



# Knight Templar

VOLUME XXXV

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NUMBER 8



## **Brotherly Love, Relief and Truth**

If you were asked to describe a Knight Templar, I wonder how some of you would respond. Many of you would no doubt say that he is a Christian Mason who has been investigated and passed the test of secret ballot and who possesses the prerequisite degrees of the Orders of Templary. Some would no doubt add that he has vowed to wield his sword in defense of the Christian religion, destitute widows, and helpless orphans. All these things are true, but we should be no more content with such a description than we would be to describe a great and beautiful cathedral by saying it has four walls and a roof. The more essential and important characteristic of a Knight Templar has been omitted and not described. We must all admit that it is the internal characteristic that distinguishes a true Knight Templar. Those who are truly



Knights of the Temple allow noble precepts to direct their footsteps. They practice the four principle virtues of antiquity - temperance, fortitude, prudence, and Justice. They live by the golden rule. Their life is directed by the three theological virtues of faith, hope, and charity. They practice our principal tenets of brotherly love, relief, and truth. They observe the new commandment - that you love one another.

Wouldn't it be wonderful if all these idealogic at characteristics could be followed by all our members? But we realize that men are prone to err and that none are perfect. Nevertheless, we should continually strive to improve our lives and conduct. Our duty is not confined to the several obligations we have taken but is measured by the talents we possess. One is not endowed with wisdom so that he alone can enjoy intellectual things, but rather so that he can better serve others. We are taught that we are not to be better than our Brethren but to be better than ourselves.

The beautiful Order of Templary provides us with the tools to improve our conduct and make our lives fuller and better. Those who have attained Masonic light have within their grasp the key to the labyrinth of life. Perfect rules of conduct and ethics have been brought to their attention. They are an enlightened people. Our lives are improved in exact relation to the degree we make these rules of conduct and ethics the rule and guides of our conduct in our daily lives.

Marvin E. Fowler, Grand Master

# **Knight Templar**

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

**AUGUST:** This month *Knight Templar* presents the closing chapter of the history of Robert Morris, friend of Brother George Washington and financier of the American Revolution. A history of the Knight Templar Apron will make intriguing reading for all Sir Knights, as will two articles with suggestions for the future and the survival of our Fraternity. Also, responses to Sir Knight Anthony's article "Good Men, Bad Wizards" appear on page 24. We hope that enjoying the rest of your summer will help you return to your Commandery relaxed, happy, and rarin' to start another fine Templar year.

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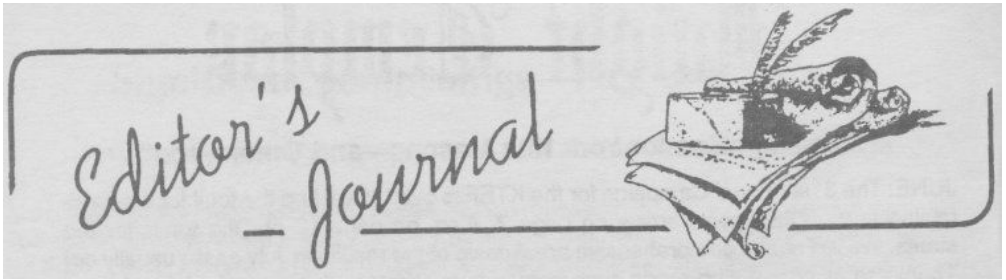
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**Dear Sir Knights:** You are all aware of the uproar over the recent Supreme Court ruling about the burning of our beloved flag. We wholeheartedly disagree with this decision, and to further prove our feelings about our flag, we are printing the American Creed of the National Sojourners: I believe in the United States of America, as a government of the people, whose just powers are derived from the consent of the governed; a democracy in a Republic, a sovereign Nation of many sovereign States, a perfect Union, one and inseparable, established upon those principles of Freedom, equality, justice and humanity, for which American Patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its Flag, and to defend it against all enemies.

**Subscriptions:** Subscriptions to Knight Templar Magazine, the official publication of the Grand Encampment, are available for the price of \$5.00 a year; Canada and Mexico subscriptions are \$10.00 a year; and for anywhere else are \$15.00 a year. Subscriptions are available by sending a check or money order (for the appropriate amount in American funds made payable to the Grand Encampment) to the Grand Recorder, Suite 1700, 14 East Jackson Boulevard, Chicago, Illinois 60604-2293.

**Congratulations:** Sir Knight James O. Potter, Comptroller of the Grand Encampment, has been elected Thrice Potent Master of Van Rensselaer Lodge of Perfection of the Valley of Chicago, A.A.S.R., N.M.J.

Congratulations, Jim, from the Grand Recorder and staff of the Chicago office.

**Correction Notice:** On the registration form for the Southwestern and South Central Regional and Department Conferences, the phone number of Homer F. Chamness Jr., should be (501) 474-8251.

**New Addenda:** A new addenda to the 1987 Constitution and Statutes of the Grand Encampment of Knights Templar, U.S.A., is available at a cost of \$.50 (fifty cents) per copy. Send your remittance to the Grand Recorder, 14 East Jackson Blvd., Suite 1700, Chicago, IL 60604-2293.

**Knight Voices:** Beginning September 1, items submitted to Knight Templar Magazine for inclusion in Knight Voices that refer to Templar or Masonic subjects will continue to be printed free of charge. All other items should be accompanied by a \$5.00 remittance made payable to the Grand Encampment.



## Part II

### Robert Morris

#### Revolutionary Financier

by Sir Knight C. Clark Julius, KTCH

*In spite of ethical questions about his dealings, Robert Morris' financial expertise played a major role in the early victories of our new nation. His story continues:*

In 1780 Morris and some of his friends, including Willing and Wilson among others, founded the Pennsylvania Bank, which was capitalized at 315,000 pounds. The main purpose of the bank was to facilitate borrowing and lending by the new national government. The bank had many critics, however, who thought that the interest Morris and his friends were drawing on the bank stock was exorbitant. They were charging sixteen percent.

Although the war was far from over, Robert and Mollie were entertaining lavishly at "The Hills." Among their frequent guests were General Benedict Arnold, who was military commander in Philadelphia after the British evacuation, and Arnold's pretty young bride, Peggy Shippen Arnold. When Arnold was transferred to command of West Point on the Hudson, he left his wife behind for a while in Philadelphia. She was attending a party at the Morris mansion when a guest complimented her on a promotion her husband had recently received. Unaccountably, Peggy lost control of her emotions and became hysterical. Only some time later, when news of Arnold's treason reached Philadelphia, did the members of

Philadelphia society comprehend Peggy's hysterics that night at the Morris' dinner party.

Mollie Morris was generally regarded as the first lady of Philadelphia. She was the first woman usually to be escorted into a dining hall. Her undefined high status was based on the consensus that her husband was the wealthiest man in Philadelphia.

Desperate for money, Congress appointed Morris Superintendent of Finance in 1781. This was a position equivalent to Secretary of the Treasury in the later constitutional federal government.

As his assistant, Morris appointed young Gouverneur Morris, no relation, from a wealthy New York family. Gouverneur had lost one of his legs in a carriage race in which his phaeton crashed. A daring young man, Gouverneur found a kindred spirit in the elder Robert Morris, who continued to dream up bold business ventures. While working for Robert Morris, Gouverneur Morris designed a decimal monetary system for the United States and invented the units of dollars and cents.

After all the criticism of his earlier handling of finances on the Secret Committee, the fact that Congress had summoned Morris to rescue them from their monetary crisis in 1781 shows how alarming the fiscal situation was. Congress had absolutely no money to supply

the basic necessities for waging war - food, clothing, arms - not to mention soldier's pay. With the help of his new French allies, Washington now had a grand chance of trapping British General Cornwallis at Yorktown, Virginia, but he couldn't carry out his campaign with hungry, ragged, disgruntled troops without powder and lead balls for their muskets. Washington wrote to Morris that what he needed most urgently was "beef and pork."

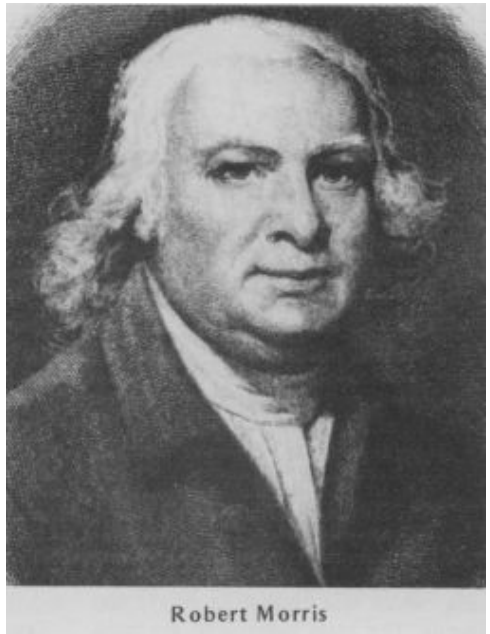
Morris swung into action with his customary will. He borrowed from businesses and individuals. Asked by lenders what assurance he could give that they would be repaid, Morris replied, "my good name." For longer term loans Morris turned to the French and Dutch bankers and merchants.

