



Knight Templar

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RIGHT EMINENT DEPARTMENT COMMANDERS



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Southwestern Department



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South Central Department



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Northwestern Department



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Live by the New Commandment

It has been said that God writes his thoughts in all the varied things around us, that nature is the true expression of God's thoughts, and that, through a study of it, an apt student can learn what God thinks and is.

Masonry also must be an expression of God's thoughts. For, through a study of it, man learns how he should deal with his fellow man. Through it, he learns how to serve and adore his Creator. Truly, Masonry, like the church, must have been created by divine inspiration.

I am sure you will agree that the way to serve God is not merely to bend the knee in a church. Nor is it only by active attendance and service within a Masonic Lodge. It must be by serving humanity. The only way to be a Christian is to believe and live a Christian life. The only way to truly practice Masonry is to apply its teachings to your daily life and in your dealings with others.

Many of the teachings of Masonry and of Templary are readily discernible, easy to understand, and it is easy to see their application in our daily lives. Many others are most profound and repose in veiled obscurity, awaiting their discovery by an ardent seeker after truth. All are flexible, none are dogmatic.

Because we are bound together by the mystic ties of Brotherhood and our common belief is the divinity of Jesus Christ, we should be charitable to one another. But our charity and concern should also extend to the entire human race. We are all children of the same divine Creator, and surely God loves all his children.

As Christian Masons, a Templar should adore his Creator, and he should live by the New Commandment, that rule of conduct proclaimed by our Lord and Savior, "that ye love one another."



Marvin E. Fowler, Grand Master

Knight Templar

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

SEPTEMBER: In this month's issue, we honor John Wanamaker, an outstanding American Mason who applied our fraternal virtue of caring by demonstrating respect for the needs of his customers. Also, the biographies of four Grand Encampment Department Commanders; another inspiring message from Dr. Howard R. Towne, a book review of *Born in Blood* by Sir Knight Herb C. Arbuckle, and a history of three centuries of U. S. Freemasonry by Sir Knight Lyndon W. Clifford. Enjoy!

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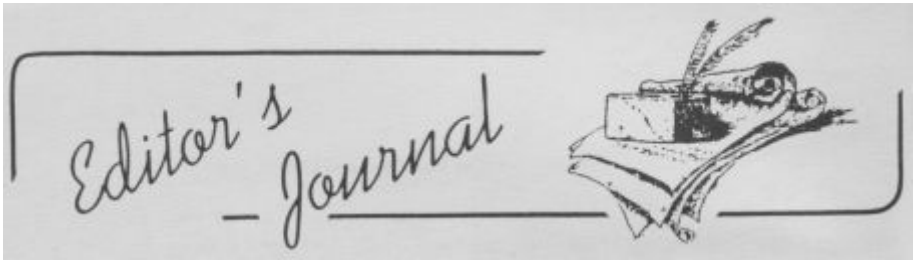
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- **Complimentary for Widows:** Widows of Knights Templar are eligible to continue to receive our magazine as long as they desire. To retain or reinstate the mailing, simply instruct your local Recorder or the Grand Encampment of your wishes.

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

- **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, 11 60604-2293.

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

- **Moving?:** If you are going to be moving, inform your local Recorder six to eight weeks before you actually move so that *Knight Templar Magazine* can greet you in your new home - uninterrupted. *Knight Templar* is sent to hundreds of thousands of Sir Knights across the country, and address changes are a continuing concern. If you are not at the address where *Knight Templar* is being sent to you, it will be returned to us - at a cost of thirty cents. Help us keep costs down - do your part by informing your local Recorder of your coming address change six to eight weeks ahead of time!

John Wanamaker

by Sir Knight C. Clark Julius, KTCH

John Wanamaker was born in 1838 near Grey's Ferry Bridge outside of Philadelphia. His father ran a brick-making business that was not very successful, and in 1849, when John was eleven, the family moved to Indiana in search of better fortune. But John's father was even less successful in Indiana than he had been in Pennsylvania, and brought his family back to Grey's Ferry Bridge after a year in Indiana. Two crucial events in John's life occurred soon after his family's return to Philadelphia, when John was twelve.

He was walking by a Presbyterian church one Sunday morning, when he was attracted by the sounds of the congregation's hymn-singing drifting out into the street. Entering the church, John listened to an inspired sermon by the preacher. After the service he remained seated in his pew while the congregation filed out. When everybody had left except John and the preacher, he approached the preacher and told him that he wanted to dedicate his life to Christ. The preacher was impressed by the boy's sincerity.

It was significant that John chose to be converted in a Presbyterian church. His father was a Lutheran, his mother Reformed, and his paternal grandfather a lay preacher in the Baptist Church. Although John was following in a family tradition by joining a church, he was

asserting his independence by joining a denomination to which none of his family belonged.

The other significant event in John's life that year occurred in a jewelry store. John had gone into the store to buy his mother a present with money he had saved from pennies earned in his father's brickyard. He carefully studied each piece of jewelry displayed in the glass cases, trying to decide which item would appeal most to his mother. After some time, the jeweler began to grow impatient and encouraged him to make up his mind.

Finally, John made a selection and the jeweler began to wrap it up. Before the jeweler had completed his wrapping, however, John's eye was caught by a trinket which he was sure would please his mother more than the first item he had selected. But the jeweler told him, "Sorry. It's too late. I've already wrapped this one." John was too timid to stand up to the jeweler. He left the store angry with the jeweler and ashamed of himself for not standing up for his rights as a customer. Worst of all, as a result of his unsatisfactory transaction in the jewelry store, his mother would have to put up with a second-rate piece of merchandise. As a result of that unhappy experience, John began

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ever known**

thinking about how he would run a store someday.

John, the firstborn of six children, received a lot of affection from his mother. He was a frail child whom she tried to strengthen with large doses of cod-liver oil. He retained many warm memories of her caring for him when he was sick and standing in the doorway of their cottage, waving to him as he trudged off to school. His mother's affection and attention gave him a basic self-confidence.

No great scholar, John had to work hard to learn his lessons. He was poor in arithmetic and could not comprehend

"He decided that with his talents he could do much Christian good as a wealthy and influential merchant."

algebra at all. But he was a plugger. Often he stayed after school, not because he was being punished by the teacher, but because he wanted to ask the teacher a lot of questions without holding up the other pupils, who seemed to possess a readier comprehension of the school subjects. John learned in his few years at school that achievement depended more on hard work than on native ability.

At age fourteen John had to leave school and go to work to help support his family. He thought long and hard about what kind of work he would most like to do. He narrowed his possible vocations to two: being a minister, which was his mother's ambition for him, or becoming a merchant, which had been his private dream since he had left the jeweler's shop. He decided that with his talents he could do much Christian good as a wealthy and influential merchant.

He took a job as an errand boy with a bookseller at \$1.25 per week. He turned over all his wages to his mother, who returned a few cents to him. These pennies he saved.

Within several weeks he obtained a job as a stock boy in a clothing store for \$2.50 a week.

He enjoyed working in the clothing store but was fired after several years when he gave his employer some unwanted advice. He advised his employer to advertise, like a more successful competitor, Colonel Bennett's Tower Hall clothing store. John's employer hotly retorted that, if John admired Colonel Bennett so much, why didn't he go to work for Colonel Bennett? John took his former employer's advice and got a job with Colonel Bennett at \$6.00 a week. John was eighteen when he went to work for Bennett.

Colonel Bennett, an enterprising and innovative merchant, appreciated the industry and bright ideas of his employee. The Colonel was also amused by John's attempts to live up to his image of himself as a Christian merchant by trying to convert his fellow employees. When John prevailed on a number of the Colonel's employees to sign pledges that they would give up drinking alcoholic beverages, the Colonel, who enjoyed nipping himself, was delighted; the efficiency of his employees increased markedly.

John had been with Colonel Bennett a year when he gave the Colonel a choice of: 1.) giving John a substantial raise; or 2.) taking John in as a partner; or 3.) facing the prospect of having John open a competitive store nearby. If John was forced to the final alternative he told the Colonel (according to people who overheard John's ultimatum) "I'll lay over you someday."

Before the Colonel responded to John's demand, fate intervened to make a decision unnecessary; John was found to have tuberculosis. John's doctor recommended a trip to the West and living out-of-doors as the best possible remedy. The Colonel showed his respect and esteem for John by offering to pay the expenses of John's western excursion. But John preferred to keep his

independence and told the Colonel, "I have something saved, sir."

John spent the summer of 1857 wandering through the West. He saw beautiful scenery and met Indians, with whom he sympathized. "Sad it was to witness their desolation and listen to the story of their sufferings and wrongs," he wrote in a letter home. "It is a bitter reflection upon the humanity and Christianity of the White Man."

His health improved greatly, and by the end of the year, he was back in Philadelphia, ready to work. But his savings, with which he could have started his own business, were gone. Instead of going to work for Colonel Bennett again, or for some other merchant, he took a noncommercial position that gave him considerable independence as secretary of the Y.M.C.A. of Philadelphia. He received an annual salary of one thousand dollars, more than he had ever earned as an employee in retail clothing stores. It was an ideal position for him at this time in his life, enabling him to earn a respectable wage doing religious work in which he believed. He was as energetic and thorough in his religious work as in retailing.

