



Knight Templar

VOLUME XXXIV

FEBRUARY 1988

NUMBER 2

Harry Houdini



— Escape Artist —
— Supreme —

A Spirit of Cooperation

February is the month in which Governor DeWitt Clinton passed away in 1828, after a most distinguished career as an American leader, both political and social. He was the man whose foresight and determination as the chairman of the Erie Canal Commission brought about that great link in the opening of the Great Lakes to the Hudson and the sea, providing an easier way for pioneers to enter the Northwest Territories. His service in the New York legislature began at the age of twenty-eight. He became a United States senator at thirty-three and was mayor of New York City at thirty-four. He was governor of New York at both the start and the completion of the Erie Canal. He was defeated for the presidency of the United States in 1812 by James Madison by just thirty-nine electoral votes. DeWitt Clinton was truly one of our greatest national leaders.



This man was our first Grand Master of the Grand Encampment and he also served at the same time as the Most Excellent General Grand High Priest of the General Grand Chapter of Royal Arch Masons. His service at the beginnings of the national York Rite bodies sets him apart in our Fraternity. As the Erie Canal was a link between the sea and the lakes, so he tried to be a link that would bring the two national York Rite bodies together.

During the attacks on Freemasonry in the last years of his life, our Most Eminent Grand Master Clinton made this public declaration about his stand:

I know that Freemasonry is friendly to religion, morality, liberty, and good government. I shall never shrink under any state of excitement or any extent of misapprehension from hearing testimony in favor of the purity of an institution which can boast Washington, Franklin, and Lafayette as distinguished members—which inculcates no principles and authorizes no acts that are not in accordance with good morals, civil liberty, and entire obedience to the government and the laws.

So we are proud of this great Masonic leader as we remember him on this 160th anniversary of his death. His spirit lives on in our Order. We thank God for past leaders like Sir Knight Clinton and ask that others rise to lead us as he did.

Ronald H. Smith

Knights Templar

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

FEBRUARY: This month we feature the second half of "Escape and Survive," the story of that great master of illusion, Brother Harry Houdini. Past Imperial Potentate and Sir Knight Russell M. Anthony discusses the Shrine's Proposition 5. We as Knights Templar are invited to encourage new ideas that build interest in our purposes. We are guided toward sound thinking, and advised how to answer our critics with the shining truth of our teachings, our charities, and our heritage. Lastly, this is a month for hard work and good fellowship as we prepare for and carry out our plans for a great Templar year. As we strive to exemplify our cause, let us be grateful to the Great Captain of our Salvation for His many blessings and gifts.

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Editor's Journal



• **Montana 100% Life Sponsors:** Another great milestone has been passed for the Knights Templar Eye Foundation, as every Montana Templar has become a Life Sponsor. Congratulations for this tremendous achievement in the advancement of our great cause!

• **Note of Thanks:** Sir Knight G. Wilbur Bell, Past Grand Master of the Grand Encampment of Knights Templar, U.S.A., and executive director of the Knights Templar Eye Foundation, expresses his "thanks and appreciation to all who mailed Christmas cards, New Year cards, and get-well messages during my recent sojourn at the hospital for inspection and routine maintenance."

• **In Search of Authors:** *Knights Templar Magazine* is on the lookout for authors who feel that their pens are mightier—or at least as mighty—as their swords. Biographies of Masons who have distinguished themselves in their chosen careers or by their life achievements are most welcome, as are colorful episodes from history involving contributions by Masons to their country, their Fraternity, and their times. We also welcome articles that enrich the Masonic knowledge of our readers, stimulate their understanding and appreciation of the gift of our fraternal heritage for the present and for the future, and lead them toward greater participation in our work.

• **Amendment Deadline:** All proposed amendments to the Constitution and Statutes of the Grand Encampment must be in the Grand Recorder's office no later than the deadline of May 10, 1988. Please mail to 14 East Jackson Boulevard, Suite 1700, Chicago, Illinois 660604-2293.

• **The Georgia Sunshine Man:** Sir Knight Harry E. Tice of Atlanta, Georgia, while advising *Knights Templar Magazine* of his appreciation of our publication, has enclosed a copy of a letter he sends to his shut-in Brethren, as follows: "Noted your name on the trestle-board sick report. Unfortunately, it did not state what your trouble was. I always like to know what troubles my Brothers so as to be able to respond more specifically to their problems and needs. I am an 82 year-old Mason who is crippled with arthritis. I've been in this shape, almost like a shut-in, for fifteen years now. Over the years, I visited several thousand Masons in hospitals and nursing homes, trying to do my Masonic duty. Even though I don't know you personally, I still like to send a greeting to hopefully help you in some way as it helps me. Keeping me writing helps my aches and pains. I send my kindest greeting for a brighter day of less pain and suffering and, if possible, a full recovery. I would appreciate hearing from you to know how you are, and to share fellowship across the miles."

With this letter Sir Knight Tice sends clippings, poems, prayers, and cartoons. His good work has earned him the title of "Mr. Sunshine" in a resolution of the Georgia state legislature and mention in the *U.S. Congressional Record*.

Proposition 5:

A Step Back to the Future

by
Sir Knight Russell H. Anthony
Past Imperial Potentate, AAONMS

That great humorist and Shrine Mason, Will Rogers, stated it best when he said, "Even if you are on the right track, you'll get run over if you just sit there." Both the Shrine and Masonry are on the right track in trying to improve relationships. Neither organization can afford to sit on the right track of past accomplishments, however, or both will get run over.

There is a law in physics that states that for every action there is an equal and opposite reaction. This law applies in relationships between individuals and organizations just as well as it does in physics. When one organization becomes scared or feels threatened by the actions of another, it is reasonable to assume that that organization will react.

It is not difficult for us to understand the law of action versus reaction. It may be more difficult for us to understand which is action and which is reaction. A case in point is the Shrine's Proposition 5, which was enacted into law almost unanimously at the 1987 Imperial Council session held in Las Vegas. The question arises: Was it an action taken by the Shrine for no apparent reason, or was it essentially a reaction to what the Shrine believed to be unfair, unjust, and undue restrictions imposed upon a few Shrine Temples by a few Grand Lodges? The basis for resolving the controversy and

misunderstanding surrounding this piece of legislation is dependent upon how well the foregoing question is answered.

At the outset, it must be realized that many Brothers are entering into the discussions and controversy surrounding the proposition without fully understanding it. It is therefore important that every effort be made to clarify its content and meaning for those Brethren.

The phrase "Proposition 5" is in itself somewhat of a misnomer. The proposal appeared in the Call of the session as Item 5 under the heading of Proposed Amendments, Resolutions, and Requests. Since it was a proposal of such significance appearing in the Call, we can readily understand why it retained its name even after passage and incorporation into the Imperial Council bylaws.

The following is verbatim as it appears in the Imperial Council bylaws:

Article 23 Temple Membership

323.8—Retention of Membership

(e) If a Noble loses his membership in a prerequisite body for any reason other than non-payment of dues, the loss of membership in his Temple is effective when it becomes final in the prerequisite body → → →

unless he shall file an appeal with the Imperial Recorder within thirty days after the loss of his membership in the prerequisite body. The Imperial Recorder shall immediately forward the appeal to the Grievances and Appeals Committee and it shall proceed, insofar as practical, as provided in 208.9. The committee shall determine whether the loss of membership was for conduct in violation of Shrine law and make a report thereon to the Imperial Council with its decision. If the appeal is sustained by the Imperial Council then the loss of membership in the prerequisite body will not result in the Noble's loss of membership in his Temple.

(f) Except as herein provided, a Temple must honor an official written notice from a prerequisite Masonic body concerning the loss of membership in that body by a member of the Temple.

The Shrine made the decision, whether rightly or wrongly, at its beginnings, to require its members to be York or Scottish Rite Masons. This was probably the wisest course of action for the forefathers of the Shrine to take as they were forming an organization for just one purpose—that of having good clean fun while using Masonic principles as guidelines.

Since the establishment of the Shrine over 115 years ago, relationships between the Grand Lodges and Shrine Temples have been relatively good. Problems did arise, however, particularly in the early formative years of the Shrine, over the use or misuse of alcohol by Shrine members. It can be honestly stated by members of both fraternities that most all of these and similar problems have been resolved. It can also be stated that in most every instance where a problem existed between a Grand Lodge and a Shrine Temple, it was solved to the satisfaction of the

Grand Lodge. Grand Lodges have played an important role in the governing of the Shrine and its members regardless of whether or not they recognized the Shrine as a Masonic organization.

Several years prior to the 1978 Imperial Council session, serious problems arose between a few Grand Lodges and a few Shrine Temples. These differences resulted, the Shrine believed, in being detrimental to its ability to manage its own affairs in accordance with its own bylaws, rules, and regulations. As a result of this perception, the Shrine amended its Imperial Council bylaws at the session in Detroit in order to address issues pertinent to the times.

