



Knight Templar

VOLUME XXXVI

AUGUST 1990

NUMBER 8

RIGHT EMINENT DEPARTMENT COMMANDERS



Gordon J. Brenner
Northeastern Department



H. Courtney Jones
East Central Department



Joseph D. Brackin
Southeastern Department

The remaining four
Department Commanders
will be featured on the
September cover.

Keep on marching forward...

Continue Improving Templary

August 1990 marks the ending of the first two thirds of my administration as your Grand Master. These first two years have been most enjoyable for me. I have made many new friends and been privileged to spend some time with other friends of long standing. I have received the warm friendship of many and overall have enjoyed a marvelous experience. But all has not been happiness. There have been unpleasant decisions that had to be made. The overall welfare of the institution must always take precedence. I look forward with optimism and hope to the concluding year as your Grand Master.

In reviewing the events of the past two years, I find that there is actually very little that I can point to with pride and say we have done an excellent job in some major aspect of our endeavors. However, we have

kept the faith. We have done a reasonably good job in each of our Grand Encampment projects. Our Eye Foundation continues its good works, but of course, could use additional funds. The Education Foundation continues to give help to deserving students. Our program of sending pilgrims to the Holy Land continues to gain in popularity and strength. Our Easter Sunrise Service at Alexandria, Virginia, continues to provide an inspiration to all who attend. Altogether we are doing quite well, but we cannot be content. The awareness of our doings and services is not understood and appreciated by many of our members and still less by the public at large. We must make our members aware of their heritage, their challenges and their opportunities. We must greatly increase our public relations programs. You as an individual can accomplish much by personally talking about your Knight Templar membership. Brag a little on our splendid programs. They are worthy of the best you can say about them.



Marvin E. Fowler, Grand Master

Knight Templar

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

AUGUST: In this month's issue, the final chapter of the life of Major General George B. McClellan appears. Also, the biographies of three Grand Encampment Department Commanders; inspiring messages from Dr. Howard R. Towne, and The Reverend William T. Wilkoff; and a most thoughtful essay on one of our greatest Masonic virtues - our fraternal compassion - by Dr. Norman R. Dasinger - yes, they are Sir Knights all!

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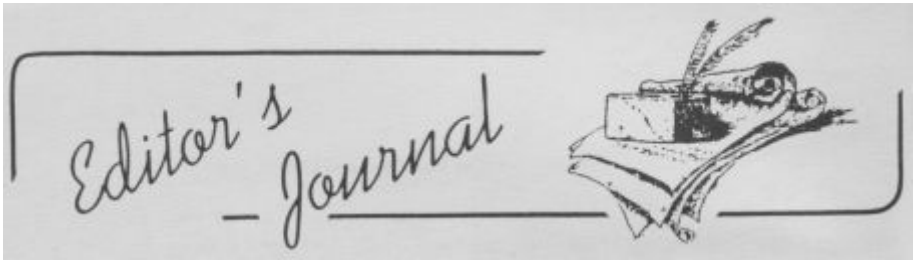
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Material for the Grand Commanderies' two-page supplements is to be directed to the respective Supplement editors.

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



Triennial Badges Available: Thanks to an overwhelming response to our announcement last month, a very limited number of Triennial badges for 1949 only are still available on a first come, first serve, basis, for \$1.00 each to cover cost of mailing:

1949, 44th Triennial, San Francisco

Send your request to Charles R. Neumann, Grand Recorder, 14 E. Jackson Blvd., Suite 1700, Chicago, IL 60604-2293

Supplement Editors: Thanks to most of you for submitting your articles to reach our office before the deadline of the 10th of the month! This ensures there will be enough time to have them edited and to the printer before publication.

Again we ask that you do not, under any circumstances, use scotch tape to attach your photos to paper. The tape must be removed in order for them to be prepared for printing, and is an open invitation to torn prints.

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.

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

Dual members are entitled to receive these mailings. However, a Sir Knight may arrange to stop the mailing of duplicate magazines. Contact the office of the Grand Recorder, 14 East Jackson Boulevard, Suite 1700, Chicago, IL 60604-2293, with your request. Or you may present your duplicate copy to your local library, or to someone you feel would enjoy reading it.

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

Major General George B. McClellan

by Sir Knight C. Clark Julius, KTCH
Part II



His first job was to rebuild and instill confidence in the army which had been demoralized by the debacle at Bull Run. Drilling and organizing troops were McClellan's greatest skills. Gradually he transformed the beaten army into an efficient fighting force which believed in itself and was devoted to its general. As McClellan's army grew in size and confidence the fears aroused by Bull Run slowly subsided. The summer passed, fall arrived, and there was a general expectancy in the nation that McClellan's mighty Army of the Potomac, as it was called, was about to march south to a great victory.

But the army showed no signs of moving. As it grew in size it also grew in inertia. McClellan kept asking Lincoln and Scott for

more troops. He claimed that the opposing Confederates greatly outnumbered his own force and cited the intelligence reports submitted to him by detective Allan Pinkerton to back up his claims. Whereas the Confederates in northern Virginia actually numbered 40000, McClellan maintained that they totaled well over 100,000, compared to his own inadequate force of 55,000. McClellan said he could not in good conscience lead his men into a contest in which they would most certainly be hopelessly outnumbered.

General Scott was old and physically infirm, but his mind was functioning well. He knew that the Southern army which had routed the Yankees at Bull Run had consisted of 35,000 men. He refused to believe, as McClellan insisted, that the Southern army had suddenly tripled in size. Lincoln tried to mediate between his warring generals, but as McClellan's and Scott's estimates of the numbers of Confederates became more discrepant, the animosity between the generals grew apace. McClellan wrote to Ellen and bragged to her that he had stared the old warrior down in an eye-to-eye contest. McClellan was writing Ellen that the aged hero of the War of 1812 and the Mexican

War was an "imbecile" or an idiot."

By the end of August, 1861, McClellan was asserting that there were 155,000 arrayed against his own army of only 50,000. Lincoln was beginning to suspect that there was something wrong in the reasoning of his brilliant young general.

McClellan was not consciously lying about his exaggerated estimates of Confederate strength. He was relying on Pinkerton, who pleased his commander by overestimating the Southern army. For safety's sake, McClellan enlarged Pinkerton's figures. A basic principle in McClellan's military planning was to imagine that the very worst might happen, and to make plans for coping with this worst imaginable scenario. Thus, his planning always included a provision for an orderly retreat. It also included the possibility that he had underestimated the enemy's size. In acting as if the worst might be true, he came to accept the most disastrous possibility as being fact.

Although on the outside McClellan was the picture of self-confident calm, internally the thirty-four-year-old commander was in a state of chronic anxiety during the summer and fall of 1861. He had shouldered the most awesome responsibility in the history of the United States. Everyone was looking to him to perform the impossible. He was pitting his wits against those of Confederate generals Beauregard and Joe Johnston, whose abilities McClellan knew well and had the highest respect for. The only certain way McClellan could overwhelm them was with superior numbers.

He knew that his fame had been achieved in western Virginia, where he had quickly triumphed because of vastly superior numbers. If he was to retain his inflated reputation as "The Young Napoleon," he would have to have numerical superiority again.

There was another motive for exaggerating the power of his foes; if he would be defeated he could blame his

defeat on the inferior manpower of his army. He was protecting his grandiose reputation in another way also. Ever since his conversion to Presbyterianism, his daily letters to Ellen were replete with references to the Almighty, the only Being to whose authority McClellan submitted. He wrote to Ellen that the outcome of his military fortunes rested fundamentally in God's hands. If he were defeated, his loss would be an expression of God's unfathomable will. God, not McClellan, would be responsible for McClellan's downfall.

Thus, in the fall of 1861, McClellan's disputes with Scott about the number of Confederates continued. Scott, seventy-five, weakened by his infirmities, retired in October, 1861. Scott's position as general of the Union armies was turned over to McClellan.

With Scott gone, McClellan began feuding with President Lincoln, who was pressing McClellan to take action against the enemy as soon as possible. Lincoln was tiring of the many showy grand reviews of the Army of the Potomac and the accompanying oyster and champagne parties which McClellan hosted along the Potomac.

McClellan reminded the President of the fact that George Washington had also been criticized during the Revolution for delaying aggressive action. McClellan allied himself with Edwin M. Stanton, a former Attorney-General who backed McClellan's pleas for more men. Together, Stanton and McClellan privately made fun of the awkward and countrified Lincoln; McClellan began referring to Lincoln in his letters to Ellen as the baboon" or the gorilla."

