

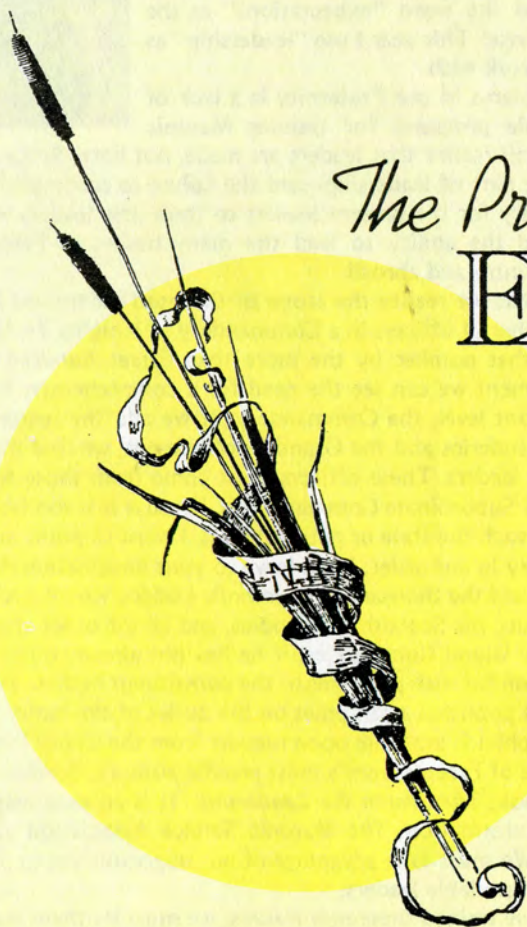


Knight Templar

VOLUME XXXIV

APRIL 1988

NUMBER 4



The Promise of
Easter

"... I am the resurrection and the life ..."
(John 11:25)

Not Born, But Made

We have been given clocks and calendars to tell the time of day and day of year. We recognize their value, but we often do not realize the speed at which they travel. This year is last in the fifty-seventh triennium of the Grand Encampment; the fifty-eighth triennium will begin in just six months. It is time to implement our plans for the last dozen years of this century.

Last year I used the word "expectations" as the watchword for the year. This year I use "leadership" as the word we must work with.

Among the problems in our Fraternity is a lack of the use of available programs for training Masonic leaders. We should all realize that leaders are made, not born. Since communication is the most important part of leadership—and the failure to accomplish it can only bring failure—it is necessary for the present leaders to train new leaders who will have both the enthusiasm and the ability to lead the many bodies of Freemasonry that are chartered in this country and abroad.

I do not think that we realize the scope of the need for trained Masonic leaders in our order. The number of officers in a Commandery of Knights Templar is at least ten, so if we multiply that number by the more than fifteen hundred Commanderies in the Grand Encampment we can see the need for a comprehensive leadership program at the most important level, the Commandery. If we add the requirements for forty-eight Grand Commanderies and the Grand Encampment, we find that we need almost five hundred more leaders. These officers must come from those training grounds in the constituent and Subordinate Commanderies, because it is too late to begin to train leaders when they reach the state or national level. I want to point out that I am showing the necessity only in our order; I will leave to your imagination the staggering numbers needed as you add the thousands of Symbolic Lodges, Royal Arch Chapters, Councils of Cryptic Masons, the Scottish Rite bodies, and all the other appendant bodies.

I call upon every Grand Commander, if he has not already done so, to provide the necessary information for such programs to the constituent bodies. To assist in this, the Grand Encampment publishes a pamphlet on the duties of the junior officers in a Commandery. This pamphlet is available upon request from the Grand Recorder's office.

This past fall, one of Freemasonry's most prolific authors, Brother Allen E. Roberts, published a new book, *The Search for Leadership*. It is an excellent source of leadership training and information. The Masonic Service Association also has leadership material available. We must take advantage of our opportunities to insure the constant improvement in our available leaders.

And when we have trained these new leaders, we must let them lead!



Ronald H. Smith

Knight Templar

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

APRIL: The Easter observance is a time for all Sir Knights to search their hearts and contemplate the meaning of our Savior's birth, life, death, resurrection, and ascension. Our Grand Prelate's Easter message reflects this search, as does Sir Knight Harold Blake Walker's encouraging thoughts on facing one of life's most difficult journeys. The traditions of Maundy Thursday are examined, our great charity is discussed, and questions are raised about the hiding of our Masonic light. We end our odyssey by discovering what goes into the making of a Mason.

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Editor's Journal



• **Subscriptions:** to *Knight Templar Magazine*, the official publication of the Grand Encampment of Knights Templar of the United States of America, are available for the price of \$5.00 a year; Canada and Mexico subscriptions are available for the price of \$10.00 a year; and subscriptions for anywhere else are set at the price of \$15.00 a year. How about a subscription for your Masonic friend who is not a member of the Knights Templar or even of the York Rite? *Knight Templar Magazine* is the best way to publicize your Commandery and the Knights Templar. Subscriptions are available by sending a check or money order (for the appropriate amount made payable to the Grand Encampment) to The Grand Recorder, Suite 1700, 14 East Jackson Boulevard, Chicago, Illinois 60604-2293. Our magazine is full of information and Masonic news that all Masons can enjoy—and it makes a perfect Masonic gift!

• **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 60604-2293.

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

• **Sir Knights, Attention:** *Knight Templar* solicits your good offices in submitting short news items about those outstanding Templar events that take place within and without your asylums.

Let us know who, what, where, when, and why it all happened. Items that may interest Knights Templar wherever dispersed will be selected to appear in *Knight Templar*, but be sure to include a clear, sharp black and white photo or two of uniformed Knights in action with your submission.

Thanks, from the editor.

• **Bill Barton Dies:** Branson C. "Bill" Barton, Past Commander of Knightstown Commandery No. 9 in Knightstown, Indiana, and the first Indiana recipient of the Knights Templar Cross of Honor, passed away on February 5, 1988.

Sir Knight Barton first captained a drill team from Knightstown Commandery at the Triennial Conclave in 1955. As leader of Knightstown's national champion drill team, he had been one of the most active and successful captains in drill competition in the Grand Encampment during the past thirty-three years.

His two sons are leaders of Indiana York Rite Masonry: Steven J. Barton, Grand Senior Warden of the Grand Commandery of Indiana, and Tom Barton, Most Illustrious Past Grand Master of the Grand Council of Cryptic Masons of Indiana. He is also survived by his wife Doris and a daughter.

A Masonic funeral service was conducted by Most Illustrious Past Grand Master Marion K. Crum and attended by a large contingent of the Brethren.

Who Will Roll Away the Stone?

by
The Reverend Sir Knight Walter M. McCracken, P.G.C.
Grand Prelate of the Grand Encampment of Knights Templar, U.S.A.

The Reverend Sir Knight Walter M. McCracken will present "Who Will Roll Away the Stone?" at the 58th annual Easter Sunrise Service at the George Washington Masonic National Memorial in Alexandria, Virginia, on April 3.

A general invitation was extended by Most Eminent Grand Master Donald Hinslea Smith to the Sir Knights and their families and friends to join the grand officers and their Brother Christian Masons at this traditional Easter service. For those who were unable to attend the 1988 Easter ceremony in Alexandria, we would like to share with you the Reverend McCracken's Easter message. Sir Knight McCracken is a Past Grand Commander of the Grand Commandery of Virginia.



Just after sunset on Saturday, when the sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices (the stores were opened, as the sabbath was now past), so that they might anoint the body of Jesus. It is necessarily implied that they went home for the night. Before sun-up on Sunday they started for the tomb, and while they walked the two miles the sun rose. They were saying to one another, "Who will roll away the stone for us from the door of the tomb?" . . . for it was very large." (Mark 16:3-4 RSV) The disc-shaped stone was built to roll edgeways in a gutter to close the opening of the tomb; such a gutter outside the door of a rock tomb at Gordon's Calvary

in Jerusalem can be seen today, although the stone itself is gone.

Meanwhile, Matthew tells us in chapter 28, verse 2 (RSV): "Behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone." The gospel of Mark continues, "And looking up, they saw that the stone was rolled back. . . . On entering the tomb they saw a young man dressed in a white robe," which indicated to the women that this was a heavenly messenger. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen." (Mark 16:4-6)

When the women asked themselves who would roll away the stone, → → →

they were thinking in terms of earthly factors only. In such terms, their question was unanswerable. The stone was too heavy for them; there it loomed before their minds, immovable.

It is a type of thinking we hardly avoid, largely because, more than we

We tend to look out on the world, especially in particularly difficult situations, as though only earthly factors were at work.

realize, we have shared in the secular temper around us. In spite of our belief in God, we tend to look out on the world, or in particularly difficult situations, as though only earthly factors were at work. The women wondered, "Here is this very great stone. How will it ever get rolled away?" And their only answer was "never," as long as they thought only of earthly powers.

There was no answer to the women's question in terms of earth. But God had an answer. He has an answer to immovable stones. There is the stone we all come to—the gravestone, as this one was. Who will roll it away, the heavy weight of grief, the feeling that life is crushed beyond restoration? That is a universal question. God has rolled it away by the truth revealed in the first Easter sunrise, by the power of a faith to which, in Hugo's words, "the tomb is not a blind alley, but a thoroughfare."

Through the years people have despaired of rolling away great stones that block the coming of God into the world. In the early eighteenth century the condition of Christianity in the western world seemed to many Christians to be that of senile decay. The deathrattle seemed not far off. Then came an upheaval, a divine springtime. It was not on mankind's schedule; it was on God's. As Christ said, "With men it is impossible,

but not with God; for all things are possible with God." (Mark 10:27)

We come this morning with love and devotion in our hearts. We come also with joy, for we know that the grave is empty. Our hearts and hands would anoint all bereaved persons in memory of Him who said, "As you did it to one of the least of these my brethren, you did it to me." (Matthew 25:40)

We are also up against a huge stone at first, but God acts silently in the night. The stone is removed and God's messenger is at hand to tell us that Christ is not in the grave. He is risen, and God has His messengers today in the empty places of life. Out of emptiness the church tells us where we may find the living Christ whom we need so much in our empty lives. Yes, *the living Christ!* God continues to roll away the stones for us. The church continues to direct us to where Christ may be found. Are you using your church?