For the record, it must be stated that the 1978 bylaw change was basically the same as Proposition 5. There was one major difference, though. The 1978 bylaw change gave the Noble the right of appeal to his own Temple, whereas Proposition 5 gave him the right of appeal to the Imperial Grievances and Appeals Committee and ultimately to the Imperial Council of International Shrine itself.

The Shrine's action in 1978 precipitated a reaction by practically all Grand Lodges within the jurisdictional area of International Shrine. Most all Grand Masters felt the bylaw change to be repugnant and in no uncertain terms stated those beliefs by oral and written means during the ensuing year.

The Shrine reacted to the criticisms leveled against it by the Grand Lodges. In evidence of good faith that areas of disagreement and friction could and would be amicably resolved in the Masonic spirit of brotherly love and affection, the Shrine repealed the 1978 bylaw change at the 1979 Imperial Council session held in Minneapolis.

Beginning in 1980, Shrine/Masonic relations became more conciliatory and cooperative in nature. Both organizations realized that more cooperation was needed if the major problems facing both

were to be resolved. The most serious of all the problems was the tremendous loss of membership.

The Shrine set its course of action. It gave all Grand Lodges and all Shrine Temples a copy of the Masonic recruitment film *Symbol of Pride* at the Grand Masters' Conference in Orlando, Florida, with the hope that it would be used as an

The Shrine doesn't wish to end its relationship with any Grand Lodges; Shrine Masons are as proud to be Masons as they are to be Shriners.

aid in attracting new members to the Craft. A strong membership program was established by International Shrine that dovetailed with Blue Lodge, York and Scottish Rite, and local Shrine Temple membership programs. Massive public relations efforts were introduced, such as coining the phrase "Shrine Mason," establishing Past Masters' units and degree teams, and promoting Shrine Masonic awareness functions. These activities and many others were all designed to aid Masonry and the Shrine in recruiting new members, as well as letting the public know that Shriners are proud of their Masonic heritage.

Masonry set its course of action in a direction similar to the Shrine's. Some Grand Lodges discarded out-of-date Masonic codes and laws, and others recognized the Shrine as a Masonic body. Several began to "selectively invite," and membership programs such as the Solomon II of the Pennsylvania Grand Lodge, Masonic awareness meetings, publishing and distributing Masonic literature, newspaper advertising, and setting up mobile and stationary booths at fairs and other public gatherings were instituted. The proficiency requirements were lessened by a few Grand Lodges and solicitation, properly done, was permitted by others.

With such a large amount of cooperation existing between Grand Lodges, the York and Scottish Rite, and the Shrine, why was Proposition 5 introduced? I shall try to answer this question in a clear and concise manner, as Shrine Masons and non-Shrine Masons alike are entitled to same.

The Shrine perceives an increasing number of incursions by a relatively few Grand Masters in the management in the internal affairs of the Shrine. Examples could be given, but it suffices to say each could have disastrous repercussions upon the Shrine and Masonry if not resolved.

The Shrine is aware of the fact that there is no cohesive body or authority existing in Blue Lodge Masonry which transcends state, provincial, or other limited jurisdiction of each Grand Lodge. This makes resolutions of problems, national or international in scope, much more difficult, and it requires the Shrine to deal with each of the sixty-two Grand Lodges on an individual basis.

The Shrine's action in passing Proposition 5 has been incorrectly perceived by some Brothers as a threat to the authority of the Grand Lodge and/or the Grand Master. It is not a threat at all, but merely an expression of concern over numerous differences which should be resolved by negotiation.

The Shrine doesn't wish to terminate its relationship with any or all Grand Lodges, nor do its members wish to terminate their ties with Masonry. We need only to look at the success of the Shrine Mason philosophy and the many Shrine Masons who work so diligently in all phases of Masonry. For, after all, Shrine Masons are just as proud to be Masons as they are proud to be Shriners.

In conclusion, let me state that the Shrine perceives an unwillingness on the part of a very limited number of Grand Lodges to amicably resolve existing differences in a friendly, cordial, and proper discourse. It therefore → → →

believes that the action taken in passing Proposition 5 was just and proper and the only course of action available.

Proposition 5 can be a blessing as a positive action towards our goal of good Shrine/Masonic relations. If it teaches us respect for the needs of others and a firm resolve in our refusal to just sit still on the right track of past successes, neither Masonry nor Shrinedom will get run over. We will have taken a "step back into the future."

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

Sir Knight Russell H. Anthony can be contacted at the Brenton Financial Center, Suite 360, Cedar Rapids, IA 52401-1106. He is a member of Apollo Commandery No. 26 in Cedar Rapids.



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

Though his struggle was long,
Harry Houdini was finally hailed as
the world's most "unconfinable" man.

Escape and Survive: Part II

by

Sir Knight C. Clark Julius

York Commandery No. 21, York, Pennsylvania

In the January Knight Templar we read of the early life of Erich Weiss, beginning with his family's escape from an angry mob when Erich was only a few months old and ending with the first meeting of Erich and his future wife, Bess. In Part II, we will see how Erich, now known as Harry Houdini, developed into the world famous master of escape and illusion.

For the next two weeks, the Floral Sisters and the Houdini Brothers saw a lot of each other. Harry felt very protective toward Bess. One night, some lout made rude remarks to Bess. Harry put handcuffs on the lout, tied him up, and stuffed him into the Metamorphosis box. When they were under the boardwalk together at night, Harry held Bess's hand and talked. That was all they did for two weeks; then they suddenly spent an entire night together. In her autobiography, Bess claimed that some mix-up with trolleys caused her failure to go home that night, and that she and Harry spent the whole time searching for streetcar connections. In any event, sunrise found Bess distraught. "My mother will kick me out of the house," she predicted. "I've never been out past midnight before."

She and Harry happened to be strolling past a pawnshop at that moment. "Wait here a minute," said Harry, ducking into the shop. When he emerged, he was carrying a wedding ring. "Let's get hitched," he suggested. The two of them found a justice of the peace. Signing their marriage license as "Miss Beatrice Raymond" and "Mr. Harry Houdini," they were joined as man and wife. They then continued to the Rahner home to announce their marriage to Bess's mother.

She was horrified, and told Harry never to darken her door again. The Houdinis then went to the Weiss home, where they received an only slightly calmer reception from Harry's mother. "You are not married," Cecilia Weiss insisted. Only orthodox Jewish weddings were valid in the eyes of God, she said.

Undaunted, Harry took Bess to a synagogue and married her a second time, with a rabbi officiating. Then, for good measure, he took her to a Catholic church where he married her yet again. After the ceremony, Bess shocked the priest by remarking, "I am the most married woman I know. This is my third wedding."

Mrs. Rahner still refused to let Harry into her home, but Mrs. Weiss was now reconciled to Bess, who moved into the Weiss family apartment. Bess continued to work as a Floral Sister at → → →

Coney Island, while Harry worked his magic a short distance up the boardwalk.

Many women were attracted to Harry. They liked his athletic build and his cocky, strutting manner. Harry was a bit of a flirt, but he seemed good at resisting serious temptation. "You have nothing to worry about," a friend assured Bess.

Bess decided that she had a lot to worry about. She demanded that Harry let her join his magic act. "I need to be with you all the time," she said. What she really wanted was to keep an eye on him all the time. Harry seemed agreeable. He got some clothesline and said, "You better start practicing how to tie me up."

After Bess had learned the ropes of the Houdini act, Dash sold his share of the act to Harry, and Bess took over as her husband's assistant. For the next three years, the two of them performed in saloons, carnivals, and dime museums. They wandered all over the East Coast and Midwest, seldom earning more than ten dollars a week.

Once, when Harry and Bess were down on their luck in the Midwest, Harry tried advertising his services as a spiritual medium. He was an instant success, and for a while money rolled in. One night, however, when Harry found himself exploiting the credulity of a grief-stricken mother whose child had died, he quit the business and never returned to it.

Harry Houdini's ambition was to get his act booked on the vaudeville circuit, where he could earn twenty-five dollars a week or more. Unfortunately, the managers of vaudeville houses were not impressed by Houdini's act. One problem was Harry's bad grammar, which branded his performance a "low-class" act. The other problem was the slender figure of his assistant. Because the taste of the 1890s demanded that women be plump, successful stage magicians always had bebies of well-fed assistants who paraded the stage dressed in corsets, tights, and high-heeled shoes. Bess wore tights on

stage, but she was so slim that she didn't need a corset.

"Find a better-built assistant," the theater managers suggested to Harry. Harry refused to even consider the idea. "You're the perfect size," he told Bess. "A bigger girl wouldn't fit in the box."

One night Harry took a long walk by himself. After roaming the streets of Manhattan until dawn, he came home and told Bess that he was going to give show business only one more chance. If his fortune had not improved within three months, he would try something else.

