



# Knight Templar

VOLUME XXXVII

MAY 1991

NUMBER 5



*Dedicate your every act to...*

## **Man's Noble Purpose**

The more one knows about life, with its numerous dangers and pitfalls, the more he knows about the atomic bomb and its deadly fallout, the more he knows about dictators and their greed, the more he knows about history, about science, about people - the more reason there is for him to fear. We look about us, we look to the future, and we hope and fear.

Yet fear is not an emotion to be looked upon with disdain; great acts of heroism are often an impulsive response to an inner feeling of terror. Fear of poverty is a worthy incentive to industry. Fear of the consequences of sin in an incentive to better conduct. It is difficult to conceive of a person who is so carefree or so insensible to his surroundings that he can go happily through life without feeling some anxiety or fear.

On the subhuman level, fear is indispensable to life and development. The mouse fears the cat, the cat the dog, the dog the fox, and so on. The normal reaction of the fearing animal is to flee or hide.

But our life is more complicated; whereas the animal is concerned only with the present, we are concerned also with the future. We know that certain principles rule the universe. We know that certain acts invariably produce definite results. For most of us, our destiny is to climb the ladder upward, rung by rung. There are only a few who can leap the entire distance through one swift stroke of fortune. Each of our acts determines if we are reaching upward toward eternal salvation, and our every act should be dedicated to this noble purpose.



*Marvin E. Fowler*

Marvin E. Fowler, Grand Master

# Knight Templar

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

**MAY:** A tribute to President and Brother William McKinley, struck down by an assassin's bullet while in office, is featured in this month's issue; along with a biography of a colorful and more controversial figure, 19th century adventurer William G. Walker. It is interesting to note that four of our contributors this month hold the distinguished titles of Doctor and Sir Knight, and that their articles, along with those of Sir Knights Julius and Johnson, cover a wide range of intriguing subjects certain to interest our readers. With much gratitude, *Knight Templar* proudly salutes our writers!

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### May 1991

Volume XXXVII Number 5

Published monthly as an official publication of the Grand Encampment of Knights Templar of the United States of America.

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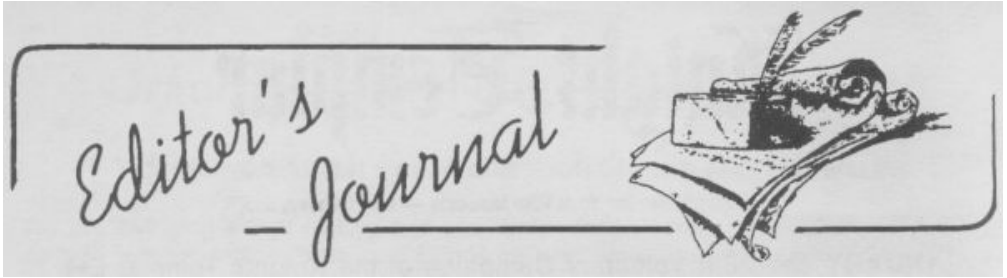
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Mail magazine materials and correspondence to Editor, 14 East Jackson Blvd., Suite 1700, Chicago, IL 60604-2293.

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

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



**Amendment Deadline:** Deadline for submission of amendments to the Constitution and Statutes of the Grand Encampment of Knights Templar is May 17, 1991. Notice of Conclave will be issued June 17.

According to **Section 85** of the Constitution, "a written copy of the motion "...to revise, amend or alter (the Constitution and Statutes) shall be filed with the Grand Recorder of the Grand Encampment at least three months before the day on which the Triennial Conclave is to be held at which such motion is to be considered, and copy thereof shall be inserted into the Notice of Conclave and presented by the Grand Recorder to the Grand Encampment for consideration."

The **58th Triennial Conclave** of the Grand Encampment of Knights Templar will be held August 17-21, 1991.

Attention: All **Grand Commanders who will be in office on November 1, 1991, and Grand Recorders:** In the upcoming November issue, *Knight Templar Magazine* will again present pictures of those Sir Knights who are Grand Commanders on November 1. **Please provide us with a photograph of yourself** In uniform by **September 13**. You will be able to see November arrangements by checking any of the November issues for the past five or six years.

Photos may be of any size (they will be reduced as in previous years), preferably black and white of good, clear quality. Color is acceptable. Do not send Polaroid prints as these do not reproduce well. We only use head shots generally, and jewels of office do not appear.

Indicate your name and state on the back of the photograph. Photos are requested by September 13. After that date, it may not be possible to include them in the November issue.

**Triennial Invitation:** Grand Commanders, Deputy Grand Commanders, and Grand Recorders are cordially invited to attend the *Knight Templar Magazine* Editors' meeting on Sunday afternoon, September 18, at 2:00 PM. in the Vermont Room of the Sheraton Washington Hotel. The editorial staff will be presenting information, answering questions, and offering assistance as needed to your state supplement editors. The present and incoming Grand Master and a number of other Grand Encampment officers are expected to be present.

**Born In Blood:** The exciting book by John J. Robinson about the Lost Secrets of Freemasonry and their relationship to the Knights Templar is now available from the Grand Encampment at the price of \$16.00. Please make checks payable to the Grand Encampment, and send them to the Grand Recorder, Grand Encampment, Knights Templar, 14 E. Jackson Blvd., Suite 1700, Chicago 60604-2293.

**Supplement Editors:** Scotch tape must not be used when submitting photographs, because the photos are prone to tearing when the tape is removed. Again, thanks for your good work, and see you at the Triennial.

# William C. Walker

by Sir Knight C. Clark Julius, KTCH

Although he grew up to be a notorious soldier-of-fortune, and became dictator of Nicaragua, William was a very well-behaved little boy. "As a youth he was so quiet and refined that he was sometimes considered a mama's boy and a sissy," according to Frederick Rosengarten, Jr., the author of a lively biography of Walker.

Born in Nashville, Tennessee, in 1824, William Walker was the son of a successful merchant. He apparently was not close to his father, but was deeply attached to his mother. A friend of his mother later recalled that William had been very intelligent and as refined in his feelings as a girl. I often used to go to see his mother and always found him entertaining her in some way."

Small for his age, and very bashful, William excelled in school. He was only fourteen when he graduated from the University of Nashville. At fifteen he earned a master's degree in ancient languages.

At sixteen, William Walker went north to Philadelphia to enter the medical school at the University of Pennsylvania. There he encountered the growing antislavery movement, which annoyed him very much.

After earning his M.D. at eighteen, Walker decided that he did not want to practice medicine. He toured Europe for two years, then moved to New Orleans to study law.

Walker was in New Orleans when the Mexican War began in 1846. He got a patriotic thrill from the American invasion of Mexico, but he did not enlist in the army.

Walker was then twenty-two years old. He stood five foot, four inches tall and weighed about one hundred pounds. A wisp of a man,



he affected a pose of languid ease, like a slightly wilted flower. Everyone noticed his tiny, delicate, feminine hands. He had a reputation in New Orleans as a saintly little creature, meek and mild. He did not smoke, drink, swear, gamble, gossip, or visit brothels. He seldom said a word, but when he spoke he generally expressed some refined and delicate sentiment of the loftiest kind.

After being admitted to the bar, Walker decided not to practice law, but to pursue a career in journalism. In 1848 he was appointed an editor of the *New Orleans Daily Crescent*.

At about the same time, he fell in love with Ellen Galt Martin, one of the best looking women in New Orleans. In addition to her beauty, Ellen had rich parents, artistic talent, and many male admirers; but her suitors had trouble

communicating with Ellen because she was a deaf-mute, who could converse only in sign language.

To attract Ellen's attention, Walker applied himself to the study of sign language. He had a knack for mastering new languages quickly, and he soon became the only one of Ellen's suitors with whom she could enjoy a fluent conversation. She agreed to marry him, but before the ceremony could take place, Ellen fell sick in a cholera epidemic, and died in April of 1849.

**"Walker claimed that there was not much difference between writing heroic poetry and performing heroically on the battlefield."**

It was later said that Ellen's death caused a dramatic change in the personality of the twenty-four-year-old William Walker. From a gentle, bashful soul, he was transformed overnight into a bitter, steely-eyed killer.

Soon after Ellen's death, Walker decided to move to California, which had been ceded to the United States by Mexico in 1848 at the end of the Mexican War. Walker traveled west by steamship, crossing the Isthmus of Panama. He landed in San Francisco in July of 1850.

In California Walker displayed his new, combative personality by becoming a fiery newspaper columnist. After accusing public officials of taking payoffs from gangsters, he was challenged to a duel, and agreed to fight with pistols. Walker turned out to be a poor marksman. Two rounds were exchanged, and Walker missed twice, but was shot twice in the leg.

After recovering from his wounds, Walker began organizing an army of mercenaries to invade the Mexican state of Sonora. To raise funds for his irregular invasion, he sold bonds that would be repaid with loot from Mexico, if his venture succeeded. His troops

were mostly saloon loafers from the docks of San Francisco.

