander's Club:

Tennessee No. 27—Elmour D. Meriwether
Illinois No. 28—Herbert H. Lemke
North Carolina No. 24—Mrs. Martha S.
Richardson

Grand Master's Club:

No. 1,058—William E. Schroeter, Sr. (TX)
No. 1,059—Claude Gentry (TX)
No. 1,060—Robert D. Collier (TX)
No. 1,061—Loren F. Lee (OH)
No. 1,062—Robert O. Schnell (TX)
No. 1,063—Ralph Edwards (TN)
No. 1,064—Mervin R. Main (IN)
No. 1,065—Ronald D. Simpson (IN)
No. 1,066—Abner Alexander (NC)
No. 1,067—John R. Stuart (MS)
No. 1,068—Clarence W. Fagerstrom (MN)

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. Note: Commandery credit will be given for contributions to the Grand Master's and Grand Commander's Club.

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



Christianity—Continued from page 10

children doing it in public school it is not dangerous nor a denial, but a recognition of Christ.

Dr. Rice claims that no Mason is a soul-winning Christian because Masonic membership interferes with his ability to lead others to Christ. I not only disagree with this; I totally reject it. The Lord has allowed me to help in leading others to accept Jesus Christ as their personal Savior. I have on numerous occasions been able to witness to Brethren because of my membership in the Lodge. I belong to an organization call the Gideons International which, as many of you know, distributes Bibles all over the world. In my small local Gideon camp I can think of eight reasonably active Gideons, seven of whom are Masons. Of the nine deacons in my Southern Baptist Church, four are Masons.

Are These Valid Criticisms?

I believe the only valid criticism which applies today is that of our inability to attract people who are really committed, and to help the people who *were* accepted as Masons, but have problems in their commitments to their churches. Masonry has, in some people's eyes, taken the place of the church. I have heard it said many times that "I have better fellowship in Lodge than I do in my own church." This is not as it should be. However, I believe there is a reason. The church is made up of adults, senior citizens, and children, and is open to all who would come without asking anything of them. A Lodge, however, is a much smaller group, usually, and is made up of men of like mind and direction. It is normal that we would get along and have fewer disagreements.

I do not want by anything I have said to imply criticism of Christianity or any of the people who are attacking Masonry.

By and large they are sincere, although uninformed. If I would have to make a choice between the Lord and the Lodge, there could only be one decision for me. It would have to be a decision for the church and my Lord. However, I've never had to make that decision and I hope I never will. I hope no one else will ever get to the point where they have to make that decision. If that situation does arise, then Masonry will truly suffer.

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

Sir Knight William Lee Fergus is the Grand Generalissimo of the Grand Commandery of Arkansas and can be reached at P.O. Box 985, Osceola, AR 72370.



Eye Foundation Pen

Pikes Peak Commandery No. 6, Colorado Springs, Colorado, has made an early effort for the 20th Annual Voluntary Campaign. An ad hoc committee to raise funds started with ballpoint pens. For a one dollar donation toward the Eye Foundation fund, a donor receives a blue pen which is in keeping with this historic bicentennial year of the Constitution.

The pen was designed by Sir Knights of Pikes Peak Commandery. They report that it is unique, as a similar expression is unknown to their members. The pen brings attention to the Symbolic Lodge and reminds Masons of their pride in the Constitution. Beneath the Blue Lodge square and compasses are the words, "Freemasonry Supports the Constitution."

According to Sir Knight Dean S. Hopkins, Eminent Commander, the pen has been made available at several social functions, informing many outside the ranks of Templary that we support the Eye Foundation. A sign placed on a table with the pens informs potential donors of the philanthropy.

History of the Grand Encampment

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

WASHINGTON (continued)

Ivanhoe No. 4 at Tacoma, which received a Dispensation from Acting Grand Master Charles Roome on March 23, 1886, and was granted a Charter on September 23, 1886.