Not long afterward, Harry received a letter from Lancaster, Pennsylvania, headquarters of the Welsh Brothers circus. John Welsh of Lancaster offered the Houdinis twenty-five dollars a week. This was not exactly an invitation to the big time, but it was a giant step up for the Houdinis. In his biography of Houdini, William Lindsay Greene writes:

The Houdinis arrived in Lancaster on a night of inky dark with chill torrents of rain falling. Somehow they found the circus "living car" on its siding. One of the Welsh brothers showed them to their quarters, a bunk behind a curtain. Welsh performers lived on this old freight car in which traveling apartments were made by panels of building wood.

The Welsh brothers paid good wages and in return expected employees to imitate their own Pennsylvania Dutch work ethic. In addition to his magic act, Harry was expected to perform manual labor, to work the Punch and Judy show, and to play the part of the "Wild Man from Borneo." As the wild man, he donned a fright wig and bearskin and was paraded through various towns in a cage. While Harry snarled and rattled the bars of his cage, one of the Welsh brothers would inform the curious that the wild

man, who had originally eaten nothing but raw meat, had recently learned to eat cigars. Men in the crowd would test this claim by tossing cigars into the cage. By sleight of hand, Harry would pretend to eat every cigar, smacking his lips in delight. The cigars were really tucked into his bearskin. Since Harry did not smoke, he later distributed the cigars to the rest of the circus crew.

Hoping to find still more ways to exploit Harry's talents, the Welsh brothers



Houdini in a typical tight spot. (Photo courtesy of the Houdini Magical Hall of Fame.)

told him to start studying to be an acrobat, so Harry began training under the guidance of Sam Kitchy, an ancient Japanese gentleman who commanded the circus acrobatic team. More interesting to Kitchy than acrobatics, though, was the practice of certain Zen disciplines, such as learning to control the involuntary muscles of his body, such as the gag reflex. He could place a wooden ball in his mouth, swallow it, and hold it suspended in his gullet, just above the stomach, for several minutes. Then he would command

the muscles of his gullet to bring the ball back up to his mouth. Houdini was fascinated by this trick and asked Kitchy to reveal the secret that made it possible.

Kitchy shrugged. "Practice," he suggested. He advised Houdini to begin training his throat by swallowing a small piece of potato attached to a string. Houdini practice and practiced. Once he had learned to control the potato, he began practicing with hard-boiled eggs, and finally performed the trick with a hand-made, hollow wooden ball.

Houdini devised this ball so that it could be screwed open. Inside it he put metal locksmithing picks. He planned to somehow use his new skill to defeat padlocks in his stage act.

It was apparently the circus press agent, Clinton M. Newton, who first realized that Houdini could use his new skill to break out of jails. Houdini could swallow his ball of picks, enter a police station, and challenge the police to lock him into their most secure cell, and escape. The newspapers would love the story and the circus would get plenty of free publicity.

Houdini made up a variety of colorful lies about the circumstances of his first jailbreak. It is quite likely, however, that he first performed the stunt in Lancaster. Newspaper records show the chief of police of Lancaster was persuaded to secure Houdini with handcuffs and leg irons in the basement of the police station. After searching Houdini for concealed keys and picks, the chief went upstairs. Three minutes later, Houdini walked into the chief's office.

As this stunt was repeated in other towns, publicity for the circus doubled and the Houdinis' salary tripled. Harry was launched on a new career. No longer just another stage illusionist, he was now the world's greatest jailbreaker.

After he left the circus and struck out on his own, Houdini's jailbreaks → → →

became increasingly outrageous. Once he was locked up on death row in a federal penitentiary. After leaving his own cell, Houdini reshuffled all the condemned murderers in the other cells, moving each to new quarters. He carefully relocked each cell to make sure that nobody else

Once Houdini moved all the condemned murders on Death Row from cell to cell before escaping through a barred window.

escaped, then opened a barred window, scampered over the prison wall, and descended to freedom in the street. The prison warden, who was waiting in his office with newspaper reporters, became very upset when Houdini reentered the prison via the front door.

Crossing the Atlantic, Houdini broke out of the most infamous prisons of England and Europe. On the invitation of the czar of Russia, he escaped from the Russian secret police. (It was rumored that several secret police officers were executed as a result.)

Competing vaudeville theaters bid unheard-of sums to attract Houdini, who by then earned up to two thousand dollars a week. He bought a mansion for his mother. He bought himself a huge collection of books on his favorite subject, crime. He wanted to own every book about crime ever printed, including rare medieval manuscripts. His collection grew so vast he had to hire a full-time librarian to keep everything classified. It was Houdini's ambition to write the definitive scholarly study of crime and rascality, from ancient times to the present.

He never quite got around to writing this monumental book, but he did write a shorter technical treatise on crime entitled *The Right Way to Do Wrong*. Another book, *A Magician Among the Spirits*, described the techniques of bogus spirit mediums.

After the public tired of jailbreaks, Houdini thought of new escapes to attract their attention. He learned to escape from straitjackets while suspended above the street from a cable. He got out of underwater caskets. He donned a rubber suit and was frozen into a block of ice, but escaped.

He became a movie star, the hero of silent films like *Terror Island*, *The Man From Beyond*, and *The Grim Game*. In the movies, villains tied Houdini with chains or barbed wire, then lashed him to dynamite or to railroad tracks. He always wriggled free just in time to save the heroine. In one film sequence, he rescued his heroine from the brink of Niagara Falls; this sequence was shot without any trick photography, to the great peril of both Houdini and the actress.

Toward the end of his life, Houdini began to wonder if escape from death itself might not be possible. He had devoted much effort to debunking spiritualism, but as he lay dying he told Bess that he would try to communicate with her from beyond the grave. He gave her a secret password which, he said, his ghost would give to any spirit medium who tried to communicate with him. If a medium relayed the password to Bess, then she would know that the medium's message from the Other World was genuine.

Houdini died in 1926 at the age of fifty-two. Dozens of spiritual mediums claimed to have contacted his ghost, but Bess laughed at the mediums' reports. Eventually, however, one medium told Bess that he had received a one-word message from the ghost of Harry Houdini. The message was, "Forgive." That was the password.



Harry Houdini was a member of St. Cecile Lodge No. 568 of New York City, receiving his degrees on July 17, July 31,

Continued on page 14

There is an erroneous notion that one man's opinion is as good as another's. Unfortunately, to operate on that assumption is sheer folly. My opinion about the reason for the pain in your leg is by no means as good as the opinion of your doctor. My opinion as to the amount of stress a bridge can stand is not as good as the opinion of a bridge engineer. The validity of opinion depends on the knowledge and experience that stand behind it.

An authority is one who possesses a majority of experience and knowledge on which to base a judgment. His or her opinions in the area of their major competence are undergirded by a knowledge of facts and experiment over a period of time. So it is that when my automobile malfunctions I consult a mechanic, and when my body develops areas of discomfort I consult my doctor. I value the opinions of those whose knowledge and experience buttress their judgments.

It should be noted, of course, that the mechanic who is an authority in dealing with automobile engines is not necessarily an authority in the field of ethics. The scientist who is an authority in the area of nuclear physics is not automatically an authority in the field of religion. As a clergyman, I may know the difference between epistemology and theology, but if something goes wrong with the plumbing in the house, I will call a plumber. How to repair a leaking pipe is outside the area of my competence.

The opinions we express so casually frequently lack the requisite knowledge and experience to give them validity. It should be added that most of our opinions about anything from politics to religion, or from economics to ethics, are colored by our ideology. Each of us has an ideology of sorts, a slant on things, that gets in the way of our objectivity. We rationalize our interests, our wishes, or

Unlike all men,
all opinions are not
created equal.

Sound Thinking

by Sir Knight Harold Blake Walker

our desires to give some semblance of sense to our opinions.

Tertullian, one of the church fathers, noted wisely, "How skillful a pleader is reason, especially if she is in danger of losing any of her delights." In the area of ethics, we have a way of making the worse appear the better part when we wish to justify a course of action that is

The Ten Commandments are valid for life because they are the refined judgments of humankind, wrought in experience and experiment.

dishonest but profitable. A public relations man, quoted by *The Wall Street Journal*, noted that "It is so damn easy to massage the numbers" that his company was able to show a profit for the benefit of stockholders when there was actually a loss.

Massaging the numbers or rationalizing infidelity in marriage are alike in their denial that values like honesty or fidelity are more than matters of convenience. Our opinions about honesty or fidelity hinge on our ideology or theology. A permissive ideology designed to preserve our delights may enable us to avoid a sense of guilt for a while. A majority of experience over the ages suggests, however, that in the end honesty and fidelity in the relationships of life are imperative, not optional.

The Ten Commandments are valid for life because they are the refined judgments of humankind wrought in experience and experiment and codified on Sinai. They are opinions whose validity has been tested and tried throughout the ages and found to be rooted in the judgment of God. They are by no means the casual opinions of Moses.

In mechanics, science, economics, or ethics, one man's opinion is not as good as another's. The judgments of all men are not equal, much as we would like to

believe at times that our unvalidated opinions are as sound as those of someone whose knowledge and experience vastly exceeds our own. It is comfortable to be able to think that, especially in the area of ethics, our judgments of convenience are as valid as those of men and women who cherish objective truth.