Walker hoped to establish an independent republic in Sonora, which would eventually be annexed to the United States. In his daydreams he imagined himself dictator of an empire encompassing Mexico, Cuba and Central America. At the right moment he would annex this great empire to the U.S.A. as a collection of slave states, thus giving the South an unbeatable majority in the U.S. Senate.

By 1853 Walker had recruited an army of about three hundred mercenaries for his invasion of Mexico. Although his men were the dregs of California society, Walker felt confident that they could outfight the Mexicans.

Walker had no military training, but he thought that he had mastered the art of war by studying the poetry of Lord Byron. Walker was the author of an essay on "The Unity of Art," in which he claimed that there was not much difference between writing heroic poetry and performing heroically on the battlefield.

His recruits seem to have felt unlimited faith in Walker's leadership. Walker's biographer, Rosengarten, notes: "The diminutive leader possessed some unusual inherent power of voice or command that enabled him to mold together and demand complete obedience from a motley group, many of whom were rebellious roughnecks and lawless adventurers. But to defy him invited death."

The invasion of Mexico got off to a bad start in October 1853, when federal officers of the United States seized most of Walker's supplies on the dock in San Francisco. The officers tried to arrest Walker, but he escaped to sea aboard the brig *Caroline* with forty-five of his followers.

Unwilling to call off the invasion, Walker landed his little force in the almost uninhabited desert of Lower California.

There Walker paraded through sleepy Mexican fishing villages, confusing the locals by telling them that he was their new president.

After some delay, Walker was joined in Lower California by about two hundred reinforcements from San Francisco, who carried plenty of ammunition but very little food. Walker then tried to march his force east across the desert to Sonora. Along the way his footsore infantry was harassed by Mexican cowboys on fast ponies, who picked off many gringos in sniper attacks.

Demoralized by thirst, hunger, and disease, some of Walker's men mutinied. Walker suppressed the rebellion, and had the ringleaders shot by firing squad. After that, most of his men deserted and headed north toward the United States.

In the spring of 1854, Walker and thirty-three loyal followers staggered across the border between Tijuana, Mexico, and San Diego, California. Walker was dressed in rags, and was wearing only one boot when he approached two U.S. Army officers to announce, "I am Colonel William Walker, I wish to surrender my force to the United States."

Tried for violating U.S. neutrality laws, Walker admitted everything. His only defense was that he had broken the law in order to "fight for freedom." The jury unanimously found him not guilty, and Walker was acclaimed across America as a patriotic hero.

As soon as his trial was over, Walker offered his services to the Liberal Party of Nicaragua, which had been advertising for mercenaries in the United States. The Liberals were losing a revolution against the ruling Legitimist Party in Nicaragua.

On June 16, 1855, Walker and fifty-five American mercenaries landed in Realejo, on the Pacific coast of Nicaragua. There they were greeted by the barefoot soldiers of the Nicaraguan Liberal Party, drawn up in parade formation. The Nicaraguan troops

were sullen, scrawny, barefoot conscripts, armed with machetes and antique flintlock muskets. Walker's mercenaries, in contrast, were strutting ruffians, big and bearded, wearing cowboy hats and heavy miner's boots. Each mercenary was equipped with a percussion rifle, a revolver, and a bowie knife.

One of the first things that the mercenaries noticed about Nicaragua was the high percentage of women in the population. The country had suffered so many revolutions and civil wars that half of the men had been killed, leaving Nicaragua two-thirds female. The landscape was astonishingly beautiful, and the people were amazingly poor. William Walker warned his men that anyone convicted of rape or looting would be shot by a firing squad, but his warning hardly seemed necessary; the women were lonely, and there was nothing to steal.

William Walker thought he knew why the Nicaraguans were so poor; they had abolished slavery in 1824. Because only 10 percent of the population was white, Walker calculated that the remaining ninety percent of Nicaraguans must be too lazy to work without encouragement of a slave driver standing over them with a whip. Most Nicaraguans were either full-blooded Indians or mixed-blood mestizos.

Although slavery was illegal, conscription was not. Both the Liberal and Legitimist armies impressed every poor man they could catch, usually after a hard chase. The poor did not support either of Nicaragua's political parties which were almost identical in ideology, and which represented the interests of feuding families of rich landowners.

The commander-in-chief of the Liberal army was General Jose Trinidad Munoz, a very loud, very fat, very well-dressed man in a gold-braided uniform. The instant that Walker and Munoz met, they despised each other.

At a meeting with civilian leaders of the Liberal Party, Munoz and Walker got



*"Walker ordered his men to charge straight up the street and seize the central plaza of Rivas. Shooting and shouting, the mercenaries entered Rivas at a dead run. They reached the first barricade and leaped over it, firing their weapons at the defenders."*

into a sneering debate about military strategy. Munoz wanted to fight a defensive war, while Walker wanted to attack and seize the transit route across Nicaragua, which was the main highway for American travelers going from the East Coast to California. Walker thought that he could recruit an unlimited number of American mercenaries from among the travelers on the transit route.

When Munoz refused to cooperate, Walker vowed to capture the transit route with only his fifty-eight mercenaries. The most vulnerable part of the route, Walker thought, was the fifteen-mile transit road winding through the hills between the Pacific Ocean and Lake Nicaragua. (The rest of the route was a waterway plied by steamboats which crossed the lake, then steamed down the San Juan River to the Caribbean Sea.)

On July 29, 1855, Walker and his fifty-eight fighters arrived outside the Legitimist town of Rivas, which guarded the approach to the transit road. There were perhaps a thousand Legitimist troops in the town, waiting for Walker behind wooden barricades mounted across the streets. Walker's tactics must have been inspired by his reading of epic poems; he ordered his men to charge straight up the main street and seize the central plaza of Rivas.

Shooting and shouting, the mercenaries entered Rivas at a dead run. They reached the first barricade and leaped over it, firing

their revolvers at the defenders. At close range, the mercenaries had an overwhelming advantage in firepower over the Nicaraguans, with their muzzle loaders. The Legitimists fell back toward the center of town.

After several hours of house-to-house fighting, the mercenaries had taken fifteen casualties, while one hundred and fifty Legitimists had fallen. Nevertheless, the tide of battle gradually turned against the attackers. Walker, wounded in the throat, became discouraged when his men stopped advancing, although they were only a block from the main plaza. He called a retreat.

When the mercenaries retreated, the Legitimists pressed them so hard that six wounded Americans were left behind to be captured. The Legitimists carried these prisoners to the main plaza of Rivas, where the prisoners were chained to a heap of firewood and burned alive. It was traditional, in Nicaragua, for soldiers to take no prisoners.

With his surviving men, Walker fled to the Liberal stronghold of Leon, where General Munoz was waiting to greet him with a superior smile. To Munoz, Walker's defeat demonstrated that the arrogant little gringo was incompetent. Walker tried to defend his reputation by accusing Munoz of treason for failing to support the mercenaries at Rivas.

Meanwhile, the Legitimists began advancing toward Leon. Walker refused



to help General Munoz in his defense of the city. While Walker was loafing in his hammock, General Munoz was killed in bathe, to Walker's delight. After that, the Liberals allowed Walker to take command of their army - probably because they wanted a foreigner to take the blame for the final defeat of their party.

Walker astonished everybody in Nicaragua by announcing the end of conscription; he wanted only volunteers in his army, he said. This innovation made Walker a hero to poor people throughout Nicaragua, who did not realize that Walker despised them too much to want them in his army.

Without the draft, Walker's army was reduced to 120 Nicaraguan volunteers, plus fifty American mercenaries.

At the town of Virgin Bay, Walker's small force fought an army of Legitimist conscripts under General Santos Guardiola. Even by Central American standards, General Guardiola was a hard disciplinarian. During a forced march, he saw one of his soldiers lying on the ground exhausted. When the general ordered him to stand up, the soldier tried to rise, then collapsed back on the ground. "I'm just too tired," the man moaned. General Guardiola drew his pistol, shot the soldier in the head, then turned to his troops to ask, "Who else is tired?"

At Virgin Bay, General Guardiola confidently threw six hundred men against the entrenched volunteers of William Walker. The result was the complete destruction of Guardiola's army. Not one of Walker's troops was hurt in the clash, which left sixty Legitimists dead.

Wounded Legitimists, taken prisoner, expected to be shot. They were amazed when they received food and medicine from the victorious Walker.

After Walker's victory at Virgin Bay, the Legitimists became very nervous. They knew that their own common soldiers admired Walker, the enemy of conscription. The



Legitimist officers also feared that their men would refuse to fight against Walker, since there was no reason why they could not surrender to such a merciful man.

In the city of Granada, which was then the capital of Nicaragua, the Legitimist leaders hired an assassin, promising him two thousand pesos for Walker's death. The assassin went straight to Walker's headquarters where, instead of murdering Walker, he informed him of the plot. The assassin also advised Walker that the city of Granada was weakly fortified.

