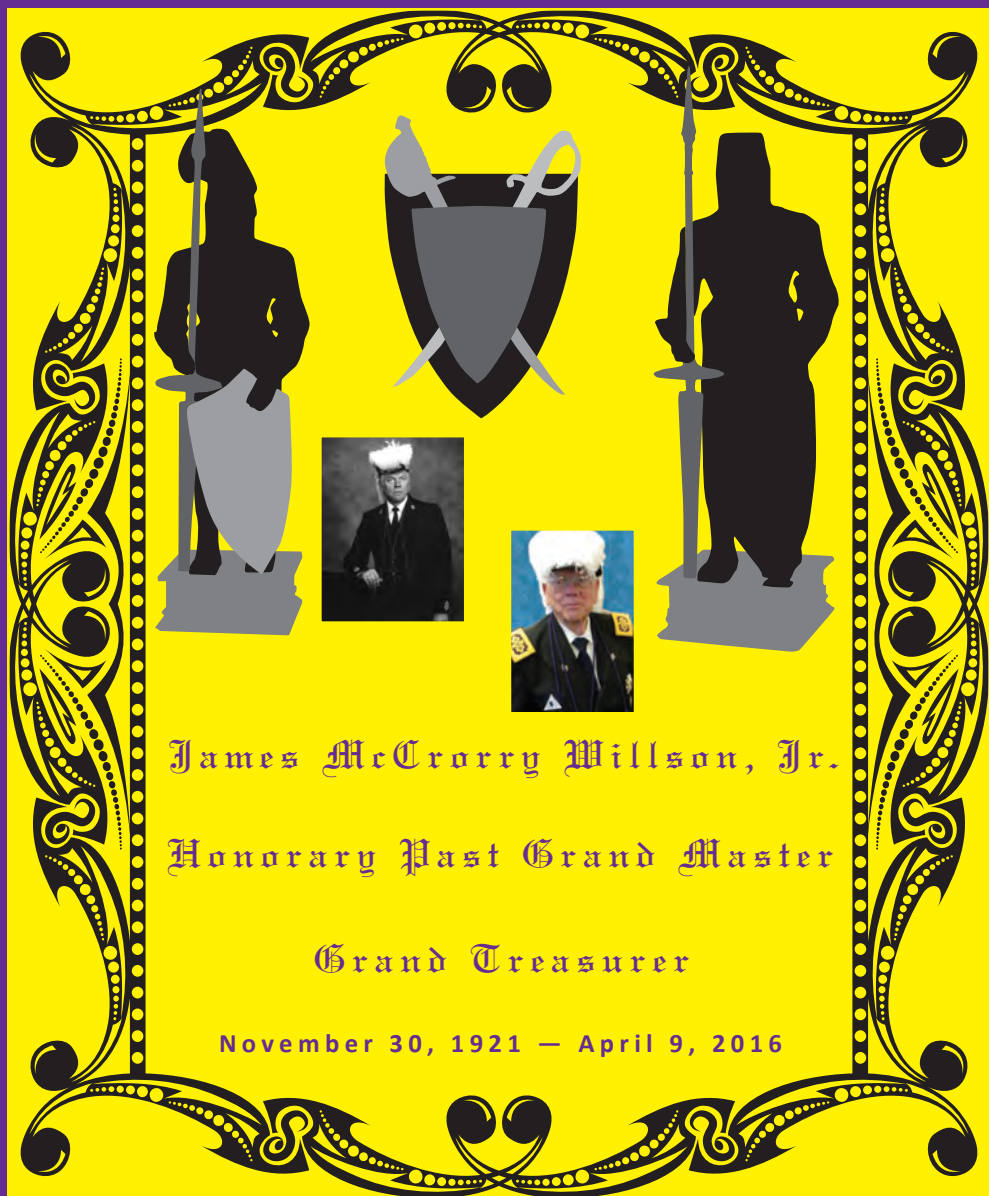


# Knight Templar

VOLUME LXII

JULY 2016

NUMBER 7



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# Knight Templar

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# Grand Master's Message

## Ch-Ch-Ch Changes!

**I**t's said that change is the only constant. In his book, *Changes*, Bowie wrote "I watch the ripples change their size but never leave the stream."

We are told that everyone hates changes. I believe that almost everyone likes changes. It's just that some are good and others bad. The easy distinction is that a raise, more free time, and losing weight are good changes while the changes others impose on us seem bad.

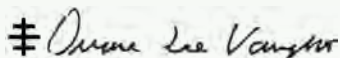
To some, a big change this year is Barbie's makeover. We read that it's a more realistic body shape, that "Many of the original Barbie outfits won't fit this doll." I guess those Donna Reed dresses are ready for goodwill. If old clothes in her closet don't fit anymore, based on my closet experience that's pretty realistic.

Our Eye Foundation has also changed. Direct patient care was instituted and the program retired, starter grants were awarded by the officers but since the 1980s have been evaluated by professionals. We recently did our second permanent endowed professorship.

I have just returned from ARVO, the Association for Research in Vision and Ophthalmology. This is our second year funding travel grants to researchers who are so new to the field that small grants make attendance possible. For the cost of one starter grant we fund nearly 60 travel grants, about 20% of the total such grants.

We change so we can progress and improve. Our stream (vision) is unchanged while the ripples (the programs we conduct) do. Eliminating blindness would be a good change.

Courteously,



Duane Lee Vaught





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# Prelate's Chapel

by

**Reverend William D. Hartman, right eminent grand prelate of  
the Grand Encampment**

**T**welve score years ago, our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all are created equal.

We are now engaged in another presidential and congressional election. It has grown contentious, and as I write this article, only God knows the final outcome. Some may wonder, with the way things are going, whether this country, so conceived and so dedicated, can long endure.

Do we need to build walls around our borders? Shall we take down the lamp lifted beside the golden door and turn away the tired, the poor, the huddled masses yearning to breathe free? Will we reduce support of public school systems while we raise the speed limit on public highways? Can we keep our heads about us while all others are losing theirs?

Rather, let us pray to our God to guide and guard us. Let us beseech our Heavenly Father to keep us true to our faith and the high ideals of those who saw a new nation "under God," indivisible, with liberty and justice for all.

Let us vote as our conscience and ideals direct and pray that "government of the people, by the people, for the people, shall not perish from the earth."



# John Temple Rice, 34<sup>th</sup> Grand Master of the Grand Encampment (14<sup>th</sup> in a series on our Grand Masters)

by  
George L. Marshall, Jr., PGC, KCT, ADC

**J**ohn Temple Rice was born on December 9, 1888, at Danville, Virginia, where his early years were spent. He was the son of a carpenter, John Frank Rice (1842-1901), and Sarah Jane (Cary) Rice (1852-1925) who were married in 1871 in Prince Edward County, Virginia. To this union were born five children, of whom only three survived. Besides John, the other two were his sisters, Leta Gilliam Rice (1876-1910) who married James Monroe Phipps and Eula Michaux Rice (1892-1982) who married Carlton Theodore Carson.

His father served as a private in company I of the 23<sup>rd</sup> Virginia Infantry, Confederate States of America, during the Civil War, enlisting in April of 1861. He was captured and became a prisoner of war at Fort Delaware in May of 1864.

