

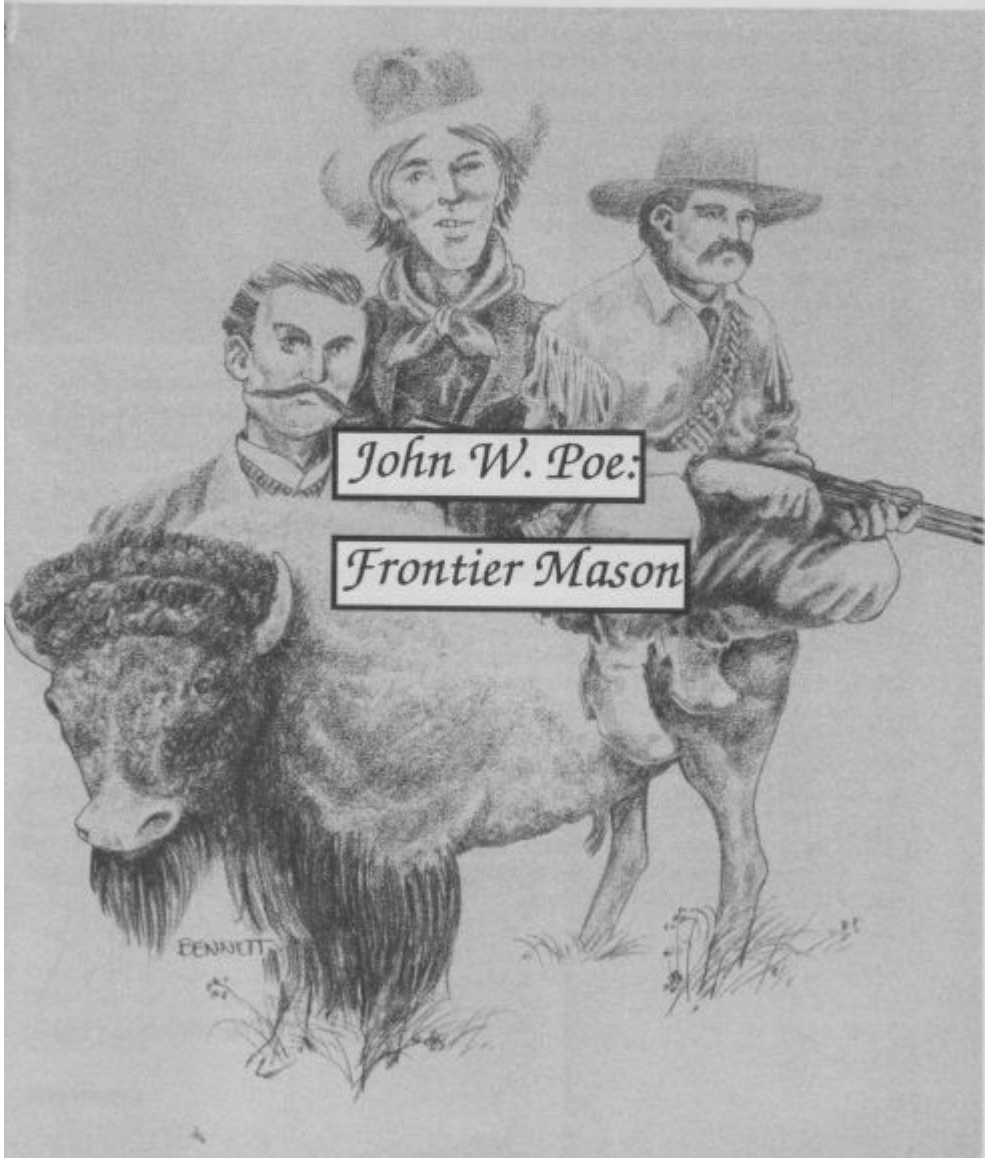


Knight Templar

VOLUME XXXVII

OCTOBER 1991

NUMBER 10



Department Conferences are an important aspect of...

Returning to the Work of the Commandery

Fall - the time for football, falling leaves, and the return to normalcy after the long, hot days of summer.

For Masons it is the time for most Masonic bodies to "return to work" after being dark for the summer months. For some of us it is the time for Department conferences. Five of the Departments; Northeastern, South Central, North Central, Northwestern, and Southwestern; meet during the fall. I would like to call to the attention of the Grand Commandery officers the importance of attending these meetings. The statutes of the Grand Encampment have a section on Annual Conferences"; Section 114¹/₂ (b) is explicit about the attendance at these conferences:



"The Grand Master may call Annual Conferences in each of the Departments at such times and places during the Triennial period as he may determine. Such Department Conference shall include the Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain General and Grand Recorder of each of the Grand Commanderies in such Departments, and such others as the Grand Master shall determine."

At a recent Department conference two of the Grand Commanders did not see fit to have any of their officers there; three others had only two present, although all of the officers when they were installed promised to abide by the regulations of the Grand Encampment.

The major theme of the conference was membership - I am sure the absent officers belong to Grand Commanderies which are showing the same drastic losses that the rest of the Masonic bodies in the United States are experiencing.

Any Knight Templar is welcome at the Department conference. Dais officers are especially welcome. Junior grand officers are encouraged to attend. Those officers listed in Section 114¹/₂ (b) are expected to be there as part of their duty as Grand Commandery officers.

The Department Commanders, together with selected committeemen and the Grand Encampment officers, have a program that should be both interesting and helpful to all ranks of Templar officers.

William H. Thornley, Jr., P.E., GCT
Grand Master

Knight Templar

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

OCTOBER: Events of the 58th Triennial Conclave of the Grand Encampment are covered this month, and will be concluded in the November issue with pictures and story beginning on page 11. The western saga of Brother John William Poe appears in this issue. Our cover, with picture by author and artist, Sir Knight Bennett, is a stylized rendering of the buffalo, two people who influenced Poe's early life - Pat Garrett and Billy the Kid - and Poe himself as the remarkable hunter at Fort Griffin.

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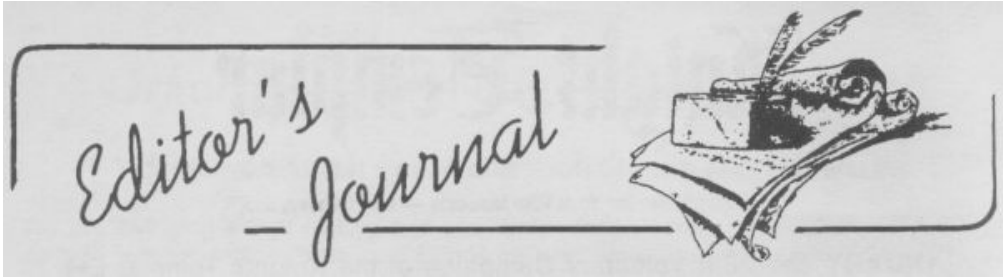
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Material for the Grand Commanderies' two-page supplement is to be directed to the respective Supplement editors.

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



• **ATTENTION:** Grand Recorders And All Sir Knights!!! The Grand Encampment is MOVING. As of October 1, 1991, our address and phone number will be: 5097 N. Elston Ave., Suite 101. Chicago. IL 60630 phone (312) 777-3300.

Please note also that because of the move and our changing to a new computer system, **NO ORDERS WILL BE ABLE TO BE PROCESSED UNTIL OCTOBER 25, 1991.** Please plan accordingly.

Remember, do not use the new address or phone number until October 1. Your cooperation will be greatly appreciated.

• **Triennial News Coverage:** The 58th Triennial Conclave of the Grand Encampment ended on August 21, too late for *Knight Templar* to furnish a complete news report on the Conclave in September. A report of the Triennial Conclave, along with photographs, will be published here and in the November edition. Coverage begins on page eleven.

• **Attention:** All Grand Commanders who will be in office on November 1, 1991, and Grand Recorders: In the November issue, *Knight Templar Magazine* will again present pictures of those Sir Knights who are Grand Commanders on November 1. As we have previously announced, owing to editorial and time considerations, photos received after October 1 will not be printed.

• **Many Thanks:** Thanks to all who attended the 58th Triennial Conclave in Washington, and to the committee for the tremendous help they rendered to me and to the Sir Knights. And to you, Sir Knights, thanks for your understanding and for making this Triennial the success that it was.

Yours in Templary,
John C. Werner II, General Chairman
58th Triennial Conclave



• **Margaret Dull dies:** On Thursday, August 8, Margaret Irene Dull, wife of our Past Grand Master Ned E. Dull, passed to her eternal reward in heaven. The editorial staff of *Knight Templar* wishes to offer its sincerest condolences to Sir Knight Dull and his family.

• **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 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.

John W. Poe: Frontier Mason

by Sir Knight Joseph E. Bennett

It was just before midnight on the evening of July 14, 1881. Bright moonlight illuminated the open spaces, but failed to penetrate the deep shadows of the veranda in front of the officers' quarters in old Fort Sumner, now the residence of rancher Peter Maxwell. A slight, shirtless figure in stocking feet did not notice the two men lounging in the shadows until he was upon them. Although startled, no word passed between them.