At that time the established churches opposed the activities of the Y.M.C.A. as unnecessary competition with their own endeavors. Working against the churches' opposition, John Wanamaker brought in two thousand members during his first year as secretary. He also distributed hundreds of New Testaments, acquired numerous abstinence pledges, held weekly prayer meetings, staged tent revivals, and started his own Sunday school, independent of any church.

The year 1860, when John was twenty-two, was a turning point in his life. With the Civil War approaching, he volunteered for military service but was rejected because of his lungs, damaged by his bout with tuberculosis. He fell in love with a girl named Mary Brown, who seemed like an ideal helpmeet, and promptly married her. Mary devoted herself entirely to her



husband, nurturing and encouraging him as his mother had.

It was time for Wanamaker to become the merchant he had dreamed of being. From his salary as Y.M.C.A. secretary he had saved \$1,900, not quite enough to launch a business of his own. When he talked to his brother-in-law, Nathan Brown, about his business plans, Brown took a keen interest. Brown said that he had \$1,400 in savings that he would be willing to invest as Wanamaker's partner. In April, 1861, the same month in which Southerners fired on Fort Sumter, Wanamaker and Brown opened their new men's clothing store in Oak Hall at Sixth and Market Streets in Philadelphia.

The first day, Wanamaker and Brown took in \$24.67. The sixty-seven cents was put in the cash register for change the next day. The twenty-four dollars was

spent to buy an ad in the *Public Ledger*, which read, WHOLE SUITS FOR THREE DOLLARS."

Other stores were going bankrupt when Wanamaker and Brown opened at the beginning of the Civil War. Business at W. & B., however, picked up constantly. Wanamaker arrived at the store at 6:30 a.m. in the morning and began the day by sweeping the floors. During a good part of the day, he stood outside the store like hawkers at many other stores in Philadelphia. He did not, however, accost strangers rudely nor drag them unwillingly into the store as many other hawkers did. He greeted passers-by, struck up conversations with them if possible, and invited them in to see the new store.

He also struck up conversations with customers coming out, making sure they were satisfied with their purchases, and taking care of any complaints. He knew his customers must be satisfied if he wanted them to return.

In fact, he insisted that his salespeople should satisfy not only their customers but the customers' families. Wanamaker knew that many men, including his own customers, had little taste in clothes, and that they would be

"He wanted to appeal to his customers' intelligence. For this reason his preferred space in the newspaper was opposite the editorial page."

satisfied with a purchase in the store that would not satisfy their wives at all when it was brought home. Wanamaker instructed his salespeople to upgrade the tastes of their male customers, so that they would match the more critical judgments of their wives. "Don't let him be satisfied except with the best," Wanamaker told his salespeople.

One day he was standing outside his store when he saw a customer emerge in

a new overcoat which did not fit him at all. Wanamaker approached the customer and said, "We can do much better than this." The customer insisted that he was satisfied with his coat, and Wanamaker had trouble persuading him to come back inside to be refitted. Inside, Wanamaker tried in vain to locate the salesman who had sold the coat to the satisfied customer, but no one, apparently, had sold the man the coat - he had stolen it.

Wanamaker invested heavily in advertising. At first he used a lot of billboards. The signs told about the bargains to be found at "W. & B." No one knew at first who "W. & B." were, and the mystery stimulated their curiosity and led them to ask, "Who is W. & B.?"

Another device he used in the early days was to release small hydrogen balloons over Philadelphia with the promise that anyone who showed up at the store with an empty balloon would receive a new suit free. Before releasing the balloons, Wanamaker noted which way the wind was blowing, so as to extend his clientele in the desired direction.

Increasingly, Wanamaker gave up spectacular advertising media for simple descriptive advertising in newspapers. He wanted to appeal to his customers' intelligence. For this reason his preferred space in the newspaper was opposite the editorial page, at which point in their perusal, he figured, readers would be more logical.

Wanamaker was certain that, in order to appeal to his customers' rationality, his advertising must be truthful and accurate. If his advertising was to continue to be effective, it must promise customers what they would actually find when they came into his store. In his advertising Wanamaker would rather understate than overstate the value of his products. He would rather have his customers be pleasantly surprised when they came into the store, than disappointed in what they found.

Items in the store were graded as to quality: one, two, three. Faulty garments at special prices were clearly marked as seconds".

If Wanamaker's ethical policies for marketing sound trite today, it is because he and his imitators have made honest selling commonplace. When he started in business there was little morality in

"Before Wanamaker, the spirit of marketing was: 'Let the buyer beware.' After Wanamaker, it became: 'The customer is always right.'

selling. Barnum's dictum, "A sucker is born every minute," expressed the most common attitude of the huckster toward his customers. Before Wanamaker, the spirit of marketing was "Let the buyer beware." After Wanamaker, it became: "The customer is always right."

In his dealings with customers he was, of course, applying the ideas he had been planning ever since he had been hurried into an unsatisfactory purchase by a jeweler when he was twelve years old. He had resolved then that customers would be treated with maximum respect in his store. They would be satisfied when they left his store, and their families would be satisfied too. He was basing his business not only on sales, but on repeat sales. Wanamaker probably made the most profitable application of the Golden Rule ever known.

The most revolutionary step taken by Wanamaker was shortly after the Civil War, when he announced in the newspaper that it henceforth be the policy at W. & B. to exchange all articles that were for any reason unsatisfactory, or if the customer or "the folks at home" did not want the product, the customer's money would be refunded.

Wanamaker's competitors were dumbfounded when they read this promise.

The promise to refund money for articles purchased amounted, of course, to assuring customers that the price they paid for the article was the lowest price. If they found the article for less at another store, they could simply refund their purchase from W. & B.

The promise of a refund also altered the basic method of selling. Prior to Wanamaker's offer of a refund, haggling had been the accepted method of selling. There had been no fixed prices or goods. The buyer would increase his offer, and the seller would lower his price until they met a compromised selling price somewhere between their starting offers. The guaranteed refund ended haggling. Since a promised refund indicated the lowest possible price below which the seller would not drop, there was no point in haggling. The price was thereafter marked on each item, and that was it - period - the very lowest price the buyer could hope for.

Wanamaker's partner, his brother-in-law, Nathan Brown, died in 1868. Wanamaker bought Brown's share of the business from Brown's family and continued the store on his own, enlarging it. In 1871 he celebrated the tenth anniversary of the store at Oak Hill. Total income had increased from \$21,000 in 1861 to over \$2,000,000 in 1871.

In 1869 Wanamaker opened a new store on Chestnut Street which sold a finer line of goods than the original store on Market Street. Ads on the front page of the *Public Ledger* boasted that the new store was housed in a "brownstone" building.

While many other stores went out of business during the Panic of 1873, Wanamaker weathered that storm as he had weathered the Civil War. In the midst of the worst financial fears, he advertised that he would honor checks and give change in cash.

In 1876 the Centennial of the nation was celebrated in Philadelphia with a grand exposition. The exhibition was one

of the first great world's fairs and was made up of a large number of spacious exhibit halls, each containing a wide variety of displays. The Centennial gave Wanamaker an idea for a store almost as grand as the Centennial itself.

In 1874 the Pennsylvania Railroad offered for sale its large freight depot at Market and Thirteenth Streets: new buildings in the area had made the location unsuitable for the shifting of freight trains. Wanamaker liked the location because, although it was outside what was then the business district, it was across from the new City Hall, in an area that Wanamaker foresaw would thrive. The depot consisted of a large office building and a series of sheds covering a vast area. Wanamaker had a dream of turning the entire depot into one large store covering the entire space and offering a wide variety of merchandise. To get ideas about how to organize this ambitious enterprise, he went to Paris where he studied the layout of Bon Marche in Paris, the world's first department store.

A part of his new store opened in time for the Centennial in 1876. The entire store was opened the following year. For the first time, Wanamaker was selling women's and children's clothing and household items, as well as men's clothing. Some of the

"No one had heard of Henry Ford, but people bought his cars only because they were sold by Wanamaker."

departments in the store were: mourning goods (shrouds, etc.), ladies' furnishing goods, linen and house furnishing goods, shoes, rubber goods, trunks, upholstery, and the custom department (made to order).

Wanamaker's "New Kind of Store," as he called it, attracted crowds of the curious, but sales were at first disappointing. Some newspapers, those in which he did not advertise, confidently predicted failure for the

ambitious Wanamaker, whom they compared to the frog who tried to blow himself up to the size of an ox, and "busted". But by the end of the first year, Wanamaker was able to announce that his grand store was making a profit, that the future appeared bright, and that his store and the general economy of Philadelphia would march together to new heights of prosperity. His prediction came true. Before long, Wanamaker's had succeeded Bon Marche in Paris as the largest department store in the world.

Wanamaker's department store succeeded mainly for two reasons: 1.) it was convenient for shoppers to buy different types of merchandise offered for sale in proximity to each other; and 2.) more importantly, the good name Wanamaker had built over the years was paying off most handsomely. The name Wanamaker meant quality merchandise at the lowest possible prices, honestly described both in advertising and by the salespeople in the store.