Later, the family moved to Greensboro, North Carolina, where his father found employment as a machinist. In April of 1901 his father died, after which the family moved to Spencer, North Carolina, and in 1904 he, his mother, and his younger sister moved to El Paso, Texas, to be with his older sister, Leta, and her husband. Here he received training as a pharmacist, became a successful



merchant, and operated one of the leading drug stores in El Paso. In 1911 he was initiated, passed, and raised in El Paso Lodge 130, serving as its worshipful master during 1915 and 1916.

On June 22, 1917, Brother Rice enlisted in Texas Field Hospital Number 2 of the Texas National Guard, which

organization subsequently changed to Field Hospital Number 141, 111<sup>th</sup> Sanitary Train, 36<sup>th</sup> Division, training at Camp Bowie, Texas. He served with the American Expeditionary Forces in France from July 18, 1918, to June 3, 1919, being a sergeant first class in the Medical Department. As such, he participated in the Meuse-Argonne offensive (Champagne) France. He is shown in uniform below.

Upon returning from France, he returned to El Paso and resumed his pharmacy career. This changed on June 24, 1927, when he was installed secretary of El Paso Lodge 130, whereupon he retired from business and henceforward devoted his entire time to Masonic activities. He retired as Lodge secretary in 1950. He was a member of the Church of Saint Clement, Episcopal, in El Paso, Texas,



knight templar

and served as vestryman and senior warden in that Church.

His Masonic record was extensive. He received a certificate from the Committee on Work of the Grand Lodge of Texas. From 1923 until 1926 he served as district deputy grand master of the 60<sup>th</sup> Masonic District. He served for years on various Committees of Grand Lodge, including those on credentials, petitions, foreign correspondence, grievances and appeals, and lodges under dispensation. He was elected grand junior warden of the Grand Lodge A.F. & A.M. of Texas in 1934 and progressed through the line, becoming grand master in December of 1937. He received his 50 year service award in 1961.

In Capitular Masonry, he was exalted in El Paso Chapter 157, Royal Arch Masons on October 17, 1911, and served it as high priest during 1917 and 1918. He served as chapter secretary from 1945 through 1949. He was appointed grand master of the second veil of the Grand Royal Arch Chapter of Texas in 1926 and elected right excellent grand scribe in 1939, right excellent grand king in 1940, and right excellent deputy grand high priest in 1941. He served as grand high priest during 1942 and 1943. He was greeted as a Select Master in El Paso Council 98, Royal and Select Masters on March 13, 1913, and served as thrice illustrious master during 1919 and 1920.

In Knight Templar Masonry, he was knighted in El Paso Commandery 18, Knights Templar on November 29, 1911. He was elected commander of El Paso Commandery 18 in January of 1921. He was elected grand captain of the guard of the Grand Commandery of Knights Templar of Texas in 1923 and served through the line, becoming grand com-

mander on April 16, 1931.

Brother Rice received the 32<sup>nd</sup> degree of Ancient and Accepted Scottish Rite of Freemasonry in El Paso Consistory 3 on April 23, 1915, was elected Knight Commander of the Court of Honor on October 15, 1923, and was elected to receive the 33<sup>rd</sup> degree on October 18, 1927. He was coroneted an inspector general honorary, 33<sup>rd</sup> degree on January 30, 1928. He served as venerable master of Mount Franklin Lodge of Perfection 8 in 1923, as Wise Master of Oasis Chapter 5 of Knights Rose Croix in 1929, as master of kadosh of El Paso Consistory 3 in 1933, and as commander of Rio Grande Council 3 of Knights Kadosh in 1934.

He was dubbed a knight companion of the Red Cross of Constantine on April 13, 1928, in Saint Anthony Conclave 50 in San Antonio and was affiliated as the charter sovereign of St. Alphege Conclave 81 in El Paso. He was potentate of El Maida Temple in El Paso of the Ancient Arabic Order of the Nobles of the Mystic Shrine in 1932. He was elected grand associate worthy patron of Texas Grand Chapter of the Order of the Eastern Star in 1937 and grand patron in 1938.

In the Grand Encampment of Knights Templar, he was elected grand junior warden on July 1, 1934, and was elected grand captain general in July of 1937. At the Forty-Third Triennial Conclave held in Houston, Texas, in October of 1946, he was elected most eminent grand master.

Due to the sudden and unexpected death of the then grand recorder, Adrian Hamersly, in February of 1947, Most Eminent Sir Knight Rice was unanimously elected grand recorder of the Grand Encampment in September of 1949 and served in that office until 1967.

Most eminent Sir Knight Rice passed



away on November 5, 1970, and is interred in the Masonic section of Concordia Cemetery in El Paso. His gravestone is pictured to the right.

Right Eminent Sir Knight Marshall, KYGCH(3), KCT, 33°, is a past grand commander of the Grand Commandery of Knights Templar of Alabama. He is a member of the Editorial Review Board of the *Knight Templar* magazine and has published several articles in that magazine as well as in the *Royal Arch Mason* magazine. He can be reached at geomارش@yahoo.com.



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## IN MEMORIAM



James McCorry Willson, Jr.  
 Grand Treasurer of the Grand Encampment  
 Honorary Past Grand Master  
 Texas  
 Grand Commander: 1973  
 Born: November 30, 1921  
 Died: April 9, 2016

# *The Online Knight Templar Magazine Indices*

This is a brief article to acquaint the readers with the online indices for the *Knight Templar* magazine issues from 1970-present. This is a work in progress, and as more back issues of the magazine are acquired for scanning, the indices which are as yet incomplete will be updated.

This has been a huge project and time-consuming effort, carried out jointly by Dan Pushee, KCT, webmaster for the Grand Encampment; Gary D. Moore, KCT, eminent commander of Port Huron Commandery 7, Port Huron, Michigan, and George Marshall, the author of this article. With the wealth of information contained in the magazine and with the issues now posted online, it was deemed desirable to create indices to assist both the casual reader and the researcher in locating articles, messages, and poems of interest that have been published in the magazine over the years.

There are two sets of indices at <http://www.knightstemplar.org/KnightTemplar/pdfarchive.html>, both in .PDF (Adobe Reader) format. A link to download the free Adobe Reader is provided on the Web page. One set, prepared by Eminent Sir Knight Moore, is extremely comprehensive and lists practically every major entry found in the magazines since 1970. The layout is by author last name, author first name; article title; and month, year, and page number. This index is searchable by clicking on the Adobe Reader find text (magnifying glass icon) at top left of the Reader or by pressing [Ctrl] + [F] keys.

Unfortunately, many times the title of an article or magazine entry does not provide sufficient information to identify what the article or entry contains or what it is about. To mitigate this deficiency, a set of indices was developed containing the major articles and entries along with a set of keywords and descriptive phrases which serve to give the reader a better idea of what is contained in them. The index entries are of a form wherein article titles are bolded; page numbers after month name; article keywords in brackets and italicized. Each index is located to the far right of the magazine year and is opened by clicking the orange Index button.

To get an idea of how the indices might be used advantageously, let's suppose we want to do some research on something we had heard about but didn't know anything about it, the Knights Templar Special train. Going to the Moore index, and using the find text button, we type in "Knights Templar Special" to find that an article on this is located in the March 1993 magazine on page nine. We now open the Marshall index for 1993 to get an idea of what it is about. Using the article name as the text to search for, we find an entry which gives keywords and phrases associated with the article.

