



# Knight Templar

VOLUME XXXVI

FEBRUARY 1990

NUMBER 2



*Gold Morris*

*The responsibilities inherent in liberty demand we.*

## ***Live by the Golden Rule***

The world scene has undergone many drastic changes during recent months. People throughout the world are demanding liberties and freedoms that have been denied to them for many years. Freedoms that we in this country have enjoyed for generations are being demanded by those to whom such blessings have been denied. As I write this, we are hopeful that these events will promote peace and goodwill throughout a larger portion of the world.

As we observe the birth date of the founder and first President of our nation, let us be grateful for the wisdom and foresight of Washington and his associates, who designed a form of government that assured liberty and freedom for its citizens. Ours is a priceless heritage - earned for us by our wise forefathers. We are entitled to keep these liberties as long as we retain a proper attitude toward and conception of our duties under this form of government. Liberty is not to do as we please - to do wrong unrebuked. It is not to do as we wish, but to do as we ought. It bids us to listen to the dictates of conscience.

Real liberty means freedom to perform our duties and our obligations. It is honesty in our dealings with our fellow man. It bids us to live by the Golden Rule. It is absolute allegiance to the Truth. It is conforming to those rules that are best for the community, the nation, and mankind. We can never be free from helping a brother in need. If we always remember and perform our duties and obligations as men and as Masons, we will not miscomprehend the true meaning of freedom and liberty.



Marvin E. Fowler  
Grand Master

# Knight Templar

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

**FEBRUARY:** Remember Robert Morris of Revolutionary War fame? Well, this time we offer The Other Morris, Gouverneur, that is - another interesting American from the era of Washington and Franklin. Speaking of Washington, you probably will enjoy some facts and fiction about his teeth! Also, Sir Knights Meyer and Dorward offer their thoughts on enhancing the Fraternity. Ongoing results of the 22nd Voluntary Campaign of the Knights Templar Eye Foundation and Commanderies with 100% Life Sponsorship appear on page 14. All in all, happy reading during this patriotic month!

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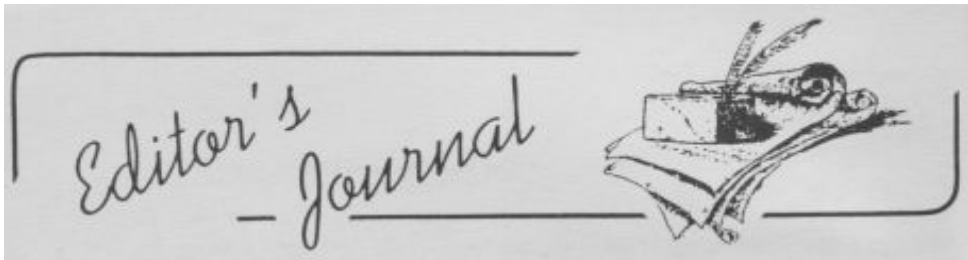
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Material for the Grand Commanderies' two-page supplements is to be directed to the respective Supplement editors.

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



**Errata:** Our January issue failed to list the proper Grand Encampment representatives to three annual Conclaves. Deputy Grand Master William H. Thornley, Jr., will attend the Utah Session on May 10-12, Grand Treasurer Harold S. Gorman the Idaho Session April 18, and Past Grand Master Ned E. Dull the Missouri Session on May 9-12

**New Address:** Sir Knight Paul C. Rodenhauer, Past Grand Recorder, Most Eminent Honorary Past Grand Master of the Grand Encampment, moves February 12, 1990, to the Pennsylvania Masonic Homes, Elizabethtown, PA 17022

**Tri-State Festival:** On Saturday March, 24, a tri-state Festival will take place in the asylum of Springfield Commandery No. 6, 339 State Street, Springfield, Massachusetts. Springfield Commandery No. 6 will confer the Illustrious Order of the Red Cross at 9:00 am. and Washington Commandery No.1, East Hartford, Connecticut, will confer the Order of Malta at 11 a.m.

There will be a break for lunch at 12 noon, followed by the conferral of the Order of the Temple at 1:30 p.m. by Bethlehem Crusader Commandery No. 53, White Plains, New York.

Dinner is available following the Order of the Temple, and coffee and donuts will be served from 8:00 am. on. The best possible ritualists from the Northeastern Department will confer the Orders, and all Commanderies are invited to bring their candidates.

**Nothing New Under the Sun?:** Perhaps you have noticed that *Knight Templar* has put on a different face for its many readers. Well, we have brand new computerized desk publishing equipment here at the Grand Encampment Office in Chicago, and our editorial staff has plunged into the work and learning process necessary to bring future issues to publication.

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

**Knight Voices:** Items submitted that refer to Templar or Masonic subjects will continue to be printed free. All others require a \$5.00 remittance.

# The Other Morris

By Sir Knight C. Clark Julius, KTCH

For Gouverneur Morris, the most important fact about his life was that he was born in 1752 at Morrisania, his family's manor house on their two-thousand acre estate north of New York City. To be well-born, that is, to be born into an aristocratic family was, for Gouverneur Morris, the most desirable attribute a person could have.

Morris' family belonged to the landed gentry of New York, a social class that came closer to being nobility than any other class in America.

Gouverneur was sent to the finest schools; first to a nearby school in New Rochelle, where he learned to speak fluent French. When he was ten, he went to the Philadelphia Academy, which had been founded by Benjamin Franklin. While Gouverneur was studying in Philadelphia, his father died.

Gouverneur was only twelve years old when he entered King's College, which later became Columbia University, in New York City. At Kings he amused himself and his friends by writing satirical pieces in flowery and stilted style.

During a vacation from King's at Morrisania, he spilled scalding water on his right side and arm and was burned so severely that he had to take a year off

from his studies to recuperate. His side and arm never did heal completely, and he was left with disfiguring scar tissue. Shame about his blemish inhibited him thereafter from disrobing in the presence of another person.

At sixteen he was graduated from King's. At his commencement he delivered a pretentious oration entitled, "Wit and Beauty." Morris depicted the power of intellect and the creation of beauty in art as the main civilizing influences on human beings, who were basically brutish.

Later he received a master's degree and studied law.

In 1771 at age nineteen, Morris was admitted to the New York Bar and began to practice law in New York City. Utilizing his family's excellent social connections, he soon had a lucrative practice.

As a young, successful lawyer, Morris led an active and debonair social life. He was glib, clever, dashing, risqué, and flirtatious in the drawing rooms of New York, admired by the ladies and envied by the gentlemen. He added to his triumphs in the salon by sending polished love poems to flattered ladies. But he courted no one seriously with marriage as a goal.

Throughout the early 1770s, when Morris' law practice was growing, the antagonism between England and her American colonies was increasing. In 1775 the hostility erupted into war at Lexington and Concord in

Massachusetts. Still, most Americans retained their loyalty to King George III, and hoped for a reconciliation with the mother country. Not until 1776 did many Americans begin to think seriously about declaring their independence from England.

Nowhere did the break with Britain cause more anguish than in Morris' social class, the landed gentry of New York, many of whom thought of themselves as Englishmen first, Americans second. Many of Morris' closest friends were Loyalists.

In fact, within Morris' immediate family, there was disagreement . . . His stepbrother cast his lot with the American patriots. Another stepbrother, however, went to England, became a brigadier general in the British Army, married a widowed duchess, and was elected to Parliament. A third stepbrother felt so torn he could not make up his mind and kept vacillating between king and homeland. Morris' mother was a Loyalist.

Not without some soul-wrenching, Morris at age twenty-four sided with the patriots in 1776 and became an active American Revolutionist. Tall, well-built, and handsome, he carried himself erectly and spoke with clarity and eloquence. Although he was young, he was supremely self-confident and was listened to with attention. Witty and sarcastic, he evoked laughter from his partisans and resentment from those he ridiculed.

He was elected to the newly organized New York provincial congress and also served in the convention to draw up a new constitution for the state of New York. In the constitutional convention he took strong stands for religious freedom and the abolition of slavery.

In 1777 his political colleagues in New York selected him to represent them in the Continental Congress, which was meeting in York, Pennsylvania. As a Congressman, Morris spent much time visiting George



Washington in Valley Forge. Morris respected Washington as a proud aristocrat and became Washington's most loyal supporter in Congress. While serving in Congress at York, Morris helped to foil the Conway Cabal, a plot by some Congressmen and army officers to have Washington relieved of his command.

Although all the members of Congress were committed to the cause of American Independence, they differed widely in how they thought America should be governed. At one extreme was Morris, who thought that only the privileged classes were fit to govern. At the other extreme was Thomas Paine, whom Congress had appointed as secretary of foreign affairs. Paine believed that every citizen should have some say in the government. Morris said that he was a mere adventurer from England, without fortune, without family or connections. Most cutting to Paine, a writer of political pamphlets, was Morris' statement that Paine was ignorant even of grammar."

In Congress Morris consistently favored policies which would increase the power of

the national government. The more democratic Congressmen were fearful that a strong national government would usurp the liberties of the common people.