Washington received the funds and provisions he needed to carry out his campaign against Cornwallis at Yorktown. Cornwallis surrendered, and the war was virtually won, although it would drag on for two more years.

Funding the campaign at Yorktown was probably the most significant accomplishment of Robert Morris' life. As Alexander Hamilton put it, stabilizing the country's finances was fundamental to winning the war.

In addition to being Superintendent of Finance, Morris was also Agent of the Marine for Congress, the civilian head of the U.S. Navy. One of Morris' favorite naval enterprises was the building of a large warship to be named the *America*. Morris offered the command of this magnificent vessel to John Paul Jones, the famed American naval commander.

Nevertheless, when a fine French naval vessel called the *Magnifique* was wrecked off the shores of America, Morris thought it would be a commendable gesture to present the *America* to the French in compensation



for their lost ship and to express the gratitude of the United States to the French for their indispensable help in defeating the English. Congress agreed with Morris' suggestion and presented the *America* to the French. The French accepted the gift and renamed it *Le Franklin*, in honor of the beloved ambassador of the United States to France.

There was only one person who was unhappy about this friendly and grateful gesture to France. That disappointed person was John Paul Jones, who had been eagerly looking forward to commanding the *America*.

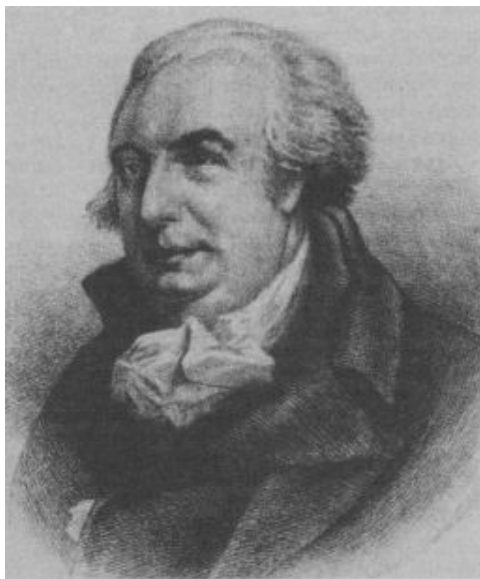
In 1782 Morris and friends founded still another super-bank, this one named the Bank of North America. This bank had powers far exceeding those of any prior American bank. It issued its own paper money to supplant the worthless "Continental," which had been previously issued by Congress. In addition to bank notes, Morris issued notes backed up by his

own personal pledge to redeem them. These notes, used as legal tender, came to be known as "Morris notes."

Morris also made plans for a government mint to coin and print money. Congress approved of his plan but never appropriated funds to build the mint.

Although Morris continued his efforts to borrow money for the government from all possible sources he never gave up his efforts to urge the various states to tax their citizens to cover federal expenses. Only the states, not Congress, had the power to collect taxes. Morris appointed agents in the various states to collect taxes for the federal government. The agents received commissions on all taxes they collected. But no money was forthcoming from the states. Of the eight million dollars due to Congress from the states, only \$20,000 was collected in 1782. Morris was bitter about the way the states avoided their responsibilities toward the national government. But there was no way Congress could compel the states to shoulder their financial responsibilities toward the national government.

Once more Congress was without funds. In 1783 unpaid soldiers encamped near Lancaster, Pennsylvania, marched on Congress in Philadelphia demanding their wages. The Congressmen in their Hall could see the muzzles of the soldiers' guns outside, protruding above the windowsills. At three o'clock the customary time for adjourning, the Congressmen filed out of their hall past the disgruntled soldiers, who out of respect let the Congressmen pass. Congress left Philadelphia and met at Princeton, New Jersey. Six years before Congress had fled Philadelphia when the British had entered. Now Congress was fleeing from its own soldiers.



Gouverneur Morris

By borrowing from new creditors, Morris managed by 1784 to pay off outstanding debts of the nation. He then returned to private life. He expanded his oriental trade by sending a ship to China. His wealth continued to accumulate. He and Mollie hired coachmen, footmen, a butler, a housekeeper, a French cook, and a confectioner.

Although he was no longer officially serving the government, he was, of course, very interested in its functioning. More than anyone else he was aware of the inadequacies of the pre-constitutional national government, particularly its inability to levy taxes with which to support its activities. In 1786 he attended a convention in Annapolis, Maryland, called to discuss the problems of the national government. The delegates at Annapolis, who represented only a few states, issued a call to all the states to send delegates to a convention to be held the following year in Philadelphia.

Robert Morris was a delegate to this Constitutional Convention in 1787. He did not play a very active role in the convention, but his former assistant, Gouverneur Morris, wrote the final draft of the United States Constitution.

After the new Constitution was ratified by the states, Robert Morris was elected to the U.S. Senate from Pennsylvania.

President Washington and his wife Martha were frequent guests in the Morris home and reciprocally entertained the Morrises in their residence. When, however, Morris heard about rumors concerning the favoritism being shown him by the President, Morris informed Washington that it would probably be wise if they curtailed their social engagements with each other.

Although serving in the Senate, Morris was also, as usual, deeply involved in his own personal enterprises. He sent Gouverneur Morris to Paris to be his commercial representative there.

A large part of Morris' trade in Europe involved sales of tobacco. Increasingly, however, Morris was dealing in real estate, large tracts of undeveloped land in the western United States. It was clear that the future development of the United States would move ever westward. It was also clear that western land, extremely cheap in 1790, would greatly appreciate in value as years went by and that fortunes could be made in western real estate.

In 1790 Morris bought a million acres of land in New York state which he sold for a \$60,000 profit. In 1794 he purchased a million acres along the Susquehanna River in Pennsylvania. French nobility, refugees from the French Revolution, were interested in some of this land and built the town of Azilum along a bend in the Susquehanna in northern Pennsylvania. When Napoleon came to power and invited the refugees to return to France, Azilum was deserted.

In 1795 Morris' investments in western

real estate increased when he formed the North America Land Company and purchased six million more acres. Morris was not by any means the only investor who was sinking his money into western lands. Due partly to his respected example, hundreds of other investors were trying to make a killing in frontier land.

While Morris and his imitators were correct about the eventual appreciation in western land values, it was not taking place immediately. Money was being

**"After the new Constitution was ratified by the states, Robert Morris was elected to the U.S. Senate from Pennsylvania."**

invested, but there was no corresponding rush of pioneers to build their cabins on the frontier, where Indian raids were still feared.

There was a glut of western lands for sale as investors tried to unload their holdings to avoid taking large losses. As the investors came to fear, the price of western land dropped.

There were various signs that Morris, with all his money sunk in western real estate, was in trouble.

Gouverneur Morris, in Paris trying to untangle Robert Morris' snarled financial affairs, was the first to sense the danger that threatened his employer.

Robert Morris had sold some of his land to Europeans by dodging, that is, by selling land before he purchased it. Some of the land he had sold he could not acquire.

He lost 125,000 British pounds when the bank he dealt with in London failed.

A sure sign of trouble occurred when George Washington, who had never questioned Morris' fiscal soundness, wrote Morris a worried letter about installments Morris had failed to pay on land he had bought near the nation's new capital on *the Potomac*.

**Continued on page 18**



It started with a  
lovely legend of  
Indestructible  
Love!

## **A History of the Knight Templar Apron**

by Sir Knight Ronald B. Blaisdell, Eminent Commander  
Highland Park Commandery No. 53, Michigan

### **Introduction**

My first introduction to the Knight Templar Apron was made on my first visit to the George Washington Masonic Memorial in Alexandria, Virginia. There in the anteroom to the Lodge is a large portrait of Lafayette wearing a black apron featuring the skull and cross bones. After a bit of inquiry, I was informed that the apron was that of a Knight Templar, which was one of the many orders into which Lafayette was received while he visited the United States during the Colonial Revolution. I was also told that there were three other Knight Templar aprons in the Memorial, located in the Chapter Room.

There are at least two examples of the Knight Templar Apron in Michigan - one in the possession of the historical room of Detroit Commandery No. 1, and one in the collection of the Jackson Masonic Temple. It was at the latter location that I was encouraged to write on the history of the Knight Templar Apron by Past Grand Commander Jack MacDonald of the Grand Commandery of Michigan, and to him I am deeply indebted.



### **Early History**

While little has been written on the dress of the early Templars, prior to Thomas Smith Webb's *Monitor* of 1797, there has been one suggestion as to the origin of the Templar Apron. In early references to the history of Templary in Great Britain, the following significant reference is made:

"All Templar encampments were qualified to give the degrees of the

'Rose Croix' and the 'Kadosh' which had existed in England as Templar degrees years before the establishment of the Ancient and Accepted Scottish Rite. In the original form of the Templar Ceremonies, the 'Rose Croix de Herodom (sic)' was one step above the Templar installation, followed by the 'Kadosh' . .

The significance herein is the fact that Templary was related under British Masonry to the Rose Croix and Kadosh degrees. The Rose Croix apron is described as follows:

"White lined in Black and outlined in Red. On the white side depicting a pelican feeding

**"It is to Webb that the first standards of Masonic rituals and ceremony are attributed; his 'Webb work' recast and reconstructed some degrees."**

her young. On the black side a red Latin cross (Northern Masonic Jurisdiction)."