***Part III is coming In the June Issue!***

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



## **58th Triennial Of The Grand Encampment, Knights Templar, U.S.A. August 17-21,1991**

The 58th Triennial Committee would like to bring to the attention of the Sir Knights and their ladies that there are only (31,) three and a half months left until the 58th Triennial will become a reality. Now is the time for rooms to be reserved if they have not been, and for the Sir Knights to send in their registration forms. Forms have been in the *Knight Templar Magazine*, and also mailed out to each voting member by the Grand Recorder of the Grand Encampment. **It is hoped that all ads for the 58th Triennial Program Book have been sent in. If you haven't sent your ad as yet, but get it to us by the 10th of May, we will try to get it into the book.** If we can't, we will send it back to you.

If any Grand Commandery is still looking for a place to have its state dinners or lunches, the Sphinx Club of Almas Shrine Temple is brand new and can accommodate groups up to 600. Ask that a menu be sent to you (see information below). You can have cocktail parties or sit down dinners. Also, they have proposed the following for Grand Commanderies, and also for any Sir Knight that might be interested:

Sunday Brunch @ \$12.50 with the following items: eggs benedict, scrambled eggs, sausage, bacon, blitz soufflé, seafood quiche, seafood crepes, assorted cold salads, and pasta station. Time: 11:00 A.M.-2:30 P.M., Sunday, August 18.

Sunday Buffet @ \$17.50 with the following: crab bisque, Maryland fried chicken, steamship round of beef, bluefish dijonise, seafood cakes, raw bar w/clams and oysters, seafood fritters, fried oysters, rockfish meunière, cold spiced shrimp, assorted salads, dessert bar. For Sunday, August 18 from 4:00 P.M.-7:30 P.M.

A Grand Buffet @ \$18.50 with the following: sirloin of beef, salmon, Cornish game hen, ragout of veal marengo, pasta bar, assorted salads, dessert bar, and many other items. For Monday night, August 19, from 6:00 P.M.-9:30 P.M.

If interested, please contact them before July 15, either by writing to: Mr. Jeffrey Sherman, 1315 K. Street N.W., Washington, D.C. 20005. Attn.: Sphinx Club of Almas Temple, or call him at (202) 408-5568.

I must bring to the attention of the Sir Knights and ladies that you should **not use or call room service for anything if you are having a hospitality room, and are not having the hotel cater** it. There is ice on each floor and there are stores in the area where you can buy soft drinks and mixes. This problem stems from a very strong local union.

By staying at the Sheraton Hotel, the parking is \$10.00 for 24 hours (special rate), and you can take your car in or out as you please. The front desk will give you a card for your car window. For those who are not staying at the Sheraton, the parking fees are an hourly rate. There is very little on-street parking. Transportation in Washington is not cheap by metro or by taxi. We have worked out this special rate with the hotel for those who are staying there.

# ***The Martyrdom of William McKinley, Master Mason***

*by Dr. and Sir Knight Irving I. Lasky*

William McKinley was the twenty-fifth President of the United States, (1896-1901). He was born on January 29, 1843, in Niles, Ohio. He died at the hands of an assassin in Buffalo, N.Y., on September 14, 1901. This was but eight days after a fatal gunshot wound to his upper abdomen.

George Bernard Shaw has described assassination as the extreme form of censorship. "Very little can or need be said of such a monstrous and appalling act.

In our greatest republic in the history of mankind, four presidents have been assassinated. They were Abraham Lincoln, James Abram Garfield, William McKinley and John Fitzgerald Kennedy. In the instances of Presidents Lincoln and Kennedy, the wounds were to the head and would have been fateful in any event. Presidents Garfield and McKinley may have been saved had more advanced medical and surgical procedures been used. Even more so at the present time.

The similarities between the killing of Garfield and McKinley are unusual. Both were from Ohio, both died in September, and



both were hit twice - in each instance one of the two shots inflicting an inconsequential wound. President Garfield lived eighty days and McKinley just eight. Both beloved Presidents were active members of the Masonic Craft.

President McKinley was a beloved man. "Few words and simple speech voice his requiem. William McKinley had those things and did those things that mark a great man . . . to the knowledge and deeds of the apprenticeship came, in rich form, in the harvest years of his mastery, tact, prudence, kindness, brotherly love, and an abiding purpose and courage to know and to do the will of his people and his God. Of such are statesmen whom nations trust and love."

Early on, President McKinley taught in public schools and at the outset of the Civil War, he enlisted as a private in the 23rd Ohio Volunteer Infantry. He was "brevetted" major by President Lincoln on March 13, 1865, for gallantry in action. The President was admitted to the Ohio State bar in 1867. Later he served as a congressman, governor and finally President.

Brother McKinley was protecting and managing the army hospital at Westchester, Va., and was struck by the Masonic ties which he saw existing between the Union surgeons and Confederate prisoners. When he learned the reason for such a brotherly spirit in spite of war and hatred, he asked to be admitted to the Craft. He was subsequently Raised on May 3, 1865. A Confederate chaplain served in the cast. Subsequently a Masonic Lodge was named in his honor. He was grand orator at the Masonic Temple in Canton, Ohio. While President, he delivered an address at the Masonic Fraternity's centennial anniversary of the death of Grand Master George Washington. President McKinley was active in the knight Templars and the Shrine. In 1899 he tendered a reception to the Supreme Council A. & A.S.R., (S.J.), at the White House and similarly to the Mystic Shrine.

In speaking at the centennial of Washington's death the President said: We have just participated in a service commemorative of the one-hundredth anniversary of the death of George Washington. Here at his home, which he

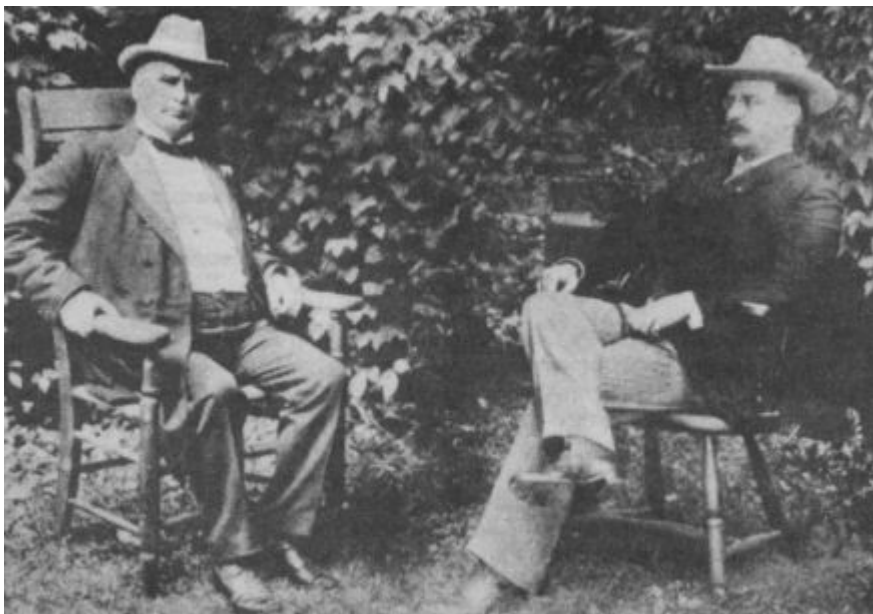


*"President McKinley was a beloved man and did things that mark a great man."*

loved so well, and which the patriotic women of the country have guarded with loving hands, exercises are conducted under the auspices of the great Fraternity of Freemasons, which a century ago, planned and executed the solemn ceremonial which attended the Father of his Country to his tomb . . . Masons throughout the United States testify anew their reverence for the name of Washington and the inspiring example of his life . . . the Fraternity justly claims the immortal patriot as one of its members; the whole human family acknowledges him as one of the greatest benefactors."

Everybody loved President William McKinley, everybody except Leon F. Czolgosz who fired the fatal bullet. In those days, justice was more swift, and shortly after his trial, Czolgosz was hanged.

When shot, the President was in Buffalo for the dedication of the Pan-American Exposition of 1901. The then



President McKinley and Vice President Theodore Roosevelt—both Master Masons.

vast electrical power was obtained by harnessing the Niagara Falls. This energy was applied to the Temple of Music,' which was brilliantly illuminated. As the President undertook his famous '50-a-minute handshake," the assassin's gun, concealed by a handkerchief in his right hand, fired the fatal shot as our martyred Brother, thinking the right hand injured went to shake the left hand. The President sank back into a chair and whispered to the guards, "Don't let them hurt him."

The Buffalo general hospital being dangerously" far away, the wounded President was taken by motor car to the Milburn house. Surgery was shortly undertaken and what could be repaired was, except that the bullet was not found. It had lodged behind the pancreas and very likely in so doing damaged this organ. Such injury is frequently fatal.

Improvement seemed to prevail but on the eighth day, the great martyr sank into unconsciousness and expired.

'A great man that was loved has fallen. In the crises of time primitive virtues revive and rule. An ancient Roman has passed from among us. Of such they sang: *Integer vitae, scelerisque purus*. Honesty and integrity, free of misdeed.'