In his preoccupation with national affairs, Morris tended to be neglectful of the provincial concerns of his constituents back in New York. Some New York politicians wanted Morris to represent their interests in a territorial dispute between New York and New Hampshire. Morris considered such disputes between the states as destructive of the feeling of national unity which he wanted to encourage. Because of his neglect of the special interests of New York, he was not reelected to Congress in 1779.

When he left Congress, Morris opened a law practice in Philadelphia. As always, he enjoyed a lush social life and was a favorite guest of the matrons of Philadelphia.

One night in May 1780, Morris was driving his phaeton at a breakneck speed when it overturned, entangling his leg in the spokes of a wheel as the horses kept dragging it after them. The leg was so shattered, it had to be amputated.

After his convalescence, Morris, wearing a wooden leg, appeared in Philadelphia society as frequently and buoyantly as ever. About the loss of Morris' leg, one of his friends wrote to another: "He bears it with becoming fortitude."

There was considerable gossip about Morris' accident. It was rumored that he was fleeing in the speeding phaeton from an irate husband who had caught Morris in the embrace of the husband's wife. No one disbelieved the gossip; Morris had a reputation as a pursuer of women.

In addition to practicing law, Morris was engaged in various business enterprises, including seagoing commerce and real estate. He was also writing essays on public finance.



*Nancy Randolph Morris, who came from one of Virginia's finest families, was a defendant in a trial involving adultery and infanticide. Acquitted, she regained of her lost respectability when Gouverneur Morris married her.*

One of Morris' good friends was Robert Morris (no relation), the outstanding banker and financier in America. Their common interest in business and finance brought the two Morrises close together; they became business associates advising each other but keeping their holdings separate. Working with Robert Morris, Gouverneur Morris began to accumulate a fortune. When Robert Morris became superintendent of finance for the Continental Congress, Gouverneur Morris became assistant superintendent. Gouverneur Morris designed the coinage system of the United States which simplified bookkeeping by using decimals: dollars and hundredths of dollars, cents.

In 1787 Gouverneur Morris was selected as a delegate from Pennsylvania to the Constitutional Convention, which had been called to design a strong national government

for the United States. Records indicate that Morris did more talking at the convention than any other delegate.

His most lasting contribution to the Constitution was to help make the Presidency a powerful office. The Convention, however, did not by any means accept all of Morris' suggestions for the new national government.

Morris had a very low opinion of settlers on the frontier, whom he considered both uncouth and illiterate. He proposed that frontiersmen should be forever barred from having any representation in the government. Power should be vested, Morris thought, exclusively in the hands of the propertied upper classes of the East.

At the conclusion of the Convention, Morris was chosen to write the final draft of the Constitution.

In 1789 at age thirty-seven, Gouverneur Morris sailed to Europe to look after his own and some of Robert Morris' business affairs. With him Gouverneur Morris carried letters written by George Washington which introduced Morris to leading Europeans.

Throughout his stay in Europe, Morris wrote informative letters to Washington about conditions in Europe. Washington, who was serving as President, found Morris' letters helpful. When the French Revolution broke out soon after Morris' arrival in France, he was able to send Washington firsthand accounts of this momentous upheaval.

In Paris, Morris met the Countess de Frahaut, who was the mistress of Tallyrand, a leader in the early stages of the Revolution. While visiting the Countess, Morris often discussed politics with Tallyrand. Morris' estimate of Tallyrand was that the French politician was sly, conniving, and basically untrustworthy.

In 1792 Washington appointed Morris as ambassador to France. Morris was the only foreign diplomat who remained in Paris during the Reign of Terror. Morris' main



*Gouverneur Morris at the time of his marriage to Nancy Randolph.*

activity during the Terror was saving his friends from the guillotine. The American embassy was crowded with refugees.

The Countess de Frahaut had fled to London. Tallyrand had gone to America, where he was making money dealing in American frontier lands.

In 1794 the French revolutionary government asked Washington to recall Morris as ambassador to France; the French resented Morris' ill-concealed opposition to the French Revolution.

He spent four more years in Europe, tending to private business and, as usual, personal pleasure. In 1798, after an absence of nine years, Morris at age forty-six returned to the United States. He settled down at Morrisania, the Morris' ancestral manor house, and resumed the practice of law in



New York City.

One of Morris' chief concerns when he returned to America was the plight of his old friend, Robert Morris. Formerly one of the richest men in America, Robert Morris was now bankrupt and in debtors' prison. The cause of Robert Morris' downfall had been his overinvestment in western lands, which he had expected to appreciate rapidly in value. Like many land speculators, Robert Morris had greatly overestimated the speed with which the West would be settled and developed.

Gouverneur Morris arranged for Robert Morris' release from prison and salvaged any of Robert Morris' properties which had not already been seized by creditors. Gouverneur Morris managed to collect enough capital to provide Robert Morris and his wife a modest pension for the rest of their lives.

When George Washington died at the end of 1799, Gouverneur Morris was asked to deliver Washington's funeral oration. Morris was an accomplished speaker, but he relied heavily on the use of wit and sarcasm, which were not appropriate in a funeral oration. Unable to speak in his accustomed style, Morris gave a very dull speech.

In 1800 Morris was appointed to fill out an incomplete term as U.S. senator from New York. While serving as a senator, he carried on a brief love affair with a Mrs. Perez Morton. Mrs. Morton had been a celebrated beauty whose portrait was painted three times by an enamored Gilbert Stuart. Her husband had been a distinguished officer in the American Revolution but had later disgraced himself by having an affair with his wife's sister, who subsequently committed suicide. Morton was brought to trial for having caused his sister-in-law's death, and although he was acquitted, had to live out the remainder of his life with a sullied reputation.

In 1809 when he was fifty-seven, Morris

called on Miss Nancy Randolph, thirty-five, who was living at the time in Greenwich Village in New York City. Morris told Miss Randolph that he was looking for a housekeeper for his mansion, Morrisania. Previous housekeepers, he said, proved unsatisfactory because they were lowborn and consequently not respected by the servants. He told Miss Randolph that he was now in the market for a "reduced gentlewoman," a high-born woman who had fallen on hard times. Such a woman would command the respect of his servants because of her superior breeding, and, because of her reduced circumstances, would be willing to take on management of his household.

Miss Nancy Randolph was most certainly a "reduced gentlewoman." She was a member of one of the most aristocratic families of Virginia. Thomas Jefferson's daughter was married to Nancy's brother, who was on his way to becoming the governor of Virginia. Edmund Randolph, a cousin, had been the first Attorney-General of the United States.

But Nancy, despite her fine pedigree, had fallen into disrepute. In 1793 at age nineteen she had been tried along with her sister's husband, a distant Randolph cousin, for killing a newborn infant whom they conceived together during an affair. With the aid of Patrick Henry ("Give me liberty, or give me death!") and John Marshall (later Chief Justice of the United States) as their defense attorneys, Nancy and her sister's husband were acquitted of murder.

In the spring of 1809 Nancy Randolph came to live at Morrisania as Morris' housekeeper. On Christmas Eve of that year, Nancy Randolph and Gouverneur Morris were married.

Morris' marriage to Nancy was satisfactory for both of them. It freed the aging Morris

from the time-consuming and exhausting pursuit of women, and it gave Nancy the respectability which had eluded her since her notorious trial.

There were, however, people who were devoting themselves to destroying Nancy's and Morris' marriage. John Randolph, the vitriolic Congressman from Virginia, who was the brother of the man accused of being Nancy's lover and murderer of their child, was convinced that Nancy was a diabolical woman. According to John Randolph, Nancy had not only ruined his brother's reputation but had also actually murdered him by administering poison to him. John Randolph wrote letters to Morris in which he accused Nancy not only of past crimes but of present and future crimes as well. Randolph wrote to Morris that Nancy was currently carrying on affairs with a number of neighbors around Morrisania and was planning to poison Morris. Morris ignored Randolph's accusations and warnings with a calm tolerance for what Morris considered Randolph's unbalanced mind.

Randolph was being aided and abetted in his character assassination of Nancy by Morris' relatives who had hoped to inherit Morris' wealth. When Nancy and Morris had a child in 1813, whom they christened Gouverneur Morris, Jr., Morris' relatives were plunged into gloom. With bitter humor they referred to the namesake and heir with a Russian name "Kutuzof" ("Cut us off").

When the War of 1812 began, Morris and many other international traders in New York and New England were intensely opposed to the war, which destroyed profitable trade with England. Morris' opposition to the war was so strong that he led a movement to have New York and the New England states secede from the Union. Termination of the war in 1815 ended the talks of secession.

At the conclusion of the Napoleonic wars

in 1815, Morris followed with interest the proceedings of the Congress of Vienna in Austria. Morris' old friend Tallyrand was dominating the Congress which was drawing a new map of Europe. Tallyrand had managed to come out on top each time during three revolutionary changes in the government of France.

Morris spent his last years helping to plan the Erie Canal, which he foresaw would make New York a major trading center in the world.

As new immigrants poured into the United States, most of them from the lower classes of Europe, Morris' snobbery surfaced once more. He referred to the new immigrants as "scum of England and Ireland."

He died in 1816 at age sixty-four. After his death, Nancy Randolph Morris edited and published her late husband's writings and oversaw the building of an Episcopalian chapel in his memory. There the remains of the "reduced gentlewoman" lie side-by-side with those of the gentleman who returned her to respectability.

