

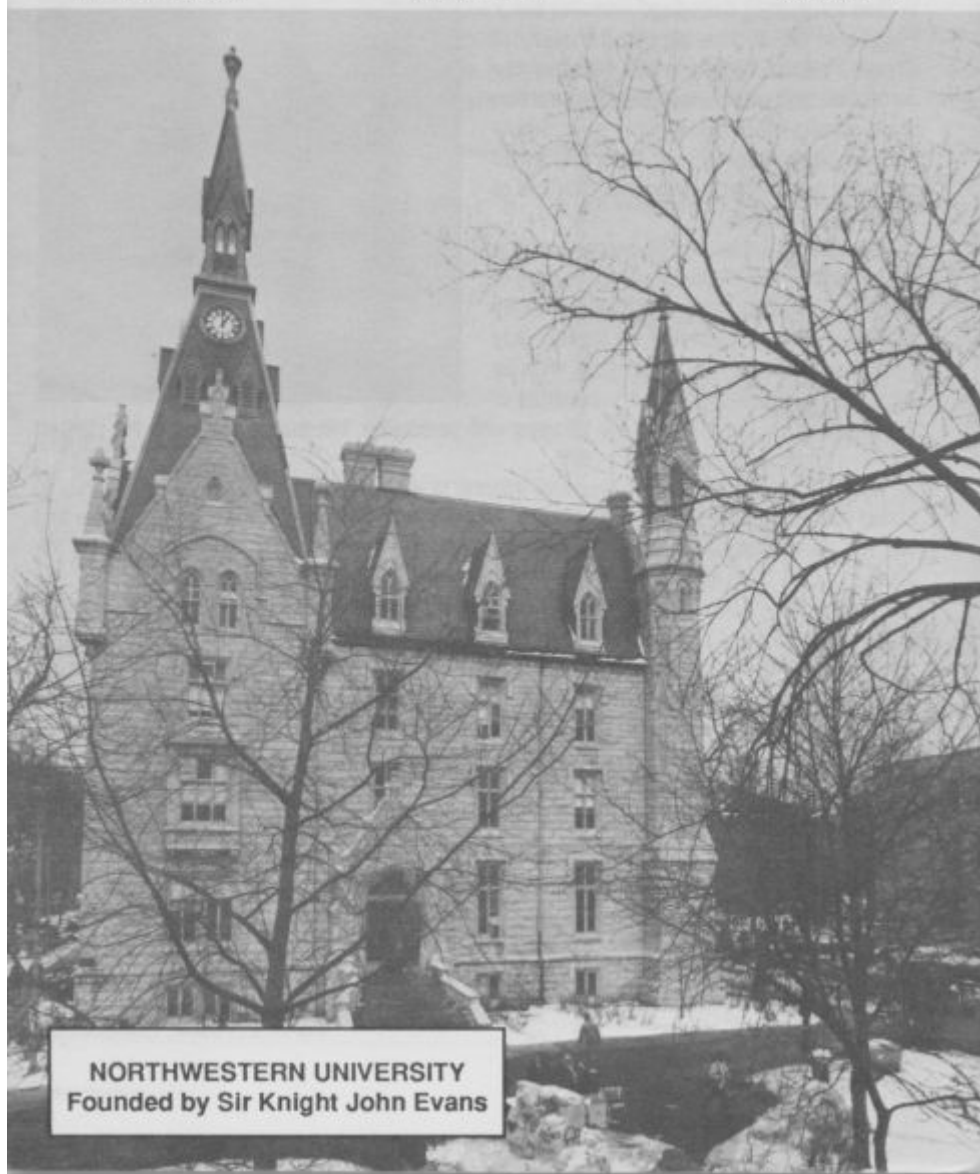


# Knight Templar

VOLUME XXXVI

MARCH 1990

NUMBER 3



**NORTHWESTERN UNIVERSITY**  
Founded by Sir Knight John Evans

Don't miss these..

## Inspiring Activities Ahead!

Every ten years since 1634, the inhabitants of a small Bavarian village perform the world famous *Oberammergau* Passion Play. This is to redeem their promise to God for sparing the village from the Black Plague of 1633. The play is the story of Christ's Passion, beginning with the entry into Jerusalem and ending with the Resurrection and Transfiguration. How many of us would honor a promise made over three and a half centuries ago? What a wonderful example of fidelity to a promise.

The Grand Encampment is sponsoring a trip leaving New York on July 4, the feature of which will be attendance at the Passion Play at Oberammergau, Germany, on Sunday, July 15. As Christian Knights, you will be especially appreciative of the excellence of the play and the dedication of the villagers who participate. Information regarding the trip can be obtained by calling: 1-800-322-6677.

Another feature of the trip of especial interest to you as a Mason will be the opportunity to attend a German table lodge in Heidelberg. This will provide a unique Masonic experience that you will never forget. Our ladies will be entertained at a banquet while the men will enjoy the pleasure of the table lodge.

Next month, on April 15, the Grand Encampment will celebrate its 60th Easter Observance in the nation's capital. Beginning with a reception in the Hotel Washington on Saturday afternoon, the weekend will be filled with Templar activity. On Easter morning, we will assemble in full Templar uniform at the George Washington Masonic National Memorial in Alexandria, Virginia. As the band plays *Onward Christian Soldiers* we will march a short distance to our places on the front steps of the memorial, where we will hear an inspiring Easter message by our Right Eminent Grand Prelate, the Reverend and Doctor Thomas E. Weir. Every Sir Knight should attend this service at least once in his lifetime. You will be amply rewarded from the thrill of this great religious observance. The service will be followed by a breakfast with our ladies at a nearby hotel. Every Sir Knight and his family is urged to attend.



Marvin E. Fowler, Grand Master

# Knight Templar

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

**March:** Our cover features a photo of the majestic gothic spires of University Hall on the Evanston, Illinois, campus of Northwestern University, of which Sir Knight John Evans was a founding father in the early 1850s. This Masonic civic leader also helped found the University of Colorado in Denver, and his biography, along with a fascinating account of the history and evolution of the Knights of Malta, appear in this issue of *Knight Templar*. Dr. Townes account of Simon of Cyrene contributes another facet to our knowledge of the events surrounding the last hours of the earthly life of the Great Captain of our Salvation, and enriches our understanding of the Order of the Temple.

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### March 1990

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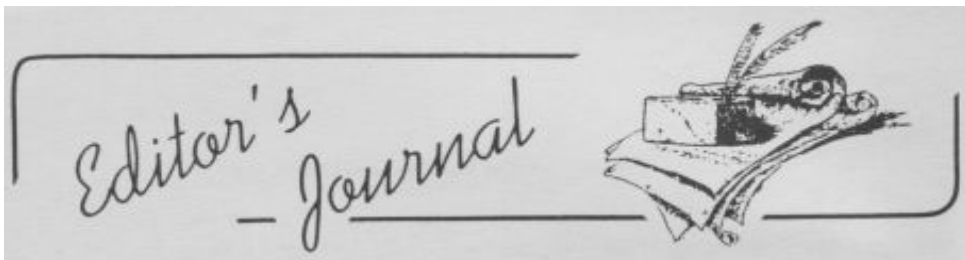
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Address corrections from members are to be sent to the local Recorders.



**Change to General Order No. 5:** Due to a tire, the Annual Conclave of the Grand Commandery of Kansas will be held at the Red Coach Inn, 2110 W. Crawford, Salina. It will not be at Concordia as previously announced.

**Errata:** In the article on *Brother Teddy* in our January issue, Colombia was incorrectly spelled, and a reference to WWII should have been to WWI.

**A Gift of Templar in Michigan:** Thanks to the \$100,000 gift of the Knights Templar of Michigan in 1959 to the Starr School for wayward and neglected boys, which was built more than 75 years ago by the late Sir Knight Floyd Starr on the shores of Montcalm Lake near Albion, Michigan, the Knights Templar Gymnasium is a part of the Margaret and Harry Towsley Recreation Center of that worthy institution, and stands as another memorial to the helping hands of those in our Fraternity who fulfill their obligation to promote the good works of charity.

The Knights Templar building was dedicated on May 5, 1961, when Past Grand Master of the Grand Encampment and former Michigan governor Wilbur M. Brucker addressed the attending guests, as did Fund Chairman J. Clifford Smith, who had told his fellow Sir Knights "This is not an ordinary crusade for bricks and mortar, concrete and steel, oak and glass. It is a Holy Crusade to build a Temple of Good Deeds, to erect a structure of heart and soul to God. It is a

building to build boys - needy, deserving, troubled boys who long for another chance."

Alec J. Allen, Vice President of the Starr Commonwealth Schools, invites Knights Templar to a tour of the facilities. He may be reached at The Starr Commonwealth Schools, Starr Commonwealth Road, Albion, MI 49224.

**Sir Knights, Attention!:** An important and invaluable booklet entitled *The York Rite of Freemasonry - a History and Handbook*, is available from the Grand Encampment. Authored by Sir Knight Frederick G. Speidel, KYGCH, Grand Preceptor of the Grand College, HRAKTP, and Past Grand Commander of North Carolina; this comprehensive, illustrated 78-page booklet explains the degrees, history, symbolism, and benevolent programs of the Blue Lodge, the Chapter, the Council and the Commandery, with illustrations of the jewels of the officers of each body and the Red Cross, Malta, and Templar banners.

You will find it a useful reference that belongs in the library of every member of your Commandery, answering many of the questions that are asked about the Rite; and makes a perfect presentation to the new Templar at the time of his Knighting. It could be distributed as part of your membership program to officers/members of the Masonic bodies in your area - and the price is right!

There is no limit on orders: \$1.50 each under 100 copies; \$1.00 each over 100 copies. Write your checks and mail to the Grand Encampment, 14 East Jackson, Suite 1700, Chicago, 1160604-2293

# Sir Knight John Evans

by Sir Knight Thomas E. Rigas

Combining a religious commitment to the betterment of society with an ambition to succeed in public life, Sir Knight John Evans very early became active in the fields of medicine, education, and speculative investment.

He went West when President Abraham Lincoln named him governor of the fledgling Territory of Colorado. Possessed of boundless energy, Sir Knight Evans turned his talents to railroad and city building, and to politics. By the time of his death in 1897, he was recognized by his fellow citizens as one of the leading men in Colorado.