The line of goods sold by Wanamaker was extended each year. There were few items a person might want that could not be bought at the "New Kind of Store." In the early 1900's, Wanamaker offered for sale automobiles made by a manufacturer whom nobody had heard of. People bought the cars only because they were sold by Wanamaker, whom everyone trusted. The name of the car manufacturer was Henry Ford. A few years later, after the Wright Brothers invented the airplane, Philadelphians could buy an airplane at Wanamaker's.

Soon after opening his big store, Wanamaker opened stores in a number of cities across the United States. He gave up these branch stores, however, after they had been in operation only one year. The reason for closing them was that Wanamaker was unable to personally supervise the operations of

such widely separated stores. In 1896, however, he opened Wanamaker's of New York, which was only a short train ride from Philadelphia.

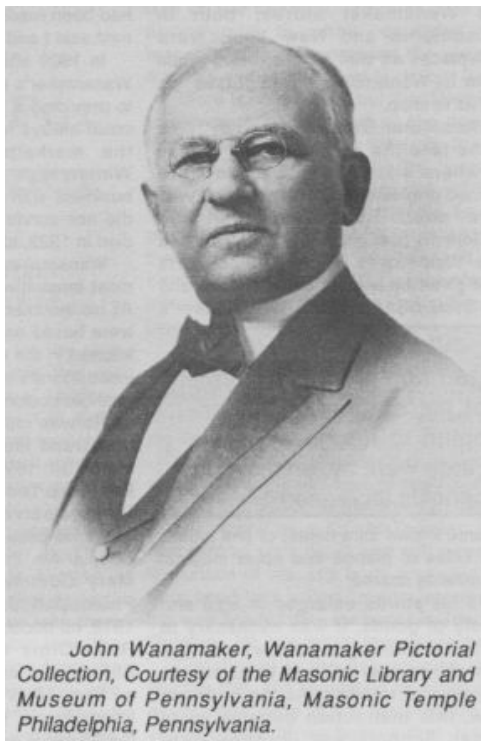
His business was doing so well that Wanamaker, an active Republican, declined nomination for the 48th Congress, as well as for mayor of Philadelphia. He was postmaster general of the U.S. from 1889-93 in the cabinet of President Harrison.

His most notable accomplishment in the post office was to set up Rural Free Delivery. He also established post offices on ships at sea and had laws passed forbidding lotteries by mail.

He was an unsuccessful candidate for both U.S. senator and governor of Pennsylvania. One reason for his lack of success as a politician was his refusal to cooperate with the political bosses of his day. He led a crusade against the political control of Pennsylvania by Senator Quay.

Wanamaker's social life was unusual for a wealthy Philadelphian. He devoted most of his time away from business to religious and philanthropic causes. He spent considerable time helping out at the Sunday school he had founded as Y.M.C.A. secretary in Philadelphia, teaching the Men's Bible Class every Sunday. It became the largest Sunday school in the world, and Wanamaker became national president of the Y.M.C.A. He donated money to training schools for American Indians, whose plight he had learned about during his trip West as a youth.

An active Presbyterian, he helped found the Presbyterian Hospital, of which he was a



trustee, and with Mrs. Wanamaker, built the children's ward. He founded the Wanamaker Institute of Industries, Bethany Dispensary, and First Penny Savings Bank, of which he was president. He erected Y.M.C.A. and college buildings in India, China, Japan, Korea, and many churches and other institutions. In 1914 he sent two relief ships to Belgium.

From 1902 to 1910, Wanamaker rebuilt his Philadelphia store, producing a magnificent edifice with lavish interior.

The Wanamaker stores, both in Philadelphia and New York, were showplaces as well as markets. People came to Wanamaker's to sightsee, as well as to shop.

Wanamaker first sold pianos in 1899. At the time the idea of selling pianos anywhere else than in a piano store seemed preposterous. Sales the first year were poor. But Wanamaker had auditoriums built into his Philadelphia and New York stores where free concerts were given by leading piano virtuosi and the Sousa band. Soon Wanamaker's

"Wanamaker also realized how the high morale of his employees contributed to his goal. As the years went by, employees' benefits increased."

became known as a center of fine music. The sales of pianos and other musical instruments soared.

As his stores enlarged in size and variety of goods, it was necessary to continue training employees in the philosophy and practice of Wanamaker's principles of retailing. As the business grew, this instruction became more formal. Schools and libraries were established in the store.

Wanamaker also realized how the high morale of his employees contributed to his goal of customer satisfaction. As the years went by, employees benefits increased. He was one of the first retailers to provide paid summer vacations. He set up summer camps for the recreation of his employees. He shortened working hours per day and week. Profits were shared annually with employees in Christmas bonuses. Every employee was paid a straight salary without commissions on sales; Wanamaker did not want his salespeople to be pushing a customer out after a sale

had been made, so as to get along to the next sale (and commission).

In 1920 after sixty years of marriage, Wanamaker's wife Mary died. In addition to providing a safe haven from which he could always retreat from his exertions in the marketplace, she had given Wanamaker two sons who entered business with their father, although one did not survive his father. Wanamaker died in 1922, at the age of eighty-four.

Wanamaker was certainly among the most innovative retailers who ever lived. All his innumerable innovations, however, were based on a simple principle he had learned in the shop of a jeweler who was inconsiderate of the feelings of a twelve-year-old customer.

He was made a Mason "at sight" by the Grand Master of Pennsylvania on March 30, 1898, and then affiliated with Friendship Lodge No. 400 of Jenkintown, Pa. and served as Master of same in 1905. He became a member of Abington Chapter No. 245, R.A.M., Nov. 13, 1900; Mary Commandery No. 36, K.T. of Philadelphia, June 18, 1902. On Dec. 20, 1912, he became a member of Kilwinning Rose Croix Chapter AASR (NJ) in Philadelphia, and received the 33^o AASR on Sept. 16, 1913. In the Grand Lodge of Pennsylvania, he served as chairman of the Museum and Library Committee. He donated the room for the Library of the Grand Lodge of Pennsylvania at Philadelphia. He died Dec. 12, 1922.

Sources: *10,000 Famous Masons* by William A. Denslow, *Susquehanna Magazine*, and Historian Peter Huber.

Sir Knight C. Clark Julius, KTCH, is a member and Past Commander of York-Gethsemane Commandery No. 21 York, Pennsylvania. He resides at 2260 Carlisle Road, York, PA 17404

Chosen For High Honor

by
Dr. and Sir Knight
Howard R. Towne

Every Pilgrim chosen for the high honor of being a Knight Templar follows in the footsteps of Matthias. Matthias, whose name means 'Gift of the Lord,' was the apostle selected to replace Judas Iscariot after the Resurrection of Jesus Christ. When the apostles returned to the "Upper Room" in Jerusalem after witnessing the Ascension, it was brought to their attention by Peter that the Scriptures required them to choose a successor to Judas. The new apostle should be one who had been with them since the Lord's baptism by John the Baptist until His resurrection from the dead. They selected two disciples who fulfilled their requirement: Joseph Barsabas, surnamed Justus, and Matthias. And the apostles chose Matthias.

There is a sunrise glow about the requirement of the new apostle. He must be a witness of the resurrection. And what an alluring description of the Christian knight: He is a witness of the resurrection. Death is no longer an abysmal cavern, but a tunnel with a golden light at the further end. It is no more a blind alley, but a thoroughfare. This it is that makes the resurrection more than a piece of history. It makes it also a promise - a promise of life to come.

An early Christian, Eusebius, writes that Matthias was one of the seventy sent out by Jesus. This is entirely possible. As one of the

seventy, Matthias had an opportunity to show qualities of leadership which impressed the eleven apostles and caused them to choose him.

There is no question but that Matthias was present in Jerusalem on the day of Pentecost and received the Holy Spirit. We are also certain that he took a prominent part in the exciting days of the expansion of early Christianity. In all probability the word that he witnessed in the region of Armenia was true, and he came back from that momentous missionary experience having suffered great peril.

On his return to Jerusalem he found such great opposition to Christianity that tradition says it proved fatal to him. He joined the noble company of martyrs for the Christian faith.

How wonderful that Matthias, the new apostle, with his example of faithfulness to Christ's ministry, is the one that leads to our choice as a Knight Templar. He was faithful unto death and will receive the crown of life. His body was said to have been kept a long time in Jerusalem but was finally taken for burial in Trier in Germany. He now awaits the resurrection.

Christianity is the only religion that teaches this. The foundation on which our every hope rests is the resurrection of Jesus Christ. "If we believe that Jesus died and rose again" all else is possible. Then those for whom He died must share in His resurrection. Sir Knights, let us never be afraid we may not awaken. Christ, our great Captain, will awaken us on that great day. He said, "I am the Resurrection and the Life."