Thus giving us an early look at the potential design of the Knight Templar apron prior to Webb's *Monitor*. Additionally, it is known that the Templar degrees were worked in this country "under the sanction of the warrant of Blue Lodges." This being fact, it is possible that the Knight Templar apron was a direct result of the modification of the Symbolic Lodges' apron to fit the ritualistic legends of the Templar Orders.

### **The First "Standard"**

The first written "standard" for the Knight Templar apron was published in Thomas Smith Webb's *Monitor* of 1797. (Interesting side note: Webb was only twenty-six years old when this work was published!) In this volume (and in subsequent reissues) Webb describes the apron as "White, with a black

border; or black, with a white border. The flap black, and a skull and cross bones embroidered in silver thereon." It is to Webb that the first standards of Masonic ritual and ceremony are attributed as his "Webb work" recast some of the degrees, and completely reconstructed others. Webb's "standard" was accepted by the early Templars, and it was not until after the formation of the Grand Encampment, and its subsequent publishing of the general statutes of 1839, that a new permanent design was agreed upon.

In Chapter 4 of the General Statutes of the Grand Encampment (as printed in "The Proceedings of the General Grand Encampment, 1816-1856"), the following description can be found of the Templar uniform:

"Article 1. The costume of a Knight Templar shall consist of a full suit of black, dress coat, and pantaloons, white cravat, black gloves, boots, and gilt spurs, all over a white surcoat, on the left breast of which shall be embroidered a red cross; and undress military cap, and on the front a Templar cross; a cross-hilted sword, the scabbard of black leather suspended from a black velvet or leather baldrick (sic), a short dagger on the left side, a black velvet apron of triangular form, having on the centre a patriarchal cross, and on the flap a skull and cross bones all in silver. The edging of the aprons and collars shall be gold for Grand Bodies, and of silver for subordinate Commanderies."

There is some doubt as to the adoption of this resolution by all Commanderies subordinate to the Grand Encampment. In the 1859 edition of *The Craftsman, and Freemason's Guide* by Cornelius Moore, the apron is described as "An Apron of black velvet of a triangular form, trimmed in silver lace. On the top or flap is a triangle, with twelve holes



perforated through it; in the center of the triangle is a cross and serpent; on the center of the apron is a scull (sic) and cross bones, and at equal distance from them, in a triangular form, a star with seven points; in the center of each star a red cross." The lack of an accepted standard caused the Grand Encampment to enact the famous "Digest of Decisions."

### **The "Digest of Decisions"**

At the Grand Encampment in 1847, William Blackstone Hubbard was elected as Grand Master. Frater Hubbard was singularly dedicated to Templary, and applied his many business skills to the development of the Grand Encampment. A Jurist by trade, his twelve years as Grand Master were marked with decisions that set a regulated tone to the proceedings of the Grand Encampment. Never one for "fuss and feathers," Hubbard desired that the Templars become a respected order. In a method to reach that means, Sir Knight Hubbard issued his famous "Digest

of Decisions" at the 14th Triennial of the Grand Encampment on September 9, 1856. The "Digest" covered three subjects: dress, work, and discipline of Templar Masonry. The first area, "dress" was not legislated upon until the Conclaves of 1859 and 1862. The Conclave of 1859 issued the first regulations concerning the standard uniform of Knights Templar; this was revised, however, in 1862, and the "Edict on the Uniform of a Knight Templar" was issued.

The "Edict" of 1859/1862 made many major changes in the uniform of a Knight Templar. The original edict in 1859 changed the frock coat from black to white, and simultaneously abolished the wearing of the Knight Templar apron. In 1862 the edict was changed to reflect the now standard black frock coat that is worn by Subordinate Commanderies. A provision was made in the edicts of 1859/1862 to allow Commanderies formed before 1859 to still wear the old or black uniform.

In his address to the Grand Conclave of the Grand Commandery of the state of Michigan on June 5, 1860, N. P. Jacobs, Grand Commander, made his report to the Grand Body regarding this new edict.

"Great and material changes were made in regard to the dress and equipments of Knights Templar. These changes I wish to bring to your notice, that such actions may be taken by you as will produce uniformity therein, and conformity to the requirements of the Grand Encampment. These changes are radical, and the costume there adopted will undoubtedly remain the standard for all time to come."

The mixed rule of "black" and "white" (those Commanderies formed after 1859) uniforms continued until 1872. In that year J. Q. A. Fellows, Grand Master, felt it was his duty to enforce a uniform dress in the order, and issued his decree requiring all Commanderies in the United

States which were using the "black uniform" to abandon it, and to adopt the "white uniform." A single exception was made to this ruling, and that was to Washington Commandery No. 1 of the District of Columbia. This sole Commandery was allowed to continue to wear the Knight Templar apron. Today, the Commandery only wears its aprons on special occasions and at installations.

### **Opposition to the Edict of 1862**

There was much opposition to the uniform change in Commanderies where the "black uniform" was in use. The Grand Master's interpretation of the statute of the Grand Encampment was

#### **"There was much opposition to the uniform change in Commanderies where the black uniform was in use. The interpretation was doubted."**

doubted and denied, and the order was disobeyed by most if not all Commanderies still wearing the "black uniform." Dr. Albert Mackey was in direct opposition to the ruling of the Grand Master and expressed his views in the December, 1872 issue of the National Freemason:

"Previous to the year 1859, the costume of the Knights Templar of this country was determined only by a traditional rule, and consisted of a black dress, with the richly decorated baldric and apron; the latter intended to show the connection which existed between the Order and Ancient Craft Masonry.

"In 1856, at Hartford, a new Constitution was proposed and adopted, with the exception of the part that referred to costume. Sir Knight Mackey, from the committee on Constitution, made a report on the subject of dress, as a part of the Constitution; but the considerations of this report were postponed until the next triennial

meeting. The changes in costume proposed by the committee were not very great; the baldric and the essential apron were preserved, and a white tunic, not hitherto used, was recommended.

"At the session of 1859, at Chicago, the subject of dress was alluded to by the Grand Master in his address; and his remarks, together with the report of the committee made in 1856, were referred to a special committee of seven, of which the Grand Master was chairman, and Sir Knights Doyle, Pike, Simons, Mackey, Morris, and French were the members.

"This committee reported a uniform which made material differences in the dress theretofore worn, and especially by the rejection of the apron and the introduction of a white tunic and white cloak. These last were favorite notions of Grand Master Hubbard, and they were adopted by the committee mainly in deference to his high authority.

"The proposed measure met at first with serious opposition, partly on account of the rejection of the apron, which many Templars then held, as they do now, to be an essential feature of Masonic Templarism, and a tangible record of the union at a specific period in history of the two orders; but mainly, perhaps, on account of the very heavy expense and inconvenience which would devolve on the old Commanderies, if they were required at once to throw aside their old dress and provide a new one.

"This opposition was only quelled by the agreement on a compromise, by which the old Commanderies were to be exempted from the operation of the law. The regulations for the new costume were then passed, and the compromise immediately after adopted in the words of Sir Knight Doyle, who was one of the committee."

Such was the nature of this disagreement that it continued until the 23rd

**Continued on page 19**

We in Freemasonry are losing the battle for membership. One has only to look at the factual statistics to recognize the truth of this statement. But that unfortunately *is not news*.

What are the causes of this effect? Have we truly defined the problem, or are we floating in the doldrums?

The answer in a word is "compete." We live in a world today, very different from that which existed just a few years ago. The fundamental values upon which the progress of civilization has depended down through the ages, have been so tragically fragmented, that to say that there is "confusion in the Temple" would be a gross understatement of fact.

The "values," running the gamut from good to bad, have expanded the minds of many to the point of utter disorder, and the myriad of alternative decisions available to each of us, present a frightening maze of choices. Often we do not have sufficient time to think before we speak or act, and there is the tendency to live by instinct and impulse. Surely, we are creatures of habit, and the longer we nourish this pattern, either good or bad, the more difficult it is to change.

There is an old saying, "Once the genie gets out of the bottle, you can never get him back in again."

Can we learn from past history, from those sudden and radical changes which have taken place since World War II?

Who would have thought that the British Empire would disintegrate almost overnight? Does it seem possible that just as the bubonic plague had its day, wiping out much of the population of Europe, another plague named "AIDS" would come out of the blue to terrify the human species? Is it not valid to suggest that parents and children have changed places one hundred and eighty degrees, and is an explanation necessary

Based on Light and Truth,  
Freemasonry has the values  
Sought by a troubled world.  
Now, we must...

# Compete And Survive

by Sir Knight  
Ronald "Rick" V. Beale

for this proposition? Whatever happened to the mortar which holds the bricks of family together, or is that essential ingredient a lost cause?

The theme of all this is very simple. It points out the necessity of adjusting, adapting, and facing the cold hard fact that nothing stands still. There is constant movement and change, just as there is life and death. If we do not observe, mentally digest, and understand what is taking place, we are at a distinct disadvantage and the odds are far from in our favor.

Which brings us back to the word "compete" again.