It would be nice to know that the work done in developing these indices has not been in vain and that they are being utilized. Whether for research purposes or for some enjoyable reading, we hope that these have proved useful to you or will do so in the near future. We would be most happy to hear from you on your experience with them and any comments or suggestions you might have. E-mail them to me at [geomarsh@yahoo.com](mailto:geomarsh@yahoo.com) with "KT mag indices" as the subject, and I will relay them to my co-workers on the project.

# Was the Formation of the Grand Encampment Legitimate?

Edited by

George L. Marshall, Jr., PGC

Chairman, Grand Encampment Knights Templar History Committee

[ Editor's note: When the Grand Encampment was formed in June of 1816, not everyone accepted the legitimacy of this action. Indeed, the controversy occupied a significant place in Templary during the first half of the nineteenth century. This article is an abridgement of an article written by Most Eminent Sir Knight James H. Hopkins, Grand Master of the Grand Encampment from 1874-1877, which appeared in *The Freemason's Repository*, Volume 22, 1894.]

**T**he question in controversy is; "Was the Grand Encampment formed: First, by Grand Commanderies? Second, by Subordinate Commanderies? Or third, by individuals having no authority and representing no one?"

In order to determine what the "historical facts" are, let us calmly consider the proofs in support of each of the three putative organizers of the Grand Encampment.

First, was it organized by Grand Commanderies? The records of the Grand Commandery of Massachusetts and Rhode Island show that on May 15, 1816, *"three delegates were appointed to confer with delegates from other Grand Encampments, (Commanderies) upon the subject of a general union of all under one head."* [Italics mine—GLM]

The same records show that on June 25, 1816, these three delegates (Webb, Snow, Fowle) reported the failure to accomplish the object in Philadelphia, the adjournment to New York of the delegates from the Grand Commandery of Massachusetts and Rhode Island, and from New York the formation by these delegates of the General Grand Encampment of the United States. Whereupon

it was *"Resolved, that this Grand Encampment approve of the doings of their delegates and of the proceedings of the convention holden in New York and adopt the constitution there formed and appoint a committee to revise their constitution so as to bring it into harmony with that of the general grand body."*

This would seem to be conclusive as to the participation of the Grand Commandery of Massachusetts and Rhode Island in the formation of the Grand Encampment. Let us now turn to New York.

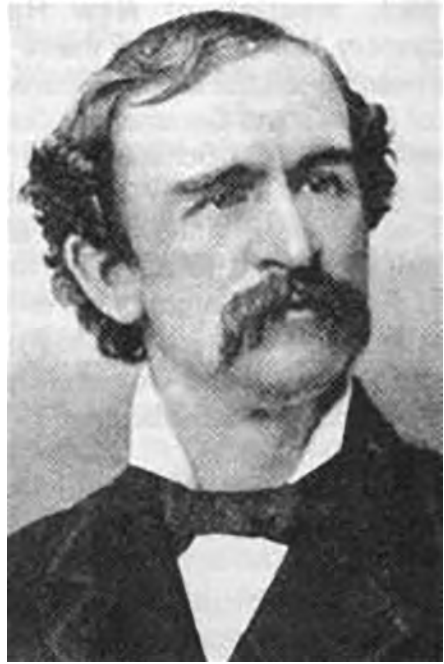
The *Proceedings of the Grand Commandery of New York* show that on June 4, 1816, Thomas Lowndes was appointed as delegate from that Grand Commandery to a convention to form a General Grand Encampment. Thomas Lowndes attended the convention which formed the Grand Encampment and was made one of its first officers.

At the conclave of the Grand Commandery of New York on June 28, 1817, the constitution of that body was changed to conform to the *Constitution of the General Grand Encampment*, and on the same day, a resolution was passed to pay their portion of the ex-

pense of printing the *Constitution Of The General Grand Encampment*.

If any historical fact can be established, it is thus clearly established that the Grand Commanderies of Massachusetts and Rhode Island and of New York appointed delegates to a convention to organize a General Grand Encampment, that those delegates did organize the Grand Encampment, that their action was approved by the Grand Commanderies which appointed them, and that both of said grand bodies at once recognized the authority and came under the jurisdiction of the Grand Encampment and changed their own constitutions to make them accord with that of the General Grand Encampment.

One argument says "there was no Grand Encampment of Knights Templars in New York." If this were true, it would settle the question, but additionally, "the body claiming that title was not organized by Encampments of Knights Templar." In this last statement we fully concur, as we do most cordially in all things said about the irregularity and assumption of authority in its formation, but the facts remain that "the body claiming the title " of Grand Encampment of New York was fully organized, that it sent a delegate to the convention to form the General Grand Encampment, that this delegate acted in that convention, that the body which appointed him ratified his acts and changed its own constitution to conform to that of the newly formed General Grand Encampment, that the body claiming the title was in that time recognized by all of the Commanderies in New York and throughout the country as the Grand Commandery of New York, that from this same irregular body there was elected the first Grand Master (De-



James Hopkins

Witt Clinton), and that from its members were chosen several other officers of the Grand Encampment at its formation in 1816 and for years afterwards.

Further upon this point, it may be added that if irregularity in its formation can justify the statement that "There was no Grand Encampment in New York," the existence of the Grand Encampment of Massachusetts and Rhode Island could be wiped out by the same logic, but these two Grand Encampments, however formed, were in full life in 1816 and by their delegates created the General Grand Encampment.

Second, was the Grand Encampment formed by delegates from various Subordinate Commanderies?

What has already been said is an answer to this proposition, but inasmuch as the first printed *Proceedings of the*



*Grand Encampment for the years 1816-1819, and issued in 1860, contains the statement that "at a convention holden in Masons Hall in the city of New York, on the 20<sup>th</sup> and 21<sup>st</sup> of June, A. D. 1816, consisting of delegates or Knight Companions from eight Councils or Encampments of Knights Templars and appendant orders, viz:*

*Boston Encampment, Boston,  
St. John's Encampment, Providence,  
Ancient Encampment, New York,  
Temple Encampment, Albany,  
Montgomery Encampment, Stillwater,  
St. Paul's Encampment, Newburyport,  
Newport Encampment, Newport,  
Darius Council, Portland,*

*the following constitution was formed, adopted and ratified."* it is proper, if not necessary, to investigate the correctness of this statement.

Now, we affirm unqualifiedly, that not a single one of the Encampments or the Council named sent any "*delegates or Knight Companions*" to that convention, that no one was authorized or empowered to represent them at said convention, and that in the convention no one pretended to represent the said bodies. Not a single suggestion can be found in the minutes of either of said organizations that anyone was to represent it, had represented it, or had assumed to do so in the convention.

On the contrary, the minutes of Boston Encampment show that it loaned to the Grand Encampment of Massachusetts and Rhode Island money to pay the expenses of the delegates from that Grand Encampment to the convention, showing conclusively that Boston Encampment had no delegate of her own but recognized the delegates in attendance at the convention as the rep-

knight templar

resentatives of the Grand Encampment of Massachusetts and Rhode Island. One of the delegates was a member of St. John's Commandery, but there was no allegation or pretense that he went to represent St. John's Commandery. If further facts are needed to prove that the Grand Encampment was not formed by "*delegates or Knight Companions from eight Councils and Encampments,*" it is found in the fact that there were but four delegates in all present. How could four be delegates from eight bodies, unless by appointment or proxy? As no appointment by the "Council or Encampments" had been made, there could have been no proxies.