When Lincoln appointed Stanton as Secretary of War, McClellan looked forward to cooperating smoothly with the new Secretary. But as soon as Stanton became McClellan's civilian superior, McClellan, who could not abide any superior, promptly started bickering with



Stanton. Soon, Stanton and McClellan were not speaking to each other. Meanwhile, Lincoln completely lost

patience with McClellan and issued an order that McClellan's army must begin to move south against the Confederates by



President Lincoln visits the Army of the Potomac in October, 1862.

Washington's birthday, February 22, 1862. McClellan obtained a delay from Lincoln but was now committed to taking the offensive.

McClellan's planned offensive was an unexpected attack on Richmond from the south, starting on the Chesapeake Bay and moving up the peninsula between the York and James rivers. Supplies to the invading army would be easy to transport through the Bay.

Transporting 122,000 men and 15,000 horses and mules down the Chesapeake required four hundred vessels. Landed on the peninsula, McClellan did not go immediately into pitched battle. Instead, he laid siege to Yorktown. With minimal fighting, the Confederates evacuated the besieged city. Congress passed a resolution which pleased McClellan, praising him for achieving "important results with little sacrifice of life."

With Yorktown won, McClellan renewed his requests for more troops, to insure the conquest of Richmond. When his former friend, Stanton, denied his request, McClellan denounced Stanton as a "vilest traitor" in a letter to Ellen. McClellan was convinced that Stanton was doing everything within his power to sabotage the Peninsular Campaign.

Inch by inch, McClellan moved his force

up the peninsula and managed to penetrate within a few miles of Richmond. President Jeff Davis of the Confederacy put Robert E. Lee in charge of the defense of Richmond. Lee launched an all out attack on McClellan which was massive and relentless. Just as slowly as he had moved at great cost in human lives up the peninsula, McClellan now moved under constant pressure from Lee, back down the peninsula. Throughout the retreat, McClellan pounded Lee's troops murderously with heavy artillery fire. Although retreating, McClellan inflicted heavier losses on the Confederates than they could inflict on the Union men. When McClellan's army reached the James River, Federal gunboats in the river added their fire to that of the artillery. Against such deadly firepower the Confederates could advance no further.

As was his custom, McClellan had planned for the worst and executed what he called an "active defense." The fact that he had minimized his losses and maximized those of the enemy, however, did not compensate for the fact that his great campaign ended in failure.

He was deeply depressed. For days his subordinate generals did not see McClellan and did not know where he

was. They fought on without their general and cooperated well.

McClellan's mood can be gauged from his letters to Ellen, which were full of reverent fatalism. The failure of the Peninsular Campaign had been the result of Gods will - and Stanton's and Lincoln's refusal to send additional troops needed to take Richmond. Just twenty thousand more men would have turned the tide, McClellan said.

The high point of McClellan's life had been passed. He was thirty-five years old.

Gradually, in the summer of 1862, McClellan's tremendous Army of the Potomac was transported back to Washington and was assigned to General Pope, who was responsible for the defense of Washington. McClellan's post as general of the armies was given to General Halleck. Soon McClellan was a major general without an army.

When McClellan himself arrived in Washington, he was ordered by General Halleck to send his remaining troops to General Pope, who was advancing south to meet the Confederates. McClellan dispatched some men to Pope, but halted them after they had gone but a short distance. He was positive that Pope was going to be badly beaten and was not going to waste good troops in a hopeless cause. After Pope's defeat, McClellan was sure that Lincoln, with no one else to turn to, would put McClellan back in charge of the Army of the Potomac.

McClellan's predictions all came true. Pope was badly defeated at the second battle of Bull Run, and Lincoln once more reinstated McClellan as commander of the Army of the Potomac.

In September, 1862, General Lee surprised everyone by marching his army into Maryland, the first time a Southern army had invaded Northern soil. McClellan set out on Lee's trail toward Frederick, Maryland.

A packet containing Lee's orders to his armies was found lying along the road by McClellan's men. The orders revealed the



As Governor of New Jersey in the 1870's.

routes to be taken by the Confederates and their destinations. McClellan was able to overtake the Confederates and surprise and defeat them in several small battles in the hills of Maryland.

Lee then drew up his troops for a pitched battle along the Antietam Creek near Sharpsburg, Maryland. Throughout the day of September 17, the battle waged to and fro, without either side able to dominate the other. The firing of both infantry and artillery was maximal. More men on both sides were killed and wounded than on any other single day during the war. As McClellan and Lee watched the battle from their headquarters, the battle seemed to have an existence of its own, beyond their control.

Neither side relinquished ground while the battle continued. The casualties were so high on both sides that a claim for victory on either side was unwarranted.

Although the Union casualties exceeded those of the Confederates, the North succeeded in its objective of halting the northward march of the Southerners. Lee turned his army around and headed back to Virginia. Lincoln was greatly disappointed that McClellan did not pursue the fleeing Southerners and destroy their army. Because of his failure to pursue and destroy, McClellan was relieved of his command.

Nevertheless, the Battle of Antietam gave Lincoln enough confidence to issue his Emancipation Proclamation, freeing the slaves, and turning the war into a moral as well as political struggle. People all over the world felt compelled to take the side of the Right.

Paradoxically, the man who made the Emancipation Proclamation possible, McClellan, was opposed to it. He never stopped blaming the abolitionists for having caused the war.

In 1864 McClellan ran as the Democratic nominee for President against Lincoln. McClellan stood for making peace with the South if it would rejoin the Union. He would let the Southerners keep their slaves.

Without a resounding Northern victory on the battlefield, the war weary North might have voted Lincoln out of office. But the needed victory came when Sherman took Atlanta.

McClellan resigned from the army on election day and soon afterwards took his family on an extended tour of Europe. On his return he served as chief engineer of the docks in New York City. Later he took a position as president of a railroad. In 1877 he was elected governor of New Jersey. He spent his remaining years traveling and writing his memoirs. He died in 1885 at age fifty-eight.

McClellan received all three degrees of Masonry December 9, 1853, in Willamette Lodge No. 2, Portland, Oregon, by special dispensation of the Grand Master. He died October 29, 1885.

SOURCES: George B. McClellan, *The Young Napoleon*, by Stephen W. Sears, Ticknor and Fields, New York, 1988.

Historian John Rissner.

10,000 Famous Freemasons by William R. Denslow.

Sir Knight Julius, KTCH, is a member and Past Commander of York-Gethsemane Commandery 21, York, Pennsylvania. He lives at 2260 Carlisle Road, York, PA 17404



The 1864 Democratic Party candidate for President of the United States.

'The fault, Dear Brutus, lies not in the stars, but in ourselves.

William Shakespeare's
Julius Caesar

1988-1991 Department Commanders of the Grand Encampment



Gordon J. Brenner was born on July 14, 1909, in Germantown, North Dakota. He attended schools in North Dakota, Pekin, Illinois, and Indianapolis, Indiana. He married Mildred R. Stephens on November 11, 1979, in Carlstadt, New Jersey, and has one son, Frederick. He is the president of Allied American Corporation and M & M Realty Services of Hackensack, New Jersey.

Sir Knight Brenner served as Magistrate at Carlstadt, New Jersey, from 1940-50. He was a district governor of Lions International and a charter president of the Carlstadt Community Chest.

Sir Knight Brenner was raised in Eclipse Lodge No. 259, East Rutherford, New Jersey, in 1945. He is affiliated with

Hoboken Lodge No. 35, Hoboken, New Jersey, and was the Master of that Lodge in 1972. He was exalted in Lebanon Chapter No. 42 in Rutherford, New Jersey, serving as High Priest in 1951. He was active with the Grand Chapter of New Jersey as Grand Historian for ten years, and is a member of the Order of High Priesthood. He is a member of Zabud Council No. 15, Hackensack, and Zerubbabel Council No. 16, Kearney, New Jersey, and served as Illustrious Master of Zerubbabel Council in 1976. He is a member of the Order of the Silver Trowel. Sir Knight Brenner was elected Most Illustrious Grand Master of the Grand Council of New Jersey in 1980, and acts as an Ambassador to the General Grand Council of Cryptic Masons, International. He was Knighted in Lafayette Commandery No. 22, Rutherford, New Jersey, serving as Commander in 1951, 1973, and 1974. He is now a member of Bergen Commandery No. 1 of Hackensack.