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

Highlights

Royal Arch Masons Table Chapter

*On the hot muggy evening of May 25,
There was a feast of ancient Rite Of drink
and food of banquet might; When Brothers
gathered in the Light
To share an evening of delight."*

Amidst the aroma of good food, the din of laughter and clamor of fellowship, there arose from the York Rite Temple of Wichita, Kansas, the following unusual commands: "RIGHT HAND TO ARMS," "PRESENT SWORDS," "SWORDS AT REST," "ARE THE COMPANIONS CHARGED AND ALIGNED?" "STAND AND AT ORDER," "READY," "AIM," "FIRE," "GOOD FIRE," "FIRE ALL" and "PRESENT ARMS," followed by the sound of toasting glasses being returned non-harmoniously to the tables.

This was the result of an ancient custom which was revived by Wichita Chapter No. 33 of Royal Arch Masons of Kansas. All members of Wichita Chapter No.33 received a Summons from the High Priest to attend the duties of the Chapter by presenting themselves at the York Rite Temple at precisely 6:30 p.m. for a Table Chapter (Table Lodge). A Table Chapter was opened around the festive board in ancient form after which the High Priest tendered a brief history of Table Chapter commands and procedures. Each Companion CHARGED (filled), RAISED and FIRED (drank) his CANNON (glass) many times in unison over the evening:

*"Where eleven Toasts the table round
Were given forth with hearty sound;
And tables rock when tables pound
In ritual of great renown."*

Each glass was raised high in line with a final salute to friends of yours and mine, and the Table Chapter was closed with kindest

thoughts and several *choruses of Auld Lang Syne.*

The Companions then assembled in the Chapter hall for a stated Convocation and a program to honor all Past and affiliated Past High Priests of Wichita Chapter No. 33. Presiding grand officers in attendance were Clifford L. Trax, Most Excellent Grand High Priest of the Grand Chapter of Royal Arch Masons of Kansas; and Jim D. Beye, Most Illustrious Grand Master of Cryptic Masons of Kansas.

The Table Chapter was a booming success and was presented in the hope that if the subjects and customs of Table Chapters may occasionally be revived, Capitular Masonry may be strengthened through these assemblies.

Leroy L. Loggins
High Priest, Wichita Chapter No. 33

Arizona Commandery Pin

Arizona Commandery No. 1 is offering a pin to collectors interested in helping their Commandery to raise funds for the work of the Knights Templar Eye Foundation.

Pins are available for \$4.00 each, post paid, with four pins at \$15.00 to hand out or trade with other collectors. Write check to Arizona Commandery No. 1, and mail to Bryan C. Hamilton, Commander, Arizona Commandery No. 1, P.O. Box 2550, Tucson, AZ 85702-2550



from the Masonic Family

Historic Lord's Prayer Prints Available



Four-color prints of the historic symbolized Masonic Lord's Prayer have been reprinted by Sir Knight James E. Stratton of Charlotte Commandery No. 2, Charlotte, North Carolina.

The painting, which was done about 1875, shows the Lord's Prayer surrounded by 50 Masonic symbols.

According to Sir Knight Stratton, the beautifully antiqued prints make a unique heirloom-quality gift for brother Freemasons, newly raised Brethren and past officers.

Prints are available in two sizes on heavy stock suitable for framing: 8" by 10" at \$2.50 each; or 11" by 14" at \$3.50 each, plus \$1.50 for postage. A portion of the proceeds goes to the KTEF.

If interested, send your check or money order to J. E. Stratton, 7613 Soaringfree Lane, Charlotte, NC 28226

Tennessee BBQ and Bean Supper



Kingsport Commandery No. 33 in Kingsport, Tennessee, has raised more than \$60,000 for the Knights Templar Eye Foundation over the last fifteen years from a Bar-B-Que and Bean Supper held annually at Kingsport Masonic Lodge.

A key player in this event is Sir Knight Gene Owenby of Couer de Lion Commandery in Knoxville, which is 100 miles from Kingsport. He encouraged members of Kingsport Commandery to establish the Bar-B-Que and Bean Supper to raise money for the Foundation. Gene arranged the purchase of food in and around Knoxville, delivered the food to Kingsport, and helped organize the first supper in 1975.

Each year since the inaugural event, Sir Knight Owenby has arranged the purchase of the food and delivered it to Kingsport. The supper has continued to grow to the point that approximately 1,500 meals are served, and \$5,000 to \$7,000 is raised annually for the Foundation. On June 7, 1990, Kingsport Commandery recognized Sir Knight Owenby for his long and valuable service in the Commandery's efforts to raise money for the Foundation.

Sir Knight Owenby is shown (right, above) talking to L. Bruce Austin, one of the workers and also Past Grand Master of Masons in Tennessee.

1988-1991 Department Commanders Of The Grand Encampment



Right Eminent Department
Commander (1988-91)

South Central Department

Earl R. Little, Jr., was born March 14, 1925, in Texarkana, Arkansas. He attended Gilmer High School in Gilmer, Texas, and received his BBA degree from Texas A & M University in 1951. He married Carrie Evelyn Wible in San Bernadino, California, on June 26, 1947, and they have one son, Steven Earl. He is retired from the Exxon Corporation after thirty-two years of service, and resides in New Orleans, Louisiana.

Sir Knight Little is a member of Oak Park Baptist Church, where he served as chairman of the Board of Deacons, church treasurer, and trustee. He also served on the board of the New Orleans Baptist Association, is past chairman of the board of

Southern Baptist Hospital, Inc, of New Orleans, and past vice- chairman of the board of Affiliated Baptist Hospitals, Inc.

Sir Knight Little was raised in Bethesda Lodge No. 142, Gilmer, Texas, on August 30, 1948. He served as Master of Winters Lodge No. 743, Winters, Texas, in 1958; District Deputy Grand Master in 1960, and acted on several Grand Lodge committees. He is a dual member of Louisiana Lodge No. 102, New Orleans. He was exalted in Gilmer Chapter No. 49 in 1950, served as High Priest of Winters Chapter No. 401 in 1957, receiving the Order of High Priesthood the same year. He acted as District Deputy Grand High Priest in 1960 and 1974, and is currently a member of St. Johns Chapter No. 98, New Orleans, which he serves as Treasurer. He acted in the capacity of general chairman for the 57th Triennial Convocation of the General Grand Chapter. He was greeted in Gilmer Council No. 35 in 1950, served as Illustrious Master of Winters Council No. 333 in 1956, and District Deputy Illustrious Grand Master in 1959. He is a member of Sts. John Council No. 41, New Orleans, which he currently serves as Treasurer. He holds the Order of the Silver Trowel and is a recipient of the Columbian Medal. He served the General Grand Council as general chairman for the 35th Triennial Assembly of that body. Sir Knight Little was Knighted in San Angelo Commandery No. 28, San Angelo, Texas, served as Commander of Indivisible Friends Commandery No. 1, New Orleans, in 1973, where he currently acts as Treasurer; and was installed Grand Commander of Louisiana in 1980. He acts as chairman of the Jurisprudence Committee for that body, and serves the Grand Encampment as chairman of the Committee on Necrology, having

previously served on the Division and Reference and Holy Land Pilgrimage Committees.

Appendant body memberships include: Scottish Rite, Valley of New Orleans, KCCH; Suez Temple, San Angelo, Texas, AAONMS. He is currently serving the Sovereign York Rite College of North America as Grand Governor of Louisiana and Regent, having previously served as Governor of Louisiana York Rite College No. 99. He is a holder of the Purple Cross. He is co-chairman of the Royal Order of Scotland; Chief Adept, Louisiana College, Societas Rosicruciana in Civitatibus Foederatis; a Past Sovereign of St. Paul Conclave, Red Cross of Constantine; a Past Prior of Louisiana Priory No. 43, KYCH; a holder of the Honorary Legion of Honor, Order of DeMolay; a member of Terra Council No. 29, Knight Masons; John of Patmos Tabernacle, HRAKTP; Allied Masonic degrees; and Great Priory of America (CBCS.)

He was appointed Right Eminent Department Commander of the South Central Department by Most Eminent Grand Master Marvin E. Fowler on August 9, 1988 at Lexington, Kentucky.

MORTON P. STEYER

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

North Central Department

Morton P. Steyer was born January 25, 1914, in Fort Calhoun, Nebraska. He graduated from North High School in Omaha in 1932. He is a widower, and the father of one daughter, Margaret. He is a retired office manager/bookkeeper and resides in Omaha.

Sir Knight Steyer has been active in



numerous civic activities, including holding the offices of president of the local school board, president of the Douglas County Agricultural Society, and board member of the Omaha Masonic Home for Boys. He is an elder of the Florence Presbyterian Church.

Masonically, Sir Knight Steyer was raised in Florence Lodge No. 281, Omaha, serving as Worshipful Master in 1968. He is a member of the Membership Promotion Committee and Perpetual Life Membership Committee of the Grand Lodge of Nebraska. He is a member of Florence Chapter No. 61, Omaha, and served as High Priest in 1953. He served as president of the Nebraska Council of Anointed High Priests in 1981, and was elected Grand High Priest of the Grand Chapter of Nebraska for 1986-87. He is a member of Omaha Council No. 1, serving as Illustrious Master in 1961, and is a Past Thrice Illustrious Master of Nebraska Council, Order of the Silver Trowel. He was elected Illustrious Grand Master of the Grand Council of Nebraska in 1975. Sir Knight Steyer is a Past Commander and the current Prelate of Jordan Commandery No. 15, Blair, Nebraska. He was elected Grand Commander of the Grand Commandery of Nebraska for 1985-86, and now serves

as chairman of the Prepaid Life Membership Committee, and as a member of the Knights Templar Educational Foundation Committee, the Knights Templar Eye Foundation Committee, and the York Rite Finance Committee of the Grand Commandery.

