

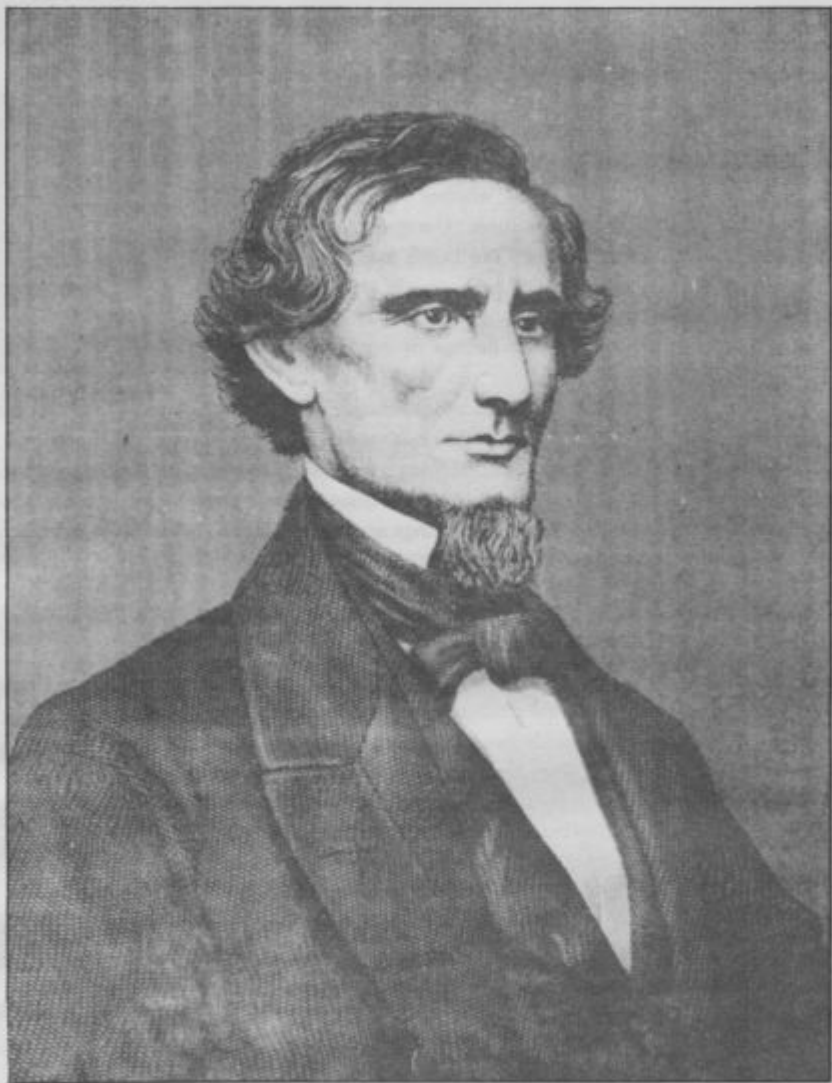


Knight Templar

VOLUME XXXVI

OCTOBER 1990

NUMBER 10



Jefferson Davis, President of the Confederacy

Masonic Principles Will Endure!

The sublime principles of Masonry portrayed in our rituals and taught by our symbols have no limits, save the limits of human intellect: Masonry is not merely an organization of Lodges and Grand Lodges, not of Commanderies and Grand Commanderies. It is not words - It is acts. It is not symbols and allegorical teachings - It is fundamental truths, taught and exemplified by those means.

Just as the law of gravity is constant and true everywhere in the world - whether or not men understand that fact, so also do rules of good conduct, of morals, and of ethics exist, whether or not men understand them or practice them. The great fundamental principles of Masonry are truths that exist everywhere. They are constant, apply equally to all mankind, and exist in all nations, no matter what language men speak there, or whether or not Masonry is formally organized.

The fundamental truths on which Masonic philosophy and teaching are based are common to all. They apply to wives just as they do to their husbands who are members of the Fraternity. Their meanings are sometimes obscure and sometimes completely misunderstood. But they embrace all the basic elements that are needed as a guide to human conduct. Each Mason is encouraged to study and think, and each interprets our teachings according to his ability and in the manner most helpful to him. Thus, he applies Masonry to his personal life.

Although Masonry is so ancient as to be lost in the dim mists of time, its teachings and philosophies are as modern as tomorrow. It is not a stagnant dogma; it is a system of morality so versatile as to be adaptable to any situation in any age.

One of the prime objectives of Masonry is to induce Masons to face realities, to face situations fairly and squarely, and to avoid the pitfall of easing conscience by illogical reasoning.

Masonic principles and philosophies, conceived in the minds of men centuries ago, have withstood the ravages of time. They have come to us as a priceless heritage.

Truths are universal and apply to men everywhere. Truths will always remain true, whether or not understood and whether or not practiced. They are as enduring as time itself.



Marvin E. Fowler, Grand Master

Knight Templar

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

OCTOBER: In this month's issue, we present the life story of Jefferson Davis, President of the Confederate States during the American Civil War, by Sir Knight Norman R. Dasinger, Grand Historian of the Grand Lodge of Alabama. We conclude the History of Three Centuries of U.S. Freemasonry by Sir Knight Lyndon W. Clifford; and continue with three highly thought-provoking articles concerning our membership and leadership problems by Sir Knights Varnell, Davis and Wertz. Enjoy!

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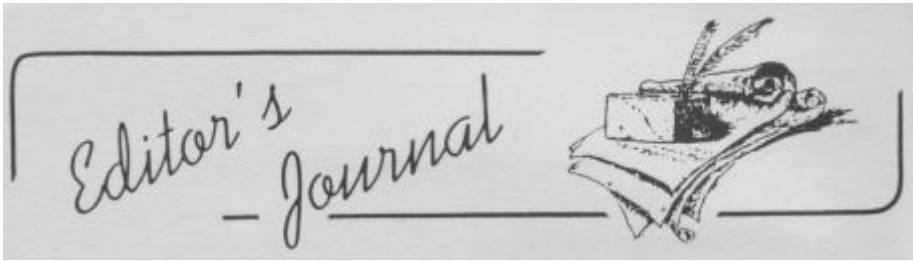
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• **Nursing Home Insurance Not Available in California:** Sir Knights in California are not eligible for the Nursing Home Insurance advertised in the June 1990 issue of the magazine. By a directive of the Grand Lodge of California, please be advised that California Masons are not eligible for this program, as it is in violation of the commercialism provisions of Section 2070 of the California Masonic Code.

• **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.

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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.

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Jefferson Davis President of the Confederate States of America

by Sir Knight Norman R. Dasinger

Jefferson Davis was a President without precedent. He formed a brand new nation in the cauldron of a terrible and devastating war, fought a war for four years against a nation with four times the population of the Confederate States of America, balanced the demands of state sovereignty against the needs of temporary Southern nationalism, and believed to the end of his life in the rightfulness of the Southern cause. His unyielding devotion and commitment to the principles on which he built his life are worthy of emulation by all men, especially Masons, who are about the business of discovering and exemplifying the good life: a life built on the basic Masonic principles of friendship, morality, brotherly love, relief and truth.

To understand Jefferson Davis, one must also understand the principles, history, and development of American constitutional government. The man should not be examined apart from his beliefs vis-a-vis the role of the national government in relation to the states as explicitly stated in the Articles of Confederation and the Constitution of the United States. Therefore, some pertinent information concerning these two documents

is presented before proceeding with biographical data.

The Articles of Confederation, the agreement under which the thirteen original colonies established a government of states in 1781, declared, in express terms, that 'each state retains its sovereignty, freedom and independence and every power, jurisdiction and right, which is not by this Confederation expressly delegated to the United States in Congress assembled.' Obviously, the Articles reflected the mistrust of the colonies for a powerful central government.

Space does not permit a detailed history of the drafting and ratification of the United States' Constitution; however, from even a cursory reading of the history and development of the document, one notes that the intent of the framers and the ratifying states was to retain the concept of a compact, not a Union, of states. Thus, the concept of state sovereignty, as it had been to the framers of the Articles of Confederation, was of paramount importance. The Constitution would not have been ratified by the states had there not been a guarantee that a Bill of Rights, incorporating the concept of

state sovereignty, would be included. Consequently, on December 15, 1791, ten amendments were adopted, known as the Bill of Rights.

Amendment 10 of the United States' Constitution states: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

This amendment clearly limited the powers of the federal government to those specifically delineated by the Constitution, and reserved all other power not expressly prohibited by the Constitution to the states and to the

"An abiding belief in the concept of state sovereignty, embedded in Amendment 10, ultimately led to the secession of the Southern states from the United States."

people. Literal interpretation of, and total commitment to this amendment and its conceptual and historical foundations was the driving force behind the states' rights political philosophy of American political giants such as Jefferson Davis, Henry Clay, Thomas Jefferson, and John C. Calhoun. An abiding belief in the concept of state sovereignty, embedded in this amendment, ultimately led to the secession of the Southern states from the United States and the birth of the Confederate States of America.