In 1948 there were 28 Commanderies and 5,274 members.

WEST VIRGINIA

West Virginia became a state on June 20, 1863. From the time of its organization in 1823 the Grand Encampment of Virginia had exercised jurisdiction over the territory now included in the state of West Virginia. In 1838, when the General Grand Encampment considered the Grand Encampment of Virginia dormant, an Encampment at Wheeling received a Dispensation and a Charter from that body. After some years controversy, Wheeling Encampment, in 1853, gave allegiance to the Grand Encampment of Virginia. Following the formation of the state of West Virginia, the General Grand Encampment did not claim jurisdiction but left it under the jurisdiction of Virginia. In 1871, this was clearly stated as the position of the Grand Encampment.

On December 12, 1872, at the session of the Grand Commandery of Virginia, a petition was presented from the three Commanderies in West Virginia asking the dissolution of their allegiance to that

grand body so that they might form a Grand Commandery in West Virginia. This was granted, and on November 21, 1873, a convention was held in Wheeling and a petition sent to the Grand Encampment. Grand Master J. Q. A. Fellows issued a warrant and named Past Grand Master J. Hopkins as his proxy to constitute the new Grand Commandery of West Virginia, which he did on February 25, 1874. Sir Knight Odell S. Long was elected the first Grand Commander.

At this time the following Commanderies were in existence in West Virginia:

Wheeling No. 1 at Wheeling, which had received a Dispensation from the Grand Encampment on August 21, 1838, and a Charter on September 12, 1844.

Palestine No. 9 at Martinsburg and Star of the West No. 12 at Morgantown were both chartered by the Grand Commandery of Virginia. There was also a Commandery under Dispensation at Charleston.

Older Encampments in West Virginia, namely, Warren at Harpers Ferry and Winchester at Winchester, had become extinct at this time.

In 1948 there were 27 Commanderies and 5,185 members.

WISCONSIN

On September 16, 1859, the Grand Encampment gave approval for the formation of a Grand Encampment for the state of Wisconsin. On October 17, 1859, Grand Master B. B. French issued a warrant for the same, and the Grand Commandery of Wisconsin was constituted on October 20, 1859. Sir Knight Henry L. Palmer was the first Grand Commander. The following three

Commanderies were the petitioners for the Grand Commander:

Wisconsin No. 1 at Milwaukee, which received a Dispensation from Grand Master W. B. Hubbard on July 12, 1849, and was granted a Charter on September 11, 1850.

Janesville No. 2 at Janesville, which received a Dispensation on June 29, 1856, from Grand Master W. B. Hubbard and was granted a Charter on September 11, 1856.

Robert Macoy No. 3 at Madison, which received a Dispensation from Grand Master W. B. Hubbard on January 29, 1859, and was granted a Charter on September 16, 1859.

In 1948 there were 44 Commanderies and 7,058 members.

WYOMING

On September 23, 1886, the Grand Encampment adopted a resolution authorizing the formation of a Grand Commandery in Wyoming. On January 30, 1888, a petition was presented to Grand Master Roome, who issued a warrant naming Sir Knight W. B. Trufant as his proxy. The Grand Commandery of Wyoming was constituted on March 7, 1888. Sir Thomas B. Hicks was elected the first Grand Commander.

Wyoming No. 1 at Cheyenne received a Dispensation from Grand Master J. Q. A. Fellows on March 15, 1873, and was granted a Charter on December 3, 1874.

Ivanhoe No. 2 at Rawlins received a Dispensation from Grand Master R. E. Withers on February 9, 1885, and was granted a Charter on September 23, 1886.

Immanuel No. 3 at Laramie received a Dispensation from Acting Grand Master Charles Roome on May 1, 1886, and was granted a Charter on September 23, 1886.

In 1948 there were 16 Commanderies and 1,642 members.