A strong humanitarian bent, inherited from his parents, led Sir Knight Evans, as a restless Ohio farm boy, to choose a career in medicine. At the age of twenty with little formal education, he began medical training and earned a medical degree from the College of Medicine at Cincinnati, Ohio. He then married and relocated to Indiana; was converted as a Quaker to Methodism; and, with a few colleagues, began to insist on state support of an institution to care for the insane. His dedicated work in this field brought him public recognition and an appointment to the faculty of Rush Medical College in Chicago, where he earned a substantial reputation as a physician and an educator.

By the time he was forty years of age, he was no longer dependent on his

Medical practice or his college salary for a livelihood, as a few well chosen investments in Chicago real estate soon began to pay handsome dividends. This allowed him to direct his energies to other fields of interest.

He became one of the principal founders of Northwestern University, in Evanston, Illinois, and did much to raise the standards of public school education in Chicago.

After holding minor political offices in Illinois, he secured appointment as governor of the Colorado Territory. His impressive performance as territorial governor was overshadowed by criticism of his handling of Indian relations, and he was forced to resign the governorship after three years in office. Nonetheless, he remained active as one of the leaders of the Colorado statehood movement, and continued to be an important figure in the Colorado Republican Party for the rest of his life.

Sir Knight Evans' business instincts and investments helped establish his position as one of the wealthiest and most influential men in Colorado. He organized and successfully built three major railroads in Colorado, including one that eventually linked Colorado with the Gulf of Mexico.

Still interested in education and religion, Sir Knight Evans helped to found the University of Denver, and continued to be very active in Methodist church affairs. His

continuing interest in civic improvement made him an early leader on the Denver Board of Trade; in the movement for better streets and parks; in the United Charities of Denver, and, in other similar activities.

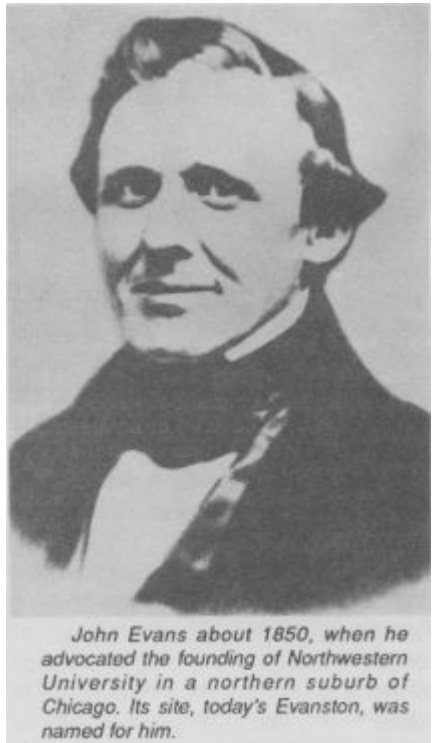
His death in July 1897 was an occasion for statewide mourning. His body lay in state in the rotunda of the Capitol, where most of Colorado's social, political, religious, and Masonic leaders paid their respects. His cedar casket was then escorted to the Union Masonic Lodge Temple by Colorado Commandery No. 1, Knights Templar, for the Masonic memorial observations, after which a brief funeral service was held in the Evans home.

Most Denver businesses closed at noon on the day of the funeral, and this swelled the crowds that accompanied the body to Riverside Cemetery for the reading of "the majestic burial service of the Masons" conducted by Union Lodge No. 7, A.F. & A.M. and Colorado Commandery No. 1, both of Denver.

John Evans was born near Waynesville, Ohio, in 1814, the son of David and Rachel (Burnet) Evans. His father was a farmer, merchant, and entrepreneur whose various enterprises made him wealthy. His great-grandfather was among the early Quaker settlers in Philadelphia. His grandfather relocated from South Carolina because of his anti-slavery sentiments, and settled with his family in the "wilderness" of Ohio, where they manufactured screw augers and became extensive farmers.

As a young man, John Evans, the eldest son, was required to do hard work on the farm and in his father's store and auger-making shop. He attended the district public school when his other chores were not pressing.

None of this work appealed to young John. Bored and restless, in 1834 young John prevailed on his father to send him to an academy at Richmond, Indiana. His father, however, did not share his son's



enthusiasm for higher education, and he resisted the young man's requests for financial aid.

Young John, however, was determined to continue his schooling, and eventually he did. In 1836, he decided to attend Transylvania University, and borrowed one hundred dollars to get started. Going through Cincinnati, Ohio, he stopped to see the new Lynn Medical School at Cincinnati College, and decided to enroll there, rather than at Transylvania University. In March 1838, he graduated and officially became a Doctor of Medicine.

His first medical practice was among the pioneer settlers along the Illinois River, when he received an offer from a Dr. Stickel, of Hennepin, Illinois, to share an established practice. This included a partnership in Dr. Stickel's drugstore and medical practice, with equal division of the profits. Hennepin was a

disappointment to the fledgling physician, as the people there were uncommonly healthy.

Later in 1838, he returned to Ohio, and married Hannah Candy, whose father was the eminent physician, Dr. Joseph Candy. It was not a Quaker ceremony, as his father-in-law had left the Society of Friends and had become a Swedenborgian, and perhaps the wedding took place in his church.

They settled in Attica, Indiana, where Dr. John Evans accepted an offer to open a joint medical practice with Dr. Issac Fisher, in 1839. Attica proved to be just the place that he had been seeking, and it was there that he started to gain a reputation as a skillful physician, and as a financier. His financial prospects were greatly improved, and he soon became active in state politics.

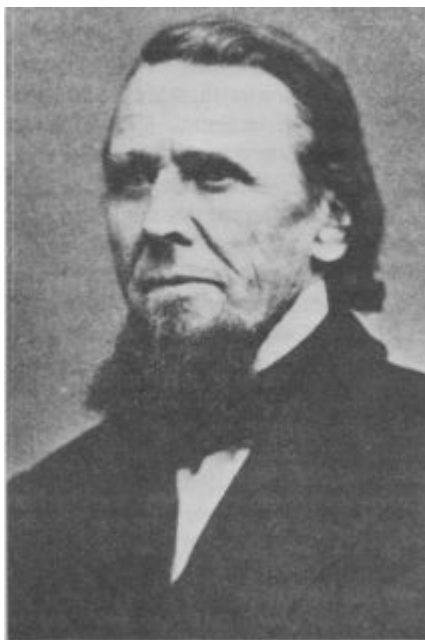
It is not entirely clear whether John Evans maintained any religious affiliations after his move to Indiana. His wife Hannah, a devout Quaker prior to her marriage, also failed to remain active in the Society. What is known, however, is that in Attica, he formed the acquaintance of the renowned Bishop Matthew Simpson, and through his eloquent preaching, John and Hannah Evans were both attracted to the Methodist faith. Impressed by some moving sermons and the testimony of church members, they both affiliated with the Methodist Episcopal church.

During this period, he advocated the establishment of a state asylum for the insane and for proper medical treatment.

The proposed state asylum was passed by the legislature, and Dr. John Evans was appointed the first superintendent of the institution, serving from 1845 to 1848, in Indianapolis. During the same three years, he held a professorship at Rush Medical College in Chicago, to which city he relocated in 1848. There he achieved professional eminence as the editor of the *Northwestern Medical and Surgical Journal*; as the inventor of a surgical aid; as a

researcher on cholera; and, he also helped organize the Chicago and Illinois Medical societies. He was founder of the Illinois General Hospital of the Lake, which was subsequently transferred to the Sisters of Mercy, and renamed Mercy Hospital.

He was favorably impressed with the commercial possibilities of Chicago, and as a diversion from his professional medical pursuits, he relished speculation in land. In 1852, he traded his interest in the *Northwestern Medical and Surgical Journal* for five acres of land on Chicago's west side. He had speculated in Chicago real estate since 1847 and was now beginning to make money at it. In time, he acquired a considerable fortune, first in real estate, and later as a railroad builder.



John Evans about 1862, when he took office as governor of the Colorado Territory.

About 1850, he and an Indianapolis friend, Jesse L. Williams, conceived the idea of a railroad connecting Chicago with Ft. Wayne, Indiana, which was then located on the Wabash and Erie Canal. In 1852, they organized the Chicago & Ft. Wayne Railroad, and Sir Knight Evans for many years acted as the railroad's managing director in Chicago. Shrewdly, he secured its right-of-way into the city and very valuable lands for its depots and extensive yards. This led to his speculation in adjoining land, which reaped a huge profit for him.

Suddenly in late 1850, his wife Hannah fell ill and died. Her death was a crushing blow to Evans, and for months he struggled to find a new meaning for life. His professional and business achievements now seemed to be of little worth to him.

Shortly afterward, an unexpectedly favorable court decision in a suit involving a sixty-acre tract of land on the South Branch of the Chicago River helped to revive his lagging spirits, and he again began to take a lively interest in his investments, his teaching, and his medical practice. This parcel of land, about two miles from the city, eventually became a center for the growing lumber and meat-packing industries. From the profit from this one tract of land, he said, "I will be able to do as I please for I will be rich enough."

In the 1852 Chicago municipal election, he won a seat on the city council and served as an alderman of Chicago in 1853 to 1854. As alderman, he introduced the ordinance appointing a superintendent of public schools, and as chairman of the Committee on Public Schools, he was one of the promoters for establishment of the first public high school in Chicago.

In 1853, he married Margaret Patten Gray, an ardent Methodist whom he met in Chicago. A lively and attractive lady, she brought back Sir Knight Evans' former optimism and enthusiasm. Eventually, his



business and political activities took up so much of his time that in 1857, he gave up his medical practice altogether.

Active in church work, he was largely instrumental in establishing the Methodist Book Concern, and the *Northwestern Christian Advocate* in Chicago; and, was one of the promoters of the Methodist church block. He earnestly supported the admission of laymen as delegates to the Methodist general conference, and since 1864, when for the first time laymen were admitted as delegates, he was elected to all the general conferences.

In 1850, while Methodist fervor enlivened the religious life of Chicago, initiatives were advanced for founding a university to make higher education available to the Methodist youth in the Northwest. Nine men met to establish a university under the patronage of the Methodist Episcopal Church, but with a private endowment. The most prominent of these original sponsors was Sir Knight John Evans, who played an especially important role in the subsequent history of the university.