Additional Masonic memberships include: Scottish Rite, Valley of Omaha, S.P.R.S., 32°; Coeur De Lion Conclave, Omaha, Red Cross of Constantine, Past Sovereign; Sangre De Cristo Tabernacle No. 1, HRAKTP, Deputy Preceptor; Sne Bo' Aire Council, A.M.D., Past Sovereign; Sir Galahad Priory No. 7, KYCH, Past Eminent Prior; Grand Governor's York Rite College; Royal Order of Scotland; Tangier Temple, AAONMS; and Owaisa Chapter No. 296, O.E.S., Past Worthy Patron. Sir Knight Steyer has received honorary memberships in most grand and affiliated Masonic organizations in the mid-western states.

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

HOWARD R. CALDWELL

Right Eminent Department
Commander (1988-91)

Northwestern Department

Sir Knight Caldwell was born in Rock Springs, Wyoming, on August 23, 1926. The family moved to Wheat Ridge, where he was graduated from Wheat Ridge High School in 1945. After serving in Europe with the 94th Infantry Division during World War II, he returned to Colorado to become co-owner, with his brother, of the L & H Garage. Sir Knight Caldwell was joined in marriage to Ethel Leota Manaugh on April 20, 1947. He and his wife have two sons and one daughter.



Sir Knight Caldwell began his Masonic career as a member of Arvada Lodge No. 141, Arvada, Colorado, by being raised to the degree of Master Mason in 1965, serving his Lodge as Worshipful Master in 1974. He received the capitular degrees as a member of Golden Chapter No. 5, serving as High Priest in 1972. He became Grand High Priest of the Grand Chapter of Royal Arch Masons in 1980. He received the cryptic degrees as a member of Jefferson Council No. 24, G.M., serving his Council as Thrice Illustrious Master in 1975. In 1985 he resigned as Grand Treasurer, and presently fills the office of Grand Captain of the Guard of the Grand Council of Cryptic Masons of Colorado. He was Knighted in Georgetown Commandery No. 4 in 1967, and served as Eminent Commander in 1973 and Treasurer in 1974. He served the Grand Commandery of Colorado as that state's Knights Templar Eye Foundation chairman for seven years, and is now a Past Grand Commander, serving in the years 1987-88.

Additional Masonic memberships include: Rocky Mountain Consistory, Scottish Rite, where he was elected to

receive the KCCH in 1985, and served as Wise Master of Sangre De Christo Chapter of Rose Croix in 1986; Mount of the Holy Cross Conclave, Red Cross of Constantine, Sovereign; York Rite Sovereign College of Colorado, Deputy Grand Governor; Crown of Thorns Tabernacle No. XXVIII, HRAKTP, Past Preceptor; Pikes Peak Priory No. 21, KYCH, Past Prior; Kincora Council No. 8, Knight Masons, Past Chief; Grand Council of Knight Masons, U.S.A.; Pikes Peak Council No. 186, A.M.D.; El Jebel Temple, AAONMS, Vice-president of the Past Masters; Royal Order of Jesters; Societas Rosicruciana In Civitatibus Foederatis; Royal Order of Scotland; Order of DeMolay, Honorary Legion of Honor.

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

DAVID B. SLAYTON

Right Eminent Department
Commander (1988-91)

Southwestern Department

David B. Slayton was born on March 7, 1923, in Gay Mills, Wisconsin. He studied at the University of Wisconsin, Wentworth Military Academy, Amherst College, and the California College of Mortuary Science. He married Dorothy Metzgar in Long Beach, California, on December 27, 1957, and they have four sons and one daughter. He has been a funeral director and mortuary manager since 1954, and resides in Long Beach.

Sir Knight Slayton has held numerous civic offices. He is a past president of the North Long Beach YMCA, a past



Commander of the American Legion, a board member of the Boy's Club of Long Beach; and holds memberships in the Long Beach Community Development Advisory Commission, and Long Beach Council, Boy Scouts of America.

Sir Knight Slayton was raised in W. W. Child Lodge No. 295, Gay Mills, Wisconsin, and is a Past Master of that Lodge, which is now consolidated with La Belle Lodge No. 84 of Viroqua, Wisconsin. He is affiliated with Long Beach Lodge No. 327, Long Beach, California. He was exalted in Boscobel Chapter No. 52, Boscobel, Wisconsin, and is a Past High Priest of that Chapter. He is now affiliated with Long Beach Searchlight Chapter No. 84, and holds the Order of High Priesthood. He was greeted in Long Beach Council No. 26, and served as Illustrious Master of that Council. He is a member of Thrice Illustrious Masters. He was Knighted in Long Beach Commandery No. 40, serving as Commander in 1971, and has acted as Commandant of the drill team since 1975. He acted as Grand Commander of the Grand Commandery of California in 198384, and is the present Grand Treasurer of that body.

Appendant Masonic activities include:

Past Venerable Master, Lodge of Perfection, Scottish Rite, Valley of Long Beach. He was nominated a KCCH in 1973 and exroneted an Inspector General Honorary, 33°, in 1983. He is a Past Potentate of El Bekal Temple, AAONMS, Anaheim, and acted as president of Cabin, International, 1987-88. He is a Past Sovereign of Saint Croix Conclave, Red Cross of Constantine, Intendant General for California, Southern, and serves the United Grand Imperial Council as Grand Senior General. He is a charter Preceptor of St. John the Baptist Tabernacle No. 63, HRAKTP; a charter Governor, Knight of York, York Rite College, U.D.; Sovereign Master, Queens St. Johns Council No. 93, A.M.D.; and is a Past Toparch, Long Beach Pyramid, Ancient Egyptian Order of Sciots. He is a member of Supreme Magus College, Societas Rosicruciana in Civitatibus Foederatis; Court No. 161, R.O.J.; Kincora College No. 8, Knight Masons; Royal Order of Scotland; Order of Quetzalcoatl, Monte Alban Teocali No. 7; Order of the Eastern Star; and Order of the White Shrine of Jerusalem.

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

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

Grand Commander's Club

Georgia No. 60-T. G. Phillips, Jr.
Washington No. 5-Dean Goff
Colorado No. 17-Brock H.Fitch
Arizona No. 24-Harry G. Bowen

Grand Master's Club

No. 1,555-Walter D Hanisch (CA)
No 1,556-Alvin L. Crump (IL)

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



Lloyd Edward Jones
New Hampshire
Grand Commander-1963
Born March 28, 1909
Died June 19, 1990

William T. Stover, Sr.
Maryland
Grand Commander-1986
Born November 22, 1931 Died July 28, 1990

Louis Jay Kluntz
Connecticut
Grand Commander-1979
Born November 16, 1920
Died July 30, 1990

David J. Miller
Indiana
Grand Commander-1964
Born May 17, 1908
Died July 30, 1990

What Does that Pin Mean?

by Sir Knight Robert C. Kraus, KYCH

My father, a Master Mason for over sixty years, was also a most astute businessman. Through my growing years, I mentally recorded many of his comments and observations, although it took decades before I would understand all of them. Whenever we would motor past a building that lacked a sign that would reveal the name and nature of the business contained therein, I would hear, "A building without a sign is a lost opportunity." I'm certain that you have had similar experiences while driving. How many times have you seen an impressive structure that might have an obscure name of a firm, but absolutely no indication of its purpose?

Many Freemasons fall into the category of a "business without a sign." Just last Sunday, I spied some Brothers in church without any Masonic emblem on their lapels or ties, and one did not even have on a ring. Should I assume that these Brethren are not proud to be Masons, or do they just not realize that "a building without a sign is a lost opportunity"?

A further complication is that there exists a myriad of Masonic bodies, especially in the York Rite, each with its own, distinct emblem. I have several lapel pins that are probably known to less than two hundred Brothers in the state, and are a complete mystery to the uninitiated. It is fine to wear one of them when attending that body's meeting, but will it let the profane know that I am a Freemason? (A building with a cryptic sign is still a lost opportunity!)

Now I have heard the comment. "I don't need to wear an emblem; my actions let others know that I am a Mason." This is not completely inane, but we're back to that impressive building without a sign. If you're proud of it, why not show it? The future of our venerable Craft does not need extreme subtlety or word games in our present era.

The Square and Compasses not only identify you as a just and upright man and Mason, but they keep the emblem before the public. I am always chagrined when someone asks what the emblem means or stands for.

While the Shrine emblem probably has greater recognition among nonmembers of our Fraternity, most of them do not relate it to Freemasonry. Wear the square and compasses!