Jefferson Finis Davis, an American and Southern patriot, who dedicated his political life, health, and fortune to the principles of state sovereignty guaranteed in the Articles of Confederation and the United States' Constitution and who during the last years of his life was often called the "uncrowned King of the South," was born near Fairview, Kentucky. He was the youngest of ten children, explaining the middle name Finis (finished) given to him by his father, Samuel Emory Davis, who was a

four-year veteran of the American Revolution. Samuel Davis named his last child after his political idol, Thomas Jefferson.

When Jefferson was two years of age, Samuel moved his family from Kentucky to a farm in southwestern Mississippi, near the small village of Woodville, where he became a cotton planter, working in the fields with his few slaves. His father, contrary to child rearing practices of the time, was quite permissive and was loved and much revered by his children. Jefferson was surrounded with love and affection during his childhood. He had four older brothers and five older sisters. There was a difference of twenty-three years between Jefferson and his oldest sibling Joseph, who exhibited paternal affection for his youngest brother. From the age of seven to nine, Jefferson attended St. Thomas' Boys' School in south central Kentucky. He traveled to this school with a friend of his brother Joseph, Major Thomas Hinds of Natchez. During the trip, the party stopped at the Hermitage, the home of Andrew Jackson at Nashville. As a result, Davis formed a life-long admiration for "Old Hickory."

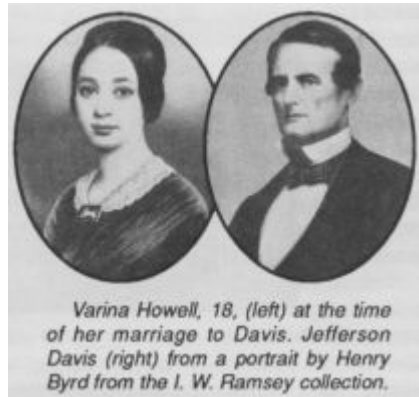
After two years of school in Kentucky, he attended Jefferson College near Natchez for a short period and then an academy near his home. At thirteen, he entered Transylvania University in Lexington, Kentucky, one of the most highly regarded institutions of learning in America at that time. It had an enrollment larger than that of Harvard College, and its medical and law schools were famed throughout the South and West. Many Transylvania students were from aristocratic and wealthy families from all over the Southland.

On July 4, 1824, while a student at Transylvania, Jefferson received a letter from his sister Susannah notifying him that his father had died. Within days of the death of his father, Jefferson, by letter to Secretary of War John C. Calhoun, accepted an appointment as a cadet at

the United States Military Academy. He had no desire to pursue a military career at that time, wishing to complete his studies at Transylvania and then study law at the University of Virginia. However, he reluctantly accepted the appointment on the advice of Joseph, who had secured the appointment for him. He entered West Point and graduated in 1828, ranking twenty-third in a class of thirty-three. While there, he associated with many cadets who would later become military leaders on both sides during the War for Southern Independence: such men as Albert Sidney Johnston, Robert E. Lee, Joseph E. Johnston, Leonidas Polk, Philip St. George Cooke, Robert Anderson, and George W. Patton.

Following graduation, his army career took him to several posts on the western frontier. He resigned his commission in 1835 and soon married Sarah Knox Taylor, daughter of his former commanding officer, Colonel Zachery Taylor, who later became President of the United States. Jefferson Davis and his new bride moved to Mississippi, where he planned to become a cotton planter. Tragically, within just a few months his new bride became ill and died. For several years thereafter, Davis remained in semi-seclusion at Brierfield, his plantation. During that time, he studied political philosophy, history, economics, and constitutional law from books borrowed from Joseph's extensive library at Hurricane plantation. That library, regarded as the finest private library in Mississippi, was later burned by Yankee soldiers during the War Between the States. Due to his progressive farming techniques, Brierfield became a very productive cotton plantation, and Davis became wealthy.

In 1843, at thirty-five years of age, Davis ran for a seat in the legislature of Mississippi as a member of the Democratic (States' Rights) Party. He lost that race but in 1845 won election as a Democrat for a seat in the United States' House of Representatives. He



Varina Howell, 18, (left) at the time of her marriage to Davis. Jefferson Davis (right) from a portrait by Henry Byrd from the I. W. Ramsey collection.

also remarried in 1845 to Miss Varina Howell of Natchez. He resigned his seat in Congress in 1846 to become colonel of a regiment of Mississippi volunteers in the Mexican War. His commanding officer was General Zachery Taylor, his former father-in-law. Davis served courageously in that war, was seriously wounded, and returned as a war hero.

Within a few weeks of his return from Mexico in 1847, the governor of Mississippi appointed Colonel Davis to a seat in the United States' Senate vacated by the death of Senator Speight. The temporary appointment was ratified and extended unanimously by the Mississippi Legislature at its session the next year, said appointment to last until 1851. He was subsequently made chairman of the Senate Committee on Military Affairs. The Senate in which Davis served had much more prestige than it has today. It was a time of mighty Senatorial orators such as Calhoun, Clay, Webster, and Benton, and Davis quickly became a champion of Southern rights. The great question concerning the Senate during that time was the political organization of the western lands obtained from Mexico and the Oregon Treaty.

In 1850, the legislature of Mississippi reelected him to the Senate, as his own successor, for the full term 1851-1857. Before he took his seat, however, he was

prevailed upon by leaders of the Mississippi States' Rights Party to seek election as governor of Mississippi. He was narrowly defeated in that race. After several years of uninterrupted service to his state and nation, Jefferson Davis began what proved to be a short period of retirement from public service.

He became actively involved in the presidential canvas of 1852 and on the election of Franklin Pierce was invited to accept an appointment to Pierce's cabinet. At first, he refused the appointment; however, he attended Pierce's inauguration and at that time the position was again offered to him. Following much thought and discussion, he accepted the position of Secretary of War. He brought his considerable energy, interest, and expertise to the job of Secretary of War and is regarded as one of the more effective and competent men to have ever served in that capacity. During his tenure, he revised army regulations, introduced Camion as a means of military transportation, began the manufacture of rifled muskets and pistols, initiated use of the Minie ball, added regiments to the army, inaugurated seacoast and frontier defenses, and began exploration of a route for a railroad to the Pacific Ocean.

The Mississippi Legislature again elected Davis to the United States' Senate, and at the close of President Pierce's term in March 1857, he passed immediately from the cabinet to his seat in the Senate. The years from his election to resignation from the Senate in 1861 were marked by wrenching issues and events. The Kansas controversy occupied the attention of the Thirty-fifth Congress (1857-1859). The great subject of the relations of the states to the federal government and the territories to both were debated at length in the Thirty-sixth Congress (1859-61). His speeches of the



period exhibit anxious premonition and dread of the impending national rupture. He loved, fought for and believed in national compact, but was committed to states' rights as a constitutional principle of the first order.

The cold war of thirty years between the South and the North finally terminated in the election of Abraham Lincoln, a purely sectional candidate, who received not one Southern vote, in November 1860. A state convention was called in Mississippi, which ultimately led to Mississippi's secession from the United States of America. The convention of Mississippi adopted its Ordinance of Secession on January 9, 1861. On January 21, 1861, Jefferson Davis took formal leave of the United States' Senate.

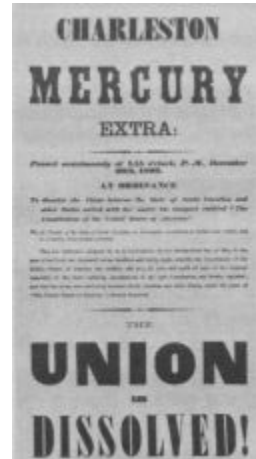
The causes of Southern secession were many, but chiefly economic. Clifford Dowdey, a respected scholar and writer on the War for Southern Independence, has noted that "the war was fought for thirty years before the mounting antagonisms between the sections exploded in the clash of arms. From nullification in 1832 until Fort Sumter in 1861 constituted a long period of cold war, even by today's standards. Men who opposed one another in the opening phases of the conflict had gone to their rewards when the shooting began, and

the generation in the South which was to die had not been born when South Carolina first defied the Union in 1832. There is no question that the sections had diverged into patterns of life which became increasingly antithetical; antagonisms and rivalries grew in intensity. The industrial North wished to buy cheap and sell dear at the expense of the South, while the Northern money powers needed the South in a colonial status for exploitation."

Northern abolitionists, many of whom were members of wealthy industrial and mercantile families who themselves had become wealthy from the slave trade, expounded an obviously hypocritical position on the subject of slavery. While condemning slavery in the South, Northern factories often employed women and young children in inhumane conditions: conditions that were tantamount to slavery and immeasurably worse than the slave system extant in the South. Yes, slavery did exist in the South, but it had also existed in the North, until it became unprofitable when Northerners sold their slaves to Southern planters. Dowdey states that: To the Northern abolitionist, the emancipation of slaves achieved the end of freedom'. To all Southerners, four million black people in a society of five and a half million whites created an appalling problem. It was a problem that Lincoln, contrary to the myth of a logical progression toward human liberty, understood very well." Lincoln wrote on slavery, I think no wise man has yet perceived how it could be at once eradicated without producing a greater evil to the cause of human liberty itself."