In 1853, he advocated the founding of Northwestern University, and with others,



selected a northern suburb of Chicago for its site, which was afterwards named Evanston in his honor. He was the first president of the board of trustees, and served in that capacity until 1894, when he retired.

As a youth, Sir Knight Evans seemed to take little interest in political parties, but much interest in public issues. He was opposed to slavery, and probably classified himself as Whig. As a young practicing physician in Attica, Indiana, he made a political issue of human rights, but in this movement the Whig party took but little interest. Accordingly, he turned for assistance to the Democratic party. By his influence with the Quaker and the Methodists, he became a state leader of the

**Evans framed a clear-cut political statement against slavery, issued four years before Lincoln became president.**

Democratic party in Indiana. That he was a leader in the Republican party, even in the early days of that party, is revealed by his being appointed the Illinois representative for a convention of editors in Bloomington, Illinois.

A brief review of historical fact reveals that an informal group of antislavery citizens in Ripon, Wisconsin, adopted the term "Republican Party" in 1854. A group of editors met in Bloomington in February 1856 and adopted the slogan "Freedom is national, but slavery is local." They also issued a call for a state convention of editors, which convened in Bloomington in May 1856.

The Chicago representative could not be present, and his place was taken by Sir Knight Evans, the only man to attend who was not an editor. He took a prominent part in the organization and was considered for nomination as Candidate for the U.S.

Congress from Chicago on the Republican ticket the following fall. Previous to the election, he was asked for an expression of his view on slavery, a question which other politicians were endeavoring to avoid by generalizations. Sir Knight Evans, however, framed a clear-cut political statement against slavery, issued four years before the Republican party had elected Abraham Lincoln as president. Needless to say, he was defeated by the Know-Nothing Party because he refused to subscribe to their platform.

There was much confusion as to his earlier political party affiliations, having been thought to be a Whig all his life, as his father before him. When he announced his candidacy for Congress, newspapers called him an "independent Democrat." He was definitely part of the "Anti-Nebraska Party of Illinois," and through gradual steps, Sir Knight Evans moved into the Republican Party and became identified as one of the influential political leaders in the Chicago area.

After Lincoln's "Lost Speech" in Bloomington, Illinois, in 1856, Sir Knight Evans became a loyal supporter of Abraham Lincoln.

By 1860, the Anti-Nebraska people in Illinois had decided to accept the name Republican, and Sir Knight Evans was chosen as a delegate to the Republican national convention, which nominated his personal friend Abraham Lincoln for the presidency.

When Bishop Matthew Simpson, then of Chicago, complained that the Methodists were being passed over for political appointments, President Lincoln promised that Sir Knight Evans would be the next man from Illinois to be considered for appointment as territorial governor.

In 1861, President Lincoln offered him the governorship of the Washington Territory, which he declined. In 1862, Sir Knight

Evans was appointed governor of the Colorado Territory, and he made Denver his home for the rest of his life.

Obviously, the leading Methodist spokesman had some influence on President Lincoln, but in all fairness to the man, Sir Knight Evans was a prominent Republican whose wide experience in business,

**In spite of his fine intentions for the Indians, he did not escape the slander of his critics and was forced from office.**

education, and politics certainly qualified him for the office. Besides, President Lincoln wanted to save that territory for the Union cause, and felt that he could trust Sir Knight Evans to do that. In this respect, President Lincoln had chosen well. During the Civil War, Sir Knight Evans raised two regiments, which together with existing regiments he enlisted in the Union army. This helped save the entire territory for the Union cause.

His move to Colorado marked the beginning of a new area of responsibility and activity for the former Chicago businessman and founder of Northwestern University.

Accompanied by his brother-in-law, William Gray, Sir Knight Evans rode to Colorado with Brother Ben Holladay (see *Knight Templar*, January 1985, pp. 19-21), proprietor of the stage line, and took office as territorial governor in April 1862.

He proved himself to be an able and tireless territorial governor. His grasp of legal matters was surprisingly good, and his relations with the Legislative Assembly had been excellent. There were charges, however, by his political enemies, that he was using his office to favor Methodists.

In the field of Indian relations he was less than successful, but he tried his best to maintain peaceful relations with the Cheyenne and Arapaho Indians. His efforts,

however, were frustrated by his political opponents and by indecisive and inept federal officials in Washington. In spite of his fine intentions for the Indians, he did not escape the slander of his critics and political enemies, who turned the difficult Indian situation in Colorado at the time into an open attack against him, forcing him out of office in 1865.

His removal was not only unfair to Sir Knight Evans, who was refused a fair hearing to explain his case, but it was to have an adverse effect on the later efforts of the citizens to achieve statehood. As one consequence, Colorado statehood was delayed for another dozen years.

In 1865, when plans for Colorado statehood were perfected, the legislature elected him to the U.S. Senate, but he never took seat. Not being in political accord with then President and Brother Andrew Johnson on his reconstruction policy, the action of congress to admit Colorado into statehood was twice thwarted by the Presidents veto. Discouraged, Sir Knight Evans withdrew from political life.

In the years following, he remained active in religious affairs, particularly in the work of the Methodist Episcopal Church, being a major financial contributor for the construction of several churches. Probably his most significant contribution to the Methodist Church in Colorado was the founding and building of Colorado Seminary, which was chartered in 1864. His donations of land and money to this institution were substantial. By 1880, this institution became the University of Denver, and Sir Knight Evans was elected president of the board of trustees.

In 1869, he was successful in pressing legislation through the U.S. Congress for passage of the Denver Pacific land grant, by which he built a railroad from Cheyenne to Denver, 106 miles, connecting the territory

**Continued on page 26**

# Knights of Malta

by Sir Knight Douglas M. Thorsen  
4 Bryant Place  
Picton, New Zealand

## Knights of St. Paul

We have heard how the ceremony of reception into the ORDER of THE MEDITERRANEAN PASS (or Knight of St. Paul) was based on certain incidents in St. Paul's last journey to Rome, as recorded in *the Volume of the Sacred Law*. We know that the ORDER of ST. JOHN, founded many centuries later, had its origin in historical fact. I would like to show how those two Orders, although widely separated in time, had their beginnings in the same vicinity, first in Palestine and finally on the Island of Malta.

To begin with, let us think back for a few minutes to the account of the shipwreck, read by the Chaplain from the *Book of Acts*. "And so it came to pass, they escaped all safe to land, and when they were escaped, then they knew that the island was called Melita." The first question I asked myself was: "Who were they and what was that island like in those times?" Reputable records tell us that "It was a large Egyptian grain-ship which had foundered beneath them, and when the survivors tallied their numbers on the beach they counted a full complement of 276 men. Of those, 100 were Egyptian crew, 100 were Roman soldiers and the remainder were Greek prisoners, including Paul, then sixty years of age, and his friend and physician Luke, the author of ACTS, and a Thessalonian named Aristarchus." Of that

strange and varied company, it is my guess that only a few - probably the ship's Egyptian officers - knew where they were or anything about the island. In hindsight, we are much more fortunate. This rocky island, now called Malta, stood in the central Mediterranean Sea, about sixty miles south of Sicily. Its strategic position commanding the sea lanes had attracted foreign powers since ancient times, and from its colonization by the Phoenicians 1,000 years before, it had been ruled by the Greeks, Carthaginians, Romans, Byzantines, and Arabs. During its long history many species of animals had lived on Malta; there were three kinds of elephants—all were dwarfs, the largest only seven-foot tall and the smallest three-foot. There were also hippopotami, better adapted to walking than swimming, since they lived on an island without any large rivers. Dwarf deer also lived on Malta and in addition, a huge swan, with a nine-foot wingspan, a dormouse the size of a rabbit, and tortoises as large as those living today on the Galapagos.

Over the centuries, the people had built their temples from huge stone blocks. The governor of the island was called Publius and he treated the shipwrecked men with great kindness and entertained them for three days. Paul used his gifts of healing to cure the father of Publius, and when this became known, the Apostle was soon famous all over the island, which was a colony of Rome. The

location of the shipwreck, where two seas had met and caused the formation of a sandbank, is well documented as St. Paul's Shoal, in the Bay of San Pawl. The records continue: The soldiers were quartered for the winter with the island's garrison. The sailors made themselves comfortable in various lodging places round the harbor, while the prisoners were held in reasonable security in the barracks." They would all learn that the island stretched for about 15 miles from northwest to southeast and was about 7 miles wide. One hill nearby was about 300 feet high, and in the distance they could see the land rising to five or six hundred feet. It is likely that only the Egyptian pilots shared with the Roman occupants the knowledge that the island of MALTA was the largest of this group; and that there were two others nearby, called Camino, 1-1/2 miles by 1 mile, and Gozo, 7 miles long by 5 miles wide. We have no record of how that separated company occupied themselves for the next three months. We know that eventually the seasons changed and the winds set fair, opening the way for navigation again. Ships prepared for sea and among them was another large Alexandrian grain-ship whose name was *Castor and Pollux* (the patron Gods of Navigation). She probably had a crew of 100 men, but her master agreed to take the castaways on board, and she sailed for Italy, making two calls on the way (first at Syracuse in Sicily, then at Reggio). At her final port of Puteoli, in the Bay of Naples, Paul met a group of Christians, with whom his guard allowed him to spend one week.

It was only another hundred miles to Rome, and when they finally arrived Paul was placed in military confinement and chained to a soldier. When it seemed that his imprisonment would last some time, he was allowed to rent a house and during the next two years pursued his missionary activities accompanied by his Roman guard, but otherwise unhindered by the authorities. There is an ancient legend that after Paul was released from that custody he traveled

the Mediterranean world and was not executed until a later date, probably beheaded by Nero about 67 A.D.

## **The March Of Time**

During the next six hundred years, the boundaries of the known world expanded rapidly through exploration and discovery of new lands. In Malta, long after Paul's visit, the Romans were driven out and their empire destroyed by Vandals and Goths. For centuries, Barbarians governed the island, and then the Saracens - Moslem Arabs who stayed for 220 years.