Gouverneur Morris was a member of the Grand Lodge of the "Moderns" in Pennsylvania.

Sources: *Gouverneur Morris and the American Revolution* by Max Mintz, *The Extraordinary Mr. Morris* by Howard Swiggett, *The Writer* by Peter Huber, and *Gouverneur Morris* by Theodore Roosevelt.

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



Louis Hengen  
Mississippi  
Grand Commander-1965  
Born August 23, 1912  
Died September 18, 1989

George Herman Ross  
New Mexico  
Grand Commander-1984  
Born April 13, 1924  
Died November 3, 1989

Goebel Buckner Buchanan  
Florida  
Grand Commander-1965  
Born April 22, 1900  
Died November 27, 1989

George Carl Rogers  
Georgia  
Grand Commander-1980  
Born June 9, 1914  
Died December 21, 1989

*Because / could not stop for Death, He  
kindly stopped for me;  
The carriage held but just ourselves And  
Immortality.*

Time and Eternity-Emily Dickenson

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

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

Kansas No. 15-George E. Kunce  
Missouri No. 18-Richard A. Behr  
Georgia No. 33-James J. Dickerson  
Georgia No. 34-Donald Chambers  
Missouri No. 19-Jimmy T. Baker  
Pennsylvania No.35-William R. Squier  
Michigan No. 40-Richard N. Miller  
Alabama No. 16-Mrs. Louise W. Gray

Oregon No. 15-Fred W. Renstrom  
Alabama No. 17-Troy Cheatwood  
Florida No. 34-Thomas W. Adams  
Georgia No. 35-Walter C. Blackmon  
Washington No. 4-James J. Simon  
New York No. 32-David Aiken

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

No. 1,373-Arthur S. Holmes (OH)  
No. 1,374-Richard A. Behr (MO)  
No. 1,375-Harry M. Randolph (IL)  
No. 1,376-James D. Mills (WV)  
No. 1,377-Mrs. Ruby W. Linn (MD)  
No. 1,378-Charles D. Kilbury (WA) compliments  
of Eugene C. Maillard (CA)  
No. 1,379-William E. Trivett (TN)  
No. 1,380-Samuel R. Whitfield (GA)  
No. 1,381-Arthur I. Sonter (MA)  
No. 1,382-William Schroeder (IL)  
No. 1,383-W. Paul Harvey (MI)  
No. 1,384-Thomas J. Mortimer (MD)  
No. 1,385-James R. Watkins (KS)  
No. 1,386-Gerald W. Jackson (MI)  
No. 1,387-E. William Whittaker (NY)  
No. 1,388-Kenneth C. Wiram (MD)  
No. 1,389-in memory of Mrs. Beulah Frith by  
Home Commandery No. 5 (MN)

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

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

## Highlights

### Oklahoma York Rite 100th Anniversary

The York Rite Masons of Oklahoma will celebrate the 100th birthday of the Grand Chapter of Royal Arch Masons with a daylong degree festival and gala banquet, February 23-24, 1990.

The banquet will be on Friday evening at 6:30 p.m. in the Doubletree Hotel, 616 West 7th Street in downtown Tulsa, Oklahoma 74127-9902. Room reservations may be made direct with the hotel at their address or call (918) 587-8000.

Special guest at the Friday night banquet and at the all-day degree festival will be Tulsa Masonic Brother Roy Clark, world-famous country-western recording star and TV personality.

The degrees and orders will be conferred by select teams in the Scottish Rite Temple Auditorium, 6355 East Skelly Drive, Tulsa, beginning at 8:00 a.m. on Saturday, February 24.

For further information contact Donald J. Cink, Grand-Secretary Recorder, P.O. Box 50, Medford, OK 73759 or phone (405) 395-2236.

### St. Joseph Conclave, R.C.C., Chartered

Pictured right top are four Sir Knights who participated in the chartering of St. Joseph Conclave, Red Cross of Constantine, at Lincoln Park, New Jersey, on October 3, 1989. From left to right they are Raymond W. Hammell, the Charter Sovereign; Joseph S. Lewis, Past Grand Sovereign presenting the charter to the Conclave named in his honor; Thurman C. Pace, Jr., Grand Viceroy; and William Schoene, Jr., Intendant General and



Grand Master of Masons of New Jersey. Both Lewis and Schoene are holders of the Knights Templar Cross of Honor.

In attendance were four grand officers, four Intendants General, two Past Grand Sovereigns, and Knights Companions from thirteen Conclaves representing eight states. The guest speaker was Francis G. Paul, 330, Sovereign Grand Commander, A.A.S.R., N.M.J., who is a Past Sovereign of Christian Conclave, Binghamton, New Jersey.

### New Hampshire Sells York Rite Belt On Behalf of KTEF

New Hampshire Grand Commandery is selling York Rite belts (shown next page) for \$12, including postage and shipping.

They are of a black woven material stitched on a black web belt. Lettering is gold with emblems in color - gold crown and red cross, etc. Each belt is 51 inches long and may be shortened. It is made of excellent quality by a Mason for Masons.

All proceeds from the sale of this belt go to our Knights Templar Eye Foundation. If interested, make check payable to Carlton W. Titus, R.E.G.C., and mail to 4 Rockingham Street, Concord, NH 03301

## from the Masonic Family



### The Grand Commandery of Wyoming Reconvenes

On September 16, 1989, the Grand Commandery of Wyoming reconvened in the city of Cody. The Wyoming Black Horse Troop, under the direction of Sir Knight Michael Johnson, formed in procession and escorted Sir Knight James M. Ward, Grand Captain General of the Grand Encampment of U.S.A., through the city. He arrived at the Masonic Temple riding on a white horse. According to Past Grand Commander Norman F. Campo, he endured the ride in good shape.



The photo shows Sir Knight Larry Blanchard, Past Northwest Department Commander (foreground), Sir Knight Phil Cross, carrying Wyoming State Flag, and Sir Knight Michael Johnson, carrying the American Flag.

### Four Father-Son Groups in York Rite Degree Work in North Carolina



On October 28, 1989, in Wilson, North Carolina, four father-son groups participated in the York Rite degree work. Those pictured in the front row were candidates. Those pictured in the back row assisted in conferring the work.

Front row, left to right: S. H. Tyson V, father; Harry Tyson, son; S. H. Tyson VI, son; Phillip Hawkins, Jr., son; Mike Hawkins, son; Phillip Hawkins, Sr., father.

Back row, left to right: R.E. John T. Worrell, Sr., father, Grand Principal Sojourner, Grand Royal Arch Chapter in North Carolina; John T. Worrell, Jr., son; Fred Daniels, Jr., son; M.I. Fred Daniels, Sr., father, Past Most Illustrious Grand Master, Grand Council Royal and Select Masters in North Carolina.

# 100% LIFE Sponsorship Knights Templar Eye Foundation

Connersville No. 6, Connersville, IN  
Baldwin No. II, Cedar Falls, IA

## Knights Templar Eye Foundation, Inc. Twenty-second Voluntary Campaign

Campaign report by Grand Commanderies for KTEF Officers and Trustees for the week ending January 5, 1990. The total amount contributed to date is \$161,051.30.

Alabama .....	\$815.00
Arizona .....	420.00
Arkansas.....	10,700.00
California .....	5,765.50
Colorado .....	1,096.00
Connecticut.....	85.00
District of Columbia.....	3,085.00
Florida .....	5,445.50
Georgia .....	18,093.00
Idaho.....	336.00
Illinois .....	6200.00
Indiana.....	2,907.00
Iowa.....	2,564.00
Kansas.....	2,623.00
Kentucky .....	3,996.00
Louisiana .....	2,504.85
Maine .....	3,893.50
Maryland .....	3,855.00
Mass/RI.....	1460.00
Michigan .....	3,209.00
Minnesota.....	4,338.00
Mississippi .....	750.00
Missouri .....	1,979.33
Montana.....	6,015.00
Nebraska .....	923.60
Nevada .....	700.00
New Hampshire .....	15.00
New Jersey .....	495.00
New Mexico .....	1,850.00
New York.....	8,417.70
North Carolina.....	2,770.90
North Dakota.....	230.00
Ohio.....	5,938.92
Oklahoma .....	1,920.00

Pennsylvania .....	11084.15
South Carolina .....	2,040.00
South Dakota.....	904.59
Tennessee.....	4,741.38
Texas.....	7,828.25
Utah.....	106.00
Vermont.....	350.00
Virginia .....	3,077.00
Washington .....	535.00
West Virginia .....	3,837.00
Wisconsin .....	727.00
Wyoming .....	1500
St. John's No. 1 Wilmington, Delaware.....	140.00
Alaska No. 1 Fairbanks .....	100.00
Heidelberg No. 2.....	100.00
St. Andrew's No. 2, Dover, Delaware .....	110.00
Miscellaneous .....	8,420.13

### St Elmo Commandery in Florida Salutes Sir Knight Thomas E. Marler



Past Grand Commander Victor M. Villazon writes:

"Sir Knight Thomas E. Marler, member of St. Elmo Commandery No. 42, Knights Templar, of Fort Walton Beach, has become a member of the Grand Master's Club according to Sir Knight E. Roger Pryor, local chairman of the KTEF Committee. To most Fratres this is an elite club. No other member of this Commandery has preceded this Sir Knight in this distinction. Many of us hope to follow him some day and a few, no doubt, will in years to come.