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Dr. and Sir Knight Irving I. Lasky is a member of Golden West Commandery No. 43 in Bellflower, California, and lives at 11920 Dorothy Street, No. 204, Los Angeles, CA 90049

Newsfront...

## **A Tribute to Our Armed Forces**

Dear *Knight Templar*:

*Zerubbabel Commandery No. 68, Albia, Iowa, recently spearheaded a moving tribute to our nations service personnel. The attached article describes that Masonic effort.*

Brethren such as Mace A. Coolley, Commander; Tim Anderson, Captain General; and Melvin Sickels, Past Commander and Deputy Grand High Priest, R.A.M., gathered together and thought. They envisioned a small, yet noble tribute to honor those in peril in the Gulf. They proposed Zerubbabel Commandery hold a flag raising and prayer service at the Monroe County flagpole located in the award winning Albia Square.

The county supervisors were contacted and permission granted. The Albia city police were notified and arrangements made for traffic control. The word was getting out. Zerubbabel Commandery was doing something important.

Astor Lodge No. 505, A.F. and A.M., Albia; the Albia Chapter O.E.S.; Melita Commandery No. 64, Knoxville; and Malta Commandery No. 31, Ottumwa - all expressed a desire to participate in the tribute. Commander Coolley welcomed all to join in this serious function. He set the date at February 24.

That Sunday was bright and blustery. Seventy-five people gathered in the Masonic Temple in Albia and prepared. The tone was somber and serious. Our nation was still at war.

The Masonic bodies marched to the flag. Flowers had been laid at its foot. Captain General Anderson led the units into place. Commander Coolley marched beside the most special guest, Right Eminent Grand Commander Harley E. Holm of the Grand Commandery of the state of Iowa. The Sir Knights were sharp in their uniforms. They were serious, too. The Masons of Astor Lodge followed in their finest aprons. The Stars marched behind their banner.

The Sir Knights saluted the flag with drawn swords. Past Commander Sickels gently lowered the colors to half mast. Prelate John D. Nordstrom led the bodies in prayer. The cameras fell silent as the main work of the day was implemented. The prayers were offered to Almighty God.

Grand Commander Holm addressed the units and the crowd. His words were full of hope for our country's men and women. He stressed keeping our hearts and minds on the Lord. He stood confidently before the world secure in his faith. His conviction was a rock of support for those with loved ones in the Gull.

The labors were over for this day; all marched back to the Temple. There was not a lot of gaiety in the Lodge. A soft gold light seemed to permeate the air. A quiet joy pervaded all. The work had been well done.

Fraternally and Sincerely,  
Sir Knight Kenneth M. Cingle, Recorder  
Zerubbabel Commandery No. 68, K.T.  
Albia, Iowa

## Ecumenical Breakfast in Indiana

Mount Moriah Lodge No. 77, F. and A.M., hosted an ecumenical breakfast on February 16 at the Mount Moriah Temple. Eleven Madison County Lodges, together with Anderson Council No. 563, Knights of Columbus, in association with Councils of other Indiana districts, were in attendance at the Mount Moriah Temple in Anderson, Indiana. The program began (as pictured) with an honor guard consisting of 4th Degree Knights and the Knights Templar escorting the U.S. flag to its position on the podium. Sir Knight Roy H. Shepherd, Past Commander of Anderson Commandery No.



32, Anderson, Indiana, recited his preamble to the United States Flag, and lead the *group in The Pledge of Allegiance* and singing of *America* Michael D. Brumback, Senior Grand Deacon of the Grand Lodge of Indiana, served as Master of Ceremonies. Among the 150 guests and their ladies were Brother Calvin

E. Folsom, Worshipful Master of Mount Moriah Lodge, who introduced Jullian A. Mendoza, Grand Knight, who in turn introduced members and guests of Knights of Columbus who were present for the occasion. Folsom then called upon the heads of the York Rite bodies to introduce their groups, followed by his introduction of the officers of Mount Moriah Lodge and members who had attained the 33°.

A free will offering was taken, and the generous proceeds were divided equally between the Shriner's Van for Crippled Children and the Gibault Foundation, a resident program for delinquent boys.

## Have Chapeau, Will Travel

Dear *Knight Templar*:

The Sir Knights of Bayard Commandery No. 15, Knights Templar of Virginia, have embarked on a determined effort to bring Chivalric Masonry to the attention of the public in Virginia. Our District Deputy Grand Commander, Sir Knight William W. Longworth, has constructed a parade size replica of the Knights Templar chapeau, and the Knights have been busy parading it before the public in three Christmas parades in which they participated its appearance,



along with uniformed Knights of District Six wearing plumed chapeaux with swinging swords, caused quite a stir. Many favorable comments were received from the onlookers. The Knights have concluded that the promotion of York Rite Masonry in general and Chivalric Masonry in particular is well served by these activities. Accordingly, the Knights of Bayard Commandery No. 15 plan to continue their program of 'showing the chapeau' to the public on all appropriate occasions.



**Eslon Elden Burge**  
**District of Columbia**  
**Grand Commander-1967**  
**Born July 22, 1910**  
**Died February 13, 1991**

**Stuart E. Pine**  
**Nevada**  
**Grand Commander-1986**  
**Born April 15, 1917**  
**Died February 28, 1991**

**Roy Ellen Briggs**  
**Michigan**  
**Grand Commander-1957**  
**Born November 16, 1902**  
**Died March 5, 1991**

**N. Harris McClamroch, Jr.**  
**Louisiana**  
**Grand Commander-1983**  
**Born January 2, 1921**  
**Died March 23, 1991**

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

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

Arizona No. 25-Clifford L. Counter  
Arizona No. 26-David E. Van Amburg  
Pennsylvania No. 45-Henry L. Bassett  
Pennsylvania No. 46-James M. Myers, Jr.  
Alabama No. 19-William M. Newsome, Jr.  
Colorado No. 18-Wallace A. Techentien  
New Hampshire No. 10-Henry P. McCrone,  
Jr.  
Florida No. 47-Paul W. Friend  
Illinois No. 39-Robert E. Martin, Sr.  
Pennsylvania No. 47-Douglas K. Phillips  
Kentucky No. 10-John Stanton Jacobs

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

No. 1,634-Duette Ivon Thomas (GA)  
No. 1,635-W. Darrell Boone (WA) by  
Eugene C. Maillard

No. 1,636-John A. Fnednchsen (OR)  
No. 1,637-Walter L. Cook (WA)  
No. 1,638-Ernest L. Biery (AR)  
No. 1,639-Lee A. Stickler (PA)  
No. 1,640-John Gilbert (CO)  
No. 1,641-Robert W. Zam (NM)  
No. 1,642-Glenn A. Siciliano (GA)  
No. 1,643-Joseph Nessie Harmon (CA)  
No. 1,644-Robert S. Gay (WV) by Pilgrim  
Commandery No. 21  
No. 1,645-John E. English (WV) by Pilgrim  
Commandery No. 21  
No. 1,646-Clarence Robert Harshbarger  
(WV) by Pilgrim Commandery No. 21  
No. 1,647-Stewart C. Howell, Sr. (WV) by  
Pilgrim Commandery No. 21  
No. 1,648-Russell D. Isner, Jr. (WV) by  
Pilgrim Commandery No. 21  
No. 1,649-Cyril J. Price, Sr. (WV) by  
Pilgrim Commandery No. 21  
No. 1,650-Uoyd S. Teter, Jr. (WV) by  
Pilgrim Commandery No. 21  
No. 1,651-Forrest V. Trickett, Jr. (WV) by  
Pilgrim Commandery No. 21  
No. 1,652-J. Bonny Allen (GA)

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





**Knights Templar Eye Foundation, Inc.  
Twenty-third Voluntary Campaign**

Campaign report by Grand  
Commanderies for KTEF Officers and  
Trustees for the week ending April 5,  
1991. The total amount contributed to  
date is \$560,443.34.