Nor was there present in the convention a single "delegate or Knight Companion" from either of the New York Encampments mentioned as participating, not one, either with credentials or without. Thomas Lowndes was the sole representative from New York, appointed as already shown, by the Grand Encampment of that state, and he was not a member of either "Ancient," "Temple," or "Stillwater" Encampments. He had been a member of "Rising Sun Commandery" in 1814. Colombian Commandery was chartered with him as its "grand master," and as such, he continued for nine years. So that in 1816, when the Grand Encampment was formed, Lowndes belonged to Colombian Commandery.

While the number of delegates does not correspond with the number of Councils or Encampments listed, it may be reconciled therewith upon the theory that while the delegates were from the two Grand Encampments named, they claimed as constituents of those two, and for which they were thereby

“the representatives” (not delegates) of the different subordinates.

Extant is one paper that is a certificate of the appointment of Thomas Lowndes by the Grand Encampment of New York, signed by Dewitt Clinton, grand master, and by the other officers of the Grand Encampment of New York and endorsed in Webb’s handwriting, *“To the Illustrious Thomas Lowndes, Grand Master of Columbian Encampment ... credentials of Thomas Lowndes to attend the Grand Convention in Philadelphia, June 11, 1816.”* Another paper is the certificate of the appointment of Webb, Fowle, and Snow by the Grand Encampment of Massachusetts and Rhode Island and is endorsed similarly to the New York credentials. Another, and perhaps the most important paper, is the original minutes of the proceedings, the only original which should have been entered as the official record and left in the archives of the Grand Encampment.

Note that eight subordinate bodies are mentioned. Scully tells us the following: “Some of these were not then members of any Grand Encampment and several never did affiliate with a Grand Body...Five of the bodies listed were subordinate to the Grand Encampment of Massachusetts and Rhode Island, namely: Boston Encampment, St. John’s Encampment, St. Paul’s Encampment, Newport Encampment and Darius Council. Ancient Encampment, Temple Encampment, and Montgomery Encampment were not then members of the Grand Encampment of New York and should not have been listed. Why Columbian Encampment which was a member is not listed is a question which has not

been answered.” [GLM, from Scully, page 83]

Third, was the Grand Encampment formed by individuals without authority from any source?

One theory was that after the “delegates” from the Grand Encampment of Massachusetts and Rhode Island, New York, and Pennsylvania met in Philadelphia and separated, the “delegates” from the Grand Encampment of Massachusetts and Rhode Island went to New York and there, having concluded that the Grand Encampment of New York was illegal, they agreed to throw away their own credentials and as individual Templars, meet with Sir Knight Thomas Lowndes (not as delegates but as individuals) in a grand convention of four! The fact that there is not a scintilla of evidence to sustain this ought to be a sufficient answer to it.

We remark that the Grand Encampment whose credentials Thomas Lowndes bore had been in existence for two years. It had drawn away some of the support of the Grand Encampment of Pennsylvania, including this same Thomas Lowndes. It was therefore well known in Pennsylvania, its certificate authorizing Lowndes to represent it was accepted as sufficient, and Lowndes acted as such delegate. The Grand Encampment of Massachusetts and Rhode Island knew before the formation of the Grand Encampment of New York that the Consistory at that place assumed the right to confer the orders of Knights Templar, etc. Cerneau’s Consistory had granted a charter to form an Encampment at Newport. Its validity was questioned, and in 1812 the Grand Encampment of the state granted a charter of recognition. Then with a full knowledge

of the nature of the body he represented, Thomas Lowndes met and consulted with the delegates from other Grand Encampments. Failing to reach a conclusion in Philadelphia, the delegates from Massachusetts and Rhode Island and New York met in New York. How idle it is to imagine that the credentials which had been pronounced good and sufficient in Philadelphia should, by the same men, be repudiated in New York!

This imaginative theory is destroyed, not only by the manuscript minutes of Thomas S. Webb but by the official records of the Grand Encampment of Massachusetts and Rhode Island wherein it appears that so far from having thrown off this authority delegated to them, or from having declined to recognize the delegate from the Grand Encampment of New York, those delegates from Massachusetts and Rhode Island made report to the Grand Encampment which had appointed them, of their action as its delegates and in connection with the delegate from the Grand Encampment of New York.

This assumption that the organizers of the Grand Encampment acted as individuals representing eight subordinate Encampments in order to escape from the established fact that they acted as delegates from two Grand Encampments, is, to use a homely comparison,

“jumping out of the frying pan into the fire.” For who were the members representing Ancient, Temple, Montgomery, St. Paul’s, or Newport Encampments, or Darius Council? The only persons present were Webb and Fowle of Boston Encampment, Snow of St. John’s Encampment, and Lowndes of Columbian Encampment. They had no credentials or authority of any kind to represent the other Encampments named.

In summary, a careful and unprejudiced examination of all the evidence must convince anyone:

First, that delegates were duly appointed by the Grand Encampments of Massachusetts and Rhode Island and New York and that they acted upon the credentials of these appointments and formed the General Grand Encampment.

Second, that no delegates were appointed by any subordinate Encampment or Council and that there were never delegates or representatives from eight Encampments assembled to organize a General Grand Encampment.

Third, that the men who formed the General Grand Encampment acted as “delegates” from the two Grand Encampments which appointed them and of which they were members and not as individuals representing Encampments from which they had no authority to act and of which they were not members.

## SOURCES

Scully, Francis J., *History of the Grand Encampment of the United States of America*, Wm. Mitchell Printing Co., Greenfield, Indiana, 1952

“The Organization of the Grand Encampment” by James H. Hopkins, in Henry W. Rugg, Editor, *The Freemason’s Repository*, Volume 22, E. L. Freeman & Son, 1894, pages 193-200

# Sir Knight Lon W. Kvasager

## Right Eminent Department Commander

### North Central Department

**S**ir Knight Lon W. Kvasager was born in 1956 and is a lifelong resident of Grand Forks, North Dakota. He and his wife, Linda, have two sons and are blessed with three grandchildren. Lon and family are members of Calvary Lutheran Church, Grand Forks. He is the marine sales manager at Revolutions Power Sports & Marine and the competition director for River Cities Speedway in Grand Forks.

Lon was raised in Malta Lodge 131 and is a past master. He was named the Mason of the Year in Malta Lodge for the years 2002 and 2003. Lon has been active in the Grand Lodge A.F. & A.M. of North Dakota, serving on several committees. In 2008, he was elected junior grand warden and in 2011, was elected to the office of grand master.

Lon is a member of the Scottish Rite bodies in Grand Forks; he received his 32° KCCH in 2005 and 33° inspector general honorary in 2011, serving as secretary since 2009.

In KEM Shrine, he has served as membership chairman, past president of the Ritual Divan and Mobil Nobles. Lon was given the Samsar Award in 2004 and was Shriner of the year in 2008.