"Such a gift will be well used and who knows how many shall learn from precept and example. Well done, Sir Knight Thomas."

## **What's Missing In Today's Freemasonry**

by Sir Knight Robert F. Meyer

We Freemasons pride ourselves on our Fraternity and our fellowship as Masons - but is something missing? We have our varied charitable programs and projects, such as the March of Dimes, the Salvation Army, scholarships, emergency assistance, funds available in certain situations, Christmas parties for children and families; yet is it possible that we have overlooked something far more important to our Fraternity in the process? Let us examine and see.

Over the last two decades, membership in almost all of our fraternal affiliated organizations has been declining almost alarmingly, and there seems to be no bottom yet in sight. It seems many Masonic writers have climbed aboard the bandwagon of expressing their views to acknowledge our declining and disinterested membership, but most are simply resounding someone else's thoughts and alarm without any idea of the cause, or more especially, how to turn this trend around.

There are suggestions from all levels of our Fraternity that are of drastic nature, such as "taking our story across the nation;" or a plea of sympathy, broadcasting that we are here, come join us. Some ideas are even at the stage of opening ourselves to the most ardent critics of Freemasonry, who hope to

endure and thereby profit from the publicity.

If this is done, our Fraternity as we know it now will be gone forever, and sooner than we wish to think about it.

Another growing and popular idea is to omit much of the work to allow for an increase in membership. If these new members do not consider the work necessary or important, is it likely that they would contribute anything worthwhile after gaining admission? Hardly.

So what then is the sound reasoning behind lessening the requirements for membership? The answer here is very simple—we would pick up a dues-paying member, hopefully. Even this, however, cannot be banked upon. It is true that from time to time a member picked up under these special terms does become involved in some of our work, but results aren't heartwarming.

I use as my guide here my limited, privileged access to records. It just doesn't work out in the best interests of Freemasonry, or does it? To answer this we must have an objective in sight.

This message is not meant to be just another "resounding warning but rather the opposite. I believe I have found some things that may help to pinpoint the problem we are now facing. More especially, I feel I have

found something that we are not utilizing to our best advantage, possibly one of the most important building blocks if not the keystone itself. Is something missing in our Fraternity today? I believe there is.

First, let's separate the overall problem that faces us into two separate parts - membership and participation. I believe both problems have been "tossed" together through indifference or lack of concern, so let's place MEMBERSHIP in a category by itself. To study this problem, we need to look at the economy of the last two decades; to consider the period of high membership, or "peak" period, and readjust our basic membership level from that guideline.

Now our losses are not as bad as they seem. But there is a far more important factor or guideline we must consider here, and this is the one most overlooked. We must examine OURSELVES during the past two decades. Are our attitudes and objectives the same now as twenty-five years ago? I say no! There is definitely something missing now that we had then.

The other part of the problem is actually far more important than the first part, and, is ATTENDANCE, PARTICIPATION, and INVOLVEMENT. Very few members attended meetings often, fewer participated in our Masonic activities, and even fewer became involved in anything excepting the annual dinner. What, then, is different now than before? Is there something missing here, also? The answer is YES - the very same factor that was missing in the first part of our problem. The only difference is now it has become a drastic situation, whereas before it was something that it was hoped would correct itself without our concern. Yes, there is something missing from our Fraternity that we had many, many years ago. But we have ignored that magnificent influence in favor of

something more material - money.

What is the missing ingredient that bonds us together as Masons? No, not money, but something far more invisible and of even greater influence.

The missing part of our Fraternity is OUTREACH. We are so much involved with ourselves as an organization we have lost the greatest reward that Freemasonry has to give - ourselves. This may sound a bit silly as compared with the influence of money, but give it a bit of thought. First, the true meaning of outreach must be understood. It does not mean giving away a great part of our money. Outreach is the giving of ourselves. It means that we honestly and sincerely care about others more than we do about ourselves. Be careful here as it's awfully hard to fib to a mirror. But look in the mirror we must to solve this terrible problem before us; look eye-to-eye and at ourselves. We have contributed to our problem - yes, we ourselves. All of us have placed a meaningful value on material things such as money, rather than our own outreach. This extremely important factor has all but been eliminated in our Fraternity. We simply cannot now express any form of outreach without the absolute guarantee of a "profit" on our investment. All of our charitable actions are just that, actions. Instead of true outreach we have shifted our Masonic lifestyles to greed, selfishness, and even inconsideration. We are more concerned with ourselves, our isolation, our own welfare as Masonic bodies than we are with the welfare or considerations of others beyond the scope of Freemasonry. That's why I feel that taking our story out to the nation, as we are now, will not solve our problem, but rather will compound it. We must first look at ourselves and make any necessary adjustments and corrections to ourselves first before we broadcast to others. We must be able to set the example, not refer to it.



What exactly is this term "outreach"? We hear of it in our church or Sunday school, but what exactly does it mean? After a brief few moments alone with this word, one can arrive at a very good explanation of what it means. It simply means that we, or I, care about someone else more than I, or we, do about ourselves. This may be hard to swallow, especially in these days and times. We are experiencing the most selfish and greed-infested period in a long time. We are caught up in it. No one benefits from greed, selfishness, or inconsideration. But there is yet another and possibly a greater danger, which is refusing to allow ourselves to admit to a possible cause, especially one so close to home.

Is there any guideline to the use and meaning of the word outreach? Absolutely! It's known as the Holy Bible, or within our Fraternity, the greatest light in Masonry. Does anyone remember seeing it at our Lodge meetings? It's far more than a decoration, and is seldom used for anything more than our work; is handled roughly when transported to and from its storage area; and is usually taken for granted as part of the necessary tools.

This book explains in detail the true meaning of outreach, and since this wonderful book is the center of our Fraternity, is there any reason why its contents should not be also? Perhaps a few examples I have noticed will exemplify our errors.

At the present time the common by-word of all our Fraternity is "what's in it for us?" This phrase has actually been used to reply to an appeal for publicizing a Masonic unit. At first this person's reply was boggling, and it took a few moments to be able to answer his question. The answer to his question was, "outreach." This person did not understand the meaning and was confused by the remark. Since then I have, I feel, uncovered the greatest error our Masonic Fraternity has been making in the last two or more decades. After much thought and

research, there is no doubt in my mind that true outreach, especially BEYOND our own Masonic boundary, is not being practiced very often, and when it is, it seems to be individual initiative, usually by an elderly member or by a member who has been under the influence of a Masonic Brother from the "old school," the beginning of our modern Fraternity.

The Holy Bible teaches that all mankind are brethren, and not just members of our Fraternity. If we were to offer an expression of or an example of "we care" while still under the influence of the phrase "what's in it for us?" our purpose would not materialize, or benefit our organization whatsoever. It has to be an honest and sincere example to be meaningful and accepted. There is one perfect guideline we can use as an indicator as to whether or not we are doing our work correctly. When people, or candidates, inquire about us and come to us; then we are on the right track. On the other hand, if we lose those that we have, and no one comes asking, or no one seems to care what we do except ourselves; then are we doing things right?

Where are we now? We are not only losing members and involvement, but we are also losing the respect of those beyond the limits of our own realm. Yes, we are missing something in Masonry. That book that has been given as the rule and guide of our faith has seemingly been replaced in importance by another book, a bank book, which will never be able to guide us morally or intelligently.

What remains, then, is ourselves, Are we intelligent enough to be able to recognize what we are missing and return it to our Fraternity? Will the by-word of our Fraternity still remain to be "what's in it for us?" or will we once again establish outreach as our guide? It is up to each and every Masonic body, unit, and members thereof. If we practice true outreach and set the example thereof, all of the things we are so worried about now will disappear.

## Part II

What constitutes outreach in the sense that we would use it? There are probably hundreds of small yet significant gestures that are not being used when the situation presents itself that would express our love, understanding, and concern for others without material injury or cost to ourselves, and yet the rewards would be so great if we would. Let's use some examples to illustrate the use of outreach - all of which are real and not hyperbole.

Everyone knows about greeting cards, but how often do we in our Fraternity use them other than within our own organization? One instance would be to congratulate a local rehabilitation workshop for their open house on their first day ceremony. None of the people involved are Masonic, but that wouldn't matter. Taking a cue from television and Willard Scott, we could search out people locally who are celebrating their 100th birthday and send a card or even flowers. Wouldn't that be nice?

It certainly would not be considered political to congratulate a newly elected official such as a mayor or a local government official being praised for service to the community. There are always those who are retiring from jobs after a lifetime of service, or even a young person who has just begun a career and needs encouragement. Perhaps we know about someone who has saved another person's life, or an animal that's been saved through someone's care and concern. We are always confronted with young people who are searching for something to do after finishing high school, and wouldn't it be nice if a card arrived in the mail giving encouragement to motivate them to do their best? A simple message saying we care would mean so much. Of course, there are the most obvious needs for cards, such as get well and sympathy. Would it be so far out of reach to indulge in such gestures to express the message that someone cares? At present, only members of the Fraternity itself receive this form of communication.