One final admonition, please. Do NOT wear ANY Masonic emblem if your actions are not worthy of emulation! Don't let someone use your car (if it has a Masonic emblem attached) who will not conduct themselves in a proper manner, from their driving habits to where they will be parking. (You, too!) Also, don't sell or trade your vehicle without removing the emblems.

You should be proud to be an American and a Mason! Let others know it!

Sir Knight Robert C. Kraus is the Deputy Grand Commander of the Grand Commandery of North Carolina and a member of Waynesville Commandery No. 31, Waynesville, North Carolina. He resides at 222 Allison Watts Road, Franklin, NC 28734

Passing In Revue

BORN IN BLOOD: THE LOST SECRETS OF FREEMASONRY by John J. Robinson. M. Evans and Company, Inc., 216 E. 49th Street, N.Y, N.Y. 10017, 376 p. + xix. \$18.95.

John J. Robinson, author of *Born in Blood: The Lost Secrets of Freemasonry*, sets forth on p. xi of the book his purpose in writing it: "to satisfy my own curiosity about certain unexplained aspects of the Peasants' Revolt in England in 1381. . . ." It seems to me that this curiosity ran full tilt throughout the book, coupled with a case of the speculations, in spades, too.

Here's what I mean: The first part of the book is entitled "The Knights Templar," and gives the history of that order from the cradle to the grave, so to speak. The Crusades and the Crusaders, the Inquisition, the burning of Jacques DeMolay, the Peasants' Revolt - all are dealt with here.

And then comes the second part of the book, "The Freemasons." Even though John J. Robinson is not a Mason, he did a fine job in research of the history of the Fraternity, which of course is available to anybody who can get to even a moderately-sized public library. It is unfortunate that in this part of the book the author believed all that he read in the various exposes of Freemasonry that he consulted, because in so many things he means well but shoots so wide of the mark that these inaccuracies mar the book for the knowledgeable Mason.

For example, on p. 244 we find Sir Christopher Wren definitely named as a Freemason, while perusal of Coil's *Masonic Encyclopedia* says that in all likelihood Wren was not. On p. 245 we find the letter "G" placed within the square and compasses about 1700 or so; Coil gives the date as about 1850 and makes it an Americanism. (Even today the British sq. & cp. are G-less.) Just before these references, on p. 241 there is a case made for the square and compasses being an outcropping of the Seal of Solomon, which is possible, except that the lower equilateral triangle does not make a square but an angle of 600, which is just a bit shy of the fourth part of a circle. And there's more.

On pp. 248-9 there is the statement re the Morgan Affair that ". Morgan's book provided the first 'guide book'...for the Fraternity, with the implication that this was the first Masonic expose published; this is patently nonsense, for Samuel Prichard's *Masonry Dissected* came out in 1730, and even it was not the first.

On p. 325 of this book we find this statement: ". . . a group of high-ranking Freemasons gathered in the Oval Office of the White House. They were assembled to honor and to be honored by their Masonic brother, President

Ronald Reagan." There was never such nonsense! The last Mason to occupy the White House was Gerald Ford. One more time: On pp.165-6, and other places in the book, there is a reference to an ancient Masonic legend, which professes that, in the ritual, all Masons are told that taking a certain degree "...will make you a brother to pirates and corsairs." What degree that is we are not told; insofar as it comes to Coil's *Masonic Encyclopedia* or Mackey's *Encyclopedia of Freemasonry*, there is no reference to pirates or corsairs at all. If it is not in the Blue Lodge, York Rite, or Scottish Rite rituals, just where is it?

Okay, so there are some bad departures from fact in this book. On the other hand, it is good in two chapters in particular, namely 17 and 19. In Chapter 17, "Mystery of Language," are found the etymology of many Masonic terms, such as *tyler*, *cowan*, *cabletow*, *due-guard*, and so forth. This chapter will prove of more than just passing interest to the scholar and lay reader alike. It is good.

And in Chapter 19, "Mystery in Bloody Oaths," one finds really good stuff. It is shown how the penalties of the obligations (miscalled *oaths* and not *obligations* in several places) came about, and how they impact upon today's society. It is a good case, well made, and proven. The rational thinker will really enjoy this chapter.

On balance, this is a book that must be read and reread, with a pencil in one's hand for marginal notes and the like, and then studied, and thought about, and re-thought about. It is a good book, although it does seem to go overboard on the origin of

Freemasonry idea. My Brother, you may praise it or you may damn it, but when you read it, you will not be able to get this book out of your mind.

A book review for *Knight Templar* by Sir Knight Herb C. Arbuckle III, P.O. Box 3026, 328 Cole Street, Corpus Christi, Texas 78463-3026

Knights Templar License Plate



Wheeling Commandery No.1, Wheeling, West Virginia, is selling Knights Templar license plates for \$6.00 each. These plates have a white background with black letters, gold crown, and red cross.

The plate is pictured above. Proceeds go to the Knights Templar Eye Foundation, and the plate is mailed postpaid.

If interested, write check and mail to J. Nelson Deakin, Jr., P.G.C., 3 Wood View Drive, Wheeling, WV 26003.

**DELTA DAMASCUS COMMANDERY NO. 5, UNION, NEW JERSEY
HOSTS YORK RITE FELLOWSHIP BREAKFAST AND CHURCH SERVICE**



Delta Damascus Commandery No. 5, under the leadership of Sir Knight Edward Seabon, Eminent Commander, held a York Rite fellowship breakfast and church service at the Heard A.M.E. Church in Roselle, New Jersey, on Sunday, March 25, 1990. Pictured above are a few of the crowd of over two hundred which attended.

It is of historical significance to note that Delta Damascus has only eighty members, but the membership includes: Sir Knights William Schoene, Jr., Grand Master of Masons; Samuel Kernaghan, Grand High Priest; Edward Biunno, Illustrious Grand Master; Robert E. Schutz, Grand Commander; and Thurman C. Pace, Jr., Past Department Commander, all of whom were present. Other dignitaries included: Sir Knights Gordon J. Brenner, Northeastern Department Commander, and Wallace M. Gage, Past Grand Commander and chairman of the Grand Encampment Committee on Templar History.

Masonic Unity Prevails In Reception Of Most Worshipful Grand Master Of Michigan

From left to right: Claude A. Miller, Grand Commander, Knights Templar; Richard Webb, P.G.C., Grand Governor, York Rite College; Wayne E. Turton, Most Worshipful Grand Master (reception was held in his honor); Robert H. Sale, 33^o, Deputy for Michigan, Scottish Rite bodies; James Simmons, Grand High Priest, Royal Arch Masons; George Lyons, Most Ill. Grand Master, Royal and Select Masters.



Three Centuries Of U.S. Freemasonry

by
Sir Knight Lyndon W. Clifford, P.P.

Prologue

Because so many of the most important events relating to Freemasonry in Great Britain and western Europe in the early and middle 1700's are so closely linked to the Freemasonry in the American colonies in that same time span, we have taken the liberty of writing of those important events as a prelude to the story of our U.S. Freemasonry in those colonial, and later times.

The Century of the 1700's was barely under way - nearly three hundred years ago - when on June 24, 1717, St. John the Baptist Day, occurred an event which is considered by Masonic historians to be the most significant in modern-day Masonic affairs, since it serves to divide Masonic history into "before and after."

And that event was, of course, the meeting of four of London's Masonic tavern Lodges at the Apple Tree Tavern in London for the purpose of completing the year's labors aimed at bringing into being England's first Grand Lodge, and at the same time, of electing Anthony Sayer as its first Grand Master "till they shall have the honor of a noble Brother at their head."

Important indeed was this Grand Lodge since, during the years that followed, this new grand body succeeded in bringing a genuine measure of order out of the chaos that had existed in the Freemasonry of the time.

For the problems it met head-on were many: inadequate ritual, lacking in uniformity; badly hampered Lodge visitations by sojourners; challenges of, and by, Lodges working without authority; a new "social consciousness" which developed as the new "accepted" Lodge members came to be seated in Lodge for the first time alongside the "craft stone Mason" who, in a sense, had created the Order; financial instability in the Lodge due to inadequate fee schedules; and the old ever-present matter of religion, where those Lodges requiring a Christian belief for Lodge membership clashed with those Lodges which called for only a belief in a Supreme Being.

Little is known of any events which may have occurred involving this 1717 Grand Lodge until the year 1721, but in that year, this new grand body did get its wish for a "noble Brother" when the Duke of Montagu, a newly created Mason, was

elected as Grand Master of England's first Grand Lodge.

Then, but two years later, in 1723, Anderson's Constitutions made their appearance and were presented to the new Grand Lodge and the twenty-five or so of the known English lodges, by Dr. James Anderson, a Mason and a Scottish minister of Piccadilly Chapel. The 1723 Anderson's Constitutions consisting of Masonic history, ancient charges, laws and regulations - many borrowed and some original - were readily approved and adopted by the grand officers and by nearly all of the subordinate Lodges' officers. Certain revisions were made in the Constitutions in subsequent years, and in 1738 a second version of the work appeared.