We begin to think soundly when we filter out our desires, our interests, and our delights and seek honestly to consider the judgments and opinions of the ethical and spiritual giants of the ages.

Sir Knight and Dr. Harold Blake Walker is a member of Evanston Commandery No. 58 in Evanston, Illinois, and lives at 422 Davis Street, No. 201, Evanston, IL 60201.

Houdini—Continued from page 12
and August 21, 1923. He became a life member October 30, 1923, and a member of Mecca Shrine Temple in New York City in October 1926.

Sir Knight C. Clark Julius, KTCH, can be reached at 2260 Carlisle Road, York, PA 17404.

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

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

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Highlights

Indiana Commandery Shows Big Gains

Grant County Commandery No. 21, Jonesboro, Indiana, made a significant



gain in membership in 1987. A Commandery with 113 members now has 142 members, thanks to the efforts of several Sir Knights.

During the annual inspection on November 6, 1987, the Commandery was recognized with a plaque from the Knights Templar Eye Foundation for a donation of \$34.48 per member during the 19th Annual Voluntary Campaign. This was made possible by three of its members signing the top line on at least five petitions, therefore becoming members of the Grand Master's Club of the Eye Foundation.

Pictured above are, left to right, Sir Knights Paul Friend, Deputy Grand Commander and membership chairman of Indiana; Orion Finley (signed six new members); Sir Knight Chester Fred (twelve new members), and Dwight Lanman, Jr., Grand Standard Bearer and chairman of Indiana's Eye Foundation Committee.



Double Duty in Nevada

The officers of Malta Commandery No. 3, Las Vegas, Nevada, perform double



duty. They are also members and officers of St. John Lodge No. 18, F. & A.M., in Pioche, Nevada—182 miles away.

Pictured above, left to right, are Sir Knights Robert F. Gilbert, Junior Warden of Malta Commandery (who also serves as Worshipful Master); Standard Bearer Donald M. Nail (Senior Warden); Eminent Commander Jerry B. Evans (Secretary and Past Master); Generalissimo Arthur R. Neitzke (Junior Warden); and Past Commander Jack C. Camburn (Chaplain).

Sir Knight Camburn also serves as the Most Illustrious Grand Master of Cryptic Masons of Nevada and is the Grand Sword Bearer of Nevada.

Gold-Plated Chapter Penny

Rabboni Chapter No. 48, Audubon, New Jersey, will be celebrating its seventieth anniversary and is offering other Chapters the opportunity to purchase its gold-plated Chapter pennies. A remittance of \$3.00 plus \$.50 for mailing and handling should be made payable to Rabboni Chapter No. 48, R.A.M., and mailed to John D. Turner, 1738 42nd Street, Pennsauken, NJ 08110.

from the Masonic Family

Tri-Jurisdictional Festival

On November 21, 1987, the combined Grand Commanderies of the District of Columbia, Maryland, and Virginia met at the George Washington Masonic National Memorial for the purposes of conferring the Order of the Red Cross, the Order of Malta, and the Order of the Temple on a class of fifteen candidates.

The Order of the Red Cross was exemplified by Arlington Commandery No. 29 and the Order of Malta by Old Dominion Commandery No. 11, both of Virginia, and the Order of the Temple by Maryland York Rite College No. 58.

This year's class of candidates were members of the Edward Ripley Saunders, Jr., Class of 1987, named in honor of the Right Eminent Southeastern Department Commander. Also present was Sir Knight John C. Werner II, Right Eminent Northeastern Department Commander, and "this constitutes the combination of two departments of the Grand Encampment of Knights Templar of the United States of America," according to Robert V. Hines, Grand Commander of the District of Columbia.

Plans were also discussed at this festival for a tri-jurisdictional Ascension Day Service at the George Washington Masonic National Memorial to be held in May 1988.

Texas Lodge Coin

Charles W. Anderson Lodge No. 1413, San Antonio, Texas, issued "I Bought a Brick" coins when they built their Lodge building. A limited number of these coins are available to collectors for \$5.00 each. If interested, send check or money order to Charles W. Anderson Lodge, 10103 Evening Way, San Antonio, TX 78233, to the attention of the Senior Deacon.

Per Capita Award in Florida

On October 16, 1987, Sunshine Commandery No. 20 of St. Petersburg, Florida,



was presented the Knights Templar Eye Foundation award for contributions totaling \$5.00 or more per member. This was the ninth consecutive year that Sunshine Commandery has earned the award. Sir Knight George A. Chipouras, Grand Commander of the Grand Commandery of Florida, presented the plaque to Sir Knight Willard Vincent, Past Grand Commander of Maine, who has been Knights Templar Eye Foundation chairman of Sunshine Commandery for the past ten years, and Sir Knight Samuel Buck, Eminent Commander. Twenty-five Sir Knights were present for the occasion.

Left to right, above, are Sir Knights John DeVore; Russell W. Wells, District Deputy Grand Commander; Richard A. Young, Grand Senior Warden; Samuel Buck, Eminent Commander; Willard Vincent, Past Grand Commander; Joe Bronson, Grand Prelate; and Marvin W. Gerhard, Grand Generalissimo.



IN MEMORIAM



John W. Stewart, Jr.

Florida
Grand Commander—1969
Born October 18, 1921
Died March 9, 1987

H. Dale Moran

District of Columbia
Grand Commander—1974
Died August 6, 1987

Loren A. Campbell

South Dakota
Grand Commander—1974
Born December 17, 1907
Died December 19, 1987

For we know that Christ being raised from the dead will never die again; death no longer has dominion over him.

Romans 6:9



Knights Templar Eye Foundation, Inc. Twentieth Voluntary Campaign

Campaign Report by Grand Commanderies for KTEF Officers and Trustees for the week ending January 8, 1988. The total amount to date is \$184,194.49.

Alabama	\$2,590.00
Arizona	1,431.94
Arkansas	863.50
California	4,145.77
Colorado	1,704.42
Connecticut	1,110.00
District of Columbia	2,683.62

Florida	15,173.40
Georgia	18,301.00
Idaho	518.00
Illinois	4,791.40
Indiana	3,839.50
Iowa	2,540.20
Kansas	1,554.50
Kentucky	7,213.40
Louisiana	9,870.00
Maine	549.50
Maryland	2,451.00
Mass./R.I.	3,915.00
Michigan	2,534.00
Minnesota	4,136.10
Mississippi	1,220.00
Missouri	4,340.00
Montana	5,650.00
Nebraska	1,209.50
Nevada	187.00
New Hampshire	165.00
New Jersey	895.00
New Mexico	1,275.00
New York	5,526.40
North Carolina	5,528.00
North Dakota	300.00
Ohio	3,041.95
Oklahoma	2,626.00
Oregon	1,505.00
Pennsylvania	25,023.02
South Carolina	2,999.00
South Dakota	1,670.00
Tennessee	9,799.88
Texas	7,513.50
Utah	2,000.00
Vermont	288.00
Virginia	2,605.04
Washington	1,620.00
West Virginia	2,460.00
Wisconsin	45.00
Wyoming	462.00
St. John's No. 1, Wilmington, Delaware	270.00
Honolulu No. 1, Honolulu, Hawaii	30.00
Panama Canal No. 1, Balboa, Panama	0.00
Porto Rico No. 1, San Juan, Puerto Rico	535.00
Anchorage No. 2, Alaska	0.00
Tokyo No. 1, Tokyo, Japan	0.00
Bavaria No. 3, Munich, West Germany	0.00
Heidelberg No. 2, Heidelberg, West Germany	680.00
St. Andrew's No. 2, Dover, Delaware	50.00
Harry J. Miller No. 5, Kaiserslautern, West Germany	0.00
Miscellaneous	758.95

The Craft can help
its rejuvenation process by
avoiding this deceptive conservatism.

"We've Never Done It THAT Way Before!"

by
Sir Knight Maurice L. Blackman

It was 1972, in the fall of the year. Inspection night for Herington Commandery No. 53 was approaching rapidly. I was a very nervous Commander, trying to put together everything that I had learned. During one of our practice sessions, the line was formed and moved forward into the asylum. Ranks had been opened and on the command, "Files cover," every Sir Knight moved—everyone except Andy. Andy, God rest his soul, was one of those people who are very set in their ways. I stopped, waited, and then directed my remarks to Andy. "Andy," I said, "you're supposed to move on that command." "No," he replied, "not until you give 'Front rank, about face.'"

We discussed this mildly for a time, neither of us giving an inch, and then he heatedly spoke: "Listen, kid, I've been doing this for twenty-five years and I've never done it that way before." It made no difference to Andy that Kansas tactics or Grand Encampment drill regulations stated differently; he would do it his way.

Inspection night arrived. Beads of perspiration trickled from beneath my

chapeau as I stood, knees knocking, on the asylum floor, shouting commands with all the authority that could be mustered. The moment came, the one most dreaded—"Files cover." I didn't want to look. A fearful glance in Andy's direction revealed him side-stepping!