The Reverend Sir Knight Walter M. McCracken can be reached at P.O. Box 479, Staunton, Virginia 24401.

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

E	M	I	T		S	C	A	P	E		E	S	N	E	
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Perhaps the reticence of Freemasonry in answering its critics is, like the unfounded pessimism of the doubting apostle, ultimately unnecessary.

Are We Hiding Like Thomas?

by

Brother Phillip Stabler

Past Master, Fleeta Lodge No. 223, F. & A.M., Hope Hull, Alabama

It was evening in Jerusalem, the first day of the week. This was an extra special day, too, because it was the first Easter—the day of the resurrection of Jesus Christ.

For all who knew of this miracle, it was a time of speculation. Confusion still surrounded the resurrection; its full impact was not yet known. For the believers, it was a time of celebration as well. Early that morning, the disciples Simon Peter and John had been summoned to Jesus' tomb and had found the burial clothes laying neatly wrapped, but empty.

As He had promised, Christ had risen.

By evening, word had gone around. In faith, ten of the disciples had convened; where, we do not know. Tradition says it was in the same upper room where the Last Supper took place. Wherever it was, though, the outer door was locked for fear of the ruling body of Jewish priests, the Sanhedrin, who had turned Christ over to the Romans to remove His threat to their worldly power.

However, two of the disciples were conspicuously absent. The first was Judas, dead by suicide. The other was Thomas, who in the Greek language was called "Didymus." The names are the same; both mean "twin."

Thomas missed this meeting because he chose to stay away. Probably he was in

hiding; almost certainly he was suffering from depression brought on by fear and pessimism. He was probably despondent over the death of his beloved leader, Jesus of Nazareth, and this is a natural emotion. The death of a loved one, especially such a cruel death on a cross, could break the heart and will of any man.

Church tradition tells us that Thomas was a carpenter and a stone mason—synonymous terms in those days. He was a builder by trade, one of our ancient Brethren—an operative mason.

The gospels seldom mention this man, but his role in the Bible is profound. He was one of the first twelve disciples, according to Matthew, Mark, and Luke. John mentions him most prominently concerning the death of Lazarus, writing that following Lazarus' death, Jesus decided to return to Bethany in Judah to visit Lazarus' sisters. There was much danger in this; the last time Jesus had been in Judah, the Sanhedrin had tried to put him to death. John, himself our ancient spiritual brother and a patron of Freemasonry, states that Thomas said to the other disciples, "Let us also go, that we may die with him." (John 11:16 RSV)

These were not words of undying courage and loyalty; I feel they were words spoken in uncertainty and → → →

anguish. Thomas knew that he could not change Jesus' mind. We can almost hear his thoughts: "They are going to kill Him. Then they are going to find us and kill us whether we are with Him or not, so we might as well go with Him and get it over with."

Pessimistic resignation was obvious, both then and later, because John writes later that Thomas was the only disciple to miss the meeting that first Easter evening. By failing to show up, Thomas missed a special blessing, because Jesus appeared in the room despite the locked door. It was His first appearance to the disciples after His death.

When told about this later, Thomas did not believe. He was, in his pessimistic manner, doubting the resurrection. John quotes him as saying, "Unless I see in his hands the print of the nails, and place my hand in his side, I will not believe." (John 20:25)

The original Greek text is even more emphatic. It uses a double negative, essentially meaning, "I will not never (not ever) believe": literally, that until Thomas saw and felt the wounds, he would absolutely never believe.

Our ancient Brother was given exactly this opportunity. A week later (eight days by Hebrew count), Jesus again appeared to the disciples. As before, it was a miraculous appearance, made behind a locked door.

This time Thomas was present. This time he chose to be there. Upon seeing the scars in Jesus' hands and side, Thomas declared Him, "My Lord and my God!" (John 20:28)

Thomas' doubt and belief are significant. He, like all Christians and non-believers, had to be given the "right opportunity" to believe. He was totally human in his doubts. Because of this, each of us can relate to him. He had doubts and fears; so do we, both about our faith and about every other aspect of daily life.

We find that Thomas suffered regularly from depression and anxiety—often, however, for nothing. His fear of returning to Bethany was probably well-founded, as danger did exist; the hand of God, though, prevented harm.

After Christ's crucifixion, Thomas again suffered great fear. He knew that Jesus had, in effect, been murdered by the Sanhedrin. He believed that as a disciple of Jesus he would surely be next—a reasonable assumption, a justifiable fear. But again, the hand of the Lord intervened. The fears of the Sanhedrin and of Caiaphas, the high priest, had been

Thomas' doubt and belief are significant; he, like people of all beliefs, had to be given the "right opportunity" to believe.

satisfied. They expected the followers of the true Messiah to flee; because they expected flight, no immediate action was taken against the followers of Jesus. Persecution and retribution would come later. In fact, tradition holds that Thomas, like all the apostles except John, would suffer martyrdom—however, for reasons unrelated to his original flight.

We as Freemasons can draw some close parallels from these events and from Thomas' actions. We as a Fraternity are now under persecution and attack, much as were Jesus and His disciples just prior to the crucifixion. Various religious bodies are denouncing and condemning Freemasonry in a way similar to the Sanhedrin's denunciation of Jesus. This condemnation of Freemasonry is made without our adversaries making any in-depth examination of the Fraternity.

As with Thomas, it is not unreasonable to fear these potential threats and attacks. However, like his fears, I believe our fears are unnecessary.

Most of our detractors act on emotion alone. Like the false trial given Jesus,

their attacks are simple "grandstanding." This does not mean that they pose no threat; in fact, the opposite applies. These people are seldom, if ever, inclined to make an honest pursuit for answers. They set out with the expressed and predetermined end of justifying their condemnations, and this they accomplish.

To avoid fear of such persons or groups and their actions, we must understand what causes this. They operate on good intentions, but that alone does not prevent improper actions. In most cases, they seem to be making an effort to protect themselves from the bad influence they attribute to Freemasonry. They act on a great deal of rhetoric, and often with haste and emotion.

Sound familiar? It should. The Sanhedrin killed Jesus in order to "protect" Israel. The high priest and others used large amounts of rhetoric in the form of unsubstantiated accusations. Excessive emotion and haste were conspicuous.

This does not imply that as Freemasons we are equal to Jesus. Far from it; we are simply men, but the methods of religious attack haven't changed appreciably in two thousand years. However, it is possible to prevent such inquisitions, because there is a way to show Masonry's adversaries that they are wrong.

After the resurrection, Jesus' followers were able to openly meet the opposition and threats from the ruling priests. They did not scurry into hiding and "wait it out." Thomas did hide, but only for a short time. After seeing Jesus, he found that hiding wasn't necessary.

Freemasonry went into hiding over 140 years ago with the Morgan incident. The Fraternity pulled itself in like a turtle and tried to "wait it out." It didn't work, because we cannot avoid problems by isolating ourselves from them and pretending they don't exist.

Freemasonry hid when there was no reason. We have nothing to hide. Yet there are members who are convinced

that our survival depends on even greater secrecy of action—of literally "going underground" if necessary.

I contend exactly the opposite. We must be more open than ever. This does not mean going around violating our obligation concerning the secret work. It simply means accepting a rational manner of thinking about what our Fraternity consists of and what its purposes and goals are.

This may mean reeducating the Craft about our reasons for existing. Some of our Brethren are tragically misled about our purposes, customs, and usages. For example, we go to great lengths to teach an Entered Apprentice to keep our secrets. This is certainly correct. But we fail miserably when it comes to teaching him what is secret and what is not. Instead of enlightening him about the true reasons for keeping private our rituals and modes of recognition, we lead him to believe that everything we do is under a cloak of secrecy. We foster the impression that the least slip will jeopardize the Fraternity, and that if he commits the violation, he will be expelled from membership.

This has led to an "everything's secret" mentality among many Brethren. This is bad because we actually have few secrets—almost none, in fact. Every bit of our work is derived either directly or allegorically from Scripture. Our monitors contain written explanations of the meanings. But many of our Brethren cannot discern the difference between things that are secret and things that are not. Those who cannot have often taken secrecy to the point of obsession and absurdity.

Let me relate two personal examples. Once I inquired of a Mason how to join the Lodge; I was told emphatically, "I can't tell you, because it's secret." Later, as Secretary of my Lodge, I inquired of a Brother from another Lodge about another Brother's funeral. "Can't → → →

tell you," he said. When I asked why (because I knew he had been at the funeral), I was told that it could only be discussed in open Lodge. None of this information is secret, but through ignorance the Brothers had made it seem so.

This obsession for secrecy has led to hard feelings, which act against us. It provides fuel for the fires of our detractors.

This obsession for secrecy has led to hard feelings from non-Masons, which act against us. They provide fuel for the fires of our detractors.

tors. To them it seems obvious that if the least little things cannot be discussed, then something is being hidden that should not be. If we have that much to hide, it must be because of malicious and diabolical plots among the men who are Masons.

Fear of us as individuals or as a group comes from this suspicion, especially when coupled with erroneous or inadequate information about the Fraternity. This fear can come from a barely "enlightened" member of the Craft as easily as from a non-Mason, because sensibilities and religious standards can be offended by keeping things secret.

There is a water available to quench these fires of suspicion and hatred. It is openness. It is our ability to expound publicly what the real Masonic light consists of: friendship, morality, brotherly love, and charity.

Openness will not be achieved easily. It requires our members to decide to remove themselves from the dark closet where we now reside. It requires bringing our light from under its bushel of secrecy. If it is supposed to shine brightly, our light must be uncovered.

Light a candle and put it under a basket. It will flicker for a while, then go out. For our flame to be brilliant, we must get into some fresh air. We must

literally do public relations work. We must put our Fraternity on display. We must project an image of "action through integrity," and back up that image with demonstrations of both.

