



Knight Templar

VOLUME XXXV

SEPTEMBER 1989

NUMBER 9



For Future Fulfillment!

A favorite topic of many is to proclaim that the youth of today has lower morals than in a previous generation. I seriously doubt that there is any truth in such an assertion. If placed in the same environment as the youth of today, there is no assurance that the youth of yesterday would react very differently. Human nature does not change very rapidly, and some feel that it does not change at all. Environments do change. Opportunity varies. It is our business to do the best we can under our present environment and with the opportunities of the day.

An ancient Chinese philosopher rode backwards on his mule as a testimony to his belief that it matters not where one is going. He felt that it mattered not if one met with success or failure in life - that either could have a good or bad influence on one's life..

I'm sure none of you would accept such a philosophy, but there are elements in it worthy of contemplation. Success does not always lead to strengthening of character - nor does failure always destroy character. We are too prone to judge wealth and social position as evidence of good character. Success and wealth may strengthen character, and many individuals devote their talents and wealth to the improvement of humanity. Failure can lead to despair, even to crime and vice. Yet, in many instances, failure leads to strengthening of character. Even if we recognize that strength of character can be built from either success or failure, I doubt if many would be content to ride a mule backwards and manifest no interest in the future.

It is our nature to look to the future - to plan, to set goals. We feel that we will make progress, that we can build on past accomplishments, that the future will be brighter, that progress can and will be made. And many of us feel that the greatest accomplishments of Freemasonry and of Templary await their fulfillment in the future. By being more devoted, more active, more attentive to our duties and responsibilities, we can better insure the steady growth and prosperity of our beloved Fraternity. Let's each do our part.



Marvin E. Fowler, Grand Master

Knight Templar

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

SEPTEMBER: In returning to our Commanderies after an eventful summer, let us let our light shine out. This month you will read about outstanding Masons who did - Brothers Franklin and Washington - and how you and your fellow Sir Knights may let your good works be seen in a place they belong: Before the Public Eye. The article on Freemasonry and Common Sense is a treatise on the present and future of our great Fraternity, and is good food for thought. Press forward, Sir Knights, to a fulfilling year for yourselves and Templary!

Contents

For Future Fulfillment
Grand Master Marvin E. Fowler - 2

Ben Franklin - Master of All Trades
Sir Knight W. Leonard Guarnera - 5

Freemasonry and Common Sense
Sir Knight David Martin Davis - 9

Eternal Flame!
Sir Knight Dr. Harold Blake Walker - 11

Masonry in the Public Eye
Sir Knight Donald L. Dorward - 13

Grand Commander's, Grand Master's Clubs – 15

September Issue – 3
Editors Journal – 4
In Memoriam – 15
History of the Grand Encampment – 28
Highlights from the Masonic Family - 16
On the Masonic Newsfront – 24
Knight Voices - 30

September 1989

Volume XXXV Number 9

Published monthly as an official publication of the Grand Encampment of Knights Templar of the United States of America.

Marvin E. Fowler
Grand Master
1904 White Oaks Drive
Alexandria, Virginia 22306

Charles R. Neumann
Grand Recorder

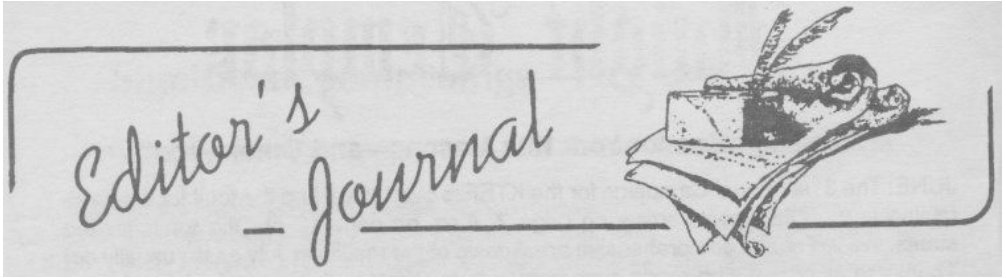
Randall W. Becker
Joan B. Morton
Editorial Assistants

Grand Recorder
14 East Jackson Blvd., Suite 1700
Chicago, Illinois 60604-2293
(312) 427-5670

Mail magazine materials and correspondence to James O'Connor, Editor, 14 East Jackson Blvd., Suite 1700, Chicago, IL 606042293.

Material for the Grand Commanderies' two-page supplements is to be directed to the respective Supplement editors.

Address corrections from members are to be sent to the local Recorders.



Connecticut Honors Grand Master: In celebration of Connecticut's Masonic Bi-Centennial, the Grand Commandery of Connecticut is holding a Knights Templar state dinner and reception honoring Most Eminent Grand Master Marvin E. Fowler on Sunday, October 1, at the New Haven Lawn Club, New Haven, Connecticut. The event is open to all Masons and their wives.

The Grand Master of Masons of Connecticut, Most Worshipful Brother Gail N. Smith (who is also a Past Grand Commander of the state) will also be in attendance at this gala event in the history of Connecticut Templary.

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.

Congratulations Again! Sir Knight James O. Potter, Comptroller of the Grand Encampment, has been elected Most Excellent Grand High Priest of the Grand Royal Arch Chapter of Illinois. Congratulations, Jim, from the Grand Recorder and staff of the Chicago office.

Knight Voices: 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.

Summer/Winter Addresses Sir Knights, a computer programming change enables the Grand Recorder's office to automatically change the addresses of those Sir Knights who have different summer and winter residences. In order to take advantage of this new flexibility, inform the Grand Recorder's office of both addresses and the dates of your annual migrations. This will provide for uninterrupted delivery of your *Knight Templar Magazine*, and will also ease the cost of returned mailings for this office.

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

Ben Franklin Master of All Trades

by Sir Knight W. Leonard Guarnera
(Published posthumously)

All know of him, but few know much about him. All agree that he was a great man: a great statesman, a great diplomat, a great American, and a great Mason. Famous historians, such as Beard, Bancroft, and Russell, have referred to him as the Apostle of Modern Times, the Greatest Diplomat of His Age, the First Civilized American, the Greatest Colonial Scientist and Inventor, ad infinitum. He has been called a Solon of his work in politics and government.

There is no doubt of his greatness. The facts are easily listed. The questions are: How great was he? Why was he great? Is he properly appreciated?

He was a man of many facets with a voracious desire for knowledge in any field, spurred on by an ambitious ardor for success, with a talent for industry and commerce, and a quasi-emotional love of country that caused him to devote most of his life to its service.

His origins were of the humblest - a real rags to riches story. His father Josiah had emigrated from Ecton, England. He was a soap and candle maker with a large family of seventeen children and little income. His mother Adiah, Josiah's second wife, gave him life on January 6, 1706, in a shop-home on Milk Street in Boston.

On September 3, 1752, the Parliament of England accepted the Gregorian calendar of 1582, and eleven days were added to

reconcile the calendar with the vernal equinox, and the new year was declared as the first day of January instead of the 25th of March. Therefore, by adding eleven days to Franklin's birth date, his new birthday became January 17, 1706.

Benjamin was the fifteenth of seventeen children, the eighth of his mother's ten children, and the tenth son of a tenth son of a tenth son! - a fact to which he loved to point with pride.

He never knew when he began to read, except that his father taught him. Since he was a tenth son, his father destined him as a tithe to the church and clergy. His total formal education did not exceed two years: one year at the Boston Grammar School, which proved too costly, and one year under private instruction with George Brownall who taught him writing, bookkeeping, and navigation.

At the age of ten his formal education ceased, but life became his college. Poverty forced his father to take Benjamin into the shop as a worker. However, Benjamin's heart was not in candle making but in learning, and he was apprenticed to his half-brother James, who had acquired a printing press in 1717. Here Benjamin found himself and his work. Every pamphlet that entered the shop was avidly read and studied. Doors to all areas of learning opened wide, all topics were in his arena, nothing was outside his scope; truly, the world was his

oyster, to be opened, to be studied, to be pondered and to be savored in all its delights. His voracious mind wallowed in all books; he drank deep from the fountain of knowledge; he soaked up the wisdom of the ages. To this, he added a sense of reality and humble experience. He was truly a self-educated man.

To improve the clarity and the style of his writing, he studied the essays of Addison and Steele, the authors of *The Spectator*. While reading a tract attacking the new philosophy or religion of Deism, in 1719, he was converted to its tenets, abandoning the Congregationalist Church. He remained a Deist all his days.

In 1721, his brother James founded the *New England Courant*, a newspaper that became widely accepted in the New England colonies. Of special interest to the people



Working a press in his brother's shop.

was the column of Silence Dogood - that satirical criticism of hypocrites, of social customs, of drinking, of ostentatious display of wealth, of beliefs, and activities of the area. James never knew the author was Benjamin, who slipped the column under the

door like a pixie!

In 1722, thirty years before the Peter Zenger case, James was jailed for criticizing the lack of activity by the Massachusetts government against piracy. This left Benjamin in full charge of the newspaper at the age of sixteen. Here he learned, in the school of fact not fancy, how to run a newspaper in spite of all those problems of money, management, supplies, news sources, and the thousand-and-one things that unexpectedly crop up.