Is there any logical reason that this practice could not be extended beyond our Fraternity in the name of outreach?

The examples would go on and on, but it should be pointed out that a serious and well-programmed effort should be employed, and with the understanding that this is outreach, not investment. If a reward is expected, then it certainly is not outreach. We should never try to hide our true and real motives. This is one of the contributing factors that has brought us to the problem we face now. Be honest, sincere, and caring. It is easy to say so but we must also set the example, not just speak of it. The examples mentioned above have been done, not as a Fraternity, but individually and by more than one person. If Freemasonry, in every form or body, really cares, all of this and much, much more *should be done in the name of Freemasonry*.

But again the warning; not under false pretenses if your heart is not in it, don't do it.

This is the main problem ... ourselves. We are not being truthful with ourselves. Outreach can only be meaningful through sincere truthfulness. Are we capable of it? Of course we are.

Greeting cards alone are not the only forms of outreach by any means, as we have ourselves to offer. A dialysis patient in very poor health needs transportation, often to a distant point, and it is vital to that person's life to be there on schedule.

Is it so far beyond our means to offer this help from a membership of say several hundred members? Does anyone have time or does anyone care? Does the local Masonic unit have committee capability to explore this, or any one of many, many other such services? There are yet many other ideas of contributing ourselves to others, and yet there just doesn't seem to be time in our busy schedules for such concern.

There are telephones, postal services, floral shops; Oh! There is seemingly no end to the examples of outreach that are available to us. The other problem that we face today in our

Masonic Fraternity is attendance, participation, and involvement. It will take a number of members of a body or unit to effectively program and maintain an outreach operation. What better way to offer to the membership something important, to which they could proudly contribute and be a part, than involvement in outreach. It would require many varied talents in simple projects for sustaining a healthy mind and body. Could anything be more meaningful or rewarding than this? When we examine the overall implication of the utilization of outreach, everyone benefits.

There is yet one resounding qualm left to be answered - money. How much will it cost to change our direction from "what's in it for us? to outreach"? The answer - very little, believe it or not; for popular programs receive popular and generous support.. There already exists within our Fraternity a source of generosity just waiting to be tapped, providing a proper and worthwhile and popular program develops. So much of the trivial cost required of such projects will not be required of the unit funds, but will be graciously donated by those who are in agreement with the plan. The unit or body, however, should willingly be prepared to cover all costs involved, for if a calculated return on this investment is necessary, then do not refer to it as outreach, but rather to it for what it would be, a calculated investment with an expected guaranteed return measured in dollars. There can never be greed associated with true outreach.

There is another factor yet to consider, the final summation perhaps, the silent or unseen outreach effect. This is usually by the observation of uninformed persons witnessing our actions. What better location could be found than for the Masonic ritual for a deceased Brother? The ceremony itself is very impressive, and many of us have observed the reaction of others when a large body of Masons are present as compared to the lack of reaction when only a few show up. There just has to be an obvious

effect upon the public when only six or seven members of a Lodge of several hundred attend a service. Here again is a perfect indication that outreach is not being utilized. The problem here is certainly within our own ranks, and not attributed to some other influence. It is obvious, therefore, that outreach must start from within our own ranks.

The most meaningful, effective, and efficient form of modern communication is mouth to ear; next to television, that is. When people hear or see something wonderful, others will certainly hear all about it. This then is our best hope for success. We must first decide if we want to improve our status concerning membership and attendance, participation, and involvement, or if we wish it to continue to fall. Will our by-word continue to be "what's in it for us?", or shall we find a new guideline? Outreach is the missing part of our modern Fraternity. We had it once and we lost it. We need it back.

Sir Knight Meyer is a member of Belvedere Commandery No. 2, Alton, Illinois, and resides at 2109 Mulberry Street, Alton, IL 62002



### **Chapeau Lapel Pin**

Bayard Commandery No. 15 is celebrating its 100th year and is offering a one of a kind lapel pin or shirt stud in the form of the Knight Templar chapeau. The color is white, black and gold, and is priced at \$6.00 each, including postage. To receive one, or a set, make check payable to Bayard Commandery and mail to Wm. W. Longworth, Commander, P.O. Box 13183, Roanoke, VA 2403-3183

On the Masonic Newsfront...

### **\$5,000 Gift For Knights Templar Educational Fund Of Minnesota**

How nice it was! The Minnesota Division, Knights Templar Educational Fund, received a nice surprise and a gift of \$5,000. This came about through the friendship and association of Sir Knight Leonard G. Mathison, P.G.C. of Minnesota, with Worshipful Brother Charles Mesken, as a Brother as well as a personal friend.

Brother Charles is in real estate (business rentals) and his wife Lori is in the Educational field as a consultant and advisor with Breck School, Minneapolis; Mounds View Academy, St. Paul; and on the Board of Directors of Shattuck-St. Marys, Faribault.

Brother Mesken became Master of Minnesota Lodge No. 224, and during his term of office it was decided to consolidate with another Lodge. When the decision to consolidate was made, Minnesota No. 224 decided to contribute \$35,000 to Masonic charities. Sir Knight Mathison then had a long talk with Brother Mesken and Mrs. Mesken and explained the Knights Templar Education Loan Program to them in great detail. A bid proposal was written and given to his committee and chairman, Brother Charles L. Horn, Jr., a Minneapolis attorney and member of the York Rite, as requested. After the committees decision, the Knights Templar Education Foundation, Division Minnesota, received a gift of \$5,000; \$15,000 was given to the Minnesota Masonic Home; \$10,000 to the Minnesota Masonic Foundation to be used for scholarships and training personnel at the Minnesota Masonic Hospital; \$4,000 to Minnesota DeMolay and \$1,000 to the Masonic Service Board. One should note that all the above money with the exception of the \$15,000 to the Minnesota Home is to be used in educating youth of Minnesota.

In the picture, left to right, are Brother Mesken, Sir Knight Leonard G. Mathison, and Sir Knight Donald Mathison, Executive Secretary of Minnesota Knights Templar Educational Fund.



### **Tancred Commandery No. 11, Kansas, Makes Flag Presentations**

Tancred Commandery No. 11 Commander John Heckert writes that 1989 has been a good year for the Commandery because of its involvement in public gatherings. This year, Tancred Commandery has presented the Flag before every performance of a band concert the citizens of Ottawa enjoy at City Park every Wednesday evening, beginning June 7 and ending on July 12. These presentations included one at Forest Park on the 4th of July. On the 4th Commander Heckert gave an ode to the Flag while the band played *America the Beautiful* softly in the

background and after that the pledge of allegiance was said. It was very impressive.

Sir Knights, pictured from left to right, are: John Ott, Philip King, Charles Talbott, Carl Wilson, John Heckert, Robert Swearingen, Ray Talbott, and Herman Kraushaar.

Commander Heckert thanks all participating Sir Knights with special thanks to Carl Wilson, who made every presentation.



## Letter To The Editor

Dear *Knight Templar*:

Masonry will never completely disappear. Speculative Masonry began during or near the year 1700 A.D. It has grown and lost membership as each generation has lived within its own time span, and this without the changing of any requirements or regulations as to the entry into the Craft or decreasing any rules or regulations as to what a candidate must do to prove his proficiency or having a public relations department to advertise Masonry.

In the 1800s, we had the "Morgan Issue." Masonry survived. From the early 1800s to well into the Twentieth Century, Masonry had many Masters serving for eighteen to twenty years to preserve Masonry, and it survived. Masonry also survived the years of the Great Depression.

I became a Mason in the year of 1943, and from that date to the early 1950s, the Craft increased in membership by leaps and bounds. In two of those years Minerva Lodge received two hundred petitions. Masonry grew, and the York Rite and Scottish Rite prospered almost beyond the wildest dreams of the grand bodies.

My Brethren, those same members today are senior citizens. They may not come to Lodge, but they pay their dues, if they can. Many are beyond being able to pay their dues as Grand Master David Dresser has found Out, and he has stated that Lodges are not doing their duty in finding out the position our Brothers are in, but Masonry will survive.

We must live within our life span and pass on to the next generation that which we have. My Brethren, let us do all we can to improve what we have, so that people outside Masonry will express their opinion, as they did in generations past, by looking up to and admiring a Mason. I personally believe we can do more for Masonry by precept and example than by all the advertising about how great we are. What you are will tell the world how great you are. Let us live by the examples set down by our departed Brothers. If we loosen our gates to take in more numbers, we could well lose our birthright.

Masonry is greater than any individual or group of individuals, and it will never die. May our members be men of quality. In our lifetime may it be known that we did our best to help Masonry. LET'S HAVE FAITH IN MASONRY.