We must become a dynamic force in our communities. We cannot continue to be a passive organization that seems to lurk in the shadows.

Thomas the disciple ran from trouble. Fortunately he found that true safety was not obtained from fleeing, but from declaring Jesus as Messiah—literally, by standing up openly and being counted.

Our Lodges would do well to emulate this. We are not a secret society, yet we act like one by fleeing from our adversaries. It is time we met them openly, with frankness and candor. We are a reputable organization, so let us stand up and be counted as such.

Modern society is not ignorant. Non-Masons can recognize worth when they see it. For our Fraternity to prosper, we need only demonstrate our worth to the public.

This is easily done, because we can show that Freemasonry and Freemasons represent the best of the community in its thoughts, its actions, and its membership. Like Thomas, we really have nothing to fear, so long as we do not run and hide.

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

Brother Phillip Stabler lives at 111 Frankie Lane, Hope Hull, AL 36043.

A few honest men are better than numbers.

Oliver Cromwell

Though we cannot prevent
our loved ones' passage from life,
we owe it to their memories to
continue to live our own
lives fully.

the unfathomed journey

by Sir Knight Dr. Harold Blake Walker

Those who have surrendered loved ones to death often find themselves depressed and lonely. Death seems to them an unmitigated disaster. Life loses its meaning and the future seems black with nothingness. No one who has not shared such loss can fully understand the feelings of those whose lives have come to a halt in bereavement.

Sooner or later each one of us will face the loss of a loved one. Death is an inevitable accompaniment of life. Anyone who loves another is vulnerable to suffering when loss comes. The deeper the love, the greater the pain. If we dare to love, we accept the possibility of suffering.

Nevertheless, to love is to live. Without love that binds two people together we are less than ourselves, lonely and isolated in a world that seems alien and unfriendly. Tennyson understood the matter when he faced the loss of a dear friend and wrote, in "In Memoriam,"

'Tis better to have loved and lost
Than never to have loved at all.

Even the memory of a love that is lost in death is better than "never to have loved at all."

It is something of a Hobson's choice, whether never to love and never to live in the fullest sense of the word, or to love

and so risk the possibility of suffering. Most of us voluntarily choose to love and to make ourselves vulnerable to the pain the death of a loved one brings.

Accepting the risk of loss necessarily involves the necessity for accepting the loss when it comes. There are tears and pain, of course. They are inevitable. The tears release pent-up anguish and open the wound for healing. The "stiff upper lip" spirit that refuses to yield to tears or to express the depth of inner feeling bottles the pain inside and leaves the sufferer with a festering wound.

There is, however, a time for mourning and a time for rejoicing. Long protracted mourning is a concession to self-pity because, in essence, we are mourning for ourselves, not for those we have loved and lost for a while. The comradeship we cherished has come to an end and we are left alone with our memories. We feel rootless, a little disconnected from the scheme of things we had known.

The rejoicing is a matter of faith that all is well with those we loved and lost. Ella Wheeler Wilcox was thinking helpfully when she wrote,

I think of death as some delightful
journey
That I shall take when all my tasks
are done. → → →

It is an unfathomed journey, to be sure, but not a tragic one. We do not know the nature of it, but if God is love we can rejoice for those we have lost as they move on to "some delightful journey."

Acceptance of loss, the tears, the awareness that we mourn for ourselves rather than for those who have gone on to an unfathomed journey—all these are preludes to the healing of the spirit and capacity to carry on. There will be interludes of discouragement and uncertainty, but in faith the bereaved discover the truth of the words of Psalm 139 as translated by David Rosenberg,

In any doubts I lose my way
I find your hand on me.

Discovery of God's steadying hand begets quietness and confidence for the road ahead.

Life retains its meaning and promise when we press on, refusing to retreat into the cocoon of ourselves. There are others who are lonely and with whom we can share our faith and our hope. There are many who have crawled into shells of self-pity who can be invited to share the stimulation of new interests and other-concern. In the economy of God we are needed. We can lend our strength to "whatever things are true, . . . honorable, . . . lovely, . . . gracious, . . . excellent," in the knowledge that these values need us to enrich the future.

There is pain and hurt in the loss of those we have loved, but we honor their memories, not by retiring from life, but by carrying on with courage, faith, and undiscourageable hope.



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.

Wisconsin Commandery Coin

Waukesha Commandery No. 23, Waukesha, Wisconsin, announces the sale of a commemorative coin in honor of its 100th anniversary. The face of the coin features a hand grasping a cross, while on the reverse is the motto *In Hoc Signo Vinces*. The coins are \$5.00 each, plus \$1.00 shipping and handling, and may be obtained from Commander Robert C. Latzel, 36293 Sunset Drive, Dousman, WI 53118.



Kentucky Chapter Penny

Henderson Chapter No. 65, R.A.M., Henderson, Kentucky, is celebrating its 130th anniversary by issuing a commemorative Chapter penny. These are available for \$3.00 each, plus \$.50 postage and handling. Make checks payable to Henderson Chapter No. 65, R.A.M., 1327 Clay Street, Henderson, KY 42420.



Texas Lodge Centennial Coin

Vernon Lodge No. 655, A.F. & A.M., Vernon, Texas, is offering coins minted for its centennial celebration. These coins are made of antique silver and are available for \$5.00 each. If interested, order from Dan Barnett, Secretary, Vernon Lodge No. 655, P.O. Box 713, Vernon, TX 76384.

“A new commandment I give unto you, that ye love one another.” (John 13:34 KJV) These words were spoken by Jesus of Nazareth during His last supper, or Passover meal, with His disciples. The profound truth of those few words is that all men are brothers and that we are to love each other even as Jesus loved His disciples.

This teaching by Jesus of Nazareth has often been called the new commandment, or *mandatum novum*. Our term “Maundy” in “Maundy Thursday” is a corruption of the Latin *mandatum*. This midpoint of Easter week is also called Holy Thursday.

Jesus had arranged for the Passover meal knowing that it would be the last supper that He would have with His disciples; knowing, as well, that He would soon be arrested, tried, scourged, and crucified. Jesus rose from the supper, laid aside His garments, and took a towel and girded Himself with it. He took the water that was provided by the servants at the Passover feast for the ritual wash of hands and poured it into a basin in order to wash the disciples' feet.

After washing their feet, Jesus told the disciples, “If I then, the Lord and teacher, washed your feet, you also ought to wash one another's feet, for I gave you an example that you also should do as I did to you.” (John 13:14-15 RSV) The teaching of love and humility exemplified by Jesus in the book of John became the basis for our Masonic brotherhood.

Traditionally in the Christian states the priest girds himself with a linen towel and washes the feet of the faithful. In Austria, Portugal, Russia, and Spain, the king or emperor used to wash the feet of twelve poor persons on each Maundy Thursday, thus symbolizing love, humility, and brotherhood. In England, servants known as “yeomen of the laundry” washed the feet of the poor while the king or queen watched. James II was the

The customs of this day in Holy Week arise from Christ's command to His disciples that they love and serve their fellow men.



Traditions of Maundy Thursday

by Sir Knight Paul L. Whitfield

last reigning monarch to perform the rite in its full form in the 1680s.

Roman Catholic bishops consecrate the oil used in the sacraments on Maundy Thursday. The altar is then stripped for *tenebrae*, or the ritual extinguishing and relighting of the candles to symbolize the death and resurrection of Christ. In some cathedrals, the bishop washes the feet of twelve or thirteen men or boys. Pope John XXIII revived the foot-bathing custom for popes in 1961; until that time, popes had not observed the rite since the reign of Pope Pius IX, who died in 1878.

The ancient Masonic ritual of *tenebrae*, or the extinguishing of the lights, comes from this tradition. One by one the candles are quenched and darkness gathers as it did on the day of the crucifixion of Jesus of Nazareth. The relighting of the lights, on the other hand, brings light to Masonry. *Tenebrae* asserts in candle and wax and flame the simple truths that faith, hope, and charity will never die, that darkness ultimately must yield to light, that tyranny will fall to freedom, and that order and truth will conquer chaos and confusion.

Sir Knight Paul L. Whitfield is a member of Charlotte Commandery No. 2 in Charlotte, North Carolina, and lives at 1500 East Fourth Street, Charlotte, NC 28204.

Knights Templar Eye Foundation, Inc. Twentieth Voluntary Campaign

Campaign Report by Grand Commanderies for KTEF Officers and Trustees for the week ending March 11, 1988. The total amount to date is \$387,242.88.