He acted in all elected offices of the Grand Commandery of New Jersey, serving as Grand Commander in 1964-65, and Grand Recorder from 1966-77. Activities in the Grand Encampment include chairing the Membership Committee from 1970-73, and he has been chairman of the Religious Activities Committee since 1973.

Additional Masonic memberships include: New Jersey Consistory, S.P.R.S., coroneted an Inspector General Honorary, 33°, in 1986. He is a member of Salaam Temple, AAONMS, Livingston, New Jersey, and the Royal Order of Jesters; a Past Sovereign of St. Quentin Conclave, Red Cross of Constantine, and is a dual member of St. Stephens

Conclave in Haddonfield. He served the United Grand imperial Council of the Red Cross of Constantine as Grand Chaplain in 1978. He is Chief Adept, New Jersey College, Societas Rosicruciana in Civitatibus Foederatis; Past Sovereign Master of Adoniram Council, Allied Masonic Degrees; a Knight of the York Grand Cross of Honour; a member of Sea of Galilee Tabernacle, HRAKTP; Chevaliers Bienfaisants De La Cite Sainte; the Royal Order of Scotland, Grand Council of Knight Masons, U.S.A.; the Mutual Guild (Association of Past Recorders); and had served as president of the Forty-Fivers.

Appointed Right Eminent Northeastern Department Commander, August 9, 1988, by Most Eminent Grand Master Marvin E. Fowler in Lexington, Kentucky.

H. COURTNEY JONES

Right Eminent Department
Commander (1988-91)

East Central Department

H. Courtney Jones was born on February 18, 1921, in Winchester, Virginia. He moved to Parkersburg, West Virginia, in 1941, to continue his flying education at Stewart Airport, where he received a commercial pilot's rating, flight instructor's certificate, and a ground instructor's certificate in navigation. He attended Mississippi State College and was a pilot in the Air Corps in World War II. He married the former Margaret Clawson, and they are the parents of two daughters. He retired from the American Cyanamid Company after over thirty-six years of service. At the time of his retirement he was senior buyer in the purchasing department, having held this position for a number of years. He resides in Parkersburg.



Sir Knight Jones has held numerous professional and civic positions. He is a life member of the Tri-State Purchasing Management Association, having served as president, director of national affairs, and secretary/treasurer. He is a past president of the Parkersburg Community Concert Association, currently serves as president of the volunteer drivers in the Salvation Army meals-for-one program, and the Parkersburg Neighborhood Watch Program.

Sir Knight Jones was raised in Mt. Olivet Lodge No. 3 in Parkersburg, which he served as Worshipful Master in 1957. He acted as Senior Grand Deacon of the Grand Lodge of West Virginia in 1982-83. He is a member of Jerusalem Chapter No. 3 of Parkersburg, where he served as High Priest in 1957-58, and is currently Treasurer. He is the grand representative to Alberta, Canada, for the Grand Chapter, serves as chairman of the Charters and Dispensation Committee for that body, and is Chaplain of the Grand Convention of Anointed High Priest of West Virginia. He received his Royal and Select Master degrees in 1952, his Super Excellent Master degree in Everett Council No. 65, Ashland, Kentucky, and became a member of the Order of the Silver Trowel in 1977. He was created a

Knight Templar in Calvary Commandery No. 3, Parkersburg, West Virginia, in 1952, where **he** served as Commander in 1958-59, and presently serves as Prelate. **He** ascended the grand line of the Grand Commandery of West Virginia, acting as Grand Commander in 1977-78, currently serving as Grand Recorder of that body and as Secretary/Treasurer of the Knights Templar Educational Foundation in West Virginia. He is a member of the Foreign Relations Committee.

Appendant Masonic activities include: Scottish Rite, Valley of Parkersburg, Secretary, KCCH; Knight of the York Grand Cross of Honour, 1978; Mt. Calvary Tabernacle No. **XIX**, Past Preceptor; West Virginia Conclave, Red Cross of Constantine, Past Sovereign, Intendant General of West Virginia; Mt. State Priory No. 55, KYCH, Past Prior; Fort Henry York Rite College No. 61, Past Governor; Nemesis Temple, AAONMS; Knight Masons; Allied Masonic Degrees; Royal Order of Scotland.

Appointed Right Eminent East Central Department Commander, August 9, 1988, by Most Eminent Grand Master Marvin E. Fowler in Lexington, Kentucky.

JOSEPH D. BRACKIN

**Right Eminent Department
Commander (1988-91)**

Southeastern Department

Joseph D. Brackin was born on August 19, 1929, in Ozark, Alabama. He attended Troy State University and Wallace State Community College. **He** married Shirley Henderson on December 23, 1954, in Dothan, Alabama, and they have three sons. Sir Knight Brackin is a retired superintendent of the Electric Department, City of Dothan, where he and his wife still reside.



He is active with the Lafayette Street United Methodist Church, serving as Sunday school teacher and member of the official board.

Sir Knight Brackin was raised in Pythagoras Lodge No. 659, Dothan, in 1963, and is presently serving a second term as Worshipful Master. He presently acts as vice-chairman of the Jurisprudence Committee of the Grand Lodge of Alabama, having previously served as chairman of that committee and of the Education and Public Relations Committee. Sir Knight Brackin was Grand Master of the Grand Lodge of Alabama in 1973-74. He was exalted in Dothan Chapter No. 113, is a Past High Priest of that Chapter, and a member of the Order of High Priesthood. He served as Grand High Priest of the Grand Chapter of Royal Arch Masons in 1986-87. He was greeted in Dothan Council No. 68, and is a Past Illustrious Master of that Council, and a member of the Order of the Silver Trowel. He served as Illustrious Grand Master of the Grand Council of Cryptic Masons in 1985-86. He continues to serve both his local Chapter and Council as Chaplain and Treasurer of those bodies. Sir Knight Brackin was Knighted in Dothan Commandery No.

25, and is Past Commander and the present Prelate and Treasurer of that Commandery. He served as Grand Commander of the Grand Commandery of Alabama in 1980. He is a holder of four quadrants, Knight of the York Grand Cross of Honor.

Additional Masonic memberships include: Scottish Rite Bodies, Dothan and Montgomery, Alabama, where he received the KCCH in 1971 and was coroneted an Inspector General Honorary, 33^o, in 1975. He is a member of Alcazar Temple, AAONMS; the Red Cross of Constantine, St. Bernard Conclave, Mobile; York Rite Sovereign College No. 51, Past Governor, and Past Grand Governor of the York Rite Sovereign College of Alabama, 1974-79; Alabama Priory No. 31, KYCH; Vulcan Council No. 22, Knight Masons; Dothan Chapter No. 76, O.E.S.; and the DeMolay Cross of Honor.

Appointed Right Eminent Southeastern Department Commander on August 9, 1988, by Most Eminent Grand Master Marvin E. Fowler at Lexington, Kentucky.

Grand Encampment Officers In D.C.



Officers of the Grand Encampment of Knights Templar, U.S.A., attend Maundy Thursday Service at the Orient of Washington, D.C., on April 12, 1990.

Grand Master Marvin E. Fowler stands next to Illustrious Brother Charles S. Iverson, 33^o, Most Worshipful Grand Master of the Grand Lodge and Deputy of the A. & A.S.R., S.J., for the District (fifth from left).

The Epitaph

A Mason sat, with pen in hand,
To write about a Brother
Who'd crossed the veil, and all agreed,
Like him, there was no other.

He'd been a pillar of the Lodge,
Of that there was no doubt.
When volunteers were asked for, he'd say,
"Sure, I'll help you out!"

He'd want a simple epitaph,
As plain as it could be,
For that's the kind of man he was,
No pompous windbag he.

The services he rendered
To all who were in need,
Were clothed in anonymity,
So greater was each deed

Our writer was a simple soul,
No English Ph.D.
How could he honor such a man,
And do it properly?

He searched the tenets of the Craft
His Brother'd learned with care,
In hope of finding "just the words,"
Alas, they were not there.

For the lessons there are many,
But the words he sought were few,
How could he pay this tribute
To his friend and Brother too?

At length his whole face brightened,
As the dawning from the night
He had learned his Brother's secret,
And he knew that he was right!

His Brother earned the love of man
In deep humility.
His byword was the Golden Rule,
He'd served humanity.

This giant, in the eyes of those
Who loved him from the heart,
Received the highest accolade
A Mason can impart.

No long procession, flowery praise,
Nor crass verbosity,
Four simple words that say it all,
"He Lived his Masonry!"