## **The Order Of St. John**

The origin of this Order can be traced back to the year 600 A.D. when Pope Gregory the Great, the spiritual and temporal head of all the Christian states in Rome, was sending missions to heathen lands like England, France, and Spain. It was then that he dispatched a Benedictine Abbot to Jerusalem with instructions to found a Hospice, or travelers "House of Rest for the pilgrims. Those pilgrims had been coming to the Holy Land even before Christianity was proclaimed the official religion of the Eastern Roman Empire on the orders of the Emperor Constantine in 380 A.D. The journey took years, and there were the hazards of robbery, shipwreck, starvation and illness.

History records that the very first Knightly Order, the Hospitallers of St. Lazarus of Jerusalem, was founded outside the walls of the city in 370 A.D. to cope with the scourge of leprosy. From that first Hospice arose the ancient Benedictine Monastery in Jerusalem. In 639 Jerusalem fell to the Caliph Omar, who spared the Holy Places, but about 700 the religion of Mohammed controlled the eastern and southern coasts of the Mediterranean, including the Holy Land. During the next 300 years the Church of the Holy Sepulchre, together with the Hospice and the Monastery of St. John of the

Benedictines was destroyed, as well as 3,000 other churches in the lands under Islamic rule. In those years that hospital was twice destroyed and rebuilt. In the year 1050, or thereabouts, the city of Amalfi, on the Bay of Naples, was a flourishing maritime center. It is on record that a group of several devout Catholic businessmen in that city collected and donated sufficient funds for a journey to Jerusalem, where they restored the Holy Sepulchre Church and the Hospice, which became known as St. John Hospital. They also built a Monastery nearby and dedicated it to St. John the Almoner.

Because of their duties those Monks were called Brethren of St. John - Hospitallers - and it was their work to assist the sick and needy pilgrims who continued to travel to the Holy Land in ever increasing numbers. In 1098 the Hospitallers of St. Lazarus were formed into a Military Order. When Jerusalem fell to the soldiers of the Great Crusade in 1099, the Hospital of St. John was the obvious place for the nursing of the sick and wounded.

For some years prior to the siege, the Hospital had been administered by Brother Gerard, a French Monk, but following the capture of the City, the Franks, who followed the Latin rite, took over the church of the Holy Sepulcher. They displaced the orthodox priests from the church and from the Monastery of St. John.

Brother Gerard moved from his humble hospital to the great Monastery of St. John, which was converted into a hospital and named after St. John the Baptist. That hospital developed rapidly and became an independent Order in 1113 as THE ORDER OF ST. JOHN OF JERUSALEM, and the monastery became the hospital chapel of the Kingdom of Jerusalem. In that hospital some 3,000 patients received crude nursing care, and in times of plague, as many as 190 corpses would be removed for burial each morning. Under the enlightened rule of the first Grand Master, Brother Gerard, the Order instituted its unflinching object: 'to bring relief to the sick and suffering without

distinction of race, class or creed. Only five years later a separate and independent organization was formed in Jerusalem for the ostensible purpose of protecting the pilgrims traveling to the Holy Land. There were not less than seven and no more than nine founding members, and they called themselves the ORDER OF THE KNIGHTS TEMPLAR after the old temple whose site they were given by King Baldwin of Jerusalem. They did not add anyone to their numbers for the next seven years, during which time they spent all of their time engaged in archeological exploration, searching for the Ark of the Covenant. (It was only later that they became a Military Order.)

When Father Gerard died he was succeeded as Grand Master by a Norman Knight called Raymond duPuy who organized the ORDER OF ST. JOHN into two classes: first, the Aristocratic Knights, (who took monastic vows); and the Sergeants (who were not of noble birth) but were professional soldiers, described by the Pope as *The Miles Christi - The Soldiers of Christ*. Together with the other military orders, like the TEMPLARS and the Teutonic Knights, they became the Kingdom of Jerusalem's professional standing army. The Second Class of the Order were the Serving Brethren, called 'the servants of mankind, and they carried out the nursing and charitable duties of the hospital. Because of the success of the ORDER OF THE TEMPLE, Raymond du Puy organized his Hospitallers into a Military Order and added to their original vows the obligation of defending the church against the infidel.

The Hospital of St. John the Baptist became the center of a great Order with branches in all the Western European countries. It was supported by gifts from throughout the Latin Catholic world from the priories established in England, France, Germany, Spain and Italy. The Grand Master organized his Knights in *langes* or *tongues* so that the Knights who shared a common language lived and fought together. The

Order became immensely wealthy and the Latin Kingdom of Jerusalem Outremer or 'Overseas survived as long as it did, only because the Knights of St. John defended the frontier against constant attacks by Islamic armies. During the Crusader period of 200 years, the members of the Order carried out their nursing duties in the four Crusader kingdoms of Antioch, Edessa, Tripoli and Jerusalem, as well as forming the core of the Crusaders' army.

A new leader of the Mohammedans had arisen in the person of Saladin, who led his victorious forces throughout the Holy Land; in 1188 the Christians were driven out of Jerusalem and with them the Knights of St. John, who no longer had the protection they had enjoyed when their hospital cared only for the sick. Now, as soldiers, they were forced to evacuate the city and fight. They moved their headquarters to Acre, near Haifa, and built a huge hospital thereby and it was then that those knights first became a sovereign order!

In the meantime the Christian cause in Palestine declined and town after town fell into the hands of the Moslems. At last only Acre remained as a relic of the conquests of Godfrey De Bouillon of the Templars, and his successors. In England, the most Christian Order of Knights Templar, like their rivals the Knights of St. John, had become very wealthy and by the year 1244 had joined Italian merchants and the Jews in lending vast sums to the King. In 1291 the Saracens captured Acre and this marked the end of the Christian Kingdom in Palestine.

The Teutonic Knights had been wiped out and only a handful of the Templars and Knights of St. John managed to escape. They had almost nothing left. The task of defending the Holy Land placed on them by Raymond de Puy had vanished. If anything justified their future existence it was their basic humanitarian function of tending to the sick. A few Knights of St. John who escaped took refuge on the island of Cyprus, in the Mediterranean Sea. It is about 100

miles long by 50 miles wide. This island was well favored with luxuriant forest growth; mountains rose to 6,000 feet and rivers ran in season. It had a pleasant climate. Of the descendants of Noah, two had settled here and from one of those it had derived its ancient name Kittim. In later times a Cypriot named Joseph had an aunt called Mary, in whose home the Christian church began its material existence. It was her son John Mark who wrote the Second Gospel and spent ten years on Cyprus with Paul's partner, Barnabas. Those three had preached at Salamis and Paphos. From Phoenician times this island was important for its copper, which gave the place its name. Since the 8th Century B.C. it had been ruled by Assyria, Egypt, Persia, Macedonia and Rome, as well as Byzantium. In 1195 Cyprus was owned by an ex-king of Jerusalem who had bought it from Richard I of England. It was famous for the beauty of its women. On this island the Knights reorganized their lives and built a new hospital.

The few Knights of St. John who escaped took refuge on the island. In about the year 1307 King Phillip of France, with the connivance of Pope Clement V, suppressed the Order of Knights Templar and massacred many of its members, and in that violent manner the Order was almost swept away. Not all of the Knights of the Temple perished. Those that were left in Palestine, having no home of their own, offered their allegiance to the Knights of St. John on the island of Cyprus. From the main body of Templars in Europe, many fled to Portugal and reformed under the Order of Christ, which is still in existence. Those in Northern France who could escape joined the Templars in England, from whence they all hurried across the border to Scotland. It was their assistance to Robert The Bruce in defeating the English at the battle of Bannockburn which allowed the Templars the privilege of sitting in Parliament until Elizabeth's time.

**Continued Next Month**



**Ralph Ellsworth Berry**  
**Vermont**  
**Grand Commander-1961**  
**Born June 20, 1909**  
**Died January 21, 1990**

**Joseph Robert Richardson**  
**Georgia**  
**Grand Commander-1978**  
**Born January 8, 1922**  
**Died January 27, 1990**

**Stanley Peil Matthews**  
**New Jersey**  
**Grand Commander-1960**  
**Born February 28, 1901**  
**Died January 30, 1990**

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

**Grand Commander's Club**

Washington No. 4-James J. Simon  
California No. 55-Roger S. Murray  
Nebraska No. 1-Fred R. Prell  
Georgia No. 36-Richard S. Smith  
Tennessee No. 39-Andrew B. Benedict, Jr.  
Ohio No. 34-Harold P. Shank  
Georgia No. 37-Raymond E. Keen  
Georgia No. 38-Keith Putnal  
California No 56-Howard E. Rolan  
Maryland No. 34-Charles W. Wagner, Jr.  
Virginia No. 20- W. Laybon Booth, Jr.  
Michigan No. 41-Jim Sepsi  
Georgia No 39-Joe Turner  
Georgia No. 40-Rufus R. White  
New York No. 33-Roland J. Bertie  
New York No. 34-Leland H. Turner  
New York No. 35-George H. Harrison  
Virginia No. 21-William R. Brown  
South Dakota No. 3-Courtney A. Ron, Jr  
Georgia No. 41-Thomas S Perry  
Georgia No. 42-William M Roach  
District of Columbia No. 14-Hugh A. Shawen

**Grand Master's Club**

No. 1,390-Carl F. Lester, Jr. (GA)  
No. 1,391-Eugene L. Aldrich (IA)  
No. 1,392-Richard A. Walrod (CA)  
No. 1,393-Wallace C. Pryor (GA)  
No. 1,394-Rance J. Taylor, Jr. (GA)  
No. 1,395-James H. Barr (CA)  
No. 1,396-in honor of Robert McIntyre (Grand Master of Scotland,) presented by William E. Barkman (MD)  
No. 1,397-in honor of Edward S. P. Carson (Grand Master of Canada), presented by Dr. and Rev. Thomas E. Weir (MD)  
No. 1,398-in memory of E. Chester Andrews by Washington Commandery No. 1 (CT)  
No. 1,399-Donald Hart (NH)  
No. 1,400-William H. Koon, II (OH)  
No. 1,401-Robert L. Lucas (FL)  
No. 1,402-Roy R. Jackson (GA)  
No. 1,403-George Guy Burnham, Jr. (GA)  
No. 1,404-Bill E. Covin (OK)  
No. 1,405-James H. Riley (TX)  
No. 1,406-in memory of Nettie E. Waychoff Meek by Charles J. Meek (AZ)  
No. 1,407-Charles W Leah, Sr. (PA)  
No. 1,408-Dwight Lear (OR)  
No. 1,409-Ronald A. Fraser (IL)

How to join: Any individual may send a check in the amount of \$190 or more specified for the purpose of beginning a Grand Commanders 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 Commanders Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Masters 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

## Council Caps

Purple caps with white logo and lettering (Cryptic Masons of Kansas) are available from the Grand Council of Cryptic Masons of Kansas. All profits go to the Cryptic Masons Medical Research Foundation.