Sir Knight Dale H. Hastings  
Valley Commandery No. 80  
Miamisburg, OH 45342

## **Eye Foundation Receives \$400,000 From Texas Estate**

Leo T. George had named the Knights Templar Eye Foundation as sole beneficiary of his estate, which was mostly land. Sir Knight Darrell Shelton, Past Commander of Brownwood Commandery No. 22, Brownwood, Texas, and attorney/executor for the estate, was able to sell that land quickly, and due to his efforts the Eye Foundation received over \$400,000 and a small share in gas and oil leases. While Sir Knight Shelton credits Brownwood Commandery for its part in influencing the bequest, Past Grand Master G. Wilbur Bell, Executive Director of the Eye Foundation, expressed his deep appreciation to Sir Knight Shelton for his work in the cause of our great charity.

## **DeMolay Class To Honor Past Grand Commander Blaine M. Simons**

Sir Knight Curtis N. Lancaster, Executive Officer in Utah for the Order of DeMolay, announced that on October 28, the Utah State DeMolay Association held a statewide class in the Salt Lake Masonic Temple in honor of Past Grand Commander Blaine M. Simons for his service to the Masonic Fraternity. Among the offices Sir Knight Simons has held are Grand Master of Masons in Utah and Potentate of El Kalah Shrine Temple. He is an Honorary Member of the International Supreme Council of the Order of DeMolay. Pictured above are Sir Knight Simons (third from left), next to him



are his two sons, both Past Commanders and Past Master Councilors of the order. On the right is Sir Knight Lancaster, who also serves as Deputy Grand Commander of the Grand Commandery of Utah.

## **Celebrating 200th Anniversary Of New Hampshire Masonry**

To commemorate the 200th anniversary of the Grand Lodge of New Hampshire, a set of two Masonic postal cachets have been issued. One cachet depicts the William Pitt Tavern, the birthplace of the Grand Lodge; the other bears a reproduction of the 200th Anniversary logo, and each features The Old Man of the Mountain New Hampshire statehood stamp with a special July 8, 1989, 200th Anniversary cancellation from the Strawberry Banke Station, Portsmouth, site of the William Pitt Tavern.

The cost is \$5.00 per set. Make checks payable to Grand Lodge of New Hampshire, enclose self-addressed, stamped No. 10 envelope, and address orders to: Commemorative Sets, Secretary, Grand Lodge of New Hampshire, 813 Beech Street, Manchester, NH 03104-3109.

I doubt if there are any Masons who have not greeted, or been greeted by, a stranger with a statement such as "I see you've traveled." The sight of a ring or a lapel pin is an open invitation to an informal conversation starting with something like the statement above. Unfortunately, traveling is also a problem with regard to a Masonic membership.

We are a mobile society. Prior to World War II, it was not at all unusual for a person to be born, live, and die within a radius of approximately fifty miles. Only the extremely active or adventurous went out into the world otherwise. Under these circumstances, a man could join a Masonic Lodge and remain active to the end of his days. However, today this is no longer the situation. Demographic statistics inform us that the average American family will move on the average of once every eight years. The moves may be triggered by a new job, a transfer from an old job, retirement, marriage, or any of a number of other factors. Most of these moves will take the individual out of the immediate neighborhood of the Lodge of which the man may be a member. What happens then to his Masonic membership?

This is a problem which probably should be addressed by the Conference of Grand Masters, if it hasn't been. However, there is nothing to prevent individual constituent bodies; be they Lodges, Chapters, Councils, Commanderies, or any other type of Masonic organization; from undertaking a program to ensure maintenance of Masonic fellowship.

When a Mason moves from the locale of his previous Masonic affiliation, what he does with that Masonic affiliation may reflect his general attitude toward Masonic communication in general. If he is merely a dues-paying member, willing to subsist on merely a lapel pin or ring, the chances are he will do nothing; will not participate in any

"I See You've Traveled"

**Musings**  
**on**  
**Masonic**  
**Membership**  
**Part V**

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

Masonic affiliation in his new location, and eventually, he will either demit or be suspended for nonpayment of dues.

If the man is very active in his constituent Masonic bodies before his move, he *may* take a demit initially and look for a constituent organization where he can continue his membership, or he may occasionally visit bodies looking for a place where, in the future, he may wish to continue his active membership. The plain and simple fact is that many Masons are effectively lost to Masonry when they move from the jurisdiction of their home bodies. There is a way that such a loss of membership may be avoided, and it is within the control of the home constituent bodies.

In addition to bidding a fond farewell to a member leaving the area, there is nothing to prevent the constituent body from checking in the Tyler's Register or contacting the grand body and learning the names and persons to

contact of Masonic bodies in the area to which the departing Brother is traveling. A letter from the Secretary or Recorder to the corresponding body in the other area could, properly, let the member be greeted on arrival in the new community and invited to attend the corresponding Masonic bodies in the new community. This would truly be a brotherly welcome and proper act. Such a welcome

**There is no reason why a Lodge, or any other Masonic body, could not have a welcoming committee.**

could result in the traveling Brother ultimately becoming a member of the corresponding bodies in his new location. There is no reason why this cannot be easily turned into a two-way street. A man may be lost to his original bodies, but not to Masonry in general.

The next step would be a natural corollary of this. There is no reason why a Lodge, or any other Masonic body, could not have a welcoming committee.

There is nothing quite to match the rapidity with which people can be greeted by the Welcome Wagon on moving into a new district. The merchants in town are well aware of the advantage of getting in on that first contact. Many times people will sacrifice a few pennies to patronize a business that has truly made them welcome. Why cant Masons do the same?

We are all well aware when a new family moves into the block. What follows could be done on an individual basis or as a function of a Masonic body. An individual family, or a committee, could greet the incoming people and welcome them to the community. A little food can work wonders at a time like that. If, during the course of the conversation, Freemasonry just happens to be mentioned, what loss? If the people are not Masons, nor interested in Masonry, nothing has been lost.

On the other hand, they might be very favorably inclined to such a freely given example of the brotherhood of man.

One time, many years ago, we were moving from one house to another across town. On the night of the move, when we were devastated with fatigue, friends, who incidentally happened to be Masonic, stopped by, picked us up and took us to their home for a "come as you are" steak dinner with all the trimmings. We couldn't believe the tremendous relief it was to come to a fully prepared dinner when we were staggering with fatigue. We asked them in effect, how this came about. They advised us that friends of theirs had done that for them many years ago, and indicated that the way to pay the debt was to "go thou and do likewise." We have passed the experience along to others under similar circumstances. This is true Masonic fellowship and giving as Christ would have us give, "without hope of fee and reward." This is the kind of experience that can overwhelm the bad publicity with an example of true fellowship. Maybe by such an approach, membership statistics can be reversed.

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

"The Beauty of the sunbeam lies partly in the fact that God does not keep it; he gives it away to us all."

David Swing



# Washington's Teeth

by Sir Knight William A. Brown

The easiest thing in the world to do is to tell the truth. The most impossible task is to make somebody believe it.

Case in point: George Washington never wore wooden teeth.

Back in 1961, several historians and curators (including myself) were invited to the Medical Museum in Washington, D.C. We met with one of the curators and he told us the following story, and made us promise to try to stop people from saying George Washington wore wooden teeth.

He gave us pictures of Washington's teeth, then on display in the museum and now on display in the Smithsonian. We had the pictures framed and they are now on display in the Memorial Museum. The following is the story he told, as well as I can remember.

The story began in 1841, which was long after Washington had died. A dentist at that time wrote a medical paper in which he told of all the wonderful things doctors and dentists could do for people if religious circumscriptions were relaxed to permit the use of anesthesia available at that time, like belladonna, laudanum, and cocaine.

At that time the church was strongly opposed to any form of anesthesia or drugs.

In his paper, the dentist showed all the wonderful things doctors could do to save lives and prevent suffering, and the problems of filling and saving teeth for people who just could not stand the pain. In the paper he used Washington's name as a reference to a time past - what he wrote was, "During Washington's time, some poor people had to wear teeth of wood."

Of course, the religious proscription against anesthesia was not lifted, and so the paper was tossed aside.

Twenty years went by and the Civil War broke out. Due to the severity of injuries, doctors often had to amputate limbs in the attempt to save lives - arms and legs came off, but the shock often killed the poor soldiers. About six months into the war, the doctors rebelled against the butchery and went against the religious ban, beginning to use what they had as anesthesia and therefore, saving lives.

This practice was discovered by the religious authorities of the day, who raised objections with the Surgeon General's Office, saying the doctor's were going against the laws of God. They wanted it stopped.

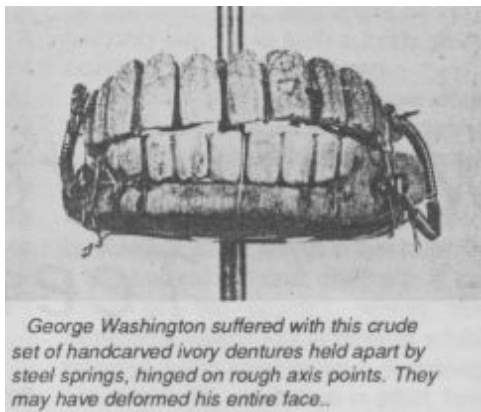
Now, in those days there was no American Medical Association to step in to

protect the doctors, so each doctor wrote a medical paper in which he named names and told of the many lives he had saved by using anesthesia. He also named those who had died due to the great pain they had suffered because of the ban on anesthesia.