We live in a nation which has more free time than most other countries in the world. We have more labor-saving

**"It points out the necessity of adjusting, adapting, and facing the cold hard fact that nothing stands still. There is constant movement and change."**

devices at our fingertips than you can shake a stick at, and yet we often cannot find sufficient time to devote to the most worthwhile and rewarding pursuits of life. Our priorities are frequently a confused jumble of egotistical, ever decreasing circles. We do not want to get involved. We would rather climb into a self-perpetuating cocoon where "we will be safe." What a wonderful dream! *But what a terrible nightmare!*

If what has been said so far is true, and "compete" is the key word, then what is our *competition?*

It is: apathy, materialism, sloppy academic education, and that powerful form of hypnosis, television, which uses up our time at an alarming rate, causing the thinking process to gradually wither away until the brain becomes a kind of short-circuiting computer!

The laugh-track on a "situation comedy" program insults the last shred of anyone's

limited intelligence, by doing the laughing for us. Is thinking becoming a lost art?

If we stop to consider what could be accomplished by this medium, the possibilities are mind-boggling. In fairness, it should be said that there are programs which do not set out to appeal to the lowest common denominator, but we really have to look for them and they are few and far between.

General lethargy and distrust of the bureaucracy makes itself readily apparent, particularly at election time. We appear to have a dearth of leadership, but that is actually because of the system which has evolved within the political arena. Cynicism pervades the air. Our judicial procedure is sliding downhill at a frightening rate, and creaking under a monstrous load. Pathetically, many of us live in our own little world and assume that someone else will *take care of things*. Why not turn ourselves into the proverbial camel and bury our heads in the sand?

It behooves every Freemason to pull up his socks, and spread the word by example much more than ever before. But in order to be able to do this, let every Mason learn more about the Craft of which he is a member. Just paying one's dues is one small contributory step in the direction of becoming an active Mason.

May every meeting in the Lodge be filled with imagination and knowledge. We do not have to lose our time-tested precepts to move ahead and learn to live in the world as it is today, but by the same token, we can no longer live completely in the world as it used to be.

Let us not wait until it is too late. Do not put off until tomorrow what we can very easily put off indefinitely, until we cannot even remember what it is that we are putting off, and anyway at that time it is too late to do anything about it.

**Continued on page 23**



**Ora Willis Helms**

**Wyoming**

**Grand Commander-1965**

**Born July 22, 1905**

**Died June 6, 1989**

**Roy Charles Mills**

**Nevada**

**Grand Commander-1968-69-70**

**Born April 20, 1897**

**Died June 14, 1989**

**Orville Thomas Hagan**

**Kentucky**

**Grand Commander-1966**

**Born August 26, 1905**

**Died June 25, 1989**

**Frank Wells Perry**

**Idaho**

**Grand Commander-1945**

**Born May 14, 1893**

**Died June 29, 1989**

He has outsoared the shadow of our night;  
Envy and calumny and hate and pain;  
And that unrest which men miscall delight,  
Can touch him not and torture not again;

Adonais  
Percy Bysshe Shelley



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

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

Ohio No. 33 - Arthur S. Abrams

Maryland No. 33 - John S. Whiteside

Connecticut No. 9 - Robert E. Giauque

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

No. 1,351 - Herbert B. White (NC)

No. 1,352 - Albert F. Muehike (WA)

No. 1,353 - Opal L. Keith (GA)

No. 1,354 - Earl E. Noel (VA)

No. 1,355 - Thurston P. Allen (TN)

No. 1,356 - Mary M. DeGraw (FL)

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

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



# Highlights

## Red Cross Of Constantine



On June 3, at the 117th Annual Assembly of the United Grand Imperial Council of the Red Cross of Constantine, Sir Knight David O. Johnson, K.G.C., 33<sup>o</sup> and S.G.I.G. for the state of Oregon (third from left) was elected Most Illustrious Grand Sovereign for 1989-90.

Pictured with Grand Sovereign Johnson are (from left) Sir Knights G. Wilbur Bell, Past Grand Master of the Grand Encampment and Executive Director of the Knights Templar Eye Foundation; Marvin E. Fowler, Most Eminent Grand Master of the Grand Encampment; Ned E. Dull, Past Grand Master of the Grand Encampment; and Alvin L. Crump, Past Department Commander.

## 125th Anniversary in Massachusetts

On April 29, the Sir Knights of Sutton Commandery No. 16 of New Bedford, Massachusetts, celebrated their 125th anniversary. The Commandery was granted its charter on May 5, 1864.

In attendance for this event were Eminent Commander Harold F. Nye; Right Eminent Grand Commander Robert J. Allen and officers of the Grand Commandery, Knights Templar and appendant orders of Massachusetts and Rhode Island.



## Eye Foundation Donation

Mrs. Helen Courtney is shown as she presents a \$1,000 check to Sir Knight Galen Bennett, Commander of Montpelier Commandery No. 75, Montpelier, Ohio.



This is the third consecutive year Mrs. Courtney has raised \$1,000, which is earmarked for the Eye Foundation. Through her efforts over the last several years, Mrs. Courtney has become one of the Eye Foundation's top fundraisers. Mrs. Courtney's project for raising these funds has been selling pewter Knight lapel pins. The pewter Knights have been packaged and mailed over the entire U.S.A. by Mrs. Courtney.



## from the Masonic Family

### Oklahoma York Rite Festival



On March 18, 1989, the York Rite Bodies of Woodward, Oklahoma, conferred the Degrees and Orders of the Rite on the Webb A. Vloedman Memorial Class. Members of the class pictured are (back row): H. Niles, L. Wildman, H. Clow, J. Logan, and D. Cram; (middle row): B. Bender, Wm. Lewis, R. Bittle, L. Scott, and B. Almond; (front row): E. Hosier, L. Jacks, N. Pilcher, W. Hughes, C. Wellman, and J. Jones. Degrees were conferred by Woodward Chapter No. 72 and Woodward Council No. 50, with the Orders exemplified by St. Aumer Commandery No. 29, Knights Templar.

### Masonic Watches

Sir Knight Harry G. Bowen of Scottsdale Commandery No. 12 of Scottsdale,



Arizona, is again offering for sale watches with Masonic, Eastern Star, and Shrine decorations (or virtually any fraternal symbol). These watches, made in the U.S.A.

by a Mason, are 24-K gold plated, quartz, with either expansion or leather bands. Member's name can also be on the dial-20 spaces limit. The watches sell for \$65.00 postpaid with just the symbol, and \$72.50 with symbol and name; 10% from each sale will be donated to the Knights Templar Eye Foundation. If interested, contact Sir Knight Bowen at P.O. Box 25063, Tempe, AZ 85282, or call (602)968-7021.

### Knight Templar Cloth Patch

Wheeling Commandery No. 1, Wheeling, West Virginia, is selling Knight Templar cloth Patches for \$2.00 each. They are three inches



square, printed on a white background with black letters, gold crown and red cross. They can be used on a ball cap or jacket. They iron on and can be stitched on edges. They are mailed postpaid, and proceeds go to the Knights Templar Eye Foundation. If interested, make check out to J. Nelson Deakin, Jr., P.G.C., 3 Wood View Drive, Wheeling, WV 26003



## Robert Morris—Continued from page 8

In 1796 when Morris made a trip to the new capital to look over his holdings there, he fell from his horse. His ill-wishers said that this fall presaged a greater fall to come.

Sensing financial danger, he followed

**"Morris' failure seems to have derived from his wartime experiences when he continued to borrow without limit to pay the nation's debts."**

the only route he knew, the route he had followed during the hopeless times of the Revolution. If there were debts to pay, he would take out new loans to pay the old. Above all, he kept up the appearance of prosperity. While his economic troubles grew, Morris started building a new mansion in Philadelphia, far grander than "The Hills." The new mansion, between Seventh, Eighth, Walnut and Chestnut streets in Philadelphia, was designed by Pierre L'Enfant, the French architect who had laid out the plan of Washington, D.C.

Morris' failure seems to have derived from his wartime experiences when he continued to borrow without limit to pay the nation's debts. Hopeless as the national economy usually was, he seemed then to have limitless credit. He mistakenly thought that this inexhaustible credit was inspired by his personal financial stability, whereas, really, the lenders believed in the eventual success of the floundering new nation.

Suddenly Morris was confronted by his creditors, who had organized themselves into a group to descend on him all at once. Unable to pay them, he barricaded himself in his old mansion, "The Hills," just as he had once barricaded himself from the mob in James Wilson's house.

A Frenchman who had traveled all the way from his native land to collect money owed him by Morris threatened to shoot Morris if he appeared at a window in his

house. A group of creditors approached Morris' front door with pickaxes and sledgehammers, threatening to batter it down. Morris was shielded by a deputy sheriff who was instructed not only to protect Morris, but also to make sure that Morris did not leave town.

Finally, Morris was taken to the Prune Street jail, where debtors were incarcerated.

George and Martha Washington did not desert their old friends. President Washington came to visit Morris in his whitewashed cell in the Prune Street jail. Martha Washington called on Mollie Morris in the cramped room she now occupied. In a letter, Martha wrote that Mollie, whose good looks had survived into her middle years, had aged woefully in a short time.