Alabama	\$13,522.00
Arizona	6,826.40
Arkansas	3,621.80
California	37,728.32
Colorado	23,547.99
Connecticut	7,440.00
District of Columbia	3,936.00
Florida	15,785.25
Georgia	54,507.09
Idaho	2,087.43
Illinois	14,384.00
Indiana	10,665.55
Iowa	8,232.41
Kansas	7,045.52
Kentucky	8,397.77
Louisiana	6,095.10
Maine	7,130.76
Maryland	13,895.25
Mass./R.I.	7,006.50
Michigan	14,439.58
Minnesota	4,226.23
Mississippi	2,549.00
Missouri	8,935.11
Montana	2,856.60
Nebraska	2,983.20
Nevada	14,548.05
New Hampshire	4,755.00
New Jersey	5,207.80
New Mexico	4,205.50
New York	9,971.80
North Carolina	8,049.31
North Dakota	821.00
Ohio	12,641.32
Oklahoma	2,034.00
Oregon	7,045.00
Pennsylvania	37,335.18
South Carolina	12,165.63
South Dakota	3,578.61
Tennessee	16,828.26
Texas	38,277.72
Utah	4,163.10
Vermont	2,699.15
Virginia	14,498.00
Washington	3,465.59
West Virginia	19,609.00
Wisconsin	5,984.00

Wyoming	2,386.00
Philippines	290.00
St. John's No. 1	
Wilmington, Delaware	215.00
Porto Rico No. 1	610.00
Heidelberg No. 2	825.00
St. Andrew's No. 2	
Dover, Delaware	210.00
Italy Subordinates	240.00
Trinity, U.D.	210.00
Solo Di Aruba, U.D.	200.00
Miscellaneous	39,529.46

**100% LIFE SPONSORSHIP  
KNIGHTS TEMPLAR  
EYE FOUNDATION**

1989-90

Palatka Commandery No. 5  
Palatka, FL

1990-1991

Columbian Commandery No. 4  
Norwich, CT

Trinity Commandery No. 1  
Manchester, NH

Kanawha Commandery No. 4  
Charleston, WV

**Needlepoint Kits Available**

Several years ago the Grand Encampment began offering needlepoint kits for sale. These kits include a printed canvas with the Knight Templar emblem in red, white, yellow and black on a white background. Kits are still available and include the printed canvas, needle and yarn (finished size is 10 by 10 inches). The cost of a single kit is \$11.50 postpaid, or \$10.50 each in quantities of three or more. Orders may be sent to Grand Encampment of Knights Templar, 14 E. Jackson Blvd., Suite 1700, Chicago, IL 60604-2293.

## Membership - What We Can Do About It!

Membership and new members are the lifeblood of *any* organization. If we do not get new members each year, our organization will naturally die a slow and painful death from attrition alone. We must constantly be on the lookout for new members, trying to get them interested in the York Rite. There are many ideas and theories; most are good, and some will work.

I would like to share an idea with you I know will work. Every Commandery has an outlying Lodge or Chapter from which they try to get members. We always want to have a York Rite festival at the Commandery asylum and want candidates to come to them. How about taking the Commandery to the candidates? Make it as convenient as possible for the candidates to become members of the York Rite, and also cut down on the excuses they give for not joining the York Rite.

On the downside, this will cost money. You may have to rent a truck to haul the paraphernalia and rent the lodge room, meals, or whatever, so I would recommend that you ask for a minimum number of candidates to at least cover your costs. I cannot foresee a Grand Commander refusing dispensation to move a constituent Commandery's charter for one day for an increase in membership.

Other organizations promote one-day festivals and only confer a minimum number of obligatory degrees. With practice and planning you can confer all of the degrees and orders of the York Rite in full form. It can be done on two successive Saturdays or on a Friday evening and all day Saturday. It takes a great deal of work and planning, and whoever is in charge of planning needs to have a good plan. He needs to really work on breaking down one degree and setting up another without any fooling around.

Sir Knights, I know this will work. In 1989, the York Rite Bodies of Ft. Pierce, Florida, did this *one time* and received the York Rite Grand Bodies of Florida award for the highest percentage gain in membership in the Chapter, Council and Commandery. In 1990 they did this twice. These three classes have produced over forty Knightings.

**It will work!** But it cannot be done overnight. It takes work and planning, and you may want to involve other Chapters and Commanderies to keep from overworking your own members and to give other members the chance to help out. It can and will turn out to be a fun day for all involved.

David DeMent, P.G.C. WV  
Eminent Commander  
St. Lucie Commandery No. 17  
Ft. Pierce, Florida



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



## **Commanderies Still Cherish Christ's Ascension**

by Dr. and Sir Knight  
Howard H. Towne

Many who make the Holy Land Pilgrimage may wish to give priority to a visit to Bethlehem, Nazareth, Jerusalem, or the Sea of Galilee. Personally, I wanted to visit the Mount of Olives to see the last place our Lord's blessed feet walked and to be fully conscious that here is where his feet will touch the earth again when he returns. The Mount of Olives was an especially appropriate place for this last great event of Christ's life on earth, for it is near the most important places of His holy life.

To the casual observer or the indifferent Christian the Ascension does not mean much. Modern Christianity has never given it a prominent place. Even conservatives, who pride themselves on sound doctrine, give it only scant attention. Perhaps, it is because after Christians have spent hours observing Lent, Holy Week, Good Friday, and Easter; they are all tuckered out, and so neglect it in the midst of much serving. Moreover, His Ascension was accomplished without the fiery roar of a lift-off, such as sends the space shuttles out into space. It is, therefore, hard for the skeptic mind to conceive of

Christ returning to heaven by a kind of celestial escalator. What a shame that this significant event has fallen into neglect. Only Templary now cherishes it and gives it its proper place.

Let us consider what Christ's Ascension meant to Jesus Himself and His disciples and what it can mean to you and me. First of all, Christ's Ascension meant glory for Him. Heaven's Hero, the Captain of Our Salvation, was returning! The messengers of heaven had seen Him leave thirty-three years before. Now, the Son of God was returning with mission accomplished. The Bible tells us that they were aware of what He had endured, the shame and pain, and His ignominious death on the cross, and His resurrection. They knew He had overcome sin and death, and had given eternal life to believers. So it was as glorious Victor that they received Him.

Also, observe that Christ's Ascension meant not only praise and commendation but also a position of power and responsibility. The New Testament

declares "that God set Him at His own right hand in the heavenly places." This is never understood to mean a mere place of honor, but always as a symbol of the active exercise of sovereign power. At His Ascension Christ did not go into ease and retirement. It meant the assumption of the crown of Heaven to begin His omnipotent meditative reign as the God-man. Christ sitting at the right hand of God means that He is ruling the world and Christianity. This sitting was to begin at once. He received the all-victorious power of God, and all things are under His control - also nuclear power, for instance. He is the One who opened up the secrets of the atom, and we are sure He won't allow it to get out of hand. He is still the generalissimo of the armies of God, in Heaven and on earth, which are fighting God's battles for the triumph of righteousness and the salvation of believers. He will remain the Ruler until the end of time, and will in the meantime make all things work together for good to those who love him.

Again, observe that Christ's Ascension meant joy for His disciples and for us. When He was gone, did they lament for His departure? Though they endured martyrdom, they expressed no regret that Jesus was not with them, no longing to see Him again. Here is something unique in the world. He was no longer with them in visible form, yet He is continually spoken of as alive and present, not as dead or distant. They now realized the truth of His hard saying, "It is expedient for you that I go away. If I go not away, the Comforter will not come to you." They were now aware that Jesus departed so that He could have a universal power not a local one. Having ascended, our Lord knew what He was doing, and He did what was best for you and for me. He sent His Spirit, whose office it is to unite in deathless union our spirits with His own. Right now, He is an ever-present Power plant, offering us the opportunity to plug

ourselves in for life. When we do, we find faith and hope and heaven.

This is a never-to-be-forgotten event. As our Lord departed He raised His pierced hands in blessing over them. But such a blessing is too meaningful to be reserved for the disciples present at the Ascension. He provided a way that His blessing should pour down like "showers of blessing." As Sir Knights we have a great work to do today, and our talks are not easy. It is only with the power of the ascended Christ that we can do them. These are the 'greater works' that we should do. Our total life should be a vital witness to a living Savior at God's right hand, who ascended there over 1,950 years ago from Bethany.

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



### **Dixon Commandery No. 21, Illinois Celebrates 125th Birthday with Commemorative Lapel Medallion**

This year Dixon Commandery No. 21 of Illinois celebrates its 125th anniversary and commemorates the occasion with a lapel medallion 1<sup>1</sup>/<sub>2</sub> inches wide by 2 inches long, bearing the Coat of Arms of Dixon Commandery. It sells for \$7.00 each and is available from: Dixon Commandery No. 21, K.T.; 211 E. Everett Street, Dixon, IL 61021

Wandering about among the booths of an antique show is an education in the past. Things our grandmothers threw away are treasures now, tagged with unbelievable prices. Understandably, many of them are not in perfect condition, and frequently they are marked "as is," meaning that if a vase or glass is chipped or a table badly marred, you take it the way it is for the price noted, or you leave it.

Most people want perfection, but it is hard to find. After all, grandmother used her dishes and furniture and had no thought of saving them for antique collectors of the future. Naturally, they got hard use and now and then lost the quality of perfection. Antique dealers sometimes describe their tables, chairs, and bureaus as having a "distressed look," as if that were a mark of age and to be cherished.

My wife and I, after visiting an antique show, fell to talking about the "as is" signs on "distressed" merchandise. She remarked that she wished people would take other people "as is," without criticism or the snide remarks that point to their inadequacies. She noted that there are some people with whom she is completely comfortable. They take her "as is."

In the course of life, all of us get chipped and banged around so that we bear the marks of our past, just like grandma's furniture. We are not all sweetness and light, and sometimes we have that "distressed" feeling that comes with the wear and tear of life. We would like to come within shouting distance of perfection, but we know we miss that estate by a country mile.

Someone wrote of a well-known lady that she has a "pedestal complex." She thinks she has avoided the imperfections of normal human beings and has come through the

It is comfortable to have people take us "as is" without the necessity for our pretending perfection.