These papers backfired, however, because they became a selling point for the doctors in their own hometowns. Naturally, if Doctor Smith wrote a paper and told of all the lives he had saved during the war by using anesthesia, the people in his hometown would look to Doctor Smith as the best doctor. Thus, it became professionally necessary for all doctors to write papers telling of their success and the lives they had saved.

At that time a dentist who had a copy of his predecessor's paper, which was now over twenty years old, decided it was worth repeating, so he rewrote the paper, following the same continuity but changing a word here and there. When he got to the place where his predecessor had written, "During Washington's time, some poor people had to wear teeth of wood," he changed it to say, "Even Washington, in his time, wore teeth of wood."

That paper was written in 1871, and the story spread like wildfire. Everyone wanted to believe it, in spite of the fact that we have pictures, documents, and the medical records of Dr. John Greenwood, who was Washington's dentist and who in 1789 extracted Washington's last tooth and prepared a new set of dentures for the president. During the Revolutionary War Washington had corresponded with Greenwood, requesting help in cleaning and repairing his plate. The records and letters of Dr. John Greenwood, along with an oil painting of Dr. Greenwood, are in the possession of the Baltimore College of Dental Surgery. Despite all this proof, and



the fact that no place in the records of Dr. Greenwood is there mention of wooden teeth for anyone, there are always those who, for a laugh, will repeat the story of wooden teeth, though they know it is false.

Also, to show how misinformed one of our senators is (and I won't mention his name), on March 29, 1985, on a TV talk show a senator was telling stories of the great men of our country and made the following statement: "Paul Revere had made a set of false teeth for George Washington." This too is a false story. Paul Revere was a silversmith and never made any teeth. What really happened was that Sir Knight Paul made a little silver urn, in which he placed a lock of Washington's hair. This silver urn is now the property of the Grand Lodge of Massachusetts and is on display there.

I have been unable to locate how the story of Paul Revere making a set of teeth for Washington ever got started, but I know it is not true. Why so many people are interested in such a macabre subject as teeth, and Washington's teeth in particular, I will never know.

As an example to show what obstacle must be overcome to straighten out a story - in the game Trivial Pursuit the

question appears, "What kind of teeth did George Washington have?" The answer card says, "Wooden."

I attended a lecture in the library of Congress back in 1928, and the speaker made a statement at the beginning of his talk which I will never forget: "There is no such thing as a silly or stupid question. There can only be a silly or stupid answer." This, in truth, is how stories get started.

Sir Knight William A. Brown is a member of Old Dominion Commandery No. 11 in Alexandria, Virginia, and lives at 2404 Valley Drive, Alexandria, VA 22302

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### **Perpetual Calendar from the Pennsylvania Grand Conclave Committee**

The 142nd Annual Grand Conclave Committee is pleased to offer a 200-year perpetual calendar (not a planner) to interested Sir Knights and ladies. This pocket size, fourteen-page booklet covers the years 1900 to 2100.

The calendars are \$2.25 each, including postage. Proceeds will benefit the 142nd Grand Conclave of Pennsylvania. Checks should be made payable to "The 142nd Conclave Fund."

Orders and inquiries should be addressed to: Sir Knight Donald G. Gray, R.D. No. 4, Box 41, Brookville, PA 15825.

### **New Mexico Valley Daylight Lodge Sells Pull-off, Stick-on, No-moisture Address Labels**

Valley Daylight Lodge No. 79 is offering self-adhesive, peel-off address labels for sale to Masonic and Eastern Star members. Money from the sale will be used for the

Roswell New Mexico Masonic Heritage Trust.

The blue Masonic logo (star for Eastern Star) is displayed on the left of each label with room for your name, address, city, state, and zip code. There is room for four lines with no more than twenty letters and spaces per line.

Prices, including \$1.25 postage and handling, are as follows: 225 (alike), \$12.20; 450 (alike), \$14.20; 1,000 (alike), \$21.20.

Send you order with check or money order to: Valley Daylight Lodge No. 79, Masonic Temple, P.O. Box 1512, Roswell, NM 88201.

### **VIPs In Pittsburgh**



Attending the 177th Annual Session of the Supreme Council of the Northern Masonic Jurisdiction of the Ancient Accepted Scottish Rite in Pittsburgh on August 27-29, 1989, were Grand Master Marvin E. Fowler; Deputy Grand Master William H. Thornley, Jr.; Past Grand Masters G. Wilbur Bell (center, above) and Ned E. Dull; and Grand Recorder of the Grand Encampment Charles R. Neumann (right). At left is Sir Knight Francis G. Paul, St Bernard Commandery No. 12, Boston, Massachusetts, the Sovereign Grand Commander of the Northern Masonic Jurisdiction.

All of the Grand Encampment officers attending have received their 330

## History of the Grand Encampment

### Chapter XIX

#### The Illustrious Order Of The Red Cross

##### *Continuation of Alfred Creigh's remarks.*

"And while upon this part of the subject, it will be proper to remark that the same inconsistency is inaugurated by Webb in introducing Pagan and Jewish ceremonies in the Christian Order of Knighthood as was engrafted by him and his associates into the Royal Arch. In this sublime degree we have the Divine call of Moses, the erection of the Tabernacles in the wilderness, the sack of Jerusalem, the carrying away of the captives into Babylonish Captivity, the proclamation of freedom, the journey back, the various incidents of the reconstruction of the Temple, occupying ten hundred and twenty-five years, being a perfect and complete medley, calculated to mystify the Masonic student in his inquiries after truth; hence we agree with the Provincial Grand Commander of Knighthood in Canada, where he says 'we question the purity of Webb's teaching, not only in the Orders of Knighthood, but in the degrees of Masonry proper.'"

"Let us for a moment examine into the history and ritual of this degree of Knights of the Red Cross. In Scotland and Ireland the Rite is not insisted upon as a pass to the Templar Order. In Canada, by permission of the Grand Conclave of England and Wales, they impart as much information as will secure the admission of their members into the encampments in the United States. They regard the Red Cross as only a continuation

of the Royal Arch degree commemorating the dangers encountered by the Jews in building the second Temple, and consequently is of a Jewish and Pagan origin, and has no connection whatever with the Christian Orders of Knighthood, as based upon the birth, life, death, resurrection and ascension of our savior.

"Do you ask me then 'from whence is the degree of Knight of the Red Cross derived?' I reply, it was manufactured by Webb and his associates from the Knight of the East or Sword, Knight of the East, and Knight of the East and West, degrees of the Ancient and Accepted Scottish Rite.

"The testimony of the learned Col. Moore, P.G.C. of Canada, is important on this point; he says: 'I have carefully examined the rituals of the Red Cross, used in the United States, as also that of the Knights of the Sword, East, East and West, as given in the Templar Encampment of Ireland, and in the Royal Arch Chapter of Scotland, being the same degree as that of the fifteenth of the Ancient Scottish Rite, and sixth of the French.' But he adds, 'the third point of the Knight of the Sword must not be confounded with the seventeenth of the Ancient and Accepted Rite, bearing the same name, and consider that the ritual used in Ireland and Scotland as being the original from which that of the Red Cross of the United States is taken. In the Red Cross of the United States there are inconsistencies and inaccuracies, and it has been much altered from the original.'"

In the Constitution of the newly established General Grand Encampment, the Red Cross is designated as one of the

Orders under its jurisdiction

"The rule of succession in conferring the Orders of Knighthood shall be as follows, viz.: Knight of the Red Cross, Knight Templar, and Knight of Malta."

In 1865, Grand Master Hubbard further emphasized this authority, stating:

"An Encampment of Knights Templar having in charge and keeping the appendant Orders, to wit, Knight of the Red Cross and Knight of Malta, is the sole judge of which Companions shall receive the Order of Knight of the Red Cross."

At the Triennial Conclave held in Baltimore in 1871, Grand Master William S. Gardner reported:

"On the 9th of July last, I received from the Grand Commander of New York, a petition addressed to him by three Knights, whose address was London, England, praying for a 'warrant to open and hold a Grand Council of Knights of the Red Cross, to be called the Grand Council of Knights of the Red Cross for England and Wales and the Dependencies of the British Crown,' and which petition he transmitted to me for consideration, inasmuch as it was out of his power to grant it. The petition was recommended by Sir A. G. Goodall, Grand Representative of the Grand Commandery of New York. I declined to grant the warrant prayed for, on many grounds, but especially for the reasons assigned by Grand Master Hubbard in 1850."

This reference to the action of Grand Master Hubbard was his refusal to grant a dispensation for an Encampment in Western Canada, on the grounds that it was in the jurisdiction of the Great Priory of England and he did not want to disturb the friendly relations then existing.

At this same Conclave, Sir Knight Blackie of Tennessee, introduced the following resolution on the "Historical relations of the Red Cross Order."

"Whereas, The Order of Knights of the Red Cross is not one of the historical class to which the Order of Christian Knighthood of the Temple and the Knights of Malta belong, and has been interpolated in the American ritual; and

"Whereas, Its teachings are not derived from the New Testament writings; and

"Whereas, The introduction of this degree interrupts the harmony which should exist between the various Grand Encampments of Knights Templar of the world; therefore, be it

"Resolved, That a Committee be appointed to inquire into the historical relations of this Order of the Red Cross, and to determine what is its proper place in the American Rite of Freemasonry, with a view to put the Grand Encampment of the United States in accord with the Orders of Christian Knighthood in Great Britain and her dependencies, and the kingdom of Sweden."