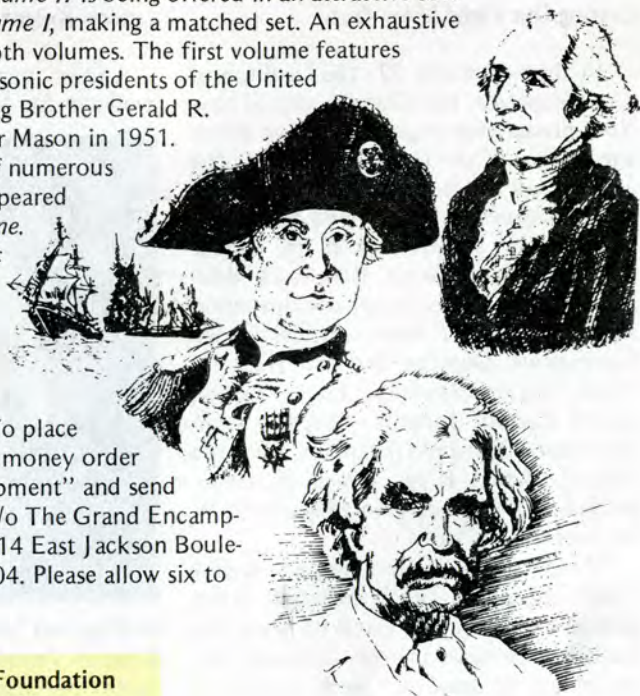
Alabama	\$15,955.27
Arizona	4,267.15
Arkansas	2,500.98

California	10,515.32
Colorado	5,126.74
Connecticut	2,569.00
District of Columbia	5,081.62
Florida	20,683.40
Georgia	34,595.00
Idaho	945.50
Illinois	9,382.15
Indiana	7,731.75
Iowa	4,572.20
Kansas	3,907.00
Kentucky	8,546.04
Louisiana	11,643.50
Maine	1,129.19
Maryland	7,874.30
Mass./R.I.	12,068.00
Michigan	15,861.44
Minnesota	6,654.26
Mississippi	2,060.00
Missouri	6,978.16
Montana	6,022.50
Nebraska	2,690.65
Nevada	1,543.00
New Hampshire	2,885.00
New Jersey	1,489.15
New Mexico	1,595.00
New York	8,915.90
North Carolina	5,838.00
North Dakota	415.00
Ohio	14,086.45
Oklahoma	3,061.00
Oregon	3,882.00
Pennsylvania	39,309.95
South Carolina	7,089.00
South Dakota	2,125.00
Tennessee	23,964.58
Texas	16,867.38
Utah	2,362.00
Vermont	598.00
Virginia	12,157.21
Washington	2,635.00
West Virginia	5,613.00
Wisconsin	5,015.75
Wyoming	1,400.03
St. John's No. 1, Wilmington, Delaware	300.00
Honolulu No. 1, Honolulu, Hawaii	30.00
Panama Canal No. 1, Balboa, Panama	540.00
Porto Rico No. 1, San Juan, Puerto Rico	580.00
Alaska No. 1, Fairbanks, Alaska	1,000.00
Tokyo No. 1, Tokyo, Japan	70.00
Heidelberg No. 2, Heidelberg, West Germany	810.00
St. Andrew's No. 2, Dover, Delaware	80.00
Miscellaneous	11,624.36

Masonic Americana, Volumes I & II

Masonic Americana, Volume II is being offered in an attractive soft-cover design to match *Volume I*, making a matched set. An exhaustive index has been added to both volumes. The first volume features articles on the fourteen Masonic presidents of the United States of America, including Brother Gerald R. Ford, who became a Master Mason in 1951. Both books are made up of numerous articles which originally appeared in *Knight Templar Magazine*.

Matched sets of *Masonic Americana* which include both *Volumes I & II* are available for \$5.50 a set. Individual copies of either *Volume I or II* are \$3.00 each, postpaid. To place your order, make check or money order out to "The Grand Encampment" and send to "Masonic Americana" c/o The Grand Encampment of Knights Templar, 14 East Jackson Boulevard, Chicago, Illinois 60604. Please allow six to eight weeks for delivery.



Knights Templar Eye Foundation New Club Memberships

Grand Commander's Club:

New York No. 26—Edward J. Harrold, Jr.
District of Columbia No. 12—Lloyd M.

Dollet

Virginia No. 18—Mansell H. Hopkins, Jr.
Georgia No. 18—R. Lowman Oglesby
Louisiana No. 9—Christian E. Kleinschmidt
Maryland No. 29—Mrs. Ruby W. Linn

Grand Master's Club:

No. 1,207—Robert E. Lee Henderson (TN)
No. 1,208—Robert Reynolds (PA)
No. 1,209—Anonymous (MA/RI)
No. 1,210—R. A. McClevey, Jr. (IL)
No. 1,211—Russell R. Cunningham (AK)
No. 1,212—Arry Samuel Derrick (TN)
No. 1,213—Edward Jonathan Deeds (WI)
No. 1,214—Rebekah Turner Weir (MD)
No. 1,215—Lloyd E. Snapp (AZ)

How to join: Any individual may send a check in the amount of \$100 or

more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and there is now Commandery credit given for participation.

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



Letting Our Light Shine Out

In the September 27, 1987 edition of *Time Magazine*, the Grand Lodge of New York placed a full-page salute to the 200th anniversary of the U.S. Constitution. The ad featured the story of the contribution of Freemasonry to that revered document.

The copy stated: "When the Constitution was completed, thirty-nine delegates to the Constitutional Convention signed it. And of them, one-third were Freemasons: Gunning Bedford, Jr., John Blair, David Brearly, Jacob Broom, Daniel Carroll, Jonathan Dayton, John Dickinson, Benjamin Franklin, Nicholas Gilman, Rufus King, James McHenry, William Paterson, and George Washington, the presiding officer.

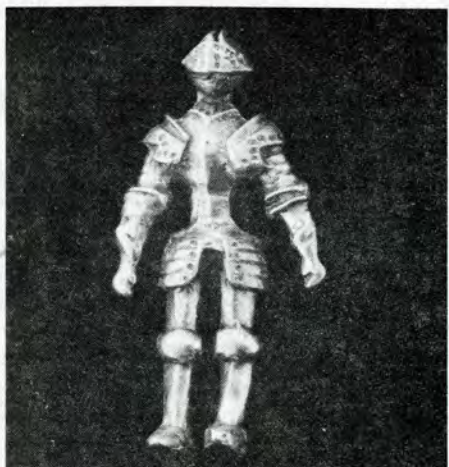
"Freemasonry is the oldest and largest fraternal organization in the world. It has thrived for some six hundred years because its members cherish the goals that all people of good will seek—to live in friendship, morality, and brotherly love.

"And, at its core, that's what the Constitution makes possible. . . Freemasons in New York state, and everywhere, join with all Americans in saluting the 200th anniversary of one of mankind's greatest treasures—the Constitution of the United States of America."

New York's national Masonic awareness program includes a fifteen-minute slide/sound presentation entitled *Brotherhood and Service. . . The Freemasons* (which was made to be shown to community audiences); a leaflet with questions and answers about the Fraternity; print ads for local publications explaining who Freemasons are and what we do (which ran in twenty-seven daily newspapers throughout the state); as well as two sixty-second spot announcements which were aired on thirty-three New York radio stations.

Ladies' Knight Pin

Ladies' pewter knight lapel pins are available for \$10.00 each, plus \$2.00 for



mailing and handling. Proceeds go to the Knights Templar Eye Foundation. The knight pin may be ordered by writing to Helen Courtney, 115 Lincoln Avenue, Montpelier, Ohio 43543.

Missouri Lodge Shares an Anniversary

Trilumina Lodge No. 205, A.F. & A.M., Marshall, Missouri, has prepared a nickel-silver coin in recognition of both its 120th anniversary and the 200th anniversary of the U.S. Constitution. The face of the coin features a golden eagle grasping a copy of the Constitution, while the reverse commemorates the date of the Lodge's charter.

These coins are available at a cost of \$4.50 each. If interested, checks should be written to Trilumina Lodge No. 205, A.F. & A.M., and mailed to Brother Thomas W. Lingle, 621 North Franklin, Marshall, MO 65340.

A Special Florida Anniversary

Pictured below is Sir Knight George A. Chipouras, Grand Commander of the



Grand Commandery of Florida, presenting a fifty-year pin to Sir Knight Charles E. Rainsbury, a member of Clark Commandery No. 7, of Connecticut. Sir Knight Rainsbury presently resides in St. Petersburg, Florida. The Commander of Sunshine Commandery No. 20, St. Petersburg, Sir Knight Myles Standish, Sr., at the request of the Grand Commander, held a special Conclave on Wednesday, February 10, to greet and honor Sir Knight Rainsbury on the evening of his 102nd birthday, as well as the 68th anniversary of his Knighting.

Sir Knights from Tampa, Clearwater, and St. Petersburg gathered for this happy occasion, according to Grand Commander Chipouras. Included were Russel Strawn, P.G.C.; Willard Vincent, P.G.C.; Marvin Gerhard, R.E.G.G.; Russell Wells, D.D.G.C.; Richard A. Young, G.Sr.W.; and Myles Standish, Commander, and Richard Bacon, Treasurer, of Sunshine Commandery. There were more than thirty Sir Knights present; the majority were in uniform.

Montana Lodge Centennial

Cascade Lodge No. 34, A.F. & A.M., Great Falls, Montana, has published an illustrated history of its first one hundred years. According to Brother Chester Miller, Lodge Secretary, "Collectors may be interested in ordering the history. Lodges whose members are soon to celebrate an anniversary may wish to order one to use as a guide for development of their own Lodge histories."

If interested, copies are available for \$5.00 each plus \$.85 postage and handling from Chester Miller, Secretary, 716 35th Avenue N.E., Great Falls, Montana 59405.

100% LIFE SPONSORSHIP KNIGHTS TEMPLAR EYE FOUNDATION



**BURLINGTON NO. 50
BURLINGTON, WI.**

**LINCOLN NO. 91
MONROEVILLE, PA.**



Needlepoint Kits Available

Needlepoint kits are for sale from the Grand Encampment. These kits feature a printed canvas with the Templar emblem in red, white, yellow and black on a white field; included is the canvas, needle, and yarn (finished size is 10 x 10 inches). The cost of a single kit is \$11.50 postpaid, or \$10.50 each in lots of three or more. Orders may be sent to Grand Encampment, 14 E. Jackson Blvd., Chicago, IL 60604.

IN MEMORIAM



Samuel Sweet Geake

Indiana

Grand Commander—1955

Born May 1, 1892

Died February 8, 1988

Norman Lloyd Staveley

Massachusetts/Rhode Island

Grand Commander—1968

Born April 26, 1919

Died February 9, 1988

Ansel M. Crowder

Oklahoma

Grand Commander—1954

Born April 19, 1895

Died February 18, 1988

Seth Webster Flanders

Illinois

Grand Commander—1961

Born September 18, 1902

Died February 20, 1988

R. Glenn White

Arizona

Grand Commander—1974

Born April 6, 1900

Died March 4, 1988

Louis Alfred Legett

Louisiana

Grand Commander—1971

Born June 1, 1901

Died March 6, 1988

All theory, dear friend, is grey,
but the golden tree of actual life
springs ever green.