The youngster was William H. Bonney, alias Billy the Kid. He carried a long butcher knife in his left hand and a double action .41 six-shooter in the other. His intent was to carve a steak from the side of beef hanging on the veranda. The surprise encounter with the two strangers prompted him to enter the darkened bedroom of Pete Maxwell, just off the veranda. Bonney

stepped into the room and queried in Spanish, "Who is it?" A shot roared in the darkness, then a second.

The sheriff of Lincoln County, Patrick F. Garrett, had been sitting at the foot of Maxwell's bed quizzing the rancher about Billy the Kid when the outlaw entered the room. Recognizing the voice, he fired at the sound without hesitation. He fired a second round immediately, but it was unnecessary. Bonney had fallen to the floor dead—a bullet through his heart!

Outside the two shadowy figures sprang into action. They were Thomas L. "Tip" McKinney of Roswell and John W. Poe, chief investigator for the Canadian Land and Cattle Company, serving as special deputies for the Lincoln County sheriff. Neither realized that their presence had vaulted them into history, even though they were not directly involved in the shooting of the West's most famous outlaw, Billy the Kid.





Thousands of words and hundreds of books have been written about that fateful night, none of which touch the tremendous life of one of the obscure deputies present, John Poe.

Poe had already earned a lofty reputation prior to his involvement in the Billy the Kid shooting. He was a Texas lawman of great stature who had already embarked on a career that would make him one of the foremost citizens of the Territory of New Mexico, and without a doubt, their most distinguished Mason.

John was born on a farm near Maysville, Kentucky, on October 17, 1850, one of eleven children of Nathan and Louisa Poe. A strong desire to move west dominated his life from his early years. In the spring of 1870, he left the farm and began his westward journey, working along the way to earn the money necessary to carry him to his final destination, Fort Griffin, Texas.

Fort Griffin, not far from Amarillo, in the Texas Panhandle, was a military site surrounded by a squalid shantytown inhabited by the dregs of society; prostitutes, gamblers, thieves, drunks, and greasy buffalo hunters. All of these esteemed citizens were doing their level best to help "Shacktown" live up to its reputation as "The Sodom of the Plains." The violent, degenerate activity had little effect on Poe. He was intent on earning enough money to purchase the equipment necessary for a buffalo-hunting venture. He and his new-found friend, John Jacobs, busied themselves in a number of jobs to raise money. These included farm laboring, wolf hunting for pelt bounty, and cutting wood for the army post at Fort Griffin. They prospered well enough to achieve their goal and set up

the buffalo hunting in 1873. Over the next four years John Poe killed 20,000 buffalo in the area around Fort Griffin. He was the shooter, with John Jacobs and a hired skinner to tend the work involved in preparing the hides for market. Poe's phenomenal skill with rifle and Six-shooter became legendary throughout the Panhandle in the light of his hunting success.

It is important to realize that hunting buffalo in the 1870s was not regarded as wanton slaughter of wild animals. Even though the Comanche, Kiowa and other Plains Indians regarded the shaggy beast as a sacred source of life, both for food and clothing, their opinion was not shared by the white man, who was convinced that buffalo ruined grazing for cattle, and that successful ranching could not coexist with them. Hides brought up to a dollar each in Fort Griffin, thus the area was well populated with buckskin-clad hunters with their big-bore Sharps rifles.

Poe and Jacobs were "outside" hunters, so-called because they ranged far beyond the safety of civilization and the society of other hunting parties. This was a dangerous practice, because one had to be always ready to defend against a hostile Indian attack. However, nothing worthwhile is ever obtained without effort or risk, and Poe regarded the gamble worthwhile. By 1878, the perceptive young hunter realized that the days of profit were almost gone. The buffalo herds were dwindling rapidly, and soon would disappear from the plains. He and Jacobs decided to get out of the hide business.

John Jacobs married in Fort Griffin, while Poe accepted an appointment as

deputy United States marshal. The two friends invested their earnings in a herd of sheep, with Poe as a silent partner. The severe winter of 1878-79 wiped out their enterprise when the sheep froze to death. Poe accepted the loss philosophically, not being one to dwell overly long upon events over which he had no control. He became renowned as a lawman who never shot a man when he could be reasoned into submission or subdued by physical measures. Poe was a big, strong fellow, who could easily prevail over the most formidable drunk or lawbreaker. He was a man of moderation, abstaining from the use of alcohol, profanity, or excess in any form. In other words, he was a perfect prospect for Freemasonry. Happily for all concerned, he became a member.

Poe petitioned Fort Griffin Lodge No. 489 and received his Entered Apprentice Degree on November 9, 1878. He was the first Master Mason to be raised in the new Lodge on February 1, 1879, entering into a Masonic career that would span forty-four years.

Fort Griffin was located in Shackleford County, Texas, in 1879. The newly-formed county was suffering a severe epidemic of lawlessness when Poe became a lawman. Rustling was a particular problem. A vigilante committee had been formed to break up the wholesale crime spree. When Bill Cruger was elected sheriff of Shackleford County over incumbent John Lam, Poe accepted an additional duty as his deputy in order to have county-wide authority. Lam, at first an effective sheriff, became a suspected rustler himself, a situation that cost him his office. He also continued to use his former deputy, one John Selman, in his illegal activity.

Selman was a disreputable character, who had been in trouble constantly in the Fort Griffin area. He was a gunman and a ruthless killer, who would leave a bloody trail in Lincoln County, New Mexico, following his



days in Shackleford County. Eventually, Selman murdered John Wesley Hardin in El Paso on August 19, 1895, just a few months before he himself was shot to death in an alley in the same city by George Scarborough.

Sheriff Cruger and John Poe eventually made a case against John Lam and took him into custody. Almost immediately, he would die under the blazing guns of a large group of masked vigilantes who stormed the building where Lam was held prisoner. Poe, who was guarding Lam, was overpowered by the vigilantes. He

was forced to watch helplessly while they executed the outlaw.

Soon after the Larn slaying, Poe moved to Fort Elliott in Wheeler County for a brief stay as deputy sheriff. He was persuaded to run for sheriff of Wheeler County by many enthusiastic supporters, but was defeated by a narrow margin when his friends failed to show up at the polling places. They were so confident Poe would win that many considered it unnecessary to vote. John left Fort Elliott in disgust to accept an offer to be chief investigator for the newly-formed Canadian River Cattleman's Association.

Rustlers from across the border in New Mexico were making frequent raids on Texas herds, and the association was determined to put a stop to it. A well-organized ring was involved, with the apparent leader a Tularosa rancher. He was Pat Coghlin, owner of the Three Rivers Ranch, which was used as a holding area for rustled stock. Many prominent Lincoln County names were linked with Coughlin, including Billy the Kid. In a short time, Poe established his headquarters in White Oaks, a mining town just over the line in New Mexico Territory. From that point he continued his investigation of Coghlin, eventually constructing a web of evidence that seemed to guarantee conviction for "the King of the Tularosa."

While in White Oaks, Poe met and became fast friends with Patrick F. Garrett, Sheriff of Lincoln County. Lincoln County was a vast territory of 30,000 square miles, and White Oaks was part of it. In December 1880, Garrett arrested Billy the Kid and several members of his gang, following a shootout at a place called Stinking Springs. The outlaw was tried in the town of Mesilla, and sentenced to hang for the murder of the Lincoln County sheriff during the recent cattle war. The Kid's bloody escape from jail in the town of Lincoln, where he was awaiting execution, set the relentless

Garrett once more on his trail. Pat was in White Oaks collecting taxes when news of Bonney's escape reached him.

In early July 1881, Poe received word from an informer that the Kid had been around White Oaks but had gone to his old haunts at Fort Sumner. The information was transmitted to Garrett, who was convinced that the outlaw had long since fled to Mexico. However, he decided to investigate the tip from the respected John W. Poe. Tip McKinney and Poe were enlisted as special deputies. Garrett felt that any more new faces around Fort Sumner would alert Bonney to their presence, if he was actually there. The trio approached the town from different directions, and Poe, unknown in Fort Sumner, made inquiries around town.

The citizens of Fort Sumner were evasive and sullen when questioned about the Kid. Some were his friends, while others were simply fearful of arousing his wrath. In a final attempt to obtain information, Garrett and his two companions went to Pete Maxwell's home that evening of July 14. He was Pat's old employer. The rest is history, and the results have already been related.

Meanwhile, Poe's case against Pat Coghlin was about to be tested in court. The prosecution suffered a severe blow when Poe's chief witnesses, a Mr. and Mrs. Nesbitt, were murdered in the forbidding White Sands area near Tularosa. Coghlin was speedily acquitted. He never prospered after his trial, however. His fortunes steadily declined, and Coghlin died penniless a few years later.

Poe had other reasons to remember 1881 as a banner year. He became acquainted with Sophie Alberding, an Illinois resident visiting in Roswell and staying at the home of Captain J. C. Lea. She was an attractive and popular girl and did not want for suitors. However, Captain Lea and his good friend Sheriff Pat Garrett were determined that she marry John Poe.



