



# Knight Templar

VOLUME XXXV

MARCH 1989

NUMBER 3



## **Our Sublime Easter Service**

In March we will celebrate the anniversary of the resurrection of our Lord and Savior, Jesus Christ. Many of you will observe Easter in your own church and community. Many of us will assemble in Washington, D.C., to celebrate this glorious religious event together as Knights Templar.

This annual Easter Observance began in 1929 when the Grand Commandery of the District of Columbia held their first Easter Sunrise Service on the grounds of Walter Reed Hospital in Washington, D.C. The service was immediately successful and was repeated in 1930 at the same location.

In 1931 the service was moved to the Amphitheater in Arlington National Cemetery. Here, with the cooperation of the cemetery authorities and the Military District of Washington, D.C., the service quickly assumed national stature, and in a short time the Grand Encampment assumed the responsibility for sponsoring the service.

The annual service in which the Marine Band and Army Chorus became featured attractions were broadcast coast-to-coast and to military forces overseas. Many of us will never forget the thrill of marching in our Knight Templar uniforms behind the U.S. Marine Band past the graves of our Past Grand Masters, Walter DeLamater and William Brucker, into the Amphitheater to be inspired by a glorious Easter Sunrise service.

In 1983 the Military District of Washington, D.C., withdrew its co-sponsorship of the service and we could no longer hold it at Arlington. We then moved the service to the George Washington Masonic National Memorial, where it is now held. As is so often the case, what seemed at the time to be an insurmountable loss proved to be beneficial. We now hold the service on the front steps of our nation's greatest Masonic edifice. Truly, as Masons, we revere this site as being sacred ground.

In this beautiful setting we continue to be inspired by a glorious Easter Sunrise Service each year. This one in 1989 will be the sixty-first from its infancy in 1929, and the sixtieth consecutive service that I have personally attended - my first being at Walter Reed Hospital in 1930.

Every Knight Templar should endeavor to attend at least one of our national observances of Easter in his lifetime. It will be an experience you will never forget.



*Marvin E. Fowler*

Marvin E. Fowler, Grand Master

# **Knight Templar**

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

MARCH: Our Easter issue features the thoughtful and inspiring message of Reverend Sir Knight Thomas E. Weir, Grand Prelate of the Grand Encampment. His message reveals original and impressive insights into the Passion of the Great Captain of our Salvation, and the persons and circumstances surrounding His Death, Ascension and Resurrection. Excellent reading, Sir Knights. The story of Brother John Paul Jones concludes in the article beginning on page 9, and the four remaining contributions are certain to stimulate your thoughts about the needs and eternal verities of our beloved Order.

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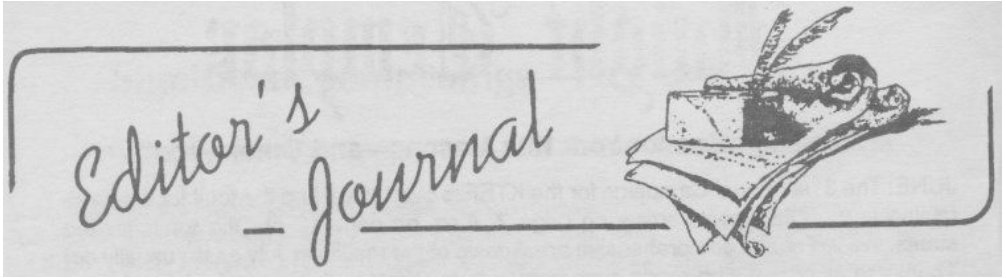
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**Easter Breakfast Deadline:** This office has been notified that reservations for the Grand Encampment Easter Sunrise Breakfast at the Sheraton National Hotel, Columbia Pike and Washington Boulevard in Arlington, Virginia, must be confirmed and paid for by Wednesday, March 22, 1989. The cost is \$10.00 per person.

Sir Knight Marion K. Warner, chairman of the Sunrise Breakfast Committee of the Grand Encampment, notes that The caterer is new to us this year and won't stand still for too many last-minute reservations as the Marriott people did." These confirmations should be sent to Marion K. Warner, 1127 Tiffany Road, Silver Spring, MD 20904, or call (301) 622-0912. Again, the deadline for these reservations is March 22, 1989.

**Duplicate Mailings:** Dual members receive a copy of Knight Templar Magazine and other mailings from the Grand Encampment for each Commandery in which they hold membership. The first two digits of the label code indicate the state and the last two or three digits the Commandery number; for example, 01002 refers to Mobile Commandery No. 2 (002) in Alabama (01).

Dual members are entitled to receive these mailings. However, a Sir Knight may arrange to stop mailings from one Commandery. This request will stop all mailings from that Commandery which use the Grand Encampment computer listings, including duplicate magazines. Contact the office of the Grand Recorder, 14 East Jackson, Suite 1700, Chicago, IL 60604-2293, with your request.

**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!

**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.

# The Cross As Revelation

by  
The Reverend Sir Knight Thomas E. Weir,  
Grand Prelate of the Grand Encampment, U.S.A.



*The Reverend Sir Knight Thomas E. Weir will present "The Cross as Revelation" at the 59th Annual Easter Sunrise Service at the George Washington Masonic National Memorial in Alexandria, Virginia, on March 26.*

*A general invitation was extended by Most Eminent Grand Master Marvin E. Fowler 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 are unable to attend the 1989 Easter ceremony in Alexandria, we would like to share with you the Reverend Weir's Easter message. Sir Knight Weir has served as the Grand Chaplain of the Grand Lodge of Virginia and Scotland and the Grand Chapter and Grand Council of Maryland. He is presently Grand Scribe of the Grand Chapter and Deputy Grand Commander of the Grand Commandery of Maryland.*

*(Mark 15:32 RSV) Let the Christ, the King of Israel come down now from the cross, that we may see and believe.*

In the Cross of Christ, we find not only the revelation of the nature of God, but also the revelation of human nature. The Cross is true revelation, that is, the removal of a veil that prevents our seeing God clearly and also prevents our seeing ourselves clearly. The cry of the crowd, "Let the Christ come down from the Cross" suggests how little the spectators understood what He came to do. They expected Jesus to come down, provide a

little diversion, then let everything go back to normal. Jesus did not come *down* from the cross. He did not come down to ratify the status quo, but to go forward from the place where humanity is content with its imperfections. He is risen from the Cross and from the concept that might makes right, that brute force establishes good and evil.

We usually think of the Cross as something divine, in which the deepest secrets of God are revealed, but the essentially human character of the device is obvious. In it are revealed the deepest secrets of humanity. If man is all he claims to be in his philosophy, with its lofty ideals of truth and beauty,

of knowledge and good, the cross should never have been. Compared with the cross, or the rack, or the thumbscrew, or the pale, the guillotine is one of the blessings of mankind.

The cross, we are told, had its roots sunk in the Libyan desert, where a pair of Roman soldiers, on a bright but boring day, caught a field mouse and pinned him to a board so they might be entertained by his struggles and suffering. The advantages of crucifixion as a means of spectacular human execution soon became apparent, and mice and men suffered without distinction at the hands of justice and caprice. The cross and all its sinister significance is, therefore, an invention fashioned not so much from wood by the brutal, or from brass, silver, or gold by the devout, but from the hidden roots of human nature. It is a revelation of the level to which man - that is, each one of us- is capable of coming down.

When we pass from the cross itself to those who were mainly responsible for the crucifixion, we find four chief participants. The first of these was Judas Iscariot. In spite of all that has been written or said of him, he remains a mystery. We have, first of all, the fact that our Lord chose him to be one of the Twelve Disciples. Why Jesus would pick Judas eludes us altogether, yet Jesus saw in Judas, both before and after the record we have of him, a person essential to his mission.

We are repelled by Judas. Not only did he betray Jesus, but he betrayed him for money. Even if we take the generous view that he betrayed Jesus in order to bring about the kingdom of God, we are still left with the question of why he took the money. If in solution of this problem, we say merely that Judas was, straight-forwardly, a scoundrel; why and how did Judas see his guilt so clearly, so starkly, so overpoweringly that he tried in desperation to make restitution, and - failing - hanged himself? At best, we can only

say that Judas was a complex person, full of contradictions and conflicts, through all of which there ran a thread of pathological inconsistency. When St. Paul spoke of original sin, he suggested that there is such a streak of moral insanity inherent in the human condition, demanding that we each struggle with volcanic depths of vanity, cruelty, lust, and pride. Samuel Rutherford, principal of St. Mary's (theological) College of the University of St. Andrews more than three hundred years ago, described the conflict between the human capability of being a Judas and the human response to the divine call to faith in the Christ upon the cross, by saying that: Salvation is an armed castle and must be taken by storm."

***The cross and all its sinister significance is, therefore, an invention fashioned from the hidden roots of human nature.***

Is there not such a streak in mankind collectively? Can we deny such a condition in a world proclaiming peace, nation by nation, and terrorized on a grand scale by those waiting for the opportune moment to take the land and freedoms of their neighbors; or where might makes right in matters of justice: racial, political and social? In any event, Judas, who was a disciple and might have been an apostle, failed his trust. In Judas, the Cross reveals our darker thoughts.