He also holds membership in the Royal Order of Scotland. He is past governor and is currently deputy grand governor in North Dakota of the York Rite College. He is past sovereign master of the Allied Masonic Degrees in Fargo, past puissant sovereign of the Red Cross of Constantine, VII pillar of the Holy Royal Arch Knight Templar Priests, past prior of the Knights of the York Cross of Honour, celebrant of the Societas Rosicruciana in Civitatibus Foederatis, past excellent chief of Knight Masons, and a member of the Order of the Eastern Star in Grand Forks. Lon has served on the Board of Directors of the George Washington Masonic Memorial in Alexandria, Virginia.

In the York Rite Bodies, Lon has served as the high priest, illustrious master, and commander in Grand Forks and as secretary since 2012. He has served the North Dakota Grand York Rite Bodies as grand high priest, illustrious grand master, and grand commander.

Lon is the recipient of the General Grand Chapter Royal Arch Mason Bronze and Silver Distinguished Service Medals, the Ephraim Kirby Award, the Cryptic Mason of the Year award in North Dakota, the Knight Templar Cross of Honor and the Knight Commander of the Temple. Sir Knight Kvasager was appointed as north central department commander by Sir Knight Duane L. Vaught, most eminent grand master at the 66<sup>th</sup> Triennial Conclave of the Grand Encampment on August 12, 2015, in Buffalo, New York.





# ? Knightly Questions ?

The questions and answers below are provided as a service to our readers who may have unanswered questions about the law, customs, and traditions of our order. If you have such questions you would like answered in the magazine, please send them by e-mail to [ktmagazine@comcast.net](mailto:ktmagazine@comcast.net), and I will attempt to get you an answer. Please put "Q&A" in the subject line of the e-mail. We won't publish your name if you ask a question, so don't be embarrassed to ask. There might be hundreds of others who are out there with the same question.

**Q: Are the orders of Red Cross, Malta, and Order of the Temple the same everywhere?**

*A: Inside the Grand Encampment (both inside and outside the United States) the ritual is the same everywhere, although it may be given in different languages. The floor movements in the orders may vary between Grand Commanderies because Grand Encampment law allows each Grand Commandery governance of that matter.*

**Q: May a Knight Templar wear a Masonic apron over his uniform?**

*A: When appearing in public as part of a Knight Templar unit such as an honor guard, the uniform should be worn as provided by regulations. The regulations do not include an apron. However, when appearing in uniform but not in an official appearance, such as an individual attending Lodge but in uniform (perhaps to make a presentation) he may wear an apron over the uniform if appropriate. In any case we try to show respect to the other Masonic bodies we work with by respecting their customs.*

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than 10 can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of 10. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

We publish letters and articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.



# General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.

Photos by Editor.





Major General Samuel Smith served in the Maryland militia during the War of 1812 and commanded the defenses of Baltimore during the Battle of Baltimore and Fort McHenry in 1814. The American victory there can largely be attributed to Smith's preparation for the British invasion. His statue overlooks the harbor in Baltimore.

# NEW CONTRIBUTORS TO THE KTEF CLUBS

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Eugene Williams .....	TN	Lewis R. Williams .....	TN
knight templar .....			21

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Ralph T. Wright .....	TN	Karen Givens .....	TN
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## *Knights Templar Eye Foundation*

### **How to join the Grand Commander's or the Grand Master's Clubs**

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 Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220, Fax (214) 888-0230.

**As of 2/1/2015 once 25 Grand Master's Clubs are reached, a Sword of Merit will be awarded.**



Templar graves in the city of Sarlat, France. Photos by the editor.

## **Grand Encampment Membership Awards**



**1060 Daniel David Hanttula**  
Norman 38  
Norman, OK

**1061 William R. Kayma**  
Atlanta 9  
Atlanta, GA

**1062 Wade E. Sheeler**  
Oriental 22  
Newton, IA

**1063 Hardy L. Nevill**  
Lone Star 114  
North Zulch, TX

**1064 Joseph Patrick Tolen**  
Kensington-Kadosh 54  
Jenkintown, PA

**1065 Thomas H. Gault, Sr.**  
Middletown 71  
Middletown, OH  
1<sup>st</sup> Bronze

**1066 Leonard Davis**  
Tancred  
Newnan, GA

**1067-1068 Brandon Scott Yarbrough**  
Griffin 35  
Griffin, GA  
1<sup>st</sup> and 2<sup>nd</sup> Bronze

**1069 Jack Jennings Bell**  
Atlanta 9  
Atlanta, GA

**1070 Hugh L. McLaurin**  
Ivanhoe 8  
Greensboro, NC

The Grand Encampment Membership Jewel is awarded to any Sir Knight who is the top line signer for ten petitioners who are either knighted or restored to membership after a period of one year. A bronze oak cluster is awarded for each additional five petitioners up to a total of 25 after which a single silver oak cluster replaces the five bronze clusters. A single gold oak cluster replaces all other clusters when a recipient qualifies for his tenth additional recognition. Application forms originate with the local recorder.

# Sir Knight James McCorry Willson

## Right Eminent Grand Treasurer 2007-2016

**J**ames McCorry Willson, Jr. was born in Hale Center, Texas, on November 30, 1921, the son of James M. Willson and Mavis L. Terry Willson. He attended the public schools of Floydada and graduated with the BBA degree from Southern Methodist University in 1943. He served in the U.S. Army from 1942 to 1946.

He married Anne O'Berry Newman of Cary, North Carolina in 1946, and they had five children. Sir Knight Willson was a member of the First United Methodist Church of Floydada and treasurer of the Board of Trustees of the Methodist Home in Waco, Texas.

He served on the City Council of Floydada and as mayor. He served as district governor of the Rotary Club; president of the Floydada Jaycees; director of Floydada and West Texas Chamber of Commerce; president of Floydada Development Company; vice president, commissioner, and executive board member of South Plains Council of the Boy Scouts of America; director of the Texas Lumberman's Association; the High Plains Research Foundation, and the Methodist Hospital Board in Lubbock; a member of the Advisory Board of the Small Business Administration; and past commander and adjutant of his America Legion Post. Active with the

Boy Scouts of America, he was an Eagle Scout and received the Silver Beaver and Distinguished Eagle Awards.

Right Worshipful Brother Willson served as most worshipful grand master, most excellent grand high priest, most illustrious grand master, and right eminent grand commander of

Texas; right eminent department commander; trustee of the Permanent Fund; right eminent grand treasurer; and most eminent honorary past grand master.

He was Coroneted a 33° inspector general honorary and served as grand preceptor of the Grand College of America of the Holy Royal Arch Knight Templar Priests, supreme magus of the High Council of the Societas Rosicruciana in Civitatibus Foederatis, grand treasurer-general of the Convent General of the Knights of the York Cross of Honour, grand treasurer of the Grand Council of the Allied Masonic Degrees, past intendant general of the United Grand Imperial Council of the Knights of the Red Cross of Constantine, and grand governor of Texas of the York Rite Sovereign College of North America. He was also, a member of the Royal Order of Scotland, the Order of the Eastern Star, and the Shrine.

Sir Knight Willson laid down his sword and entered the supreme asylum above on Saturday, April 9, 2016.