In 1723, he quarreled with his half-brother and ran away. Why? It seems that James forced him to sign apprentice papers with secret clauses. Benjamin found them to difficult, and ran away at the age of seventeen. He tried to get employment in Boston, but his brother prevented this by alerting the city that Benjamin was a run-away apprentice; yet he never cited him as such before the guild or the law - possibly because of the secret clauses. Since all avenues of work were closed, Benjamin decided to leave Boston. He secured passage on a ship by telling the captain that he had "got a naughty girl with child."

In New York, work was not available, so he decided to go to Philadelphia, sufficiently distant so that his half-brother could not harm him. By rowing across the lower New York Bay and walking across New Jersey, he reached the Delaware River. Working and paying his way across, he landed in Philadelphia. Hungry, he bought three large rolls of bread. Munching his bread and drinking river water, he presented a ludicrous sight as he walked down Market and Fourth streets, where his future wife, Deborah Read, saw him and laughed. That night due to lack of funds he slept in a Quaker Meeting House.

He soon found employment as a printer with Samuel Kreimer and roomed with the Reads. He worked so well that a brother-in-law brought him to the attention of the Provincial Governor Sir William Keith, who urged Benjamin to go

into business for himself. Seeking funds, he visited his father, but he was refused because of his youth. He returned to Philadelphia and borrowed some money; but his friend, John Collins, a heavy drinker, took the money to satisfy his thirst. Franklin was left with a debt.

Sir William assured him that he could find employment and opportunity in London, promising letters of introduction.



Young Ben, arriving in Philadelphia.

In 1725, he was in London, stranded; Sir William's promises were non-existent in fact: no letters, no work. A Quaker friend, Thomas Denham, gave him some printing jobs. Again misfortune dogged his tracks. His roommate, James Rolfe, borrowed seventeen pounds, which resulted in the loss of both money and friend.

To help eke out his wages, he wrote several essays and articles on thrift and saving money. Such ideas were strange in an age and society that glorified debt - the greater the debt, the greater the gentleman; but his articles were popular with the new merchant class that was springing up. His ideas attracted the attention of Sir Hans Sloanes, whose collections became the basis and the foundation of the British

Museum. Sir Hans was tremendously fascinated and bought from Franklin a purse made of asbestos from Pennsylvania. The story is told that during a discussion with Sir Hans, Benjamin nonchalantly tossed his purse into the fire. When the excitement died down, an interesting exchange of ideas took place, which led to a strong friendship.

Early in 1726, Franklin returned to Philadelphia, where he found some work with Denham. Unfortunately, Denham died in four months, and Franklin was out of work again. He turned to his old employer, Samuel Kreimer, and worked as a factotum and jack-of-all-trades.

To this date, all his fortunes were bad or disappointing - quarrels with his family, lack of employment, worthless promises, deceptive friends, and unjust debts. Now his fortune turned for the better. In 1728, he met and worked for Hugh Meredith, became a partner, and two years later bought him out with borrowed money. To pay it back, he entered into "matri-money"(sic)! His old friend, Deborah Read, had married, and her husband had deserted her. Though she was with child, he entered into a common law marriage for a sizable dowry. He also wished to disassociate with "low women" and to provide a home for his natural son William.

Deborah, who was his wife from September 1, 1730 to 1774, gave him two children, a boy who died at age four and a daughter, Sarah.

In the seven years after his marriage, he was the owner of flourishing businesses. Owing to various contracts, he became the official printer for Pennsylvania, New Jersey, New York, Delaware, Maryland, the Carolinas, and the British West Indies. His commercial activities included *Poor Richard's Almanack*, books, stationery, soap, cheese, slaves, indentured servants, and real estate.

By 1748, his affluence was sufficient to permit retirement from business to undertake public service. From 1739 he was a power in the Pennsylvania

Assembly. From 1728 to 1757, he gave increasingly of his time to local and colonial service, especially in postal, educational, scientific, literary, and civic development. From 1757 to 1775, he was colonial agent and representative to the British Government in London, where he fought them on their navigation laws and Stamp Acts, restricting colonial trade and manufacturing, constantly warning them of colonial resentment. From 1775 to 1776, he represented Pennsylvania at the Second Continental Congress. From 1776 to 1785, he was the American Minister and Ambassador to France. Upon his return



to the United States, he was elected delegate from Pennsylvania to the Constitutional Convention in Philadelphia. On April 17, 1790, after a long life of public service, after a long illness and pain that could only be assuaged by opium, he died.

He was laid to rest in the church yard of Christ Church on Arch Street and Fifth Street. His funeral was a public display of appreciation for his many services to his city, his nation, and to his countrymen. But, most of all, it was a respect and homage for a very human individual who loved and served his fellow man.

Franklin—The Mason

Little information of a concrete nature is available about Franklin as a Mason. His autobiography, while mentioning many other personal and varied items, doesn't mention it at all. For some reason, he retained all his French Lodge notices and correspondence, while of his American and English career not a scrap can be found. This may be due to the fact that from 1757 to 1785 with the exception of one year (1775-76), he was in Europe on diplomatic service. The best source of his Masonic record is found in the *Proceedings of the Right Worshipful Grand Lodge of the Most Ancient Fraternity of Free and Accepted Masons, 1906*, quoting Liber B of the Lodge of St. John's of Philadelphia. However, by piecing together each little bit, each reference, and by inference and interpolation, there is no doubt that Masonry was a strong force in the rule and guide of his life. His integrity, his honor, his work, his observance of the principles that are the warp and weft of Freemasonry underlay and suffused his life.

While in England in 1725, he first contacted Masonry. The Grand Lodge of England had been formed in 1717, and the Lodges were under the guidance and control of the aristocrats and nobility. He admits that he was desirous of joining Masonry because it would assist his ambitious aims and desires. On his return to Philadelphia in 1786, his application may have been ignored or snubbed because he was a printer and the Lodge was dominated by the wellborn landed gentry. Resentment may account for his creation in 1727, in conjunction with Hugh Meredith, Stephen Potts, and Joseph Breintnal (a Mason), of the Leather Apron Club - not to be confused with another organization of the same name for leather workers - to counteract the political aspirations of the aristocratic

Continued on page 18

To see the larger picture and to avoid trivializing the issues, we must analyze rather than emotionalize!

Freemasonry and Common Sense

by Sir Knight David Martin Davis

"Use common sense!" That is a plea often heard on both sides of any contest of opinion, and it's fine, as long as we remember - *"common sense" tells us the world is flat!*

Plain old reactive common sense is telling some Masons that we're going to fall off the edge of the world and kill ourselves for lack of membership, if we don't hurry up and radically modernize Masonry; and it is telling others to fear change and to stand pat on the supposedly comfortable ground of tradition. Uncommonly used, good common sense should tell us to be circumspect, to look below, around and beyond the specter of a declining and largely inactive membership. Thus we may discover an unexpected curvature underfoot in that tradition which we will necessarily remain on or depart from, and what will happen between the first step of uncharacteristic change and a highly populated horizon.

Certainly, we need to do that, toward some reasonable common decision, and avoid the present divisiveness which is non-Masonic, to say the least.

The modernists, or liberals, among us have made their recommendations, which would bring in and bemuse more members;

but they have not seen, or at least have not told us, the full results of doing away with free-will-and-accord and replacing it with open invitation, of entertainment in the Lodge and no memorization. The traditionalists, or conservatives, defend the traditional *status quo* on emotional grounds, and seek educational programs to combat TV or other distractions; and have not seen or told us what underlies our internal distinction to equate it with inactivity and the dearth of candidates. Let us objectively travel the past and face the present facts which impinge on our future.

Where do Masons come from, and what have they come into? Always from communities full of mundane pursuits, into a peculiar environment which is not frivolous, which teaches personal and group betterment by exposure to deeply symbolic religious and humanist allegory.

Its process requires actual, repetitious work perpetuating an ancient ritual, which has always provided the chief pleasure in it, supporting business kept as brief as possible and social entertainment kept extraneous. The details of work remain publicly unknown, and these enhance morality and promote godliness,

charity, manly affection and industrious cooperation, which, as prime purposes, may or may not appeal to everyone. They also produce in serious adepts an appealing public image, of self-assuredness, honor, social aplomb and professionalism, and with an aura of mystery about the source, which causes some men to want to have and explore the same and to seek the opportunity.

Those details of ritual source are kept secret because, without the familial setting which effects results, they would seem maudlin, incantational or otherwise misunderstood, and because they integrally impart nonpublic obligations and privileges. The necessary effort cannot be forced upon

"It has never been the societal role of Freemasonry to convert all men, or even all good men, to it."

or its good results forced from anyone, and in consequence of all these factors, it has never been the societal role of Freemasonry to convert all men, or even all good men, to it. Only voluntary entrants have been accepted, and none possessing the criteria of belief in God and unimpeachable morals are rejected; while these traits in themselves do not necessarily connote either a prior affinity or a developable liking for the working details after they are exposed. While membership was great, the resulting inactivity of those who became disenchanting with internal actualities was tolerable without damage to overall group purpose.

Over the years, American Freemasonry has periodically grown, waned and again waxed, according to public perceptions of its worth; and lately there has grown a tradition, or at least a habit, of conservative, self-satisfied Master Masons to assume a similar self-motivation on the part of everyone raised to that degree, which is not well-founded.