Irritated initially by the meddling and matchmaking efforts of Lea and Garrett, Sophie was completely taken by the tall, handsome young lawman. A romance blossomed.

John and Sophie delayed any plan to marry since he was of the opinion that his income would not support a wife properly. An opportunity to increase his income came unexpectedly in 1882 when Garrett decided not to run for reelection as sheriff of Lincoln County. Garrett was stung by criticism leveled from the community over the manner in which he had killed Billy the Kid. The Kid had many friends in Lincoln County, and they felt the sheriff had not given the outlaw a "lair" chance to defend himself. Poe was urged to run for Garrett's office. He agreed to do so, and was elected in November 1882.

Poe and Sophie were married May 5, 1883, following his election victory, and took up residence in the courthouse in Lincoln where the county provided an apartment for the sheriff. He and Sophie slept in the same bedroom in which Billy the Kid had done his deadly work with a shotgun during his escape in April 1881. It was a brief stay, however, for Poe purchased a beautiful, but remote, tract of land near old Fort Stanton and named it the VV Ranch. It was a picturesque setting for a home, isolated from civilization; a situation that disturbed Poe after he built a home. Sophie was obliged to spend long periods alone while he ranged over the vast expanse of Lincoln County discharging his official duties. He was an active, effective law enforcement officer and continued to grow in reputation through New Mexico.

The Poe's only child, a son, was born February 4, 1884. It had been a difficult

pregnancy, and the baby lived only a few hours. John and Sophie were crushed. They had forward to - brighten Sophie's long hours at the W Ranch. The loss of their baby and Sophie's long convalescence convinced Poe to resign the post of sheriff a few months prior to elections in 1885. They sold the W and started out on a long-delayed honeymoon, traveling to Hot Springs, Arkansas, a famous spa of the day, and to Kansas City to visit Poe's parents. They had moved there from their home in Maysville, Kentucky.

In January 1877, Poe and a friend, C. Smith Lea, traveled to Argentina to study first-hand the ranching opportunities in South America. They traveled extensively, impressed by the lush pampas, dotted with cattle, and by the many agricultural practices employed there. Poe's decision, however, was to remain in Roswell. He purchased a tract of land near the town and began to put some of his "new" agricultural ideas into practice. Poe became one of the very first in New Mexico to raise cattle "under wire" in relatively small fenced fields, supplementing grazing with alfalfa grown and harvested on his own land. He upgraded his herd by select breeding practices and used irrigation extensively to produce a variety of crops successfully. His "modern" stock farm became famous throughout New Mexico. He also invested in a mercantile business with Smith Lea and William Cosgrove.

At this juncture, it would seem appropriate to relate John W. Poe's Masonic record. He took a demit from Fort Griffin Lodge on March 6, 1880, and soon affiliated with Roswell Lodge No. 18, as a charter member. He was the first

Mason in Roswell to receive both the Royal Arch degrees and the Knight Templar Orders. He became a member of Columbia Chapter No. 7, and Rio Hondo Commandery No. 6. Within the course of a few years, he presided in all three bodies. Poe was appointed to the line of the Grand Lodge of New Mexico, and served as Grand Master in 1897-98. The climax of his York Rite accomplishments occurred when he served as Grand High Priest of Royal Arch Masons in New Mexico in 1898-99, followed by presiding as Grand Commander of their Grand Commandery in 1910-11. He was also a long-time Scottish Rite Mason and was honored with the conferral of the 33rd in 1907. Poe was a member of the Valley of Santa Fe for many years.

After nine years of intensive farming and prosperous ranching, Poe sold all of his holdings and entered the banking business. He was a major stock holder in the Bank of Roswell and became its president in 1893. In 1899, he resigned to organize the Citizens Bank of Roswell, and served as president for the balance of his life.

New Mexico became a state in 1912, and John Poe continued to be a prominent figure in its affairs. Among his distinguished posts, he served as president of the New Mexico Tax Commission from 1915-17, and a state fuel administrator during World War I. Poe passed away in a sanitarium in Battle Creek, Michigan, on July 17, 1923, at the age of seventy-three years. His devoted wife Sophie was en route to his bedside when she received word of his demise.

The entire community of Roswell and the State of New Mexico were shocked and saddened by his sudden death. The Roswell Evening News was lavish in its front-page coverage of Poe's passing. The editor recited his history from the Buffalo-hunting days at Fort Griffin through his eventful years in the Territory of New Mexico, ending with an account of his accomplishments in later years.

One of the most distinguished personalities of the old frontier days passed away in Battle Creek. A man of tremendous ability, Poe always tempered his actions with restraint and good judgment, while living an exemplary life. His was the outstanding Masonic career in that wild and woolly southwestern territory. Poe's contribution to society was best summed up by the editor of the Roswell Evening News in their issue of July 18, 1923, when he called him a friend of man." No man could aspire to a more exalted title!

Sir Knight Joseph E. Bennett, 33rd, KYCH, and P.D.D.G.M. of the Grand Lodge of Ohio, is a member of Brenton D. Babcock-Iris Lodge No. 600, Cleveland, Ohio (W-M. three times). He resides at 507 Ninth Street, Box 1928, Bandera, TX 78003



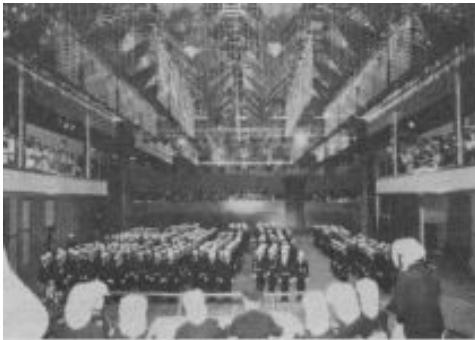
News Of The 58th Triennial Conclave

by Sir Knight Randall W. Becker

The Grand Encampment of Knights Templar of the United States of America held its 58th Triennial Conclave in our nation's capital, Washington, D.C., August 16-21, 1991. The following is Knight Templar Magazine's report on the special gatherings and events of this Triennial Conclave



Activities began at the early hour of 7:00 A.M. on the morning of Saturday, August 17, with the drill competition, which was held in the Grand Ballroom of the Sheraton Washington. Sir Knight Herbert A. Newman, Past Grand Commander of Indiana, chairman of the Committee on Drill Regulations, was the coordinator of the drill competition along with committee members Charles D. Browder, Jr., P.G.C, Texas, and W. Jack Dover, P.G.C., Michigan. A staff of fourteen judges took their places for a full day of drill team competition and awards presentations.



With its beautiful facilities and abundant amenities, the ultra-modern Sheraton Washington served as our headquarters hotel to grace the proceedings of this 58th Triennial Conclave; and served as a springboard for those who ventured out to discover the beauty, the sights, the cultural activities and innumerable paths of exploration offered to delight visitors to our nation's capital. As Americans, we are proud of our history and our accomplishments, and ample visible evidence exists in this sparkling city to justify our national pride and reinforce belief in our national destiny.



Four Class A teams and thirteen Class B teams participated in the competition. Families and friends of the marchers enjoyed a day of fine precision marching by those who had practiced through many sessions to proudly appear on this floor, and the observers responded by loudly cheering for their Sir Knights.



At 7:00 P.M., the teams went on parade and review in front of a standing room only audience in the Ballroom. Approximately 400 Sir Knights passed in review before the Grand Master and the officers of the Grand Encampment.



The awards and recognition program followed. (Winners were announced in the "Editor's Journal" column in the September issue of *Knight Templar*) The drill committee, judges and captains were introduced. Assisting in the presentations were Grand Master Fowler (with captains from Texas, top left, and Indiana, top right), Deputy Grand Master Thornley, and Grand Generalissimo Mayford. Watches were awarded to the 1st place winners, U.S. flags that had flown over our nation's capitol were given to 2nd place winners, and certificates of achievement to 3rd place winners. All participants received drill bars for their uniforms.

The divine service was held on Sunday morning at 10 A.M. in the Sheraton Room of the Sheraton Washington Hotel, under the direction of Grand Prelate Thomas E. Weir (left, center). After the singing of the hymn *God of Our Fathers*, recitation of the *Apostle's Creed* and the *Lord's Prayer*, and an offering taken for the Knights Templar Eye Foundation, John J. Robinson (right, center), author of *Born In Blood*, delivered an inspiring tribute to the crusading Knights of the Temple in commemorating the 700th anniversary of the fall of Acre and their departure from the Holy Land.

This fascinating historical account of the ancient Templars was followed by a meaningful and thought-provoking sermon by our Grand Prelate, the Reverend and Sir Knight Thomas E. Weir, Ph.D.; entitled *Deep Calleth Unto Deep*. The sermon was followed by the placing of the memorial wreath by Grand Master Fowler (bottom, preceding page), and the singing of *Onward Christian Soldiers* by those assembled.