# The Initiatory Experience and Human Nature

## Part 2 of 3

By

Sir Knight Daniel D. Hrinko

### Editor's Note

A few months ago, I had opportunity to hear Sir Knight Hrinko speak on this subject at a Masonic symposium and requested that he summarize his message so we could publish it in our magazine. Because of the length, this is the second in a three part series on this subject. The first part was published in our May issue, and the third part as well as a review of Sir Knight Dan's book will be included in the August issue of the *Knight Templar* magazine.

In the first part of this series we explored how our biological character drives us to seek social and interdependent relationships which are fundamentally essential to our long term survival. We also began to explore how these characteristics are part of the reasons for seeking Freemasonry. Shaping our interactions with enquirers while keeping these things in mind can lead to greater success in building a strong foundation for the Lodge in the future.

### Opportunities for the Lodge

Masonic Lodges do not consist of just one Brother but of groups of Brothers. For an enquirer to be able to comfortably engage in a meaningful relationship with a Lodge, he must have opportunities to meet, greet, and begin building relationships with numerous Brothers of the Lodge. Investing sufficient time in this process allows this enquirer and the Brothers of this Lodge to develop a com-

fortable relationship with each other, to learn about their desires and goals, and to further determine the quality of the "fit" between this man and the members of this particular Lodge.

This informal education about Freemasonry, its principles, tenets, and activities helps the enquirer to learn about who we are, what we do, what we believe, how we use what we have learned, and what we expect of ourselves and each other. Sharing this information through informal contacts and conversations requires that we have a good understanding about why we joined and why we continue to participate in Freemasonry.

However, informal education often leaves gaps in information about Freemasonry and the enquirer that can lead to unexpected surprises, some of which are not so pleasant. To avoid these surprises, a more formal approach can be beneficial.

Formal instruction in the concepts and principles of Speculative Freemasonry

should begin well before the night of initiation. To achieve this goal, Arts and Sciences Lodge has created a pre-school for Freemasons we call the “School for the Profane.” In these meetings, we introduce the enquirer to the concepts of formal study of Freemasonry through reading, discussions, and using various other resources. These classes begin after the enquirer has passed the ballot and are completed in the two to four weeks prior to his Entered Apprentice degree.

This exposes the enquirer to several modes of learning that are consistent with those used in the Lodge and in our ritual presentations. Topics discussed include the nature of allegory by reviewing Plato’s *Allegory of the Cave*. We discuss the general use of symbols in our society as well as the use of metaphor to teach lessons or provide important information. This process develops basic communication skills, primes the mind for

what is yet to come, and encourages a further awareness and sensitivity to the power of these modes of teaching. This creates fertile ground for future lessons to come in our ritual.

From a psychological standpoint, this process begins to forge and strengthen the connection between the man and the Lodge through several elements of interdependent relationships. It helps introduce the enquirer to what our order has to offer, and it also shows that we are willing to invest our time in forming a quality relationship with him. As it becomes clear that we are investing time in him, he becomes more willing to invest his time in his relationship with the Lodge. Scientific studies show that when personal effort is involved and a “high price” is paid to obtain something, the perceived value and emotional attachment is much higher. Therefore, expecting much from our potential Broth-



Teaching about learning through symbolism.

ers will contribute to strong, bonded relationships between the Brothers and the Lodge.

We should remember that we, too, are driven by the same needs as those enquiring about Freemasonry. When we have invested significant time and effort in building a relationship with this enquirer, we will notice if he misses a Lodge meeting or social activity or begins to distance himself from us in the future. This will lead us to take steps to reach out to him to learn of his situation and to welcome him back into the ranks of active members. This will further strengthen and maintain this relationship.

### **The Ritual Experience**

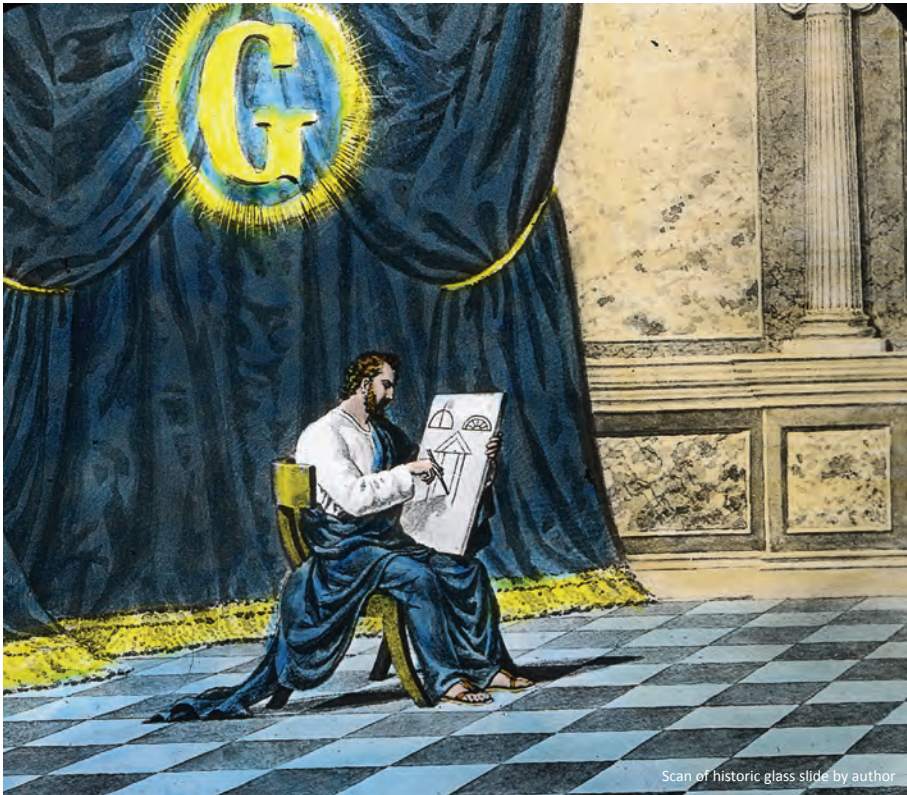
What do you remember from your experiences the night you were initiated? What stands out in your mind from that profoundly moving event? What can we learn from our own experiences to assist us in forming strong connections with our candidates? When you ask yourself these questions, it is likely that the responses are filled with the emotions more than the facts.

The ritual of Freemasonry includes numerous opportunities to engage this Brother on an emotional level. In our ritual, we are not just conveying basic, factual information. Our own experiences tell us that the amount of factual information retained by the candidate on the night of one's Entered Apprentice degree is very limited. Because the initiation is such an emotional experience, it makes sense to attend to the emotional aspects of the ceremony to further support the development of this relationship between man and Lodge.

From our first contacts with an enquirer, we should communicate a sense of solemnity about our ritual as part of the process of preparing him to receive the lessons of Speculative Freemasonry. We want to impress upon our future Brother a sense of respect and importance regarding our work and can reinforce this concept through our dress, actions, and conversations. This way, we show this future Brother that our Masonic relationships are very important to us and communicate to him the expectation that he should do the same. This can be further demonstrated through the use of well-written letters, hand signed, and formally delivered when important milestones are achieved.

The brothers who have come before us have gone to great lengths to provide us with valuable resources on which to build our fraternity. Therefore, we should make use of the wisdom of those who came before us. At Arts & Sciences Lodge one such resource we use is Brother Carl Claudy's essay entitled "Preparation." This essay encourages the candidate to set aside several hours to clear his life of responsibilities and to prepare himself physically, mentally, and spiritually for his participation in our formal initiation.