# AS IS

by Dr. and Sir Knight  
Harold Blake Walker

vicissitudes of life with the perfection of an unspoiled vase. It must be tough to put oneself on a pedestal and to spend life trying to persuade other people of one's superiority. It is much more comfortable to have people take us "as is" without the necessity for pretending perfection.

A little while ago a father, who can't see any imperfections in his daughter,

noted that she had applied for a job and was rejected because she was "overqualified." Possibly she was overqualified intellectually, but unfortunately she is under-qualified in terms of personality. She has herself on a pedestal and anyone tempted to employ her would back off. Telling her that she was over-qualified kept the young lady's ego intact and enabled her father to preserve the fiction of her perfection.

We make it difficult for our children when we put them on pedestals and expect them to be perfect. Most of them are ordinary youngsters with normal imperfections. We want them to make the most of themselves, and we do what we can to encourage their virtues and their capacities. But we make a serious mistake when we cannot see them and accept them "as is."

**"In the course of life, all of us get chipped and banged around so that we bear the marks of our past, just like grandma's furniture."**

Preachers like myself have a problem. We get put on pedestals. We are expected to be paragons of virtue without flaws. The trouble is, we are human. Our tempers become frayed at times. We sometimes covet what other people have. Now and then we are inclined to feel we are not appreciated and that we ought to be in bigger churches. Usually we come to ourselves and manage to accept ourselves and acknowledge the limits of our own humanity. We hope people will accept us "as is," aware that we are doing the best we can with what we have.

Antique collectors have a way of loving their antiques despite their imperfections. They enjoy the old things they find and accept them as they are. The world would be

a happier place if we could view people in the loving way antique collectors view their antiques. If we find flaws in people, and they are always to be found, we still can love them, flaws and all, accepting them as they are without hounding them with criticism.

Of course, we have an obligation to aim for perfection, striving always to "climb the steep ascent to heaven." But, like our fellow climbers, we occasionally slip. It is wonderfully helpful if we are accepted "as is."

Dr. and Sir Knight Harold Blake Walker is a member of Evanston Command" No. 58, Evanston, Illinois, and resides at 422 Davis Street, No. 201, Evanston, IL 60201

### **Prominent York Rite Grand Officers at A.M.D. Meeting**



Pictured at the Washington, D.C., meeting of the Allied Masonic Degrees on February 22, 1991, were (left to right): Sir Knight Charles R. Neumann, Grand Recorder of the Grand Encampment of Knights Templar, U.S.A.; Companion Bruce H. Hunt, General Grand Recorder of the General Grand Council of Cryptic Masons International; and Companion William R. Selby, Sr., General Grand Secretary of the General Grand Chapter, Royal Arch Masons, international.

# MANAGING MASONRY IN THE NONPROFIT TRADITION

by Dr and Sir Knight Karl J. Krayer

*Sir Knight Dr. Karl J. Krayer wrote this essay for the members of the Dallas County York Rite Association, of which he serves as President for 1990-91*

My Companions and Sir Knights, I know that many of you are firm supporters of nonprofit organizations such as our Fraternity, your church, a professional society, and perhaps several others. You express support for these groups in many different ways, including financial contributions, regular attendance, participation in various activities, and prayer, among others.

Many of our members have toiled in profit-making organizations for a living and work in nonprofit groups such as those offered by our Fraternity as a release, for enjoyment, or for the pure value of serving and working with others. There are obviously differences in how profit and nonprofit organizations operate such as keys to survival, mechanisms by which success may be gauged, techniques to motivate the membership, punitive actions that can be taken to correct problems, and so forth.

There are two points I would like to make in this essay. First, a failure to recognize the

critical differences between how profit and nonprofit organizations operate can create problems which can cause irreparable damage to an organization such as ours. Second, nonprofit organizations such as Freemasonry would do well to examine models by which profit-making organizations have been successful and replicate those features which can be beneficial to us.

I have noted above that people work in nonprofit organizations for very different reasons than they do in profit-making ones. If you are excited about something you have accomplished in Freemasonry and tell a friend about it and he asks, "How much money did you make?" you are probably better off not trying to explain the source of your enthusiasm. He most likely would not understand it anyway.

People are motivated in nonprofit organizations such as Freemasonry by activities that do not necessarily lead to tangible outcomes. You do not make a living by working in Freemasonry. Yet, you do improve your life; we trust that one's membership and activity in the Fraternity does lead one to discover means by which he is a better man, husband, father and citizen. Hence, learning a lecture, performing a part in a degree, cooking dinner for the members, standing on a street corner collecting change for a charity, and so forth, is effort undertaken to help yourself help others. How do you measure success? Surely not by suggesting that you got a "6.7% raise." No, we must find other outcomes to gauge the rewards from our work.

Precisely, then, because unlike in the profit-making organization, where "making more money" is held as the ultimate reward for success and "making less or not as much money" is held as

the threat for poor or nonperformance, a presiding officer's punitive action for the same in a nonprofit organization such as Freemasonry must be very different. Our Fraternity must pay attention and recognize the difference.

You see, no one **has** to do anything here. We remove someone from office and he has not lost a dime. We threaten a member, offend him and ask him not to return to Lodge, and he is still able to wear the same quality clothes, drive the same kind of car, and own the same kind of home as he did before we spoke. The key is not to harp on what people are or are

***"What a joy it can be to see a Lodge, Chapter, Council, or Commandery operating in an atmosphere where true leadership is shared among the members."***

not doing, but rather, to create a supportive atmosphere by which people enjoy being with each other, and thereby, mutually assist others in being better men. Threats for poor or nonperformance, whether they are carried out or not, accomplish nothing except turning members against each other or tarnishing a state of harmony and productivity. If a Worshipful Master, High Priest, Thrice Illustrious Master, or Eminent Commander would spend as much time developing a productive environment as he does seeking to place blame or fault among his officers and members, much more would be accomplished.

I personally believe this is why evening activity in our Fraternity is so appealing. Working men have spent all day in a business atmosphere that is filled with threats, talk of poor performance, pressure, etc. We can use the fellowship and brotherhood our Fraternity provides as a welcome release to associate with

good men. To run into in our Fraternity the same kind of pressure, communication and environment which surrounds a Mason all day at work is surely de-motivating.

Ironically, the presiding officer of a Masonic body is one of the most powerful positions known to man in any organization, be it profit or nonprofit. How he **exercises** that power can make all the difference. I will argue that he can use this power in a positive sense by creating an atmosphere which is conducive to work by motivating members to service. Officers and members will work because they feel a responsibility; others are depending upon them. You will quickly find that responsibility begets responsibility; a domino effect ensues whereby one member assists another in a particular activity and that assistance is reciprocated in yet another different endeavor. What a joy it can be to see a Lodge, Chapter, Council or Commandery operating in an atmosphere where true leadership is shared among the members. Tasks get accomplished because the members want them to be accomplished, not because they **have** to be.

Yet, this is not to say that there are not lessons that we can use from profit-making models to strengthen our Fraternity. First and foremost, Masonic organizations must be run as businesses. It is ridiculous to think that any profit-making entity would not maintain strict financial record keeping, communicate with its constituent members in ways that keep them appraised and productive, and provide incentives for working enthusiastically. None of these activities are unique to a profit-making organization. All of these things, and more, must be emphasized in order to keep Freemasonry alive.

Increasingly, a presiding officer of a Masonic organization fulfills a managerial role. It is not enough for him to exhibit

*Continued on page 27*



The crumbling brick store building in Rectortown, Virginia, reeked from the odor of twenty-seven, blue-clad captives. The smell of sweat, urine, and faces combined to reduce officers, privates, and even drummer boys to a rough equality not considered when they first marched off to war.

Suddenly the crude pine doors were flung open, and a grey clad officer ordered the prisoners to clear the building. The men emerged blinking from the sunlight they were not accustomed to and quickly formed a line. The date was November 6, 1864. The captives were Union prisoners of Colonel John Singleton Mosby, the famed "Grey Ghost" of the Confederacy.

On command the twenty-seven moved one-half mile to Goose Creek under a bright winter sun, sparkling in the grey sky. Revived by the fresh air they began to laugh and joke. If only their commander could see them now. Wouldn't General George Custer be surprised? Their commander, he of the cinnamon scented locks and dazzling uniforms, would not be amused at the stinking spectacle his men presented. The threat of death seemed far away on this crisp Virginia day.

A short distance from Goose Creek sat Confederate John Mosby astride his charger. This was the day the Confederate colonel knew would arrive, and he was dreading it. It was with a sinking heart he made his decision. For these men, all thought to belong to Custer, were to be held responsible for the death by execution of seven of the colonel's Partisan Rangers.

As far back as October 29, Mosby had written his commander, General Robert E. Lee: It is my purpose to hang an equal number of Custer's men whenever I capture them." The Confederate Secretary of War James Seddon concurred with General Lee.

**A Brother's sign and a  
Brother's response.  
A life spared in a time of  
savagery passion.**

***A Sign...*  
Given!**

**A Life . . .  
Spared!**

**by Sir Knight  
Norman K. Johnson**

Mosby had his government's permission to execute seven men. The distasteful task would be allowed.