The Editor's Meeting was held in the Vermont Room at 2:00 P.M., and was well attended by state supplement editors, Grand Commandery and Grand Encampment officers. The staff explained that the desktop publishing computer equipment purchased by the Grand Encampment was most helpful in producing the magazine, and that almost all of the editors were now submitting monthly material to our office on a regular basis.

The Grand Master's Reception was held that evening at 8:30 P.M. in the Sheraton Room, with many hundreds of well-wishers gathering in a reception line to greet Grand Master Fowler and his Lady Roberta, and the grand officers of the Grand Encampment, the Past Grand Masters, and their wives.

Monday morning the Grand Encampment held its public opening ceremonies for the 58th Triennial Conclave sessions, beginning at 9:00 A.M. in the Sheraton Room. It began with the procession of officers of the Grand Commandery of the District of Columbia. Grand Commander Caulder B. Morris welcomed the assembly, then introduced the processional for the dignitaries of the Grand Encampment, including Sir Knight Herbert D. Sledd, Honorary Past Grand Master, chairman of the committee on Templar Jurisprudence and Triennial Parliamentarian; the Department Commanders; Past Grand Masters; grand officers of the Grand Encampment; and Grand Master Fowler. All





were received under an arch of steel (see back cover). Grand Recorder Neumann introduced the procession of distinguished guests of the 58th Triennial Conclave, who were then greeted in turn by Grand Master Fowler. The procession of flags and introduction of Grand Commanders followed, with each Grand Commander preceded by a member of the National Sojourners dressed in Revolutionary War costume and carrying the state flag. The Stars and Stripes was saluted by the singing of our national anthem. After comments by Masonic dignitaries and affiliated women's groups, and welcoming remarks by Brother Darwin A. Brock, Most Worshipful Grand Master of the Grand Lodge of the District of Columbia, the public opening was concluded and the business session opened.

The various committees of the Grand Encampment reported on their activities during the 1988-91 triennium. After Sir Knight Richard M. Strauss, chairman of the Committee on Dispensations and Charters, gave his report and recommendations, Grand Master Fowler issued twelve new charters: one to a new Commandery in the State of Delaware (top), one in Aruba (with Grand Recorder Neumann and Lady Karla), one in the U.S. Virgin Islands, two in Venezuela, and seven in the country of Italy (bottom). There are now eleven Commanderies in Italy, and the Grand Encampment also granted them a charter to form a Grand Commandery there. On the following day, the Grand Encampment issued a charter to form a Grand Commandery in Delaware.

The remaining story of the 58th Triennial Conclave, including legislation adopted, will appear in the November issue of Knight Templar. (Note: Plural membership rather than dual membership is now allowed.)

“The only card that benefits you and the Knights Templar Eye Foundation.”

You can carry a credit card that gives you more than purchasing convenience and flexibility. The Knights Templar Eye Foundation and The Huntington National Bank have joined together to create a new credit card program that provides benefits to you and to the Knights Templar Eye Foundation.



With The Knights Templar MasterCard, you'll save money.

Why? We've had the \$20 annual fee

waived for the first year. Plus, you'll also save on every purchase you extend payments on with the low 16.9% annual percentage rate.

In addition to the money savings, a percentage of every purchase you make with your Knights Templar MasterCard will be paid directly to the Knights Templar Eye Foundation. You'll be making contributions by doing nothing more than what you're doing today - using your credit card.

Sounds exciting doesn't it! You will be receiving more information about this fantastic opportunity for you and the Knights Templar Eye Foundation in the mail.



William Henry Thornley, Jr.
Grand Master

Together we can
make a great
difference for our
future.



G. Wilbur Bell
Executive Director

Highlights

Two Grand Commanders March with Illinois Drill Team in Washington



Past Grand Master Ned E. Dull accepts Award at Drill Team Competition



Sir Knight Frank B. Gossinger, Right Eminent Grand Commander of Connecticut (left), and Sir Knight Paul E. (10-4) Ellis, Right Eminent Grand Commander of Illinois (right), marched together on the floor of the Sheraton Hotel at Triennial as members of the drill team of Austin Commandery No. 84, Glenview, Illinois. Both Grand Commanders had served as Eminent Commanders of Austin Commandery; Grand Commander Gossinger in 1966, and Grand Commander Ellis in 1983.

Grand Commander Gossinger joined Austin Commandery in 1960, then Crusader Commandery #10 in Danbury, Connecticut, in 1972, serving as its Commander in 1974. In Peoria, Illinois, at the July annual Conclave of Illinois York Rite Bodies, Commander Gossinger served as captain of the escort for the installation of Grand Commander Ellis.

Members of the Austin Commandery drill team, who earned third place in the Class B competition, will travel to Meriden, Connecticut, on April 4-5, 1992, for that state's annual Conclave.

Grand Commander Gossinger maintained his dual membership in Austin Commandery. This dual appearance appears to be a first for Templary.

Sir Knight Ned E. Dull, Past Grand Master of the Grand Encampment and drill captain of Ivanhoe Commandery No. 54, Van Wert, Ohio, accepts congratulations on August 17, from then-Deputy Grand Master Thornley for his team. Ivanhoe Commandery took second place in the Class A competition.

The Belts are Back

New Hampshire Grand Commandery is selling York Rite belts for \$12, including postage and shipping.

They are of a black woven material stitched on a black web belt. Lettering is gold with emblems in color - cold crown



from the Masonic Family

and red cross, etc. Each belt is 51 inches long and may be shortened. Made of excellent quality by a Mason for Masons.

All proceeds go to our Knights Templar Eye Foundation. if interested, make check out to Frederick H. Heuss, D.G.C., 6 Vernon Avenue, Rochester, NH 03867.

Historic Lord's Prayer Prints Again Available



Four-color prints of the historic *symbolized Masonic Lord's Prayer* are again available from Sir Knight James E. Stratton of Charlotte Commandery No. 2.

The painting, which was done about 1875, shows the *Lord's Prayer* surrounded by 50 Masonic symbols. The beautifully antiqued prints make unique, heirloom-quality gifts for brother Freemasons, newly raised Brethren and past officers.

Prints are available in two sizes on heavy stock suitable for framing: 8 inches by 10 inches, \$2.50 each; or 11 inches by

14 inches, \$3.50 each. Please add \$1.50 to the total of your order for postage. A portion of the proceeds goes to the Knights Templar Eye Foundation.

Send check or money order to: J. E. Stratton, 7613 Soaringfree Lane, Charlotte, NC 28226.

Grand Commandery of Pennsylvania Hosts Divine Service in Pittsburgh



On July 7, 1991, the Grand Commandery of Pennsylvania, in conjunction with Division No. 2, hosted a morning Divine Service at Point State Park in Pittsburgh. The collection gathered was given to the Westmoreland Mall Persian Gulf Education Fund, which will help provide educational support for dependents of those killed or injured in the Scud missile attack in Saudi Arabia.

The picture above shows the representatives of the six Commanderies of Division No. 2 and chairman Charles A. Games, P.G.C., presenting Vickie Shaheen with a check. Representatives standing are, left to right, Sir Knights Arthur Cypher, E.C.; Howard Davis, E.C.; Joseph Schotsch, E.C.; Samuel Flamgletti, Gen.; Edward Rees, E.C.; and Albert Kappeler, P. D.C.



Douglas D. McWorkman
Oregon
Grand Commander-1975
Born December 4, 1906
Died July 18, 1991

Samuel Hail, Jr.
New York
Grand Commander-1983
Born April 24, 1916
Died July 27, 1991

Knights Templar Eye Foundation, Inc. New Club Memberships

Grand Commander's Club

New York No. 41-J. Frederick Scott
Arizona No. 29-Harry G. Bowen
Kentucky No. 11-Louise Chapter No. 292,
O.E.S., in memory of Sir Knight Shirley
E. Wells
Louisiana No. 13-Charles B. Hollingsworth

Grand Master's Club

No. 1,707-Harry G. Bowen (AZ)
No. 1,708-William Schoene, Jr. (NJ)
No. 1,709-Thez A. Edlich (WA)
No. 1,710-Richard Cook Curry (SC)
No. 1,711-Martin B. Trillhaase (ID)
No. 1,712-Frank L. Byrd (VA)
No. 1,713-Raymond L. Calhoun (CA)

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



Sale of Watches Benefits KTEF

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

In addition, Sir Knight Bowen is offering a gold pocket watch complete with a 12-inch gold chain with white dial and black letters. These are also personalized and sell for \$125 with 10% also going to the Eye Foundation.

Order from Sir Knight Harry G. Bowen, 2633 South Country Club Way, Tempo, AZ 85282, (6 02) 968-7021.



The True Test of Templary

by Dr. and Sir Knight Howard R. Towns

Many people today are living their days confused, bewildered, and frustrated. If they seek God, it is as if He were lost. Many believers feel that we may be at the end of the line. As Dietrich Bonhoeffer stated in his *Prisoner for God*, God is being increasingly edged out of the world now that it has come of age. We are proceeding toward a time of no religion at all. Men, as they are now, simply cannot be religious any more."

