



Knight Templar

VOLUME XXXII

FEBRUARY 1986

NUMBER 2

DELECTABLE
Social and Supper,
WEDNESDAY, SEPTEMBER 24, 1855.
BILL OF FARE.

GRAND MASONIC BANQUET
 AT THE
UNITED STATES HOTEL

ON
THURSDAY EVENING,
OCTOBER 11, 1856, - - - - AT 8 O'CLOCK, P. M.

The Table Lodge
 and Masonic Repasts

PIERED.
TURKEY,
CHICKEN.
OYSTERS,
 FRIED.
ROAST.
ENTREES.
 LANGUES FOMEN,
 COLLARD VEAL,
 SALADE DE POULET,
 DINDES DEMONDES,
 CELERY, AU VAIN.
VEGETABLES.
PICKLES.
PASTRY AND CONFECTIONARY.
 PEACH PIE,
 CUSTARD PIE,
 TARTS, EN VARIETE,
 GELIN AU VANILLE,
 GELIN AU CHAMPAGNE,
 CAKE.
FRUITS.
 GRAPE,
 PEACHES,
 MINTAL PYRAMIDS,
 BORDONE,
 BLISSO MAVOR, A LA ROSE,
 BORDONE,
 APPLE PIE,
 PUMPKIN PIE,
 PLUM PIE,
 ICE CREAM, AU LIMON ET A LA VANILLE,
 MISO MAVOR, A LA ROSE,
 BORDONE,
 CAKE.

SOUP.
 sh.
 John Bull Sauce.



Sarlin +
 Saddle o
 berry Si

...orcestshire Sauce.
 French Mustard.

Pastry.
 Apple Pies. Mince Pies.

Dessert.
 Ice Cream
 Peas.
 Apples.
 English Walnuts.
 Almonds.

COFFEE.

Local Solutions

The Tenth Holy Land Pilgrimage will depart from New York this month and take the chosen ministers of the gospel of Jesus Christ to walk where Jesus walked. The pilgrimage should renew enthusiasm, stimulate further study, and bring a new light to the messages brought to the thousands of our fellow Christians in the churches of our pilgrims. Many Grand Commanderies have joined Michigan and Kentucky since that first pilgrimage in 1976, and we invite those that have not yet participated to give this program special consideration.

Membership is one of the concerns facing us at this time in our history, as it has been many times before. There are Commanderies that have been active in maintaining and adding to their membership through the successful planning and execution of ideas. I realize that we come from diverse areas, and that an idea that works in one place may not work well in another. However, I also know that an idea that is not considered is an idea that definitely will not have a chance to work.

Some of the ideas we should all consider concern the loss of members through nonpayment of dues. The causes of this problem are usually personal and can only be solved by personal contact by an officer of the Commandery who is willing to listen to the opinions of the member and to explain, if possible, the reasons for the differences that may have caused the Sir Knight to stop paying his dues. Like all our suggestions, it is necessary for someone to give their time to visit the Sir Knight in arrears. Work is the word that we need to use here—someone must work.

Securing and encouraging good members is a local problem with a local solution. There are no secret ways to do it; there are no shortcuts. We must seek good men who become qualified for our orders through other Masonic work. This is not a handicap—it is a fact. Go where the qualifications are made, assist in that work, make yourself known to our possible candidates, and invite those you would want to call "Fratr" to join us in our great order. Then, with the help, aid, and assistance of the officers and Sir Knights of your Commandery, confer orders that will be remembered a lifetime. I know this is difficult and I know most of the reasons that you can't do it. However, I ask you to try it, as it certainly has been done before. I think you'll like it as your local Commandery grows in membership and in wonderful Christian fellowship.



Ronald H. Smith

Grand Master

february 1986

Knight Templar

"The Magazine for York Rite Masons – and Others, too."

FEBRUARY: Our cover this month is a montage of images relating to "Masonic Refreshment," which is a secondary subject to our featured article on Table Lodges, which begins on page seven. The tavern pictured on the cover is an archetypal example of the clubs in which speculative Masonry formulated itself in the 1600s and 1700s. Sir Knight Russell Anthony, Deputy Imperial Potentate, AAONMS, brings us his views on the subject of membership decline in his article entitled "A Creeping Catastrophe." These and other Masonic news await the reader for this February 1986 issue. D.M.M.