Years later John Mosby would write of this decision:

*"It was not an act of revenge, but a judicial sentence to save not only the lives of my own men, but the lives of the enemy. It had that effect. I regret that fate thrust such a duty upon me. I do not regret that I faced and performed it."*



The fate of seven men was sealed. Mosby gave the order.

The still laughing men were suddenly confronted by Sergeant Major Guy Broadwater. The Confederate began in a staccato voice the dreadful task placed upon him. Suddenly the ranks fell silent as the sergeant spoke of the penalty that was to be imposed. Finally, the realization of their fate was apparent. Seven of their number were to be executed. Seven men, not all of Custer's command, were to be executed for a crime that none were even aware took place. Even those not of Custer's command did not protest.

A Confederate soldier suddenly stepped forward and yanked off the cap from the head of Captain Charles E. Brewster. Twenty-seven slips of paper were placed in the hat. Seven had the fatal X drawn upon them.

The tall Rebel began at one end of the line holding the cap high above the first prisoner. As the man took the slip he slowly moved down the line of waiting men. As each trembling hand felt for a slip of paper, a low moan passed down the line. Some of the waiting Yankees prayed aloud. A drummer boy suddenly became hysterical and began to sob: "Oh God, spare me! Precious Jesus, pity me!" Forced to draw a slip, he gave it a furtive glance and leaped high in the air. Damn it, ain't I lucky!" A second drummer boy was not so lucky. He drew the X. Sergeant Broadwater winced and made a quick decision. He rode over to Colonel Mosby.

When the sergeant returned, the boy was

removed from the line and the sad scene was repeated. (Mosby was not aware there were mere boys in the ranks.) Finally, the last dreadful slip was drawn, and the seven men stood apart from their fellows. Among them was an officer, Lieutenant Israel C. Disoway of the 5th New York Heavy Artillery unit that was not of Custer's command.

The seven unfortunates were then marched up the Shenandoah Valley to a place called Ashby's Gap. They were met by Company D of Mosby's command under the dashing Captain Richard Mountjoy. It was his command that had drawn the distasteful task of executing the seven.

Captain Mountjoy, a darkly handsome Mississippian, was always careful about his dress. He favored a grey frock coat with yards of golden frogs the men called "chicken guts" on the sleeves; a blood red sash wound around the waist; dark blue pants; high topped, highly polished boots; and a black hat with an ostrich feather. Pinned to his lapel was the Masonic pin he always wore.

The elegantly dressed Confederate officer rode slowly down the line of dispirited captives. As he approached Lieutenant Disoway the latter made a sign. Instantly he was pulled from the line and another man thrust in his place.

The Rebel captain took the captive lieutenant with him and ordered Edward Thompson to carry out the execution. Three of the seven would survive. One private, George Soule, knocked down his executioner and escaped. The other two, Corporal James Bennett and Private Melchior H. Hoffnagle, survived gunshot wounds.

The terrible scene was never repeated in Mosby's theater of the war. Never again was it necessary to retaliate by executing prisoners. This even nastier side of the war was forgotten as men went to the task of killing by the rules of war.

Yet, in this terrible scene of revenge, the taking of human lives to expiate the

death of others, is a sign of hope. Two Masonic brothers saw beyond the savage law of an eye for an eye. A Brother's sign and a Brother's response. A life spared in a time of savage passion. Two men looked beyond the cruelty of war and performed a Masonic act as old as the Craft itself.

When we of the present century take our Master's obligation are we fully aware of the nature of our oath? Do we realize that we are bound by a solemn promise before God to come to the rescue of a Brother without regard to race or nationality? Can we rise above the passion of war and see a Brother's distress? The burden of our obligation rests with each of us. May all of us be worthy of our heritage.

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### *Managing Masonry - Continued from page 24*

leadership qualities; he must be like a C.E.O., staying on top of and being responsible for the actions of his Lodge, Chapter, Council or Commandery. In this model, dictating policy in an authoritarian manner or threatening officers has little place, for such action does not serve to motivate members nor coordinate productive activity. It is not enough to say "that's the way we've always done it" for perpetuation of an error does not justify its existence; nor does claiming that "it was his responsibility, not mine" vindicate the presiding officer. Because of the responsibility he has, more often than not, in today's York Rite bodies, the presiding officer performs as many duties as his delegates.

We know that in today's business world, subordinates are far more specialized and knowledgeable about what they do than are their managers. At the top, a C.E.O. often does not have any idea what or how certain functions are being performed. Yet, he is responsible for them and frequently must intervene at critical periods for survival. A Worshipful Master, High Priest, Thrice Illustrious Master or Eminent Commander who does not think the same is in for a rude awakening.

Our challenge is to continue to move in the right direction. In all of our constituent bodies, we can certainly identify areas which need to be corrected. Yet, my hope is that you will find attending the Masonic organization of your choice to be fun again; that your Lodge, Chapter, Council or Commandery is a place for you to enjoy work because you want to, not because you have to. Because of our fraternal nature, we will never be a true business, nor perhaps, should we be. But, we must be prepared to move forward with leaders, officers and members who will continue to strive for the excellence we all desire.

Dr. and Sir Knight Karl J. Krayter is a member of Alexander C. Garrett Commandery No. 103 in Dallas, Texas. His mailing address is P.O. Box 38148, Dallas, TX 75238

## History of the Grand Encampment

### Chapter XXI The Rituals And The Work Of The Orders Of Knighthood (Continued)

At the next Conclave in 1874, the Grand Encampment failed to take any action on the matter of amending the Rituals which had been laid over from the Conclave of 1871. The decision of Grand Master Gardner, however, was approved and became part of the Templar law:

"The Ritual as promulgated by the Grand Encampment cannot be altered or abridged by the Grand Master, Grand Commander, or Grand Commandery."

At the 20th Triennial Conclave held in Cleveland, Ohio, in 1877, Grand Master James Hopkins called attention to the need of exemplification of the work, which had been neglected for some years, stating in his address:

"The Constitution of the Grand Encampment makes it 'the duty of the Grand Master at each Triennial meeting, if time permits, to cause an exemplification of the work appertaining to the Orders of Knighthood, to be exhibited before the Grand Encampment, and also to correct officially all irregularities and discrepancies that exist.' It seems to me that this duty should be made more important and absolute, and that other matters which have occupied the requisite time, should be made subordinate to this

more important object. If instruction in the Ritual is to be orally imparted, there is no other way to secure and preserve accuracy and uniformity than through the organization whose jurisdiction extends all over the country, and the head of this Grand Body can best reach all sections through their representatives assembled in Grand Conclave.

"Ample time should be devoted, at each triennial session, to a careful and thorough rendering and discussion of *the Rituals*; or else full authority should be given for their publication and circulation by and amongst the various officers. Before that authority is given, it is absolutely necessary that the Grand Encampment should determine which is the accurate method of opening and closing a Commandery, of conferring the Orders, etc., and thus prevent the circulation of any 'work' which has not been approved after the closest scrutiny. I have always urged a strict adherence to the traditional manner of transmitting a knowledge of the ceremonies of our Order. But this seems to be useless, in view of the fact that in several States *manuscript Rituals are distributed*, some with, others without, the sanction of the Grand Commandery thereof. And it is said, there are *discrepancies* between them. These and all discrepancies' the Grand Master must correct. But what is to be the basis of his correction? What *the standard of perfection* to which all must conform? This consideration has brought me to realize the necessity for the Grand Encampment to approve and issue *authentic Rituals*. This necessity

will be all the more imperative, should radical changes be made, as I propose to recommend in the mode of conferring the Orders of Red Cross and Malta."

The Committee on the Order of Knights of Malta reported:

"We have come to the conclusion that the present Ritual which was promulgated by Grand Ma3ter French, is not the correct work and is very unsatisfactory. It is simply a portion of the Mediterranean Pass, with some of the attributes of the Knights of Malta. We have agreed upon what we believe is the correct work and submit it for your consideration."

On the second day of the Conclave the Rituals of the Orders of Knighthood were exemplified by officers of Oriental Commandery No. 12 of Cleveland, Ohio, assisted by Apollo Commandery No.1 of Chicago, Illinois. On motion of Sir Knight Benjamin Dean, it was resolved:

"That the Order of Malta may be conferred, or communicated until the next Triennial Conclave as heretofore, or in accordance with the Ritual this day reported."

The Committee on Doings of Grand Officers approved of the revival of exemplification of the work, and the Committee on Rituals recommended that the whole subject of Rituals be postponed to the next Triennial Conclave.

At the 21st Triennial Conclave held in Chicago in 1880, Grand Master Hurlbut again called attention to the need of the revision of the Rituals, but the Committee on Rituals recommended that it was not

expedient at that time to present one, as most of the State Commanderies already had rituals "*each of which they considered the best.*" However, the Committee did recommend that while it was not made obligatory upon any Commandery to work the Ritual of the Knights of Malta in full, the attributes must be communicated.