The second of the four was Caiaphas. Unlike the unhappy Judas, there was no hesitation in his mind between good and evil. Such questions had not plagued him for years. Perhaps in his youth, before he began the climb that had taken him to the highest office of his profession, Caiaphas may have asked, "I know I can get away with this, but is it honorable?" It reminds us of the Watergate Tapes. What if we heard the "Sanhedrin Tapes"

of how the "Jesus crisis" was discussed? Caiaphas may have once felt that it is never right to do what is wrong for any reason, but such niceties of honor lie dusty and undisturbed in the recesses of the past. For him there was only the present, and in the present only the status quo. The supreme good is an unrocked boat. What about this Jesus, who threatens to rock the boat of religion and/or politics? In the Sanhedrin, Caiaphas rises ponderously, his magnificent robes rustling and shimmering in the glaring spotlight of explicit leadership, and prepares to speak. The golden tongue of the accomplished orator, the penetrating strategy of the master politician shatter the silence and indecision of the assembly. "It is expedient for us, that one man should die for the people, and that the whole nation perish not." What became of the distinction between right and wrong, the concept of honor, the idea of justice? All these and more - the qualities of mind and character that distinguished Caiaphas from the dogs that scrambled for scraps in the street outside the council chambers - were swept aside, and the thoughts of this man's heart, the true spirit of his life were revealed by this spoken microcosm.

Every once in a while the treasurers of great and noble institutions, including churches, decide that they are more entitled to some or all of the funds of the organization. In spite of the fact that virtually to a man, they started out with the highest standards of morality and without any intention of taking the money, at some point they had to decide that the institution was not worth its treasury or that they deserved at least some of the money more than others. In fact, about ten years ago, the treasurer of a church organization was found to be about \$330,000 short in his accounts. Would it not be interesting to know at exactly what point the decision was made, perhaps unconsciously, to share

the wealth?

About the same time the Roper Organization conducted a survey that indicated Americans were losing confidence in their churches. A separate study, in the same period, indicates that when a religious body is forced to make a choice between its religious principles and the welfare of the institution, Christian principles usually take a back seat to the needs of the organization.

In the novel *Judgment at Nuremburg* the convicted German jurist who cooperated with the Nazis began with simple, expedient short-cuts, like sterilizing a mentally incompetent woman. After the trial he asked the American, who had just passed judgment on him, to visit him in prison before the latter left for home. In happier circumstances these two should have been respected colleagues, perhaps friends. The German expressed his horror over the excesses of the Hitler regime. "We never dreamed it would come to that," he said. The American judge answered, "It came to that when the first human being was deprived of the full protection of the law."

We pass now from two persons in the field of religion to two in the field of politics. We can sympathize with Pilate. He tried hard to deliver Jesus from the crowd. He knew what a Roman judge should be. He understood the dignity and greatness of justice. He appreciated the dignity and greatness of the accused. He despised the religious bureaucrats and the rabble. He openly declared Christ to be innocent. He actually appealed to the mob and to their leaders not to compel him to an act he abhorred. Unfortunately, Pilate was unequal to his convictions, and both Pilate and his convictions failed. He was the slave of his own past, a lover of ease and dignity. He loved those buttresses of his life more than justice. Pilate, too, revealed in the Cross his inmost thoughts and the standards by which he lived, and gave up Jesus to be

crucified.

The fourth participant never appeared on the scene, and it is questionable if he had ever heard of Jesus of Nazareth. Yet, without the wholehearted though implicit cooperation of Tiberius Caesar, the crucifixion would never have taken place. Had there been a just, and humane, and resolute Emperor on the throne, Pilate might never have given way. In spite of Pilate's interest in and concern for Jesus, when the rabble cried, "If you release this man, you are not Caesar's friend," Pilate capitulated. In effect, because he understood the values and principles of Tiberius Caesar, Pilate abdicated his responsibility and left it to the multitude to act as judge.

**The Cross revealed that adversity declares the power of the children of God to rise to new heights of courage, and faith and love.**

In the Cross, the thought of Tiberius Caesar, the spirit of his life, the thoughts of his heart were revealed. Tiberius was not alone in the guilt he bears. The monarch is the personification of the state. In other words, people usually get the kind of government they deserve. Tiberius, therefore, epitomized rather than decreed, enforced rather than created the values and standards of the Roman Empire. Society, represented by Caesar, made possible, even demanded the crucifixion.

The Cross, then, is a monument to the effectiveness of the brute force of evil. Moreover, it apparently also represents the failure of the life work of Christ himself, which seemed to end on the Cross in utter futility. Not only did his contemporaries and the broader culture of his day reject him and his message, but all his own disciples forsook him and fled. The Cross stands thus not only for human wickedness, but also for

the pitiful weakness of the good when confronted by evil.

It was left to the Son of Man upon the Cross to reveal the too frequently suppressed but nobler side of humanity and to show that no intensity of indignity, no severity of suffering, no depth of misery can break the immortal spirit of man made in God's image. Indeed, the Cross revealed that adversity declares the power of the children of God to rise to new heights of courage, and faith and love.

But we have something revealed in the Cross of Christ far greater than Jesus Christ bearing unbroken testimony to the fact that, in spite of all appearances, love reigns. In itself the Cross of Christ is a noble spectacle, sharing a common ground with all great tragedy, like Socrates forced to drink the hemlock, Lincoln slain in the moment of victory, and Livingstone dying in the jungle.

Come down from the Cross? Never! In Christ's victory over the Cross, we see revealed not simply man rising to the heights of God, but God descending to the depths of the human animal and raising us to new life.

Crown him the Lord of life,  
Who triumphed o'er the grave,  
And rose victorious in the strife,  
For those he came to save;  
His glories now we sing,  
Who died and rose on high,  
Who died eternal life to bring,  
And lives, that death may die.

Reverend Sir Knight Weir is member of St. Elmo Commandery No. 12, Maryland, and lives at 6409 Queens Chapel Road, Hyattsville, MD 20782





With a new crew, Jones won his celebrated duel against the *Serapis*. The new crew, though, had the usual complaints against Captain Jones. First Lieutenant Henry Lunt, an excellent junior officer, wrote a letter to Jones asking to be discharged. Lunt wrote:

"Sir, you have treated me with disrespect all the late cruise, which makes my life very unhappy when I think of it and that almost all the time, I have often said and say it still, I would sooner go on a warlike ship with Captain Jones than any man I ever saw if I could be treated with respect, but I never have been, which makes me very uneasy and discontent."

Jones apologized to Lunt and persuaded him to stay with the ship.

John Adams, who got to know Jones in Paris considered the captain "eccentric." Adams described Jones as follows:

"This, the most ambitious and intriguing officer in the American Navy, Jones has Art, and Secrecy, and aspires very high. You see the character of the man in his uniform, and that of his officers and marines- a variant from the uniforms established by Congress. Gold button holes for himself-two epaulets-marines in red **Part II** white instead of green. Eccentricities and irregularities are to be expected of him they are in his character, they are visible in his eyes. His voice is soft and still and small, his eye has keenness and wilderness and softness in it."

Abigail Adams, the wife of John Adams, found Captain Jones charming. In her diary she wrote:

"From the intrepid character he justly supported in the American Navy, I expected to have seen a rough, warlike Roman- instead of that I should sooner

**An international adventurer after the Revolutionary War, John Paul Jones died in Paris, and his bones were not brought home until 100 years later.**

The Story of

## **Brother John Paul Jones**

Part II



think of wrapping him in cotton wool, and putting him in my pocket, than sending him to contend with cannonballs. He is small of stature, well proportioned, soft in his speech, easy in his address, polite in his manners, vastly civil, understands all the etiquette of a lady's toilette as perfectly as he does the mast, sails, and rigging of his ship. Under all this appearance of softness he is bold, enterprising, and active.

In 1779, Captain Jones became Commodore Jones. He was also knighted by the King of France. Jones was extremely proud of his knighthood, and invented several coats-of-arms to go with it. He seemed puzzled when many Americans criticized him for joining the ranks of the feudal nobility.

Although Jones made suitable remarks about "love of liberty" while serving under the American flag, he was essentially apolitical. Like most Scots of his generation, he had grown up viewing England as a foreign power, which had occupied Scotland by force. At the time of the American Revolution, few Scots felt any loyalty to King George III. Instead, they were loyal to the memory of Bonny Prince Charlie.

The apolitical nature of John Paul Jones became obvious after the American Revolution ended. The Continental Navy was disbanded, and Jones had to look elsewhere for employment. His reputation was so high that he was hired by Catherine II of Russia, who made him a Rear Admiral. Many Americans criticized Jones for selling his services to the most despotic regime in Europe, causing Jones to feel more puzzlement.

Russia was at war with Turkey, whose powerful navy controlled the Black Sea, blocking Russian access to the Mediterranean. Rear Admiral Jones was placed in command of the Russian fleet in the Black Sea with orders to attack the much larger Turkish fleet.

Before committing his ships to battle, Jones decided to do some spying. Under cover of darkness, he boarded a rowboat manned by a handful of Cossacks and ordered them to row right into the Turkish fleet which lay at anchor.