Believing in the right of secession guaranteed in the United States' Constitution, having experienced over thirty years of economic exploitation by the North, witnessing the outright refusal of the Northern states to abide by decisions of the United States' Supreme Court relating to property owned by Southerners, realizing the

futility of attempts to receive consideration from a dominant political party composed of Republicans manipulated by self-serving abolitionists, and convinced that they would be allowed to go in peace, representatives of seven Southern states met in Montgomery, Alabama, in early February 1861 for the purpose of forging an independent nation as had been done during the American Revolution. On February 8, a Confederate government was organized under a provisional Constitution, and on the next day it elected Jefferson Davis as President.



When Mississippi withdrew from the Union in January 1861, Davis was appointed Major General of the military forces of Mississippi. He did not seek the office of President of the Confederate States of America and was not present at the convention in Montgomery but was working in his rose garden at Brierfield when notified that he had been elected President. Though a most reluctant secessionist himself, he was the unanimous choice of the Confederate convention. He left immediately for Montgomery and was inaugurated at the Alabama Capitol on February 18, 1861. He served as the one and only President of the Confederate States of America.



"When he was reunited with his wife in 1867, Davis' face showed the strains of four years of war and two in prison. For a man of warmth and tenderness who had never wanted the responsibilities of high political office, it had been a cruel ordeal."

After four long and bloody years, the Confederate States of America fell in April 1865. President Davis was captured in Georgia and later cruelly imprisoned for two years at Fortress Monroe in Virginia for treason. He repeatedly asked to be tried by the courts and was denied trial. No less a person than a member of the United States' Supreme Court stated that Davis would most certainly be found innocent if tried, thereby establishing the constitutional right of secession of the Southern states. Finally, with shattered health, he was released from prison. He spent the remaining years of his life in retirement and writing at Beauvoir on the Mississippi coast. His brilliant book, *The Rise and Fall of the Confederate Government*, states his political philosophy and should be read by all Americans who seek to understand the constitutional and historical relations of the states to the federal government.

President Jefferson Davis died in New Orleans in December 1889 and was given the greatest funeral the South has ever known. Finally, in the 1970's Jefferson Davis' United States citizenship was

restored by the United States' Congress. As writer Bruce Calton stated, "Davis finally becomes a possession of the whole country and not just a section." It is difficult to analyze President Jefferson Davis, his life and times in an ex post facto manner. To view the period 1832-1865 according to its "ifs", its "might-have beens", or its "should-not-have beens" is futile. Americans should judge this great American and Southern hero and patriot with an eye on his time, and only after exhaustive study and contemplation.

Today, the memory of Jefferson Davis and other Southern patriots is cherished and maintained by the Sons of Confederate Veterans, a national organization founded in 1896 for the purpose of preserving and defending the history and principles of the old South. It still serves today as a means for a gentleman to honor his Southern ancestry with memorial, historical, and educational activities. Masonic Brethren who are male descendants of an ancestor who served the South are eligible for membership. Information on Sons of Confederate Veterans may be obtained by contacting the writer, Dr. Norman R. Dasinger, Commander Alabama Division, Sons of Confederate Veterans at 3410 Nisbet Lake Road, Jacksonville, AL 36265.

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Three Centuries Of U.S. Freemasonry

Part II

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

By the late 1700's, Colonial Freemasonry had progressed, and all of the thirteen original colonies, except 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.

At the end of the American Revolution, some two hundred warrants for Lodges in America had been issued by the Grand Lodges of the American colonies, together with the British Grand Lodges, both Ancients and Moderns, and the provincial Grand Lodges they had set up in America. Most of those new Lodges were small, in the fifty to seventy-five member range; some were even smaller, a pattern seen even in the English Lodges of today. However, in some of the larger colonial cities, a few lodges had acquired a membership of 150 Masons.

While it was true that traditionally the English Lodges in those early years met

in the taverns of England's cities and villages and bore the taverns' names, Masonic historian Sydney Morse makes an interesting point as he writes of the Masonic Lodge meetings in the mid-1700's in the American colonies: At first these meetings took place in private houses, in rented rooms, or in taverns. But shortly a new type of building began to be erected. And presently the Masonic Temple took the place it has since never ceased to occupy beside church, home, law court, and school as a factor in the social life of the America people."

The first half of the century of the 1800's had just dawned when in the year 1800 the Kentucky Grand Lodge was formed, followed shortly in 1806 by that of Delaware, the last of the original thirteen states to form its own grand body.

There were now only two of America's seaboard states without their own grand body, Maine and Florida, and in 1820 and 1830 respectively, they joined the list of the states so distinguished.

Even though in those early years the great Mississippi River was still a formidable barrier to travel and to trade, four of the states just to the west of the river did succeed in forming their own Grand Lodges: Louisiana in 1812,

Missouri in 1821, Arkansas in 1838, and Iowa in 1844.

Now only nine states in that area between the Atlantic seaboard tier and the Mississippi River remained without their own Grand Lodges, but by 1844 the last

"Again the pattern of affiliation held with about half of those Grand Lodges born in the 1800's carrying the mark of the Moderns and the other half the sign of the Ancients."

of the nine, except for West Virginia, had succeeded in bringing their grand bodies into existence, as had also Texas in 1837.

As we enter the second half of the century of the 1800's, we find that surprisingly three of the first states to form their Grand Lodges were the far-west Pacific coast states of California in 1850, Oregon in 1851, and Washington in 1858.

Then, in no specific area pattern the thirteen remaining states in the broad expanse of the plains country between the states bordering the Mississippi River on the west, which organized earlier, and the three Pacific coast states all were successful in constituting their Grand Lodges between 1853 and 1889, the last of the century being North Dakota in 1889. West Virginia's Grand Lodge had come into being in 1865.

Again the pattern of affiliation held with about half of those Grand Lodges born in the 1800's carrying the mark of the Moderns (F. & A.M.) and the other half the sign of the Ancients (A.F. & A.M.).

The century of the 1900's, now nearly over, saw the formation of the last of the three U.S. Grand Lodges: Oklahoma as a state in 1909, Alaska in 1981, and Hawaii, after a long association with California's grand body, in 1989.

How many of the subordinate Masonic Lodges, which, during the centuries from

1700 on, have been chartered by our U.S. Grand Lodges, or others, and for one reason or another have failed to survive as viable Lodges, we cannot know.

In terms of the total number of chartered U.S. Lodges reported currently each year by our U.S. Grand Lodge, it is probable that the all-time high was reached about 1962 when a total of 16,000 Lodges were reported. Tragically that number is now about 14,000, the loss being due to surrendered charters and to Lodge consolidations: this latter being a commendable procedure without which many Masons would be without a "home" Lodge.

And how about membership in our U.S. Grand Lodges?

While we do not have actual membership figures for the years of the 1700's and the 1800's, we have seen that Freemasonry thrived in the colonies long before, during, and after the Revolutionary War, and on into the 1800's, where in the early years there were two periods when Masonry's membership suffered serious setbacks.

The first was during the Morgan Affair," an incident which occurred in mid 1826 in Batavia, New York, where one William Morgan disappeared mysteriously on the eve of his threatened release to the public of his "Exposure of the Masonic Order," a treatise he had authored. His body was never recovered, and the Masons having been accused of his murder, a strong anti-Masonic activity persisted for over a decade throughout New York and New England. Dozens of Lodge charters were surrendered and the membership losses ran into the thousands.

Then, but two decades later, occurred the bitter "Mormonism and Masonry" conflict in Nauvoo, Illinois, which at that time was the Mormon center established by Joseph Smith. While the repercussions of the social and political struggle were felt most heavily only locally, the

breach was a serious one with the effects continuing to be felt to some extent today.

Certainly the Civil War years must have found many disturbing forces taking their toll in Freemasonry's progress. We do know of the devastating effect of that war on the fledgling Scottish Rite movement - initiated but a half century before and the valiant attempt of Albert Pike, newly at the helm, to keep intact the organization's progress that had been

"As the WWII years gave a renewed impetus to interest, the membership figures began to soar with the three-year span of 1944 through 1946."

made in the previous years. However, if we view the phenomenal record of Freemasonry's growth in the later WWI and WWII years, then perhaps there may have been only a minimal setback during that tragic war between North and South.

Finally, as we close out the century of the 1800's, we must not overlook the great Depression of the 1882-1884 years. Recalling the membership loss of 850,000 during the depression of the 1930's, we can only conjecture that there could most likely have been a membership loss well into the tens of thousands in that earlier disaster.

As to membership in Freemasonry as we move into the 1900's, it would appear from limited data available that there was a membership in the earliest years of the century of about 1,400,000 Masons.

For the decade of the 1910's, the growth in membership for all U.S. appears to have held to about 50,000 to 70,000 members per year. But as we enter the period of the WWI years (1916-1919), we would see the emotions born of the war frenzy" carry the annual increase in members to 150,000 to 200,000 members with this number falling back in the early 1920's to about 95,000 per year.