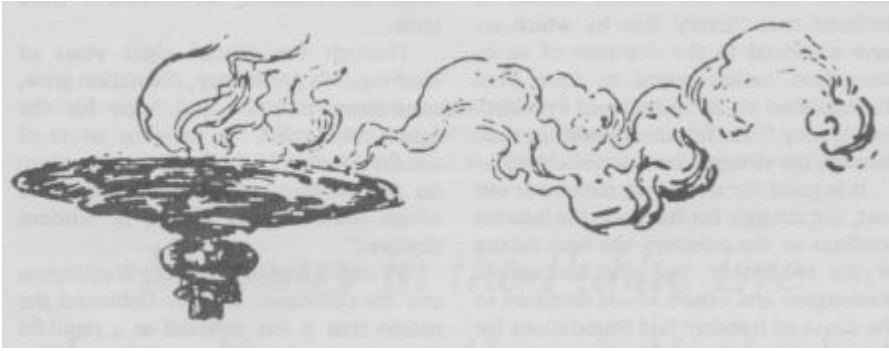
Now in a period of declining membership, there is less incentive than ever to advance any details which might discourage any candidates; more of them are less inclined to like them, and too few of them are later inspired to. As a result, they now make up a growing, critical majority of inactive Masons in today's Lodges, and are those most likely to forego paying dues, and exit permanently.

Masonic acumen as a part of tradition, now pressured by vociferous liberals into preoccupation with numbers, has already changed - into an unproductive tail-chasing which does not increase membership but actually decreases it.

The liberals are right, inactivity in Lodges is symptomatic, but not of something wrong with tradition which necessarily ought to be changed for public attractiveness. Conservatives are wrong, too, if they think of tradition as self-perpetuating history, able to reenergize itself without continuous exploration and explanation. The fact is, both the size and the activity of membership are symptomatic of demographics, the distribution of the drives and desires of the general populace.

Traditional Freemasonry has always had a size commensurate with its standards and their popularity in the world, and that has changed. Today, the world not only has the distractions of TV and a host of salutary appeals for the free time of whole families, it also fosters a "do-your-own-thing" syndrome which has blurred traditional and created different moral and societal standards. It has attuned a greater proportion than ever to mental laziness and forms of hedonism, from mildly demeaning to dangerously damaging, which are those that Masons have traditionally abhorred, "serving their Masters with *fergency* and *zeal* (as well as doing it freely)," keeping baser "passions and prejudices within due bounds."

Continued on page 22



Memory is an eternal flame reaching back into the long past and pushing out into the infinite future. The men and events of our yesterdays project themselves into the present and influence the course of our tomorrows. We cannot escape the continuity of history or the impact of yesterday upon today and the day after.

The significance of George Washington was apparent to those who fashioned the beginning of our nation and is more obvious to us. He was a catalyst, holding the diverse elements of the colonies together. His courage and faith sustained an army ripe for defeat and made it into an instrument for victory. In the dark hours of Valley Forge, it was only his unflinching devotion to his cause and his faith in it that saved the nation.

Among the giants of the American Revolution, he stood tallest, and when victory came to American arms a grateful nation called him to be its first President. He was not an intellectual builder of the nation, like Thomas Jefferson and James Madison, but was rather the sensitive center around whom others could rally. His unquestioned patriotism and his qualities of leadership made him the Father of his Country.

The portrait of Washington on his knees in prayer at Valley Forge is not amiss. His faith ran deep, and when the guns had been silenced and the

Eternal Flame

by
Sir Knight Dr. Harold Blake Walker

colonies became the United States, he declared that "Every step by which we have advanced to the character of an independent nation seems to have been distinguished by some token of Providential Agency." He felt deeply within that, through the struggle, he was not alone.

It is good for us now to remember our past, the struggle for freedom, the internal conflicts of the colonies, the near failure of the revolution, and the courage of Washington and others whose devotion to the cause of freedom laid foundations for the republic which Abraham Lincoln called "the last, best hope on earth."

If we think our times are hard and full of troubles, we should be reminded that the days and years of our beginning were infinitely more difficult and troubled than ours. The nation was bankrupt; the thirteen states were involved in a struggle for power; the economy was in a shambles; Indians threatened the frontier, and England remained hostile.

No President in our history ever faced the agonizing tasks of the nation with greater hazards than George Washington. The future hinged on wisdom, the capacity to inspire his countrymen and to restore confidence. That he was equal to his task is eloquent evidence of his personal qualities of faith and courage.

It is a tribute to Washington's wisdom that he gathered around him men of unique capacity. Their names are written large in our history: John Adams, James Madison, Thomas Jefferson, Benjamin Franklin, Alexander Hamilton. Never since has such an array of talent surrounded a President or given him more loyal support.

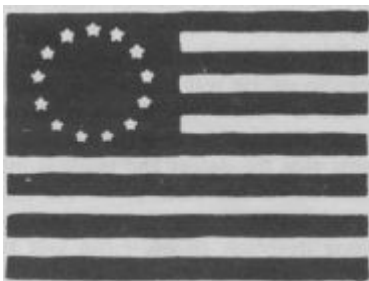
Washington did not seek the presidency; on the contrary, at the war's end he wished to return to his beloved Mount Vernon plantation. But there was no one except Washington who so commanded the respect and loyalty of the people and upon whom all could agree. Reluctantly and as a duty he accepted leadership of the new nation.

When he had served two terms as President, he refused a third term.

Through the crucial eight years of Washington's presidency, the nation grew, confidence returned and hope for the future rebounded. As someone wrote of the President, "There is no word spoken, no line written, no deed done by him which justice would reverse or wisdom deplore."

We owe a profound debt to Washington and his colleagues who so fashioned the nation that it has survived as a republic for two hundred years. The past has become present and projects itself into the future. Memory of that past is an eternal flame keeping present hopes alive.

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



This "star-spangled banner" was the emblem of the Continental army. George Washington, leader of the army, described the design of the flag. This is what he said. "We take the stars from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

Fifty years ago, Masons were notable in public celebrations of all sorts. Where, today, is the public exposure of the light of Freemasonry?

Masonry in the Public Eye *from Musings on Masonic Membership*

by Sir Knight Donald L. Dorward
Grand Standard Bearer of Illinois

Taken from remarks at the Inspection of Cyrene Commandery No. 23 of Vandalia, Illinois, on December 5, 1987.

There are two passages in the Bible, which form a part of our Masonic ritual, that have something to say concerning the public exposure of Freemasonry. One tells us that when we light a candle we should not put the candle under a bushel but should put it at the top of the hill where it can be seen by men. The second tells us, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Where, today, is the public exposure of the light of Freemasonry?

In the archives of Peoria Commandery No. 3 is a picture taken in 1937 of the Grand Commandery Conclave parade in Peoria. Rank after rank of uniformed Sir Knights marched down the hill of Main Street before a very large turnout. Today, the only time Masons are seen in the public in that kind of a performance is at Shrine conventions or special Shrine functions such as All-Star football games. Even there, the connection between the Shrine and Freemasonry is

never stressed. Outside of the Fraternity, few people realize that there is a connection.

There are many occasions in which Masons could, and should, make a public appearance as Masons. In the church calendar, there are two days dedicated to our patron Saints John. There is no reason why Masons should not attend a church of their choice in a body as Masons. This would be the finest answer in the world to those who say there is a conflict between the church and Freemasonry. For Templars, there should be special programs for Christmas, Easter, and Ascension Sunday as an absolute minimum. Patriotism is one of the essential teachings of all of Freemasonry. Masons should participate in such functions as Memorial Day, Independence Day, Labor Day, and Thanksgiving. But where are the Masons? Fifty years ago, Masons would be notable in public celebrations on all of these days.

We preach the importance of education, but where are our Masonic floats and displays in local high school and/or college homecoming parades? Where are the Masons, as Masons, in local civic functions?

How can we expect people to be interested in Masonry if they don't know we exist? In many towns and cities, we have very beautiful and impressive Temples; however, the Temples are closed and locked much of the time as though we were afraid the public might see something they shouldn't.

Until fifty years ago, particularly in the smaller communities, the Masonic Temple, together with the church and school, was one of the centers of social activity. Everyone knew who the Masons were in the community. Because of the selectivity of their membership, they were usually highly respected individuals. Today, for whatever reason, men have a tendency to hide their Masonic affiliation as though it were something of which they should be ashamed.

If there is to be chance to reverse the trend and again make Masonic membership something to be desired, we have to begin to return Masonry to a position of public exposure. This can be done in many ways. For starters, Masonic groups, particularly the Templars, should participate in local patriotic and civic parades. We should be proud of our membership. We certainly should not be put off by self-consciousness about a rather conspicuous uniform. Certainly, our Brothers in the Knights of Columbus do not hesitate to parade in public in full uniform.

There are, in addition, many activities where Masons can, properly, function in the public as Masons. For starters, what is wrong with again advertising our meetings in the newspapers, as used to be common practice. In hotels and motels, again it was common practice to list addresses and meeting times for Masonic bodies on their public bulletin boards. This should, again, be done. Masons should participate in such activities as school homecoming celebrations. They should participate in school functions as Masons. I have already mentioned attending churches in a body on

such occasions as the Saints Johns' Day Christmas functions, Easter functions, and Ascension Day functions.