These are serious words of warning. They speak not only to our nation but particularly to the members of the body of Templary. What has happened in these last years? At the height of our military and economic power and having more goods and services than any nation in the history of the world, have we grown soft and lean? There is a terrible verse in the Bible which says, "He gave them their desires, but sent a leanness into their souls." Has that happened to us?

We realize we are living in an era of change. This is a changing world and we must change with it. New ideas and new methods are constantly appearing and we are challenged to accept them. But there is little value in sacrificing our former beliefs on the altar of change. Thank God for the Knight Templar who believes in all the great old values of Christianity. Christianity is the soul of Templary. Apart from the life, death, and resurrection of Christ, the Order of Knights Templar has little meaning and no reason for being. Templary stands today boldly and unashamed upon the affirmations of the Christian gospel.

Today, the real test of Templary is what it is doing in the lives of its members. Despite our lofty ideals we can still fall on our faces.

We need to know the secret that St. Paul taught us. He said, "I am proud of the gospel of Christ, for it is the power of God unto salvation." Paul came to this conclusion after a long inward struggle.

He was a very high type of man. He endeavored to do right at all times but with no success. He says he was wretched. In his agony of soul he determined to find the answer. These are his words: "As I watched my inward struggle, I observed a different law in my members, a law differing from the law of God and determining my actions. What or who would deliver me?"

Paul found that a teacher was not enough. An example was not enough. Only through the spiritual power of Christ could he overcome in his inner struggle for victory, it is the spirit of Christ in our hearts that is the answer. Paul's conclusion was, "I can do all things through Christ who strengthens me." True Templary is a life lived in the spirit of Christ.

So how do we have Christ strengthen us? The answer is, we must act upon it. Sometimes the Christian gospel is criticized as being impractical. This picture of deliverance proves the opposite is true. Salvation has been provided. Our Faith in Christ brings spiritual baptism and power. It gives us a new start. The body becomes the temple of God and its members His instruments of righteousness. The Christian knight finds that it is a life not a creed. This is what makes Templary work. This is illustrated wonderfully in the life of James Stuart. He was wondering what he could possibly do with his life that would be of some value. And then one day, in searching the Bible, he came across the

words of Paul in Galatians: "I am crucified with Christ, nevertheless I live; yet not I, for it is no longer I, who live, but Christ who lives in me."

Reverend James Stuart said, "When I read that, I realized for the first time the full meaning of that verse! It was saying, that Christ by His Spirit, could actually live in me! James Stuart could personally *know* His power and His presence! With the reading of that verse, all of life was suddenly changed! I began to see that any task, any possibility, could be inserted into that verse. Especially since Paul said, 'I can do all things, through Christ, who strengthens me!'

From that time on, he says, "I began to say to myself:"

It is not I, who live, but Christ - who lives in me.

It is not I, who loves, but Christ - who loves in me."

Dear Sir Knights, what a dramatic change it can make in our lives, in all our relationships, in our work, and daily living, when we know Christ, and the power of God - in our hearts! Yes, Christ's Spirit enters and joins - with our human spirit, when we have accepted Christ as *Savoir* and Lord, and dedicated our lives, unconditionally to Him. This is the true test of Templary. This gives evidence that it is living true to its purpose.

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

A Plaque for Patchogue

Patchogue Commandery No. 65, Patchogue, New York, was not included in the list of constituent Commanderies contributing \$5.00 or more per member to the 23rd Annual Voluntary Campaign of the Knights Templar Eye Foundation.

The error has been corrected, and a plaque acknowledging their efforts supporting our great charity is forthcoming.

Florida Commandery Parades 14-Foot Chapeau



Members of Fort Meyers Commandery No. 32, Fort Meyers, Florida, marched with a float in the shape of a chapeau in the 1991 Edison Festival Grand Parade of Light on February 16. The parade is said to be the largest nighttime parade in the world, requiring almost three hours to pass a single point. The lead units of the parade had completed the three-mile route before the end units began to march.

Shown with the float, left to right, are Sir Knights Guy Waltman, then-Grand Sword Bearer of the Grand Commandery of Florida; Robert Cylka, Sword Bearer; Ed Falada, Commander; Charles Goehle, Recorder and P.D.D.G.C.; Andrew Stanforth, Senior Warden; Douglas Jewell, Generalissimo; Carl Peden, Past Commander, and Robert Newell, Junior Warden.

The unique float was borrowed from District No. 3 in the Tampa area. Fort Meyers Commandery is formulating plans to construct their own float, and plans to make this parade an annual event.

Unto the Least of These My Brethren

Musings on Masonic Membership - Part VI

by Sir Knight Donald L. Dorward, KYCH

Prior to World War II, the true strength of the Masonic Fraternity was to be found in small-town America. Where transportation over long distances was both expensive, and uncommon, in small-town America the principal opportunities for social intercourse were the church, the school and the Masonic Temple. Everyone knew all the families and individuals in town, and their reputations. To be a Mason was a sign that an individual had passed the strictest examination for upright character and probity.

In the larger cities, Masonic affiliation gave an individual or family something of the closeness of social intercourse that was characteristic of the small town. Here were a group of families with similar upbringing, ideals, and reputations. The families shared the joys and sorrows of each other in the deepest sense of Masonic fellowship.

Sports were, generally, limited to the afternoon and weekends. Movies and the radio provided alternative means of entertainment, but were nowhere near as obtrusive as television was to become. People generally stayed in the same communal area, and their children tended to follow in their parents' footsteps.

The end of World War II saw the beginning of a dramatic change in the

social life of all people in America. Sports had moved to nighttime, television became a blatant and overpowering reality, and the ease and effectively inexpensive means of long distance transportation disrupted our entire social and family structures. To a very significant degree, small-town America became a collection of "bedroom" communities for the larger cities and industrial centers. For a number of years, Masonic membership skyrocketed, as more people had the money to engage in social activities.

Unfortunately, the continued deterioration of individual participation and social intercourse has helped lead to the present situation of declining membership. Now it is time for Masons to look again to the basic principles of Freemasonry. We still have something to offer our homes, our neighborhoods and our world. If we offer the exercise of our basic principles, we can attract the type of individual that will be beneficial to the organization and to society as a whole.

Our Masonic forefathers were absolutely correct in prohibiting solicitation of members. A man who has to be solicited is not convinced of the value of the organization. The probabilities are he will be inactive, and

eventually no longer a member. The man who will come in, work, and stay in is the man who is convinced of the value of our activities.

There are many things that we can do. Our Temples, unfortunately locked most of the time, could be opened under the supervision of retired members of the Lodge to provide places of recreation and study for "latch-key" children. They could also be made available for social activities of non-Masons.

One Lodge, where I visited, has as a part of their annual budget a program of providing contributions for educational expenses of children of deceased Brethren. We have our Eye Foundation, our educational activities, and our various research organizations. The activities of these bodies can be publicized in the local newspapers and concerted efforts can be made by members of the active constituent bodies to expand the numbers of individuals who are benefited by these charitable activities.

Catastrophes can strike families without warning. The local Masonic bodies can quietly, and without urging, offer help. Retired members of our fraternal organizations could provide transportation to shut-ins when needed. They could also provide transportation to babysitting assistance at unusual hours and for emergency situations.

In the summertime, county fairs are a big activity in most states. What is to prevent the local Masonic bodies from providing a shelter with comfortable seating and quiet refreshment. The cost would not be excessive but the good will engendered could repay fantastic dividends. The fact that there might be a table with brochures telling of the activities of Masons would simply be an incidental benefit.

Masons cannot get directly involved in religious or political controversies. However, is there anything to stop them from

sponsoring neighborhood meetings where opposing sides could express their opinions?

Ultimately, anything that can publicize Masonry in favorable light can only help. We can show our faith in God, our hope for the future, and our love for mankind. The fact that our membership might be improved would be a quiet benefit.

Sir Knight Donald L. Dorward, KYCH, P.C., is a member of Peoria Commandery No. 3, Peoria, Illinois. He may be reached at: Box 227, Washington, IL 61571

KTEF Grant to Dr. Kathryn A. Rich, Doheny Eye Institute, Los Angeles



On July 2 a grant award in the amount of \$11,550.00 was presented to Dr. Kathryn A. Rich of the Doheny Eye Institute in Los Angeles, a prominent foundation connected with the University of Southern California Medical School.

Dr. Rich is doing research in connection with congenital glaucoma at the institute.

In the picture, left to right, are: David B. Slayton, then-Southwestern Department Commander; Dr. Kathryn A. Rich, recipient of the award; Dr. Stephen J. Ryan, Chairman of Scientific Advisory Board and Director of Doheny Eye Institute; and C. Ned Richter, Grand Commander of the Grand Commandery of California.

The Influence of Early Western Monasticism on Templar Ideology and Philosophy

**by Dr. and Sir Knight
E. K. Edwards, Jr.**

When studying the possible origins of Templar philosophy and ideology, one must first be aware of some of the early monastic groups which gave rise to Templary or perhaps more correct, Templar Masonry.

In the year 1118 St. Bernard of Clairvaux wrote the Templar rule, which was based directly on the Cistercian rule, of which order St. Bernard was a member. Before understanding the Cistercian rule, we must first understand the rule of St. Benedict on which the Cistercian order was based.