The membership figure provided to us by the Masonic Service Association shows an actual U.S. total of 3,077,000 for the year 1924. Comparing that figure to the 1925 figure of 3,158,000, we see that the increase of 1925 over 1924 is still a fine increase of 81,000 members.

But disaster lay ahead, as the Depression of the 1930's began to take its toll. The annual decrease in membership reached its peak with a 101,000 loss for the year 1935. This dreadful "bleeding" of the membership rolls continued to the year 1942 when, for the first time in seven years, the situation reversed and the year's increase in members was 27,500, bringing the total U.S. membership to nearly 2,480,000 members.

Then again, as the emotions of the WWII war years gave a renewed impetus to interest in Freemasonry, the membership figures began to soar with the three-year span of 1944 through 1946 showing an average annual increase of 187,000 new members, and a 1946 year-end total of 3,098,000 for U.S. members.

Over the next dozen years, Masonry grew and prospered, but by 1959 the annual member increase was only about three thousand, and the all-time U.S. membership peak of 4,103,000 was reached. The specter of membership loss again met our Freemasonry head-on.

Through the 1960's the loss in membership held at an average of about 35,000 members per year; in the 1970's we saw the average annual loss figure hit 51,000. Then, for the 1980's that average annual loss ran about 71,000 members. The actual loss in members from 1987 to 1988 was 81,300 with a 1988 total U.S. membership of 2,683,000.

Extrapolating from the experience of the past year, we can anticipate an average annual membership loss in the 1990's of about 100,000 per year, and a total U.S. membership for the year 2000 of about 1,500,000 members.

Moving for the moment away from a recital of cold, hard figures with which we have been dealing and taking instead something of an overview of our beloved Fraternity - with its strengths and its frailties - we are reminded of yet another commentary offered by historian Morse.

Referring to the biographers and other "members of the press" of our times, Morse writes as follows: "The great central figure of Colonial and Revolutionary days, the savior and father of his country, is variously described as a planter, an Episcopalian, an aristocrat, a

"Perhaps we all, as members and leaders in Masonry, have been equally remiss in not having more openly and aggressively told of our Fraternity."

slave owner, and the like. His home life, his sports and amusements, his library, his education, his travels are discussed by many writers and in great detail. But nowhere in any history or biography not specifically Masonic, is mentioned the fact that he was a Freemason! Nor is the question raised whether the ideals or associations of Freemasonry in anyway influence his career!"

Neither, as we recall, was Washington himself wont to write of his broad association with the Freemasonry which today bears the marks of the many ways it touched his life.

Then, too, perhaps we all, as members and leaders in Masonry, have been equally remiss in not having more openly and aggressively told of our Fraternity and the miracles it, and the Masonic-related bodies serving alongside it, have wrought.

Could it not be that the three hundred-year-old aura of silence and secrecy we have woven around our Freemasonry and its Temples is smothering us, ever so insidiously, in a shroud of anonymity?

Perhaps we can only say, "Where to, now?"

The answer, for the most part, lies with fifty-one Grand Lodges of our U.S. Freemasonry, and in their collective determination to meet their leadership challenge; to sense the need for change and to dare to institute those changes, and to adapt our Freemasonry to the pattern of the man of the 1990's - and of the 21st Century. For in the numbers of those men willing to adopt that Freemasonry as a way of life lies the hope of our Fraternity's future!

Sir Knight Lyndon W. Clifford is a member of Honolulu Commandery No. 1 Honolulu, Hawaii; is a Past Potentate of Aloha Temple, among other Masonic honors; and resides at 4300 Waialae Avenue, Apt. A-804, Honolulu, Hawaii 96816

Views expressed in this article do not necessarily reflect the views of the Grand Encampment nor of its members.

Sword Sling Holders from Florida Profit Knights Templar Eye Foundation



Sword Sling holders (shown above) are available for \$5.50, postage and handling included, from Winter Haven Commandery No. 37, Winter Haven Florida. All profits go to the Knights Templar Eye Foundation, Inc. Send check or money order payable to Winter Haven Commandery No. 37, to Arnold R. Kramer, Past Commander, 163 Bonnie Drive, Auburndale, FL 33823-2720.



Jack Benjamin Donham
Arkansas
Grand Commander-1966
Born November 17, 1911
Died August 12, 1990

Jesse T. Anderson
South Carolina
Grand Commander-1951
Born October 26, 1890
Died August 29, 1990

James M. Sellers
Missouri
Grand Commander-1950
Born June 20, 1895
Died September 5, 1990

Ralph E. Kirk
Minnesota
Grand Commander – 1990
Born May 24, 1938
Died September 14, 1990

Knights Templar Eye Foundation, Inc.
New Club Memberships

Grand Commander's Club

Ohio No. 35-John R. Hartsock
California No. 60-Phillip K. Crumm, Sr.

Grand Master's Club

No. 1,557-W. F. Leonard (CA)
No. 1,558-Brock H. Fitch (CO)
No. 1,559-Henry Charles Doherty (MS)

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.

In Memoriam
Sir Knight Louis J. Kluntz

Knights Templar Magazine is saddened by the passing of Sir Knight Louis J. Kluntz, the Eminent Grand Recorder and Past Right Eminent Grand Commander of the State of Connecticut, who left this earth to seek his just reward from the Great Captain of our Salvation on July 30, 1990. Born in Hartford on Nov., 16, 1920, he is survived by his wife Joyce, four sons, three daughters, ten grandchildren, three great-grandchildren, and 21 nieces and nephews. Sir Knight Kluntz was a Past Master of Granite Lodge No. 119, Higganum; Past High Priest of Burning Bush Chapter No. 29, Deep River, and a member of Washington Chapter No. 6, Middletown; Past TIM. of Columbia Council No. 9, Royal and Select Masters; and Past Commander of Cyrene Commandery No. 8, Middletown. He served as Grand Commander of Connecticut in 1979, and in 1981 was elected Grand Recorder, where he served faithfully until just before his death.

He was also serving Templary on the Membership Committee of the Grand Encampment, U.S.A.

Highlights

Reverend Eugene H. Buxton, Grand Prelate of the Grand Encampment, 1985- 1988, Dies



Sir Knight Eugene Harvey Buxton of Huntsville, Ohio, Past Grand Prelate of the Grand Encampment, left this earth for his reward in Heaven on September 3, 1990. He was born in East Palestine, Ohio, on October 20, 1908, and married Vesta Kelley in 1927, who survives.

The Reverend Buxton received a bachelor of arts degree from Kenyon College and his divinity degree from Bexley Hall Seminary of Kenyon College. For more than 50 years he had served the Episcopal Church in Ohio.

Sir Knight Buxton was raised in 1941 in Bellefontaine Lodge No. 209, F. & A.M., and served as Master in 1947. He was exalted in Lafayette Chapter No. 60 in 1943; greeted in Logan Council No. 85 in 1944; and Knighted in Bellefontaine Commandery No. 61, Knights Templar,

the same year.

For many years he served as Prelate of his Commandery, and after 25 years as Grand Prelate of the Grand Commandery, he was elected Grand Prelate Emeritus and Honorary Past Grand Commander of the Grand Commandery of Ohio.

His further service included acting as the Right Eminent Grand Prelate of the Grand Encampment of Knights Templar, U.S.A., from 1982-1985, following his appointment to that office by Past Grand Master Ned E. Dull.

Sir Knight Buxton was an officer of Holy Grail Conclave of the Red Cross of Constantine in Dayton, Ohio.

Funeral Services were held in the First Lutheran Church in Bellefontaine on September 6, with internment in Huntsville Cemetery.

Masonic Awareness - Theme of Grand Master Stoner, Pennsylvania

In Pennsylvania, Brother and Sir Knight W. Scott Stoner, Right Worshipful Grand Master, is in the midst of a spirited campaign of information, using print as well as TV advertising to create "Masonic awareness among the general public."

He says, that "also means that the public will want to know what we as Masons do. We can and must tell them. This is a new experience for many of us."

The Grand Master emphasizes that "We have long been the quiet Fraternity. We must seize the opportunity to communicate, while always remembering to support the name we have always borne, of being a respectable, regular and uniform Fraternity."

Brother Stoner says that with communication, "We can dispel much of the negative feeling toward our Fraternity."

from the Masonic Family



August 17, 1990, Sir Knights O. Reed Bollin, Grand Commander of California, and David B. Slayton, Department Commander of the Southwestern Department of the Grand Encampment, presented a grant to Dr. Mark S. Borchert of Children's Hospital of Los Angeles. They were accompanied by Sir Knight Paul Seyler, Generalissimo of Santa Ana Commandery No. 36, who took the picture.

Dr. Borchert is doing research in optic nerve hypoplasia, which is a congenital cause of severe visual loss.

In the picture, left to right, are: David B. Slayton, R.E.D.C.; Mark S. Borchert, M.D.; and O. Reed Bollin, Grand Commander of California.