Johann Wolfgang Von Goethe

Masons Host Knights of Columbus

Fellowship Lodge No. 681, F. & A.M., of Anderson, Indiana, hosted a Lenten breakfast on Saturday, March 5, which was attended by area Knights of Columbus groups, Masonic delegations from eleven county Lodges, and a number of Catholic and Protestant clergy. Brother Roy H. Shepherd, honorary Past Master of Mount Moriah Lodge No. 77 in Anderson and author of "A Tribute to the Flag," opened the program with a recital of his "Preamble to the Pledge of Allegiance to the American Flag," assisted by Brother George Smith at the organ, and then led the group in the pledge.

Among the approximately one hundred guests attending was Worshipful Master Chris L. Poore of Fellowship Lodge, who welcomed the guests and presented the Reverend Ronald Dunkin. Following the breakfast, Father Mike Burchick, pastor of the Newman Center near Ball State University, related the observance of Lent to the ordeal of Christ's forty days in the wilderness prior to His crucifixion. Past Master Joseph B. Farwick followed Father Burchick with a narration of the origin, history, and similarities of Masonry and Catholicism.

Junior Warden Larry B. Scott next called on Brother Shepherd, who presented Worshipful Master Poore with a large plaque of the "Tribute." Worshipful Master Poore thanked Brother Shepherd for the presentation and pointed out that this was the third year of Lenten breakfasts, with Anderson Council No. 563 having hosted the first, and Mount Moriah Lodge No. 77, the second. "Furthermore," he said, "these groups gather together at this time of the year to promote good fellowship and a better understanding of each other." He then called on Father Burchick, who pronounced the benediction. Solar Lodge No. 734 of Anderson will host next year's event.

Becoming a Mason is
not something that occurs
in an exact or instantaneous way.

What Makes a Mason?

by Sir Knight Larry M. Miller

It is generally believed that receiving the degrees of Freemasonry makes a man a Mason. That is true, of course, but only in the technical sense. Advancing through the degrees of the various Masonic bodies qualifies a man to receive a dues card, have his name on the membership rolls, attend meetings, and voice his opinions on matters that are presented for discussion within the Lodge. In truth, these privileges have little to do with being a Mason. The sad fact of the matter is that countless men carry current dues cards all their lives and never become Masons in the deeper, more important sense.

A man does not become a Mason suddenly. An old saying, well worn but nonetheless true, proclaims that, "A journey of a thousand miles begins with one step." Initiation into the Masonic Fraternity is just that—the first step in a journey that hopefully will last a lifetime. Initiation is not an end in itself, but is rather the process whereby we are set upon the road that will, if followed faithfully, make it possible for us to become Masons.

When a man becomes a Mason he experiences a change within himself. For this man, things are never to be the same again. Because of his Masonic experience, he discovers himself to be a new and frequently different person. He now sees life in a way that he had not seen before.

His priorities change. What is truly important and what truly matters have changed for this man and so a new direction is set for his life. Masonry has become the first step in a journey that points him out of himself. By virtue of his new posture, he is forced to think loftier and more benevolent thoughts. The most profound acts in life become simple, yet filled with meaning. His days may be filled with such earth-shaking things as offering a cup of cool water or a morsel of bread in the name of a higher good. One who was narrow and self-centered may now discover that his sense of charity knows no bounds and that now he has feelings for those around him, a unique experience in an otherwise cold society. This Mason has now learned that things of true value are more often spiritual than physical.

Having become a true Mason, a man is prepared to put the good of the Lodge ahead of his personal aggrandizement. For too many years Freemasonry has been the battlefield where a war for power and recognition is waged. Some "active" members are working for what they call "honors," and their quest ends with that goal. If they fail to attain that for which they seek, their quest ends and their interest in the Lodge ceases.

Recall the parable of the sower from Matthew 14:24-30. Some of the → → →

seeds were sown in an area where the topsoil was good but had no depth. The plants grew quickly but, lacking the proper soil for a firm root structure, had no lasting power. Many who come to Freemasonry have a similar experience. They have visions of great things which don't materialize. They believe that

When a man really becomes a Mason, he realizes that there is a good in life higher than himself, and that he must address it in order to be happy.

because of their Masonic affiliation they will somehow suddenly receive the accolades of men. They have visions of power and influence that aren't realized and quickly become discouraged. Many who don't get what they think they want from Masonry are soon absent from the community of the Brethren. All the while they fail to realize that the real jewels of Freemasonry are all around them but they have not seen them. They missed the point!

In the Masonic Lodge, the law of equality is not always practiced with total impartiality. Human beings being what they are, some decisions are not completely fair. Sometimes favorites are played and there are those who will take full advantage of this fact.

When a man really becomes a Mason he realizes that there is a good in life that is higher than himself. He notices that he is completely happy only when he is addressing himself to that higher good. Personal accomplishments have a way of getting lost in the cracks of time, while selfless acts tend to outlast the doer. Recall, if you will, the great Masons of the past. You will notice that the ones which come most quickly and clearly to mind are the ones whose lives were filled with sacrifice and service. They always gave of themselves without counting the cost.

Here were men who understood that the only things you ever keep in life are the things you give away. Contrary to what may appear to be the case, a committed man can change things. A Lodge full of committed men can change a community. A nation full of committed Masons can change the world. Those outstanding Brethren from the past who always put others ahead of themselves, and who knew that life is measured in terms of quality rather than length, stand as constant inspiration to those of us who search for our true Masonic selves.

A man becomes a Mason when he recognizes a Supreme Being in life. Masonry is not a religion and contrary to many accusations it has never represented itself as a religion. It is, however, completely religious in nature. It requires that a man always look to God in whatever way he has come to understand God. Freemasonry deals with spiritual things and teaches man to always see himself as a spiritual being. It helps a man to look at his own life from an eternal point of view. Until this happens, a man cannot really be alive. We always require an eternal dimension in our lives or else we will be less than men. We cannot live with confidence until we have considered our ultimate destiny.

We become Masons when we learn to live outside the Lodge the lessons we have learned within. Masonry must become more than an organization for us—it must become a way of life. The goal of the Lodge is to have its members live their Masonry. Thus, in the world, we become living examples for others. The inner workings of the Lodge are becoming increasingly open to the world and in that arena we are judged by what we are.

We talk with great pride about the men we make Masons. Every year the records of the Lodge are examined to determine how many men were made Masons. If the degrees have been con-

Continued on page 27

We To Whom So Much Was Given...

by
Sir Knight Joseph P. Suttles
Past Grand Commander of the Grand Commandery of Georgia

The Knights Templar Eye Foundation is nearing the end of its 20th Annual Voluntary Campaign on April 30, 1988. Maybe we all need to be reminded of this great charity of ours, whose period of service over three decades has brought honor to Templary. Its humanitarian endeavors have reached out in the name of the Great Captain of our Salvation to those who at the present time are unable to help themselves. Its goal is to restore eyesight, prevent blindness, correct defects, and support research so that its recipients may have the great blessing of unimpaired sight with which to enjoy the beauties of God's creation.

The administration of the KTEF is under the direction of Sir Knight G. Wilbur Bell, Past Grand Master, and a dedicated staff located at Springfield, Illinois. From this office we receive materials necessary for the promotion, forms for application for assistance, and guidance that may be necessary for the local Commanderies to execute their cases. This office is always ready, willing, and able to help us carry out necessary procedures so that the applicants may be treated promptly. No organization can function effectively without good leadership, and we find it at its best in this office.

The local Commanderies and Sir Knights are responsible for sponsoring

and investigating the needy cases which come to our attention. These cases span the entire life cycle, from very early childhood to old age. Last year in Georgia we were able to assist a three week-old baby, a teenage girl, a middle-aged carpenter, and an eighty year-old man, along with many others. Each of these required a dedicated Sir Knight to investigate, fill out and return forms, and act as agent at his own time and expense. To these Sir Knights who carry out this vital function of our Commandery, we owe a tip of the chapeau.

Since we have no medical staff or facility, we depend upon the skills of local doctors, nurses, and hospitals to effect the great intentions of this endeavor. Our thanks and gratitude go out to these who are trained and dedicated in this field. Their skills, accompanied by our prayers, have accomplished miracles that none of us could have believed possible a short time ago. Much of this is done at a greatly reduced fee so that our contributions are greatly multiplied.

In order that all of the functions of our charity take place, the necessary funds must be contributed by those who wish to be a part of this outreach. From the beginning of the Knights Templar Eye Foundation, a small assessment has been attached to our dues. Soon it → → →

was evident that our task and opportunity was much greater than this assessment would support. The voluntary campaigns were begun to bring in additional funds and to give the Commanderies the opportunity of more fully exercising their Christian obligations. We are asked to contribute \$5.00 or more per member during each campaign. How small this amount seems when compared to the mighty works that have been accomplished! Last year a record number of our fellow beings were touched by the gifts which you gave and entrusted to the Eye Foundation. Joining together, we are able to accomplish the wonders that are performed in our name by this beautiful system that has been prepared for us.

Let us all count our blessings and contribute in accordance with our love for our order and our thankfulness for these blessings. May we be reminded that in Luke 12:48 (KJV) our Lord said, "For unto whomsoever much is given, of him shall be much required." Though our requirements are many, our love and thankfulness are much greater. Every Grand Commandery ought to know the joy of being 100% Life Sponsors; every Commandery ought to know the joy of participating in a project and giving more than their quota to the voluntary campaign; every Knight Templar ought to know the joy of joining all other Knights Templar in carrying forward the grand designs of our Eye Foundation.



Sir Knight Joseph P. Suttles is the chairman of the Grand Commandery of Georgia's 20th Annual Voluntary Campaign Committee. He is a member of Coeur de Lion Commandery No. 4 in College Park, Georgia, and lives at 1423 Fairburn Road, S.W., Atlanta, GA 30331.

National Sojourners, Inc.