After spending three-and-a-half years in prison, Morris was released in 1801. His old friend and protégé, Gouverneur Morris, had managed to salvage enough

**"Gouverneur Morris had managed to salvage enough from Robert Morris' estate to provide Robert and Mollie with a small pension."**

from Robert Morris' estate to provide Robert and Mollie with a small pension, a subsistence income for the rest of their lives. Robert Morris died in 1806, in Philadelphia, at age seventy-two. Mollie lived on until 1827, when she died at age seventy-eight.

Robert Morris' Masonic membership is controversial. The majority of research writers on Declaration of Independence signers do not claim him as a Freemason. Roth said he has often been mentioned as a Mason, but no definite proofs have been found. Claudy said his Lodge membership is unknown, but it is believed that he received the degrees in one of the old Pennsylvania Lodges. He was presented with a Masonic Apron by Brother Washington in 1778, and is said to have worn it

on several public Masonic occasions.

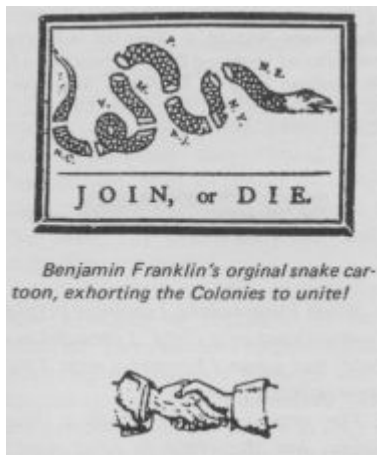
Two questions are asked:

Would Washington have presented a Masonic Apron to a non-Mason?

Would the recipient have worn it if he were not a Mason?

*Sources: Robert Morris, Revolutionary, by Clarence L. verSteeg, U. of Pa. Press, 1954; Robert Morris, Audacious Patriot, by Frederick Wagner, Dodd, Mead, 1976; and Pennsylvania Freemason Records of Ronald Heaton by Susquehanna Magazine historian John Risser*

Brother C. Clark Julius has published two books on Masonic jewelry. One with a history and 131 pictures Masonic Timepieces, Rings, Balls, and Watch Fobs. Another Masonic Grand-Father Clocks, Mantel Clocks, Watches, Pocket Knives, Balls and More Watch Fobs, a history with 151 pictures. Cost of each with postage included, \$6.25. Write to C. Clark Julius, 2260 Carlisle Road, York, PA 17404. Sir Knight C. Clark Julius is a member and Past Commander of York-Gethsemane Commandery No. 21 in York, Pennsylvania, and a holder of the KTCH.



The worth of a State in the long run is the worth of the individuals composing it.

On Liberty, Ch. 3  
John Stuart Mill

## Apron - Continued from page 12

Triennial in 1886, when Grand Master Charles Roome returned the control of uniforms back to the subordinate Grand Commanderies. Yet even after this measure, no additional Commanderies adopted the use of the Knight Templar apron as Dr. Mackey purported, save Washington No. 1.

### The Symbolism of the Knight Templar Apron

Deeply rooted in the heritage of the ancient Templars, the Knight Templar apron draws its symbolism from the past, to create a tie between those ancient Templars and the modern Masonic Knight Templar. The black of the apron reminds the Sir Knight of the martyrdom of Jacques DeMolay, and the central, and most striking emblem of the apron - the skull and cross bones; the symbol of the last of mortality.

The skull and crossed bones were adopted as an emblem of the ancient Templars between the Third and Fourth Crusade. The legend is one based on love, and is handed down as thus:

"According to legend, a Templar fell in love with a beautiful noblewoman of Maraclea. She died before they could be married, but he could not endure to be separated from her, and dug up the body, and with full ceremonies married what was left of the corpse. After the body was reburied and he returned home, a voice came to him in a dream and told him to return in nine years. When he returned, he found only the skull and two large leg bones preserved enough to be moved. The voice spoke to him again and told him to guard and keep them always, and he would be successful in all his undertakings. Thereafter he prospered greatly and defeated all his enemies.

The skull and bones was passed on to the Templars at his death, and as

credited with their rise to affluence and power."

So impressive is the skull and crossed bones on the apron, it was the first object to attract my attention in the portrait of Lafayette, and that which lead to further light in Masonry.

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Sir Knight Ronald B. Blaisdell is Eminent Commander of Highland Park Commandery No. 53 in Madison Heights, Michigan, and lives at 1620 Woodbrook No. 46, East Lansing, MI 48823



*When I was a child, I spake as a child, I understood as a child, I thought as a child.' but when I became a man, I put away childish things.*

*For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

*And now abideth faith, hope, charity, these three,' but the greatest of these is charity.*

1 Corinthians 13:11-13

## Let's Plan Our Future

Dear Knight Templar:

When our article "What Direction Freemasonry" appeared in the Winter 1984 issue of the *California Freemason*, it dealt basically with the Freemasonry of the Blue Lodges of the U.S., but only tangentially with the perilous position of the concordant Masonic bodies resulting from the member-loss trends so clearly established in the nation's Blue Lodges in the quarter-century just past.

But as we delve more deeply into the track records of those concordant bodies and their unusual relationship with the Blue Lodges which we refer to as "prerequisite," we become even more aware of the inevitable problems to be met by those "concordants" in the coming years because of that relationship and the proscriptions inherent in it.

We feel now, more than at any other time in the twenty-five years we have been monitoring this ebbing of the Masonic tide, that all bodies must take a long and careful look at (1) where they *have been*, (2) where they are, and (3) where they are going!

And inherent in this admonition, is there a degree of urgency? We believe there is! Two sizeable organizations to which we belong - one Masonic and one Masonic-related - find themselves facing a new concern over the future as they view the relentless rise of the curve representing "inflation-fed expense" and the equally relentless downward curve of membership and "member-related income." And the day when those curves meet.

Lets review first the U.S. Blue Lodge story. U.S. Freemasonry came out of the WWII period into 1946 strong, in

membership terms, with a total membership of nearly 3,100,000, and with a sufficient momentum that, in the next ten years, it had reached the 4,000,000 mark - a fantastic record! But then something happened!

That momentum being lost, over the next few years the membership peaked at a figure of 4,150,000, and by 1960 the downward trend was to start. During the 1960s the average annual membership loss averaged about 28,000; in the 1970s about 53,000 per year and, thus far into the 1980s, about 70,000 per year. As a result the latest figure available brings us into 1988 with about 2,830,000 Blue Lodge members in the U.S.

What happened?

Was it television, the new "wonder box" that in the early 1950s came into the homes and lives of America with its sports shows, its great entertainment, and its magnetism; and which, in the next ten years - well into the 1960s - became so dominant? It certainly was reminiscent of the time, some fifty years ago, when the "Amos and Andy" radio show brought the nation to a standstill for fifteen magical minutes every evening!

Or was it the increased mobility in the nation as we became two-car families, and as the nation's streets and highways began to sense the first hint of that curse we call "gridlock"?

Or was it the changing habits, attitudes, and priorities of our nation's men-folk - a metamorphosis so subtle as to be not recognizable even by those being held in their spell?

Or was it the aging of our membership in all bodies? Of the 5,600 Masons who replied to the 1985 Freemason

questionnaire, 50% were over 50 years old and 37% were over 70 years old.

Or was it the failure of the nation's Grand Lodges to recognize the problem early enough and to exert the leadership in bringing about the adequate solutions to the problem at the grass roots level - within the nation's Blue Lodges - where the problem really exists?

Or was it, as we are convinced, a combination of *all five*?

Perhaps it doesn't matter now! We fear it doesn't! At least in the twenty-five years since the membership problem has been moved out into the light of day, we find no action of *any consequence* that has been initiated by any U.S. Grand Lodge body.

As the laws of probability and chance work their magic we do not see how we can expect any average-per-year figure of membership loss in the 1990s to be less than 85,000. That figure, in the twelve years to the year 2000, will add a membership loss figure of 1,020,000, and give us, as of year 2000, a membership in U.S. Masonry of 1,800,000. And beyond that - what?

Now, what of our Knights Templar? They, too, came out of WWII in a strong membership position with over 283,000 members in the U.S. By 1960 their membership had swelled to about 397,000, and there it peaked in the same year as did Blue Masonry.

By 1970 the membership had dropped to about 370,000, at which point it leveled for the next few years, then dropping, by 1988, to just under 300,000 (a figure released in *Knight Templar Magazine*.) And by the year 2000? It is doubtful that it could hopefully remain much above a figure of 255,000 members.

What of the Scottish Rite in the U.S., combining Northern and Southern jurisdictions?

In contrast to the Blue Lodges' and York Rites' entries into the post-WWII period, Scottish Rite grew more slowly from its 1946

figure of nearly 553,000 members, then moved steadily past 1960 and peaked at 1,180,000 members in 1979. Its losses over the next nine years brought membership by 1988 to a level slightly over 1,000,000 members.

Where to now? Our best hope would be that they (the Scottish Rite) might enter year 2000 with about 670,000 members. The most interesting development for this Grand Rite was the appointment, by Sovereign Grand Commander Kleinknecht of the Southern jurisdiction, of a committee to study the problem of membership loss, a problem appearing in the Scottish Rite nearly twenty years after it began to plague the Blue Lodges.