This resolution was brought before the Committee on Masonic Jurisprudence and referred to the Special Committee. Their report was not read and therefore nothing was printed in the Proceedings as to their recommendation.

*(Continued in March.)*



# Knight Voices

To place your "Knight Voices" item on the waiting list for publication, type or print it and send to "Knight Voices," The Grand Recorder, Suite 1700, 14 E. Jackson Blvd., Chicago, IL 60604. 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. Submissions of over six lines in length will be subject to editing.

For sale: Knight Templar antique 10K watch fob, \$300.00. Also, antique Masonic and Eastern Star lapel pins and pendants. Many 10K or 14K. John G. Kilgore, 3303 Parkside Terrace, Fairfax, VA 22031, (703) 280-2932

Wanted: antique Knight Templar ring, plain emblem on top, no stone and plain sides. Large size. William D. Robertson, 2130 Hoffman Ln., Napa, CA 94558

Wanted: size 56 old style or new style Commandery coat. Prefer new but will take old style. Send description, etc., or call Dean L. Welch, 7237 Forest St., PO No. 27, Frederic, MI 49733, (517) 348-7980

For sale: Dudley Masonic pocket watch, size 14, solid gold, glass back. \$2,950.00 William Calvin Spohn, 2220 Tortoise Dr., Mandeville, LA 70448, (504) 626-1461

For Sale: Masonic cane, T-shaped, ebony and gold handle, engraved "Presented to A. F. Simonds by his friends, June 29, 1888," also, square and compass engraved on handle. Chester R. Messer, R. 4, Box 34, Hopkinton, NH 03229, (603) 225-6000

For sale: Master Mason Certificate from the Grand Lodge of Ireland and St. John Lodge 174 to Brother John Creighton, dated April 1, 1822. In a very nice old frame, gold and black, size 14"x18". Age of frame about 1860. Some stains on certificate but minor. Contact Raymond Newell, 734 Kennedy Rd., Leeds, MA 01053, (413) 584-3783

12th reunion: U.S.S. Pensacola (CA-24), September 27-29, 1990, Omaha, Nebr. Contact Paul Wyant, 8509 "B" St., Omaha, NE 68124. (402) 397-7482

For Sale: mobile home, 12'x65', in Colorado Springs: 2 b. rm., 1 bath. Insulated storm windows. Stove, refrigerator, washer, dryer. Patio deck and cover. Swamp cooler. Located in mobile home park. Chain link fenced yard. Water and trash incl. in lot rent. Close to schools and stores. Well lighted park. Phone (719) 390-6277

Reunion: U.S.S. Pennsylvania (BB-38), July 12-15, 1990, at Memphis Airport Hilton. Contact Jess Dennis, chairman; 3053 Birch field Dr., Memphis, TN 38127, (901) 357-0263

U.S.S. Ringness (APD-100). Trying to locate WWII personnel for possible reunion. Charles Paxton, 2409 Putnam Ct., New Port Richey, Florida 34655

For sale: one cemetery plot in Hillcrest Memorial Park, Dallas, Tex., in beautiful "Fountain of Life," lot no. 350, space 4, \$700.00. Priced below regular price. R. A. Tompkins, P.O. Box 207, Waskom, TX 75692, (214) 687-3438

Seeking genealogical info on my g-grandfather Watson Hays, b. in or around Cobb Co., Ga., ca. 1813. Had 3 children: Issac Newton (b. Ga. ca. 1839), Elisia A. (b. N.C. ca. 1840), and John Wesley (b. Ga. ca. 1843). His wife's first name was Terry, b. N.C. ca. 1805. Sherwood Hays Coker, Rt. 2, Box 2325, Townsend, GA 31331, (912) 832-5892

Seeking genealogical info on my g-grandfather Sherwood Coker, b. Marietta, Cobb Co., Ga. (ca. 1840-1845). Married Missouri Buice Ca. 1865, had 5 children: Nannie (b. Ca. 1870), Hattie (b. ca. 1872), Nora (b. Ca. 1874, Alma (b. Ca. 1875), and Sally (b. Ca. 1877). Any info greatly appreciated. Sherwood H. Coker, Rt. 2, Box 2325, Townsend, GA 31331, (912) 832-5892

Seeking info about Madison Dewitt Campbell, b. 1836, N.Y. or Mich., left for gold rush in 1857. Mason by trade, lived in Virginia City, Nev., and El Paso, Tex. Married Margaret Ann Clogher in 1885, d. 1894, Margaret, 1901. One daughter, Adelaide Louise Campbell. William C. Barnes, Jr., P.O. Box 14394, Las Vegas, NV 89114

Looking for old friend, G. J. Berg, last known address: 4540 Clarence, D-15, St. Louis, Mo. (1947). Robert E. Ramsey, 1421 W. 16th P1., Yuma, AZ 85364, (602) 782-3359

Wanted: history of 442nd Troop Carrier Group, 306th Troop Carrier Squadron, WWII, ETO. Contact George L. Johnson, 5496 West Indore Dr., Littleton, CO 80123-7028

For sale: 3 lots, Fort Lincoln Cemetery, 3201 Bladensburg Rd., N.E., Washington D.C. Very desirable location, block I, lot A, section 127. Asking \$500.00. Make offer. Must sell to close estate. Charles W. McKay, 241 Hobcaw Dr., Mt. Pleasant, SC 29464

Would appreciate hearing from anyone who served aboard the U.S.S. Caribou (IX-114) Contact D. E. Cooper, 9340 NW. 70th Ave., Johnston, IA 50131

Researching Charles Howard Young (b.121-1849, Philadelphia; d. 3-1-1934, Birchrunville, Montgomery Co., Penn.), married Sarah Buchanan, daughter of David and Buchanan, 12-1-1870; married Adaline Russell Ottey, 11-9-1901. Mary Young Wilson, 1575 Waldorth Cf., Wheaton, IL 60187

Seeking info on the Twitchell or Twichell family genealogy from 1630 to 1990. P. H. Twitchell, 9 Yale Dr., Milford, MA 01757

For sale: 4 burial lots in 1 plot at Sherwood Memorial Park, Salem, Va., \$1400.00. Thomas B. Bentley, 205 S. Higley No. 245, Mesa, AZ 85206, (602) 830-5188

Want to hear from persons who were in the Merchant Marines during WWII. Interested in a national reunion. Send a donation to help me get the ball rolling. Will answer all letters. Fred Miller, 900 Bonham St., Amarillo, TX 79102

Trying to locate Elwell Everett McCray: entered service in WWII from Oregon; sent for air cadet training at Coe College, Cedar Rapids, Iowa, Aug.-Sept. 1943; sent to Santa Anna, Calif. Write Leonard Lotts, 15-2nd Ave., S. E., Oelwein, IA 50662

Reunion: U.S.S. (LST-285 and 75) will hold third reunion June 8-9, 1990, in Chattanooga, Tenn. Contact M. D. Manning, 2914 Hamill Rd., Chattanooga, TN 37343, (615) 877-6780

Any person who is in, has ever served with, or been attached to the Second Marine Division is urgently requested to contact Bill Smith, 21500 Lassen St., No. 168, Chatsworth, CA 91311, (818)341-0504

I would like to hear from any shipmate that served on these two ships: S.S. Robert Lucas and S.S. Hydra in WWII from the period of April 1944 to August 1945. Lee Ryan, P.O. Box 35, Churchill, TN 37642

For sale: 6 lots in Acacia Memorial Park Cemetery, 31300 Southfield Rd., Birmingham, Mich. Lots are valued at \$600.00 ea. Will sell for \$3,000.00 for all 6 or best offer. Clayton Burley, 1424 Queen Rd., South Venice, FL 34293, (813) 493-4571

Seeking info on g-g-g-grandfather John Pryor 1760-1840, m. Lydia B. Pryor. (Edward Pryor m. Mary; Obediah m. Mary Magbee; Allen m. Elizabeth Cole; all from Wilkes Co., Ga., in 1859.) Son named James Madison Pryor. Contact Wallace C. Pryor, P.O. Box 903, Griffin, GA 30223, (404) 228-4548

Seeking info on my great grand parents. Christopher Daniel Yates, born 1837, Boones Mill, Va., and Mary Saul, born 1840. Had 8 children. My Grandfather was Samuel David Yates, b. 1-15-1870 in Roanoke, Va, Robert David Yates, 5541 Aurora Dr., Virginia Beach, VA 23455

Seeking info on Jonas Allbert (Albert), b. 1819, m. 12-1-1844 to Jennetta DeCounter, d. 12-24-1854 at Ripley, Brown Co., Ill. Father of William, Samuel, and Ida Allbert. Marlys Allbert Bias, 112 E. Pershing, Riverton, WY 82501, (307) 856-5310

As long as our government is administered for the good of the people and is regulated by their will; as long as it secures to us the rights of persons and of property, liberty of conscience and of the press, it will be worth defending.

**Andrew Jackson**