One of the finest Masonic activities I can recall involves the Masonic bodies in Dayton, Ohio. Dayton is situated near the intersection of two extremely important interstate highways, 1-70 and 1-75. Within Montgomery County are rest stops in both directions on each interstate. On holiday weekends, the Masons of Montgomery County manned booths at each of the rest stops providing free coffee, orange juice, and donuts to passing travelers. Spread across the

"What is wrong with sponsoring, or co-sponsoring, public and civic events with the name of the Masonic body in the program?"

membership, the cost was not burdensome, and the good will was tremendous. God only knows how many lives may have been saved by travelers making brief stops at those rest areas.

Although the availability of facilities for public functions is no longer as restrictive as formerly, what is wrong with making our beautiful Temples available, at a reasonable charge, for public functions? What are we afraid of? Are we afraid that we might be somehow contaminated by public exposure?

What is wrong with sponsoring, or co-sponsoring, public and civic events with the name of the Masonic body in the program? In Columbus, for many years there was an annual parade and celebration of Flag Day sponsored entirely by the Masons. The parade included, in fact was dominated by youth groups and ended at the Coliseum in the state fairgrounds where a blatantly patriotic program was provided particularly for the benefit of the youth. This received a great deal of public exposure. While it is wrong for

Continued on page 21



William Frederick Haythorn
Florida
Grand Commander-1979
Born July 4, 1924
Died June 25, 1989

Walter L. Harmon
Oklahoma
Grand Commander-1975
Born September 29, 1925
Died July 18, 1989

F. Louis Bald
Nebraska
Grand Commander-1988
Born October 2, 1916
Died July 22, 1989

**Past Grand Master Bell Congratulates
Shrine Leader George W. Powell**



G. Wilbur Bell, Past Grand Master of the Grand Encampment and Past Potentate of Ansar Shrine, congratulating newly elected Imperial Potentate George W. Powell at the Imperial Council Session held in Toronto, Canada, in July.

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

Grand Commander's Club:

Washington No. 3 - Ralph W. Hose
Massachusetts No. 22 - Frederick W.
Wormelle, Jr.
Puerto Rico No. 1 - Max I. Santiago
New Hampshire No. 7 - Donald B. Hart
Tennessee No. 38 - D. L. Stowe

Grand Master's Club:

No. 1,357 - Russell E. Farris, Sr., (CO)
No. 1,358 - Henry T. Floyd (NC)
No. 1,359 - William R. Erickson (AK)

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

Knights Templar Build The Flag



Dressed in Colonial uniforms and frequently accompanied by their ladies in proper attire, Sir Knights from Knoxville, Tennessee, have presented a patriotic skit to Blue Lodges, civic groups, elementary schools, and various clubs in east Tennessee. Accompanied by script, music, dignity and decorum, the flag is built from the first stripe to the 50th star. Appreciative audiences often give a standing ovation.

Pictured, left to right, are Sir Knights Bob Demott, Erwin Bigger, and Chester Faulk, KYCH.

Detroit No. 1 Noontide Club

On Friday, October 20, 1989, the Noontide Club of Detroit Commandery No. 1, K.T., will observe its 80th anniversary with a luncheon at the Detroit Golf Club; ladies and friends are invited.

The Noontide Club is a stag luncheon group which meets every Friday noon, and has been so meeting every Friday since it was organized on October 21, 1909. It is

the oldest luncheon meeting in the Metropolitan Detroit area, and presently holds forth at the Masonic Temple in Detroit.

On the occasion of its 75th anniversary luncheon, tributes were received from President Reagan, Governor James Blanchard, and Senators Donald Reigle and Carl Levin as well as other local officials. They anticipate similar tributes for the 80th.

States President and Sir Knight Theodore Monolidis, "We proudly proclaim the Noontide Club as 'the greatest social organization in the world.'

There is no regular agenda for the meeting; just fun, fellowship, and brotherhood.

Eye Foundation Research Grant In Georgia



On July 17, 1989, the Grand Commandery of Georgia was again given the honor and privilege of representing the Knights Templar Eye Foundation in presenting a research grant to Emory University School of Medicine, Ophthalmology Department.

Sir Knight Wilford H. Hall, Right Eminent Grand Commander of Georgia, presented a \$19,991.00 check to Dr. Carolyn D. Drews, Ph. D., at Emory University School of Medicine.

from the Masonic Family

In the photograph, left to right, are Sir Knight Ted H. Hendon, Deputy Grand Commander; Sir Knight Wilford H. Hall, Grand Commander, presenting check to Dr. Carolyn D. Drews; and Sir Knight James E. Moseley, Past Grand Commander and Grand Recorder.

Dr. Drews is doing research in the area of strabismus in infants. She was most grateful for this grant and expressed great interest in Knights Templar.

Dr. Drews is an outstanding young lady, and Georgia's Grand Commandery feels that this investment and the dividends derived will be tremendous.

Dear *Knight Templar*:

On June 21, 1989, the Supreme Court Justices approved the desecration of the flag of these United States. This day will never be forgotten.

Our Supreme Court Justices ruled that our flag - the Stars and Stripes - is nothing more than a piece of multicolored cloth and that it can be defiled in any manner.

Our flag has a greater significance than that.

Old Glory started out with 13 stars as a symbol of the determination of our forefathers to be free.

It is a symbol of this great nation and the countless lives that have defended it through peace, prosperity, and numerous wars.

It represents freedom of speech, religion, assembly, and the press.

The Supreme Court Justices have misconstrued the meaning of freedom of speech into an act of degradation.

It was carried on high in the Civil War for the cause of freedom; in Tripoli; at Montezuma, Mexico; the Boxer Rebellion in China; the European Theatre against a

dictator; the Pacific against the Japanese; Burma; Korea, and Viet Nam.

The Stars and Stripes of this great nation should be held high and looked upon with respect and admiration, not with contempt.

We veterans suffered hardships and despair; we have lost buddies; we have seen unbelievable tortures of prisoners of war and the pride and exaltation on the faces of P.O.W.s when they were freed and saw Old Glory.

To those who think they have the right to burn, or desecrate, the flag of these United States, ask those of us who have gone through hell and see what we think of your idea.

Sir Knight Burnell Focks
Guymon Commandery No. 51
Guymon, Oklahoma

Commemorative Coin to Celebrate 150th Anniversary in Tennessee

Clarksville Lodge No. 89, F. & A.M., struck a commemorative coin to celebrate its 150th anniversary; 1839-1989. Coins are available at \$3.00 each from R. E. Gooch, Secretary, 111 Tobacco Road, Clarksville, TN 37042



Ben Franklin-Continued from page 8

gentry in civic action. This club later became the Junta, a society for historical, philosophical, scientific, mechanic arts, and all other items of any interest. They brought the Age of Enlightenment from Europe to America and added much to it. In 1769, it was world famous and, as a counterpart to the Royal Society in London, changed its name to the American Philosophical Society. Among its members at that time were Philip Syng (a Mason), Judge William Allen, Dr. Thomas Bond, and Thomas Hopkinson.

In 1729, his newspaper, *The Pennsylvania Gazette*, carried a report from a London newspaper that was an attack on the aristocratic dilettanti in a Masonic Lodge that met in London. Soon he suffered a change of heart, for the records of St. John's Lodge in Philadelphia-said to be the first Masonic Lodge in America-initiated him on February 1, 1730, as Entered Apprentice. By interpolation and inference, we conclude that he was raised three months later to the Sublime Degree of Master Mason on May 5, 1731, (new calendar) because the Liber B states that on June 24, 1731, he paid his initiation fee and dues of two pounds and six shillings, and that he was elected to the office of Junior Warden. At that time, the work was carried on in the First Degree until the 1750s, and the term of office was six months.

The records are not clear. It is believed that the Lodge was composed of Brethren who had been initiated in various localities, more or less irregularly, some of them in London Lodges, and some in chance meetings of Masons in different places in the colonies, very much as "Abm. Moses received the degree of Maconrie (sic) in Newport, R.I. in 1656 or 1658."

In 1732 he drafted the by-laws of the Lodge, and on June 3, 1732, he was elected Master of St. John's Lodge. Several days later on June 24, 1732, he was elected

Junior Grand Warden. Two years later, on June 24, 1734, he was elected Grand Master of Pennsylvania. In August of that year, he printed a copy of *Anderson's Constitutions of Free Masons*, advertising in his newspaper that if anyone wished a copy "to hint" it to him. This was the first Masonic book printed in America.

In 1734 and 1735 tradition believes that he laid the cornerstone of the State House, now Independence Hall, because at the laying of the cornerstone, the Masons officiated and Franklin was the Grand Master of Pennsylvania, and he was living in Philadelphia. From 1735 to 1738,

"The Junta, a world famous counterpart to the Royal Society in London, changed its name to the American Philosophical Society."

he served as Secretary of the Lodge. His mother was disturbed that he was a Mason because he replies on April 13, 1738, "Freemasons have no principles or practices that are inconsistent with religion and good manners."