The National Sojourners, Inc., is an organization of Masons who are active or retired officers of the armed forces of the United States. According to Sir Knight Nelson O. Newcombe, Secretary/Treasurer of the National Sojourners and a member of Arlington Commandery No. 29, Arlington, Virginia: "The purpose of the National Sojourners is to organize commissioned officers of the uniformed forces of the United States who are Master Masons into Chapters for the promotion of good fellowship among its members. These Chapters may assist members who may be overtaken by adversity or affliction, cultivate Masonic ideals, and support all patriotic aims and activities of Masonry. The National Sojourners aid in developing true patriotism and Americanism throughout the nation, in bringing together representatives of the uniformed forces of the United States (past and present) in a united effort to further the military need of national defense, and in opposing any influence whatsoever calculated to weaken our national security."

Grand Master Donald Hinslea Smith, a career soldier who served as a combat infantry officer in Europe in World War II and retired from the service as a lieutenant colonel in 1964, is one of 9,500 members in the United States (including Alaska and Hawaii), Panama, Germany, and Okinawa. Anyone who would like information about the National Sojourners can write to Sir Knight Newcombe at 8301 East Boulevard Drive, Alexandria, VA 22308.



No human being, however great, or powerful, was ever so free as a fish.

John Ruskin

On the Masonic Newsfront ...

A Tribute to Roy Wilford Riegle, Past Grand Master

This tribute to Past Grand Master Roy W. Riegle was sent to Knight Templar Magazine by Sir Knight Gerald R. Butcher, Grand Commander of Kansas. It was written by Sir Knight Donald B. Hanson, Past Grand Commander of Kansas. Knight Templar Magazine is pleased to print this tribute in honor of our late Grand Master.

How will you remember Roy Wilford Riegle? How will I remember him? With deep respect, much satisfaction, and resounding happiness!

Men beyond numbers, in ways beyond numbers, for years beyond knowing, will remember him because Roy Wilford Riegle influenced us all—either directly or indirectly—as was our privilege and opportunity.

He influenced us in wholesome, healthy, and happy ways, ways that are unique to this man we knew as a fine Christian gentleman. And certainly his loyal and loving wife of more than sixty years was both a visible and viable part of his life. Together they seemed an invincible team; they knew hard work, sorrow, and success. Perhaps the hallmark of their fruitful relationship was their shared respect and courtesy for each other.

Roy Wilford Riegle's career had seen him as a young man teaching school in an early day—an educator. He also served as an officer in the United States Army overseas in time of war. He was known as a learned man within the legal profession, as an attorney of over sixty years, a legislator, and a judge. He also was an interested and effective contributor to the preservation of our heritage within the Kansas State Historical Society. He was involved in banking and business which, like his other interests, could fill volumes of written records.

But in all these important things, perhaps the most significant for us came from his illustrious identification with the Masonic Fraternity.

Yes, while so many of our remembrances resulted from personal involvements with him, even more times we remember Roy Wilford Riegle in the position of a leader we chose and gladly followed—exulting in the ease and thoroughness of his bearing, his devotion to whatever goals he had before him, and his ability to keep us on task, on target, and in trust. Because we knew his trustworthiness, Roy Wilford Riegle had truly been our leader. He knew well the satisfaction of being a leader; he also knew the rich satisfaction of being trusted, and the deeper riches of being himself able to trust his peers and companions.

That trust which we knew and will always treasure was the natural result of his integrity, his honesty, and his hard work, along with his sensitivity. Roy Wilford Riegle was the man who saw the options, knew the costs, weighed the propriety of the expected returns, and invested his resources in the decisions he was called upon to make.

We recognized Roy Wilford Riegle as a man of vision; a vision which derived from his insight, imagination, and inspiration. His inspiration could only have been generated from his reliance on our rule and guide to faith; his imagination showed his unlimited respect for others; his insight graphically displayed his ability to manage his

affairs with purpose and propriety. Roy Wilford Riegle's vision was further established and seen by his personal decision to affiliate with his church. This was a fitting keystone to the completion of an exemplary career—arching over and bridging time to eternity. He truly lived respected, and died regretted.

Newspaperman Retires at 79

Sir Knight Franklin Phillip Turner of Glendale Commandery No. 53, Los Angeles, California, is retiring after a long and productive career as a newspaperman in Florida and California. Starting his career in the business end of publishing in the late 1920s, Sir Knight Turner's credits include circulation director of the *Daily Democrat* and *Florida Times-Union*, state circulator of the *Tampa Tribune*, and general manager of the *Lakeland Ledger*.

At the age of sixty-five, he became general manager and treasurer of the Hollywood, California, show business tabloid, *Daily Variety*. Stepping down from that position at the age of seventy-nine, Sir Knight Turner sums up his career by stating: "Sixty years a newspaperman, and I never wrote a line." "Inexperience" notwithstanding, he expects to turn out numerous short stories and articles as he enjoys his retirement.



Sir Knight Turner has been active in many publishing organizations, including the Southern Circulation Managers Association, the International Circulation Managers Association, and the Audit Bureau of Circulation. He is a member of the Florida Press Association, the California Newspaper Publishers Association, the American Newspaper Publishers Association, the National Newspaper Publishers Association, and others.

Sir Knight Turner is a charter member of Imperial Polk Lodge No. 345, F. & A.M., Lakeland, Florida; a member of Jewel Lodge No. 368, F. & A.M., Glendale, California; an Ambassador of Morocco Temple, AAONMS, Jacksonville, Florida; and a member of the A. & A.S.R., S.J., in Tampa. He also holds membership in other York Rite bodies of Freemasonry.

New Jersey Sponsorship

In observance of the consolidation of four Commanderies into Bergen Commandery No. 1 in Hackensack, New Jersey, the Sir Knights voted to sponsor a local minister to join with the annual Holy Land Pilgrimage. February 1988 marked the twelfth year that Knights Templar have sent Christian ministers to the Holy Land as their guests, all expenses paid, for ten days.

An appointed committee selected the Reverend Calvin Tysen from among others named. The Reverend Mr. Tysen is chaplain at the Englewood Hospital in Englewood,

New Jersey, is married, and has two children. Active in his own congregation and choir, he is also a frequent guest pastor in many local churches.

On January 17 at the regular worship service of the Clinton Reformed Church in Bergenfield, New Jersey, a delegation of Sir Knights in full Templar uniform followed the choir in processional into the church chancel. Before the service began, Sir Knight Walter C. Knapp, Commander of Bergen Commandery, assisted by Sir Knight Marvin Tucker, Grand Commander of the Grand Commandery of New Jersey, made the formal presentation.

Following the service, the Reverend Mr. Tysen, his wife, and two daughters, accompanied by Grand Commander Tucker, Past Grand Commander James Scully, and several of the Sir Knights, enjoyed the fellowship of a Sunday brunch.

Letter to the Editor

Dear *Knight Templar*:

La Crosse Assembly No. 215, S.O.O.B., La Crosse, Wisconsin, had a busy and successful term under the leadership of Mrs. Paul Hersh, Worthy President. Among our many activities was the baking of many dozens of cookies for the Mosher Veteran's Home. A donation of money was also given to assist in buying personal items for the veterans; large donations of good, used clothing were also appreciated by the Home.

The Beauceant sisters also came to the rescue of a young mother and her son who had moved to La Crosse so she could attend school. After paying the rent, unexpected book fees and other school expenses, and an illness requiring doctor fees and many other things, she found herself penniless and the cupboards empty.

Her grandfather, who had loved and lived his Masonry, had informed her in her younger years that if she ever found herself in need of help in a strange city, she should contact the Masonic Temple where she would surely get help. This she did, and the Beauceant sisters responded immediately with bags of food and gifts of money to help them until her financial aid check arrived. She had never heard of the S.O.O.B. before, but appeared to be very impressed with our assistance and thoughtfulness of those in need.

Mrs. Mary Callaway
La Crosse Assembly No. 215
Social Order of the Beauceant

I bring fresh showers for the thirsting flowers,
From the seas and the streams;
I bear light shade for the leaves when laid
In their noonday dreams.

Percy Bysshe Shelley

Monthly Crossword

Get a Move On!

ACROSS

- 1 Send out
- 5 With land or goat
- 10 Laborer
- 14 ---- motion
- 15 Desert travel mover
- 16 ----age, for goods
- 17 Winter travel mover
- 19 With child (abbr.)
- 20 Age
- 21 Either's companions
- 22 Female ruler
- 24 Before
- 25 Falsehood
- 26 Gemini twin, et al.
- 30 Fast talk movements
- 34 Israeli newcomer's center
- 35 Claw
- 37 What one wears (abbr.)
- 38 Pedal extremities
- 39 Four-wheeled vehicle
- 40 After 2D
- 41 One to Francoise
- 42 Gives food
- 43 One's strong point
- 44 What one did to move bike
- 46 Squeezes
- 48 Col. deg. in the arts
- 49 Chewed and swallowed motions



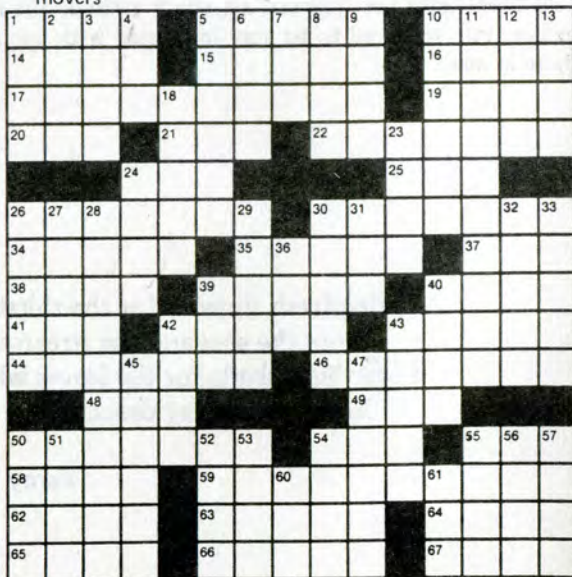
"You're always alert, you're always on time, and never complain. Just what are you up to?"