The committee has since issued its report, speaking in "meaculpa" tones, and stating that Scottish Rite must "quit waiting for Grand Lodge to do anything to correct the decline in Blue Lodges." And that the Rite must deal with the fact that "the pool from which the Scottish Rite draws is reduced to a puddle."

What of the Shrine of North America?

In its first years (1882-1917) of existence the Shrine had accumulated about 250,000 members. Then, in a fantastic burst in the three years of WWI, it added another 250,000 members, only to have that great gain wiped out in the depression years of the 1930s. But with another fabulous increase in the WWII years, it allowed the Shrine to not only come into 1946 with nearly 480,000 members, but to continue amazing growth through 1956, when it had a total of 760,000.

Growth continued safely past the 1960 "killing ground" and on to 1978, when it peaked with about 942,000 members. Then, as abruptly, the decline started, until today the membership stands at about 823,000. What of the next twelve years? So many things can, and may, happen; one of which might be the move, often threatened, to divorce Shrine from all Masonic relationships, and

**Continued on page 27**

## Compete - Continued from page 14

Crime, in all its ghastly garb, tends to limit our mental vision. We are caught up in its vicious fascination. Our apparent inability to deal with the drug problem, with absolutely no concrete workable plan to decimate this destroyer of the human brain, is far beyond the comprehension of the average person. This self-inflicted form of suicide is epidemic and completely out of control.

It is just a question of time before we the people of this world destroy ourselves through the medium of the pollution which we produce, both physical and mental, unless we wake

**"Can any sane person argue with the conviction that Brotherly Love under the Fatherhood of God is a great deal more than mere words?"**

up to the reality of what is involved, and individually and collectively take positive action to turn this situation around.

With all of the distractions that there are, and as potent as they are, we are obviously faced with an ominous dilemma.

### **WE MUST COMPETE FOR THE MIND OF MAN.**

Do we, as Freemasons, have anything intriguing, exploratory, and exciting, to whet the appetite of our fellow man?

Does what we have to offer the world at large have the capability and the capacity to compete with the multitude of distractions and general trivia to which we are exposed?

*Every Mason knows that the answer is in the affirmative!*

When we look at something from the outside, including people, we do not "see" what is really there. But, when we patiently examine what is inside, we begin to understand and continually learn what it is of which we are a part and then everything takes on a totally different dimension.

The entire concept of Freemasonry is based upon Truth and Light. The words pronounced in the ritual are no different than any other words; they are simply sounds. It is *what pushes the words out* that makes the difference.

Can any sane person argue with the conviction that Brotherly Love under the Fatherhood of God is a great deal more than mere words? It is *the answer*.

The young learn from the old, the inexperienced learn from the experienced; it has always been that way, and there is absolutely nothing we can do to change this set of conditions. It is just the natural behavior pattern of life. Some things change, but others stay the same and always will.

You lie, you cheat, you steal, you kill; and you destroy the very vestige of civilized culture.

You love, you give, you care; and you not only increase your own stature, but you help develop a beautiful form of contagion. In a way, it is selfish, because, as you sow, so shall you reap. That's just the way it is.

Our society, indeed the entire world, is on the brink of a precipice, and we, like the lemmings, are rapidly approaching the point of no return.

The Fraternity of Freemasons, through its teachings, appears to be the only unifying force among the peoples of this planet. That does not mean agreement on everything, but at least there is an offer of cohesiveness, common sense, and mental vision to work together for the good of all mankind.

If all the energy now expended on destruction were redirected to the area of construction, we the people of this world could perform something on the order of a miracle overnight.

It is possible, even probable, that with

**Continued on page 27**

## On The Masonic Newsfront...

### Letters To The Editor

Dear *Knight Templar*:

I hope you may find space for conservative views, when they are functional and not merely emotional, as well as those speaking out for "modernization," typified by Brother Russell H. Anthony ("Good Men-Bad Wizards?", *Knight Templar*, February 1989).

Brother Anthony opposes memorization in the Lodge on the grounds that little emphasis is now put on it as a part of the academic learning process; students are being taught to rely on the memory of computers instead of their own. Actually, there is emphasis on memorizing - how to use a computer - and without a firm grasp of a priori knowledge of the subject being processed, doesn't work very well; millions of students are now academically rated illiterate or nonfunctional in many subjects. The computer is not to blame for that, of course, and the taste for easy things, generally, instead of hard work, certainly is.

As a functional matter, it is true that no man worthy of his calling would try to memorize all the specialized facts, data, and equations needed to perform professionally today - and none would attempt to without first having committed to memory the essential basic principles and rules which apply.

So it is in Freemasonry: The "lessons" which each candidate memorizes are fundamental; and the ritual, lectures, and charges are the advanced formulas to be sought further by every Mason, and known as second nature by officers and those equally learned.

The fact that thoughtful Masons consider Masonry to be a profession and not just a social club is significant. I note that officers and the working Craft are energetically interested; and generally speaking, worthy working men are discontent with idleness. I also note that newcomers are most interested in Masonry during the memorizing process. It is when they, afterwards, have nothing meaningful to do that they fall away. Others have suggested such ideas as adopting new work analogous to the ancient labor of operative masons, which seems to me a fine and functional procedure.

As Brother Anthony rightly suggests, change for the sake of change is inappropriate, and it is equally so to judge the worth of Freemasonry by the size of membership. An active Masonry based on its own unique worthiness seems to me a better means of attracting others with an affinity for it, and if it doesn't, then it deserves its size, however small.

What is the opposite? - through "modernization" not well thought out? An influx of men with a thousand ideas of what Freemasonry may be, without ever knowing what it is - or was.

Sir Knight David M. Davis  
Palestine Commandery No. 33  
Springfield, Ohio

Dear *Knight Templar*:

Brother Russell H. Anthony ("Good Men-Bad Wizards?", *Knight Templar*, February 1989) writes that only in the United States and Canada are comprehensive examinations required for progress through the three symbolic degrees. By contrast, in Europe



and elsewhere the examination to progress to the Fellowcraft degree takes about thirty seconds.

Brother Anthony notes that Freemasonry is growing everywhere except in North America.

Perhaps, the comprehensive examination scares away some potential applicants. I believe that applying the motto KIS (keep it simple) would help raise the level and quality of our membership.

I joined Lodge Progress 812 (Grand Lodge of Scotland in Antofagasta, Chile) in 1931. The examination was a whiz, but fortunately I got some instruction that helped me make my first visit to a Texas Lodge.

Reducing the rigor of the examination would result in a raising of the standards of quality and might raise the number of applicants.

In 1958, I wanted to revive the teachings of the Bell Telephone Labs using three loudspeakers for stereo. At that time, I made only corner speakers so I sketched a design for a non-corner speaker. Our sales rep said "coming from you that would be heresy." I said, "Aha, let's call it Klipsch's Heresy." For the past 30-odd years we have been selling the Heresy speakers to churches, among other users. HERESY in the church!

So I'd like to challenge the Grand Lodges of the U.S. to relax the examination requirements and observe if both the number and quality of candidates increases.

Heresy, indeed!

I'd venture to wager of a sum I do not possess that the number and quality would rise.

Sir Knight Paul W. Klipsch  
Coer de Lion Commandery No. 6  
Texarkana, Arkansas

*Dear Knight Templar:*

In my opinion, there are far too many articles in our Masonic periodicals that discuss the ills of the Craft and the various appendant bodies. Very few constructive solutions are offered. This type of article must be replaced by others that only discuss POSITIVE things and that illustrate the potential good that we as Freemasons and Templars might instill into our communities. Sir Knight Norman Vincent Peale has attempted to inculcate this thought for a long time, and he is absolutely right! No one is inspired by gloom and doom and failure. If our thoughts are not positive, there is no way that we can be enthusiastic about our Craft. Without knowledge and without enthusiasm, we cannot extol the virtues of Freemasonry to the uninformed.

Does every initiate truly understand what morality is, for example? Does he know that morality means being morally honest at work, at play, and in all our dealings with mankind? The strength of Masonry has always rested on the belief that a Mason is one who can be trusted for his honesty and truthfulness. One entire degree teaches the importance of truth. It is at times difficult to recognize this attribute among a few of the Fratres and Brothers. Our permissive, modern society accepts many things today that would have been downright immoral a decade ago. Do we follow the norm, or do we try to set better examples?

Even at the risk of repeating articles of yesteryear, I propose that the lead articles should concentrate on educational topics. Far too many of the Craftsmen and Sir Knights have no real idea of our basic tenets, history, and explanations of various historical

and Biblical episodes that we are attempting to exemplify. The articles should not be too long nor with exhaustive detail, but eye-catching and to the point. Most of the members do not read very much or very often, but in scanning, might stop and read of something that refreshes the memory. How many people, for example, will begin a perusal of a familiar digest by reading the episodes of happiness and funny human experiences - this may be all that is read during busy times. But if the short, quick educational topics interest him, the reader might then proceed to the more lengthy instructive articles.