On May, 1745, he visited the First (St. John's) Lodge in Boston. On June 10, 1749, he was appointed Provincial Grand Master by Thomas Oxnard of Boston. On August 29, 1749, the Tun Tavern Lodge of Philadelphia petitioned him as Provincial Grand Master Franklin for a "Deputation under his Sanction." On March 13, 1750, he was appointed Deputy Grand Master by William Allen, Provincial Grand Master. On March 13, 1752, he was appointed to a committee to raise funds for the building of "Freemason's Lodge." On October 25, 1752, he visited Tun Tavern Lodge, and in 1754 he visited the Grand Lodge of Massachusetts. On June 14, 1755, he participated in the ceremony of dedication of Freemason's Lodge, the first Masonic building in America. That is the last American notice of his Masonic activities, for from 1757 to 1785 his

Masonic activities were in foreign lands.

St. David's Lodge in Scotland records his visit in 1759. In 1760 he was named Provincial Grand Master of Philadelphia for the second time. The minutes of the Grand Lodge of England, meeting at the Crown and Anchor in London in November

"Masonry always deemed him a true Mason, and rightly so, for at his death, Masonry acknowledged its loss and his services to Craft and country."

1760, mention him as Provincial Grand Master. In 1762, he was addressed as Grand Master of Pennsylvania.

In 1776 he was affiliated with the Masonic Lodges of France. He was elected in 1777 to membership in the famous *Loge des Neuf Soeurs*, a lodge heavily attended by the members of the French Court. On February 7, 1778, he assisted at the initiation of Voltaire, the most famous of French writers, and a few months later, on November 28, 1778, officiated at the Lodge of Sorrows of the Lodge of the Nine Sisters for the funeral services of that famous iconoclast.

In 1782, he was elected Venerable (Worshipful Master) *de La Loge des Neuf Soeurs du Grand Orient de Paris*. That same year on July 7 he became a member of the *Royale Loge* (or Worshipful Lodge) *of Saint Jean de Jerusalem*. And on April 24, 1785, he was elected *Venerabled' Honneur du Royale Loge de Saint Jean de Jerusalem*, and Honorary Member of the *Loge des Bonne Amls de Rouen*, and also of the Royal Lodge of the Commanders *of the Temple du Orient de Carcassonne*. That same year he returned with great honors to the United States. Old (79) and ill, he found Masonry at home in turmoil. A schism had developed in authority and jurisdiction. He was asked to affiliate with the new body; for some reason, possibly illness, he did not abandon the old nor take on the new jurisdiction.

However, he was never considered unaffiliated. Masonry always deemed him a true Mason, and rightly so, for at his death, Masonry acknowledged its loss and his services to the Craft and country. It attended his funeral in great numbers, in appropriate ceremonies, and at his internment. All Masonic bodies then and today mention him as a great Brother and Mason in the full and true sense of the word.

Franklin and Religion

Franklin was raised and indoctrinated in the Congregationalist faith. This was the new name for the creed of the Puritans who had landed in Plymouth not quite a century before Franklin's birth. In 1719 while working as a printer's devil for his brother, he was attracted and intrigued by a tract that attacked the new and very popular theory of Deism. It originated in Europe in the early 18th century, rejected the Trinity, the divinity of Christ, the idea of original sin, and the Bible as divine revelation. It held that God had created the universe but had withdrawn to let it run by natural law. Instead of being repelled by the essay, he was converted to the new philosophy that there was a God who was the beneficent Creator of the Universe. This new religion, if it can be called such, was very popular and accepted throughout Europe by the intelligentsia and the leaders of society. It led the attack upon ignorance and superstition that had crept into religious practices, and upon the entrenched power and the privileges of established churches. In many instances, it still exists in different forms.

Franklin reaffirmed his belief in God, when as part of the committee to write the Declaration of Independence, he edited Thomas Jefferson's first draft, adding cogent, majestic, and neoteric words and phrases: "We believe these truths to be *self-evident*, that all

men are *created* equal, and that *they are endowed by their creator with certain unalienable rights*. The italicized words were inserted by Franklin.

His Deistic creed was reaffirmed in a letter, dated March 9, 1790, to Ezra Stiles, President of Yale University, who raised a question as to his Christianity. "Here is my creed. I believe in one God, Creator of the Universe. That He governs it by His Providence. That He ought to be worshipped. That the most acceptable service we can render Him is doing good to His children. That the soul of man is immortal, and will be treated with justice in another life respecting conduct in this life." There are some doubts as to the divinity of Jesus "but .having never studied it, think it needless to busy myself with it now, when I expect soon an opportunity to know the truth with less trouble." Six weeks later he died.

His epitaph reasserts his beliefs. The British had threatened to hang as traitors each and every signer of the Declaration of Independence. Franklin, on August 31, 1776, gave his epitaph to a friend. It was inscribed on his tombstone upon his death on April 17, 1790. It reads: "The Body of Benjamin Franklin, Printer, like the Cover of an old Book, its Contents torn out and stript of its lettering and gilding, lies here, Food for Worms. But the Work shall not be lost. For it will, as he believed, appear once more, in a new and more elegant edition, corrected and improved, by the Author. Given by Benjamin Franklin to Samuel Morris, August 31, 1778. N.B. it is his own handwriting." Can Masonic principles be more aptly expressed?

The story of Benjamin Franklin continues next month, October, in Knight Templar Magazine.

Sir Knight W. Leonard Guarnera was a member of New York Commandery No. 1 in New York City, New York.



We Speak His Language

The proverbs of Poor Richard have been part of our language, used either in whole or in part, from the day Franklin coined them. Everyone knows that "Experience keeps a dear school," or that "One today is worth two tomorrows." We "wink at small faults" and sympathize with a man caught "like a fish between two cats." Those who sleep "snug as a bug in a rug" have Franklin to thank too. During his years in England, the great man from the American colonies often visited the home of Jonathan Shipley, bishop of St. Asaph's, near Winchester. The bishop's young daughters were his special friends, and Doctor Franklin had a gray squirrel shipped from Pennsylvania as a pet for the girls. When the squirrel died Georgiana Shipley wrote Franklin, asking him to compose an epitaph for the "skugg," a name as common then for squirrels as "puss" is for cats. The old philosopher wrote Georgiana, "he should not go, like common skuggs, without an elegy or epitaph," and set it down:

Here skugg
Lies snug
As a bug In
a rug.

Taken from : *The Post Salutes Its Patron, Founder and First Editor.*

Masonry in Public Eye—Cont. from page 14

Masons to participate in political campaigns as Masons, what would be wrong with local Masonic bodies providing non-partisan transportation to the disabled and elderly to take them to the polling places? What would be wrong with offering babysitting services so that mothers, who might otherwise find it very difficult to vote, could go vote? All of these could be advertised and keep Masonry before the public as an organization concerned about current affairs and public responsibilities.

If they don't know who we are, and what we do, how can we hope to interest them in membership?

Sir Knight Donald L. Dorward is a member of Peoria Commandery No. 3, Peoria, Illinois, and resides at 107 Main Street, Box 277, Washington, IL 61571

Arkansas Firm Helps Eye Foundation

Tri-State Mack Distributors, Inc., a firm based in Memphis, Tennessee, which is distributor for Mack Trucks and parts with branches in Little Rock, Arkansas, and several other mid-south states, is an employer who has a program of matching the donations of their employees to their favorite charities



In the accompanying picture, Mr. Judge Maddox, owner of the company (left) and Mr. Frank Owings, manager of the Little Rock branch (right), are shown presenting to Sir Knight James D. Hollis, Past Grand Commander, and Sir Knight Wayne E. St. John, Grand Recorder, a check for \$636 to the Knights Templar Eye Foundation. This check was made possible through the efforts of Sir Knight Johnny R. Owens, an employee of Tri-State Mack, in soliciting donations from his fellow employees in the amount of \$318, which amount was matched by the company. The money donated by the employees represented 100⁰16 participation by them in the project.

The presentation was made at an employees' holiday potluck luncheon at the company's Little Rock branch.

This is about the fourth year that this has been done, and it has grown each year. The certificates of appreciation issued by the Eye Foundation are proudly displayed in the company's offices.



God grant that not only the love of Liberty but a thorough Knowledge of the Rights of Man may pervade all the Nations of the Earth so that a Philosopher may set his foot anywhere and say: "This is my country."

Benjamin Franklin

Common Sense - Continued from page 10

Thus, while certainly there are good men abroad who might make good Masons in the traditional sense, they are a proportionally reduced population which reflects a "normal" size for the traditional Order, and points to the impotency of emphasizing numbers.

We don't like these conditions, and reactive irrational common sense prompts us - to shut them out as too great to confront - to ignore any need for rational change - to rise in radical, unconventional combative action - and the future life of the institution confronts us. Better reasoned, it should tell us that the "ruthless

"If the recommendation to suspend the memorization requirement is also adopted, the very nature of traditional Masonry will change drastically."

hand of ignorance" works by inaction as well as by action unreasoned, and that this particular "noble monument of antiquity" can be laid to waste by gradual, insensitive demise or by precipitous disfigurement.