The next Triennial Meeting held in San Francisco in 1883, saw the start of the printed uniform Ritual under Grand Encampment control. Sir Knight Benjamin Dean presided as Grand Master that year, and in his address called for printing of the Rituals so that the true work might be preserved. When he was Grand Commander of the Grand Commandery of Massachusetts & Rhode Island in 1871 he was responsible for having manuscript rituals prepared and these he presented to the Grand Encampment at this Conclave with these remarks:

"At this time when there is so much interest and desire for uniformity in the Rituals of the Order, I feel that I can do no act more acceptable to this Grand Encampment. More than that, I have no doubt whatever that in presenting this manuscript of the work and lectures, I present the only adopted and authorized work of this Grand Encampment. Boston Commandery is the body that preserved these lectures and work by weekly rehearsals at the members' houses, during the entire Anti-Masonic period. The founders of our Grand Encampment were very jealous of putting in writing or print anything relating to the Ritual, and if there were nothing whatever in print, where would you look for the true work unless in the place from which this work came?"



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.

Wanted by Commandery just struggling to get started: Knight Templar swords, sheaths, chapeaux, and other paraphernalia. Price must be very reasonable. Send your information (include postage in cost) to Frank T. Lee, Recorder Manchester Commandery No. 40 U.D., Rt. 6, Box 6692, Manchester, TN 37355

We have 13 long Commandery coats, yours for the asking. We ask only that you pay postage. Waycross Commandery No. 36; William L. Sweat, Recorder; 1506 Myers Ave.; Waycross; GA 31501

Want to buy old-style, long coats. Will pay up to \$10, depending on condition, plus shipping. R. D. Hamilton, 2510 Randolph Rd, Cookeville, TN 38501, (615)528-6061

In response to various Knights looking for someone to rebuild chapeaux: William Clarke, 6212 No-Bath Blvd., Bath, PA 18014, will take a chapeau and transfer the cross insignia and feathers to a new body of any size for \$80 plus shipping and handling charges of \$5. A Commander's or P.C. chapeau is a little more because of the geld braid which must be transferred as well as the tassel. These prices do not include cleaning feathers which is additional.

Lincoln pennies with square and compass stamped over date. Also Eastern Star over date. Roll of 50, \$5 plus \$1.50 postage. Last year was able to contribute \$300 to the Knights Templar Eye Foundation from the sale of pennies. Champ A. S. Hickman, Rt. 2, Box 287, Fairmont, WV 26554, (304) 825-6270

For sale: gold York Rite watch fob, 2"-high, 1 1/2"-wide Knights helmet top with keystone on back side and cross and crown with crossed

sword on other with York Rite emblems around it. Valued at \$600. Asking \$500 or make offer. L. D. Scott, 7200 Topsham Rd., Richmond, VA 23228, (804) 262-2202

Wanted: I am seeking the Knight Templar sword that belonged to my great uncle, Rev. Henry Swicker of Lockport, NY. Also I would appreciate any other Masonic items that originally belonged to my uncle. Edward R. Harris, 18 Abernathy Ct., Highlands Ranch, CO 80126, (303) 791-9788

Wanted to buy: chapeau with or without case, size 7<sup>3</sup>/<sub>4</sub> or 7<sup>1</sup>/<sub>2</sub>. Reasonable. Alton A. Moore, 149 Aldora St., Barnesville, GA 302041031, (404) 358-2336

Wanted: Mississippi Knight Templar wishes to purchase one First Holy Land Pilgrimage Medallion (issued 1989). Kenneth H. Willis, Sr.; 2706 Ridgewood Ave.; Pascagoula; MS 39567, (601) 762-0668

Wanted to buy: a nice Past Commander's jewel. Warren Swisher, 4774 McBane Ct., Columbus, OH 43220, (614) 457-1552

Wanted: gold watch fob that unfolds or fans open and has York Rite Commandery on face leaf and Scottish Rite 32<sup>1</sup> emblem on reverse leaf. Blue Lodge and Royal Arch leaves inside. David R. Koontz, 518 Shadowbrook Dr., Burlington, NC 27215

D Wanted: all or any of *Ars Quatour Coronatorum*, volumes No. 59 (1948) through No. 79 (1966) to complete a collection for the Trexler Masonic Library, a foundation supported 501 (c) (3) institution. Charles S. Canning, PG. C., Librarian; Masonic Temple; 1524 Linden St.; Allentown; PA 18102

Wanted: Masonic researcher and local secretary for the Correspondence Circle of Quatuor Coronati Lodge No. 2076, London, in need of good condition back issues of bound transactions of that Lodge, prior to Volume 95. Vol. number and price, including shipping to H. M. Hartlove, 5004 Holly Rd., Portsmouth, VA 23703-3506, (804) 483-3353

Alamo Camp, Heroes of '76, National Sojourners, Inc., is in need of two army cavalry sabers. These items will be used with our Heroes' color guard, which we do in replica Continental Army uniforms. We have provided our services without charge to fraternal, social, and educational groups. Any donation will be appreciated. J. E. Sonneborn, 5911 Northgap Dr., San Antonio, TX 78239

Wanted: Dudley Masonic watch and Masonic watch fobs. Charles R. Markle, Sr.; 1998 Orange St.; York; PA 17404

For sale: antique watch fob, gold with symbols from all York and Scottish Rite bodies, which are depicted in full color enamel on both sides; approx. 1<sup>1</sup>/<sub>4</sub>" by 1<sup>1</sup>/<sub>2</sub>"; mint condition; appraised at \$1,200. Will send color photo to interested buyers only. Rare Masonic showpiece. Call (919) 754-5134

Masonic pennies or any memorabilia wanted by avid collector, trying to create a display for our Lodge. Will pay or send a \$2 donation for any item you may have. John P. Gibson, 10 Mora St., Greenville, SC 29609

I need your help. I am trying to build a collection of Masonic monitors from the various grand jurisdictions; monitors of the Grand Lodge, Grand Chapter, Council, etc. Please help me by sending a monitor from your area. Michael D. Gillard, 17613 N. Co. Rd. 300 W., Muncie, IN 47303

Will pay \$15 for a 1982 Grand Lodge Alaska Coin, or trade a SC Grand Lodge Coin for it. S. Womack, 1110 Marshall Rd., Greenwood, SC 29646

Chapter pennies wanted by avid collector, building this collection for over 20 years, a labor of love. My collection one day will end up in a Masonic museum. I especially need pieces from Chapters that have merged or turned in their charters. I will send a check or a donation for each or will buy

your duplicates. Why not see to it that your penny is included in my collection? Maurice Storck Sr.; 775 W. Roger Rd. No. 214, Tucson, AZ 85705, (602) 886-7585

Wanted: a ceramic mold of Master Mason, preferably with the Master's apron on. Cathy Smith, 2615 E. 6th St., Casper, WY 82609, (307) 237-4381

I would like to locate a copy of the book, The Sword of Solomon, written by Robert S. Easter, Ed. D. Paul M. Williams, 2364 Beaver Valley Pike, New Providence, PA 17560-9622

For sale: Daughters of the Nile, Past Queen's ring, size 7, white gold, diamond in the rose, and the scimitar is filled with emerald chips. Like new; will sacrifice at \$200. Mrs. Eugene Thomas, 6 Columbian Ave., Proctor, VT 06765

I need some Indian Head pennies. Will send list of dates and refund your postage. Will pay top. This is for DeMolay boy's collection. M. K. Dobbins, 8214 N. 27<sup>th</sup> Ave., Phoenix, AZ 85051

For sale: 4 burial lots in Schuylkill Memorial Park in Schuylkill Haven, PA, currently selling for \$2,100, but will sell at this time for \$1500. Lot is in South Lawn Section, Lot No. 257. Ruppert Shollenberger, (904) 485-0758 or (717) 622-3993

Reunion of Sampson WWII Navy vets, Sept. 6-8, 1991, Sampson State Park, Romulus, NY. Recruits Sampson N.T.S., 1942-46. Harold Kroninger, 216 E. Holly St., Hazleton, PA 18201

Reunion: O'Reilly General Hospital, Sept. 18-20, 1991, Springfield, MO. Neil C. Wortley, O'RGH Reunion Ass., C/O Cox Medical Centers, 1423 N. Jefferson Ave.. Springfield, MO 65802

Reunion: Four Stack APD Veterans, Sept. 19-22, 1991, Radisson Hotel, St Paul, MN. F C. Furbush, 69 Ward Rd. Windham, ME 04062, (207) 892-6242 or Jack Pennock, 4(1)1 Constellation Rd, Lompoc, CA 93436, (95) 733-3412

Reunion: 793rd Military Police Battalion (WWII, 1953 or before). Sept 26-29, 1991, Holiday Inn, Anniston/Fort McClellan, AL. A. W. Sherokow, Rt. 1, Box 7870 Wicklei's'7lle, TN 38388, (01) 8455854 or Elwood Forsythe, 457 W Pleasant St, Cynthiana, KY41031, (606) 234-3790



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