St. Benedict of Nursia was born in 480, in Italy, and is considered the father or patron of western monasticism. While a young man, St. Benedict lived as a hermit in the caves outside of Rome. News of his piety and sanctity became widespread, and soon he had many followers. Shortly thereafter, the Benedictine order was established. One of the first things St. Benedict did was to divide the working day of the monks into three equal portions of eight hours each; eight hours for rest, eight hours for manual labor, and eight hours for prayer. This should sound a familiar note for all Master Masons. The rule of St. Benedict defines the organization and hierarchy of the abbey; and stresses the virtues of poverty, chastity, humility, and obedience. This type of monastic ideal continues in force after fifteen hundred years.

In the year 1098 St. Robert de Molesme founded a new religious order which was to adhere to even further strictness in observing the rule of Benedict - the Cistercians, named after the French city of

Citeau, which was known as Cistercium in Roman times. Their garb was the white tunic with red cross. Membership in this new order increased rapidly, thanks to the genius of Bernard of Clairvaux. It was Bernard who was largely responsible for the early impetus of the crusades. The Cistercian life was one of poverty, arduous labor, prayer, fasting, and obedience.

During the early part of the crusades, it was noted that a fierce and loyal group of holy warriors would be well suited to help win back the Church of the Holy Sepulcher and the rest of the Holy Lands. At this point Bernard drew the rule for a new order of military monks. This new order would be based on strict Cistercian rule, and would be called the Poor Fellow Soldiers of the Temple of Solomon, or simply the Order of the Temple. The order was chartered by Hugues de Payens and seven fellow knights. Their main headquarters was in the palace of King Baldwin II of Jerusalem, which was built on the site of Solomon's Temple, and adjacent to the Church of the Holy Sepulcher. The Templars adopted the Cistercian garb, that is the white tunic with the red cross. Templary continued to thrive and spread throughout Europe and the Middle East. Finally in the year 1314, the Templar Order was suppressed in France. The Templars continued to thrive and expand under different names in different countries. The renegade Templars were more than welcome in Spain and Portugal, whose hands were full with the Moorish invasion. Many chivalric Spanish orders which still exist today are thought to be spin-offs of the Templars; that is the orders of Montesa, Alcatrava, and others.

One can draw conclusions about the many similarities between Freemasonry and Templary. Many contemporary historians, both Masonic and non-Masonic, believe that Freemasonry is a direct descendant of Templary. One

needs only to look at the etymology of the word "Freemason"; it probably comes from the Medieval French "Frere Masson," which translates as "Brother Builder." What language did the Templars speak? Medieval French, of course!

All of the building tools and terms we are all so familiar with must not be taken literally, but must be taken allegorically. Many Masonic historians of the 19th and 20th century feel that this allegory may involve the rebuilding of Solomon's Temple, but this allegory may also allude to the rebuilding of the Templar Order.

Dr. and Sir Knight E. K. Edwards, Jr., is a member of Melita Commandery No. 35, Dania, Florida, and his address is Ridge-Edwards Dermatology Center, 1800 North Federal Highway, Pompano Beach, FL 33062

Fresno Commandery No. 29, California At Good Friday Services



Fresno Commandery No. 29, Fresno, California, was called for assembly to attend Good Friday services at St. James Episcopal Cathedral in Fresno. This Commandery is over one hundred years old, being instituted in 1888, and is still striving for continuing service to the Knights Templar and also to their community.

Back row, r to l: Harry Dyck, P.C., Warder; Gerald Churchill, P.C., Generalissimo; Larry Smith, P.C., Recorder; Arleigh "Bud" Dewhurst; James Hamilton, Jr., P.C., Sword Bearer; Charles L. Cobb, Commander. Front row, l to r: Edward Carpenter; James Montanya, P.C.

Seven Decades Of The Life Of An Exemplary Mason: President James Buchanan

by Sir Knight Anthony W. Keefer

During each of the seven decades of his life, James Buchanan's actions reflected those ideals which are considered to be Masonic ideals. They are: a harmonious and balanced life, charity towards others, support for one's own family, financial responsibility, adherence to the laws of the land, promotion of education, the brotherhood of man, acknowledgement of a Supreme Being, and use of social and oratorical skills. It was early in the third decade of his life that James Buchanan became a Mason in fact, on January 24, 1818, at Lancaster Lodge No. 43. However, from almost the beginning of his life, Buchanan showed that he was a Mason in spirit. Let us look at each decade and find therein at least one of the above mentioned ideals.

The First Decade: Financial Responsibility and Love of Learning

Born April 23, 1791, to James and Elizabeth Speer Buchanan, Scotch-Irish immigrants who settled at the end of the revolution, young James Buchanan spent his first ten years in South-Central, Pennsylvania. His father, a successful shopkeeper and landowner, served as an example of hard work and thrift to his first-born son. His mother imbued him with a love of good books. Early on, Buchanan learned financial management and respect for learning - two values of the Masonic brotherhood. When his family moved from Cove Gap to Mercersburg, James was enrolled in Old Stone Academy.

The Second Decade: Pursuit of Learning and Gaining Oratorical and Social Skills

From Old Stone Academy he moved on to Dickenson College in Carlisle, Pennsylvania. A typical, rebellious teenager, he was expelled in 1808 for disorderly conduct. Once reinstated, he finished with honors and an outstanding social record. From 1809 to 1811, he studied law under James Hopkins, a noted attorney from Lancaster. He was admitted to the bar at age 21, and quickly became a popular attorney. Much of his strength was based on his skills as a public speaker. Again I remind you that speaking skills are highly prized and developed by Masonic Lodge work.

The Third Decade: Duty To His Country and Family

The following ten years were dedicated to family, a civic career, and service to his country. Showing his patriotism, a sometimes hidden ideal of Freemasonry, he volunteered for military service in the War of 1812. He also traveled to Kentucky to represent his father in a civil case. In 1814 he was elected to the Pennsylvania House of Representatives, where he served on the Judiciary and Bank committees. While he built his law practice, his thoughts turned to a family of his own. He became engaged to Elizabeth Coleman, a wealthy heiress. After a misunderstanding, a broken engagement, and the unexpected death of his fiancée; the young politician turned his thoughts from state to national politics instead of marriage. In this, the beginning stage of his political career, Buchanan worked on a congressional resolution to oppose the extension of slavery into the Missouri Territory. Any joy from this legislative success was marred by his father's death on June 11, 1821. The loyalty to his fiancée's memory, his duty toward his father and his country are typical of the conduct expected of a Brother Mason.

The Fourth Decade: Acknowledgement of the Brotherhood of Man

His concern for stopping slavery in his state political career carried over into his national political role as a fen-mender and diplomat. In 1823 he voted for the resolution requesting the President to negotiate with the maritime powers for the abolition of slave trade. This healthy Masonic respect for the brotherhood and dignity of all men, the trust of his fellow legislators, and his speaking ability helped him to be appointed to many powerful congressional committees, and to speak to many of the burning issues of the 1820s. He served on the Agriculture Committee, helped to investigate the Postal Department, and reported on the collection of fines on delinquent militia men of 1812. In the presidential election of 1824, he played the role of conciliator. Likewise in this role, he united the Pennsylvania Germans and Scotch-Irish factions into the New Democratic Party. Buchanan showed his loyalty to his friend, Andrew Jackson, by consistently supporting him in the 1824 and 1828 elections. Jackson's success in Pennsylvania is attributed to Buchanan. Loyalty to one's friends is a Masonic trait. In 1830 he fought successfully against legislation to weaken the strength and power of the Supreme Court. Maintaining the harmony and equilibrium of the Congress and country came to him as naturally as doing the same in Masonic Lodge.

The Fifth Decade: Pursuit of Education, the Brotherhood of Man, and Duty to Family

These skills at conciliation, his social finesse, and his speaking ability led to his

being appointed by President Jackson as minister to the Royal Court of Russia in 1832. In true Masonic fashion, Buchanan set out to learn French, the official imperial Russian court language. He also studied Russian trade problems. His adherence to the Masonic pursuit of education paid off richly. He negotiated the first ever, international trade treaty Russia made with an outside nation. However, his return from Russia was bittersweet. His diplomatic triumph was dimmed by his mother's death, and his defeat for a U.S. Senate position.

After the loss of the election, he was subsequently appointed to the Senate. Once there, Buchanan served on the Judiciary Committee, the Committee for the District of Columbia, and chaired the Foreign Relations Committee. Ever the true Mason, he spent part of the year 1838 caring for the welfare of his orphaned nieces and nephews. During this fifth decade of his life, he voted twice more against slavery: He voted to keep the District of Columbia free and to allow the abolitionist to continue to petition congress. Certainly, he saw slaves and slave-owners alike as part of the brotherhood of man. Sadly, it was during this period in his life that he failed to receive the presidential nomination for the second time.