Contents

Local Solutions Most Eminent Grand Master Donald H. Smith.	2
Displaced Sir Knight and Dr. Harold Blake Walker.	5
In Praise of the Table Lodge from Alt Heidelberg Lodge	7
A Creeping Catastrophe Sir Knight and Dr. Russell Anthony	11
Chauncey Yellow Robe Follow-up.	15
The Loyalist Declaration of Dependence Sir Knight Thomas E. Rigas.	18

Grand Commander's, Master's Clubs	24
Monthly Crossword Puzzle.	26
18th Annual Voluntary Campaign Tally	13

February Cover	3
Editor's Journal	4
In Hallowed Memory	18
The Family of Masonry	16
Knight Voices	30

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DONALD HINSLEA SMITH
Grand Master
1041 Idylwild Drive
Richmond, Kentucky 40475

CHARLES R. NEUMANN
Grand Recorder

DANIEL M. MORGAN
Editor

James M. O'Connor
Editorial Assistant

Grand Recorder
14 East Jackson Blvd., Suite 1700
Chicago, Illinois 60604-2293
(312) 427-5670

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

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Editor's Journal



Errata: In the listing of Annual Conclaves for 1986 and the representatives who would be attending them, an error was made in the omission of the annual Conclave of the state of Alabama. The Alabama Conclave will be held in Birmingham on February 23-25, 1986. Sir Knight and Grand Recorder Charles R. Neumann will be the representative of the Grand Master for this Conclave. *Knight Templar* regrets the omission.

Book Offered: Edith Jones, widow of DeMerville P. Jones, P.G.H.P., Grand Chapter of Kentucky, who is famous in Kentucky for her witty and enjoyable after-dinner talks about her family life as a child and as a young woman, has, after much encouragement from the York Rite ladies of Kentucky and others, written and published an entertaining book based upon her talks, titled *I Remember*. Those of our readers who want a copy can drop her a note in care of the Douglass Boulevard Christian Church, 2000 Douglass Boulevard, Louisville, Kentucky 40205. The price is \$6.00 per copy mailed to your home.

Past Grand Master Johnson: Kenneth C. Johnson, Past Grand Master of the Grand Encampment who served in 1979-1982, has been hospitalized in a Little Rock, Arkansas, hospital since early November for kidney complications requiring dialysis. Get-well cards may be sent to John L. McClellan VA Medical Center, 4300 West 7th St., Little Rock, Arkansas 72205.

Helpful Sir Knight: Sir Knight George Day was noted in the *Pittsburgh Press* when he aided a Christmas shopper on December 7. The letter printed in the newspaper stated, in part, as follows:

"On December 7, I was shopping at Station Square and in my Christmas-shopping-daze, I left a shopping bag full of presents in the parking lot.

"When I realized what I had done, I was in a panic and in distress, because we are far from rich, and we had splurged on a present for my 5-year-old son, and I would not have been able to replace it!

"That night my husband and I drove back to Station Square hoping that by some miracle we would find it there. I was shocked, relieved, and ecstatic to find out that it had been found and saved by George Day, a supervisor!

"I couldn't afford to reward him; but I think this honesty and integrity deserve praise and attention. Barbara Gieder"

Knight Templar commends this helpful Sir Knight who is a Past Commander of Lincoln Commandery No. 91, Monroeville, Pennsylvania.

Knight Templar News: Good news for those of you who have news to share with the readers of *Knight Templar Magazine!* The Grand Recorder's office is making available magazine news forms. These special news forms have been made especially for Masonic news and they provide spaces for the appropriate information; using these forms will ensure that the Editor receives all necessary information for your Masonic news. These forms are available free of charge from the Grand Recorder's office.

Displaced

by

Sir Knight and Dr. Harold Blake Walker
Evanston Commandery No. 58, Evanston, Illinois

After some years of residence in a house or an apartment, it becomes necessary to redecorate. The process is a traumatic experience. Psychologists say that redecorating frequently leaves housewives in a state of collapse. Husbands mercifully escape the ordeal by taking off to their offices, and seldom understand the feeling of their wives.