Sir Knight P. Kenneth Pfalzgraf, PC.
Meadsville Commandery No. 25,
Meadsville, PA



Fred Phillip Misak
Arizona
Grand Commander-1964
Born January 8, 1903
Died May 11, 1990

Canton Roe Jackson
New York
Grand Commander-1988
Born May 16, 1929
Died May 25, 1990

Charles Henry Cover
Maryland
Grand Commander-1970
Born July 2, 1905
Died July 5, 1990

Knights Templar Eye Foundation, Inc.
New Club Memberships

Grand Commander's Club

- Iowa No. 16-Robert Woodburn
- California No. 59-Brano Simo Milutinovich
- Maryland No 39-George F. Schafer, Jr.
- North Carolina No. 27-Arthur W Bloxham
- Indiana No 22-James W Prairie
- North Carolina No. 28-James E. Stratton

Grand Master's Club

No. 1,554-Karl A Schuhie (FL)

How to join: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye

Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, 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.

Ascension Commandery No. 6 Memorial Day Ceremony in Louisiana

The group, shown below, participated in a Memorial Day Ceremony at Hill Crest Cemetery near Shreveport, La. The photo was taken by a *Shreveport Times* newspaper photographer and appeared on the front page of the paper in full color the day after Memorial Day. The Sir Knights appearing in the photo are, right to left: Jack Bridges, Past Commander; Kessel O. Lunsford, Jr., Junior Warden; Larry Rice, Past Commander; Gene Musgrave, Past Commander; Frank Carrol, Past Commander; Tom Brown, Sword Bearer; Jim Steadman, Past Commander; Roy May, Recorder; Clyde Strout, Senior Warden (holding flag); Howard Entwhistle, Eminent Commander. Sir Knight John Head gave a stirring talk about notable Masons in American history from George Washington to the present.



Highlights from the Masonic Family

Edward C. Bieser Elected Grand Master of the Order of DeMolay



Edward C. Bieser was elected Grand Master of the Order of DeMolay at the 70th Annual Supreme Council Session in Philadelphia, Pennsylvania, on April 28, 1990. As Grand Master of DeMolay International, he will serve as the top adult volunteer leader for one year.

Bieser has had a long association with DeMolay. He first became a member of Ascalon Chapter in 1948, serving as Master Councilor in 1952, Chapter Advisor from 1963 to 1970, and 19 years as Executive Officer of the jurisdiction of Illinois (1970-1989), the top adult volunteer position responsible for overseeing DeMolay in a state.

He received the Degree of Chevalier, Active Legion of Honor, Advisor's Cross of Honor, and was named Advisor of the Year in Illinois in 1963, and again in 1966.

Bieser's principal Masonic affiliations include membership in Collinsville Lodge

No. 712, A.F. & A.M.; the York Rite bodies; Scottish Rite bodies, Valley of Southern Illinois; Ainad Temple, AAONMS; and Belleville High Twelve Club. He is a Most Illustrious Past Grand Master of the Grand Council of Cryptic Masons in Illinois, and was coroneted a 33^o Mason in 1978. Grand Master Bieser was elected an Active Member of the International Supreme Council of DeMolay in 1972.

Riverside York Rite Bodies Honor 33^o Masons

On April 10, 1990, Riverside York Rite Bodies of Riverside, California, honored their Sir Knights who had been honored by the Scottish Rite with the 3.3¹.

Front row, left to right: Illustrious Brothers Wayne L. Schooler; William H. Price IV, Past Grand Master of the Grand Lodge of California, F. & A.M.; Stanley L. Channon, Past Grand Master; John A. Palmer; Fred W. Scurlock, KYGCH, Past Grand Commander and Past Southwestern Department Commander; Alfred Ruhnau; and Edward L. Jury.

Back row, left to right: Marshall Parker, High Priest, Riverside Chapter; Grover T. Halbrooks, 32^o, KCCH, Past Grand Commander; Illustrious Brothers William Rainbolt, Personal Representative of the Sovereign Grand Inspector General in San Bernardino Valley, Ancient Accepted Scottish Rite; Dr. J. Whitcomb Brouger, Jr., Past Grand Chaplain of the Grand Council of Cryptic Masons; and Sir Knight Earl Whitten, Chaplain.



Life has always been a battle, but never more than it is today. The stern call to conflict comes to all who are enrolled under the banner of Templary and we cannot escape. I have, always been grateful that Templary has never seen fit to change its militant bearing; that it never ceases to blow its trumpet, call to battle, that it has never halted its marching stride for the Christian faith.

I never have been much in sympathy of those who desire to change the wording in some of our hymn lines, such as The Son of God goes forth to war, a kingly crown to gain," or "Onward Christian soldiers marching as to war," or "He has sounded forth the trumpet that shall never call retreat." For as Knights we are in the army of Christ and in a war against evil.

The Bible has many metaphors for describing life. It sometimes speaks of life as a voyage. At other times as a pilgrimage. But most often it speaks of life as a battle. At the heart of our world is an eternal conflict between the forces of light and the forces of darkness. This world is not a beautiful garden into which we have wandered but a battlefield where even the youngest must take sides and the stakes are life and death.

All through the Old Testament, one hears the sound of a trumpet breaking in on the complacency of the people, rousing them from their slumbers, piercing the night silence like a desperate cry of warning. "Set the trumpet to your mouth" was God's frequent word to the prophets of Israel. Many times God likens His prophets to trumpets. He said to Isaiah, "Cry aloud - lift up your

Sounding Forth The Trumpet

By Sir Knight Howard R. Towne, O.D.

voice like a trumpet and tell my people of their transgressions!" The Apostle Paul compares the one who proclaims to a trumpet when he says, "If the trumpet gives an uncertain sound, who shall prepare himself for battle?" When St. Paul asked that question he was calling on all Christians to be less vague and more bold in their witness. Just as an uncertain watchman was a useless watchman, so an uncertain witness was a useless witness.

Paul's words also remind us that only as the certain ring of a trumpet can rally men to battle, so only a powerful Christian voice of certainty can help to regain for us the rhythm of a marching faith. The trumpet's call to battle is a specific call. So the Christian's witness must be a precise one, pronounced without hesitancy or weakness or uncertainty if men are to respond.

Now let us discover how the certain trumpets of Templary help to stabilize our times. We are in the heat of a religious battle today. Every major issue

in the present crisis will be resolved in the field of religion. Some may say that the conflict is between Christianity and humanism, or Christianity and communism, or enlightenment and superstition. However we may characterize it, we may be sure that Christian values are involved and the outcome will determine our destiny.

There is a new skepticism abroad today. Many of the old landmarks have been swept away and mankind is engaged in a limitless quagmire of opinions, while there seems a dearth of strong convictions. "Convictions" the sophisticated intellectuals cry? Aren't they just a little passé? Opinions of course, but conviction - how many believe as they did ten years ago?

Our Fathers so often spoke of bringing persons under conviction. This meant establishing beliefs through evidence and experience. And how necessary that is now. On every hand we are witnessing a dimming of Christian convictions.

I am often dismayed today when I hear church proclamations and I read the church periodicals. I find myself saying again and again, "Something has happened here. This is not the Christ of the gospels. This is not the Christianity of the New Testament." Somewhere between Galilee and here there has been an amendment to the original motion. How our times cry out for trumpet-clear convictions that embody the great central varieties of the Christian faith. Our contemporary scene swarms with false philosophies and illusions, and how they have befogged our faith.

It is tragic for men to deal in guesses or theories or mere imaginings in religion. The world needs to know the platform of beliefs on which we stand without any uncertainty. Dr. Bernard Haywood tells of a sergeant major who was preparing some recruits for attendance at their first church parade. He tried to explain the order of service. Reaching the place where the Creed is

recited, he said, in typical army dialect, "When the chaplain first says, 'I believe,' you stand by and say nothing; those words are merely cautionary, and have no significance."

That I fear is the unconscious attitude of many today, who confess the doctrines of Christianity; "I believe" are merely cautionary words and have no great significance. Sir Knights, we must have a reason for the faith that is in us. We should face the world with mighty convictions about God, and Christ, the Bible, the Church, man, sin, the Cross, salvation, the resurrection and eternal life. As Sir Knights we possess the eternal oracles of God, centered about a Supreme Person, His Resurrection and Ascension. While we should abstain from being dogmatic in temper, we should be definite in attitude. "If the trumpet gives an uncertain sound, who shall prepare himself for battle?"