There are many examples of the quick instructive material in M.S.A. booklets; "Pocket Encyclopedia of Masonic Symbols," "100 & One Questions About Freemasonry," "Masonic Vocabulary," etc. I traveled our state for three years as Grand Lecturer - almost no one seemed to have heard of them! A few such bits of information on Masonic and/or Templar topics might just spark a few inquiring minds. We desperately need better informed Freemasons as the initial step in revitalizing the Fraternity.

But PLEASE, let us "accentuate the positive; eliminate the negative!"

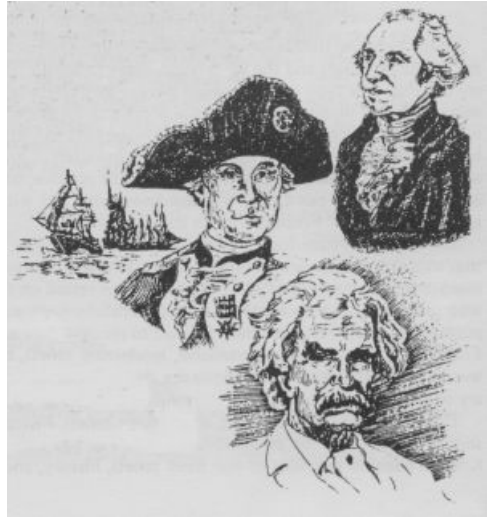
Sir Knight H. A. Ohrt, M.D., KYCH, KTCH  
Senior Grand Warden of North Dakota



## 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" do The Grand Encampment of Knights Templar, 14 East Jackson Boulevard, Chicago, Illinois 60604. Please allow six to eight weeks for delivery.



### **Compete - Continued from page 23**

no more knowledge than man has today, and by spending no more than we do today, we could eliminate over fifty percent of the pain and suffering and misery that envelops the human race. There is just the chance that man is waking up to reality and beginning to understand that he had better tidy up his home, this satellite flying through space, before he reaches the point of no return.

There is, wrapped up in the warm and compassionate blanket of Freemasonry, the very essence of all that is good and kind, with Charity, which is Brotherly Love, within the reach of all who have the ability and wish to "see."

Perhaps, the greatest obligation we ever take is contained within the simple yet beautiful concept, "I am my brother's keeper."

The Great Architect of the Universe, by whatever name He may be called, will show us the way, if we will but listen and act upon His Words, for we are His Children.

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

Sir Knight Ronald V. Beale is a member of San Diego Commandery No. 25 in San Diego, California, and lives at 811 Danica Place, Escondido, CA 92025

### **Let's Plan—Continued from page 22**

to allow the Shrine to move into the nation's communities, select its most honorable and most desirable males, and crown them with a fez!

If the dependency on prerequisite status still holds, it is doubtful that Shrine could stay, by year 2000, much over the 580,000 membership level. And another interesting note here. Traditionally it is said that Shrine membership, at any given time, equals Scottish Rite (all U.S.) plus Knight Templar membership (all U.S.) multiplied by .62. Using this rule, you will see that the figure for

year 2000 (670,000 plus 255,000 times .62) comes very close to our estimate of 580,000 for the Shrine; which figure we arrived at by extrapolation and from the curve form established by the earlier years.

But could such a decimated army of 580,000 Nobles support and defend the order, financially, and with strong morale; the magnificent hospitals, for which by year 2000, the budget would certainly be near the half-billion mark?

In conclusion, what does all of the foregoing portend?

To us it says loud and clear that every organization, large or small, be it a Blue Lodge, a Scottish Rite Valley, a York Rite Chapter, Council or Commandery, a Shrine Temple, or other, must crown all agenda with the word PLAN, and not just for the coming year, but for those years that now seem distant ones.

Plan - by evaluating membership status.  
Plan - by evaluating income, fees, dues, and other.  
Plan - by evaluating expense, fixed and optional.  
Plan - by evaluating administration, housing, staff, and other.  
Plan - by evaluating programs, required and elective.

Plan - your organization's life will depend on it!

Sir Knight Lyndon W. Clifford

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

Sir Knight Lyndon W. Clifford is a member of Honolulu Commandery No. 1, is a Past Potentate of Aloha Temple, and resides at 4300 Waialae Avenue, Apt. 804-A, Honolulu, Hawaii 96816. He has been a Mason for sixty-six years.



## **History of the Grand Encampment**

### **Chapter XVII**

#### **Jurisprudence (Continued)**

This tribute was expressed by Grand Master Roome:

"The Order of which I was placed at the head is one in which simple membership is a distinction. It is one calculated to promote the noblest virtues, and to enrich and beautify the most cultured mind."

This consensus of the union and strength of the Grand Encampment and its component factors is from an address by Grand Master Hubbard:

"The union of all its parts, under a common and chief government, the harmonious action of all Subordinates toward one another and to the parent head, conforming in this respect to the Templars of old, has been the main if not the sole cause of its unexampled prosperity and of the high position to which Christian chivalry has attained in these United States. That high position will be maintained, and that prosperity will be continued to the latest posterity of the human race, by the same causes - a faithful adherence to the great fundamental and everlasting principles of the Order."

And this admonition and benediction is from the same wise Grand Master:

"Keep your standard for admissions high and pure, and your respect and prosperity will be always abiding with you."

### **Chapter XVIII**

#### **Knight Templar Educational Foundation**

In 1922 the Grand Encampment initiated a most worthy movement in the educational field. A plan was proposed and adopted to aid young men and young women to complete their education, so that they might render greater service in their vocation and be better members of their community. This great activity, which the Grand Encampment has taken for its objective, has proven to be a monument to the benevolence of our Christian Order.

#### **Origin Of The Foundation**

On March 14, 1922, Grand Master Joseph K. Orr addressed the following communication to the members of the Grand Encampment:

"My Dear Fratres:

"The purpose of the last Christmas Toast was to ascertain if the Knights Templar of the United States were ready to undertake some great nationwide mission that would be of permanent benefit to mankind.

"You will be gratified to learn that we have several hundred answers, all commending the quest.

"The suggestions were all good, many of them already covered by other competent agencies or the duty of the State. The majority pointed to 'The Boy,' with strong undercurrent that we should keep in mind that our Order is primarily pledged to the defense and advancement of the Christian Religion.

"Students of history and thinkers on the problems of the day practically agree that the civilization of the world will go forward or backward as go the forces of the Christian Religion. Ancient Greece tried the intellect; Alexander, Caesar, Napoleon, and William bet their all upon the sword. Where are those nations today?

"After months of prayerful consideration, and helpful light from many friends, I have decided again to invite an opinion from our members.

"I am enclosing you a prospectus of three plans. Either of the first two appear to be sound and workable. Number three has something to commend it. May I ask you to give this your most careful consideration and favor me with your opinion within a week using preferably the blank enclosed.

"Plan No. 1: Revolving Loan Fund, available for boys and girls between the ages of fifteen and twenty-two, seeking higher education to better fit them for citizenship and to be producers at graduation.

"Plan No. 2: To follow the general plans of No. 1, only change the beneficiaries to those desiring to fit themselves for the Protestant ministry, or for Christian Missionary work at home or abroad.

"Plan No. 3: To conserve the fund for a few years until it will be enough to build and endow a great university to offer to the sons of Templars the highest type of Christian education."

The Christmas quest culminated in the Blue Questionnaire. Its answers were ninety-four per cent in favor of the Order entering upon some nationwide educational program, the majority being in favor of Plan No. 1. After consideration of these replies, the Grand Master submitted the following:

"Many of the replies brought an enthusiastic recommendation of the

movement; as one put it 'It will be a great day when we see the principles of Templary in action.' A very great number carried valuable and timely suggestions. All these will go to the Special Committee.

"And now Sir Knights, I have brought you a composite expression of the views of what seems to be a full majority of the Grand Encampment.

"By our system of government, you are the chosen representatives of about 400,000 Knights of the Temple.

"It is my privilege to suggest and your duty to enact such measures as in your judgment will inure to the honor of the Order and the uplift of mankind.

"Based upon these reflections, I have the honor to submit for your consideration the following recommendations:

"First: Templary can be a constructive force without departing from any of the principles or traditions of its honored past.

"Second: That we agree to enter upon some plan that will be helpful to young men and young women of hungry minds seeking to improve their conditions by obtaining a better education.

"Third: That inasmuch as this Grand Encampment is not organized for gain, it shall retain only so much of its present financial resources as are needed for a reasonably safe working capital.

"Fourth: It shall here and now transfer the surplus beyond this to a fund that shall be known as 'The Educational Fund,' for such disposition and purposes as may be later determined.

"Fifth: That this fund may be augmented by such plans as the Grand Encampment may hereinafter adopt.

"Sixth: That this whole matter be now referred to a special committee of five, who will report at this session."



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. Items submitted to Knight Templar that refer to Templar or Masonic subjects will continue to be printed free of charge. All other items should be accompanied by a \$5.00 remittance made payable to the Grand Encampment.