One of the Cossacks in the rowboat later described Jones as follows:

"In all my life I have never seen such a person, sweet like a vine when he wished, but when necessary, like a rock. I wonder how I entrusted myself to such a man...to be led directly into the hands of the enemy. And how one trusted him! One movement of his hand you obey like a commanding voice. It seems that some people are

**The cleverness Jones displayed in this battle has caused some historians to rank him the equal of Lord Nelson.**

created to command. Soon we reached the enemy's fleet. Like a town it lay at anchor, a whole forest of masts. We darted among the ships like seagulls, Here we crawled, there we swooped."

Jones paused at the stern of the Turkish flagship to write in chalk, "To be burned. Paul Jones." He then returned to the Russian fleet.

The next day Jones won a brilliant victory, luring the Turks into a shoal where they grounded, stuck fast, and were destroyed by cannon fire. The cleverness Jones displayed in this battle has caused some naval historians to rank him the equal of Lord Nelson.

After smashing the Turkish fleet, Jones was recalled to St. Petersburg, where he was accused of scandalous behavior with an under-aged young lady. Catherine II arranged to have charges against Jones dropped, but she deported him from Russia. A bust of Jones, which she had placed behind her throne, was removed

moved from its place of honor and smashed.

Jones then moved to Paris, where he found himself snubbed by his former friends.

He then decided to retire to Lancaster County Pennsylvania. In December of 1789, Jones wrote to Charles Thomson, Secretary of Congress, asking him to look at "a small but convenient estate to be sold in the neighborhood of Lancaster." At the same time he wrote to John Ross, "I may perhaps return to America in the latter end of the summer; and in that case I shall wish to purchase a little farm where I may live in peace."

Jones never did return to America. He was distracted from his retirement plan by the possibility of a commission in the Royal Swedish Navy, which did not materialize.

John Paul Jones died in Paris on July 18, 1792, of dropsy. He was forty-five. The French Revolution was in progress, and the revolutionary government decided to give him an official funeral. They regarded Jones as a champion of the rights of man because of his role in the American Revolution.

A certain Monsieur Simonneau thought that the U.S. government would at some future date want to remove the remains of Jones to American soil. Simonneau therefore, arranged to have Jones buried in a lead coffin full of alcohol to preserve the corpse. In his alcohol bath, Jones was laid to rest in the Protestant cemetery of Paris, which was located in a poor suburb.

Three weeks later a Paris mob assaulted the Tuileries and massacred the Swiss guards, who died trying to protect the king and queen. The bodies of the guards were tossed into a mass grave at the same place where Jones was interred, and the location of the commodore's bones became a mystery.

In 1899 General Horace Potter, the American ambassador to France, began a search for the body of Jones. By that time the old Protestant cemetery had vanished

beneath sheds and slum housing, so it took General Potter several years to locate the area where Jones lay. When Potter finally began to dig in 1905, he had to organize a sort of mining operation to avoid destruction of property.

First, workmen dug vertical shafts; then they began excavating galleries underground. The bones of the heroic Swiss guards were discovered, brought to the surface, and stacked up like firewood. Two lead coffins were opened but proved to contain the bodies of civilians.

**He was given an official funeral. They regarded Jones as a champion of the rights of man because of his role in the American Revolution.**

Finally, the coffin of Jones was exhumed. The commodore had been pickled so thoroughly in alcohol that his features could be recognized. He looked just like the bust of himself that was sculpted in 1780, in Paris, by Houdon.

At the time Jones was unearthed President Theodore Roosevelt was trying to expand the U.S. Navy. The President wanted great fleets of gunboats for tropical adventures but Congress was reluctant to raise taxes for new ships.

To score a propaganda victory for the U.S. Navy, the President made certain that the discovery of Jones' bones became front-page news. He sent four cruisers - the U.S. S. *Brooklyn*, *Tacoma*, *Chattanooga*, and *Galveston* - to carry the bones of Jones to America. Off Nantucket shoals the cruisers were joined by the battleships *Maine*, *Missouri*, *Kentucky*, *Kearsarge*, *Alabama*, *Illinois*, and *Massachusetts*. Forming one column, these eleven ships steamed into the Chesapeake Bay on July 22, firing thunderous salutes. The body of Jones was taken ashore at Annapolis by the torpedo boat *Standish*, to be placed in

a brick vault until a permanent resting place of suitable grandeur could be erected.

Jones was finally moved to a crypt beneath the chapel of the U.S. Naval Academy. His marble sarcophagus is modeled on the tomb of Napoleon at the Invalides. The midshipmen of Annapolis composed a song about Jones and his tomb:

*Everybody works but John Paul Jones!  
He lies around all day,  
Body pickled in alcohol,  
On a permanent jag they say,  
Middies stand around him,  
Doing honor to his bones;  
Everybody works in Crabtown,  
But John Paul Jones!*

On Jones' Masonic background, Brother William R. Denslow says:

He had been made a member of St. Bernards Lodge No. 122 (now St. Cuthbert No. 41) of Kirkcudbright, Scotland, November 27, 1770. At the outbreak of the American Revolution he obtained a commission in the Continental Navy as a lieutenant. It is said that Fraternal connections procured it for him. He soon became a captain, and acted as commodore of a fleet of privateers through which he established a reputation. Taking war into European water, he went to France and through Benjamin Franklin's influence, he obtained a vessel named *Bonhomme Richard* which first flew the American ensign in foreign waters. Two days after the fight with the British *Serapis*, where he is supposed to have uttered the words, 'I have just begun to fight!' his ship sank and he made his way back to Paris. While there, he became associated with the famous Lodge of the Nine Sisters, and there are several references to his membership in the Lodge records. He was also a visitor to St. Thomas Lodge in Paris. The Lodge

of Nine Sisters had a bust of Jones made by Houdon, q.v.. the measurements of which were used to identify Jones' body when the remains were removed more than 100 years later.

Sources: John Paul Jones, a Sailor's Biography by Rear Admiral Samuel E. Morrison; 10,000 Famous Masons by William R. Denslow; The Susquehanna Magazine, & historian Richard Sheppard.

The author has published Masonic Timepieces, Rings, Balls, and Watch Fobs, a book with a history and 131 pictures, and a second book. Masonic Grandfather Clocks, Mantle Clocks, Balls, Knives, and More Watch Fobs, a history with 151 pictures. Cost: \$6.25 each. Write to C. Clark Julius, 2260 Car/isle Road, York, PA 17404. Sir Knight Julius is a member and Past Commander of York-Gethsemane Commandery No. 21 in York, Pennsylvania, and a holder of the K.T.C.H.



Dear God

Teach me to have Easter  
in my heart each day  
that I may give gifts of  
hope, faith, love and  
know peace.

Teach me to see a raindrop  
a rainbow  
a blade of grass  
or a lily  
that I may know beauty.

Teach me to hear  
the birds and church bells,  
music and laughter  
that I may know  
the sound of Your voice.

Teach me to feel  
someone else's tear or smile,  
be humble and reverent  
and learn about different folk  
that I may understand  
the scope  
of Your Kingdom.

- Ama L. Anderson

"True service must come with humility  
and without hope of outward  
reward. After all, what  
could be more humble  
than the Master washing  
the feet of his  
followers?"

## **Our Duty of Christian Leadership**

I was stunned when our Commander asked me to address our Christmas Libations program in 1988. I consider myself as religious as the next man, but I am no preacher. He could have asked any one of the Sir Knights present and gotten as good or better a talk than this.

But one thought kept coming back to me as I worried over my message: our ancient Commanders, the Grand Master of all Templary, and the individual Priors who led each subordinate priory, were both warriors and priests. They served as abbots to their military monastery and performed all the sacraments of the church for their members. Thus, as each of us either passes through the Commander's station or looks to our Commander for leadership, we should realize that in Templary - more than in any other Masonic organization - we expect spiritual leadership from our leaders. As a Past Commander, I should accept my responsibility by providing spiritual succor at this joyous occasion.

That realization has prompted me to take stock of how that spiritual leadership should be displayed. My brethren, I

failed in that capacity when I served as Commander, and I did not even realize it. I provided no spiritual leadership during my term of office. Like so many others, I merely worked to learn the letter of the ritual, without fully taking stock of the spirit thereof. I wanted a good inspection grade, and if that wasn't laying up a treasure where 'moth and rust doth corrupt," then I don't know what is.

Realizing all of this was a humbling experience. I felt even less able to stand before the Commandery than I had before. Sure, I can give a speech, but Christmas Libations are not half time pep talks at a college football game; Libations are a solemn and deeply religious occasion. So with a meek heart, I tried to bring my Christmas message to our Commandery.

We acknowledge that Christmas was the birth of our Lord and Savior and that it represented a new covenant between God and his creation. But if Jesus had only been born, if His entire purpose could have been summed up in the virgin birth and the star of Bethlehem, then we would all have limited bounds

to our faith.

Jesus' great gift to us was what He taught us and did for us. So it was His Life, even though at the Libations we celebrate his birth, which is what makes us all Christians. And to be a Christian is to do what He said and to follow in His Way, for He called himself the Way-show-er and Son of Man. I wish to turn to one part of his life on earth for the spiritual nourishment of my message.