The Sixth Decade: A Struggle with His Masonic Ideals

The next ten years, 1842-1851, were dedicated to his bid for the presidential nomination. He was reelected to the Senate in 1842. From 1844 to 1848 he served as President Polk's Secretary of State. An excellent Secretary of State, he brought New Mexico, California, and Oregon under U. S. control. It was at this time in his life that he used his considerable social skills to politic for his life-long ambition: the presidential nomination. It was toward this goal that

he bought his estate at Wheatland and installed in it his favorite niece, Harriet Lane, to be his hostess. He had little time to enjoy Wheatland.

The turmoil in our nation became a conflict for him in his Masonic ideals. As a Mason, he believed in adherence to the law of the land, including strict enforcement of the Fugitive Slave Laws. Also as a Mason, he saw the need to maintain the harmony between the North and the South. This position gave him Southern support, but lost him any Northern support. After the Civil War, it helped to earn him the label of traitor to his country.

The Seventh Decade: Maintaining Harmony In Our Nation

The national struggle and Buchanan's political and moral dilemma lasted through the decade 1852 to 1861. His third failure to get the presidential nod was softened by the honor of his being made president of the board of trustees of Franklin and Marshall College and a special envoy to Great Britain. He worked to get the Monroe Doctrine recognized, and participated in formulating the Ostend Manifesto. In 1855 he asked to be recalled from his special ambassadorship to prepare for his successful bid for the presidential nomination. Shortly after his presidential election, he wrote in a letter to a friend, "The great object of my administration will be to arrest, if possible, the agitation of the slavery question at the North, and to destroy sectional parties. Should a kind Providence enable me to succeed in my attempts to restore harmony to the Union, I shall feel that I have not lived in vain."

Providence was not so kind. On the positive side, under his leadership, Oregon was admitted to the Union, as well as the state of Minnesota. Peace treaties were concluded with Japan and

China. The trans-Atlantic cable was laid. The Pony Express was begun. Due to unkind Providence, there was a financial panic in 1857, a civil revolt broke out in the Utah territory, and the Kansas constitutional conflict raged on. The Lincoln-Douglas debates stirred the country into hotter controversy on the slavery issue. Buchanan vetoed the Territories Bill based on his strict interpretation of the Constitution. This

"In every stage of his life, Brother Buchanan gave proof through his actions that he was a true Mason in spirit, and not just in fact."

move on his part caused him to be very unpopular. Then, John Brown raided Harper's Ferry. History has judged our brother Mason to be a weak and even a bad President. It is unlikely that any man could have stopped the growing unrest in our country short of war, as Lincoln was forced to do. Few men could have held the nation together for as long as Buchanan had done. If we look at his administration through Masonic eyes, Buchanan's weakness is seen only as a desire to maintain harmony between his Northern and Southern brothers. His so-called sympathy for the South and slavery is due to his strong Masonic respect for the law of the land: the Constitution. Brother Buchanan's only fault was being in the wrong time and the wrong place in history.

The seventh decade of life was his last complete decade. During his last year as Chief Executive, 1861, he was forced to send troop reinforcements to Ft. Sumter. Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas seceded and began steps to set up a Confederate government. On Inauguration Day, he said to the newly elected President Lincoln as they drove from

Willard's hotel to the Capitol: "Sir, if you are as happy in entering the White House as I shall be on returning to Wheatland, you are a happy man indeed."

The Civil War began just thirty-nine days after he left the White House. During a birthday celebration, he suffered an acute attack of indigestion, a life-long problem. In 1862 he was accused by the abolitionist press of treason. Brother Buchanan defended his honor and presidential policy in the draft of his book: *Mr. Buchanan's Administration on the Eve of the Rebellion*. The book was published in 1866. On September 23, 1865, he was admitted to communion in the Presbyterian church. Prepared to meet his Supreme Being, he died at half-past eight, Monday morning, June 1, 1868. He was given the traditional Masonic graveside service by his Brothers of Lodge No. 43.

In conclusion, it was at a time of anti-Masonic feeling that our Brother James Buchanan was accused of being a bad president. He cannot and should not be judged as a bad man, nor as a bad Mason. As I have shown you, in every stage of his life, Brother Buchanan gave proof through his actions that he was a true Mason in spirit, and not just a Mason in fact. His being District Governor, his Masonic participation in the dedication of the Washington Monument, his being honored by initiation into the Royal Arcanum are facts in Masonic history. One we can say with pride and no need for defense that Brother James Buchanan lived the life of a true Mason.

Brother Anthony W. Keefer is a member of King Solomon's Lodge No. 346, F. & A.M., of Connellsville, Pennsylvania, and resides at 2016 Revere Road, Georgetown Manor, Connellsville, PA 15425

History of the Grand Encampment

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

The Committee on Ritualistic Matter referred to several discussions made by Grand Master Vallery which were approved:

"It is not necessary that the Asylum Tactics adopted by a Grand Commandery be approved by the Grand Master.

"The drill regulations adopted at Seattle (1925) are obligatory upon all Templar bodies throughout the jurisdictions when appearing in public."

The Committee pointed out quite properly that the authority of the Grand Master "to make decisions as to Ritualistic Matter is limited to construction and interpretation in the Rituals with their rubrics as promulgated and ordered printed, and that an amendment cannot be made indirectly by approval of decisions."

The Grand Encampment directed that a new edition of 25,000 copies of the Ritual be printed. This edition, which is now in use, incorporated all the changes and corrections adopted at the three preceding Triennial Conclaves.

At the Conclave of 1931, a new and revised Burial Service was adopted.

At each of the succeeding Triennials, proposals to change the Ritual have been presented, and a number have been adopted. In some instances the changes have been printed on gummed paper, to be inserted in the present Ritual. However, the Committee on Ritualistic Matter at the Conclave of 1940 made this report:

"Several proposals to make changes in the Ritual have been submitted. These

have had the very careful consideration of the Committee, but should they be adopted at this time it would require a reprinting of the existing Ritual, or considerable confusion in the unsightly addition of stickers in the Ritual. The Committee is, therefore, of the opinion that most of these should be listed for attention of a future committee to be passed upon at such time as it is deemed advisable to reprint the Rituals."

While the Ritual now in use seems satisfactory, changes and modifications are bound to come. However, they must have the approval of the Grand Encampment before they can become a part of the Ritual, and then only when a new and revised edition is printed.

The Ritual has been designed to present in a most impressive and vivid manner the splendid lessons and teachings of our Christian Faith. No Sir Knight who has knelt at the foot of the triangle in the fifth libation will ever forget the lesson there revealed to him with all its various implications.

In the beginning when the Grand Encampment was small, the unwritten Ritual appeared to be quite satisfactory, but with the spread of the Order to the far corners of the country, changes and variations crept in, with each Grand Jurisdiction modifying the Ritualistic work to suit its needs. While all were intending to present the same lesson, there was no uniformity in the work. Finally, after much controversy, a printed Ritual was adopted in 1886, only to be modified before its final approval in 1892. With the passing years, the many changes proposed resulted in the printing of the 1928 Ritual, which remains the authorized and official Ritual of the Grand Encampment and all its Subordinate

Bodies. The Grand Encampment has established and has maintained complete control over the Ritual, so that the work everywhere is the same.

Chapter XXII

Uniforms

The uniform, which has been the distinguishing feature of Knights Templar for nearly one hundred years, has also been the subject of much discussion and controversy since its use was made a requirement by the Grand Encampment. Neither the uniform first prescribed nor the present uniform resembles the original costume of the Medieval Knight Templar. When it was first adopted, the uniform was considered a military dress uniform, but the styles have changed and the present uniform of a Knight Templar, while picturesque in public parades and processions, has long ceased to be military. There has developed a growing opposition to the uniform, not only because of its cost, but because of its peculiar style and the discomfort in wearing it. This has resulted in changes in some Grand Jurisdictions, and the end is not yet in sight.

From the description of the costume of the Ancient Knights, it is easy to see that the present Templar uniform has no connection or resemblance to that worn during the time of the Crusades. The costume of a Knight Templar was a white robe with a red cross over the left breast. It was worn loosely over his armor and other clothing. The costume of a Knight of St. John, or Knight of Malta, was a black robe with a white cross of eight points worn on the left side over the heart. The costume of the Teutonic Knight was a white cloak bearing a black cross with white mountings.

The present black uniform of a Knight Templar with the Maltese Cross worn on a left breast favors the black costume of the Ancient Knight of Malta rather than that of

the Temple. However, it is obvious that a dark colored uniform would be more serviceable and easier to keep clean than a white uniform, which may have had some influence in its choice.