He was directly behind the number one man. What miracle had taken place? Who cared? It had happened! For the weeks of duress Andy had caused, he got his just deserves when on the command, "Order swords," he dropped his sword into a 110-volt outlet in the floor by his right foot. Andy was not hurt, but he flung his sword to the floor. A little embarrassed, he reached to pick it up, resumed his place in line, straightened his shoulders, looked directly at me, and smiled. From that moment, the rest of the evening went perfectly.

How often have we heard the exclamation, "We've been doing it this way for years" or "We've never done it that way before"? Perhaps many of us have been guilty of making those same statements. Think of what we may be doing to a new officer or member who has voiced → → →

his desire to try a different approach; he may have a new and innovative idea that might possibly be the turning point for many of our endeavors.

For us to ignore or discard his idea simply because it has never been tried before would be doing a disservice to ourselves as much as it would be to him. If treated thus, why should he even consider holding an office or taking an active part in the affairs of his organization? He would feel unwanted, unnecessary—just someone from whom dues are collected, not an integral part of anything we do.

The world around us has changed tremendously since the inception of our Masonic Fraternity, but for the most part we have remained unchanged, at least for the last twenty-five years or so, which is all that I can speak of with first-hand knowledge. However, when conversing with those who have been around longer, it appears that we have not been totally unchanged. The tenets of our institution remain intact; our rituals remain intact; and so, for better or worse, does our performance of the same. What then has changed? Unfortunately, our numbers have changed, both in attendance at our meetings and in membership in our Fraternity, and possibly rightfully so.

Would you like to listen to the same old song, sung over and over by the same performer or entertainer? It makes no difference how good the song is or how well it is performed; if it is unchanged, it soon becomes boring and mundane. But, take a new singer, or even the same seasoned professional with a fresh new interpretation, and the same old song takes on a new life.

The reason so many of the old standards of the music world have been around so many years and will continue to be for generations is that they have been performed by so many different artists with just that little twist that makes them new again. Remember, it's the same

song—the same words as the original—but a different interpretation or delivery gives it new life. The difference need not be great; just a hint of change will accomplish the same result. Then, after listening to the various versions, one day you turn on the radio and hear the original song by the original singer and delight in its sound. It brings back memories long forgotten. You dwell on them momentarily and then resume your present activities.

Companions, we need some new singers and some fresh interpretations from our seasoned professionals. This is

Standards of the music world stay around for so many years because of the different interpretations or deliveries which give them new life.

not to say that we should discard or dispose of anything that is our past. But we should change, innovate, freshen up our approach in all that we do, be it ritual, social functions, business meetings, or just plain fraternization. Our present mode, in many locations, is not working. Let me put this to you: "If it ain't working, don't try it harder."

Let me give you an example of one place where there is a need for change: that is in our negative approach to many of our endeavors. This statement is not meant to offend anyone. We don't become negative intentionally; sometimes we just get caught in our words and actions. In the early part of this paper, I did and didn't even think about it at the time.

While proofreading, I discovered a negative statement. Remember the remark, "Unfortunately, our numbers have changed, both in attendance at our meetings and in membership in our Fraternity"? How many Membership Committee reports have you heard that began with these same words? How

Continued on page 27

Over the years and throughout its history, Masonry has had its adversaries, sometimes more hostile and more vocal than others. We seem to be in a period now of increased anti-Masonic sentiments.

As I see it, the main opposition to Masonry today is from the segment of conservative, fundamentalist Christians who have the ill-advised and ill-conceived idea that Masonry is a religion and, as such, is un-Christian and anti-Christian, which I utterly reject as being unfounded and untrue.

In our national history, at least two anti-Masonic movements of any note have taken place. One was set off by the William Morgan incident in 1826 and 1827. Morgan was a bankrupt Virginian who settled in Batavia, New York. A mason by trade, and professing to be a Royal Arch Mason, he was reported to be writing a book to expose the secrets of Freemasonry. About this time there were several suits brought against him for debts. He was arrested for theft, released, and rearrested for debts. Upon his second release he was seized, abducted, and allegedly murdered.

The public connected this with the Masonic exposure and threats. Masons were blamed for his death, setting off a wave of anti-Masonic feeling. Morgan's book was printed, but aroused much less excitement than the story of his death. Very soon this anti-Masonic feeling became the one issue of the day, eventually having political repercussions. However, some people looked upon the book as more of a money-making scheme by a man badly in debt than as a desire to expose Masonry. In any event, Masonry survived.

Another anti-Masonic body was formed in 1868 as the National Christian Association at Pittsburgh, Pennsylvania; however, hostility to Masonry was only one of its tenets. In 1875 it renamed itself the American Party and entered politics. It

Masons and Society

by Sir Knight B. J. Holland

opposed Masonry as "false religion and false politics" and urged the prohibition of oath-bound Lodges as acknowledging another government than that of the United States. Again, Masonry survived.

Masonry is often accused of being a religion. As a Master Mason, I know that Masonry is not a religion. I have never observed it nor experienced it as such. If I believed Masonry as a religion, I would not be a Mason.

From *The Standard Manual of the Grand Lodge of Oregon*, I quote from a paragraph entitled "Concerning God and Religion":

A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to them- → → →

selves; that is to be good men and true, or men of honor and honesty, by whatever denomination or persuasions they may be distinguished whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance. (From the section on Ancient Charges.)

Our obligations have nothing in them that will conflict with our duty to God,

Masonry was first made up of operative masons in the era of cathedral building; the aim of modern Masonry is to build character.

our country, our neighbor, or ourselves. Masonry is a fraternal fellowship which explicitly states that it does not require of us anything that goes against our Christian beliefs, and in my experience it has consistently demonstrated this to be true. Masonry is philanthropic, philosophical, and progressive. It admits into membership men of every nationality, religion, creed, and political persuasion. Qualifications for membership are few: a belief in the one, ever-living, true God; good moral character; a fair degree of intelligence; and an absence of maim or defect of body which would prevent the candidate from performing his duties as a Mason. The teachings of Freemasonry are allegorical in nature and are centered primarily on the building of Solomon's temple. Masonry was first made up of operative Masons in the era of cathedral building; modern Masonry is made up of "accepted Masons" who are concerned with character building. The Fraternity rejects all suggestions that it is a religion. It is neither a religion nor a substitute for religion.

However, if Masonry were a religion, it could in no way be classified as a

Christian religion. Yet a large part of the Craft's membership is made up of men who are both Christians and devoted churchmen. A Christian is one who believes in Christ as Savior, accepts Christ as Lord, and follows Christ as a disciple. I was ordained to the Christian ministry many years ago by Bishop Charles Stauffacher, a 33° Scottish Rite Mason. I am of the strong conviction that any Mason who claims Masonry is a religion, or who says that the Lodge is his church, does so because he and he alone makes it his religion, not the Masonic Lodge.

As Knights Templar we have our heritage in Christianity. This fact alone should indicate that Masonry is not anti-Christian nor anti-Church. As Freemasons we should serve notice on the conservative, fundamentalist Christian groups, our most vocal critics, that they do not have a corner on God or on prayer or on the Bible—God's inestimable gift to man, the rule and guide of his faith—or on charity. All of these are vital parts of our lives as Masons, and they will continue to be.

Let us continue to be men who exemplify the noble and worthwhile teachings of our ancient and honorable order. Let us continue to lift up mankind with our magnanimous charities. Let us continue to live up to our great Masonic heritage. By continuing to do so, especially with great zeal, Masonry will again outlive its detractors and critics.

In the words of Holy Scripture, from Isaiah 51:1 (RSV): "Look to the rock from which you were hewn, and to the quarry from which you were digged."



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

Sir Knight B. J. Holland is a former Grand Prelate of the Grand Commandery of Oregon and a member of Malta Commandery No. 4 in Ashland, Oregon. He lives at 108 Nob Hill, Ashland, OR 97520.

On the Masonic Newsfront ...

Handel's "Messiah" Performed in Detroit Masonic Temple

On December 6, 1987, the Holy Land Pilgrimage Committee of the Grand Commandery of Knights Templar of Michigan sponsored the Christmas section of *The Messiah*



by George Frideric Handel in the Knights Templar asylum of the Detroit Masonic Temple. The asylum is an enlarged replica of the chapel in the Tower of London. This production was open to the public, and all proceeds went to the Holy Land Pilgrimage. Sir Knight Richard Webb, Past Grand Commander of Michigan, was the bass soloist.

February 1988 marks the twelfth year that Knights Templar have sent Christian ministers to the Holy Land as their guests for ten days, all expenses paid.

When Templars Work Together

It began happening in January 1983. That's when DeWitt Clinton Commandery No. 2 of Portsmouth, New Hampshire, and St. Amand Commandery No. 20 of West Kennebunk, Maine, began visiting each other. They have been doing so every year since then, presenting work in the Order of the Red Cross and the Order of Malta. This exchange has continued for five years and, according to Sir Knight Roger W. Staples, Past Commander of St. Amand Commandery, "This effort embodies all the elements of success: cooperation, teamwork, Masonic unity, interest and participation."