The man of miracles was greatly misunderstood. I do not hope now to comprehend all that he did, and why. For two millennia, men of the cloth have been debating and, on occasion, even killing each other over what Jesus said and how he said it. But when I grasped how I had failed as Commander, I knew in that moment of realism what incident in Jesus' life I would use at Libations.

In John 13:3-17 (KJV), we read near the close of the Last Supper that Jesus girt himself with a towel and washed the feet of His disciples. He told Peter that although they called Him Master, "If I wash thee not, thou hast no part with me." And He said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." This He did, He said, as an example. And He told us that "...if ye know these things, happy are ye if ye do them."

We as Masons are trained to seek true meaning in symbolism. Perhaps you have attended your church and heard a pastor provide an explanation of this passage of Scripture which, to you, seems to satisfactorily elucidate its meaning. But whatever your understanding, I wish to share mine. It is one of service to each other in the name of Christ Jesus.

My brethren, you may think it strange to hear a Brother Mason speak on the importance of service. You may say we Masons spend 1.75 million dollars each day on charity. Although money well spent, this is, after all, only money.

But we have our widows' and orphans

homes and our hospital visitation programs. Surely this is service, not just to the needy, but to the needy Mason. Yes, this is time well spent. But it is time spent in the public eye.

My Brethren, there is more to service than this. True service must come with humility and without hope of outward reward. After all, what could be more humble than the Master washing the feet of His followers? And what act could be less hopeful of reward from others than the act of washing someone's feet, done by He whom this world would never honor, nor could ever this mortal world give reward to something so above this world as the Christ?

Brethren, we have our programs of service, but we have our rewards as well. Who among us cannot admit that he appreciates recognition for a job well done? Who does not enjoy someone coming up to him and thanking him for this or that? This is both good and necessary in all organizations, and the ends we seek as Masons certainly justify the means we find in reward and recognition.

But the Master did not care if he was a top-line signer. He did not look to see if his name was on the program. He only served, quietly and humbly.

If we are truly to follow his example and be Christians, we must do more. We must open our hearts to each other. We must "wash one another's feet."

That is why I must admit I failed as Commander. I worked for the Eye Foundation. I pushed ritual practices and a good grade at inspection. I asked my wife to make cakes, depicting the banners of our orders. But I never went to any of you and offered my aid. I never tried to find someone who needed my help. I never sat down with each of you and tried to get to know you better. I never offered to "wash your feet."

My Brethren, I want to correct that

**Continued on page 26**

Each of us separately  
as well as all of us together  
as a team can make a big  
difference in the future of  
our great Fraternity

## *Where Are We?*

By Sir Knight J. Nelson Deakin, Jr. Past Grand Commander, West Virginia

Where are we? Where have we been? Where are we going? These are questions you sometimes hear in Masonic circles, and I will try to answer them.

Where are we? Most Masonic organizations are at a standstill status and this can mean problems. In business, when you stand still, you are not progressing, you are going backwards. The same holds true in Masonry. When is the last time you brought a petition to your Commandery?

We as Americans are creatures of habit. We have a habit of eating a certain kind of breakfast. We have a habit of buying certain colors of clothing. We have a habit of buying certain brands of merchandise, and as Sir Knights we have a habit of saying, "Let George do it." Let's all take an inventory of ourselves and ask ourselves this question: "Am I doing to the best of my ability for my Commandery?" When an athletic person or an athletic team is having a problem, they go back to the basics. What is basic for Templary? The Holy Bible! Quoting from the book of Matthew, 7:7-8 (KJV) as follows:

"ASK and it shall be given; SEEK, and ye shall find: KNOCK and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The key word is "ASK." Ask your Christian Masons to become Knights Templar. My motto is CHRISTIAN MASONS NEED TEMPLARY; TEMPLARY NEEDS CHRISTIAN MASONS.

Did you ever hear the story about the shoe salesman from New York City who was sent to West Virginia to sell shoes? After a couple of weeks in West Virginia, he called his sales manager and told him he couldn't sell shoes in West Virginia: nobody wore shoes; everyone went barefoot. So the sales manager transferred him to another state and sent a new salesman to West Virginia. After a couple weeks, the new salesman called the sales manager and told him to send more shoes to West Virginia because he was selling shoes like hot cakes since nobody wore shoes in West Virginia, and everyone was a prospect. Do you see the difference in attitude

**Continued on page 27**

# Highlights

## World's Highest to Celebrate 100 Years

All Sir Knights and Companions, their ladies and guests are cordially invited to attend the Centenary celebration of the highest York Rite bodies in North America at the Masonic Temple in Leadville, Colorado, May 19-21.

A full program of activities for the ladies has been arranged which will run concurrently with degree work for Sir Knights and Companions on Friday evening, and most of the day Saturday. A "Fraternalism in Leadville" parade is slated for 11 a.m. Saturday, and a formal dinner and dance has been planned that evening.

Sunday morning a pancake breakfast will be followed by church services with several Sir Knights and Companions taking part. Ample lodging accommodations and R-V sites are available. Send inquiries to Eminent Commander David Salberg, Mount of the Holy Cross Commandery No. 5, at P.O. Box 235, Leadville, CO 80461



## Colorado Pancake Breakfast

Temple Commandery No. 23, Grand Junction, Colorado, will hold its 14th Annual Pancake Breakfast for benefit of the Knights Templar Eye Foundation on Saturday, March 18, 1989. The breakfast will be held at the Masonic Temple, 2400 Consistory Court, Grand Junction, from 6:30 a.m. to 11:00 a.m. for a donation of \$3.00, children under twelve half-price.

Commander Thomas Verdick and the other Sir Knights will handle the cooking of eggs, sausage, and coffee. Past Commander Edgar O. "Tex" Bolton is again chairman of the annual breakfast.

## KTEF Gains in Florida



The Knights Templar Eye Foundation was the benefactor of \$250 during the official visit to Couer De Lion Commandery No. 1, Pensacola, Florida, by Grand Commander William A. Howard (far left). Presenting the checks were, left to right, Sir Knights Ernest F. Mawson, D.D.G.C., \$50.00; Olin G. Giles, \$100, and Lonzie Richardson, \$100. Sir Knight Jack Maulden (far right), chairman of the Voluntary Campaign for Florida, arranged the presentation to the Grand Commander as a reminder to all Sir Knights throughout Florida that the money was needed and that they had an obligation to give as much as they could.



100% Life Sponsorship  
Knights Templar  
Eye Foundation

Chattanooga No. 32  
Chattanooga, TN



## from the Masonic Family

### Wisconsin High Priest Installed



Sir Knight Arthur Duerst (left), Past Commander of Janesville Commandery No. 2, Janesville, Wisconsin, was installed as Excellent High Priest of Whitewater Chapter No. 60, R.A.M., on January 9, 1989.

Most excellent Past Grand High Priest Gustav H. Scaber (left) acted as Installing Master; while Right Eminent Past Grand Commander Clyde E. Austin (right) served as Installing Marshal.

### Diamond Jubilee Coin

A coin commemorating the 75th year anniversary of Millington Lodge No. 671, F. & A.M., Millington, Tennessee, was their Diamond Jubilee coin struck in late 1988, available to the public and Masonic Brethren at a cost of only \$5.50 each. This 1 1/2" inch round bronze-brass collectors piece can be had by sending remittance to: Brother Cecil Cravens, Secretary, Millington Lodge No. 671, P.O. Box 211, Millington, TN 38052-0211

### Veteran Sir Knights Honored



Veteran Sir Knights of Hugh dePayens Commandery No. 20, were honored by the presence of Sir Knight Robert J. Allen, Right Eminent Grand Commander of Knights Templar of Massachusetts and Rhode Island (back row, center), who presented a certificate of appreciation to Sir Knight Laurence Strout Day for his sixty-two years of dedicated service. The Grand Commander then bestowed Thomas Smith Webb Medals to those qualified, and gave an interesting history of their origin.

Other Sir Knights in attendance were: Sir Knights Alexander N. Hetman, Eminent Grand Junior Warden; Howard A. Judd, Jr., Eminent Commander; Charles Garniss, forty-four years; Carlisle L. Geer, Past Commander, forty years; Victor E. Lovejoy, forty years; Carlisle Pecham, Past Commander, forty-nine years; Arthur H. Snow, forty years; Frederick Brock, twenty-eight years; Raymond Carr, twenty-nine years; and Herbert Sherman, Jr., thirty-five years.





Edward John Grabowski  
 Maryland  
 Grand Commander-1977  
 Born June 2, 1913  
 Died January 10, 1989

Frederick J. Smith  
 Oklahoma  
 Grand Commander-1966  
 Born September 24, 1912  
 Died January 25, 1989

Nelson A. Strauch  
 New York  
 Grand Commander-1972  
 Born March 15, 1915  
 Died December 3, 1988

**Kansas Commandery in the Forefront**

The Sir Knights of Mt. Olivet Commandery No. 12, Wichita, Kansas, were in the forefront of a parade to rededicate the Sedgwick County Courthouse on November 18, 1988. The parade was a reenactment of the Masonic-led parade of one hundred years ago when the cornerstone of this edifice was laid with Masonic ritual. Most Worshipful Grand Master and Sir Knight Claude Norris was in his office for this reenactment. Over eighteen uniformed Sir Knights of the Mt. Olivet Drill Team displayed their movements during the parade.