As to the last, what will happen if free-will-and-accord is made "symbolic" as is being suggested by modernists (Of what, one is bound to wonder?), and any man is invited in according to availability? First, the increased influx will pose a considerable burden just to weed out those morally unfit; and it will become greater if, indeed, there is any further interest in such matters, in effort to evaluate and adjust so many more entrants to traditional life in the Lodge.

If the recommendation to suspend the memorization requirement is also adopted, the very nature of traditional Masonry will change drastically. Basic Masonic knowledge, such as it is, will decrease immediately and increasingly, for older members will have neither reason, incentive or productive method for teaching new ones

that which has been standard fare. That is not merely opinionated, but factually demonstrable.

While the practice originated in a time when all good men were not good readers, memorization had a different, decisive purpose which still pertains. The fundamentals of Freemasonry, meant to incite obligation and inculcate expansive speculation, were considered so important as not to be left to chance absorption, and were implanted for the same kind of mental fixation as is still required in preparation for any profession: That which is merely read or heard is retained selectively and by choice, if at all; that which is imperative and is memorized is indelible.

In opposition to that, modern educational methods are now widely producing passive adults rated illiterate or nonfunctional in a host of subjects. If to accommodate their passivity and frivolity, memorizing is not required, and the vacuum is filled with social entertainment, the past effect of the common practice - and the practice itself which has signified its singularity - will, of course, disappear. The final result: one more ordinary club without distinction, competing with all others for a share of membership.

In bringing this about we will also be missing the point that performing the memorized lessons, ritual, lectures and charges does, indeed, produce other very practical results, of improved "social intercourse" and pleasurable expertise in public speaking. Furthermore, we will lose a prime intent of the ancient plan which was far from accidental, to make it impossible to dwell on immoral subjects while memorizing something better and promoting a preoccupation with morality as planned. Still further, the mental prowess of officers and others in the acquired ability to speak literally and informedly for hours from memory will be lost. It is an accomplishment not imprinted anywhere except Masonically,

and is indicative of the many mysterious mind-expanding powers attributed to the ancient Fraternity.

Modernists do not seem to rate them very highly, and in a way, neither do the conservatives. Liberals would remove the means for such benefits, and while traditionalists would keep them mandatory, they do very little to fertilize the accompanying speculation and sharing which is necessary to derive fuller meaning and satisfaction from the symbolism. "Speculative" - like "symbolic" - in Masonry seems to have become lip service and not mind service, and that is attested to by the fairly modern role of Lodge Education Officers.

Worthy, dedicated - and often frustrated - LEOs stand in the place of a tradition and a favorable habit, one which prized and perpetuated an active interchange of individual gleanings from speculation on the mysteries in the ritual, the other of finesse passed from Past Master to Worshipful Master, of details of

"Reaching out at the beginning a constitutional change might be considered to require investigators to assure a propensity for our work fare."

Masonic law and custom in the perpetuation of ideals. They so stand bound to read edicts from the Grand Masters, uninspired pleas from District Education Officers and biographical sketches of past great Masons.

We could gain the time for such an exciting interchange and for more edifying LEO presentations, by stopping the mind-numbing reading of all the Lodge minutes; read aloud only truly significant notes, let them lay over for individual reading by choice, and sign them out next time.

There is much we could do, if we choose, to make Masonry more vitally attractive inside and out. We could recognize that

neophytes are well attended to, busiest and happiest (memorizing and all), during initiation, passing and raising, and afterwards no longer the objects of attention, drift away when they have nothing important and meaningful to do. In lieu of that, the suggestion to adopt tasking analogous to ancient operative Masonry seems quite appropriate, and so would be new committee assignments to go and see how our appropriated money is used and report on it. By nature, most Masons are happiest at their busiest.

Reaching out at the beginning, a constitutional change might be considered, to require investigators to assure a propensity for our work fare, as well as morality, or at least to be "up front" about the necessity for work in Masonry. In that way disillusionment on both sides should decrease, and the ratio of idle to active Masons with it.

For inner and outer benefit, we could do worse than to recognize the worth of a now idle recitation, ". . . promoting each other's (employment and occupational) welfare, and rejoicing in each other's prosperity." It used to really extend brotherly love and affection, and would show outsiders a real, measurable benefit of being a Mason.

We might consider modifying the law which wisely prohibits actual advertising, and so far has gone only so far as admitting Masonic involvement in public charities and putting our emblem along with others on some billboards outside of town. Perhaps, we should rethink what is secret and what is not in our affairs, and find ways to let one better reflect the other in public eyes without risk or explanation: The public invited to really "open" installation of officers would see our devotion to God, each other and duties, without seeing but bound to feel admiration for all that prompts it. A Lodge in refreshment shows its furniture innocuously, and why not, with deservng

Continued on page 27

On the Masonic Newsfront...

Dear Sir Knights:

CHRISTMAS! What are we going to do about it?

When we were Knighted in the inspiring conferral of the Order of the Temple, we were asked to answer three questions, in writing, which had to do with our belief in the Christian religion. Later we professed aloud that we would wield our swords in defense of the Christian religion.

We have opportunities every day to profess our belief in the teachings of Jesus Christ by witnessing to those with whom we come in contact. Support of the Christian church of our choice and regular worship at its services are an essential part of our lives.

The Grand Encampment of Knights Templar has placed special emphasis on publicly celebrating the Birth, Life, Death, Resurrection and Ascension of our Blessed Savior.

Every Commandery should celebrate in its asylum, or another suitable place, the birth of Jesus Christ. The date should be as near as possible to December 25 of each year. Plans must be formulated well in advance for such a program. All Sir Knights should be notified promptly, and wives, children, and the public invited to attend.

It is suggested that you invite the various Masonic Lodges, Royal Arch Chapters, Councils of Royal and Select Masters, DeMolay Chapters, Rainbow Girls, Job's Daughters, Eastern Star Chapters, and especially, Scottish Rite bodies in your area.

Don't wait until December to plan for your Commandery's observance. Plan now! A well organized and publicized program will encourage attendance and make an impression on the minds and hearts of those attending. Each Sir Knight should offer his suggestions and support. Don't leave everything to your Commander and Recorder.

We ask again, "What are YOU going to do about it?"

Sir Knight Gordon J. Brenner, Chairman
Committee on Religious Activities
Grand Encampment of Knights Templar, U.S.A.

Letters To The Editor

Dear *Knight Templar*:

May I take this opportunity to briefly respond to the recent article, "A Plan to Promote Freemasonry," appearing in the July issue of *Knight Templar*, written by Sir Knight Joe L. Elam?

The Masons of Iowa enjoyed approximately five (5) hours of public television exposure by assisting the Iowa Public Television station with their annual fund-raising project called "Festival 1989" by manning the telephones and receiving pledges from a six-state area.

This great opportunity served a twofold purpose, a worthwhile service by Iowa Masons, plus the opportunity for excellent public relations to enhance the image of our great and gentle Fraternity.

Most Worshipful Brother Carol H. Cremer, Grand Master of Masons in Iowa, was accorded the opportunity to speak openly about Masonry during the telecast, and throughout

out the program, the "Heartland Masons of Iowa" received open recognition from the television staff.

This idea was spawned in the fertile mind of a dedicated and devoted Brother who opts to remain anonymous. He received the "blessings" from the Grand Master to pursue this concept of public relations.

Right Worshipful Brother Thomas Eggleston, Grand Secretary in Iowa, contacted Sir Knight Edward Powers, who with his expertise in the radio and television business, made the necessary contacts and arrangements to finalize this most worthy project. Hopefully it will become an annual event for the "Heartland Masons" in the state of Iowa.

Fraternally yours,
Sir Knight Richard F. Sherwood, KYCH
Arch Master, 3rd District Grand Council of Royal
and Select Masters of the State of Iowa

Dear *Knight Templar*:

During the past year, (May '88-May'89), the Honored Ladies and Sir Knights from the Order of Amaranth in Florida have been really busy throughout the state and, wherever they could, exchanged their candlelight "That Others May See" pins for a love donation of three dollars. The proceeds of \$7,034.00 were given to the York Rite Bodies of Florida for the Knights Templar Eye Foundation.

The York Rite of Florida received lots of publicity through this charity endeavor, while the Amaranth became better known to the York Rite. Therefore, a greater effort was expended for this charity by both orders. By the exemplary leadership of both the Grand Royal Matron, H.L. Edna Taft, and the Grand Royal Patron, Sir Knight Junius Clemmons, the Grand Court of Florida had one of its finest sessions. During the session, H.L. Mary DeGraw, Past Grand Royal Matron, donated \$1,000.00 to the Grand Royal Matron's special charity project, the KTEF. The Grand Court and York Rite Masons of Pensacola, Florida, are proud of their Amaranth Court (5 Flags No. 49), as the Court raised \$1,979.00 for this grand charity project. This is also the home Court of Sir Knight Jack Maulden, who is the voluntary campaign chairman for the KTEF fundraising for Florida. The seven thousand and thirty-four dollars are greatly appreciated by Sir Knights everywhere, but more especially those in Florida. God bless each one for their untiring efforts for this grand project.