Sale of Watches Benefits KTEF

Sir Knight Harry G. Bowen, Scottsdale Commandery No. 12, Scottsdale, Arizona, and Grand Commander's Club member, donates 10% of the sale of made-to-order Masonic watches to the KTEF. The watches, \$65 each, (shown

above) are available in three colors: blue dial, gold letters; white dial, blue letters; and gold dial, black letters. Other features: one-year limited warranty, 24K gold-plated case, Kreisler stretch band (1 micron gold), mineral glass crystal, stainless steel, dust-proof back and silver oxide battery (UC 362). All watches are assembled in the U.S.A.

Watches also can be personalized with your name, logo, and Lodge/Temple/Commandery. Prices range from \$25-\$45 depending on complexity.

Order from Sir Knight Harry G. Bowen, 2633 South Country Club Way, Tempe, AZ 85282, (602) 968-7021.

Sesquicentennial In Missouri

Liberty Lodge No. 31, A.F. & A.M., Liberty, Missouri, celebrates its 150th Anniversary with a limited edition of 500 numbered coins. These are available for \$5.00 each, plus \$1.00 shipping.

If interested, send your remittance, made payable to Liberty Lodge No. 31, P.O. Box 182, Liberty, MO 64068.

Update 58th Triennial Conclave

Your Grand Master and the general chairman for the 58th Triennial Conclave have been working with the hotel personnel concerning the housing and reservations. The hotel has informed us that they will provide us special forms after the first of the year and that no reservations for the 58th Triennial Conclave will be accepted until after April 20, 1991. Everyone will be required to fill out this form, and no telephone reservations will be taken at any time. The last day for reservations will be July 17, 1991. Check-in time will be 3:00 p.m. All regular room rates are \$98.00 per room. All blanks must be filled in on the reservation request.

Those Grand Commanderies desiring blocks of rooms must send their requests in one packet for their group (each room must have a form). If you do not get enough forms, you can make copies as needed. If two Sir Knights are sharing a room, each must fill out a form. Each voting member will receive his own form, and each Grand Recorder will receive at least twenty-five extra forms which can also be reproduced.

In October we will be working with the hotel on the food service for many meals that are Triennial functions. As soon as we total all the costs, we will be getting the information out to the Sir Knights and their ladies.

For those who are planning state dinners or lunches or any group that needs help with meals, please contact Ms. Sandra Brent, Assistant Director of Catering (202) 3282918) Sheraton Washington Hotel, 2660 Woodley Road, Washington, D.C. 20008.

All Grand Encampment officers and committee chairmen will also receive the registration forms. They will mail these forms to the Triennial address. Only the housing committee will assign these rooms. It must be remembered that everyone from the Grand Master on down must fill out the forms. No forms will mean no rooms.

As you were informed in an earlier article, sightseeing in Washington is more reasonable on your own. Our Grand Master's lady is planning only one tour with lunch. The rest of the tours will be as you might desire. The most reasonable of all tours is the tourmobile. You can get a group rate for twenty or more. The address for the tourmobile is 1000 Ohio Drive S.W., Washington, D.C. 20024. One can sightsee all day and stop at each building that one might want to see and then get back on the tourmobile. This tour covers all the points of interest in Washington, D.C. The national zoo is not far away from your hotel. For those of you interested in the exhibitions and activities of the Smithsonian Institution. You can write to Smithsonian Institution, Washington, D.C. 20560.

There will be an information center at the hotel which will provide information on shopping, dining, and sightseeing. Regarding transportation (metro), there is a metro stop right by the hotel on Connecticut Avenue. Metro includes both bus and subway.

As we get closer to the end of this year, we will have more information available. As quickly as we can package this information, we will pass it on to you. Our next article should be in the November magazine.

Grand Master Marvin Fowler and
John C. Werner II, General Chairman,
58th Triennial Conclave Committee

Over the past few years, anyone who has read *Knight Templar* or just about any other Masonic magazine or, for that matter, anyone who has attended any Masonic meeting cannot help but be aware that our Fraternity is in trouble.

The articles I have read have dealt with our declining membership, up to and including a computerized projection on when the last Mason in Pennsylvania can be expected to die. The solutions have been many and varied and have included such things as waiving the required memory work and solicitation of new members.

I'd like to take a new slant on the problem. We've all heard, "If it ain't broke, don't fix it," but in this case it is, in fact, broken and needing fixing. There are two basic "givens" to my approach to the repair job.

First, America is a mobile society, and Freemasonry is not necessarily a mobile institution. We revere our twenty-five and fifty-year members, and our lodge building that has stood on this corner - by golly, since Christ was a corporal! Every Masonic Lodge I've been in has a prized collection of photographs of the Masters going all the way back, in many cases, to the first elected Master in 18 "aughty-aught." This is history, and I am the very last Mason to knock it. After all, think how far back we trace our roots!

My point is that in the years since WWII and especially since the introduction of air travel and the completion of the interstate highway system, we have become a more

So, Let's Try To Fix It!

by Sir Knight William A. Varnell

mobile society than ever before in the history of Man - and of Masonry. I'm talking big-time relocation!

My wife and I have pulled up stakes and moved no fewer than three times in two years. The first move meant that I had to step out of line in the South, because financially I could not justify an eighty-mile round-trip one or two nights a week to attend a Lodge function - as badly as I wanted to. We moved from a fairly large city to a rural location and finding another Lodge was no problem, because it was the little town I'd grown up in.

Our second move took us over a hundred and fifty miles from where we'd grown up and into another state entirely. Insofar as our Masonic and Amaranth affiliations were concerned, it might as well have been fifteen hundred miles. Since my wife and I were state officers in the Order of the Amaranth, my seat in the

South wasn't all that went by the wayside Masonically speaking!

In over a year and a half, I have been able to attend one Masonic meeting—in my home Lodge, when I returned for a visit and happened to notice a Masonic meeting that night in the paper. Yes, there are Lodges in and around our new home town, but try as I might, I have been unable to find one open, even on the appointed evening, or what I thought was the appointed evening! And if there was an emergency contact phone number on the Lodges, I couldn't find it.

Okay. So far all I've done is point out what you, my Brothers, already know. Right? So what can be done about it?

What would happen if, when my Lodge Secretary received my change of address notification, he sent it on to the Grand Secretary of the Grand Lodge of Tennessee? "Brother William A Varnell now resides in Acworth, Georgia. He is a Brother Mason of this Lodge in good standing. Please request the Grand Secretary of the Grand Lodge of Georgia to provide the Master of a Lodge near Brother Varnell's home with Brother Varnell's name, address, and telephone number, if available, and ask the Master to make contact with him and to invite him to attend Blue Lodge."

Nobody's said anything about me demitting to a Lodge in Georgia, just that I be contacted by the Master of a Lodge near my home and invited to attend. This isn't in violation of an oath or obligation as a Master Mason. This is simply a manifestation of common courtesy, friendship, and brotherly love. If a Mason is kept in the fold and becomes an active part of a Lodge, whether or not the Mason joins that Lodge is not nearly so important as whether or not he PARTICIPATES!

Carrying that idea a step further: If the Lodge has an Eastern Star affiliate, why couldn't the Master notify the Worthy Matron

that there's a new Masonic family in their community?

Let's face it, Brothers, we live in a mobile America. I don't anticipate another move anytime soon, but within less than a year after we first moved to this area, our landlord died, and we had exactly forty-five days to buy the house we had leased or move. And so, for the second time in less than a year, we moved.

What are the advantages to Freemasonry of such a plan as this? Simply stated, for the expenditure of a few minutes' time by the Secretary of my Blue Lodge in Tennessee, by the Grand Secretary of the Grand Lodge of Tennessee, and by the Grand Secretary of the Grand Lodge of Georgia (not to mention about 75 cents worth of stamps), and maybe a Mason could be kept active. And made to feel welcome. A new home in a new community in a new state isn't only scary to the kids! The process could be further simplified if the various Grand

"It is no time to be fighting over something as petty as one Mason writing another Mason to assist a third Mason in locating a Lodge in another jurisdiction."

Lodges would give their consent to the Secretaries of their Subordinate Lodges contacting the Grand Secretaries of the members' new jurisdictions directly. When our institution is fighting for its very survival, it is no time for us to fight over something as petty as one Mason writing a letter to another Mason to assist a third Mason to locate a Lodge in another jurisdiction!

Finally, let's look squarely at another problem I've confronted since our move from Tennessee to Georgia. Both Lodges I've located meet on weeknights about 7:00 p.m. My wife gets off work at 5:30 and has a drive home that takes a

minimum, under ideal conditions, of forty-five minutes, and more realistically, an hour and a quarter to an hour and a half, which puts her at home at 6:15 or later. Hers is a much more high-stress occupation than mine, and frequently when she comes in, it's no exaggeration to say she's utterly exhausted. She's also hungry and thirsty, and being pounced upon by our seven-year-old twins - in other words, a very typical 1990's two-job family situation. We Masons are taught that our responsibilities are to God first, then to our families, and only then to our Lodges. In practice, what this means is that attending a Lodge or other related Masonic function on a weeknight is difficult at best, and all too often, it's simply out of the question practically speaking.

For this, at least, there's a solution: Meet on weekends.

"What!" you exclaim, 'And miss a ball game, or a camping trip, or whatever?"