**Knights Templar Eye Foundation, Inc.  
 Twenty-first Voluntary Campaign**

Campaign Report by Grand Commanderies for KTEF Officers and Trustees for the week ending February 3, 1989. The total amount contributed to date is **\$291,258.21.**

Alabama .....	\$2,602.00
Arizona .....	<u>1,660.05</u>

Arkansas .....	3,006.00
California .....	12,498.14
Colorado .....	3,342.33
Connecticut .....	850.00
District of Columbia .....	32,283.55
Florida .....	7,396.56
Georgia .....	17,748.10
Idaho .....	1,748.02
Illinois .....	9,182.23
Indiana .....	5,834.44
Iowa .....	3,699.20
Kansas .....	1,684.00
Kentucky .....	5,237.63
Louisiana .....	1,263.00
Maine .....	443.61
Maryland .....	5,175.00
Mass./R.1 .....	1,870.00
Michigan .....	50,804.25
Minnesota .....	7,826.50
Mississippi .....	2,762.00
Missouri .....	5,399.73
Montana .....	6,591.25
Nebraska .....	1,543.50
Nevada .....	352.00
New Hampshire .....	1,365.00
New Jersey .....	1,365.00
New Mexico .....	1,655.00
New York .....	7,933.55
North Carolina .....	4,545.61
North Dakota .....	788.00
Ohio .....	5,857.25
Oklahoma .....	2,888.00
Oregon .....	1,954.50
Pennsylvania .....	12,717.14
South Carolina .....	2,355.00
South Dakota .....	1,708.00
Tennessee .....	15,583.78
Texas .....	7,110.40
Utah .....	2,215.00
Vermont .....	305.26
Virginia .....	11,376.26
Washington .....	1,645.00
West Virginia .....	1,225.00
Wisconsin .....	3,461.00
Wyoming .....	826.50
St. John's Wilmington, Delaware .....	305.00
Honolulu No. 1, Honolulu, Hawaii .....	100.00
Porto Rico No. 1, San Juan, Puerto Rico .....	731.00
Tokyo No. 1, Tokyo, Japan .	10.00
Heidelberg No. 2 .....	700.00
St. Andrew's No. 2, Dover, Delaware .....	225.00
Harry J. Miller No. 5, Kaiserslautern, West Germany .....	330.00
Trinity U.D., Wilmington, Delaware .....	26.00
Miscellaneous .....	7,147.87

Some years ago I visited the Holy Land and sat one day on that famous green slope where Jesus gave His Sermon on the Mount - the greatest sermon in the history of mankind. Was the panorama worth the visit? For my part, I could have spent days there just contemplating the scene so dear to faithful Christians. As I stood up to move away, I thought of the words that Jesus used for His sermon, which seem so relevant to our present-day situation. He said, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Now, no thoughtful person can possibly look out on our world today and not realize that this is a dark time. This is not because the commentators say so, but they do continually draw our attention to the darkness, by reporting the conflict, the crime, the drug menace, the violence, the AIDS epidemic, and the general moral crisis. We read constantly of the human degradation, the misery, the poverty, and the corruption. It is a sordid, distressing, and dark picture, that reflects the world as it is.

We forget that the Roman world into which Jesus was born was one of history's darkest midnights, filled with the inky blackness of paganism. As the Man of Galilee began to minister, He looked out on this dismal setting and cried, "I am the light of this world. He that followeth Me shall not walk in darkness, but shall have the light of life." Probably no other word describes Christ so accurately as the word Light. He was and is the world's greatest "illuminator."

But on another occasion our Lord said just as emphatically to his disciples, "Ye are the light of the world. Let your light so shine before men." He did not say that this is an inherent light. It is a reflected one - the light of Jesus Christ shining in and through the lives of those whom He has gloriously redeemed.

One day as Jesus passed through a

"People do not see Jesus in person. They see Him reflected in the lives of those who have been redeemed by Him."

## **Let Your Knight Light Shine!**

by Sir Knight Howard R. Towne

town, He saw a collector of customs and said to him, "Matthew, I need you. Pack up your business and follow Me. There's a task that your Heavenly Father needs you to do." Now, I wish we knew the details of what followed, but we do not. However, we do know that one day Matthew took his pen and wrote the grandest story ever told, which contains the passage we are considering. Christ, the illuminator, had touched a little taper in the soul of Matthew, and it had burst into a glorious light. What a business! It caused light to appear in peoples' faces!

At a gathering of mutual friends one day, Walter Scott was recalling the illumination of Lord Byron's face. He said, "Friends, these photographs of him give no idea of it. The luster is there, but it is not lighted up." What a haunting phrase - "The luster is there, but it is not lighted up." How descriptive of the lives of many. Our Lord compared Christians with "a city on a hill, which cannot be hid." He meant Christian Knights are to be in the world, not as enclaves of the saved, but as witnesses to others. Jesus went on to say, "nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house."

It is precisely at this point that so many fail. The light does not come on automatically, We've got to turn it on by faith in the living Christ, our crucified and resurrected Savior.

The chief mark of a Christian Knight through the years has been that a new light flames in him. He is distinguished from others by a certain illumination of soul Recall the 12th century, an era filled with the darkness of man's misdeeds. The light-bringers of that time were the stouthearted Knights of the Temple, who went out to rescue and hold Jerusalem against the infidel, and give protection to the poor, unarmed pilgrims traveling from Europe to worship at the Holy Shrine. The world has

never witnessed a more unselfish service for Christ than that exemplified by those illustrious Crusaders filled with the inner glow of the Master.

It has been the miracle of history how those who have walked with God and have seen His face mirrored in the face of Jesus Christ have been transformed into the same likeness. People do not see Jesus in person. They see Him reflected in the lives of those who have been redeemed by Him. We, who name the name of Christ, should validate our faith by being beacon lights in the midst of the darkness of a culture alienated from God. America is a great country, but it is morally and ethically sick and filled with sinister godlessness. How we need to lift the level of morality in our country and awaken the American conscience.

Robert Louis Stevenson frequently recalled a most memorable night in his boyhood. At dusk one evening, as he stood at the window watching the darkness moving in on Edinburgh, an old 19th century lamplighter made his way down the street, lighting lamp after lamp. "Look!" Stevenson cried to his nurse. "Look! There goes a man punching holes in the darkness!"

Sir Knights, the crisis of this hour calls us to a mission of singular dedication. There must be no sitting down and enjoying the light. We are challenged to be transmitters of the light and the truth and the power of Christ. Christ, the dynamic of light and life, pours into our hearts, however dull and cold, a fiery quickening and splendor. He enables every Christian Knight to be a light-bringer, punching holes in this world's darkness. Soldiers of the Cross, let your Knight light shine!

Sir Knight Howard A. Towne is a member of Traverse City Commandery No.21 in Traverse City, Michigan, and lives at 521 Webster Street, Traverse City, MI 49684

Meaning and Significance for Life  
Are to be Found  
Not in Sensation, but in Growth

*quest for meaning*

by

Sir Knight Harold Blake Walker

The pursuit of happiness in our time seems to have become for many a pursuit of sensation as if we can find meaning and fulfillment by multiplying experiences and exciting our senses. Herbert Hendin insists that "the cultural trend is toward greater and greater stimulation of the appetites" and the satisfaction of appetite has become an inalienable right.

Inevitably, demand creates supply and the hucksters are having a field day, offering a variety of nihilistic compounds to satisfy our yen for thrills. There are roller coaster rides, scary enough to provide a sense of danger; movie and TV programs, designed to provide what someone called controlled terror"; pornography, explicit enough to excite our senses, and pie in-the-sky political proposals and state-sponsored gambling to sustain our hope for affluence.

We seem to want dividends without investment, affluence without effort, and pay without productivity. An overweening demand for gratification of our wants and desires has become the focus of our political and social life. So it is that the meaning and significance of our lives have been muted. Sensation and gratification are transient. They cannot

sustain a needed sense of personal worth.

The trouble with the contemporary pursuit of sensation is that it centers in "I" and "Me" and "Mine." Like a spinning top, it has to keep spinning to remain erect. Without new stimuli, life goes flat, helpless like a spent top. With its disposition to avoid involvement and commitment, it has no abiding relationships to sustain it.

Meaning and significance for life are to be found, not in sensation, but in growth; not in gratification, but in contribution. Essentially, the world is a fit place in which to develop moral stature and intellectual competence. Its valid rewards come through struggle and the pursuit of excellence. The sense of worth it offers emerges out of the quality of the goals to which we commit ourselves.

The problem of life is to get ourselves out of our own way so that we can give ourselves to something worthwhile. The grandeur of Martin Luther King was not in the fact he had a dream, rather that he gave himself to his dream. As he saw the matter, what happened to him was not nearly so important as what happened to his dream of a society of Brotherhood under God. In the midst of struggle, he

could say, "This is worth fighting for." That gave profound meaning and worth to his life.

Toward the end of Albert Schweitzer's life, the debunkers came out in full cry. They complained that his hospital in Lambarene was a ramshackle affair, unworthy of modern medicine, and that he was patronizing toward the blacks he served. Nevertheless, as Norman Cousins noted "Despite all the paradoxes and inconsistencies that were part of his character, he nonetheless managed to ignite the moral imagination of people in almost every part of the world."