This year the exchange program started on November 16, 1987, at the Masonic Temple, Portsmouth, when St. Amand Commandery visited DeWitt Clinton Comman-

dery. The program began with dinner for an overflow group. In the top picture are four candidates and, left to right (in uniform or robed), Sir Knights Alan J. Pollard, Grand Commander of New Hampshire; George A. Pierce, Commander of DeWitt Clinton Commandery; Leland H. McLean, Past Commander and director of the Red Cross team of St. Amand Commandery; Earl T. Tracy, Commander of St. Amand Commandery; and John O. Bond, Sr., Past Grand Commander of Maine.



Nearly sixty Sir Knights were present as the host Commandery opened in the Order of the Temple, and then received the Grand Commander of New Hampshire with appropriate honors. Following completion of the Order of the Red Cross, the degree team was applauded, and the candidates expressed their appreciation for the work.



The return visit was made on December 3, 1987, when DeWitt Clinton Commandery traveled to St. Amand Commandery to perform the Order of Malta in full form. The photograph taken on this occasion includes Sir Knights Pollard, Pierce, and Tracy; Millard A. Tripp, Jr., Grand Military Instructor of Maine; and Fred W. Lightell (center), Past Commander and director of the Malta team of DeWitt Clinton Commandery.

Following dinner, more than seventy Sir Knights enjoyed the presentation of the Order. Five candidates from New Hampshire and Maine joined in a standing ovation. Remarks and praise were extended to all by Sir Knight Tracy. Reference was made to the Knights Templar Eye Foundation, and that St. Amand Commandery hoped soon to announce 100% participation. Plans are to continue the exchange next year.

What Induced You to Become a Master Mason?

Dear *Knight Templar*:

I'm sure we're all familiar with the ritualistic answer to that question; however, I'm posing it as a real question, and for each of us I'm sure the answer will be different. Of one thing I can be sure: in order to continue to accomplish that objective, Freemasonry needs the help of all of us.

Let me use a few examples to show you what I mean. Say your reason is:

1. I want to help other young men to know the beauty of Freemasonry.

Are you out promoting Masonry? While we don't recruit into Masonry, we can acquaint someone with it. Maybe he will decide to join. There are other things you can

do in an active way. You can support your Blue Lodge by doing more than paying dues. How is he to know the beauty of Masonry if he is unable to observe it? Will he lose interest because he thinks it has nothing to offer him and drop out? Others have.

2. I enjoy the opportunity of meeting with other Master Masons to exchange ideas and enjoy fellowship.

In order to do this, we need to be there. To exchange ideas with each others is a wonderful thing. We all learn from it.

3. I enjoy the ritual.

True, the stories and ideas shown by the ritual are beautiful, but it takes more than just watching them. People are needed to put them on. Could you help?

Notice that all of these reasons have one thing in common: they involve others, but let us at it strictly from a "me" point of view. Let's say you became a Master Mason to belong to the Scottish or York Rite bodies, the Shrine, or maybe just for some personal gain you thought it might bring.

Let us lump the first three together and think about them a minute. How does one get into one of these bodies? By being a member of the preceding ones. How does one stay a member of these bodies? By staying a member of the preceding ones. Now, if these preceding bodies fold due to lack of support, not only are others denied the opportunity to follow in your footsteps, but you are denied the opportunity to remain where you are. Don't say, "It can't happen," because it can. Since I've been in York Rite our body has absorbed another which had to cease because of lack of active participation. What would have happened if we had not been there to do it?

This also is the answer to the last item I mentioned, if you think about it for a minute. Let us return to the first level of Masonic membership, the Blue Lodge. If your Lodge were to cease to exist because of lack of active participation, what would happen? Could you transfer to another Lodge? Maybe, but if not, what would you do then?

I would like to close with one last question: How can it help me to be part of something which ceased to exist in part because of my lack of participation in it?

Remember, support Freemasonry. If you are not able to participate actively, support it in any way you can. If you can get involved, do so. We need each other.

Sir Knight Lynn Corbin
Past Commander, Ivanhoe Commandery No. 21
Kansas City, Kansas

The World's Highest Council

Leadville, Colorado, is an old historic mining town in the heart of the beautiful Rocky Mountains. Alpha Council No. 13 in Leadville is the "world's highest Council" with an elevation of 10,250 feet.

An interested reader can become an honorary Companion in Alpha Council and receive a lapel pin and honorary membership certificate for a five dollar contribution to the Cryptic Mason Medical Research Foundation. Contributions will fund research into the disease of arteriosclerosis, or hardening of the arteries. Mail contributions to Dave Salberg, P.O. Box 235, Leadville, CO 80461.

Monthly Crossword

Famous Lovers

ACROSS

- 1 Gil, lover of Antonia and Dorothea
- 5 Congressional errand-runners
- 10 Jacqueline's love
- 14 Military org.
- 15 Make jubilant
- 16 Fertilizer ingredient
- 17 Official records
- 18 Claw
- 19 Eye part
- 20 Royal romantics of 1981 (3 wds.)
- 23 Meadow birds
- 24 DSC, e.g.
- 25 Lover of Hamlet
- 28 O.T. book
- 30 Rio de la ----
- 31 Porgy's woman
- 32 Explosive
- 35 "---- She Sweet?"
- 36 Lover of Helen
- 38 Keg contents
- 39 Was ahead
- 40 Zhivago's love
- 41 Spooky
- 42 Govern



"Simple, Ms. Waffel. All you need is speed, imagination, concentration, and a touch of genius."

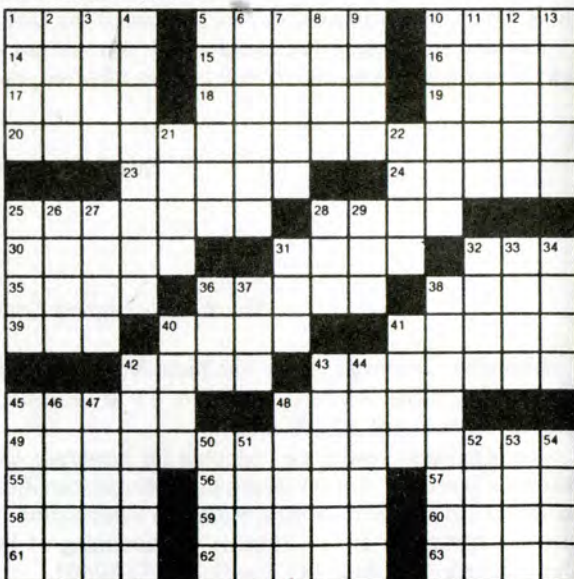
- 43 Cyrano's heartthrob
- 45 Thread holder
- 48 Used another match
- 49 Oft-linked movie lovers (3 wds.)
- 55 ---- fixe
- 56 ---- Semple McPherson
- 57 Inactive
- 58 Henry VIII's sixth love
- 59 Thrashes
- 60 First son of 52D
- 61 Venetian blind unit
- 62 Belief
- 63 Ottoman and Holy Roman (abbr.)

DOWN

- 1 Bric-a- --
- 2 Ness or Tay
- 3 ---- boy!
- 4 Rhett's love
- 5 Catherine I's "great" love
- 6 Barrow's state
- 7 Festive events
- 8 Thames river town
- 9 Remit
- 10 Romeo's "sun"
- 11 Mountain numph
- 12 Reddish-brown dye
- 13 Kind of congestion
- 21 Tra followers
- 22 Advanced mus. degrees
- 25 Milky-white gem
- 26 Ballet term
- 27 Round of applause

- 28 Agnus --
- 29 Double curve
- 31 Bikini part
- 32 Sea bird
- 33 Frau's no
- 34 Ash, for one
- 36 Buddy
- 37 Form of "to be"
- 38 Dante's ideal woman
- 40 She's "back in town"
- 41 Theater sign
- 42 Elizabeth Barrett's love
- 43 Bridge term
- 44 Most elderly
- 45 Navy units
- 46 Bike part
- 47 Threepenny or Beggar's
- 48 Navarro, lover of many
- 50 Kon Tiki, e.g.
- 51 Aswan's river
- 52 Lover of Eve
- 53 Desk gadget
- 54 Urges

The solution to this month's crossword puzzle is on page 14.



Never Done It Before—Continued from page 20

many Committees on Proficiency begin with, "We are sorry to say that we have nothing to report; no one came to us"? This committee should be going to the members and encouraging them to take part in earning their certificates. Our Committees on Membership should be reporting only on the increases in our members and leave the decreasing numbers to the Committee on Necrology. In that way we will have only a feeling of sadness, not negativity.