- 50 Three-horse vehicles
- 54 Britannica, e.g. (abbr.)
- 55 Resort
- 58 Reddish horse
- 59 Ocean vessels
- 62 Put up
- 63 Earnest gaze
- 64 Ensnare
- 65 ---- transit
- 66 Worries
- 67 Belongs to everyone's Uncle

DOWN

- 1 Otherwise
- 2 One-track conveyance (with 40A)
- 3 Idol
- 4 Car or boat mover
- 5 Game recorder
- 6 Metered movers
- 7 Friend to 41A
- 8 Top soccer ball mover
- 9 Basic (abbr.)
- 10 Cleverness, wit
- 11 City street vehicle movers
- 12 Negative votes
- 13 Units of energy
- 18 Owner of brains with little movement
- 23 Scheme
- 24 Greek letters
- 26 One who moves, acts boisterously
- 27 Solitary
- 28 Lake motorized movers
- 29 Warrior's trusty mover
- 30 Embrace
- 31 Affectionate term
- 32 Superior group
- 33 Parts in motion pictures
- 36 Append
- 39 Understand
- 40 Moved to get up
- 42 Bursting shells
- 43 Move to retrieve something
- 45 Moves things in a row
- 47 Livestock areas
- 50 One British 11D
- 51 Hollywood newspaper person
- 52 Am. Friends Serv. Com.
- 53 Sp. young woman
- 54 Ireland
- 55 Antitoxins
- 56 Four-wheeled baby mover
- 57 Venomous snakes
- 60 Listening organ
- 61 Teletypewriters (abbr.)

The solution for this month's puzzle can be found on page 6.



ferred on a goodly number we boast at length about how successful our Lodge is and how we are growing. What we need to be more concerned about is not how many men have been initiated, but rather how many members of our Lodge, both old and new, have become Masons.

In truth, we are our Brothers' keepers in Freemasonry. Our own fate is com-

All that is needed to sound the death knell for Masonry is for our Lodges to be filled with men among whom no Masons can be found.

pletely bound up with the fate of every other member of our Lodge. If Masonry is real, then whatever happens to a Mason happens to each of us. As Masons we can never separate ourselves from those with whom we share a common cause and with whom we have taken common vows. Hence it is our personal responsibility to see that each member of each Lodge, as far as possible, becomes a true Mason.

The Masonic Lodge is always only one generation from extinction. If enough members stop caring, Masonry could become something that exists only in the memories of a few who fondly recall the "good old days." All that we need to toll the death knell for Masonry is for our Lodges to become filled with members among whom no Masons can be found.

The day we stop caring about one another would be a sad day indeed. If we ever stop caring about the condition of our fellow Masons, Masonry will cease to matter in life. Should we ever refuse to help one another in life's most difficult situations, we will have denied the most basic principles of our Fraternity and it will have lost its importance in our lives. When the day comes that we no longer seek to point men to the Great Architect of the Universe, the foundation of Masonry will falter and all that we hold

near and dear will come crashing down upon us. After all, the most important business of the Lodge is always the business of spiritual growth.

Masonry can be one of the most potent forces for good available to the modern world. This can happen only if the members of Masonic Lodges become more than just members. Only when they become Masons as well will this great potential be unlocked. To this end, our Masonic Lodge must do more than initiate members; it must always seek to make men Masons.

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

Sir Knight Larry M. Miller is the Grand Prelate of the Grand Commandery of Pennsylvania and a member of Continental Commandery No. 56 in Chambersburg, Pennsylvania. He lives at 18 Eton Court, Chambersburg, PA 17201.



Commandery Key Chain

Sir Knight Robert D. McCulloch, Eminent Commander of Narragansett Commandery No. 27, Westerly, Rhode Island, is making an extra effort for the Knights Templar Eye Foundation. He is selling key chains for \$2.00 each. The key chains are leather arrowheads inscribed with "Narragansett Commandery No. 27, Westerly, R.I. Instituted 5-12-1869," along with the chain itself.

Commander McCulloch is generously donating the material for the key chains. Those interested in obtaining one should send a self-addressed, stamped envelope with a check or money order written to Narragansett Commandery No. 27, with a note on the remittance that it is intended for the Knights Templar Eye Foundation. Commander McCulloch can be reached at P.O. Box 63, Ashaway, RI 02804, (401) 377-8125.

History of the Grand Encampment

CHAPTER XVI FEATURES OF THE TRIENNIAL CONCLAVES (continued)

In 1886, St. Louis made preparation to give the Grand Encampment one of its greatest receptions. Ten miles of the city's streets were elaborately decorated and illuminated, so that the parade of more than fifteen thousand Sir Knights was a display of great brilliancy and pomp. The Grand Encampment was welcomed by the Mayor of St. Louis, David H. Francis, who stated:

What a grand spectacle is witnessed in our city today. Eighteen years ago the first grand escort of the Grand Encampment of Knights Templar of the United States was held in this city. The attendance and enthusiasm then manifested surpassed the most sanguine friends of Knight Templary, but at each triennial recurrence of the grand escort, the members have increased until today it numbers a mighty army. I tender you a cordial greeting, a welcome to our hearts and our homes. The city is in holiday attire, and all things and beings say welcome!

The Grand Encampment held its Triennial Conclave at the Nation's Capital for the first time in 1889. The City of Washington was the host to the great gathering of Sir Knights who took over the city for their entertainment and parade. While the Capital city has always been the center for great military and civic processions, the marching columns

of Sir Knights, over fifteen thousand strong, were a credit to the Order they represented. The broad stretch of Pennsylvania Avenue was an effective background for the evolutions and drill of the Sir Knights, and the quiet demeanor of these uniformed men, with their proud banners floating high and their swords flashing in the sun, was a pleasant surprise to the citizens to whom a parade was no longer a novelty. The usual receptions and banquets were held, but the highlight was a reception held in the White House by President Harrison in honor of the occasion, but which he gave recognition to Templary as one of the great forces for good in the nation.

In 1892, the Grand Encampment journeyed to Denver, Colorado, for the 25th Conclave. The splendid growth of the Order was reflected in the great number of the Sir Knights who were in attendance at this Conclave. Three hundred and twelve Commanderies were represented. Special exhibition drills were presented by California Commandery of San Francisco and by St. Bernard's Mounted Commandery of Chicago.

For the third time Boston was host to the Grand Encampment. The Triennial of 1895 was a magnificent gathering. The parade numbered 26,000 Sir Knights, and was accompanied by 137 bands. It is estimated that more than 500,000 viewed the parade.

The city was elaborately decorated with special attention given to the Masonic Temple and the City Hall. On the front of the Masonic Temple was a striking electrical display measuring eighty feet high and eighty feet wide. More than 2,100 frosted lights were used to outline the great Templar Cross. In each arm was

a Masonic emblem: the square and compasses, the cross and crown, the double triangle, and the keystone. In the center was a Salem Cross, seventeen feet high, outlined with purple lights. The City Hall was elaborately draped with flags from the street to the very top. A special badge was prepared for the Triennial which proved to be a precious souvenir for the Sir Knights attending the meeting. It is described as follows:

A cross of Salem purple, bearing that of the hospital gules, charged with the seal of the Grand Commandery of Massachusetts & Rhode Island, and encircled with the inscription "26th Triennial Conclave of the Grand Encampment, K.T., of the U.S.," pendant from two swords in saltier, points upward, whereon is a scroll enarched displaying the words "Boston 1895."

Addresses were given by the Governor of Massachusetts, Frederick T. Greenhalge; the Mayor of Boston, Edwin U. Curtis; Grand Master Hugh McCurdy; Sir Knights W. LaRue Thomas, Henry Palmer, James Hopkins, Josiah Drummond, Henry Rugg, and John Corson Smith. An elaborate reception and banquet was given by the Grand Commandery of Massachusetts and Rhode Island to the Grand Encampment. The Grand Commandery of California, with its usual generosity, dispersed over fifteen thousand bottles of wine and eight thousand bushels of fruit.

In Pittsburgh in 1898, more than 12,000 Sir Knights were in the line of march with seventy-three bands. It was a magnificent procession, viewed by hundreds of thousands of spectators, who crowded the streets and avenues along the line of march. The Grand Master and the members of the Grand Encampment, after their arrival at the Music Hall of the Carnegie Free Library, were warmly

welcomed by Sir Knight Henry F. Kuhn, Grand Commander of the Grand Commandery of Pennsylvania.

In 1901 the Grand Encampment received a warm welcome in Louisville, Kentucky, from Governor J. C. W. Beckham and Mayor Charles P. Weaver. A magnificent triumphal arch had been erected in honor of the visiting Sir Knights. It was fashioned in the form of a massive square with arches in the four sides. A mounted Knight was placed on the top at each corner with a Templar cross in between, and the Cross and Crown surmounted the central dome. More than 11,000 Sir Knights took part in the parade accompanied by sixty-eight bands. The first prize in the competitive drill was awarded to Denver Commandery No. 1.

In 1904, after a lapse of twenty-one years, the Grand Encampment returned to the Pacific Coast for its twenty-ninth Conclave. Elaborate preparations had been made for the reception of the Grand Encampment and the visiting Sir Knights. The City of San Francisco assumed holiday attire and appropriate decorations for the Conclave were everywhere in evidence. This was the beginning of the very elaborate and brilliant large scale decorations of streets and buildings which was to be the feature of each succeeding Conclave for some time to come. Over \$100,000 was spent in preparation for this event.

An impressive Court of Honor was erected on Market of Sixth Street, with a colonnade on either side of the street, the columns all entwined with cords of electric lights. Arches of lights extended across the street and the Templar emblem was everywhere outlined with lights. It was unusually striking at night.





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.