If interested, send \$6.50, including postage and handling, to Dean C. Hjorth, Past Most Illustrious Grand Master, 8868 Switzer, Overland Park, KS 66214.

## Legion Of Honor in Pennsylvania

Brother Samuel C. Williamson, Right Worshipful Past Grand Master of Pennsylvania and Executive Officer, conferred the Legion Of Honor, the highest honor which the Order of DeMolay can confer upon a Senior DeMolay, upon three of his fellow Sir Knights of Duquesne Commandery No. 72, Penn Hills, Pennsylvania.

Pictured, left to right, are Charles W. Leah, Past Commander; Samuel C. Williamson, P.G.M.; Frank C. Troup, Past Commander; and Sir Knight Michael L. Grenesko.

## Chapter Coin celebrates Centennial

Cumminsville Chapter No. 158, R.A.M., Ohio, in celebration of its centennial, has struck a commemorative coin and has some left over for sale to interested collectors for \$5.00 each, postpaid.

Send check to Secretary, 2659 Jonrose Ave., Cincinnati, OH 45239.

## Fifty Year Membership Pins

Last year Dallas Assembly No. 63, S.O.O.B., honored two of their members with a luncheon at a local tea room. At that time they were presented with their fifty-year membership pins.

Mrs. Jackson Sields and Mrs. Ben P. Gentle had become members of Dallas No. 63 on June 15, 1939. Joining them for this celebration was another fifty-year member, Mrs. Norman W. Stone. Mrs. Stone received her pin in 1937, having become a member of Dallas No.63 on April 22, 1937.

In the photograph, left to right, are Mrs. Shields, Mrs. Stone, Mrs. Gentle, and Mrs. Lyle L. Cross, Worthy President of Dallas No. 63.





## from the Masonic Family

### 100th Anniversary Lodge Coin

On November 18, 1989, Davis Lodge No. 51, A.F. & A.M. at Keyser, West Virginia, celebrated its 100th Anniversary. To commemorate this event, the Brethren of the Lodge have had a bronze coin struck. The coin is 1-1/4 inches in diameter, antique bronze, and a limited number are available to collectors of such memorabilia for \$5.00 each, postpaid.



Those wishing to purchase a coin should make checks payable to Davis Lodge No. 51. Mail to Davis Lodge No. 51, P.O. Box 866, Keyser, WV 26726.

### Commemorative Coin for Saint's John Lodge No. 92 of Hardin, Montana

Saint's John Lodge No. 92 at Hardin, Montana, celebrated its 75th anniversary in April of 1989. For its project it had made and sold a commemorative coin. It has the Big Horn Sheep on one side and, along with the Masonic emblems, a zircon gem in the eye on the other side.

These good-quality coins are 24K antique gold plated and sell for \$20.00 each. Contact: Calvin Buckingham, 16 N. Choteau, Hardin, MT 59034, (406) 665-2054. For info: Bill Stenerson, Box 549, Hardin, MT 59034, (406) 665-1778 (w) or (406) 665-3732 (h).



### John E. Moyers, Kentucky Deputy

According to Morrison L. Cooke, P.D.C.; Sir Knight John E. Moyers, Louisville-DeMolay No. 12, was appointed Deputy in Kentucky for the Supreme Council of the Southern Jurisdiction, A. A. S. R. Sir Knight Moyers, 33° is a Past Grand Master of the Grand Lodge of Kentucky and a Past Sovereign of St. Barnabas Conclave, Red Cross of Constantine. He succeeds retiring Sir Knight George R. Effinger, KYGCH, 33°, a Past Commander of Paducah No. 11, and also a Past Grand Master of the Grand Lodge of Kentucky and Past Sovereign of St. Barnabas Conclave.

### Angela Shackelford Installed as Worthy Advisor, Findlay No. 173, Ohio

Angela Shackelford was installed Worthy Advisor of Findlay Assembly No. 173, Ohio, Rainbow for Girls. Attending her installation were her mother, Amy Snyder, board member and Past Grand Hope; her grandmother, Betty Crane, Past Mother Advisor; and grandpa, Frank Crane, Past Grand Commander of Ohio.

# 100 Life Sponsorship Knights Templar Eye Foundation

Anchorage No. 2, Alaska

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

Campaign report by Grand Commanderies for KTEF Officers and Trustees for the week ending February 9, 1990. The total amount contributed to date is \$293,729.76.

Alabama .....	\$4,503.00
Arizona .....	3,317.75
Arkansas.....	11,441.50
California.....	10,271.89
Colorado.....	6,547.95
Connecticut.....	3,448.00
District of Columbia.....	5,252.00
Florida .....	8,467.50
Georgia .....	29,653.00
Idaho.....	499.50
Illinois .....	8,856.05
Indiana.....	4,041.76
Iowa.....	3,525.00
Kansas.....	2,828.00
Kentucky .....	5,058.00
Louisiana .....	4,419.10
Maine .....	4,343.50
Maryland .....	6,756.00
Mass/Rl.....	8,960.00
Michigan .....	11,726.00
Minnesota .....	6,247.32
Mississippi .....	1,255.00
Missouri .....	3,771.38
Montana.....	6,376.00
Nebraska .....	1,693.60
Nevada .....	2,698.00
New Hampshire .....	2,270.00
New Jersey .....	1,142.60
New Mexico .....	1,944.92
New York .....	10,574.40
North Carolina.....	5,421.85
North Dakota.....	666.00
Ohio.....	8,399.92
Oklahoma .....	2,950.00
Oregon.....	3,929.00
Pennsylvania.....	20,287.20
South Carolina .....	3,489.00

South Dakota .....	1,779.59
Tennessee.....	14,309.88
Texas .....	12,318.25
Utah .....	2,371.00
Vermont.....	350.00
Virginia .....	11,094.00
Washington .....	856.00
West Virginia .....	8,012.00
Wisconsin.....	1,19200
Wyoming .....	545.00
Carabobo, U.D. ....	100.00
St. John's No. 1 .....	
Wilmington, Delaware .....	200.00
Alaska No. 1 .....	
Fairbanks .....	100.00
Porto Rico No. 1 .....	100.00
Anchorage No. 2 .....	
Alaska.....	2,020.00
Heidelberg No. 2.....	150.00
St. Andrew's No. 2, Dover, Delaware .....	110.00
Miscellaneous.....	11,090.35

## Service

Don't ask, "Has the world been good to me?"  
But, "Have I to the world been true?"  
It's not what you get, but what you give  
That makes life worthwhile to you

The kind word said to a little child  
As you wiped its tears away,  
And the smile that you brought to some  
careworn face  
That really makes your day.

It's the hand you clasp with an honest grasp  
That gives you a hearty thrill,  
It's the good you pour into others' lives  
That comes back, your own to fill.  
It's the dregs you drain from another's cup  
That makes your own seem sweet,  
And the hands you give to your fellow man  
That makes your life complete.

It's the burdens you help another bear  
That makes your own seem light,  
It's the dangers seen for another's feet  
That shows you the path to right.  
It's the good you do each passing day  
With a heart that's sincere and true,  
For giving the world your very best  
Its best will return to you.

Anonymous

# The Cross-Bearer

by Sir Knight Howard R. Towne, D.D.

One of the unusual characters at the scene of Calvary is Simon of Cyrene. Every Knight Templar is aware of the part he played in the tragic event. The Gospel of Mark reads, "They compelled one Simon, a Cyrenian, to bear His Cross.

At once we are interested in this man. Where is Cyrene? And how did Simon happen to be at Calvary?

Cyrene was a city of North Africa, the capital of the Province situated between Carthage and Alexandria. It is now known as Tripoli. At that time there was quite a trade between Cyrene and Jerusalem. Simon often made the journey as a merchant. On this day he was there for the Passover festival and to deal in trade.

Now when Jesus fell under the weight of the Cross, the officer looked over the crowd for someone to help Him. He saw big Simon from Africa. He did not look like a Jewish pilgrim so he seemed like a suitable man for the task. At a signal from the centurion, the soldiers roughly grabbed Simon and adjusted the Cross on his back. The sinews of brawny Simon were equal to the task and at last, panting, he laid the Cross down on Calvary's crest.



We do not know how long Simon remained near the Cross, but he was a privileged onlooker and no doubt witnessed the whole scene until Christ died. He must have been deeply impressed as was the centurion. This we do know; he was the special person on that day when a Cross-bearer for Christ was sought. Later he became very prominent in the early church. They called him Simon, with the dark skin, to distinguish him from Simon Peter, the great apostle.

As we look over the narrative in the book of Acts, we are also certain that Simon was with the other disciples in the Upper Room after Christ's Resurrection. He was one who was endowed with the power of the Holy Spirit and did mighty works. But his discipleship went far beyond his own life, even having its effect upon his own family. St. Mark describes him as the father of Alexander and Rufus. And these two worthy sons of his played heroic parts in the early crusade of the church.

Who were these two young men? Alexander was one of St. Paul's associates on missionary journeys. They were together in Ephesus. When the great riot broke out there and the crowd shouted for two hours, "Great is Diana of the Ephesians," it was Alexander who stepped forth in that moment to try to appease the anger of the mob. And when we turn to the letter to the Romans, among Paul's salutations, we read: "Salute Rufus - chosen in the Lord, and his mother and mine." This indicates that not only Alexander but also Rufus, the other son, was prominent in the early church in Rome and also, that his mother - Simon's wife - had been of such service to Paul that he regarded her almost as his own mother.

In his old age Simon often told his grandsons about that day of the awful crucifixion, and he would finish his story with words like these: "I happened to be on the spot when Jesus fell under His Cross. I saw Him die on that barren hill - outside the city wall. I had the privilege of carrying His Cross for a little way. That was my finest hour, the greatest privilege of my life."

So we see that Simon's brief fellowship with Christ on Calvary had far-reaching results. He went home, after seeing Christ crucified, a changed man. And Sir Knights, he is one of a long procession since, who, having seen Christ, have gone home changed. It is

the story you find in the New Testament on nearly every page: people coming close to Christ and going away changed.