My Brothers, how badly do you want to be Masons? Is our Fraternity worth one or two nights a month, or not? "But our charter specifies the second Tuesday after the third Thursday of every other week! It's been that-away since 18 and aught-aught!" you say. Brethren, how badly do you want our ancient and honorable institutions to survive? Do you want it badly enough to amend your charter to make your meeting dates accessible to more of your members, or don't you?

Adaptability is a key to survival, whether it be an animal or an institution. Maybe, just maybe, it's time for Freemasonry to try to adapt before it's too late.

* * * * *

Sir Knight William A. Varnell is a member of Lookout Commandery No. 14, Chattanooga, Tennessee, and resides at 2027 Cumberland Court, Acworth, GA 30101

North Pole Midnight Sun, Fly-In Degree And Picnic

According to Brother J. W. Underwood of North Pole Lodge No. 16, the youngest Lodge in Alaska, the Midnight Sun, Fly-in Degree and Picnic was well-attended with Brethren coming up to Alaska from Wisconsin, Minnesota, Ohio, North Carolina, Indiana, Texas, Georgia, and West Virginia, as well as from various locations throughout the rather large state of Alaska. The Degree was well-executed with Worshipful Master W. B. Lloyd Triggs raising his son, Brother Ronald B. Triggs, to the Sublime Degree of Master Mason, with the assistance of the Worshipful Master's Brother, W. B. Charles Triggs of Sherburne Lodge No. 95, Elk River, Minnesota. The Lodge then held an outdoor picnic, which began at midnight, without the need of artificial light. Brother Underwood states "all in all, a very enjoyable event and evening for all in attendance and we would like to extend our thanks to those Brethren who made the long trip up here."

Furthermore states Brother Underwood, North Pole Lodge No. 16 would like to announce that it has sold out the pins commemorating the constituting of the Lodge (there were only some 400 made), and wishes to express its appreciation to those Brethren and wives who ordered them.

Happy the Man, and happy he alone,
He who can call today his own:
He who, secure within, can say,
Tomorrow do thy worst, for I have lived
today.

John Dryden
Translation of Horace

To: The Sir Knights of the Knights Templar
From: G. Wilbur Bell, Executive Director,
Knights Templar Eye Foundation, Inc.



Dear Sir Knights:

Following the Annual Meeting of the Officers and Trustees of our Knights Templar Eye Foundation, the following changes were authorized.

1. In future, the phrase, "A Masonic Charity," will be printed on all of our forms and literature so that those we serve will be aware that our charity is part of the Masonic Fraternity.
2. All applicants requesting financial assistance from our Foundation must be a resident of the United States for a period of not less than one year.
3. All sponsoring Knights Templar must certify that they have personally interviewed the applicant.
4. Fees and eligibility requirements were not changed with the exception of adding a \$500.00 fee for the processing and handling of corneal tissue. The fee for intraocular lenses was reduced from \$350.00 to \$200.00 following the recommendations of our Ophthalmologists-Advisors.
5. Limitations were placed on the number of laser treatments we will fund. Generally, we will fund two treatments - per eye - per patient. Also, funding will be available for only one surgery - per eye - per patient. We will be unable to fund repeat surgery on the same eye for the same problem.

We fully realize that emergency procedures and other factors will have to be considered on an individual basis; however, the above are basic limitations.

Application forms are now being revised to include the above changes and will be available within a short time. Please advise us if you wish a supply of the updated forms, and we will send them as soon as possible.

If you have any questions or need additional information, please call our office at (217) 523-3838, and we will be happy to assist you.

In closing, I would like to take this opportunity to publicly express our appreciation to each and every one of you for your dedication to serving those who are threatened with a life of blindness. You have our gratitude, but more important, you have the gratitude of more than 43,000 men, women, and children who have been given the hope and opportunity of having the wonderful blessing of the precious gift of sight. Words are not adequate to express our feelings so we will simply say, thank you, Sir Knights, for the outstanding services you provide to those less fortunate.

How Wide...How Deep

by Sir Knight David Martin Davis

Some wise man has said that if everybody thinks alike about something, not much thinking is being done. Nobody can accuse Masons of that, as we concern ourselves with the well-being of the order. We think a myriad of thoughts about tradition and change, and the pages of *Knight Templar* have kindly afforded a platform for us to air our analyses, objectiveness, and plenty of ideas on what to do about declining membership and idle Masons.

If everyone did think alike on something so important, it would have to be a common conclusion that either nothing needs to be done, or everything is so out of kilter it can't be fixed. Neither being the case, you would suppose that all those acceptable thoughts on what's wrong and how to make it right would soon produce better results. So why is it that on too many nights, you could still fire off a cannon in the Lodge/Chapter/Council/Commandery/Valley without endangering anybody? And how come on most nights "old timers" (growing fewer) still outnumber the newcomers we do manage to get?

Armed with all those useful, different ideas, we are like the cartoon characters leaning on picks and shovels and saying, "As soon as somebody tells us how wide, how deep, and in what darn direction, us ditch diggers are ready to go to work!"

We have seen that unfunny situation cartooned in many plants and offices, where everybody knows their craft but nobody seems to know quite how to get going. Oh, we know which way we want to go - toward more, and more active

members - but in many places what is missing is a kind of comprehensive direction or guide that tells us right where and when each good idea, each pick and shovel, should dig and scoop. We need a workable plan, one that results from examining our problems, the symptoms of "What's wrong," and the fitting to each one of something we can do that at least has the potential of producing good results.

When we look at our whole condition and wonder what might work, urgency can send us scurrying in all directions at once, and action or improvement are hard to gauge. The best kind of plan, the engineers tell us, is one in which the crucial problem is made apparent and related to as many specifics as we can identify; and it should be a closed loop, with corrective actions following each other and leading right back to the main theme. In that way loose ends can be integrated as we continuously evaluate each visible action, add, improve and keep rolling with growing energy.

No such plan will be perfect or complete at first, of course, but any plan well thought out and agreed upon will be a start of that direction which we can give ourselves; and we must start. Your plan, agreed upon in your group, will be best, but for lack of something better, the following model may be helpful. In it, where the Lodge and its officers are mentioned, also substitute those of any Masonic group. In the model, "what's wrong" in our situation is shown in italics, followed in each case by a statement of intent as though mandatory by agreement: Our most apparent problem is:

(1) *We don't get as many candidates as we'd like to have:*

When we do get one, we will tell him that Masons work, and he will be expected to. (It won't make two of him, but it will multiply our efforts, if he still chooses to join us.)

(2) *We do get candidates; after the entry period they soon quit coming back:*

We will never leave a new candidate/Brother alone. When he's not engaged in the ritual, his "positive" investigators/sponsors will greet him, accompany him, sit with him, encourage him, explain to him, and inspire him. When he's fully a member, we will assign him a task or duty which will require that he come back and tell us what he's done about it. (What task/duty? You think about it.)

(3) *When a new Brother comes to a stated meeting, he finds out how bored all of us get, and that's why he and we begin to stay away:*

We will minimize the reading of the minutes and use the time for something more exciting. There will be an educational program at every stated meeting, and it will be participative, not just a talk by the Lodge educational officer; but the Lodge educational officer will plan it and conduct it. (Talk about duties, laws, customs, the good old days, mysteries - share what we do and don't know. Nobody knows it all, and all of us will learn why Masonry is important enough to come back to. We'll talk about it, tell somebody who isn't there - and both of us will want to come back for more.)

(4) *Most of us can't get involved in the ritual; and it gets boring, too, especially when the work is sloppy; and the sidelines empty out before it's over; and the worse it gets, the fewer of us want to come back:*

(a) There will be music with all the degree work, live when we can, and recorded when we can't; and nobody will leave until after the lecture and charge.

(Why should the candidate be inspired if we are not?)

(b) The Marshal (somebody appointed will take notes and later receive all comments about imperfect work or speaking, and every offender (even the Worshipful Master) will pay a penalty for his errors - and the process will be friendly and fun, and there will be no reprimanding or embarrassment. (Let the offender choose his own penalty - a nickel per error into the treasury, substituting for a Steward at refreshment, a special practice session - anything he chooses. Mistakes in learning are no sin and are expected - but shouldn't be ignored. Ignoring mistakes encourages mistakes. Friendly correction will make all

"His investigators/sponsors will greet him, accompany and sit with him, encourage, explain, and inspire him." **'positive'**

of us observant, and we'll be equally proud of every improving officer - and all of us become participants in the ritual.)

(5) *Past Masters sit around grumbling, instead of helping; that 'this Worshipful Master is not maintaining tradition and custom, and they did it better' (but they don't do anything about it):*

We will have a Board of Past Masters, with all of them on it. They will meet at appointed times, sometimes with the Worshipful Master alone, sometimes with him and all the officers. They will inform from experience and constructively criticize - and they will do it pleasantly and positively. (Every current Worshipful Master will be helped to treat "tradition" adding his own personality and creativeness. None of the good old ways will be lost, deserved pride and usefulness in being a P.M. will be preserved, and all of us will be pleased with the growing competency of our" Lodge.)