□ St. Andrew Commandery No. 49, Holyoke, Mass., wishes to dispose of chapeaux, full dress uniforms, and swords of deceased members. Items now in our armory date back to early 1920s; manufactured at Ames Manufacturing Co., Chicopee, Mass. All money received from sale of these items will be donated to our great charity, the KTEF, Inc. We will not ship; purchases must be made at our armory in the Masonic Temple, 235 Chestnut St., Holyoke. Write to *Bradford J. Buchanan, 62 Cora Ave., Chicopee, MA 01013.*

□ Wanted: the "Grand Standard," in good condition and suitable for display. Must conform to the regulations of the Grand Encampment. Please call or write *Rogers Commandery No. 4, c/o Gordon O. Delaney, 116 Mockingbird Rd., Rogers, AR 72756; (501) 925-2056.*

□ For sale: full Commandery uniform, almost new: jacket size 41, trousers size 38, chapeau size 7 3/8 (complete with case)—cap new—chrome steel sword, 26", unused. Prefer to sell as complete package but will split. Call (313) 525-6649.

□ Looking for a Templar ring—gold enamel, .5 diamond center. Initials "H.S.C." engraved. *H. S. Campbell, 312 Oak Leaf Cir., Santa Rosa, CA 95405; (707) 539-4397.*

□ Seeking info on the Orthodox Square Club, an organization of Masons who share membership in various Eastern Orthodox churches. If any Mason has the address and further info about this organization, any info will be much appreciated. *The Reverend Enoch Jones, Jr., P.O. Box 750152, Petaluma, CA 94975-0152.*

□ I am looking for counted cross-stitch patterns for any Masonic body, including Eastern Star, Rainbow, Shrine, DeMolay, High Twelve, and so forth. If you have any patterns to sell, please write *Joan M. Wilhelm, 458 E. Cleveland, Delphos, OH 45833.*

□ Researching the craft of blacksmithing. Would like to hear from anyone having knowledge of early American or pioneer blacksmiths, especially if they were Masons. *William I. Miller, 1381 Mayfield Rd., 141-G, Seal Beach, CA 90740.*

□ I am a collector of Shrine glasses that were put out by Syria Temple in Pittsburgh, Pa., from 1893-1913 (Pittsburgh being the glass capital of the world at that time). Some of the members produced glasses of their own during that time and afterward. I am missing 1893-1897 and 1912-1913. Write for more details. *Robert E. Isberg, 1622 Marquette Rd., Joliet, IL 60435.*

□ For sale: one 14K Shrine ring with a 45-point brilliant cut diamond (G-1 color, I-1 clarity). Appraised at \$1,500.00 in 1986. Write for more details. *Forrest R. Otto, 661 Bearcreek Rd., Victor, MT 59875.*

□ Our Lodge has replaced its old wooden door with a beautiful metal-framed glass one. We would like a large plastic decal with the square and compasses—size between 20" and 36". Can any Sir Knight give us the address of someone who could furnish such an item? *C. W. Barker, 2461 Baywood Way, Willits, CA 95490.*

□ We restore ceremonial swords to their original beauty: 24K gold, nickel, and silver. For a quotation, write *Religious Restoration Service, 4699 Stonegate Dr., Newburgh, IN 47630.*

□ USS Charles Carroll APA-28 reunion, October 1988, Las Vegas, Nev. For more info contact *Milton C. Smith, 1818 Crescent Dr., St. Joseph, MO 64506; (816) 279-8728.*

□ I collect car tags. Trying to get one from every state for the year I was born, 1924. Will pay reasonable price. *Lee Ryan, P.O. Box 35, Church Hill, TN 37642.*

□ For sale: In the Garden of Peace section, lot 185, sites 1 and 2, in "Washington's most beau-

tiful cemetery," Cedar Hill Cemetery, 4111 Pennsylvania Ave., Suitland, Md. Price \$600.00; negotiable. *Robert L. Teague, Sr., 626 Hummingbird Ln., Delray Beach, FL 33445.*

□ Are you interested in a condo in the Myrtle Beach, S.C., area? They have two bedrooms, fully furnished living room and kitchen, and are just across the street from the beach. Put together a group of Brethren and share a resort hideaway. If interested call or write *Paul Welborn, 1210 N. Ocean Blvd., Surfside Beach, SC 29575; (803) 238-8538.*

□ Wanted to buy: German Luger pistols. Please state condition and price. *Bill R. Spain, 3102 Greenlawn Pkwy., Austin, TX 78757; (512) 454-0638.*

□ USS Gladiator AM-319 and USS Sepulga AO-20, WWII: appreciate hearing from lost shipmates of these ships. Reunion planned for October on east coast. For info, contact *Don Westerlund, 4708 E. Florian Cir., Mesa, AZ 85206.*

□ We're looking for the men who served with 63rd Infantry Division. Trained at Cap Vandor [sic], Miss. We are planning a reunion in Mich. in August. If you are interested, contact *Paul W. Vermillion, 612 Brookhollow Dr., Port Lavaca, TX 77979.*

□ USS Natoma Bay CVE-62, VC-63, VC-9, VC-81, and CARDIV-24. Reunion Oct. 7-9, 1988, in St. Louis, Mo. Contact *Glenn McWilliams, 966 Harbor Towne Rd., Charleston, SC 29412; (803) 795-8430.*

□ Reunion of 245th Engineer "C" Battalion, May 27-29, in Pittsburgh. Contact *Charlie Spinner, 300 Sheffield Ct., Joppa, MD 21085.*

□ Wanted to buy: metal sextants in good operating condition. *Malcolm L. Shaw, 2639 Walnut Hill Ln., Suite 143, Dallas, TX 75229.*

□ I have reunion contacts for 90 WWII units. Any WWII veteran who served with any U.S. Army Air Force troop carrier unit can obtain any reunion info free of charge by sending a SASE with the numbers of their squadron to *William L. Wehr, RD 1, Box 193, Watsontown, PA 17777.*

□ Trying to locate any former members of Battery D, 902 Battalion, anti-aircraft artillery, Panama Canal Zone, WWII. Contact *Warren E. Maerker, Rte. 1, Box 137, Wellston, OH 45692; (614) 384-2885.*

□ Researching the families of James Bailey Hayes and Rilla Eugenia Nash of Lithonia, DeKalb Co., Ga., and John H. and Lizzy White Austin of Ben Hill, Ga. Anyone knowing anything about these families, please contact *Gail Hayes Mozley, 6286 Jane Rd., Doraville, GA 30340.*

□ For sale: gravesite for two in Mount Greenwood Cemetery, Chicago, Ill. Lot 169, section 32. Price: \$400.00. *Vivian Tucker, 1107 Country Club Rd., Blytheville, AR 72315; (501) 763-6160.*

□ Wanted: Zanesville pottery, Wellen, Roseville, A. E. tile, Mosaic tile, pottery animals, and so forth. *Clarence Huffman, 321 Pleasant Grove Rd., Zanesville, OH 43701.*

□ For sale: three grave spaces, lot 119, section 10, Pinecrest Cemetery, near Little Rock, Ark. Make offer. *Mrs. Robert E. McLeod, 1103 East Park Ln., Pasadena, TX 77506; (713) 473-7132.*

□ I'm looking for someone who would have a gun, perhaps made 1845-1850 (pre-Civil War era), made by Jake Painter of Springfield, Mo. Either pistol or Long Tom type. Would have "J" or "JP" stamped on it. A favorite of the 1849 gold miners. Contact *Maynard Painter, 1 Circle Dr., Litchfield, IL 62056; (217) 324-3112.*

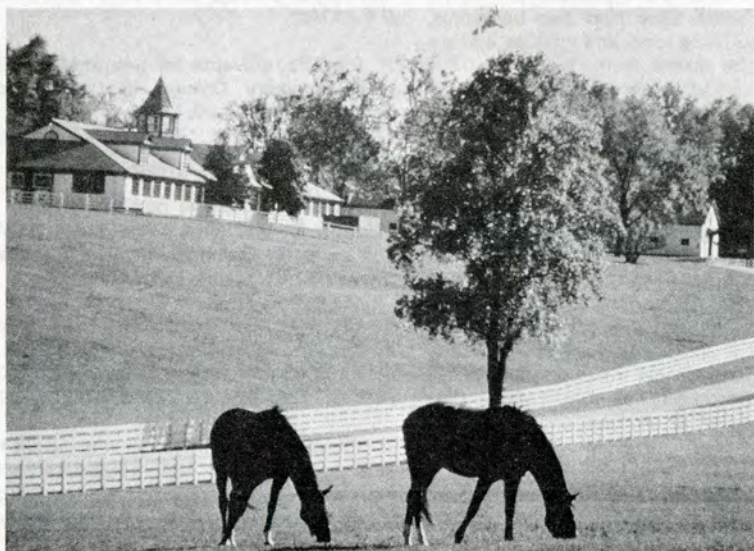
□ Planning a reunion—USS Burlington PF-51. Contact *J. D. Hackward, 5523 Woodlark, Houston, TX 77017; (713) 649-1508.*

□ USS Arctic AF-7 1988 reunion will be held at the N.A.S.-Moffett Field, Sunnyvale, Calif., October 6-8. Contact *Jim Kemper, 1343 Vernal Ave., Fremont, CA 94539, (415) 656-0696; or Jack Fraser, 2003 Cherokee Rd., Carpentersville, IL 60110, (312) 426-7426.*

□ For sale: four adjoining grave sites, Masonic portion, Cedar Park Cemetery, 12540 S. Halsted, Chicago, Ill. No reasonable offer refused. Contact *D. R. Underwood, 11 Kent Drive, Normal, IL 61761; (309) 452-5228.*

□ Attention: Coast Guard shipmates who served on LST-758 in WWII—reunion will be held during United States LST Association in San Francisco, August 30-September 4, 1988. For further info, contact *Bill Holman, 14212 Hilltop Dr., Camden, MI 49232; or Ulysses P. Wade, Rte. 3, Box 492, Luray, VA 22835.*

□ For sale: six graves, choice location, Hiram Cemetery, St. Louis, Mo. Price negotiable. *E. Berg, 214 E. Ridge, Marquette, MI 49855; (906) 225-0207.*



Lexington—the Kentucky home of the 57th Triennial Conclave, where horses, history, and hospitality blend with the splendor of the Bluegrass.