Our small Commandery, Emmanuel No. 36, in De Land, Florida, is in need of Malta banners, BLDRA, and also the Banner of St. John and the Banner of Malta. We are beginning to expand slightly, and our banners are obsolete. We could pay some reimbursement if we could find the above. I thought some units might be merging or otherwise have surplus, and we could bargain for it. ALSO NEEDED: serviceable chapeaux - will pay reasonable fee. Contact Ralph G. Weed, 127 W Palmetto Ave., De Land, FL 32720

For Sale: 1869 copy of Masonry by Reverend C. G. Finney. It is in good condition. If interested call Dan Hedberg, (308) 667-1909

Masonic rubber stamps, made by C. M. Lentz, P.O. Box 7, Sunny Side, GA 30284-0007

I am collecting Masonic postcards and would like anyone to send me one from their city or state. I would appreciate it. Jack Ricketts, 617 Wexford Ct., Winter Haven, FL 33884

I would like to correspond with all Secretaries of Maritime Square Clubs. Please indicate also whether your club is recognized by the Grand Lodge of your state. J. H. Cogswell, 2316 Litchwood Ln., Harvey, LA 70058

For Sale: needlepoint and counted cross-stitch kits for various Masonic degrees and related bodies, including Blue Lodge, Shriners, O.E.S., and many more. The symbols are designed to be framed as an 8 x 10" wall hanging. However, material provided would allow use for a slightly larger pillow or whatever your imagination may dictate. Price of \$15 each includes canvas, Aida cloth, or waste cotton, needle, yarn or floss, complete instructions, shipping and handling. Also available, full color logos on T-shirts, caps, coffee mugs, etc. C. A. Adams, Box 34, Rt. 103, Mount Holly, VT 05758-9704

For Sale: four burial spaces in Chapel Hill Gardens, South, Chicago, Illinois, in the Masonic

Garden Section, 8, Lot 458A. Spaces valued at \$450 each. Any reasonable offer will be considered. Please contact W. D. Smith, 745 Cedar Drive, Ashburn, GA 31714, (912) 567-3186

For Sale: four adjacent lots in Masonic section of Chapel Hill Gardens Cemetery, Roosevelt Road and Rt. No. 83, Elmhurst, Illinois. Recent appraised value \$900 per lot; would like to sell all for reasonable offer. Write or phone Mr. or Mrs. William J. Fox, 866 Montera Lane, Boulder City, NV 89005, (702) 293-6700

1989 Reunion: 11th Navy Seabees. Contact E. W. Gray, 10402 N. La Crosse, Houston, TX 77029

Reunion: USS Zellars (DD-777), Sept. 2224. 1989, at Norfolk, Va. Contact Tom Ward, 420 Betsy Ross Rd., Virginia Beach, VA 23462, (804) 497-6445

Researching ancestors Thomas and Christiana (Peak) Arnold and daughter Elizabeth, who married William Carpenter. They came from England to Providence, R.I. about 1638. Alfred Clay, Rt. 2, Box F- 10, Webster Springs, WV 26288

Third annual reunion: Alaskan veterans, Army, Air Force branches of service, to be held Sept. 8-10, 1989, at Quality Inn North, 110 West 104th Ave., Denver, Cob. 802 34. Adrian Ingersoll, 244 Ohio Ave., E. Alton, IL 62024, (618) 254-4665

I would like to purchase a copy of The Final Journey of John Paul Jones. This is in a cardboard cover. I had a copy but loaned it out and never received it back. I also sent a copy to the U.S. Naval Academy. Will pay any price. Dr. Frank H. Caffin, Box No. 8, Cabot, VT 05647

Seeking information on father of my g-grandmother Harriet Flint Fuller (b. 4-26-1800, N.Y.; d. 7-22-1875, Detroit, MI, wife of Aaron Fuller. Also, parentage of Harriet's mother, Hannah Fish Flint. Mrs. Warren H. Ploeger, 18713-66th Av. N. E., Seattle, WA 98155.

Reunion: USS Philadelphia (CL-41), Sicily-Salerno-Anzio. Sept. 23-Oct. 1, 1989. Corpus Christi, Texas. Contact George Brucia, Chairman, 609 Clemons St, Belmore, NY 11710, (516) 785-2529

Reunion: USS Pittsburgh (CA-72), Kyushu-Iwo Jima-Okinawa, Sept. 12-17, 1989, Norfolk, Va.. Contact Lee Warren, President, 750 Oddstad, Bldg. A, Apt. 312, Pacifica, CA 94044

Civil Air Patrol insignia, photographs, manuals, uniforms, and other early memorabilia needed to expand a display of the organization's history. All items obtained will be displayed and shared with the CAP National Historical Committee. Information on WWII service of the CAP is of great interest. Also, current local squadron patches. William L. Kidney, 3844 Maxwell Rd., Toledo, OH 43613, (419) 472-1726

I am attempting to locate all members of Argus Unit 18, U.S. Navy, which served during the period of .1943-1945, for a reunion to be held in Dallas, Texas, Oct. 20-22, 1989. Please contact A. W. Newman, 325 Shepards Hill, Rockwall, TX 75087, (214) 722-0098

Seeking shipmates who served on the USS O'Brien (DD-725) during World War It for a reunion in Oct. 1989 in Charleston, S.C. Contact B. E. Vaughn, 1221 Fifth St., High Point, NC 27262, (919) 882-2246

Reunion: USS West Point Reunion Association, Airport Hilton, Norfolk, Va., Sept. 21-24, 1989. Contact John E. Daniel, 3728 S. Fuller, Independence, MO 64052

Reunion in planning: USS-L.S.T., No. 171. Contact Huber Bock, Jr., 1751 Preston Rd., Hagerstown, MD 21740, (301) 739-8462

Seeking genealogical information on the Mace family of North and South Carolina. We are back to George Washington Mace born in Va.; appreciate hearing from any Mace member. Joe W. Mace, P.O. Box 152, Taylors, SC 29687

I am collecting memorabilia from old steamships such as cruise schedule, dinner menus, passenger lists, deck plans, luggage tags, stationary, etc, from the late 1800s to the early 1900s. Will pay. Also, interested in any information on Major Archibald Butt, born in Augusta, Ga., on Sept. 26, 1865, a member of Notes Temple Lodge, who went to his death on the Titanic. Contact Bobby Osteen, 325 Blanchard Rd., North Augusta, SC 29841

I seek to Contact any of those who were in U.S. Navy Radio School, Division 5, Section A, at the U. of Wisc. in Madison from 8-3-1942 to 11-20-1942. The chief was Voller. Navy personnel included Leeland Briggs; Allison; Amundson of Ft. Worth; Ernest Bansch of the Dalles, Oreg.; Glenn B. Carlson of Park City, Utah; and Burnam (or Burnham) of Santa Barbara, Calif. (Burnam had been a drummer in Jan Savitt's Orchestra.) John E. Ashmore, 6315 Hirondel St., Houston, TX 77087

For Sale: collector's item - Manual of Subordinate Granges of the Patrons of Husbandry, adopted and issued by the National Grange, 4th edition, printed in 1873. Includes the degrees of laborer, maid, cultivator, shepherdess, harvester, gleaner, husbandman, and matron. Write Robert D. Davidson, 3351 Oak Ridge Rd., Palmyra, TN 37142

Trying to locate shipmates who served on the USS (LSMR-409) from 1950-1954 for reunion. Contact Oscar L. Canady, Rt. 1, Box 146AA, Florian, LA 71429, (318) 586-7479

Reunion: USS Pecos (AO-65), WWII, Sept. 22-24, 1989, Columbus, Ohio. Contact William J. Price, Star Rt., Box 43, Portsmouth, OH 45662.

We are trying to locate WWII shipmates from the USS Aucilla (AO-56) so that we may put together a reunion in Sept. 1989. Contact Al Lurvey, P.O. Box 212, Frankestown, NH 03043. (603) 547-8888

Seeking info on parents and siblings of Elijah H. Beaty and Sarah Jane Loughridge, married 6-9-1836, at Madison, Ohio. Son Robert Andrew married Mary Elizabeth (p), when (7) and moved to Kansas. Contact Mrs. La Verne G. Webb, 4515 Whitehall, Wichita, KS 67212

Trying to locate shipmates of USS Cecil (APA-96) who served aboard during WWII for possible reunion. Contact Harry R. Davis, 118 Hill & Dale Dr., Greenwood, SC 29646, (803) 227-2442

Seeking family descendants of James Anthony, soldier and patriot of the American Revolutionary War; died 1794, married to Miss Corder 1783; surviving son Lewis C. Anthony, 1785-1861, married Nancy Kirby, 1785-1858, 11 children; son Thomas Jefferson Anthony, 1812-1876, married Cassandra Sutton, 1818-1865, 14 children; daughter Martha Melissa Anthony, 1844-1897, 4 children, married John Morgan Shaw, 1839-1882. Gary L. Shaw, 3910 S. 68th St., Milwaukee, WI 53220

The Pledge of Allegiance to the flag of the United States was written by Brother Francis Bellamy, a member of Little Falls Lodge No. 181, Little Falls, New York. Although the Pledge was written by Bellamy, it was actually the brainchild of another Mason, Brother James B. Upham, a member of Converse Lodge, Maiden, Massachusetts. Upham was a partner and editor of The Youth's Companion magazine. He was well known for his love of the flag of our country.

Masonic Service Association of the United States