(6) *Even if we come to the Lodge often, outside the Lodge we don't get much attention unless we're sick or dead:*

After every meeting, every Brother will call another Brother, whether then absent or present, before the next meeting. Talk about anything. (Each will make the other feel important, with growing reason to stay in touch with still others - at home or at meetings. We'll start feeling like a family again.)

As we begin to do these things, our attitude will improve, which will be good in itself; and maybe our enthusiasm will show as well, others will want to join us and share in it. Still -

(7) *Outsiders don't know we're alive. If they did, we might get more candidates:*

(a) Every year we will have two specials," with outsiders present. We will have officers entertain them very briefly while we open in a regular manner (so they will know something strangely private and characteristic is going on, to whet their curiosity); and invite them in during refreshment, to get the feeling of

"Your plan will be a gauge, a means of measuring productiveness, and everybody can get involved."

our special assembly waiting for their presence. We will present a scholarship to a deserving high school senior selected by his/her fellows, and do it with the principal and school board present. We will present a Masonic Recognition Award to one deserving city/county official, man or woman, with his/her fellows present. (Those kids will grow up, and the adults will go on feeling good about those strange, friendly Masons. The word will spread, and because of it, somebody will have a candidate.)

(b) Every year we will obtain Grand Lodge permission and participate openly

with a charity drive (not ours, a public one), shoulder to shoulder with city officials and neighbors. They will see how agreeable we are, personally and in the Masonic character, as well as how good we are at raising money for worthy causes - and the probability of getting new candidates will increase by influence.)

(1) *We don't get as many candidates..*

And we've come full circle, closing the loop, and can keep rolling along, following the plan and improving.

Absent from the model are such drastic, supposed quick fixes as reducing the entrance age, open invitation, and abandoning memorization and adding entertainment in the Lodge to appease the appetites of newcomers who might increase our ranks, but not our enthusiasm for Masonic tradition. These are neither quick or positive fixes, for they would require first the deliberation and decision of Grand Lodges, and if activated would change Masonry essentially into something else. Meantime, there are plenty of fine "something else" organizations to join for those who don't consider our ancient regimen worthwhile, and it is not going to self-destruct unless we help it to. So we can go ahead, arrange our own different thinking and put it to work now.

Your plan will be a gauge, a regulated means of measuring the productiveness of each step, and willingness to support it, and best of all, everybody can get involved and make it better. The model is just something to go by, to get started with your own better plan. Without it, we will just keep on thinking, talking, and hoping. With it, we will know how wide and how deep we're digging, in the direction we all want so much.

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

The Missing Link

by Sir Knight Vern S. Wertz

In their efforts to study and understand natural phenomena, scientists try to develop a logical sequence or chain of data that will lead to an orderly and rational explanation of the events observed. All too often, even the finest of researchers discovers that the ruthless hand of his ignorance has left him with a chain of evidence with unexplained gaps - missing links! With intuitive reasoning, the experienced scientist uses the gaps to point towards the next area of research.

If we place Freemasonry under the scientist's microscope of critical examination for an analysis of her past and present, we discover some missing links in a chain that ought to be complete, harmonious and unbroken.

Perhaps the most obvious of these missing links is the one known as leadership. Even a cursory examination of the many bodies of our rite reveals a dearth of leadership, or worse, an excess of negative leadership as typified by those who seem to revel in prattling about all the problems that foretell the imminent demise of Freemasonry.

Why is this? One explanation would be that too many of our Brethren who have been elected to a position of leadership erroneously believe that they are not now and can never be a leader. They mistakenly assume that leadership is some sort of accident of birth and a product of a mysterious aura known as charisma. Ridiculous!

Leadership is the result of using very

specific loots", a concept Masons should be intimately familiar with in both a figurative and a literal sense. Every Mason has a lifework, and in that work he uses the "tools of the trade." Those tools can range from the surgeon's scalpel to the carpenter's hammer. In every case he had to learn during some kind of apprenticeship the most effective way to use them. Masonry is no different! We struggle all our life to learn the best use of the working toots of Freemasonry. Furthermore, in every body of our great Fraternity a Brother is expected to serve in a line that allows him time to master the skills of leadership. And that may be where we get into trouble, as there seems to be little evidence of such mastery.

Fortunately, having identified leadership as a missing link, it requires no intuitive leap of the mind to determine the next appropriate procedure. The obvious next step is to present our Brethren with the tools of leadership and to teach them their uses.

Perhaps a brief discussion of some of these tools will indicate what we are missing and how easy it would be to reforge one of the vital links in the chain of Freemasonry through their use.

A successful leader will always identify and then make use of the skills and talents of the members of his group. This is another way of saying you can't do it all by yourself, and if you try you are on the road to failure. Everyone enjoys contributing to the success of the group, and almost everyone will lend a hand

when asked; but the greatest joy, the greatest sense of accomplishment comes from utilizing skills that have been developed over a lifetime. In other words, a leader really must find ways to let his Brethren "show off" their talents in service to the Craft.

A successful leader will always determine the needs of his group. By one definition, a leader helps a group establish goals, and then keeps them together while they achieve those goals. How one could do this without some understanding of the desires and needs of the membership is difficult to imagine. After all, Masonry is a people organization; everything we do is about people. Therefore, a leader must produce programs that meet the real needs of this Brethren.

A successful leader will always share that leadership. Once again, you can't do it all by yourself, and there are at least two good reasons for not trying. First, one

"A leader must provide ways for his Brethren to be successful; then, and only then, will he, too, be a success."

of the principal duties of a leader is to train his successors by giving them the opportunity to test themselves and develop their own leadership abilities. Remember the reason for serving several years in a line? Second, a major goal of a leader is to involve his Brethren in ways that will give them a sense of value and achievement. In simplest of terms, a leader must provide ways for his Brethren to be successful; then, and only then, will he too be a success.

A successful leader will always insure that members have the opportunity to learn and grow. Masonry can be, *should* be one of the greatest institutions of learning on this planet, because the

quality and the quantity of the lessons it teaches are simply remarkable. A leader who does not see to the Masonic education of his Brethren has cheated, wronged, and defrauded them of something of inestimable value.

A successful leader will always carry out an evaluation of every activity. It is absolutely necessary to answer questions like: Are we on schedule? Why did this work? Why did this fail? What needs to be changed? Evaluation is critical, because it is how a leader avoids repeating the same mistakes over and over.

There are a number of other tools of leadership that could be discussed, all of importance; but, hopefully, the point has been made that leadership can be learned.

Masonry offers many opportunities to its votaries, not the least of which is presiding in the East. To do this well does not require greatness, only the proper application of the useful tools of leadership.

Sir Knight Vern S. Wertz, is a member of DeMolay Commandery No. 5, Salem, Oregon, and resides at 1065 Park Avenue, N. E., Salem, OR 97301.

American Union Lodge No. 1 Celebrates 200 Years of Ohio Masonry

June 28, 1990, marked the 200th Anniversary of Ohio Masonry, which found a home in Marietta - Ohio's oldest city. To commemorate this event, American union Lodge No. 1, F. & A.M. (constituted February 15, 1776), had had a souvenir coin struck featuring symbols of Masonry on one side and "200 years of Ohio Masonry" on the other.

The coins are \$3.00 each, and can be ordered by sending a check or money order to Secretary, American union Lodge No. 1, F. & A.M., 306 Front Street, Marietta, OH 45750

History of the Grand Encampment

Chapter XX Knights Of Malta (Continued)

In 1856 the Constitution of the General Grand Encampment was revised and the rule of succession was changed to read: 1. Knight of the Red Cross, 2. Knight Templar." For reasons not stated the Knight of Malta" was omitted. Sir Robert Morris (77), a member of the Committee on the Revision of the Constitution reported in his "Reminiscences of the Triennial Conclaves" published in 1857, as follows:

"The former Constitution had the words Knight of Malta.' This was stricken out because the Knights of Malta had never been a regular Order in the American Commanderies or Encampments, nor until recently has any American Sir Knight been possessed of the real secrets of that Order. We have lately had them from R. Eminent Sir Knight W. J. B. MacLeod Moore, Provincial Grand Master of the P.G. Conclave of Canada, working under the Grand Conclave of England and Wales. In striking out the words 'Knight of Malta,' the Grand Encampment acknowledged the right of the Commanderies to communicate what they knew of the Order as an Honorary Order, but forbid the further deception of styling it regular when it was not so."

In his address at a Special Session of the Grand Commandery of Ohio on December 9, 1857, Grand Master Hubbard said:

"The Order of Knight of Malta has never been, even here a prerequisite or

intercalary degree or order to that of the Temple. That Order, it is believed, upon sufficient authority, was not like the Templars, based upon ancient craft Masonry. At all events, abundant history and legends show that these two Orders had nothing in common, nay, more, that they not only never sympathized with each other, but that Templars had no knightly confidence in that Order, and held themselves far above a Knight of Malta in courage, devotion to Christian duty, and unspotted and unsullied honor. The Templars had however possessed themselves of the secrets of the Knights of Malta, and were careful to communicate them to every new member of their Order. Hence the Order of Malta is not honored with a name in our revised Constitution; but it was explained and understood at Hartford, while the revision of the present Constitution was under consideration, that each candidate for our Order, on being dubbed and created a Knight of the most valiant and magnanimous Order of Knight Templar, should be instructed in the secrets of the Knights of Malta: That each Templar was entitled to them and that they would be communicated the same as heretofore: This most appropriately conforming to an 'Ancient Knight Templar.'