This process of disengaging from daily life to focus one's attention on the experiences about to be had reinforces an important concept. It emphasizes that the activities within the Masonic Lodge meeting are special and of great importance and that they should not be taken casually or approached in a haphazard manner. This is not only true for the candidate, but should be a focus of attention for all of us.



Taking a break from the world around us is a way of focusing on what is truly important and beneficial to all.

Many of our Masonic forefathers specifically wrote of the process where the opening of a Lodge meeting transforms an ordinary space into a sacred space for the practice of Speculative Freemasonry. The Lodge should be a refuge from the distractions of daily life in the world around us, focusing our attention on Speculative Freemasonry to the exclusion of all other demands.

In tribal societies, such a place of separation from the world was a place of spiritual power. It was a time of reflection, a time of introspection, and a chance to look at the world from a different point of view rather than remain-

ing immersed in day-to-day life. Our affiliation with Freemasonry provides us a similar opportunity. Our approach to the ritual, including the opening and closing of our Lodge meetings, communicate to this candidate that we value this opportunity for spiritual growth and that it is this opportunity that separates Speculative Freemasonry from “social clubs” or service organizations.

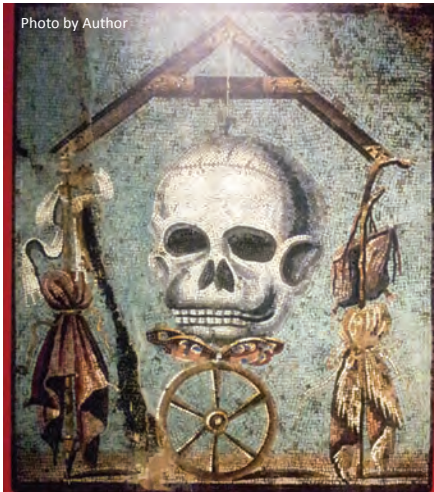
It is likely that one or two Brothers of the Lodge have formed a connection to this candidate. They should greet him at the door and act as his ambassador throughout the evening. We need to recognize that it is an anxious time



when the candidate is being asked to participate in unknown activities with unknown risks. They may have even heard rumors of physical hazards, goats, and other activities that have no place in Speculative Freemasonry. Being in close company with men with whom he has begun to develop a comfortable and trusting relationship will comfort his anxieties. This positive experience on the night of his initiation helps fulfill one of our fundamental psychological needs.

When feeling fearful, we seek comfort. We trust those in whom we have found comfort in the past and feel a connection with them. Because they have helped us, we now feel obligated to help them. This is an essential element of the relationship we strive for in Speculative Freemasonry.

Much has been said about the “chamber of reflection” where we find a stark space and specific symbols that are chosen to focus the mind. From the psychological point of view, the specific objects or symbols often contained in



A place to contemplate what is yet to occur.

the chamber of reflection are secondary and merely incidental to the lessons to be learned through such an experience. The chamber can achieve several purposes. First, it is a place of transition from the “profane” world of day-to-day life into the sacred world of the Lodge. Second, it creates a place of emptiness, elicits a sense of isolation, and gives rise to fundamental fears and anxieties which are a powerful motivator for all of us. As these anxieties grow, our senses are intensified as we prepare ourselves for potential threats. We also become aware of our limitations as humans.

These are the same forces that first drove Homo Sapiens to form societies tens of thousands of years ago. Therefore, creating a time when we are isolated and alone to reflect on mortality, our limitations, potential threats, and the personal “demons” allows us to appreciate the alternative form of existence, that of being engaged in a trusting, safe, and personal interdependent relationship. We tell them that such a relationship is just beyond the door.

In our next installment, we will review the events of the ritual ceremony to learn how the experiences can be focused on further strengthening this bond between Brother and Lodge.

Sir Knight Daniel Hrinko is the author of *The Craft Driven Lodge*. Sir Knight Hrinko is a practicing psychologist holding a Doctor of Professional Psychology degree from the Wright State University School of Professional Psychology. He specializes in psychological evaluations for the courts as well as assisting organizations in improving their efficacy and efficiency. He is a member of Palestine Commandery 33 and can be contacted at danhrinko@att.net.



# Let's Try Templary

By  
Sir Knight Carson C. Smith

## **"Whence Come You?"**

It is frequently reported that membership in the Knights Templar has been, as is the case with all of our Masonic bodies, decreasing since 1969.

In an effort to slow the decline, recruitment programs have been developed that have included everything from brochures, to posters, to DVD's, to window decals.

Both the Grand Encampment and the Grand Commandery have incentivized new member recruitment efforts by offering medals, cordons, and embroidered jackets.

The programs developed have enjoyed varying degrees of success, but the fact of the matter is that deaths and demits continue to thwart our efforts to increase membership.

Halting our decline and maintaining and increasing our membership requires a three-fold approach that emphasizes recruitment, retention, and restoration.

## **Communication**

By improving our communication, by every means available to us and by meeting and exceeding the expectations of our Sir Knights, we can significantly reduce our demits.

To reach a digital generation that lives online, we must communicate as they do, through frequent email, interactive websites, and social media, including facebook and twitter.

If all that our Sir Knights ever receive from their Commandery is a dues statement, our younger members in particular will continue to leave, and our Commanderies will fold.

## **"Whither Are You Traveling?"**

Unlike the Chapter and the Council, which are derivatives of Ancient Craft Masonry, the Commandery has a language, usages, and practices that are peculiar to Templary.

While we recognize our position as one part of the York Rite, the unique aspects of Templary create a singular identity and serve to foster pride of membership, and there are Commanderies that draw Sir Knights from other Commanderies by way of affiliation or transfer due to their emphasis upon maintaining "a Templar culture."

## **"Let's Try Templary."**

To paraphrase Dwight L. Smith, in *Whither Are We Traveling*, "Let's try Templary."

Are your new Sir Knights given the Grand Encampment's new member packet?

Are your new Sir Knights given the links to our York Rite Websites?

Are your new Sir Knights given a mentor and assigned a role or task, large or small?

## **"Let's Try Templary."**

Do your Sir Knights have their own copy of the official ritual?

Do your Sir Knights have their own copy of the latest revision of the Tactics?  
Do your Sir Knights have their own copy of the *Officer's Manual*?"

### **"Let's Try Templary."**

Do you open your Commandery monthly?  
Do you open your Commandery monthly, and in uniform?  
Do you open your Commandery monthly, and in uniform, with rehearsal of duties?

### **"Let's Try Templary."**

Do your Sir Knights have well maintained uniforms, and do they wear them correctly?  
Do your Sir Knights understand Templar protocol?  
Do your Sir Knights know their sword arm from their bridle arm?

### **"Let's Try Templary."**

Do you have a program for templar education, ancient and modern?  
Do you have a drill team, and if not, are you capable of attempting a pass in review?  
Do you have a Beauceant or a ladies auxiliary or family activities?

### **"Let's Try Templary."**

Do your Sir Knights go to the Blue Lodge to present the United States flag?  
Do your Sir Knights go to the Blue Lodge to present the York Rite?  
Do your Sir Knights go to the Blue Lodge to present the Commandery?