Sir Knights, this is a climatic hour for Templary. Our world stands at crossroads. Christian America is in peril. Too long has our country been riding on the momentum of a godly ancestry. Let the trumpets high call be sounded in every Commandery. Let us march forward with Christ, our risen Captain;

*He is sounding forth the trumpet that
shall never call retreat.*

*He is sifting out the hearts of men before
the judgment seat.*

*O be swift my soul to answer Him, be
jubilant my feet!*

Our God is marching on!

Dr. and Sir Knight Howard Towne, Grand Prelate Emeritus, Grand Commandery of Michigan, is a member of Traverse City Commandery No 41 in Traverse City, Michigan, and resides at 521 Webster Street, Traverse City, MI 49684

Let the Knight Who is Faultless Throw the First Stone

by The Reverend and Sir Knight
William Taylor Wilkoff

One of the gravest problems facing each one of us today, as practicing Knight Templar Christians, is the criticizing of those around us: in Lodge, in our neighborhood, in our community. It is so easy to act "holy" in Lodge hall or during worship services; we forget then how we talk about the lady next door, the family down the street, the young couple and their children across the street, the new Lodge Brother, our wife, the black couple we saw across the street, the Knights who are negligent in attendance, and on and on. We think, "Why can't they be like me? After all, if they follow in my footsteps, they will be so Godly and knightly nothing would ever go wrong." FIDDLESTICKS!!

My imperfections and imperfectness have a way of forcing themselves center stage all too often. It is fun to be critical of others, to gossip, to throw verbal stones, isn't it? But is this in keeping with Templar vows?

There is a tendency among contemporary Christians and Sir Knights to strongly reject any demand upon conduct and behavior. Particularly when it touches moral issues, we have a natural instinct to defend ourselves and our actions from any and all demands. Christians are so aware of Jesus' impatience with Pharisaic legalism that any moral codes or ethical demands are seen as contrary to

His teachings.

However, I think we will find that the basic demands to obey the laws of God and His Will are the foundation of our Christian and Knights Templar faith. By voluntarily becoming obedient to the law of the Lord, we will find joy in our lives. We have never been asked to be slaves to the laws of God but to be servants, eager to be of service. The law of God is the ultimate promise of salvation - salvation from our sinful selves. It is also a promise that we will no longer be slaves of our sinful selves.

Isn't this also a part of our Knights Templar doctrine? Then, what about the banker, the businessman, the doctor, or other professional, member "in good standing" of the Commandery who is having an affair or cheating in business?

The very familiar story about Jesus and the prostitute was handed down from generation to generation in the early church as an oral point of persuasion. It found its way after many, many years into the Gospels, and then only as an after thought. I believe we can be grateful today, in church and Lodge, for its inclusion. It seems to me there are few stories which are more authentically stamped with the touch of Christ.

The lawyers and the Pharisees

thought they were putting Jesus on a spot and laying a trap for Him. Their thinking was that if Jesus were to sanction, give his O.K., for the stoning of this young, adulterous woman, He would be putting Himself above the Roman law; for they knew that only the magistrates, the officers of civil government, could approve the use of capital punishment. If he were to forbid them from stoning the woman, He would be going against the Mosaic law, which for them dealt with the punishment for moral sins. According to their devious standards, He was damned if He did and damned if He didn't.

Jesus could be very shrewd when He wanted to be, and so He gave the impression that He would take the case under advisement, pretending to be an all wise judge. He wrote in the sand as he studied the situation," just as a judge might prepare a written docket in court. Then, after a pause to allow His deliberation to sink in, He read them His startling but very bruising verdict: "*That* one of you who is faultless shall throw the first stone."

This is a very definite masterpiece of God's mercy seasoning civil justice. Our Master defeated the devious, holy plotters, by going through a very definite process of passing judgment, in the best possible Roman style; yet at the same time so wording His decree it couldn't be carried out.

Yet, as we think about it carefully, my fellow Knights, Christ's mercy is not laxity. His last word to the woman when her gossipy, vicious accusers had moved away, neither condemns her, nor does it condone the way she has lived. It bids her give up her former life: "You may go, do not sin again."

Does this statement have any meaning for us as practicing Knights Templar in our walk through our daily lives? You can bet your Lodge membership on it!

So the question for you and for me, my fellow Knights, is this: "What am I

doing to overcome my sin while I await my turn before the Lord?"

The poet Goethe once said: "One need only grow old to become gentler in one's judgments. I see no fault committed which I could not have committed myself." The thing which we need to keep in mind is that the woman of the street and Jesus were left alone; here was the dirty linen, the soiled plaything of "self-righteous" hypocrites, and the Perfect Man, facing one another. I think, now, my fellow Knights, here is a scene we need to watch very closely, and with an intensity which can be painful. A day is coming, my brother Knights, perhaps sooner than any of us think, since we just live one day at a time, when each one of us will have to stand, must stand just as she stood; as if there is no other in the world - just the Lord and just you or me! When that day comes, life here will be finished, over, done and everything will rely on His verdict.

Look, if you will, in the works of Mohammed, who said at one time: "Every man's fate we have fastened about His neck. We will bring to Him on the day of Resurrection a book which shall be offered open: 'read thy book; thou thyself art accountant enough against thyself this day.'"

The uniqueness of the message found in the Gospel of John, I think, is the basic example of Jesus acting in His daring way, frankly forgiving where others only condemn; not paying by result or doling out forgiveness piecemeal, but blotting out the whole debt, and trusting to the honor of the other to respond and rise above evil.

My fellow Knights and friends, as we live each day, let us uphold our creed, our right to be Sir Knights, by living and believing in the goodness of God and the holy justice of right living and believing.

The Reverend and Sir Knight William Taylor Wilkoff is a member of Newton Commandery No 9, Newton, Kansas, and resides at 2 Friendship Lane, Newton, KS 67114

The following Oration was presented by Sir Knight Dasinger, Grand Orator of Alabama, at the 169th Annual Communication of the Grand Lodge of Free and Accepted Masons of Alabama on November 21, 1989, in Montgomery, Alabama.

My friends, we live in a mixed-up world. Massive social and cultural changes and problems in American society have left us adrift as individuals. Our industrial and scientific technology has created undreamed of opportunities for education, travel, leisure and personal self-fulfillment. We have all the things that at one time we thought would make us fulfilled and happy, that would lead to the good life." Unfortunately, as humans, we simply haven't been able to cope with such sweeping technological changes. In the past few years, we have witnessed the creation of unthinkable human and societal problems. We encounter on a daily basis a nightmare of value, ethical and moral conflicts. In our modern technological world we confuse means and ends and think that fun equates with pleasure. We search for guides and answers, but with increasing frequency, encounter a lack of certainty and direction. In short, our industrial and communication technology has helped create a pervasive unhappiness in our land of plenty." Increasingly, our search for the good life" is frustrated because we search for the wrong things - we confuse life means and ends. We, as the overworked cliché says, "can't see the forest for the trees."

Brethren, I firmly believe that basic Masonic philosophy and beliefs have been, and still are, the necessary guides for living for which our society is so desperately seeking. The possibility of acquiring genuine peace and happiness by living a life in accord with basic Masonic tenets, is the best kept secret in the world. We need to share Masonry

We must never forget that that which gives our Fraternity its deepest significance is...

Our Capacity To Care

by Dr. and Sir Knight
Norman R. Dasinger



with mankind. I ask you, has there ever been greater need for Masonry and its teachings in our world?

In his book, *When All You've Ever Wanted Isn't Enough*, Harold Kushner reminds us that the search for the good life; the meaningful, satisfying life; is one of the oldest human and religious themes. He uses as the basis for his

"It is the work of a negative, angry, cynical man who doubts God and questions the value of doing good."

book one book in the Bible which is unique and different from all the others, and which deals almost exclusively with the theme of man's search for the meaningful, enriched life. It is the small, rather obscure, difficult to read and comprehend "Book of Ecclesiastes" and it offers a profound lesson for the modern American in his search for meaning. There is no book quite like it in all the religious writings with which I am familiar. It is the work of a negative, angry, cynical man who doubts God and questions the value of doing good. It is the book with the familiar: "There is nothing new under the sun", "To everything there is a season, a time to be born and a time to die", "The sun also rises," "Cast your bread upon the waters." Tradition attributes the book to King Solomon, the wisest man in the Bible and Masonry's first Most Excellent Grand Master.