It was not until 1856 that the subject of a uniform for the Sir Knights was brought before the Grand Encampment. Up to that time there had been no prescribed uniform for the Order of the Temple or any of the Appendant Orders. At the Triennial Conclave held in Hartford that year, Grand Master Hubbard stated in his address:

It was the custom of our predecessors when assembled in chapters or conclaves, for each to be dressed in the appropriate costume of the Order, and wearing the badge and jewel of his office. With the exception of the jewel for the principal officers of your G. Encampment, I am not aware of any statute or rule having been adopted establishing a uniform dress for the members at large, and distinctive jewels of office for all Grand and Subordinate Officers. It is believed that at the present there is a necessity for correct and permanent rules on this subject. The attention of the Sir Knights throughout our jurisdiction, and that of many of our officers, has been turned to this subject, and they are anxiously desirous of having these matters adjusted and settled. I have been of late frequently called upon to designate the appropriate dress of a Knight Templar; but knowing that within our jurisdiction there had been a decided departure from the more ancient statutes, insomuch that little else than the sword was to be seen in place, I concluded to defer the matter to your better judgment; after you shall have inspected the present, not uniform dress, the ancient statutes regulating the same, and finally disposed of the whole subject as you in your wisdom may think proper."



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.

Recorders, please note: Brother wants to return a sword to Recorder or whomever Commandery deems worthy at no cost. The sword bears the name of "Ansel A. Packard." Please check your Commandery files to see if he was affiliated with your Commandery. You may contact Jim K. West, P.O. Box 531, Perry, GA 31069, (912) 987-1726

Antique Knight Templar outfit, beautiful condition; complete with long coat, chapeau, shoulder sash with medal, scabbard and leather strap, multi-accessory holder. Ask for Diana, (616) 385-3381

I am purchasing Knights Templar badges and pins for my personal collection. Top prices paid for Triennial badges; also, other Masonic badges. Robert Kiefer, 1057 Brandywine Drive, Medina, OH 44256, (216) 725-0670

Need old Knights Templar coats, hats, swords for young men to do a living history. Will pay for any shipping costs. Roger Pruitt, 403 E. Arlington Drive, Trenton, OH 45067

For sale: 50th anniversary medallion of Kentucky Chapter No. 134, National Sojourners, Inc., at \$10.00 each, postage paid. Make check payable to Kentucky Chapter No. 134, and mail to PO Box 134, Ft. Knox, KY 40121

For sale: York Temple 75th anniversary commemorative coins. Coin has square and compasses emblem encircled by "DEDICATED NOV. 4, 1915 REDICATED NOV. 4, 1990" on obverse and an image of the Temple encircled by "YORK LODGE NO. 563 F. & AM." on reverse. Cost is \$3.00 for one coin or two for \$5.00, including shipping and handling. Send name and address with check payable to York Lodge No. 563, to York Temple Coin, P.O. Box 8066, Columbus, OH 43201

Wanted: Masonic researcher and local secretary for the Correspondence Circle of Quatuor Coronet Lodge No. 2076, London, in need of good condition back issues of transactions of that Lodge, prior to Vol. 77. Vol. number, bound or paper-bath, and price, including shipping, to H. M. Hartlove, 5004 Holly Road, Portsmouth, VA 23703-3506, (4) 483-2253

Chapter pennies wanted by avid collector. I have been building this collection for over 21 years and still need several thousand pieces as I collect all varieties. I will gladly send a check for each piece or will buy your collection. Any assistance surely will be appreciated. Why not find a home for your mark, as one day this collection will end up in a Masonic museum. Maurice Storck, Sr.; 775 W. Roger Road, No. 214, Tucson, AZ 85705, (602) 888-7585.

Anyone interested in swapping or selling any unusual Masonic lapel pins from any Rite or degree of our order, I am an Irish Mason who collects pins. I have about 45 or so covering 7 Lodges here in Ireland and would be willing to swap. If any Brother would rather sell, please tell me how much including postage. Interested in unusual, local or pins with a state motif; for example, some years ago Scottish Rite had a pin connected with a schizophrenia research program called American Way." I would also be interested in any from DeMolay, Job's Daughters, Rainbow, Amaranth, O.E.S. and Shrine. Ronald Dad Orr, 14 Ballyduff Close, Newtownabbey, Co Antrim, B. 136. 6.X. W, Northern Ireland

For sale: 10K yellow gold with white gold mounting: double eagle on one side, star emblem and moon crescent on other side. 1.15 diamond with four .1 around it. The above white gold. On top front on yellow gold black emblem 32^o on bath top on black emblem Scottish Rite. On side in yellow gold is cross with rose in center and vine

around cross. Other side has diamond shape with scales. Size 13. Price, \$800.00 Phone: (601) 773-9258. No collect calls.

For sale: 10K yellow gold 32^o Masonic ring, size 6. Set in center is an .02 Ct. round, single cut diamond. Appraised at \$275.00. Asking \$200.00. Leota M. Burleigh, R.R. 5, Box 166, Rome, NY 13440, (315) 337-3547

For sale: 14K yellow gold Scottish Rite, 32^o ring with 18K white gold double eagle and .25 ct. diamond. Diamond is VSI clarity and H1 color. Size 9-3/4. Cost \$800.00 15 years ago; will sell for \$500.00. Seven-day inspection. Loren Moore, 2904 Lachelle, Arlington, TX 76010, (817) 649-0834, after 6:00 P.M.

For sale: 14K yellow gold Scottish Rite/Shrine ring with 32^o, yod, and .45K diamond, size 9-1/2. Original price, \$1,355; asking \$950. J. D. Boggs, 1262 Virginia Avenue, N. W; Norton; VA 24273; (703) 679-2140

For sale: 14K yellow and white gold Scottish Rite ring. 1.19 Ct. round, brilliant-cut, natural diamond, clarity grade Ii, color grade 4. Appraised at \$5,345.00; will sell for \$3,000.00. Nancy E. Adams, 8914 Haverstick Road, Indianapolis, IN 46240, (317) 846-6034

For sale: six adjoining cemetery lots at Chapel Hill Gardens, Lombard, Illinois, Garden of Faith, adjoining Masonic section. \$3,000.00 for all six lots or \$600.00 per lot. Also, two lots located in Clarendon Hills Cemetery in Darien, Illinois. \$500.00 for both lots or \$300.00 each. Catherine Wilson, 3342 Elkhorn Road, Campbellsville, KY 42718 or call Claude I Dugger, Aurora, IL. (708) 896-1860

If the Brother who made the original inquiry about railroad men and Masonry cares to write me, I'd be glad to answer some of his questions. I was Grand Master of Masons in Kansas in 1964 and we opened Grand Lodge of Kansas on the Santa Fe Chief in a couple of special cars while traveling from Newton, Kansas, to Dodge City, Kansas. The purpose of this Lodge meeting was to honor railroad men in Masonry and especially a railroad conductor on whose train I was riding the day after I was raised as a Master Mason. Arthur C. Hodgson, P.O. Box 666, Lyons, KS 67554

Must sacrifice: 3 beautiful cemetery lots in Evergreen Cemetery, C-424, graves 1-3-4, Spring Grove section; valued at \$1050.00; will sell for \$600.00. Call collect (503) 271-2322

To make my Indian head coin collection complete, I need the following coins: Indian head pennies needed: 1859, 1864, 1864L, 1867, 1869, 1870, 1871, 1877, 1878, 1879, and 1884. Carl Jackson, 4604 W 146th Street, Cleveland, OH 44135, (214) 941-6823

Wanted: names and addresses of all members of United States Marine Dive Bomber Squadrons, V.M.S.B. 235 and 236, operating in the South Pacific in 1943 to 1945 who are interested in a reunion. Now have 35 names on file. Frank M. Ireton, 634 Carnegie Lane, Twin Falls, ID 83301, (208) 733-8973

Wanted: law enforcement patches and badges for my collection. William C. Bennett, 2075. Street, Union, SC 29379

Wanted: Reader's Digest condensed book, spring 1961. Must have original dust jacket Will pay \$20.00. Larry Donnell, 564 Highway 305 South, Searcy, AR 72143, (501) 268-8745

The book, "The Men of the Terrible Green Cross by Herb Chick" Fowle, contains 456 pages of WWII action, history and nostalgia as seen through the eyes of a 4th Infantry Division machine gunner. \$16.95 plus tax and \$3.00 postage and handling (\$20.63 total). Send orders to Herb Fowle, 4011 Gay Road, Hillsdale, MI 49242. \$1.00 of each order will go to the Knights Templar Eye Foundation.

Wanted: Beatles memorabilia. If you clean out your attic or garage and come across records, books, magazines, or anything to do with the Beatles, I am interested. Will pay cash for items in good condition. Send me your lists. Chris Davis, 2400 Richmond Court, New Bern, NC 28562, (919)636-2601

For sale: in Cedar Park Cemetery, Calumet Park, 12540 S. Halsted Street, Chicago, Illinois, burial place for 4 graves in Oak Section. Reasonable. Call (309) 344-2593 and ask for Joan.

Wanted: German Luger pistols and carbines dating from the early 1900s and all through WWII and WWII. I will pay cash for these old guns, and I will also donate at least \$10.00 per gun that I buy to the KTEF. Please call or write and give complete description along with your phone number, so we can make a deal. John Satterstrom, 3505 Olsen Boulevard, Suite 111, Amarillo, TX 79109, (806) 358-8044 (days) or (806) 355-2967 (evenings).



**Grand Master Marvin E. Fowler being received
under Arch of Steel at 58th Triennial Conclave
in Washington**