Sir Knight Marvin W. Gerhard
Right Eminent Grand Commander, Florida

Dear *Knight Templar*:

On May 6, 1989, Knights Templar from across the country joined Indiana to present the 50-Year Award of Gold to one of Indiana's own; Sir Knight Willard Meredith Avery, Past Grand Master of the Grand Encampment of Knights Templar, U.S.A. Knightstown Commandery No. 9 of Knightstown, Indiana, received Sir Knight Avery under an arch of steel, under the direction of Sir Knight Steven J. Barton, Grand Generalissimo of Indiana and a member and drill team captain of Knightstown. The Master of Ceremony was Sir Knight Thomas Barton, Past Commander.

The Award of Gold was presented by Sir Knight Edmund F. Ball, Past Grand Commander, who traveled from Florida to make the presentation. Sir Knight Avery was honored by the presence of Sir Knight Donald H. Smith, Past Grand Master of the Grand Encampment, and Lady Kay, and Sir Knight Charles R. Neumann, Grand Recorder of the Grand Encampment, and Lady Karla. Sir Knight K. Edwin Applegate, Past Grand Commander from Indiana, made some appropriate remarks.

Sir Knight John Vincent Stevens, Right Eminent Grand Commander of Indiana, made the 50-Year Award presentation; however, the most enjoyable time was hearing Willard reminisce about his Templar career with occasional comments by Lady Margaret.

Sir Knight Avery's start in life began on February 2, 1907, in Palmyra, Indiana, where he attended DePauw University as a Rector Scholar and graduated with highest honors in 1929. After graduation he taught social studies and speech at Portland, Indiana. He then attended the University of Michigan School of Law, where he was the winner of the Henry M. Campbell case club award and served as the senior judge in the case club competition. He was elected student president of the Lawyers Club and received his Doctor of Jurisprudence Degree in 1934.

He was made a Knight of the Valiant and Magnanimous Order of the Temple in Knightstown Commandery No. 9, K.T., on May 2, 1939, and served as Eminent Commander, 1944-1945.

He was elected and served as Grand Commander for Indiana, 1956-1957.

He was elected into the Grand Encampment line in 1967, serving as Grand Captain General. He was elected Most Eminent Grand Master in Kansas City in 1976 and presided in Indianapolis in 1979.

Past Grand Master Avery has continued to serve the Grand Encampment with congeniality and imagination. The Sir Knights of his own state have a leader to look to who always has a smile and words of good advice to give if they but ask.

The Knights of Indiana and those of the Grand Encampment extend to Sir Knight Willard and to Lady Margaret best wishes for many more years of health and happiness.

Sir Knight James W. Roberts
Past Commander New Albany Commandery No. 5
New Albany, Indiana



Past Grand Master Avery receiving 50-Year Award from his Lady Margaret, Sir Knight Edmund F. Ball (left), P.G.C. of Indiana, made the presentation.

Common Sense—Continued from page 23

public officials present to receive awards for action we know to be Masonic whether they do or not? A Masonic Temple is impressive to anyone, and the public on tour would leave with less curiosity about "secrecy" and more wonderment about the dedication that supports it.

In weighing all our options, reason should be better than reaction to what things "seem like." No, our world is not flat, and it bodes neither continued comfort nor a danger of quickly falling off into a supposed abyss of zero membership. If we assume the latter, we can mount a protective action which will show tacitly that world opinion is actually superior to our own past preferences, as we relinquish one set for the other. If we reject that, but seem to see need of a contest, we could become aggressive evangelists to sway public opinion in favor of our beliefs, and the effort would be an equal disfigurement of tradition, futile and pompous. We are still the

"Common sense uncommonly applied should tell us that whether we focus on numbers or tradition, the numbers will take care of themselves."

largest secular brotherhood in the world, but if we don't want to see the actual depression of eroding tradition underfoot and don't now change at all, future Masons will have to face these same decisions, with more wonderment about what Freemasonry is - or was. If we see the situation clearly, and change by revitalizing a better understood tradition, we can become the fertile seedbed for growth in a changed world, if it changes, or in any case sustain ourselves indefinitely, satisfied with a reasonable size.

Common sense uncommonly applied should tell us that whether we focus on numbers or tradition, the numbers will take care of themselves, and large or

small, will reflect the real and unique significance of Freemasonry, or the lack of it. Certainly, in making our decisions we should recognize more than emotionalism in the practical admonishment, "How good and how pleasant it is, for Brethren to dwell together in *unity*," for plain old common sense reacted to can have unpleasant consequences: Precipitous action by various Grand Lodges to stem the argument and give us what it "seems like" we want, can result in conservative, modern and hyper-modern branches of a once unified Masonry.

What is wrong with an Order small in numbers? Nothing, unless we forget why it was once more huge and powerful. What is wrong with Freemasonry big in numbers? Nothing, as long as each new Mason has exposure to its true and unique worth.

Sir Knight David Martin Davis is a member of Palestine Commandery No. 33 in Springfield, Ohio, and resides at 231 Delcourt Drive, Springfield, OH 45506

San Felipe de Austin Commandery No. 1 150th Anniversary Commemorative Coin

San Felipe de Austin Commandery No. 1 of Galveston, Texas, recently celebrated its 150th anniversary. In commemoration, thereof, an attractive five-colored coin has been struck. One side of the coin shows a Commander's chapeau in black, white, and gold, with "San Felipe de Austin Commandery No. 1, 150th Anniversary, Galveston, Texas" in gold letters against a background of blue. The other side shows an outline of Texas in white, within which is a cross and crown of blue, gold and red. Gold letters on a blue background read "150 Years Texas Templary 1835-1985."

Copies of this coin are available from Roland J. Maddox, PO Box 471, Dickinson, TX 77539, for \$5.00 each. Please send check or money order (no cash) made out to San Felipe de Austin No. 1.

History of the Grand Encampment

Chapter XVII

Knight Templar Educational Foundation

(Continued)

The Committee on Acts of Grand Officers reported:

"Your committee heartily approve the recommendation of the Grand Master that the whole subject of the so-called Forward Movement' be referred to a Special Committee of five to be appointed by the Grand Master."

The report of the Special Committee was as follows:

"The Committee unanimously indorses the general plan as presented in the suggestions for an Educational Loan Fund by the Grand Master.

"We feel that the Grand Encampment can build no greater monument nor inaugurate a more worthwhile movement than to put into effect a plan which will provide educational advantages for the youth of our beloved country, thereby enabling them to become more useful members of society and better citizens of this Republic.

"To inaugurate such a movement we recommend that there be transferred from the permanent fund to a fund which shall be known as 'The Knights Templar Educational Fund' the sum of one hundred thousand dollars, the income from which shall be used for such purposes and expended in such manner as is hereafter provided.

"To carry to a full success a general plan, we further recommend that each Grand Commandery and each Commandery

subordinate to the Grand Encampment shall be required to pay annually beginning July 1, 1924, to the Grand Recorder of the Grand Encampment a sum equal to one dollar for each number on the rolls of each Grand Commandery and of each Commandery subordinate to the Grand Encampment, as of July 1, 1924, and annually thereafter on July 1st of each year until the next meeting of the Grand Encampment; such payment to be made at the same time and in like manner as are the annual payments made by them to the Grand Recorder of the Grand Encampment.

"One half of the sum received from each State shall go into the Permanent Endowment Fund, the income only from which shall be used. The other half will be called the Educational Fund, and shall be available as a revolving loan fund for the benefit of students in each State in proportion as those States have contributed to the Fund.

"This Educational Fund shall be administered without compensation by a Committee consisting of five members of the Grand Encampment to be known as 'The Educational Committee' which Committee shall be appointed by the incoming Grand Master.

"It shall be the duty of the Committee so appointed to organize and prescribe rules for its procedures and the loaning of this Fund and to receive and administer the funds raised for the purpose above mentioned.

"We recommend that in formulating the plan of organization, the Committee delegate to a committee to be named by each Grand Commandery, the final recommendation for and disposition of the funds apportioned to that State, in

accordance with the General plan of the Grand Encampment Educational Committee."

The Committee of Finance to which the matter was referred made the following report, which was adopted:

"We recommend that \$100,000 or its equivalent in money and securities be transferred from the Permanent Fund of the Grand Encampment to a fund to be known as the 'Knight Templar Educational Fund,' the income from which only shall be available."

This program was adopted by the Grand Encampment.

Progress Of The Educational Movement

Immediately following the Conclave of 1922, Grand Master Newby appointed the Committee to carry out this plan, consisting of Sir Knights Joseph K. Orr of Atlanta, Alexander B. Andrews of Raleigh, Fred A. Aldrich of Flint, Michigan, Thomas J. Jones of Cleveland, and Samuel P. Browning of Maysville, Kentucky. General plans of procedures were formulated for the administration and for the use and application of the Fund.

On January 1, 1923, the Grand Master issued General Order No. 5 which contained the following suggestions for Grand Commandery Committees in making loans.

"1. It shall be available to both young men and young women.

"2. Each State shall take care of its own applications and give preference to colleges of its own jurisdiction.

"3. That for the present so far as practicable the loan fund be used to assist worthy students in Junior and Senior Classes in regular Collegiate Courses so

that none for the lack of a little timely help may have to drop out. Those seeking post-graduate courses are presumed to finance themselves.