If you have 10,000 members in your Chapter, Council, or Commandery, put every one of them on your Membership Committee and charge each to the small task of bringing in only one new member in the coming year. If each responds to this charge, you can determine yourself what the membership will be the following year. Now, to keep the members you already have, you must give them something to do—put them to work and you will maintain their interest. Our Lodge hall, Chapter rooms, assemblies, and asylums hold memories that none of us wish to forget, but there is ample room for those new ideas, and plenty of space for an innovative approach; a chair for every new member or officer who may be holding his thoughts in for fear of offending someone or being trampled by the remark, "We've never done it that way before!"

With all this room, how do we go about filling it? By encouragement of the ideas of our new officers that have added that little twist to some portion of the ritual, and by agreement with their fresh approach to the way our meetings could be conducted. As long as they are within the boundaries of our laws and they add some new interest in our purpose, how can we lose? Make these officers feel that they are an asset to our organization and essential to its continuation.

Someone once said, "Keep an open mind; someone may drop a worthwhile

thought into it." Ask our new members for their thoughts, and when they begin to expound, to listen with open minds. If our laws do not forbid their implementation, new ideas are worth a try.

Some of these ideas will work, and those that will work will be for the improvement of the Craft. The lives we live now, with the conveniences and modes of travel that we possess, came from new ideas. Isn't it worth a try? Take these new ideas when they are offered and view them with open minds. If conceivable, put them to work. When you see them work, you will see the enthusiasm of their creator, as well as renewed interest in those who have graced our halls through dedication only. This enthusiasm and interest will build and become contagious. Those present will spread the word: "You should have been at Lodge the other night—it was really great." Our rooms will again see formerly familiar faces that have been absent for too long. New faces will begin to appear, and with them, more new ideas.

Our congregations will look similar to the old pictures we see displayed in so many of our gathering places—the ones that show every seat filled; Brothers, Companions, and Sir Knights enjoying the friendship and fraternal relations every man needs.

There is an ancient Chinese proverb which states that a journey of one thousand miles begins with a single step. If we need to change to remain intact, why wait? Let's start now!



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

Sir Knight Maurice L. "Butch" Blackman is the Deputy Grand Commander of the Grand Commandery of Kansas and a member of Ivanhoe Commandery No. 21 in Kansas City, Kansas. His address is 12200 East 44th Terrace, Kansas City, MO 64133.

SOUTH CAROLINA SUPPLEMENT



GEORGE W. ROMANSTINE, Editor
1518 Hampton Street, Columbia, South Carolina 29201

ANNUAL MEETING OF THE YORK RITE GRAND BODIES OF FREEMASONRY

The York Rite grand sessions will be held at the Town House, 1615 Gervais Street, Columbia. If you plan on attending make your reservations direct to the hotel by February 9. All meetings will be held in the hotel.

Registration will begin at 1:00 p.m., Sunday, March 13, in the lobby of the hotel. A program will be available at that time.

As usual, the Grand Commandery will open on Monday morning. The Grand Council will open around 2:00 p.m. on Monday and then Tuesday morning the Grand Chapter will open.

Monday, after the close of the Grand council, the Council of Thrice Illustrious Masters will convene to initiate candidates. Those eligible to receive this degree are past and present Thrice Illustrious Masters. Ask your Recorder to secure petitions from the Grand Recorder, fill them out properly, and return to the Grand Recorder no later than March 1, along with the initiation fee of \$5.00 so that all the book work may be completed before the meeting. There are no annual dues.

The York Rite grand bodies banquet will be held on Monday evening. Tickets for the banquet will be on sale at the registration desk on Sunday. Tuesday morning there will be a short meeting of All Saints Conclave and also one for Carolina Conclave. The purpose is to ballot on petitions.

Tuesday after the close of the Grand Chapter, the grand convention of Anointed High Priests of South Carolina will convene for regular business and to confer the order on candidates. Those eligible are past and present High Priests. Please request petitions from your Secretary so that he may secure them from the Grand Secretary, fill them out properly and return to your Grand Secretary by March 1, with the initiation fee of \$20.00. The Bible, certificates, and membership cards will be presented to each candidate immediately following the initiation.

The Knight Templar religious service will be held on Sunday evening at 7:00 at the Town House.

SICKNESS

We have heard that Mrs. Billy Jumper is in the hospital with a broken leg. By this reading we hope that she may be home recuperating.

CONGRATULATIONS

Congratulations to the Reverend and Mrs. George Cooper upon their fiftieth anniversary on December 20, 1987. May you be blessed with many more to come.

DEATHS

We are saddened to report the death of Past Right Eminent Grand Commander Joe M. Black, who passed away December 6.

We also report the deaths of Mrs. Tom Clark, Sr., who died in December and Mrs. Mildred Hedgepath, sister-in-law of Violet Amick, who died December 11.

In looking through today's mail we received an In Memoriam card from Virginia for George Breaker Setzler, M.D., who was Grand Commander of Virginia in 1948-49. He was born December 17, 1897, in Pomaria and died December 1, 1987, in Newberry.

To the family and friends of these departed we offer our sincere sympathy.

YORK RITE DEGREE WORK

Columbia York Rite will begin a class on February 19 with Mark Master, Past Master, and Most Excellent Master; March 4, Royal Arch; March 11, Council degrees; March 18, Red Cross and Malta; and April 1, Order of the Temple. Deadline for petitions is February 17. For more information contact John B. Maxey, Secretary/Recorder, P. O. Box 7724, Columbia 29202-7724.

20th VOLUNTARY CAMPAIGN, KTEF

The last report we received was for the week ending January 1, 1988, which is showing South Carolina with a total donation of \$735.00. We need to get busy in raising funds for this voluntary campaign.

BAZAAR FOR ANNUAL YORK RITE GRAND SESSIONS

Time is upon us for the annual York Rite grand sessions, which also brings us the bazaar. Anyone who wishes to bring something to donate to the bazaar may do so. We ask each lady or man to bring a few items for the bazaar with the price marked on the item and also your name. If the item isn't sold we ask that you pick it up before the end of the grand sessions.

Your help for making this a success will be greatly appreciated. Please spread the word throughout the state. Thank you. Remember, the more items we have the more money we can turn over to the three charities of the York Rite bodies. Money will be presented at the banquet Monday night.

ORIGIN OF THE TAR HEELS

In colonial days, North Carolina was a big producer of tar, pitch, and turpentine.

During one of the fiercest conflicts of the Civil War, North Carolina troops felt they had been let down by a regiment carrying the colors of another state, and thus carried chips on their shoulders when they pulled back from the front after the battle.

"Any more tar down in the Old North State, boys?" members of the other regiments taunted the battle-weary North Carolinians.

"Not a bit—Jeff Davis bought it all up," retorted the Carolinians.

"How's that? What's he going to do with it?"

"He's gonna put it on your heels to make you stick better in the next fight," answered the soldiers from the land of tar, pitch, and turpentine.

General Lee, hearing of the incident, remarked: "God bless the 'Tar Heel boys.'"

The nickname stuck.

Anonymous

CORRECTION

Last month a mistake was printed about the Anointed Order of High Priesthood. It should read: If you are a present or past High Priest you are eligible to receive the Anointed Order of High Priesthood. This will be conferred at the annual meeting which will be March 15 in Columbia at the Town House Hotel. If interested please request petition from your local Secretary or direct from George W. Romanstine, 1518 Hampton Street, Columbia 29201. There is an initiation fee of \$20.00 which should be returned with petition as soon as possible so that your certificate, Bible, and wallet card can be ready for you at the meeting on March 15. There are no annual dues.



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.

☐ Commandery sword for sale. Chrome steel, engraved, in excellent shape with scabbard and leather carrying case (seams need re-sewing). \$100.00 plus shipping costs or best offer. *S. Kase, 8726 Fruitland Ave., Puyallup, WA 98371; (206) 845-5557.*

☐ Want to buy: gold Past Master's ring (diamond optional). Must be in very good condition and reasonably priced. *David Kane, 44 Wyckham Rd., Spring Lake, NJ 07762.*

☐ For sale: one 10K gold Masonic ring, with one full cut round diamond (SI-2 clarity, H-J color, and good cut). Appraised at \$1,118.00 in 1984. Also one lady's 14K white gold Eastern Star ring with one full cut diamond (VVS-2 clarity, H-J color, and fair cut). Designed with star points encircling the diamond. Appraised at \$650.00 in 1984. Write for more details. *Mrs. Rena Z. Smith, 602 Sawyer Terr., No. 418, Madison, WI 53705.*

☐ I am writing a history of DeMolay in Illinois and am looking for documents, Conclave programs, special event printings, local Chapter histories, Supreme Council proceedings, and so forth. Your postage or expense will be reimbursed; will copy and return originals. Contact *Greg Klemm, 26 Green Knoll Ln., Streamwood, IL 60107; (312) 310-8488.*

☐ Desperately need a copy, photocopy, or reproduction of *Das Schachspiel oder Konigspiel* by Selenus in 1616. Will buy or trade used Masonic books, memorabilia, stamps and Lodge envelopes and post cards, and documents for private collection. Interested in buying at the right price. *B. L. Richards, Box 55022, Sherman Oaks, CA 91403.*