Commanderies Subordinate to the Grand Encampment

St. Johns No. 1 . . . Wilmington, Delaware
Porto Rico No. 1 . . . San Juan, Puerto Rico
Honolulu No. 1 Honolulu,
Territory of Hawaii
Far East No. 1 Manila, Philippines
Canal Zone No. 1 . . . Ancon, Canal Zone
Alaska No. 1 Fairbanks, Alaska
Anchorage No. 2 Anchorage, Alaska
Havana No. 1 Havana, Cuba
Tampico No. 1 Tampico, Mexico
Ivanhoe No. 2 Mexico City D.F.,
Mexico
Shanghai No. 1 Shanghai, China

Alaska

Alaska No. 1 *Fairbanks*

A petition for a Commandery was presented to the Grand Encampment at the Conclave of 1910 and was referred to the Committee on Charters and Dispensations. They recommended that the application be referred to the incoming Grand Master, G. M. Melish. After some correspondence, a Dispensation was granted on July 17, 1911. At the Conclave of 1913, a Charter was granted on August 14, and the new Commandery was constituted on September 27, 1913, by Sir John R. Thompson as proxy for the Grand Master. Sir Edward Hill Mack was elected Eminent Commander.

Anchorage No. 2 *Anchorage*

On July 1, 1920, a Dispensation was granted by Grand Master J. K. Orr. A Charter was granted on April 27, 1922.



The Committee on Templar History has plans to prepare an updated history of the Grand Encampment, continuing where Sir Knight Scully left off. When completed, the updated history will be announced in the KNIGHT TEMPLAR MAGAZINE.

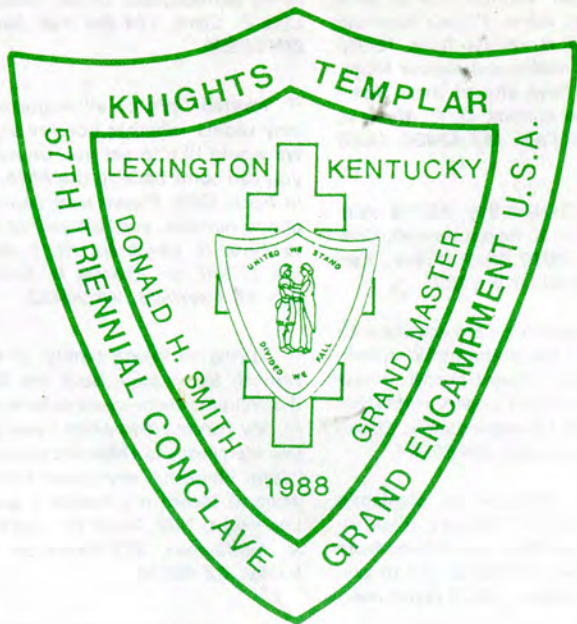


Knight Voices

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.