Cousins went on to observe, "The genuineness of Schweitzer is to be found, not just in his life and work, but in the personal histories of countless persons whose lives were changed in fundamental ways because of his example." He gave himself so completely in other-concern that his great doctrine of "reverence for life" became authentic. He found meaning for his life in his commitment to the values in which he believed so deeply.

The meaning we find in our own lives hinges on our commitment to values and ideals that will outlast our brief existence, on the contributions we make to the common life of mankind, and on the worthy beliefs that motivate our lives.

Sensations and appetite-satisfaction leave us with ennui and emptiness. Struggle on behalf of values "lasting beyond hunger and death" gives meaning and worth to our days.



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.

## **Knights Templar Eye Foundation, Inc. New Club Memberships**

### **Grand Commander's Club:**

Wisconsin No. 11 - Donald L. Gilbertson  
Pennsylvania No. 32 - Manley L. Copeland  
Minnesota No. 8 - Michael C. Powles  
Colorado No. 15 - Gilbert W. Carlton  
Oklahoma No. 6- Daniel C. Pryor  
Idaho No. 5 - Martin B. Trillhaase In  
Memory of Clinton Garth Johnson  
Illinois No. 32 - George F. Maurer  
Maryland No. 31 - Edward A. Foreman, Jr.  
Tennessee No. 37 - William T. Young, Jr.  
Texas No. 63 - Donovan Swanson, Sr.

### **Grand Master's Club:**

No. 1,288 - J.C. Sutherland (NM)  
No. 1,289 - Gerard J. Loiselle (MI)  
No. 1,290 - Phyllis A. Loiselle (MI)  
No. 1,291 - William A. Squier (PA)  
No. 1,292-Ralph Eugene Kirk (MN)  
No. 1,293 - William W. Parks (WV)  
No. 1,294 - Charles R. Livingston (MD)  
No. 1,295 - Willie E. Phillips (MD)  
No. 1,296 - Wayne S. Hartman (CA)  
No. 1,297 - In Memory of Charles A. Frith  
(MN)  
No. 1,298 - Bob Norton Rickman (GA)  
No. 1,299 - Theodore Bruce Raker (GA)  
No. 1,300 - In Memory of George S.  
Deffenbaugh (MI)  
No. 1,301 - Cornelius K. McAvoy (FL)  
No. 1,302 - Daniel R. Mader (PA)  
No. 1,303-James H. Richards II (PA)

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

## On The Masonic Newsfront...

### **A Unique Installation in Illinois**

Sir Knight Harold A. Shanafield Evanston Commandery No. 58, (center in hospital bed), was installed as Worshipful Master of Wayfarers Lodge No. 1001, A.F. & A.M., while recuperating from surgery at Illinois Masonic Medical Center. Joining Mr. Shanafield are (left to right): Lanny Hassen, MD; Sir Knights Barney Hassen, Chaplain; George Shiff, Treasurer; Frank Welter, Secretary; Richard T. Abbott, Jr., Installing Officer; James W. Reder, Sr., and Illinois Masonic Medical Center Masonic Relations Manager William R. Deutsch, 33<sup>o</sup>. An open installation was held at Evanston Temple on December 3, 1988.



### **Letter to the Editor**

*Dear Knight Templar:*

This year at the 119th Annual Conclave of the Grand Commandery of Kansas, as Grand Commander, I thought that we should take up an offering for the Holy Land Pilgrimage Fund. This was all decided just before the Divine Services were to be held. A group of deacons were drafted into service for this event; the pianist, Mrs. Ewald J. Buchmueller of Newton, Kansas, was not aware that an offering was to be taken and she scrambled around in her music and found an offertory to use.

I am proud to say that the offering was in excess of \$400.00 that day, and over \$100.00 more was added to this amount within the next two weeks. This money was turned over to Past Grand Commander Donald B. Hanson, the Chairman of the Holy Land Fund, at the divine services. Needless to say, Sir Knight Hanson was very pleased to receive this money.

Fraternally,  
Gerald R. Butcher  
Past Grand Commander, Kansas

## **Gourgas Medal Awarded in Chicago**

The Gourgas Medal of Scottish Rite Freemasonry, a rarely-awarded honor, was presented formally on January 18 in Chicago, Illinois, on behalf of the Supreme Council, 33<sup>o</sup>, by Sovereign Grand Commander Francis G. Paul to a noted member of Freemasonry who has distinguished himself in various areas of activity: Sir Knight Thomas F. Seay of Chicago. The event was attended by numerous Masonic associates and friends of the honoree.

Sir Knight Seay, a member of Siloam-Chicago Commandery No. 19, Oak Park, Illinois, thus became the 26th recipient of the medal conferred by the Supreme Council of the Northern Masonic Jurisdiction for notably distinguished service in the cause of Freemasonry, humanity or country.'

The recipient is a well-known leader in banking and real estate endeavors in the Chicago area over many years who, in spite of demanding professional responsibilities, found time to take a constructive role in a wide range of Chicago area civic and philanthropic activities as well as compiling a distinguished career in the Masonic Fraternity. This included his term as Imperial Potentate of the Ancient Arabic Order of Nobles of the Mystic Shrine and work with the Shriners Hospitals for Crippled Children and Burns Institutes. Sir Knight Seay also made distinct contributions to others through sixteen years of service as a member of the Board of Directors of the expanding Illinois Masonic Medical Center in Chicago, where the Women's and Children's facility bears the name of his late wife, Ruth M. Seay.

## **40th Beauceant Birthday Celebration in Maine**

Reading Assembly No. 117, Social Order of the Beauceant, celebrated its 40th Birthday last year, beginning with a lobster chicken salad dinner at 6:30 p.m., prepared and served by the Bombing Squad of Reading Commandery No. 50, Reading, Massachusetts. Members of Reading Assembly were guests for dinner. Other special invited guests present and introduced were: Mrs. Lawrence W. Wason and Mrs. Paul E. Case, Past Supreme Worthy Presidents; Mrs. Gardiner A. Lester, Supreme Treasurer; Mrs. Harold A. Clark, Supreme Courier; Mrs. Mortimer A. French, Supreme Area 17 Chairman, Knight Templar Eye Foundation; Mrs. Earle A. Finnemore, Supreme Jewelry Committee; Mrs. Gates M. Carney, Supreme Benevolent Committee; Mrs. Kenrick C. Bean, Worthy President, Manchester Assembly No. 93; Mrs. J. Warren Killam, Jr., and Mrs. Harold W. Cogger, Charter Members; Sir Knight Russell B. S. Greens, Jr., Commander of Reading Commandery No. 50, and his wife Dora.

Welcomed and recognized by the Worthy President, Mrs. Russell F. Winam, were Sir Knight Malcolm E. Richards, Right Eminent Grand Commander of the Grand Commandery of Maine and his wife; his grand officers and ladies; and Sir Knight Henry C. Betcher, Jr., Right Eminent Past Grand Commander of Massachusetts and Rhode Island, and his wife Ruth. A monetary gift was presented to Mrs. Winam for Reading Assembly No. 117 by Sir Knight Robert A. Shelton, Past Commander of Reading Commandery No. 50, as a token of appreciation of the services extended to Commandery by the Assembly during the past year.

With Mrs. Russell F. Winam presiding, sixty-four members attended the meeting; including sisters from Maiden Assembly No. 62, Manchester No. 93, and Natick Assembly No. 209. The degree was conferred upon two new sisters: Mrs. Donald S. Paine, Wells, Maine, and Mrs. Stephen W. Damon, Minot, Maine.



# Book Review

by Sir Knight Myron C. Boice

*Freemasonry and American Culture 1880-1930*, by Lynn Dumenil, Princeton University Press, Princeton, New Jersey, 1984.

This book maintains that Masonry reached its heyday in the late nineteenth century and has declined in popularity since 1930. The reasons for this are: (1) membership growth after WWI resulted in a non-elitist image, (2) competition from civic clubs, and (3) Masonry became less selective due to competition from the prestigious civic clubs. Additionally, the growth of urban Lodges caused subgroups to form where there was more emphasis on informality and camaraderie, as, for example, in: Shrine, Grotto, and Hi-Twelve Club.

External changes involved a shift from Victorian middle class values, in which Lodge members sought to withdraw into an asylum, to adaptation to the secular, consumption-oriented middle class of the twenties. In the twenties society became more secular and Lodges began to imitate civic clubs, gain political power and minimize ritual and religious aspects. They became practical and less sacred, emphasizing service rather than ritual.

The author maintains a very complimentary attitude toward Masonry throughout the book, especially as it was practiced in the late nineteenth century. Masonry represented the highest moral values of a society.

Some of the author's conclusions on York Rite Masonry and the Knights Templar in particular are: (1) York and Scottish Rites were perceived as "elite" groups with the Knights Templar being a "most distinguished Masonic Order." (2) "Knights Templar charitable activity, for example, reveals extremely worthy recipients of Masonic aid." (3) In the 1920's both Scottish and York Rites were seen as elite and prestigious though suffering from lack of attendance due to their emphasis on ritual and formality, and the popularity of the Shrine and other subgroups as already mentioned. (4) "In 1880, 22.1 percent of all Masons pursued York Rite and only 8.9 percent were Knights Templar. By 1900, the ratio had become smaller, and Knights Templar were more prevalent, (26.5 and 14.9, respectively). Scottish Rite was 1.6 percent of all Masons in 1880, rising to 4.6 in 1900."