At the Triennial Conclave held in New York in 1862, Grand Master B. B. French commented on this subject as follows:

"At our Triennial meeting in Hartford in 1856, it will be recollected by some of the Knights present that, on motion of Sir A. Mackey, after some remarks on the subject, a material change was ordered in the conferring of the Order of the Knight of Malta, or of the Order of St. John of

Jerusalem. I doubted, at the time, the expediency of the change, and although I have followed it, I am convinced of its impropriety. Indeed, I see no reason why the regular work in conferring that Order should not be adopted in all Commanderies, as it is in some, if not all, of those in Massachusetts. I respectfully suggest whether it would not be expedient to refer this subject to a special Committee."

Sir Knight Ellison from the Special Committee on Knights of Malta reported as follows, recommending:

That it be enjoined upon all State Grand Bodies and Subordinate Commanderies under the jurisdiction of this Grand Body, to use the Ritual, a copy of which is in possession, of the M. Eminent. Grand Master, being the same which is in use in the jurisdiction of Massachusetts, and that in the conferring of the Order (of Knight of Malta) it should be made as much a separate ceremonial as is observed in conferring the other Orders of Knighthood."

This report was agreed to and the recommendation adopted.

At the next Triennial Conclave held in Columbus in 1865, Grand Master B. B. French again referred to this subject, stating that he observed in reviewing the printed proceedings of the several Grand Commanderies that comments had been made upon this action of the Grand Encampment. He reported as follows:

The words 'Knight of Malta' not being in our constitution it is objected that the foregoing Order is in contravention of that instrument.

"Let me, in the first place, call your attention to the fact that the foregoing order does not *authorize* or *direct* the conferring of the Order of Malta in our Commanderies. It takes it for granted that, what we all know is the actual fact, the

Order of Malta is given in some shape, and only undertakes to *direct* that when it is given, it shall be given in a certain manner. This is all. The Constitution itself does not enact what Orders shall be conferred in our Commanderies, but in a directory clause, it says: The rule of succession, in conferring the Orders of Knighthood shall be as follows: 1. Knight of the Red Cross, 2. Knight Templar.' In no other place in the constitution are the Orders to be conferred in any way designated by name.

"Now, let me ask, is there a single Knight Templar in this audience - is there one in the United States - who has not, either by explanation or by the full work, been initiated into the mysteries of the Order of Malta or St. John of Jerusalem, as the same is supposed to have been conferred upon the Ancient Knights of that Order? No one, I will venture to say; but there must be many here who have received the Orders of Knighthood since the present constitution was adopted at Hartford in 1856. Up to this time it is a well known fact that in the clause of the old Constitution corresponding with the one just quoted from the present, there was added-3. Knight of Malta,' and the committee on the constitution reported that clause as it stood.

"I was then Grand Recorder, and state what I know to be the fact, and what I do not doubt will be well remembered by any of the Knights here present who attended that meeting, although the record does not show it, that Sir Knight Mackey moved to strike out '3. Knight of Malta.' That he gave his reasons at length for his motion, and that he coupled with his motion a suggestion that, as it had always been the custom to create a Knight of Malta at the time he was created a Knight Templar, in future the candidate should be told that we had in our possession the manner in which the Order of Malta was given, which would now be explained."



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.

For sale: Knight Templar sword and scabbard over 80 years old, purchased from the C. B. Brarmar Co., New York, in excellent condition, Asking \$150.00. E. Kohl, 5 Powelton Circle, Newburgh, NY 12550, (914) 562-2977

For sale: sword made in India with Lion's head brass handle. The scabbard is brass both ends with purple covering. Very old and I assume, a Shriner's sword. \$100.00. Wesley L. Marple, Rt. 1, Box 1060, Liberty, ME 04949

For sale: Shrine glassware of Syria Temple, Pitts, Pa. Have one each 1903, 1904, 1910, 1911, and five for 1905. Also, small barrel toothpick holders, Niagara Falls (2 red and 3 cobalt blue). Bob Isberg, 1622 Marquette Rd., Joliet, IL 60435, (815) 725-9410

Alabama Confederate Military Lodge of Research: The Most Worshipful Grand Master of the M.W. Grand Lodge of F. & A. M. of Alabama has issued a warrant empowering the above-named Lodge of Research to operate. It is believed this is the only such Lodge in history. We anticipate many years of exciting and productive work. All Master Masons in good standing in their Blue Lodges who are also members in good standing in the Sons of Confederate Veterans are eligible for membership. For

membership details contact Raymond M. Wood, 327-L Cedar Lane, Anniston, AL 36206, (205) 820-0243

Square & Compass Clubs in Vietnam: Information and names needed to compile history of Square & Compass Clubs in Vietnam, especially clubs at Vung Tau, Da Nang, Hue, Phan Rang, Nha Trang, and Soc Prang. Please send any info., names, and/or photos to Brazos Valley Masonic Library, P.O. Box 1300, College Station, TX 77841. Photos will be returned.

For sale: 100 Years in the Roanoke Valley (At Pleasants Masonic Lodge). This is a beautifully done history by Most Worshipful William Thomas Watkins, Past Grand Master of Masons in Virginia, 1970. The history is threefold; it encompasses the growth and development of the Norfolk & Western Railroad from 1882 to the present, the history of the city of Roanoke and the entire Roanoke Valley from the first settlers to the present, and the history of the growth of Masonry in Virginia and Pleasants Lodge, in particular, from 1889 to the present. The volume is hardbound, on 8 1/2" xli" slick paper, 250 pages with hundreds of photographs, maps, charts, illustrations, etc. Price: \$20.00 if picked up at Pleasants Lodge, or \$22.00, incl. S. & H. Make checks payable to Pleasants

Lodge No. 63, and send to Office of the Secretary; 622 Campbell Ave., S. W.; Roanoke; VA 24016.

Anyone with info, regarding a watch fob, 10 kt. gold with a Shrine emblem on one side and Scottish Rite emblem of 32° eagle with motto on the other side - recovered from a pawn shop and lacking paperwork to document the seller as required by Florida law - should contact Detective Sergeant Ed Madge, Broward County Sheriff's Office, FL, (305) 985-1988 or write same at P.O. Box 9507, Ft. Lauderdale, FL 33310. True owner will know distinctive features. Wish to identify and return to rightful owner.

Wanted: Vermont Mason seeks to assemble Masonic library for research and scholarship. Would ask any Brethren with unwanted monitors, digests, rituals (current and 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.

I am in the process of building my Masonic library and would pay fair prices for used books, relating to our Craft. Please send used book list with price. James R. Greene, 304 Church Ave., Pennington Gap, VA 24277

Book wanted: Fifty Million Brothers by Charles Ferguson, 1937, Farrar-Rinehart Co., publisher. Of Masonic interest. Call collect in the evenings Dr. Charles Lewis, (919) 791-3180

Wanted: Chapter pennies. I am building a collection for a Masonic museum. Why not see to it that your penny is included,

as I am collecting all varieties. I will gladly send a check for one or will buy your collection. If you collect, I will be glad to exchange. Write now; don't put it off. Maurice Storck, Sr., 775 W. Roger Rd., No. 214, Tucson, AZ 85 705, (602) 888-7585

For sale: two cemetery lots in best section of Highland Memorial Gardens in the Garden of Our Savior in Jackson, Tennessee, including vaults and opening and closing of grave. Info can be verified at cemetery office. Write to W H. Sumners, 811 Loukell Avenue, S. E., Huntsville, AL 35802

Mine Squadron Ten Assn., Seventh Annual Reunion: April 26-28, 1991, at Howard Johnson's Downtown, Charleston, S.C. Contact Paul Handley, P.O. Box 32416, Charleston, SC 294172416, (803) 571-3214

Now Hear This! Reunion: USS Shamrock Bay (CVE-84), November 1618, Charleston, S.C. Contact Fred H. Griggs, 1989 Dandy Rd., Dallas, GA 30132, (404) 445-4770

Reunion: all WWII army veterans who trained at CP Beauregard, CP Livingston, and CP Claiborne, La - October 19-21, 1990, Alexandria! Pineville, La. Contact LTC William R. Hilborn, Post Headquarters, 409 "F" St., Camp Beauregard, Pineville, LA 713603737, (318) 640-2080, ext. 266

I am seeking info on my father's ancestry on the paternal side. He was Michael L. Feeler, born 8-4-1871 at Greeneville, Greene Co., Tennessee. His mother was Sarah Jane Elder, born 1851 in Georgia, died 1883; she remarried in 1876 to a Timothy Day Kitterman. I have heard the name Feeler is French and may have been spelled DeLafelere and later the De was dropped and was spelled Felere. Howard Feeler, Sr., 627 7th Ave. South, Clinton, IA 52732