Yes, Calvary still changes people, for after you've been there you can never go back the same way. And when you experience your new life, there is a Cross that must be taken up. When Simon became a Cross-bearer he had no choice in the matter. He was compelled to do the task. But with the disciples of Christ, now it is different. We still must bear a Cross if we would be Christ's disciples, but it must be a voluntary one! We must willingly take it up ourselves. Jesus said: "If any man would come after Me, let him deny himself, and take up his Cross daily and follow me."

Sir Knights, there are three words in the Scriptures which express the hard and difficult experiences of life. The words are "burden," "thorn" and "cross." By the word "burden" the Bible means, all the cares and strains and loads of this earthly life. The word "thorn" refers to the handicaps and frustrations and incurable afflictions of life. But the word "Cross" is something entirely different. "A Cross" is a voluntary cause or task a person assumes. You can take it up, or you can let it go. You must take it on by choice. So many Christians never take up a Cross at all today! If they do, it is never with the thought of assuming its real weight.

Albert Schweitzer took up a Cross, and it was not an easy one, when he went to Africa to minister to the suffering natives there. Schweitzer might have stayed at home, and enjoyed his popularity as a great musician and writer, but he took up his Cross.

Father Damien took up his Cross when he volunteered for service among the lepers on the Island of Molokai. And for sixteen years he washed their bodies and dressed their sores until he himself fell victim of the grim disease. Father Damien might have stayed at home, but he took up his Cross!

Florence Nightingale took up her Cross. Her parents were wealthy and they planned to provide her a life with no need for work. They could not understand her point of view when she declared her intention to devote her life to helping the wounded, the sick, and the maimed. Florence Nightingale suffered countless hardships and endured long days of trial when she pioneered in the nursing profession. But observe the abundance of spiritual power that came to her. She might have stayed at home and enjoyed a life of ease and wealth, but she took up her Cross.

Sir Knights, we stand as defenders of Christianity. Our ideals and standards are found in the words of Christ. He challenges

us to take up our Cross. Living in an age when Christianity is threatened by an aggressive secular humanism, we are issued a call to arms in the name of Christ. It is our hope and desire that multitudes of heroic men will respond to the call of the Cross, mark themselves with the sacred emblem, and under its banner fight the good fight of faith. Life will commence in the hour, as it did for Simon of Cyrene.

Sir Knight Howard R. Towne, Grand Prelate Emeritus, Grand Commandery of Michigan, is a member of Traverse City Commandery No. 21 in Traverse City, Michigan, and resides at 521 Webster Street, Traverse City, MI 49684

## On the Masonic Newsfront...

### **National Camping Travelers**

*Dear Knight Templar:*

Masonry teaches us our obligations to our God, our country, our family, and our Masonic Brethren. We have each been instructed how we should divide our time so that we can fulfill these obligations. We also know that the body needs rest, relaxation, and refreshment. What is more relaxing than being out of doors observing the handy work of the Supreme Architect.

If you and your family enjoy camping, you can relax together and at the same time have the fellowship of Brethren of like fraternal affiliation. This can be obtained by joining the National Camping Travelers, Inc.

N.C.T. was started in 1966 when the late Brother Myron R. Fox from Ohio had an article published in the York Rite magazine asking Masonic families to join him for a camp out at Gettysburg, Pennsylvania. Twenty-six families met and started N.C.T. Since that time N.C.T. has grown to a membership of approximately 5,500 family members in 160 chapters throughout the United States and Canada.

While N.C.T. is not a Masonic organization, one must be a member in good standing of a Lodge recognized by the Grand Lodges in the United States and Canada.

If you enjoy camping, having fun, making new friends, and getting more out of life; membership in N.C.T. is a must. For more information contact: Charles Barnett, National Membership Committee, P.O. Box 1590, Corinth, MS 38834.

Charles R. Barnett  
Corinth, Mississippi

## Where Is The Enthusiasm?

The *American Heritage Dictionary* defines the word "enthusiasm" as "great or intense feeling for a subject or cause."

As Masons, have we lost our enthusiasm for our Blue Lodges and all other appendant Masonic bodies? Look around your Lodge hall and see the vacant chairs that need to be filled.

What is the answer? Is the building located in a blighted part of town? Is parking a problem? Are meetings dull? Are candidates hard to find? You supply the answers for your area. Some or most of these problems will apply to all Masonic groups? How can we correct these negative situations?

We need to go back to our first entry into Masonry, our Blue Lodge. Remember how anxious you were to become a Mason? Members of your family were Masons, or someone in your place of employment was a member. They set the example. The Entered Apprentice Degree opened the door to Masonry, then you climbed the stairs to Fellow Craft, and the climax was being raised to the Sublime Degree of Master Mason. What a day to remember when you became a Master Mason and could wear the Square and Compasses. That was the day you had all the enthusiasm to go forth and let the world know you were now a Master Mason.

Let's recall that day and get back this enthusiasm we had and attend Blue Lodge and support the grass roots of Masonry. Sometimes we need to review our obligations and teachings of Blue Lodge membership.

Give a Brother a phone call and invite him to attend a meeting with you. Meet old friends, and new members who are anxious to make your acquaintance. This applies to all Masonic organizations. Get back in the habit of attending, and enjoy the fellowship of your Brother Masons.

We must not let the fire of Masonry burn out. It's too good an organization to go by the wayside. Think about this and give it your sincere consideration. It may be later than you think.

Sir Knight J. Nelson Deakin, Jr., KYCH, P.G.C., is a member of Wheeling Commandery No. 1 Wheeling, West Virginia, and lives at 3 Wood View Drive, Wheeling WV, 26003.

## 1990 Department Conferences

Sir Knights, we would like to call your attention to the schedule of 1990 department conferences listed below. This is your workshop. The attendance of all grand officers is requested. You may contact your Department Commander or this office for details.

East Central—March 9-10, 1990, Dayton, Ohio.

Southeastern—June 28-30, 1990, Montgomery, Alabama

South Central—September 14-15, 1990, Wichita, Kansas

Northeastern—September 8, 1990, Newark, New Jersey

North Central—October 13-14, 1990, Omaha, Nebraska

Northwestern—October 20, 1990, Boise, Idaho.

Southwestern—November 10, 1990, Irvine Hilton, Irvine, California.

## Charles King Alexander McGaughey May 22,1904 - January 22, 1990

*He that is greatest among you shall be your servant* Matt. 23:11

*Knight Templar* regretfully reports the passing of Charles McGaughey, 33<sup>0</sup>, General Grand Secretary of the General Grand Chapter of Royal Arch Masons, International, for almost thirty years. He was eighty-five years of age and still serving the Fraternity with the same fervency and zeal he had most eminently displayed for more than sixty years. His Masonic honors included service as Grand High Priest of Kentucky in 1954; Grand Master of the Grand Council of Kentucky in 1957, Honorary Past Grand Commander of the Grand Commandery of Kentucky in 1976. He had been appointed Grand Secretary and Grand Recorder of the Grand Council of Kentucky in 1947, in which offices he served for thirty-nine years.

He was a great Masonic educator, and there are hundreds of Masonic leaders who owe much of their fraternal knowledge to his enthusiastic teaching. *Knight Templar* joins the state of Kentucky in mourning his passing.



### Masonic Watches

Sir Knight Harry G. Bowen of Scottsdale ! Commandery No. 12 of Scottsdale, Arizona, is again offering for sale watches with Masonic, Eastern Star, Shrine (or virtually any fraternal symbol). Thanks to your response for this item in our August, 1989, magazine, Sir Knight Bowen has been able to contribute \$357.75 to the Knights Templar Eye Foundation.



These watches, made in the U.S.A. by a Mason, are 24-K gold plated, quartz, with either expansion or leather bands. Members name can also be on the dial-20 spaces limit. The watches sell for \$65.00 postpaid with just the symbol and name; 10% from each sale will again be donated to the Knights Templar Eye Foundation. Sir Knight Bowen now carries a new item; a pocket watch complete with chain. This watch can also be personalized with any symbol and any name. Price \$125.00 each, postpaid. If interested, contact Sir Knight Bowen at P.O. Box 25063, Tempe, AZ 85282, or call (602) 968-7021.

Two brothers at refreshment are in the midst of a friendly but provocative conversation. Lets listen in.

"The ritual has no hidden meaning. It is simply a guide to help us become better men."

"How can you say that? Masonry teaches many wonderful lessons from the past! Take the raising of the candidate in the Master Mason degree, for example. From that we learn ancient truths about spiritual growth; the awakening of the nobler parts of man. And what about. .

This conversation has taken place in my presence more times than I can remember. Or should I call it a debate? The truth is, the differences between those who sense a deeper meaning in the ritual and those who do not will probably never disappear. And why should they? We shouldn't make a man open a door if he isn't inclined to do so, but we can give him every opportunity.

The spiritually-minded Brothers who formed our system of ritualistic teaching knew its value. They gave us a beautiful, simple method of passing on ageless truths to each new generation. But they must also have known that not everyone would see beyond the written word. Allow me to illustrate this very important point.

Ancient Greece was home to many mystery schools. These schools demonstrated to their initiates (through symbolism and allegory) how to behave toward their god and their fellow citizens. In addition, they were shown how to grow morally and spiritually. The adept in each school divided their rites into "lesser mysteries" and "greater mysteries." Those initiates who deeply felt the truths portrayed in the rituals of the lesser mysteries could

# Who Is Right?

by  
Sir Knight Tom W. Olzak

seek further light. If found worthy, they could proceed to the greater mysteries. The adept understood that they could only show the way along the path to what they believed to be the Greater Truth; they could not force an individual to follow it. Freemasonry plays much the same role.

After finding a man worthy of our teachings, we portray rituals which demonstrate important truths; truths our ancient Brethren thought important for personal development. These truths are not always perceived the same way by all who see them for the first time. Consequently, I believe we can divide the active members of our Fraternity into two groups.

Those in the first group take the principles they learn during the degrees and use them as they would any other valued list of dos and don'ts; faithfully, with little feeling for any deeper meaning. This group puts more value on the social aspects of Masonry than on the spiritual.

The second group sees beneath the visible symbolism and allegory. Not satisfied



with their current spiritual state, they use the principles of Freemasonry as guideposts to inner peace and harmony. Fellowship is important, but more as a means of conversing with others who believe the way they do.