### **"Let's Try Templary."**

Do your members believe that being a Templar is something special?

knight templar

Do your members believe that being a Templar is simply a completion of the York Rite?

Do your members believe that being a Templar is just one more dues card?

### **"Let's Try Templary."**

Having exalted a Royal Arch Mason, greeted him as a Royal & Select Master, dubbed and created him as a Knight of the Temple, we allow him to demit, without a word.

When we are able to provide our Sir Knights with a meaningful fraternal experience, we can go so far as to reach out to former members and draw them back into our midst.

We must acknowledge, without apology, that Templary at every level was, is, and shall remain, for the foreseeable future, the most costly body to which one may belong.

"There is nothing in the world that some man cannot make a little worse, and sell a little cheaper, and he who considers price only is that man's lawful prey." - John Ruskin

We must not, in the pursuit of our objectives, be tempted to lower our standards, or be seduced by the notion that bigger is better. Bigger is not better. Better is better, and who knows, if we get better, we might just get bigger.

Sir Knight Carson C. Smith is past commander of Raper Commandery 1 in Indiana. He resides at 2207 Van Ness Place, Indianapolis, IN 46240-4703 and can be reached at [carson.c.smith@gmail.com](mailto:carson.c.smith@gmail.com).

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# Beauceant News



St. Joseph Assembly 123 Missouri members and Worthy President (Mrs. Marvin) Margaret Kempf welcomed Supreme Worthy President (Mrs. Thomas R.) Lynda Derby on the occasion of her official visit.



Supreme Worthy President (Mrs. Thomas R.) Lynda Derby made her official visit to El Paso Assembly 141 in Texas. Worthy President (Mrs. Alfredo) Ana Antunez-Gonzales presided over the initiation of (Mrs. James) Michele Beale.





# Knights



## at the Bookshelf

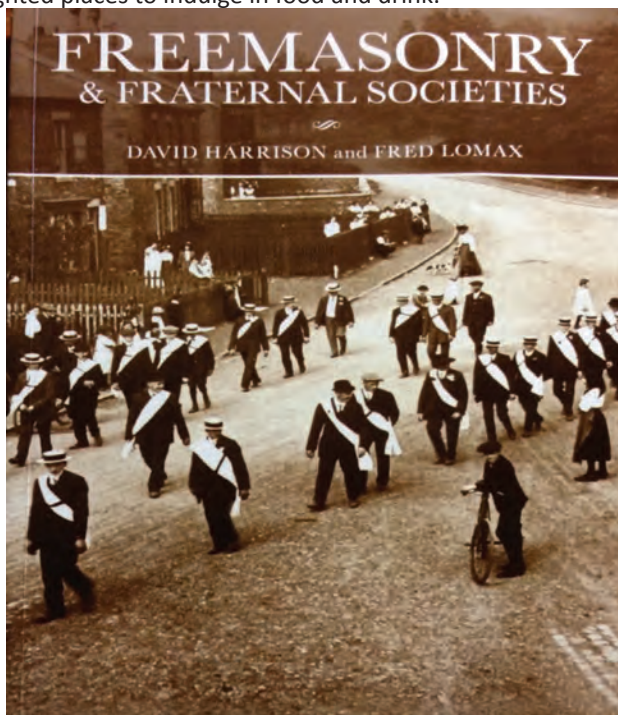
By  
Sir Knight Douglas M. Rowe

*Freemasonry & Fraternal Societies*, David Harrison and Fred Lomax, Lewis Masonic Allan Publishing, Ltd.-, Published 2015, ISBN: 978-0—85318-496-6.

This work compares and contrasts Freemasonry with a multitude of other fraternal societies, primarily in the 19<sup>th</sup> and 20<sup>th</sup> century United Kingdom, although many were born in the 18<sup>th</sup> century and a few survive into the 21<sup>st</sup>.

The authors claim that many of the fraternal societies, although not necessarily the Freemasons, descended from earlier English “Box Clubs” to which members would pay subscription fees over a number of years to insure themselves a proper “box,” (casket) and funeral ceremony. Over time, these societies’ focus evolved toward current life activities and away from planning future funerals and often centered around clean well lighted places to indulge in food and drink.

The work tracks the birth, and growth, in many cases, the demise of literally scores of fraternal societies and their peculiar interests, rituals, and paraphernalia. Specific examples are the well known and surviving Elks, Moose, and Oddfellows versus the more whimsically named Chowbent Five Pound Club, Half-Boot Society, Tolpuddle Martyrs, and Royal Antediluvian Order of Buffaloes, which claims a current U.K. membership near 40,000 and is based in Harrogate, Yorkshire. Many developed Masonic-like rituals including





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degree conferral and regalia along with aprons and office or rank specific jewels.

One observation, the authors go into great detail on the important and diverse role alcohol played in many of the societies. Many, obviously including Masons, met in taverns in large part due to the unavailability of other facilities. The above mentioned Buffalos had an official office of "City Taster" who was responsible for tasting the ale served in pubs being considered as potential meeting places, and tavern landlords could be fined up to two gallons of ale for providing inferior libations. On the other extreme, many such as the Order of Good Templars required total abstinence as a condition of membership and led numerous political campaigns advocating a total ban on the production, sale, and consumption of alcohol. The work includes lavish illustrations and is copiously, (perhaps overly so), sourced with footnotes and cited works.

*Freemasonry and Fraternal Societies* is curiously interesting; however, except for those brothers with a specific interest in gaslight era British culture, (or perhaps hoping to become Jeopardy contestants), I would not recommend it versus many other available Masonic related works.

## Bicentennial Celebration Malta Jewel Now Available From the Grand Encampment

These Malta Jewels with a solid black ribbon for those not receiving the Order of Malta this year may be ordered in bulk by your Commandery Recorder from the Grand Encampment office. They will be available through December of this year, and the cost is \$25 each plus postage. The one shown below with the black and white ribbon is reserved for those who receive the Order of Malta this year.



Knight Templar

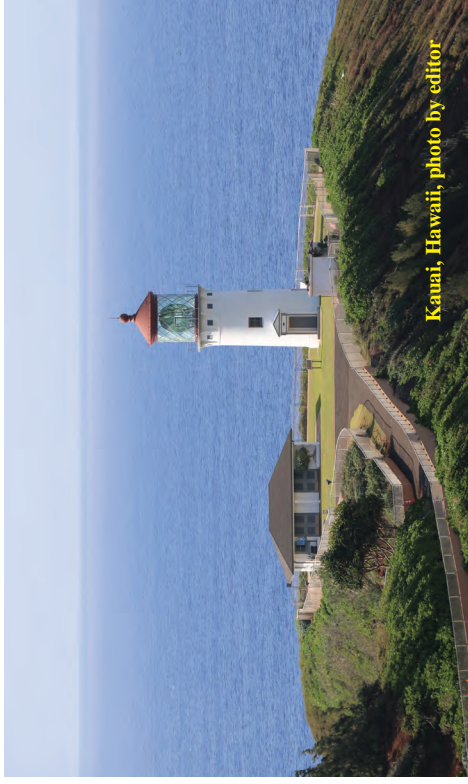
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“ ... I am the light  
of the world: he that  
followeth me shall  
not walk in darkness  
but shall have the  
light of life.”

John 8:12

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