For the Mason seriously interested in understanding the reasons for the problems we face today, as seen by this author, this book will provide interesting reading. The conclusions as to the implications for Freemasonry today will be left up to the reader, of course.

Sir Knight Myron C. Boice is a member of Coeur de Lion Commandery No. 1 in Pensacola, Florida, and has served as High Priest, Illustrious Master, and Commander of the Pensacola York Rite Bodies. Sir Knight Boice lives at 8509 Winding Lane, Pensacola, FL 32514

## Our Duty of Leadership - cont. from page 14

error today. And I hope each of you will join with me in this joyous season. I want to offer, without hope of recognition, to do more for you. I want to learn the love of the Christ Jesus by learning more how to love you.

Jesus made it simple. Rather than speaking in parables which can lead to great debate and confusion between the different religions, He spoke plainly in this instance. He said He washed the disciples' feet as an example. Then, he said that we are to do as He had done; he told us that if we did as He instructed us, we would find happiness.

In closing, I am reminded of this passage which once graced our ritual. It sums up our duty as Christian Knights:

*"If you see a Brother bending under the cross of adversity and disappointment, look not idly on, neither pass by on the other side, but fly to his relief. If he be deceived, tell him the Truth; if he be calumniated, vindicate his cause; for, although in some instances he may have erred, still recollect that indiscretion in him should never destroy humanity in you."*

Address to a newly created Sir Knight, "Cross" Templar Chart (2nd Ed., 1866), p. 81.

This message was adapted from a Christmas Libation program presented in 1988 at one of our Constituent Commanderies. The author *has requested that Knight Templar Magazine* refrain from releasing his name in keeping with the spirit of this message.

"To Err is Human,  
To Forgive, Divine."

An Essay on Criticism  
Alexander Pope

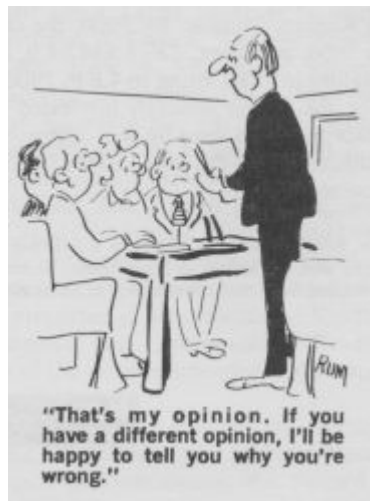
## New, Beautiful Case for your Chapeau

This Chapeau case is being offered by Sir Knight William A. Howard, Right Eminent Grand Commander of Florida.



The case is made out of black plexi-glass. It has an inside compartment below the Chapeau for the ritual, gloves and other items.

Emblems may be placed on the case by the individual Sir Knight. A donation will be made to the Knights Templar Eye Foundation for every case sold. The cost is \$90.00 per case, plus \$5.00 shipping charge. Mail your order to Chapeau Case, 664 Denton Blvd., Ft. Walton Beach, FL 32548



## Where Are We? - Continued from page 15

of the two salesmen? We as Knights Templar need to have the right attitude in seeking new members for our Commanderies. There are still a lot of Christian Masons who are not Knights Templar. Let's all develop the winning attitude in our Commandery: do the best you can, because teamwork makes it happen!

Where have we been? We have been to the top of the mountain in past years, but let the drive get away from us. We need to keep telling the story of Templary if we plan on being successful once again. Remember, persistence breaks down resistance, but be tactful and not overbearing.

Where are we going? In most Commanderies we are going through the motions. We hold our Conclaves, read minutes, have a cup of coffee, and go home. In today's society we need to do work or have an educational program for the Sir Knights to attend. Time is too valuable today to have a member attend and in half an hour go home.

Programs are not that hard to find, if you just look around your community. Ask someone to come from a utility company to explain their program. A doctor would be glad to come and explain AIDS. The Red Cross, Salvation Army, or Community Chest have personnel who will put on a program. Ask the York Rite College in your area to send a member to give a talk on a Masonic subject they have prepared.

When a Sir Knight is up for suspension for non-payment of dues, have someone contact him to see what is his problem. If he is having financial problems it may be necessary to remit his dues.

Honor your members on their Knighting anniversary; have a night of honor for Past Commanders. Have a dinner and invite the ladies; they are the silent secret to the success of a number of Commanderies.

Quoting from the poem by Sir Knight

Edgar A. Guest, titled "It couldn't Be Done," as follows:

"Somebody scoffed: Oh, you'll never do that;

At least no one ever has done it;  
But he took off his coat and he took off his hat,

And the first thing we knew he'd begun it.  
With a lift of his chin and a bit of a grin,

Without any doubting or quiddit,  
He started to sing as he tackled the thing,  
That couldn't be done, and he did it."

May God bless you in all your Masonic activities!

Sir Knight J. *Nelson* Deakin, Jr., is a member of Wheeling Commandery No. 1 in Wheeling, West Virginia, and lives at 3 Woodview Drive, Wheeling, WV 26003



## **History of the Grand Encampment**

### **Chapter XVII Jurisprudence**

As one reviews the history of the Grand Encampment, and notes the growth of the Order of Knighthood in the United States, there is surprise that the great organization we have today could have developed from such a small beginning. The early leaders built better than they knew. The laws and rules they laid down have been, and still are, the basis of the authority under which this great Order functions. In considering this authority, the questions naturally arise: just what actual power does the Grand Encampment possess and from what source is this power derived?

This takes us back to the organization of the Grand Encampment in June, 1816. The brief record of that first meeting states:

"At a Convention holden at Mason's Hall in the City of New York, on the 20th and 21st of June, 1816, consisting of Delegates or Knights Companions from eight Councils and Encampments of Knights Templars, and appendant Orders, viz:

Boston Encampment -  
Boston

St. John's Encampment -  
Providence

Ancient Encampment -  
New York

Temple Encampment -  
Albany

Montgomery Encampment -  
Stillwater

St. Paul's Encampment -  
Newburyport

Newport Encampment -  
Newport

Darius Council  
Portland

One would naturally assume from reading this record that eight Subordinate Encampments formed the General Grand Encampment, as only these eight subordinate bodies are listed, and no mention is made of delegates from any Grand Encampment.

This brief and simple record of the organization meeting has been the subject of much investigation and controversy. Some, after careful research, have declared that the Grand Encampment was formed by the representatives of these subordinate Encampments on their own volition. Others are equally positive that the authority was derived directly from two of the Grand Encampments then in existence.

If the first contention be true, then the Grand Commanderies, being the creations of the Grand Encampment and not its Creator, have only such authority as the Grand Encampment may be pleased to confer upon them. On the other hand, if the Grand Commanderies were the source of origin, through their duly appointed delegates, then it is debatable whether the Grand Encampment has any inherent power at all or only delegated authority.

If we rely only upon the original record of the first Conclave, without any other evidence, it would seem conclusive that the Grand Encampment was organized by individual Commanderies. However, later investigation and research have provided much evidence to show that its origin was by the action of delegates

gates appointed by two Grand Encampments. As pointed out previously, there are records available which show that the Grand Encampment of New York and of Massachusetts & Rhode Island actually appointed delegates for the express purpose of organizing a General Grand Encampment. These delegates met in Philadelphia with a like delegation representing the Grand Encampment of Pennsylvania. When the Convention failed to accomplish its purpose, the four delegates representing the Grand Encampments of New York and Massachusetts & Rhode Island returned to New York and there, later in June, organized the General Grand Encampment, which since 1816 has been the supreme authority of Masonic Knighthood in the United States.

The problem comes to this: Did the four delegates, Webb, Fowle, Snow and Lowndes, act in their former capacity as delegates from the Grand Commanderies, or did they act as individual Knights representing only Subordinate Commanderies?

Grand Master W. S. Gardner found a number of documents having a direct bearing upon this subject among the private papers of Sir Knight Webb, preserved by his daughter. The following memorandum, written the day on which the General Grand Encampment was organized, is Webb's understanding of what was done, and how it was done:

"New York, 22nd June, 1816

"At a meeting of the delegates from the various G. E. of K. T.'s held in New York on the day above written, the Most Wfl. Sir T. S. W. (Thomas Smith Webb) was unanimously called to the chair. Wfl. Sir H. Fowle was chosen Secretary. The commissions of the various delegates were read and determined correct.

"The President then read the Constitution proposed by the Committee to the Grand Convention in Philadelphia.

"Resolved, That the Constitution now read and amended be adopted for the government of this Grand Encampment.

"Resolved, That this convention now proceed to elect the officers and organize the G. Grand E., who are to hold their officers until the third Thursday in September, 1819.

(Then follow the names of officers.)

"Resolved, That Sir Thomas Lowndes and Sir Jona. Schieffelin be a committee to wait on the Hon. DeWitt Clinton and Sir M. Hoffman, and inform them of their election to office and qualify them.