Kushner reminds us that Jewish tradition claims that Solomon is the author of three Biblical books. When he was young and in love, he wrote the love poems in the "Song of Songs." When he matured and turned his mind to making a living he penned the practical wisdom of the "Book of Proverbs." When he grew older, he gave voice to the feelings of cynicism and futility that we find in Ecclesiastes. Ecclesiastes is a man desperately afraid of dying before he has

learned how to live. Nothing he has ever done, nothing he will ever do, makes any difference, he feels, because one day he will die and then it will be as if he had never lived.

Kushner goes on to say that, In his book, Ecclesiastes tells us the story of his life. He writes of his successes and his frustrations, of all the ways in which he tried to be successful and make something of his life, and of all the reasons why the question, "What does it all mean in the long run?" was never really answered. Ecclesiastes has been called the most personal book in the Bible. The prophets and other Biblical authors sometimes tell us about their lives, their achievements and experiences. But no one else shares his innermost fears and frustrations with us the way Ecclesiastes does."

In Ecclesiastes, King Solomon writes about the false paths, frustrations, disappointments and dead ends he has traveled in search for meaning in his life to warn us that we should not waste our limited time as he did, in the illusion that wealth, wisdom, pleasure or piety will make our lives matter. But, he has not written his book only to express his frustration or to depress us. In the end, he has an answer, but, it is an answer that makes sense only to someone who has shared his earlier dead ends and disappointments. That is why he offers it to us at the end of his story rather than at the beginning. Solomon has an answer and he shares it with us in these words:

"Go eat your bread in gladness and drink your wine in joy, for your action was long ago approved by God. Let your clothes always be freshly washed and your head never lack ointment. Enjoy happiness with a woman you love all the fleeting days of life that have been granted you under the sun. Whatever it is in your power to do, do with all your might. For there is no doing, no learning, no wisdom in the grave where you are going."

So, in the end, King Solomon was concerned that he had perhaps wasted

most of his life seeking the one Great Answer to the One Big Question. He discovered in the end that happiness is a consequence of learning to enjoy all life's special events and moments. His answer is to look for lots of small answers in the middle of life rather than the One Big Answer. He learned that when you have learned how to live, life itself is the reward. He discovered that there is no way to prevent dying. But, the cure for the fear of death is to make sure that you have lived a full and enriched life.

King Solomon's advice for acquiring richness and meaning in life is especially meaningful for the Masonic institution and for individual members of our Craft. Our Fraternity is about the business of building self-confident, happy, self-actualized men, and embedded in the entire Masonic philosophy are efforts to teach men that it is acceptable to enjoy the small, sweet moments, and at the same time to recognize and appreciate the Big Picture facets of existence. Through Masonry, we come to better understand and appreciate our humanness and thereby to accept and respect other humans. We grow as individuals and in so doing, we learn to better understand our responsibilities to, dependence on, and relationship to our God. We teach such values as friendship, morality, education, trust, doing what is right, self-understanding, truth, loving your brother and enjoying the simple things that make life so meaningful. When King Solomon says "Go, eat your bread in gladness and drink your wine in joy, for your action was long ago approved by God," he reminds us that God provided for, and allows us to enjoy all the things and events that help make us complete humans. In short, I believe that ultimately, his advice is, "Put things in their proper perspective, be happy and enjoy."

The "Book of Ecclesiastes" is especially instructive for our Craft in this modern age because it points out so well, as we also

emphasize in Masonic education, the dangers of confusing means and ends in life. We teach that we should enjoy means as we live out our lives, but not to lose sight of the larger ends. We learn in Ecclesiastes that if we don't appreciate and enjoy those small, precious moments of existence, appreciate them for what they are and live our lives with fullness and enjoyment of all that God has so bountifully provided - we will ultimately have lived lives of frustration and unhappiness. One can readily see that the "Book of Ecclesiastes" has a powerful message for our confused, mixed-up world!

As instructive as the "Book of Ecclesiastes" is, however, it is my opinion that King Solomon fails to deal with the critically important dimension of seeking and acquiring real personal happiness through service to God and mankind. King Solomon shares his frustrations as he seeks fulfillment and happiness through the medium of religion; however, he obviously fails to comprehend the difference between genuine service to

"We teach that we should enjoy means as we live out our lives, but not to lose sight of the larger ends."

God and the mere religious" activity in which he has engaged. Apparently, such non-fulfilling religious activity actually contributed to his feeling of emptiness and futility, as it so often does today. In Masonry, we transcend King Solomon's recommendations for acquiring happiness, through enjoying and appreciating what God has provided, by incorporating a powerful Service-to-God dimension into our philosophy.

Kushner asks the question, "What is life about?" He answers by saying, "It is not about writing great books, amassing great wealth, achieving great power. It is about loving and being loved. It is about enjoying your food and sitting in the sun

rather than rushing through lunch and hurrying back to the office. It is about savoring the beauty of moments that don't last, the sunsets, the leaves turning color, the rare moments of true human communication.' By adding the historic Masonic dimension that man serves God best by serving his fellow man to the teaching of King Solomon that man should enjoy the bounty and conveniences that God has provided, one can readily perceive a powerful, prospective system for building happy, self-fulfilled and productive humans.

Brethren, as you know, what I have described is the traditional Masonic philosophy! That philosophy which has been our Rule and Guide throughout the centuries. It is the belief in the Fatherhood of God and the Brotherhood of Man. It is still the ultimate guide to the good life for which our world is so desperately seeking.

If our organization is to thrive and be of significance in the world of the future, we must examine the extent to which we are actually teaching this guide to the good life and practicing Masonry. To what extent do we actually, intentionally, and systematically teach the concepts of the Fatherhood of God and the Brotherhood

"We need to begin to rediscover and return to our fraternal concepts, foundations, premises and roots."

of Man? I fear that such an examination may disclose that, too often, we just assume that somehow, those who have become Master Masons by simply participating in our rituals will understand these and other Masonic concepts and, on their own, become true, knowledgeable and informed Master Masons! Nothing could be farther from the truth, Brethren; in fact, we have through neglect, often de-emphasized our primary mission - the mission of teaching Masonic concepts, philosophy, and how to live the

Masonic life. To a great degree, we have allowed ritualistic means to become organizational ends and those means have virtually consumed our fraternal energies. We need to begin to rediscover and return to our fraternal concepts, foundations, premises and roots. We need directed programs to help us become practicing Masons. To do so, we must begin to teach the philosophical system underlying our Craft and at the same time proactively exemplify in our communities the goodness of that Masonic system. I know that many of you share my concerns and these same concerns are noted in many Masonic publications. Excellent articles by Brothers L. R. Thomas, Jr., Grand Master of North Carolina, in the *Knights Templar Magazine*, and Ralph Head in the *California Freemason* reflect the *pervasive* nature of these concerns.

Brother L. R. Thomas has written, and I quote, "We never cease to be dismayed by our daily encounter with the evidence of Masonry's declining influence in our society. And upon close examination we come to the inevitable conclusion that the trouble lies on our own doorstep. For, if we listen closely and observe quietly, we learn, also to our dismay, that far too many members of the Craft are either ill-informed, misinformed, or completely uninformed concerning the true philosophy of Masonry. Either they have come into our order as unfit subjects for the degrees, or we have failed somewhere in our efforts to get across to them the beautiful lessons to be found in the degrees of Masonry."

Brethren, I believe that a two dimensional program of education and service would do much to clarify our purposes and mission to ourselves and to our society. Attendance at Masonic education programs should be required for advancement through the degrees. Regional educational seminars, designed

and administered by our Grand Lodge, should be taught by Grand Lodge instructors certified in Masonic education, not by certified ritualists. I emphasize, Brethren, that such educational seminars should be restricted to Masonic education - not ritual. Ritual, in my opinion, should again be regarded for what it is - simply one of the means alluded to earlier, not the end of Masonic activity.

To those who would argue that such requirements could possibly result in a decrease in membership, I would say that we need informed, Masonically educated members more than we need mere names on our Lodge rolls. We should explain to those who apply to our Lodges that we require that potential members demonstrate that they are capable and willing to engage in systematic programs of "education and enlightenment."