I don't think most of us fall entirely within either of these groups. Most active Masons I know fall somewhere between them. So, who is right and who is wrong? Maybe one of our old charges can help us:

"A Mason is obliged by his tenure to obey the moral law; and if he understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must remain at a perpetual distance."

All that Masonry requires of us is to be "good men and true, or men of honor and honesty." Regardless of our personal opinions on subjects which may be controversial, we should meet as brothers and friends.

This does not mean the ritual is unimportant. It is an integral part of Masonry. Through the use of symbols and parables, it supplies us with the tools necessary to increase our awareness of our moral obligations; both to the Great Architect and to our fellow man. However, how we use these tools is a private matter.

Each candidate takes from his ritualistic experience what he perceives to be of value to him. How the teachings of Masonry fit into his belief in God and into his role in society is

a personal matter. Although Masonry supplies the tools, each of us must build his own "house not made with hands" according to his own conscience. But if the ritual is such a personal experience, is there anything about it we can agree on?

When new operative Masons were taught the craft, masters of the work passed on to them the builders' secrets. The tools of their profession were presented and their proper uses explained. If the operative masters had not been sincere in their instruction, they could not have achieved the architectural success they enjoyed.

### **All that Masonry requires of us is to be "good men and true or men of honor and honesty."**

Likewise, I think we all can agree that it is our obligation as Master Masons in the speculative craft to give proper instruction to the new members of our Masonic family. A sincere and solemn portrayal of the tools provided the speculative Mason is the right of every new member. We must give him every opportunity to get all he can from the ritual.

Now, let us return to our two brothers at refreshment and the original question. Each of them received from his ritualistic experience a personal belief as to the true meaning of Masonry. Both will strive to be good Masons. Both will take to heart the tenets of our profession. However, one brother may choose to seek more light by studying the origins of the truths set forth in our lodge rooms. The other will probably be satisfied with what he learns by listening to the ritual. Which of these brothers is right? You decide.

Sir Knight Thomas W. Olzak is a member of Eu-Tah Commandery No. 66 in Toledo, Ohio, and resides at 738 Leonard Street, Toledo, OH 43605

## **Sir Knight Evans—Continued from page 10**

with the Union Pacific Railroad. He was named president of the railroad, and directed its affairs for several years. Upon completion of the railroad in 1870, at a celebration held in Greeley, one of the highest peaks of the Rocky Mountains was named Mt. Evans. In 1895, on his eighty-first birthday, the Colorado legislature renamed the mountain in his honor in recognition of his long and eminent services to the state.

He also built the South Park Railroad, extending it from Denver to the great mining region of Leadville, and made a fortune in the sale of that railroad in 1880. He also conceived the Denver, Texas and Gulf Railroad, which helped Denver become the commercial center of the Rocky Mountain region. He then went on to secure for Denver the U.S. Custom House.

He became the principal organizer and largest stockholder of the Denver City Electric Railway Co., started in 1885. As a real estate developer, he erected both the first three-story, and first eight-story buildings in Denver.

In 1873, the Evans home was again the executive mansion when his son-in-law, Samuel H. Elbert, who lived with the Evans family since his wife died, became territorial governor of Colorado.

Sir Knight Evans built the Evans Chapel, a beautiful stone structure, in 1877 in memory of his oldest daughter, Josephine (daughter from his first wife), who died of consumption in 1868. She had graduated from Wesleyan Academy at Wilbraham, Massachusetts, in 1864; and in 1865 had married the then territorial secretary, Samuel H. Elbert.

In his years of promoting railroad construction, Sir Knight John Evans contributed greatly to the development of western transportation. All his railroad enterprises were intended to help himself, Denver, and Colorado, in about that order.

He was a hardheaded businessman, but also civic-minded.

His benefactions were not confined to Methodist institutions, but included donations to individuals and institutions, both religious and secular. He was one of the organizers of the United Charities of Denver. He was also interested in projects aimed at civic betterment, being one of the incorporators of the State Historical Society of Colorado and the Denver Chamber of Commerce.

He owned an extensive ranch near the base of Mt. Evans, where he indulged his taste for rural life. His simple habits, easy accessibility, and cheerful disposition added to the purity of his private life.

His Masonic life began while the anti-Masonic spirit was still current in Indiana in the 1840s, and the North Indiana Conference of the Methodist Church in its 1844 meeting passed a resolution recommending that preachers refrain from becoming Freemasons and Odd Fellows. Stubbornly independent, John Evans joined the Masonic Fraternity and was Raised a Master Mason in Attica Lodge No. 18, F. & A.M., of Attica, Indiana, in 1844. After relocating to Indianapolis, he became the first Worshipful Master of Marion Lodge No. 35, F. & A.M., in 1847, when that Lodge received its charter.

He became a Royal Arch Mason in Indianapolis Chapter No. 5, in 1846. As a charter member, he became the first member to be Knighted a Knight Templar in Raper Commandery No. 1, also of Indianapolis.

When he arrived in the Colorado Territory, he found that many of the members of Denver Lodge No. 5, A.F. & A.M., were outspoken against the Union cause. So, Sir Knight Evans, and other Freemasons, organized Union Lodge No. 7, A.F. & A.M., in Denver in 1863, and he remained a member of that Lodge until his death in 1897.

Evans Lodge No. 524, A.F. & A.M., of

Evanston, Illinois, which was established there in 1866 while he was still alive, was named in his honor, and continues to work today.

Also named in his honor were: Evanston, Illinois; Evanston, Wyoming; and Mt. Evans (14,260 feet) near Denver.

Sir Knight John Evans lived an interesting and varied life as physician, educator, railroad and city builder, religious and political leader, territorial governor, and prime mover in the founding of Northwestern University,

and the University of Denver.

Much more could be truthfully written about John Evans as a devoted husband and father, friendly neighbor and citizen, and as a dedicated Freemason who left his mark on society in a manner that continues to reflect favorably on him and on our beloved Masonic Fraternity to this very day.

Sir Knight Thomas E. Rigas is a member of St. Bernard Commandery No 35 in Chicago, Illinois, and lives at 2600 West Farwell Avenue, Chicago, IL 60645

### Letter To The Editor

Dear *Knight Templar*:

I always enjoy Sir Knight Don Lavender's articles both in the *Knight Templar* and in the *Royal Arch Mason*.

His "Brother Teddy" article in *Knight Templar*, February, 1990, unfortunately continues the "ugly American" war-page of history.

As to the Colombia agreement for the Canal, the agreement was between France and Colombia, not the U.S.A. and Colombia. Encyclopedias tend to warp history to make the U.S.A. look good. Colombia did not repudiate an agreement with the U.S.A. since she had none. Colombia was mad that the U.S.A. did not include her in the canal talks since she owned the land. Nevertheless, Colombia offered a new agreement with the U.S. like the one with France but for more money in rent for the year than she charged France, since the U.S. had ignored her.

Roosevelt felt that Colombia was gouging the U.S. Roosevelt trained an army in Texas, invaded Colombia, and cut off a piece of Colombia containing the canal and called the country Panama. He then made an agreement with Panama for the exact amount Colombia was charging France.

Roosevelt must have faced Colombia at that time and said, "That will teach you not to expect us to deal with you the same way we deal with France."

President Carter compounded the insult by arranging to give the canal back, but to Panama, not to Colombia.

President Bush recently sent carriers off the coast of Colombia without Colombia's permission.

Remember, Simon Bolivar was a Mason, who is in Colombia a national hero like our George Washington.

Let us, as Masons, not be insensitive.

Fraternally,  
Sir Knight Forrest E. Knecht  
Saint Augustine Beach, Florida

From Dr. Francis J. Scully's

## History of the Grand Encampment

### Chapter XIX The Illustrious Order Of The Red Cross (Continued)

At the Triennial Conclave held in Cleveland in 1877, Grand Master James H. Hopkins reported on the Order of the Red Cross in his address as follows:

"Considerable discussion has taken place of late years with reference to the appropriateness of the Ritual for conferring the Order of the Red Cross, and the propriety of retaining it as an Order of Knighthood has been seriously mooted. It is claimed that its history and lessons belong more properly to the Chapter Degrees. While its anachronisms must be apparent to every attentive observer, it contains a beautiful and impressive moral quite in harmony with the teachings of Christian Knighthood. A little alteration of the Ritual, it seems to me, would perfect its symmetry, and relieve it from all objections. That done, I should be sorry to see it eliminated from our system, unless such action should become necessary in order to effect a complete alliance with Templar bodies which do not and may refuse to incorporate this Order into their system. In this case, I think we should be willing to sacrifice our partiality, based merely upon our local usage and love of the great central idea of the Order, to the strong objections resting upon the Masonic history of its origin as well as the civil history of its incidents.

The Committee on Ritual to which this was

referred reported:

"The Orders of the Red Cross ought never to have been incorporated into the Order of the Temple, and we should be glad to see it entirely eliminated from it.

This report was adopted and the whole subject passed to the next Conclave for action.

At the conclave held in Chicago in 1880, Grand Master V. L. Hurlbut concurred with the opinion previously expressed and even recommended the exclusion of the Capitular Degrees from the requirements for the Orders of Knighthood. In his address, he stated:

"My predecessor, M. E. Sir Hopkins, in his address at the last Triennial Conclave, recommended that the Order of the Red Cross be excised from Templar Masonry, and I fully concur in that recommendation. I am of the opinion that this Order has no historic value and no legitimate place as a part of Templar Masonry. Our Great Order of Knighthood need no factitious aids, no extra adjuncts to give it grandeur and strength; all needless appendages mar its beauty and symmetry and should be rejected. I also recommend that our law be so amended that the applicant for Knighthood shall not be compelled to take the degrees of the Chapter as a condition precedent to admission into our Order."

The Committee on Ritual made no reference to the Red Cross in its report at this Conclave.

The Order of the Red Cross was not only the subject of controversy in the Grand Encampment, but created much discussion in the various foreign jurisdictions, and proved to be a serious stumbling block to the establishment of friendly fraternal relations. This was particularly true in Canada Canadian Sir Knights were not able to visit Commanderies in the United States because they were not in possession of the Order of the Red Cross.