"The other officers who were present were qualified in the usual form."

In this memorandum Webb expressly speaks of "a meeting of the delegates from various Grand Encampments of Knights Templar," and he refers to the Constitution as the same document that had been prepared by delegates appointed by Grand Encampments and presented to the Convention held in Philadelphia. It would appear that the connection is clear and that the memorandum left by Webb is unmistakable evidence that Grand Encampments not only assumed the initiative, but their representatives did actually organize, form, and establish the General Grand Encampment.





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 1300, 14 E. Jackson Blvd., Chicago, IL 60604.

I am in urgent need of a Knight Templar chapeau, size 7 1/2 or 7 5/8, good condition, with or without carrying case. Seller, please quote price with or without postage cost. Willard F. Tye, 208 Page Court, Hurst, TX 76053, (817) 268-5023

For Sale: chapeau, size 7, good condition; chapeau, size 7 1/4, fair condition; Commandery fatigue cap, size 7 1/8, like new. For details and price write Mrs. Darrell F. Robbins, AR 2, Box 14, White, SD 57276

For Sale: Beautiful Commandery sword and holder, made sometime in the thirties or forties; blade completely engraved with historical symbols. Make offer. William F. Glenn, 4806 Halen Ave., NBU 311, Palmdale, CA 93550, (805) 947.4944

I have in my possession an antique silver Commandery sword which my father purchased in 1915, when he was associated with the York Rite. The sword is in fine condition in a leather case and received from the Henderson Company of Kalamazoo, Mich. I am asking \$150. Claude E. Harrison, (704) 684-2721

Some time ago a letter opener was sold, made in the shape of a Commandery sword and scabbard; it was 10 inches long and really looked like the real thing. If anyone has one they would like to sell, please write, stating condition and price, R. M. McDonald, 1011 E. Third St., McCook, NE 69001

I have an old Templar sword with "Dr. C. C. Beeman" inscribed on the blade. It is nicely engraved. I am interested in significance and would be willing to sell. Masaru M. Horii, 7235 Via Mimosa The Vigs, San Jose, CA 95135

My commandery sword and scabbard were stolen from a home I rented out between 1973 and 1985 while in Europe. My home was at 34 Dogwood Dr., Budd Lake, N. J. 07828. I've

attended Commanderies around the world without them. Anyone with information please contact Richard Midgette, 504 50th St., West Palm Beach, FL 33407

Seeking Masonic/York Rite jewelry Please send catalogs and price lists to Chris Davis, 1517 Brices Creek Rd., Apt. 14, New Bern, NC 28562.

For Sale: Selection of Syria Temple glassware-1900 thru 1911. Commandery badges, many early 1900s, also available. Please send S.A.S.E. for listing. Meg Lichtenwalner, Sigmund Rd., Box 103, AD No. 1, Zionsville, PA 18092

Fez Collectors: For Sale. Twenties' Tadmor Shrine fez and Ali-Baba Grotto fez. \$25 as a package. Will send C.O.D. D. M. Dechert, 31503 Aldrich Dr., Bay Village, OH 44140

Lenawee Shrine Club of Adrian, Mich., is offering a pin for sale in the shape of the state of Michigan. It is made of white enamel with the words: "Look to Lenawee Shrine Club" in red letters, along with the Shrine emblem. We have heard from many states and the Philippines and hope to hear from others including Mich. If interested send \$2.50 per pin to Lenawee Shrine Club, Box 219, Adrian, MI 49221

Fez Collectors: For Sale: one fez from Zembo Temple, Harrisburg, Pa; very good condition, with "Legion of Honor" in colored stones and beads across the bottom of fez. Size 7. Price \$35. Will send C.O.D. Bruce R. Kegerize, 568 E. Willow St., Elizabethtown, PA 17022, (717)367-1771

For Sale: 150 page book titled Masons and Masonry on the Panama Canal, 1904-1914, compiled under the auspices of the Masonic Club of Empire, Canal Zone, Republic of Panama. Make me an offer. Paul B. Banner, 1295 Old Cherokee Rd., Lexington, SC 29072, (803) 359-3906

For Sale: one 14K gold and palladium 32<sup>0</sup> Masonic ring with palladium double eagle design, centered by one round, brilliant, cut diamond (.6 cts.). Diamond is approx. G.I.A. grade SI-1 to SI-2 and F color. Ring has 32 on one side of eagle and tool on other with enamel inlay. Appraised in 1989 for \$2,550. Please submit offers over \$1,800. Mrs. Lynn Rogers, 16 Berkshire Dr., Rome, GA 30161

I have numerous old Grand Lodge proceedings from other states and other jurisdictions than our own. Anyone short on a collection, please write to me Henry H. Halvorsen, 754 Marshall Ave., Medford, OR 97501 or Secretary of Warren Lodge No. 10, A.F. & AM., P.O. Box 417, Jacksonville, OR 97530

For Sale: four lots in Masonic section in Greenlawn Cemetery (perpetual care), Portsmouth, Va. Value of \$500 each. Any reasonable offer will be considered. Please contact Gurnie E. Needham III Box 201, Shiloh, NC 27974, (919) 336-4343

Wanted: Masonic or Templar sword. Something nice to pass on to my son. Also, I am a former marine writing a novel about the U.S.M.C. from WWII thru Vietnam. Would like to communicate with former marines from 2nd Marine Div., WWII and "Deep Recon" Vietnam. Louis A. Cavagnaro, P.O. Box 1104, Rancho Mirage, CA 92270

Reunion of USS Ellyson (DD-454/DMS-19), October 5-7, 1989, at Indianapolis, Ind. Contact James Galbreth, 8927 Carriage Lane, IN 46256

Seeking shipmates who served on USCG-manned USS Muskogee (PF-49) in the South Pacific. Write V. O. Davis, 4405 S. Stonecrest Cir., St. Joseph, MO 64506, or T. M. Scott, 3602 N. W. 5th Ave., Gainesville, FL 32607

7th bi-annual reunion of the 26th Photo Recon Sqdn., WWII, August 30-September 2, 1989. Contact Don Esmond, 5245 Longton Rd., Lundhurst, OH 44124, (216) 449-0311, or H. C. McCullough, P.O. Box 2141, Lafayette, LA 70502. (318) 235-0302

Reunion: 27th Air Depot Group, New Guinea, 1942-1945-June 20-22, 1989, in Amarillo, Tex. Contact Sam Newman, 5413 Lake Lindenwood, Waco, TX 76710

Seeking family descendants of G. B. Burbach, Rochester, Minn. My father, the late Rev. Ernest A. Walden, a member of the Blue Lodge, Ineyota, Minn., in the late '30s and early 40s

left a beautiful Templar sword, scabbard, and leather carrying case. In the design on the sword is the name "G. B. Burbach" and painted on the leather case is "G. B. Burbach, Rochester, Minnesota." I will send it to descendants at no cost. James E Walden, P.O. Box 2085, Sequim, WA 98382, (206) 683-9498

1st reunion: USS H. A. Bass (APD-124), June 1989, in San Diego, Calif. Contact Chuck Kunick, 2840 Bamboo Dr., Lake Havasu City, AZ 86403

3rd reunion: USS J. C. Owens (DD-776) third week in October 1989, Las Vegas, Nev. Contact Lee Warren, 750 Oddstad Blvd., Apt, 312A, Pacifica, CA 94044

I collect car tags and am trying to get one with the number on it from each county in the state of Tenn. Will pay reasonable price. Here are some of the numbers I need: 75, 76, 77, 78, 79, 31, 32, 33, 34, 35. Lee Ryan, P.O. Box 35, Church Hill, TN 37642

The 19th Troop Carrier Squadron Reunion Assoc. is seeking information on two persons who may be Masonic members: Roy L. King and Chester S. Schaefer, who served with the sqdn. in Hawaii in 1945. Don Jacobs, Box 61, Monument Beach, MA 02553

Trying to locate anyone who served with Capt. Charles A. Malloy, 1st Infantry Division, Vietnam, 1967. Charles Malby III, 5308 Village Way, Tallahassee, FL 32303, (904) 5622550

Seeking proof of the parents of Sloman Wynne (will dated June 30, 1760), who may have been the son of Thomas Wynne of Prince Edward Co., Va., and Agnes Stiith. Mrs. Wade E. Bureson, P.O. Box 214, Bellville, TX 77418

Seeking info on the parents and origins of Miles Jennings, who married Susannah Hanby (daughter of John Hanby of Henry and Pittsylvania Cos., Va., circa 1766). Miles Jennings died in Oglethorpe County, Ga. (circa 1796). Mrs. Wade E. Bureson, P.O. Box 214, Beilville, TX 77418

Wanted: Police relics, including badges, patches, wanted posters, cards, or anything law enforcement related. Larry Baird, 5260A Las Flores, Chino, CA 91710

USS Markab (AD-21), 3rd annual reunion on September 21-24, 1989, at St. Louis, Mo., for all officers and crew. Contact Robert Stock, AR 1, Box 167, Mingo, IA 50168, (515) 363-4359



The Crypt of John Paul Jones  
U.S. Naval Academy Chapel  
Annapolis, Maryland