There can be but little question that the three events: the 1717 founding of the English Grand Lodge; the 1721 prestigious installation of the Duke of Montagu as its Grand Master; and the

"Following its creation, the 1717 Grand Lodge lost little time in looking to the American colonies as a fertile ground for the revitalized Masonic order."

appearance of Anderson's Constitutions as a sorely needed rule and guide for the Craft were together responsible for the burgeoning interest in the Freemasonry of the twenty-five years following 1723.

In neighboring Ireland in 1730, and in Scotland in 1736, Grand Lodges had been established partly due, no doubt, to the new and intense activity on the part of the 1717 grand body and its growing influences in Masonry.

In England and in western Europe, especially where England's new Grand Lodge had established a number of provincial Grand Lodges, Freemasonry flourished anew, and many Lodges were chartered in cities large and small. Also

dozens of new degrees were authored - most to be discarded as lacking in merit - but twenty-two of the new degrees were adopted and joined to the three Blue degrees to form in Paris in 1754 the twenty-five degree Scottish Rite "Rite of Perfection." This in turn was followed in later years by the addition of eight new degrees to establish in Berlin in 1786 the new system of the Scottish Rite's thirty-three degrees.

Meanwhile in England, a troublesome situation had developed. A group of influential Masons, smarting under what they felt to be too rigid control exerted by the new 1717 Grand Lodge and resentful of the failure of that grand body to establish Christian belief as a prerequisite for Masonic Lodge membership, proceeded to constitute in 1751 a second Grand Lodge of England, calling itself the Ancient" Grand Lodge (A.F. & A.M.) and dubbing the 1717 Grand Lodge as the "Modern" (F. & A.M.).

And in that manner the two Grand Lodges co-existed until 1813 when, in an act of harmony, they combined to form the present United Grand Lodge of England with the Duke of Sussex as its Grand Master.

And what of the westward movement of Freemasonry from the established strong points in the British Isles and western Europe to the American colonies, as those colonies had taken form along America's Atlantic seaboard?

Following its creation, the 1717 Grand Lodge lost little time in looking to the American colonies as a fertile ground for the revitalized Masonic Order, and by the early and mid-1700's, they had established a number of provincial Grand Lodges in the colonies to carry on the work of issuing charters for the new Lodges in America.

As early as 1733 in Massachusetts colony, St. John's Provincial Grand Lodge was established by the 1717 English Grand Lodge. This was later followed in 1769 by St. Andrew's

Provincial Grand Lodge as set up by the "ancients" of the 1751 rival English grand body. Ultimately, in 1792 the two provincials united to form the present Grand Lodge of Massachusetts.

South Carolina in 1736 was the next to have a provincial Grand Lodge, again under the 1717 English grand body, and it operated in the colony until it surrendered jurisdiction to an independent Grand Lodge in 1777. This latter body then joined in 1817 with a rival Grand Lodge of "ancients" set up in 1787 to create today's Grand Lodge.

New York colony in 1737 was the third of the colonies to have a provincial grand body set up by the 1717 English Grand Lodge. It was not until 1781 that the English 1751 "ancients," abetted by the Irish and Scotch Grand Lodges, formed a second provincial Grand Lodge in New York. In 1784 a merger of the two provincials brought the present New York Grand Lodge into being.

The provincial Grand Lodge in North Carolina was not established by the 1717 English "moderns" until 1767, but twenty years later in 1787, the present Grand Lodge was formed to take over from the provincial.

Similarly, Pennsylvania colony's provincial grand body was late in coming from England's 1751 "ancients" in 1764,

"Certainly no single group did more thorough a job of transporting their Freemasonry from Britain to the colonies than did the British military forces."

and in 1786 the present Grand Lodge of that colony - by then a state - was set up to take over the state's Masonic affairs.

While Virginia colony did not have a provincial Grand Lodge, a group of nine lodges, four under charter to Scotland and five chartered by

England's "moderns," constituted Virginia's Grand Lodge in 1778.

Similarly, Georgia was not served by a provincial grand body, but in 1786 its Grand Lodge was brought into being by eight Lodges; one chartered in 1784 by Pennsylvania Provincial Grand Lodge, and the other seven chartered by the English 1717 "moderns," one as early as 1735.

During the years of the middle 1700's, many forces were at work to accelerate Masonic activity in the colonies. The Grand Lodges of Ireland and of Scotland, plus England's 1717 Moderns and the 1751 Ancients were all active in exporting their Freemasonry through charter grants.

Certainly no single group did more thorough a job of transporting their Freemasonry from Britain to the colonies than did the British military forces as they settled in their colonial duty stations. Once there and anxious to counter their boredom, they formed a number of military Lodges with charters from the Grand Lodges of Ireland and Scotland, as well as from England's two grand bodies.

And interestingly enough, the British naval forces chose to affiliate themselves with the 1717 Moderns, while the British army troops chose the route of the 1751 Ancients, or with Ireland and Scotland.

By the late 1700's all of the thirteen original colonies, except for Delaware, had established their own Grand Lodges, as Maryland, New Jersey, Rhode Island, Connecticut, and New Hampshire, in the period 1786 to 1791 created their new grand bodies. Vermont, not one of the original colonies, joined the parade in 1794. And of this group one-half held with the Moderns, and one-half with the newer Ancients.

Continued in October Issue

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History of the Grand Encampment

Chapter XX Knights Of Malta

The Order of Knights of Malta was originally known as Knights Hospitallers or Knights of St. John of Jerusalem, Knights of Rhodes, and lastly as Knights of Malta. The origin and history of this Ancient Order has been related in a previous chapter. At first it was a religious and charitable organization, but in 1118 under the leadership of Raymond de Puy it became a great military Order. There was keen rivalry between this Order and that of the Temple, which feeling was intensified when the Order of the Temple was dissolved following the death of DeMolay and the properties and possessions of the Templars were turned over to the Knights Hospitallers.

About 1320, the Order of Knights of Malta was divided into six divisions or languages. Each division was presided over by a Grand dignitary of the Order, who resided on the Island of Malta. Following the fall of Malta in 1798, the real history of the ancient Order came to an end. Attempts to revive the Order were made in various countries, especially in England, but all were but shadows of the greatness possessed by the old Order.

In England and Scotland, the Knights Templar became united with the Knights Hospitallers and their property was held in common. About that time a close connection was established with the Masonic Fraternity, and from this union has come the Modern Masonic Order of Knighthood, including both the Knights of Malta and the Knights of the Temple. It is difficult to understand how these two Orders of Knighthood could have become united, when their historical background is considered. It is equally puzzling to

understand their connection with the Masonic Fraternity. However, from the time of the Reformation, the combined Order of the Temple and Hospitallers of St. John in Scotland appears only as a body connected with the Masonic Fraternity.

In England, two other bodies claim to be the direct descendants of the old sixth or English language division. One is Catholic, and the other Protestant. Each of these relics of the old Order of Knights Hospitallers repudiate the other, and neither claims any connection with the Masonic Knights of Malta. The Protestant branch in England, which is still active, has attempted to carry on the original charitable purpose of the Order and has distinguished itself in establishing hospitals.

Many of the early writers confused the two Orders and combined the titles of Knight Templar and Knights of St. John, probably due to the absorption of the Templars into the Order of Knights Hospitallers in England and Scotland when the former Order was dissolved. Mitchell (73) in his 'History of Freemasonry,' states:

"The degree, so called of Malta, or St. John of Jerusalem, crept in we suppose, by means of a bungler, who, not knowing enough of the ritual to confer it properly, satisfied himself by simply addressing a few words in the ceremony of dubbing; and thus, by the addition of a few signs and words but imperfectly understood, constituted a Knight Templar also a Knight of Malta, and so the matter stands to this day."

In his address before the Grand Priory of Canada in 1873, Sir Knight W. J. B. MacLeod Moore (106) stated:

"The Order of the Temple originally had no connection with that of Malta, or Order of St. John; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland at the time of the Reformation. The Order of 'St. John of Jerusalem, Palestine, Rhodes and Malta' has no connection with the present Knights of Malta in the Papal States, or with the Protestant branch of the Order, the lineal successor of the Ancient Knights of St. John, the English Langue, which is still in existence and presided over in London by His Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a Sovereign Body, was totally unconnected with Freemasonry."

Again in 1875, at the Eighth Annual Assembly of the Grand Priory of Canada, he refers to the Order of Malta:

"The old Order of St. John and Malta never had a secret system of initiation, or any connection whatever legendary or otherwise, with Freemasonry until the degree called Knight of Malta appeared during the last century, connected with the Templars of the York Rite, but quite distinct in its organization from the military and political Order of Malta then occupying that island, and has so continued to the present time."

At the Triennial Conclave of the Grand Encampment held in Cleveland in 1877, Grand Master James Hopkins, in his address, commented on the Order as follows:

"It must be remembered that there are two, perhaps three, branches of the Order of Malta, one or rather two Protestant, the other Roman Catholic, and doubtless both, or all, are genuine successors of the original Knights Hospitallers of St. John of Jerusalem.

The Order was scattered when driven from its possessions; and after its persecution had somewhat abated, was reorganized upon a different basis. Some of its members had found refuge in Masonic Lodges and revised their Order under the guardianship of that ancient fraternity. And this is the branch which has been brought to us. Others claim to have reorganized and kept alive some of the languages into which the Order was divided while in power at Malta. The sixth, or English, Langue of this division is presided over by the Duke of Manchester in London."