"4. That the loans shall be not less than fifty nor more than two hundred dollars a year, payable in two installments at beginning of each term. The loan shall be repaid on or before four years from date of each loan with interest of five per cent.

"5. Loans shall be made upon honor, - no security will be asked or accepted.

"6. The State Grand Commandery Committees should be appointed at once for terms of one, two and three years, or two, four and six.

"7. They should meet at least twice a year, one meeting of which may be at the session of the Grand Commandery.

"8. They should receive and pass upon applications, all of which should be made upon standard blanks, and all loans should be closed by notes.

"9. Each State Committee shall designate some Knight Templar as Treasurer of their State Educational Loan Fund, and give bond in some surety company in an amount at least equal to the State's pro rata of which bond the Grand Commander shall be custodian.

"10. An itemized account shall be kept of all transactions of the Educational Loan Fund and full report be made at each annual meeting of the Grand Commandery.

"11. Any expenses attached to operation of the State Educational Committee shall be taken care of by the Grand Commandery - its Committee shall serve without compensation."

All the Grand Commanderies appointed Educational Loan Committees and most of these went to work as soon as funds were available. During the school year of 1924-25 more than 800 young men and women were beneficiaries of the Fund.



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.

Generalissimo with young family (daughter under two years of age) and civil servant's salary desires old, Commander's sword (gold with white handle) worthy of his famous Commandery, Old Dominion Commandery No. 11, Alexandria, Va. I would like Masonic history of owner willing to sell quality sword at less than fair market value to keep it in his honor. Write Walter Benesch, 3501 Slade Run Dr., Falls Church, VA 22042

Wanted: Knight Templar chapeaux, size 7 5/8"; Knight Templar coat, large size-56 tall or larger; Knight Templar sword with scabbard and leather case. Marland G. Ward, 49047 Hamilton Rd., East Palestine, OH 44413, (216) 4572358.

Wanted to buy: complete Knights Templar uniform - size 42, pants waist 38 or 39, length 30-32. Contact Robert E. DeVore, SR 2 Box 2228, Branson, MO 65616, (417) 334-3960

Wanted: combination Knights Templar, Consistory, Blue Lodge, Shrine ring with plain or stone setting. Robert Huxtable, 3934 Maricopa Dr., Santa Barbara, CA 93110

Attention art collectors: cream pitcher for sale-50 years old; 4 inches high; white, red, and green Shrine emblem, emblazed with red brown, and green double line at top; Scimitar Shrine emblem at top with El Korah letters. Has small hair crack at top. Great buy at \$14, including postage. Kenneth Van Vorst, 5017 Royal Dr., Las Vegas, NV 89103

Wanted: old sheet music related to Masonry or the Shrine. Please contact William R. Lee, 2027 Bretton Place, Toledo, OH 43606

Wanted: complete set of The Philalethes Magazine from Vol. 1 No. 1 through 1988. Will pay \$200, including shipping cost. Must be in good condition. I want this set for Brazos Valley Masonic Library and Museum, Assn., P.O. Box 1300, College Station, Texas 77841-1300. It is

very important we get this set as soon as possible. It will be bound and placed in the library for Masons who wish to use it for research. Contact John M. Cunningham, U.S.S.A.H., Box 45, 3700 North Capitol St. N.W, Washington, D.C. 20317-0045

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 8x10" 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, Route 103, 114ount Holly, VT 05758-9704

For sale: ceramic open Bible, 5 1/16" high, 7 3/8" wide, and 5 3/8" deep, inscribed on the left leaf with the Blue Lodge emblem and "Morning Dawn Lodge No. 7, F. & A.M., Gallipolis, Ohio," and on the right leaf with the Lord's Prayer. The back compartment is for pens, pencils, etc. It is ivory colored with gold highlights and comes from the Gospel Book Store, Pasadena, Calif. \$15.00 plus postage. Sue Doucleff, 8040 Shawnee Run Road, Cincinnati, OH 45243

For sale: one illustrated 7-volume set of The History of Freemasonry by Albert Gallatin Mackey, 33^o, which includes the history of the "Symbolism of Freemasonry," the "Ancient and Accepted Scottish Rite," and the "Royal Order of Scotland," by William A. Singleton, 33^o. Copyrighted 1898 and 1906 by Masonic History Co. Also, one Morals and Dogma, September 1918, for the Southern Jurisdiction of the United States. Plus, one small book with

151 pages, Monitor and Ceremonies Ancient, Free, and Accepted Masons, Omaha, Nebr., 1917. All books in good condition. Roy B. Norris, 9436 North 30 St., Omaha, NE 68112

Wanted: Masonic memorabilia (jewels, tokens, pins, etc.) for a new collector in South Australia. If you have any duplicate items in your collection that you no longer wish to keep and are wondering what you are going to do with them, I would be willing to give them a good and new home. This collection will eventually end up in the Grand Lodge of South Australia Masonic Museum at Adelaide. Ken Ruddock, 4 Plover Grove, Semaphore Park, South Australia 5019, Australia.

Masonic Chapter pennies wanted by avid collector. I collect all varieties of each Chapter and now have over 10,900 different worldwide, which is about half of those made. I am especially looking for pieces from Chapters that have merged or turned in their charters. I will gladly buy one or a whole collection or send donation to any charity you wish. My collection one day will end up in a museum. Write for any other information Maurice A. Storck, 775 W. Roger Rd., No. 214, Tucson, AZ 85705, (602) 888-7585

Would like to contact Leon Goodrow or someone from the family. Leon is about age 60, raised in Eugene, Oreg., area, and served with U.S.A.F.E., 1949-1952. A. L. Thomas, 112 East Bourne Rd., Greenville, SC 29611

Would like to hear from shipmates who served aboard USS Niobrara (AO-72) during WWII. Contact Roy Cargill, 399 Broadway Lake Rd., Anderson, SC 29621, (803) 225-1886.

Reunion: USS Murphy (DD-603) at Niagara Falls in late Sept. or Oct., 1989. Contact Bill Hoyer, 235 Woodland Ave., Daytona Beach, FL 32018, (904) 255-6968

13th reunion: USS Hammann (DD-412) and USS Ganseuort (DD-608); Oct. 5-8, 1989, in San Diego, Calif. Contact Clyde A. Connors, Rt. 1, Box 1, Grafton, WV 26354, (304) 265-3933

86th Black Hawk Division reunion: Sept. 14-17 at Tarpon Springs, Fla. Contact Jimmie Haws, Reunion Chairman, Rt. 2 Box 404, Fall Branch, TN 37656, (615) 348-6825

Annual reunion: USS Mobile (CL-63), New Orleans, La., Sept. 14-17, 1989; Clarion Hotel Headquarters. Contact George W Trenchard, Box 34, S. Parlman Rd., Lagrangeville, NY 12540

Reunion: USS Philadelphia (CL41), Sicily-Salerno-Anzio, Sept. 23-Oct. 1, 1989, Corpus Cristi, Texas. Contact George Brucia, Chairman, 609 Clemons St., Be//more, 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, (415) 359-8070

Reunion: 461st Air Service Sqd., 9th U.S.A. A.F., WWII, to be held in Sarasota, Fla., Oct. 1989. Information can be obtained by sending post card. Info on former members also greatly appreciated. Robert Mercel, 8588 Trionfo Ave., North Port, FL 34287

For sale: Sheets-Scotts Nos. 959, 993, 1021, 1031A, 1094(2), 1096, 1113(2), 1114, 1116, 1132, 1153, 1190,1191,1193,1246,1530-37, 1569-70, 1682 (3), 1691-94, 1706-09, 1710, 1734. Also have some plate blocks. William G. Jeffries, Rt. 1, Box 196, Reed City, MI 49677

Reunion: USS Altahama (CVE-18), Sept. 21-25, 1989, in Cleveland, Ohio, at the Stouffer Tower City Plaza Hotel. Contact Ruth Berry, 9850 Russ/me Dr., Loveland, OH 45140, (513) 683-3710

Proposed reunion: USS Euryale (AS-22), Ships Co-relief Crew. Contact Charles Vizthum, 9831 Tomahawk Tr., Coldwater MI 49036

Seeking info on Azariah McClaine, Penna-Tod Township, 1790 census. It is believed he came from Baltimore, Co., died 1 770-1790s. Father of Samuel, John, Wm., Mary, Sarah and Elizabeth. Interested in period of time before 1790. Please write Fred L. McClain, P.O. Box 196, Rockhill Furnace, PA 17249

Seeking former shipmates of USS LC1 (R)1029, WWII, So. Pacific. Contact Robert Sickels, 204 S. Nickel Plate, Louisville, OH 44641

Reunion: 40th, 87th Infantry Div., Sept. 20-24, in Arlington Hts, IL. Please contact Donald C. Ranc, 1014 East Blvd., Aurora, OH 44202, (216) 526-6208

Possible reunion: Marine Detachment, U.S. naval forces in Europe 1944-49; tentative Sept. 1989, Ft. Wayne, Ind. Contact Fred Kreamelemeyer, 2702 Oak Borough Run, Ft. Wayne, IN, (219) 436-2263 or Jim Stevenson (Steve), 101 Elm Ave., Fr, Walton Bch., FL 32548, (904) 243-0488