People in today's world seek membership in organizations that are either entertaining, impact in some way on their society, or they stay at home and watch television. We constantly hear that Masonry must devise some means to compete with the fun industry. I would submit that for most men, Masonry is certainly not as "entertaining" as Monday night football; however, our Lodges should cease bemoaning the fact that we can't compete with the entertainment industry and get on about the more important business of perpetuating and practicing Masonry in our lives and communities. We can best do that by returning to our roots. We must develop an awareness that there is a vast difference between fun and pleasure. Mother Theresa, who works with humans in the most distressed conditions, probably derives very little fun or entertainment from her work, but receives great pleasure by serving her fellow man. Our decrease in membership and interest in Lodge activities is not a consequence of having to compete with today's entertainment offerings, but the result of our not creating and maintaining

programs of service that significantly impact in our communities. Brethren, we are not practicing our prime reason for being, which is recognizing the Brotherhood of Man and Fatherhood of God. We are suffering organizational

"Too often, we fail to teach that we serve God best by serving our fellow man in our communities."

demise because we have departed from our Brotherhood mission. Too often, we fail to teach that we serve God best by serving our fellow man in our communities. Consequently, we hear from non-members, as well as members, that Masonry has no relevant mission in today's society. Far too often, our meetings are just events where we just "pay the bills or put on another degree, go home and forget about Masonry until the next Lodge meeting." Is it any wonder that so many members just drift away?

In an attempt to return to our fraternal roots and purposes for existing, I propose that we engage in what Brother Ralph Head has called, 'Applied Freemasonry.' He suggests that we engage in visible programs of service to our communities. Brethren, it should again become common knowledge that Masons are a group of men who can be counted on for physical, moral and financial support of programs that enhance the quality of life in our communities. We should support community programs advocating a clean environment, patriotism, and drug and alcohol education. Concern for moral and ethical values should become a part of our fraternal agenda and we should provide visible and vocal support to public officials who strive to improve our communities. We should engage in systematic programs of hospital and nursing home visitations. Support of quality youth programs should be one of our top priorities and we should support

and demand quality public education. Such commitments to enhancing the quality of life in our communities through the Brotherhood of Man will be viewed by present and potential members as worthy of their time and energy.

Insofar as major organizational purposes and goals are concerned then, we must, as the television commercial says, "rediscover them again for the first time." I remind you once again that ritual and entertainment are not our major reasons for being. Ritual is merely a means toward the more important organizational totality. Only through a vital and meaningful program of Masonic education and visible and significant programs of service to mankind, a re-discovery and reemphasis of our primary philosophy and purpose for being, can we hope to survive and grow.

So Brethren, in closing, I would advise, as King Solomon does, that we teach ourselves to appreciate and enjoy the bounty God has given us, but to have the wisdom to look beyond the mere temporal elements of our existence for true happiness and the good life which can only be obtained by understanding and recognizing the Fatherhood of God. Let us, as the movie title implies, "Go Back For the Future," to

rediscover our roots and purposes, but to also look forward to making Masonry even more meaningful in our nation and world by advocating the so desperately needed Brotherhood of man dimension of our Craft. Individuals are searching for order and stability in their lives. Masonry, which is built on the tenets and principles of friendship, morality, brotherly love, relief and truth is one of the few organizations in our society that has the potential to provide order and stability for modern man. Brethren, let's share Masonry with our world!

Masons can become the new breed of heroes who in their own quiet, creative and persistent ways inspire others to turn dreams into reality. We must never forget that our capacity to care is the thing which gives our Fraternity its deepest significance. We must not forget that it is what we do, rather than what we feel, or say we do, that reflects who and what we truly are. Our work is love made visible.

Dr. and Sir Knight Norman R. Dasinger, Grand Orator of the Grand Lodge, F. & A. M. of Alabama 1989-90, and a member of Anniston Commandery No 23, Anniston, Alabama, resides at 3410 Nisbet Lake Road, Jacksonville, Alabama 36265

Hidden Veils

Fading shadows silently seen on
Winding roads where travelers dream -
Let each journey down man's path unveil,
An easily marked and well-trodden trail.

Tarnished drops of wind-blown mist,
Cling to each traveler in unheard bliss.
For, no mortal man can truly measure,
Mother earth's quietly laid treasure.

Let each traveler find beauty hidden there,
And each tender secret so worn and bare,
As haunting eloquence echoes the scene,
Like silver dewdrops on a mirrored stream.

by Sir Knight Gene Larrimore
Monroeville, Alabama

Junction City Commandery No. 43, Kansas, Memorial Day Observation

Junction City Commandery No. 43, Junction City, Kansas, hosted its second annual Memorial Day Observation on Monday, May 28, at the Kansas Vietnam Veterans' Memorial located in Junction City. Five Kansas Commanderies were represented with a total of thirty-one Sir Knights in attendance. Speakers for the occasion were Sir Knights T. Michael Fegan, Honorable Mayor of Junction City and a member of Junction City Commandery; and Paul J. Harrel, Grand Commander of Kansas Knights Templar. Also participating were Reverend Gerald Martin, Sir Knight Donald L. Roche, Grand Prelate, and members of the Junction City High School Band and Chorale. Arrangements for the services were handled by Sir Knight Vernon Ball, Eminent Commander, and Sir Knight J. C. Poe, Generalissimo of Junction City

Commandery. Shown in the picture are: Sir Knight Paul J. Harrel, Grand Commander, and Sir Knight T. Michael Fegan, Mayor of Junction City, at the Kansas Vietnam War Memorial. (Photo courtesy of *Junction City Daily Union*.)



Snow? What Snow?

"So this is snow?" asks Sir Knight Marvin W. Gerhard, then-Grand Commander of Florida (left) as he fashions a snow ball for inspection by Sir Knight Robert L. Collingwood (right), Grand Representative of the Grand Commandery of Florida (near Connecticut) and Past Commander of Connecticut's New Haven Commandery No. 2. Sir Knight Marvin, who reportedly remembers snow as a youth growing up in New England, has basically been a southern resident all his life, and the photo is proof to his children (and any other skeptics) that there *is* such a thing as snow. Sir Knight Marvin was visiting April's Grand Conclave in Connecticut when a sudden snow shower surprised even the locals.



From Dr. Francis J. Scully's...

History of the Grand Encampment

Chapter XIX

The Illustrious Order Of The Red Cross (Continued)

In 1869, the Reverend Sir J. A. Dimm, the Grand Prelate, (91) addressed the Grand Commandery of Pennsylvania as follows:

"We learn too, from this epitome of history, that the Red Cross Degree has no true connection with Christian Knighthood. This may seem to be a grave change brought against a cherished feature of our institution; but it will appear evident from a close consideration of the degree itself. Instituted to illustrate the almighty force and importance of truth itself, its agents and materials are drawn from the Old Testament of Jewish history - not Christian. Though doubtless of subsequent origin, the scene of it is laid in an age more than 1600 years preceding the rise of Christian Knighthood. It purports to have been originated and conferred by Darius, King of Persians; but no history worthy of credence mentions anything of its existence at that early date. Though some of its insignia were adopted by the Order of Knighthood, soon after their organization, yet we cannot, by any reliable source of information, trace the history of the Red Cross Degree any earlier than about the commencement of the present century. Therefore, however much we may dislike the information, obedience to truth requires us to conclude that the introduction of the Red

Cross as the first degree of Christian Knighthood was an innovation. The source whence its main features were drawn may easily be discovered by anyone well posted in the ineffable degrees. And while it teaches a very important historical fact, and more glorious principle, it must be regarded as an extract on the one hand and an interpolation on the other."

In 1874, the Grand Captain General of Illinois, Sir Knight Charles H. Brower (86) stated in his address on the Order of the Temple:

"Originally in the United States there were no appendant Orders to that of Knight Templar, yet every Knight created was invested with the secrets of Malta; this solemn and impressive Order, and this alone was the only Christian and Military Order of Knighthood conferred in any Encampment until the present introductory Order of Knights of the Red Cross was appended thereto.

"The title of this degree is a misnomer. The historical circumstances on which it is founded had no connection whatever with the Cross of Christianity, for it had nothing to do with the Crusades, by its present title, for the Knights of the Red Cross who blazed forth in such splendor during the Holy Wars were the Knight Templar, who had assumed the Red Cross as a symbol of martyrdom, and who were scarcely less the enemies of the Jews than of the Saracens.

"The most appropriate title would be Knights of the Sword, or Knight of the East and West, in reference to the

geographical location of Babylon and Jerusalem, but ignorance has taken from it its proper name and fixed upon it one which it has no lawful authority.