- Looking for a set of MacKay's *Encyclopedia* in good condition. State asking price. Please contact *M. L. Cooke, 2538 Saratoga Dr., Louisville, KY 40205.*
- For sale: family plot consisting of four grave sites in the Masonic section, Nassau Knolls Memorial Park, Port Washington, N.Y. If interested, contact *Mrs. Emma Mahn at (718) 338-3138.*
- Seeking info on Sparkman family from Ireland; later of N.C., Tenn., and Ala. We want to know our Masonic history: offices held and so forth. There will be family reunions in Ala., Tenn., and N.C. Write for more details. Please send any info to *Julius M. "Sparkie" Sparkman, Sr., 3652 Shamley Dr., Birmingham, AL 35223; (205) 967-2922.*
- Since I have moved to Fla., I have no need for my double burial plot in the Masonic section of the Memorial Gardens of Mishawaka, St. Joseph Co., Ind. I would like to sell for \$400 or best offer. *Mrs. Martha Ross, 4314 W. Virginia Ave., Tampa, FL 33614; (813) 873-2226.*
- For sale: cemetery plots, Masonic section, Mt. Olivet Cemetery, Ft. Worth, Tex. Spaces 5-6-7-8, lot 87, section 25. *Austin P. Hancock, c/o Emily Shoemaker, 158 Bryant Rd., Clyde, TX 79510.*
- For sale: Restland Memorial Park, Dallas, Tex.: four-space lot in older section—Garden of Mt. Vernon, Masonic section, lot 18A, spaces 1-2-3-4. Currently valued at \$750.00 per space. No reasonable offer refused. Contact *B. B. Hopper, 19618 Encino Brook, San Antonio, TX 78259; (512) 497-3108.*
- Trying to locate a copy of a book or booklet titled *Prophecies of Melchizedek*. Any help would be appreciated. We have looked through bookstores and dealers, but it has been out of print too long. *E. W. O'Dell, P.O. Box 457, Marshall, MI 49068; (616) 781-7549.*
- Seeking info on Harvey K. Sharpe (b. 7/28/1854, Tenn.; m. Cicily F. Totten, 12/25/1871, Marshall, Kans.; m. Anna Millikan, 3/25/1886, Marshall, Kans.; d. 7/11/1903). He was a Templar in Seneca, Kans., and is buried near Axtell, Kans. *D. Sharpe, 1019 7th Ave. W., Mobridge, SD 57601.*
- Please help me add to collection of fishing plugs, reels, rods, tackle boxes, and bobbers. I would purchase or trade for any items just gathering rust and dust. Call me collect; I will pay for postage or shipping fees. *Ronald M. Hall, 8912 Dixie St., Ocean Springs, MS 39564; (601) 875-3731, day or night.*
- Trying to locate Robert V. Larson, formerly of Yankton, S.D. I lost him in Sesebo, Japan, on the USS John Y. Wiehs in 1952. Send any info to *Harold J. McGovern, 22 Pipers Way, Carver, MA 02330.*
- Willing to buy a Knight Templar book on the symbolism of the Tarot. Please contact *Alan Conn, 328 N. Kenwood No. 4, Glendale, CA 91206; (818) 242-7620.*
- Wanted: Billiken items, glass fruit, and cake knives. Trade or buy for collection. Please contact *F. J. Shelton III, P.O. Box 378, Burgin, KY 40301.*
- Looking for a Mastertone Gibson five-string banjo, reasonably priced and in good condition. *Mrs. John D. Zimmerman, Box 203, Six Mile Run, PA 16679.*
- Wanted: parking, transportation, bus, or admission tokens for my collection. *Gene E. Godsoe, 4327 Brookhaven Dr., Greensboro, NC 27406.*
- Wanted: books, magazines, or photographs on the battle for Okinawa of the Ryukyu Islands during WWII; also maps of same. Write for more details. *Edward Wagner, 160 Simmons Ave., Cohoes, NY 12047.*