The Provincial Grand Conclave of Canada was constituted on October 9, 1855. At its second meeting on December 22, 1856, it was reported that the Grand Encampment of the United States was the first foreign body to extend a hand of welcome to the new organization. However the Provincial Grand Recorder, Sir Samuel D. Fowler called attention to "the peculiar organization of Masonic Knights Templar in the United States" stating:

"A candidate there requires to be possessed of the Order known as 'Knight of the Red Cross' or as it is sometimes called 'Knight of the Sword,' and to obtain the Order he must have received the preceding degrees of E. A., F.C., M.M., Mark, Past and M. Ex. Master, and of the Royal Arch. But though the English Royal Arch does not require any degree between it and the Master Mason, companions cannot be received into a Royal Arch Chapter in the United States without being possessed of these degrees; which the General Grand chapter has provided for by authorizing his subordinate Chapters to recognize all Royal Arch Masons from foreign subordinate Chapters to recognize all Royal Arch Masons from foreign parts by healing them, and giving them the three intercalary degrees or such of them as they may be in possession of.

"And by the statutes of the Supreme Grand Conclave of Masonic Knights Templar

of England and Wales, a Royal Arch Mason is an eligible candidate for the Order of the Temple without any intermediate degrees, but an English Knight Templar cannot be received into the United States Encampment unless possessed of the Orders required by their organization.

"Therefore to bring about a proper affiliation between the Knights Templar within the jurisdiction of the United States and that of Canada, the Most Eminent the General Grand Master of the General Grand Encampment of the United States had under date January 9, 1856, Columbus, Ohio, intimated to the Very Eminent the Provincial Grand Commander for Canada, that he will grant authority to the Encampments of the United States, to confer on Fraters under the English jurisdiction, the Order of Knight of the Red Cross, always provided the Frater has complied with the laws of the United States General Grand Chapter of Royal Arch Masons, by taking the degrees between the Master Mason and the Royal Arch.

"It therefore, becomes necessary, and it is enjoined on all Fraters under the jurisdiction of the Provincial Grand Conclave that if they wish to visit the Encampments of the United States, they must conform to the rules and statutes of that Supreme Body, and they are hereby authorized to apply to any of the United States Subordinate Encampments and receive the Order of the 'Knight of the Red Cross' and appendant Order or explanatory adjunct to Knight Templar of 'Knight of Malta' which latter Order is merged (in the United States) in that of the Temple."

*(Continued in April)*



# 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.

Desperately needed by enthusiastic, new Knight Templar: sword, scabbard, and belt. Let your unused sword return to glory! Can reimburse for mailing charges. Brock Fitch, 1975 Balsam, Boulder, CO 80304

For sale: gold watch fob with Knight Templar emblem on one side and 32° on the other side. Excellent condition. Victor Smischny, 906 N. Kansas, Ellsworth, KS 67439, (913) 472-4142

For sale: several Knights Templar uniforms in Md. design, complete with belt, black plume, chapeau, sword, and so forth. Harry O. Huss, 87675 Reed Rd., Uhrichsville, OH 44683

For sale: Shrine pin, around 100 years old - moon is mother of pearl, star hangs on a small chain, scimitar and Egyptian made of copper or gold. Make me an offer. Murphy Davies, 5915 Townhouse, Beaumont, TX 77707

Masonic collectors' items for sale: 2 fezzes, one with "Chaplain" and Shrine insignia on one side, worn by Chaplain of Grand Lodge of Tenn.; 33° emblem to be worn on coat; 33° tie clasp; Shrine tie clasp; Knight Templar emblem; R.A.M. emblem; history book of only A.F. & A.M. Blue Ledge named after a woman; Chaplain emblem to be worn around neck. Some of these items are at least 75 years old. Marshall Heflin, P.O. Box 163, Bishop, VA 24604, (703) 988-3882

19th Capitular District of Pa. School of Instruction has had minted a new issue Chapter penny. 19th district comprised of Brownsville No. 164, Uniontown No. 165, Greensburg No. 192, Meyersdale No. 272, Conneilsville No. 283, Monessen No. 290, and

Latrobe No. 309. Penny is bronze and 1-5/16-in. diameter, designed to be used by these Chapters. Limited number for sale to collectors. All proceeds go to the School of Instruction. Price: \$3.00, ppd. Make checks or money orders payable to Charles A. Fry and send to 222 S. Third St., West Newton, PA 15089

Wanted in good condition: volumes 1 through 21 Kleinknecht Gems of Thought Encyclopedia. Will buy entire collection if necessary. H. M. Sorrels, 7919 Braes Meadow, Houston, TX 77071, (713) 771-5338

Wanted for Masonic research: The Kleinknecht Gems of Thought Encyclopedia paperback books vol. 1, 2, 4, 5, 6, 7, 12, 13, and 17. Will pay postage. Herbert M. Weber, 9509 Midwood Rd., Silver Spring, MD 20910

Wanted to purchase: Masonic Curiosa by H. L. Haywood; Masonic Essays by H. L. Haywood; Freemasonry Through Six Centuries (2 vols.) by Henry Wilson Coil, Sr.; History of Freemasonry (4 vols.) by Robert Freke Gould; Royal Arch Mason Magazine (any bound vol.). Contact Glenn E. Chandler, 5360 Redrac St., Jacksonville, FL 322057033, (904) 781-7263

For sale: Mackey's Revised Encyclopedia (7th ed., 1956, pub. by the Masonic History Co.); Vol. I, 606 p.; Vol. II, 1141 p.; and Vol. III (with index), 1570 p. Also, one 4 vol. set Gould's History of Freemasonry (3rd ed., pub. Nov. '54); Vol. I, 273 p.; Vol. II, 276 p.; Vol. III, 285 p.; and Vol. IV, 325 p. (including index). And one vol. of Morals and Dogma (Southern Jurisdiction, pub. in 1958), 218 p. with index. Illness forces sale of these valued items which have given me much light and guidance in

Masonry and in life in general Seller will pay U.P.S. shipping. Maurice F Hiatt, 622 Karen Lane, San Antonio, TX 78218

Doing research on the founder of Methodism, John Wesley, and read previously that he had some Masonic affiliation. Will sincerely appreciate any info on or verification of his Masonic membership. Please send to Les Lovestead, HHC, DISCOM, Box 6183, APO New York, 09068-1112

Chapter pennies wanted. If any Brothers have any, whether one or a collection, I would be glad to buy them to add to my collection, as I collect all varieties. These will one day end up in a museum. Always willing to exchange with another collector. Contact me for fast reply. Maurice Storck, 775 W. Roger Rd., No. 214, Tucson, AZ 85705, (602) 888-7585

Wanted to purchase: a Masonic shaving mug in good condition. Please state condition and price. Louis A. Cavagnaro, P.O. Box 1104, Rancho Mirage, CA 92270

Seeking info on Masonic bulldogs - cast bronze, laying down, 4 long, saddle shield with Inscription: Alexandria Washington Lodge No. 22 above the masters chair. Under the east: Geo. Washington Master 1788, Alex. Va. The maker's mark on the underside: J.B. 1439. Any info will be appreciated. LeRoy Harper, 49 Dallas Ave, Waterbury, CT 06705

Wanted: one Masonic ball, usually used as watch fob. Ball opens into small triangles that form a cross. Donald H. Brickman, Sr., 14 Concord Rd., Shrewsbury, MA 01545

For sale: Man's 32° ring with diamond, size 8-3/4, only worn 5-6 times. Excellent condition. \$300.00. Mrs. Thomas Fisher, 4 Birchwood Dr., Ansonia, CT 06401, (203) 734-8384

Wanted: Order of Rainbow Girls ring with emblem on black onyx. William McCollum, 429 S. Duchesne Dr., St. Charles, MO 63301, (314) 724-5037

Want to buy marble game getter gun, marble hatchet and knives, and other marble hunting items - green or white jade beads from broken necklaces. E. L. Mauseth, Alden, MN 56009

Reunion :USS Endicott (DD-495/DMS-35), June 7-10, 1990, Kansas City, Mo. K. D. Wren, 11811 E. 60th St., Kansas City, MO 64133, (816) 356-4833

Want to buy in good condition: The Winston Dictionary, College Edition, copyright 1945 or later by John C. Winston Co. Marvin L. Wood, PO Box 226, Newcastle, OK 73065

Reunion: USS Susan B. Anthony in Ft. Myers, Ha., Oct. 4-6, 1990. Call or write Earl LaRose, 19394 Sun Air Ct., N. Ft. Myers, FL 33903, (813)546-5341

41st reunion of the 93rd NCB of WWII will be held Sept. 27-30, 1990, at Baltimore, Md. Contact Henry Roberti, 2 Stevens Lane, Tabernacle, NJ 08088

308th Pilot Training Sqdn., Stallings Field Kinston, will hold our 8th reunion on November 3-4, 1990, at Kinston, N.C. All former students and instructors are invited. For additional info contact Bill Dyer, 1607 Cambridge Dr., Kinston, NC 28501, (919) 527-0425

WWII Vets of the 86th Blackhawks, 341st Regiment, C.O.E., will have a reunion in May 1991. Anyone knowing of C.O.E. men, please respond or ask them to write Armand Racette, 419 E. 51h, Concordia, KS 66901

45th Annual Reunion: 45th Infantry Division, WWII and Korea - August 23-25, 1990, Hilton Inn West, 1-40 and Meridian, Oklahoma City, OK, Contact Association Secretary, 2145 N.E. 36th St., Oklahoma City, OK 73111

In search of 15" gauge miniature steam locomotive that operated in N. Hampton, N. H., during the 1950s. The name "Smokey Joe" was printed on the loco tender. I would like to know where it is today. Jere L. Cossaboom, 87 S. Sentry Dr., Bridgeton, NJ 08302; (609) 455-8340

I would like to hear from someone who was in Iran from 1942-1945 in the Engr. 363 Station in Hamadan, Iran. W H. Bryant, Gen. Del., Eagle Rock, VA 24085

Seeking all family history about Moses LaGraves, b. 1855, of Thousand Islands area of Canada or U.S.A. Mrs. Doris (LaGraves) Kraus, 4236 W. Monrovia Way, Milwaukee, WI 53209

O wad some Pow 'r the giftie gie us  
To see oursefs as others see us!  
It wad frae mony a blunder free us,  
And: foolish notion.

Brother Robert Burns