☐ Chapter pennies wanted: Chapter Secretaries, please read. It has come to my attention that many Chapters have excess Chapter pennies laying around their Temples collecting dust due to over-ordering or from merged Chapters. Why not turn them into cash? I will pay \$2.00 for each

for up to 50 pieces from any Chapter and any varieties. I need them for trading; will also buy collections and accumulations. Please contact *Maurice Storck, 775 W. Roger Rd., No. 214, Tucson, AZ 85705; (602) 888-7585.*

☐ Sign up now for 1989 reunion of USS Schmitt APD-76 in Charleston, S.C. Drop a line to shipmate *Bob Hennies, 1728 Horseshoe Dr., Columbia, SC 29223.*

☐ Coffee cups: avid collector specializing exclusively in coffee cups and mugs with military emblems, symbols, slogans; all branches, especially National Guard. I will trade or make other arrangements. For a prompt response, contact *John W. Fanning, 40 Siesta Dr., Jackson, TN 38305.*

☐ Seeking a copy of *Pines and Pioneers* by Winifred Smith, which tells how the town of Weld, Me., started from virgin forest. *Vance Butterfield, 5 Varney Ln., Barre, MA 01005.*

☐ USS Howorth DD-592, WWII. Anyone interested in a reunion, please write to *Larry Nelson, P.O. Box 93, Nelson, IL 61058.*

☐ Interested in correspondence with anyone in the 21st Quartermaster Car. Co., WWII. I was with them nineteen months in Algres, North Africa, and twelve months in Naples, Italy. I was in the lucky (or unlucky) bunch that got sent to Japan. *James R. Johnston, Rt. 1, Box 118, Ackerman, MS 39735; (601) 285-6657.*

☐ USS Pensacola CA-24 Reunion Assn.—21st reunion in Cincinnati, Oh., on Sept. 27-Oct. 2, 1988. Contact *Ray V. Snapp, 3705 Heathwood Dr., Troy, OH 45373, (513) 339-3217; Boyd Boyer, 9767 N. 89th, Longmont, CO 80501, (303) 772-8219; or George F. Armstrong, 12341 Cliffwood, Garden Grove, CA 92640, (714) 971-5126.*

☐ Reunion of the USS Kimberly DD-521, U.S. Navy, on Sept. 29-Oct. 2, 1988, in Orlando,

Fla. For info contact *Arthur C. Forster, 2312 Nela Ave., Orlando, FL 32809; (305) 855-5625.*

☐ Are you interested in a condo in the Myrtle Beach, S.C., area? I have two; they are both two bedroom, one bath, living room, and kitchen, completely furnished, across from the beach. Put together a group of Brethren who are interested. If interested, call *Paul Welborn, 1210 N. Ocean Blvd., Surfside Beach, SC 29577; (803) 238-8538.*

☐ Any former member of the 771 TD Bn. during WWII, please contact *Dave Anderson, 115 Dallas Dr., Chapin, SC 29036.*

☐ Is there a reunion planned for shipmates of the USS Terry DD-513? It was a destroyer active in the Pacific theater of WWII. Anyone with any info please contact *Warren B. Johnson, P.O. Box 60096, Bear Canyon Plaza Station, Tucson, AZ 85751; (602) 749-8981.*

☐ Trying to locate any former members of the HQ Co., 1st Bn., 31st Inf. Regiment, 7th Infantry Division, who served in Korea for membership in the 7th Infantry Division Assoc. Next reunion in June 1989. Please contact *Robert Breda, 2252 18th Ave., North Riverside, IL 60546.*

☐ I would like to hear from anyone interested in forming a reunion of the Korean War crew of the USS Andromeda AKA-15. Contact *Samuel T. Weening, 493 Darlington Ave., Staten Island, NY 10309.*

☐ Would like to hear from those who served aboard the USS Raymond APD-121 during WWII. We are planning a reunion in October 1988. *Larry Blackwood, 110 Crestview Dr., Gaffney, SC 29340; (803) 489-2762.*

☐ Researching the families of Ozias Bingham and Socrates Loveland Huxley of Litchfield Co., Norfolk, Conn.; Thomas and Sarah Spencer Huxley of Suffield, Mass.; and Edward Spalden/Spalding of Braintree, Mass. Anyone knowing anything about these families, please contact *Howard G. Forney, 6319 Aloha Dr., Bradenton, FL 34207.*

☐ Seeking info on g.grandfather Jasper Mosely (Mosley?); d. Jasper, Ala., circa 1910-11. Have no info regarding spouse or brothers and sisters. One son, Edwin Cross Mosely (my grandfather) known. *Gerald T. Garrison, 7317 S. Pistol Hill Rd., Tucson, AZ 85747.*

☐ Seeking info on my g.g.grandfather, John Ward (b. 1795; m. Isabella, b. 1797). Their chil-

dren were Samuel Green (b. 8/1822); Oliver John (b. 7/13/1823); and Mary Ann (b. 8/10/1829). Oliver m. Martha M. Ellington; Samuel m. Matilda J. Guess (?); Mary Ann m. D. W. T. Sanders. These children settled in the Hesterville community, Attala Co., Miss., in mid-1940s. Write for more details; will share info. *Douglas L. Ward, P.O. Box 666, Durant, MS 39063.*

☐ Criswell family, from area near Hermitage in Nashville, Tenn., need info which may be in 1784 Davidson Co. records. Write for more details. *Grover Criswell, Rt. 3, Box 1085, Ft. McCoy, FL 32637-9537.*

☐ Veteran seeks WWII Army veterans who served in Company C, 3119th Signal Service Battalion, from 1942-1945 in the South Pacific, for a planned reunion. Please contact *Norman S. Laustsen, 3 Rockage Rd., Warren, NJ 07060.*

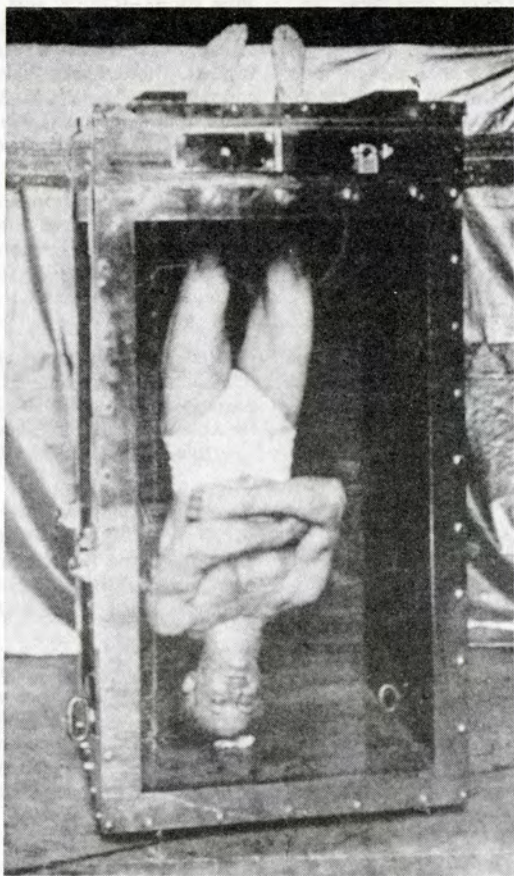
☐ Would like to contact anyone who was in the Army Airways Communications Service and was aboard the Rohna, sunk in the Mediterranean during WWII. Contact *Daniel B. Middleton, 121 Stafford Dr., Palm Harbor, FL 34684.*

☐ I am a ham radio operator, novice license. I would like to buy a brass pounder's key from a reader who might have been a railroad tower operator back in the good old days! It would be a privilege to communicate with one of those talented men. *Robert F. Shimer, 115 Snyder Ln., Springfield, PA 19064.*

☐ In 1856 Hiram Cobb (b. 1797, Conn.; d. 1865, West Stockbridge; m. Polly Hendricks and Mary Emeline Willson) signed the petition to restore the charter of Wisdom Lodge of West Stockbridge, Mass. Can anyone tell me in what Conn. town he was born? His parents were James and Lucy French Cobb; grandfather was Nathaniel Cobb of Scituate, Mass. *Lois T. Daniels, RFD 78, Road to the Plains, Edgartown, MA 02539.*

☐ Searching for data on Dornan, Dornen, Dornon, or Dorning families. Send your inquiries with a SASE, as I have an index of families and pioneers of Seneca Co., Oh. *Lillian Dornan Willoughby, 352 N. Sandusky St., Tiffin, OH 44883.*

☐ Seek info on Silas Owen Thomas (b. 1805, Niagara Peninsula, Canada). He was listed as a widower in Saltfleet Twp., Wentworth Co., Ontario, in 1851, but no further trace of him has been found. *Dudley Culpepper, 5265 Emerson Ave., Ft. Pierce, FL 34951.*



Brother Houdini invented the water torture act, which called for a timely escape from a water-filled box.