- I collect miniature license plate tags, especially Disabled American Veteran license plate keychain tags from all states. (These keychain tags were sent to all motorists from 1940s-1970s.) I also collect dealer and regular Mont. license plates. If you have any of these that I could purchase, please contact *O. P. Morrow, P.O. Box 6456, Great Falls, MT 59406; (406) 453-0437.*
- Reunion of USS Oyster Bay AGP-6 shipmates. Date and location to be announced. Contact *Don MacGibbon, 2612 Western Ave., Farmington, NM 87401; (505) 325-5122.*
- Interested in corresponding with anyone with the last name "Burt." My grandfather, Edwin Emmett Burt, m. Martha Augusta Turner, whose mother was Martha Haseltine Logan. Her father was Tyler Logan. Write for more details. *Edwin Burt, Wire Rd., Ocean Springs, MS 39564.*
- Seeking info on ancestors of Benjamin Brookins (b. circa 1790) of Baldwin, Washington, or Hancock Co., Ga. May have moved from N.C., S.C., or Va. Have succeeding line to present. Contact *M. B. Simpson, 8722 Hurst Ave., Savannah, GA 31406.*
- Seeking info on my relatives—Archibald Rutherford, who came to southern Ill. after Civil War (would like his place of origin), and Billy Stokes, who left Hardin Co. in late 1880s or 1890s. Please contact *G. Deneen Rutherford, Jr., 317 Oak Dr., Metropolis, IL 62960.*
- Would like to hear from those who served aboard the USS Gage APA 168 during WWII (before January 1946) for a possible reunion. *Harold E. Goodman, 422 Oak St., Tipton, IN 46072.*
- Seeking info on any and all who were in the 131st Field Artillery Battalion from Jan. 1941 to Aug. 1945. I was with Battery C at this time in North Africa, France, Germany, and Austria. *Odie Thompson, P.O. Box 455, Wink, TX 79789.*
- Seeking info on Daniel McGuire (b. Pa.; d. S.D.; m. Isabelle McCormick of Pa.). Also interested in Pa. families Rager, Marks, Weimer, and McCormick. *George Petrosky, 2433 Margaret Dr., Fenton, MI 48430.*
- Would like info on the 115th Regt. of New York state which fought in the Civil War—any magazines, books, articles, and so forth. *Ted Wagner, 160 Simmons Ave., Cohoes, NY 12047.*
- 14th Signal and all Signal Corps men and women attached to headquarters of Alaskan Command, Ft. Richardson, Alaska, 1942-1945: Army reunion, Oct. 14-15, 1988, St. Louis, Mo. *Lyle B. Clark, 114 8th Ave. South, Moorhead, MN 56560.*
- Wanted: info on all Augusta Military Academy cadets, whether you are a graduate or not. We would like to get you on our mailing list so you can come back to the AMA alumni reunion in April 1988. Please send your name, address, phone number, and last year of attending AMA to *Tyree G. Heath III, Rt. 1, Box 197, Crewe, VA 23930, or Thomas B. Simmons, Star Rt. Box 49, Deerfield, VA 24432.*
- Trying to locate family of my mother, Ila Walrath Symington; both the Symingtons and the Walraths are believed to have settled in Joliet, Ill. My parents died when I was four; one of my few mementos is a Masonic sword engraved with "John Walrath," my grandfather's name. Also want to locate my mother's grave, possibly in Las Vegas, N.M. Write for more details. *Warren A. Symington, 661 Paseo de Amigos, Green Valley, AZ 85614.*
- For sale: Elgin pocket watch, 18 size, hunting case, 18K gold, key wind and key set, 1871. Mint condition. Price \$1,100.00. *Warren Van Trees, 1230 Park Blvd., Rushville, IN 46173; (317) 932-2601.*
- My brother and I are both in Boy Scouts and are trying to get a patch collection of Boy Scout and Order of the Arrow patches from around the world. If anyone has any old or new scouting patches they would like to donate, we would greatly appreciate receiving them. *John and Dean Mann, RR 2, Box 349BB, Tuscola, IL 61953.*
- USS Terry DD513 destroyer: reunion proposed. Contact *Frank L. Wey, 1519 Woodley Ave., Terre Haute, IN 47804-2628.*
- Would like to hear from anyone having 78 r.p.m. records of the Jimmy Joy Orchestra, 1936-39. Also, recordings made by the late Wally Johnson and his orchestra, who played in the Cincinnati and northern Ky. area. I would greatly appreciate any info. Write to *C. D. Simon, 802 Ivy Court, Eaton, OH 45320.*
- I'm an avid collector of U.S. plate block stamps, including older issues of postage dues. Interested in buying at the right price. *Ernest P. Margraff, 223 Ledgeside Ave., Waterbury, CT 06708.*



This is the official badge of the 57th Triennial Conclave of the Grand Encampment of Knights Templar, to be held in Lexington, Kentucky, on August 5-10, 1988. A tentative schedule of the triennial sessions may be found on page 23.