"It cannot be seen at this time why a degree having reference to a circumstance that transpired nearly five hundred years before the birth of Christ, should have been incorporated with the Orders of Christian Knighthood. In the 'seven steps of Chivalry' that is, the series of Christian mysteries known to and practiced by the Ancient Templars, the first step or grade is that of the true Order of the Red Cross, and from which the motto now used by Knight Templars was taken. This Order of Red Cross or Novitiate Cross, was instituted, history informs us, on the 28th day of October AD. 312. Emperor Constantine assembled the chiefs of the Christian Legion, and on that day created the 'Red Cross Knights' in commemoration of his having been converted to Christianity by the alleged vision of the sign of the cross in the heavens around which he beheld this inscription 'In Hoc Signo Vincas.'

In 1891, the following is given in the Proceedings of the Grand Commandery of Tennessee in the report of Sir Knight George C. Conner, the Grand Recorder (93):

"A great many really object to the appearance in the Commandery of this 'pagan rite,' as they ignorantly denominate it. For ourselves we candidly say that it is as impressive and instructive as the Temple Order. As Judaism was a preparation for Christianity so is the Red Cross a preparation for the Christian Order of the Temple. The Red Cross is founded upon Truth, and the Lessons are as sublime as any taught in the entire range of Masonic ceremonials. The social feature is a mere adjunct, and a very pleasant one, too. There is nothing pagan in it; Cyrus and Darius were monotheists,

and favored the Jews and the rebuilding of the City and Temple of their one God. The expression of their views were not uniform with the Jewish methods, but the words 'Blessed be the God of Truth,' on the lips of Darius, purifies his memory from the taint of paganism, which some enthusiastic non-thinkers have attempted to establish.

"The Red Cross should not be made subordinate to the Order of the Temple, but should be used as a preparation thereto. Every sentence in that Order is compatible with such preparation. A studious inquiry will convince every Templar who loves Christianity, that the views above advanced are eminently correct.

"Would it not be better to say 'Companions of the Order of the Red Cross' rather than 'Knights of the Order of the Red Cross'? There seems to be no good reason why the incongruity of double knighting should be continued in the Commandery Orders, while there are several reasons why the habit should be discontinued and 'Companion' be substituted for 'Sir Knight in the Order of the Red Cross.'"

When the Ritual of the Red Cross was approved and adopted in 1886 by the Grand Encampment, the controversy gradually died down and the Orders were conferred much as we have them today.

In the Revision of the Constitution, in 1895, the name "*Companion of the Illustrious Order of the Red Cross,*" was substituted for "*Knight of the Red Cross.*"

The Ritual of the Order of the Red Cross and its evolution will be considered in the special Chapter on Rituals.





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. Any submission may be subject to editing.

Long Beach Commandery No. 40, California, has changed its uniforms to short coats, in keeping with drill team regulations. Long Beach will sell its long coats for ten dollars (\$10.00) each, shipping charges to be paid by recipient(s). Twenty-four or more in very good condition. Contact Long Beach Commandery No. 40, 5155 E. Pacific Coast Highway, Long Beach, California 90804, (213) 597-5014

On September 14, 1990, Jerusalem Commandery No. 19 and Charles W. Moore Lodge, A.F. & A.M., of Fitchberg, Mass., will co-celebrate their 125th Anniversary, IN A BIG WAY by putting Freemasonry on display to the area print media, to the electronic media, and to the general public. All known and active Masonic charities are requested to send videos, audios, photos, and/or printed details about your homes, hospitals, scholarships, labs, etc. All will be displayed and made available to the area media plus to the 550 expected to attend. Send to Don Hollingsworth, 8 Washington Street, Leominster, MA 01453, (508) 534-3562

For Sale: Past Commander's uniform in excellent condition, size 40 long. Coat: length from collar 40"; sleeves from mid-neck

to wrist 34"; collar 17". Trousers: waist 37"; inseam 32" (3-inch hem). \$75.00. Sue Doucleff, 8040 Shawnee Run Road, Cincinnati, Ohio 45243, (513) 561-6409

For Sale: Blue Lodge Masonic ring, yellow-gold with nine diamonds, size 10-1/2, \$300.00. Also, Knight Templar yellow-gold and onyx watch fob, \$200.00. Both for \$450.00. Thomas D. Wheeler, P.O. Box 669, Mineola, TX 75773, (214) 569-9631

For Sale: Shrine ring for one half the price of cost and appraisal, which were about \$480. I have bill of sale and appraisal, also. I want \$240.00. I will give hat, belt, and Blue Lodge ring free to the buyer of the Shrine ring. Louis Sirkle, 8833 Framewood Drive, Newburgh, IN 47630

For Sale: Two grave plots, Roselawn Memorial Gardens, Inc., (Masonic Section), Bluefield, W. Va. Contact Mrs. R. Bowen Royall, P.O. Box No. 309, Tazewell, VA 24651, (703) 988-4757

Knight Templar coin collector wants to purchase Barber Dimes, Barber Quarters, and Barber Halves, dates 1892 to 1916, one coin or a complete collection. Raymond E. Lord, 4524 Oxbow Drive, Sacramento, CA 95864

Attention: All former members of 68th Troop Carrier Squadron, WWII, S.W. Pacific, there will be a reunion September 7-9, Denver, Cob. Contact K. G. Drendel, Sr., 2090 Plumas Street, Reno NV 89509

Members 11th EVAC Hospital, Korea, 1950-1953. Contact for possible reunion. Earl F. Morris, P.O. Box 155, Palaska, FL 32178, (904) 325-3814

U.S.S. Ringness (APD-100): Former crew members are planning a reunion at Norfolk, Va., October 18-20, 1990. For Further information contact John Korba, 1449 Lakeside Road, Virginia Beach, VA 23455, (804) 464-1394

For Sale: Three cemetery lots, choice area, Acacia Park Cemetery, Southfield, Mich., \$550.00 each or all three for \$1500.00. Contact James E. Atkins, 901 N. Raynor Avenue, Joliet, IL 60435, (815) 726-6495

I have a collection of foreign money (paper) from most all countries: all new bills with notations of country size, population, etc., in book form. Along with that, I have a card file of almost same with postage stamp from same country. I have been collecting for fifteen years. Would like to sell both. LeRoy E. Zumack, 15 W-355 Fillmore, Elmhurst, IL 60126, (708) 279-5981

Want genealogical info on James Franklin Yates: b. White County, Il., 3-21-1867; d. East St. Louis, Il., 7-11-1924; interment at Crawford Cemetery, Ridgway, Il. (records destroyed in courthouse fire). Married Dora Ann Hemphill, October 22, 1893, in Ridgway, Il. - witnesses Louis F. West, Lizzie M.

Evans. Had a younger sister named Emma (?) and was supposedly raised by an uncle around Chester, Il. James Franklin Yates had two sons and 2 Daughters: William Clyde Yates, Mildred, James Franklin, Jr., Thelma. William C. Yates, 1021 Arrowhead Point, Anderson, SC 29625

For Sale: Choice of six (6) grave lots in Section K, Valhalla Cemetery in Milwaukee, Wisconsin. Will sacrifice. Phone (906) 774-2886 in Michigan

Reunion: For all who served for any period on Ex Four Stacker (APD's 1 thru 36). Carson City, Nev., October 2-4, 1990. For further information contact Frank C. Furbush, 69 Ward Road, Windham, ME 04062 or Jack Pennock, 4001, Constellation Road, Lompoc, CA 93436

Wanted: Junior Order U.A.M. Tiffin Post Cards. Will pay \$3.00 to \$5.00 per card. Contact J. Phillip Engle PM., 135 N. Washington Street, Tiffin, Ohio 44883, (419) 447-1221

Wanted: Park Service items - national, state, county, city; - including badges, patches, decals etc. Larry Baird PM., 5260 B. Las Flores Drive, Chino, CA 91710

Wish to trade: brass padlocks. K. G. Romine, 507 North Kenova Road, South Point, Ohio 45680

3rd Armored Amph. Bn., 1st Mar. Div, WWII, Peleliu and/or Okinawa will hold their reunion beginning September 15 in St. Charles, Mo. Contact Jim Miller, 400 Hackberry Lane, Truth or Consequences, NM 87901, (505) 894-2496

Your Friend

I, see you at the meetings, but you never say hello,
You're busy all the time you're there,
With those you already know.
I, sit amongst the members, yet I'm a lonesome guy,
The new ones are as strange as I,
But you old members pass me by,
But darn it, you folks welcomed us in
And talked of Fellowship,
You could just step across the room,
But you never made the trip.
Why can't you nod and say hello,
Or stop and shake my hand,
Then go and sit among your friends,
Now that I'd understand
I'll be at your next meeting,
Perhaps a nice time to spend,
Do you think you could introduce yourself?
I want to be YOUR FRIEND.