The Order of Knight of Malta was most likely introduced into the United States from Scotland or Ireland along with the Order of the Temple. Through the influence of Sir Knights Thomas Webb and Henry Fowle, it was continued as an appendant Order, conferred in Commanderies of Knights Templar, or in Encampments as they were then known. The Grand Encampment for Rhode Island was established in 1805 by Webb and his associates. In 1807 the name was changed to the United States Grand Encampment and in the revised Constitution then adopted, the Orders of Knighthood were to be conferred in "Encampments of Knights of Malta, Knights Templar, and Councils of Knights of the Red Cross."

With the formation of the General Grand Encampment in 1816, the Constitution provided that the rule of succession be: "Knight of the Red Cross, Knight Templar and Knight of Malta." The Order of Knight of Malta has been generally known as an "appendant order" to the Order of the Temple. For many years it was conferred with a simple ceremony consisting mainly of the reading of certain passages of Scripture, and the communication of the signs of recognition.



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.

SWORDS NEEDED. We need up to ten swords for our officers. Generosity appreciated. Receipts issued for tax purposes. Eminent Commander John Gilbert, Mt. Sinai Commandery No. 7, 2205 Broadway, Boulder, CO 80302. Thanks!

Louisville-DeMolay Commandery, Ky., is building a new asylum and plans to use it as a place to display memorabilia of Templary. One such display will be the triennial badges. We are also planning to assemble a set of badges given at Ky. Conclaves in past years, and are attempting to obtain these through the Sir Knights of Ky. Anyone who has such badges and would like to contribute or sell for this display, please send them or write to Sir Knight Cliff Stigger, 7601 Wesleyan P1., Louisville, KY 40242

Wanted: the address of someone in this United States to clean and curl the feather on a chapeau. Send into to A. R. Ribble, P.G.C.; 1009 Madison St.; Saginaw; MI 48602

I need for my collection of official voting delegates' badges of the Grand Encampment triennials: the 25th in Denver 1913, the 43rd in Houston 1946; the 45th in New Orleans 1952, and the 50th in Detroit 1961. If any Past Grand Commander or his family would be willing to part with any of these, I will be more than willing to pay the postage. I also have a few duplicates to trade. This collection will eventually become the property of the Grand Commandery of Colorado. Robert E. Newman, P.G.C.; 3275 Newland St.; Wheat Ridge, CO 80033.

For sale: Knights Templar uniform, size 42 R., pants: 40 W., 30 L.; new, \$150.00. Sword and Scabbard, nickel plated, white handle, \$150.00. New sword belt, \$75.00. Russell L. Wagner, 289 Cardinal Dr., Slidell, LA 70458, (504) 643-1892

For sale: Past Commander's jewel from state of Pennsylvania, believed presented in A.D. 1925; 4.08 inches long, 10K gold. Address all correspondence to Charles Cochran, 7949 Cross Creek Dr., Glen Burnie, MD 21061

I have a K.T. letter opener made like a sword with the Malta emblem and sent to my grandfather when he was Secretary of Roddy Roddy Commandery, Roddy, Texas, probably 98 years old. The envelope it came in turns to dust when touched. The address is K.T. and Masons Life and Indemnity, Chicago. L. M. Dellis, Rt. 3, Box 234A, Bay City, TX 77414

Your assistance needed: Casper Shrine Club, Calliope Unit, needs help in locating a source to purchase calliope rolls for a National Calliope Corp., New Tone Air Calliope, model B928, Kansas City, Mo. Any leads deeply appreciated. Contact Wally at (307) 265-5086 (no collect calls) or at 3688 Ridgecrest Dr., Casper, WY 82604

FREE for the taking and transporting away, one Arch for use in conferring the degrees of the Royal Arch Chapter - a beautiful piece of work, about 10 ft. high and made of beautiful material. Can be illuminated, if desired. Contact T Olin Gore, Jr.; P.O. Box 147; Water Valley, MS 38965, (601) 473-1690

Wanted: Vermont Mason seeks to assemble Masonic library for research and scholarship. Would ask any Brethren with unwanted monitors, digests, rituals (current or old/all jurisdictions), out-of-print Masonic books, dictionaries, exposes, histories, encyclopedias or sets of transactions of Quatuor Coronati Lodge, London, or the American Lodge of Research to please write Brother James P. W Goss, Box 578, Rutland, VT 05702

For sale: 14K watch fob, double eagle, 32°, and The Masonic Manual, containing rituals in the degrees of Lodge, Chapter, and Encampment, with 300 engravings by Robert Macoy, 1854 - both in excellent condition. J. S. Taylor, Jr.; Chalet 40, Urbaluz; Puerto de Santa Maria; (Cadiz) Spain 11500

Wanted to buy for cash: Masonic Dudley watches, old gold men's wristwatches, railroad pocket watches, Masonic gold jewelry, and unusual Masonic related items. Chronograph wristwatches are of special interest. Please let me hear from you soon Edward R. Smitken, 1226 Rt. 146, Clifton Park, NY 12065, (518) 371-2200

For sale: man's 32° ring with 40 pt. diamond, size 8-1/2 or 8-3/4. Excellent condition, \$300.00. Mrs. Donald Lawyer, 5 Brown St., McClure, PA 17841, (717) 658-6641

Have a Masonic apron, approx. six inch by eight inch high, with COD, HEBO under that, and 1888 under that. It's all handmade out of leather and white lamb, I would guess Jerry B. Evans, KYCH; 4324 Jadestone; Las Vegas; Nevada 89108

For sale: Dudley Masonic watch with green gold case, honter back (excellent), also 33⁰ jewel (perfect). Call (415) 443-0805, PIC. W.O.M. Sales, 1089 Bluebell Dr., No. 805, Livermore, CA 94550

Antique/old Masonic jewels for sale: 7 gold Past Commander, 4 gold Past Masters, 1 Past Grand Commander (A. & I. O.K. of M.), 1 large sitting Master, 1 gold Commandery fob, 7 silver Past Master of Penn. Sir Knight Sheldon Arpad, (202) 387-5811

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

332nd Engr. Regt. WWII, 21st reunion, Columbus, Ohio, Oct. 11-18, 1990. Gordon P Schopfer, 1111 James St., Syracuse, NY 13202

For sale (to settle an estate): six burial spaces all together - lot no. 109 in George Washington Cemetery, 9500 Riggs Rd., Adelphi, Md., 20783. \$500.00 per site or most reasonable offer. Will sell in group of 3 or all 6 Buyer to pay 50% of transfer fee. Lester E. Smith, Rt. 6, Wilson Dr., Cresaptown, MD 21502, (301) 729-8952

Knight Templar wants to purchase wooden shaft golf clubs. Write Arnold "BO" Griffen, 903 St. Andrews, Kingwood, TX 77339, (713) 358-3960

Sons of Confederates veterans: If you are a male descendant of a person who fought in the Confederate Armed Forces, claim your heritage now. Contact Will Port Hall, 2906 Mitchell, Temple, TX 76501, (817) 773-4952

Seeking help from my Brothers: I'm trying to save the home of an American disabled Vietnam veteran and need your help. This veteran's wife recently passed away from cancer, and he was left with 3 children, ages 8, 11, and 16 years old. This veteran has done a lot for us and for our country, so maybe we as Masons can help this family in need. Only need \$1.50 from 10,000 Masons to save this home. Anyone wishing to contribute, send to Account Number 517526, do Sir Knight Norman L. Gilley, 711 Decatur St., St. Charles, MO 63301

Need descendants of John Foulsham and Mary Gilman, who came to Hingham, Mass., 1638. Making lists for 76th Folsom Family Ass. reunion, August 1991. E. F DeLarios, 355 Erica Dr., South San Francisco, CA 94080

For sale: choice burial spaces (4), Chapel Cir., Rose Hill Cemetery, Altoona, Pa. Contact G. C. Bange, P.D. 4, Huntingdon, PA 16652, (814) 643-2799

Seeking info on Bowyer name: Leonard Bowyer, b. 1808, married 1st to Jane Grimes, 2nd Catherine Grimes, Highland Co., Va., now Gilmer Co. Va. eight children Edsel V. Dyer, 4009 Putty Hill Rd., Baltimore, MD 21236

Let's Go Commandery

Let's go Commandery one night,
You haven't been for years,
Let's don our bibs and tuckers, white,
Let's sit among our peers.

I feel a kind of longin, boy,
To see you climb those stairs,
I know you'd get a thrill of joy,
and lay aside your cares.
I'd like to get out on the floor,
And count a full sideline,
I'd like to see you all once more,
Giving the same old sign.
I'm sure the praises you will sing,
When you hear the organ play,
And, too, you'll hear the old swords ring,
The old familiar way.

I think the Sentinel will let you in,
Although he'll hesitate,
And then you'll see the same old grin.
"Come on or you'll be late."
Pass up your bridge or drive-in show,
your wrestling bout or fight,
Switch off that darned old video,
Let's go Commandery one night.