Now that I do my work at home, I discovered recently that redecorating is upsetting. My study usually is a quiet place for reading, writing, and reflection, but during the cleaning and painting I was displaced, wandering like a lost soul in the midst of confusion.

When I tried to settle down in the dining room to work, I discovered I needed a book or a file located in the study. Unfortunately, ladders and buckets of paint thwarted my quest for what I wanted. No sooner had I settled into a meditative mood than the painter needed to be let out to move his car from a two-hour parking zone, only to need readmission after the car had been relocated.

Settling in an uncomfortable chair in the dining room, with my typewriter much too high for comfort on the dining room table, I tried to compose my thoughts (if any). I produced one inept paragraph and consigned it to the wastebasket. My second attempt to write something of significance was interrupted by the ringing of the telephone in the study. I hurried to the kitchen telephone just in time to have the phone stop ringing. Whoever had called had hung up.

At that point, I gave up trying to write and decided to do a little work on my income tax report—a doleful project. I managed to squeeze into my study for the necessary files and calculator. I soon

“Psychologists say that redecorating frequently leaves housewives in a state of collapse. . . . Husbands seldom understand.”

discovered, however, that a calculator requires undivided attention. If I happened to be interrupted, as I was, I couldn't go back to check my figures on a tape, like on an adding machine. After several erroneous calculations, my disposition became decidedly negative.

Walking around the apartment was unsafe. Chairs and tables were not in their accustomed places and there was no spot to settle quietly. No doubt I should have gone for a walk, leaving the apartment to the decorators, but I perversely decided to stay home to the bitter end of the decorating. The painter was rightfully annoyed when I took it upon myself to inspect his labors, noting that the paint in my study was a shade too light. He explained that because the curtains in the study were down, the paint seemed lighter in color than it would be normally. Grudgingly, I accepted his explanation.

At that point, I changed my mind about staying home, remembering I needed to go to the bank and do an errand or two over town. I felt a little guilty leaving my wife to cope with the colors,

but I walked to the bank and occupied myself thereafter with totally unnecessary shopping for nothing in particular. Since shopping is more or less anathema to me and I get out of it whenever I can, my tour to escape the decorating did nothing to improve my disposition.

When I had sat down in the make-shift dining room/study to write in the morning, I thought I had a good idea for an article. By the time I finally took off in the afternoon, I could not recall what it was I had intended to write. Since ideas are hard to come by, I was upset. A lost idea is like a lost pet. It is impossible to rest until it is found.

In the old days when decorating had to be done, I could leave for my office in the morning and not return until decorators, painters, and paper-hangers had left for the day. Being displaced with no place to go was a new experience I wished I could have done without.

Until I got involved in the redecorating process, I could not understand why psychologists reported the debilitating effects it had on housewives. I thought anyone should be able to cope with some disruption of routine without being unduly disturbed.

Being and working at home, I'm learning fast.

Sir Knight and Dr. Harold Blake Walker lives at 425 Grove Street, Evanston, Illinois 60201.



Lakewood Musicians

Sir Knight Vernon H. Lieblein, a member of Holy Grail Commandery No. 70, Lakewood, Ohio, and Howard Mather, a member of St. Georges Commandery No. 37, Schenectady, New York, play at the



Lakewood Kiwanis Club each Tuesday. This club, which meets at the Lakewood Masonic Temple, has two hundred members, half of whom are Masons, according to Sir Knight Lieblein. Sir Knight Lieblein is a banjoist who has played all across America at Kiwanis and Masonic gatherings. Sir Knight Mather is an accomplished pianist, having played for President Gerald Ford and several television shows. In the photograph, at left, is Sir Knight Howard Mather with Sir Knight Lieblein at right.

The solution to this month's crossword puzzle, featured on page 26, is printed below.

C	L	E	F	R	O	G	E	R	T	U	S	H		
C	O	M	O	O	L	I	V	E	E	N	T	O		
C	O	M	P	O	S	E	R	S	I	N	D	E	P	
S	T	A	V	I	O	L	S	P	I	R	E			
			L	E	N	S	B	R	A	I	D	E	D	
T	E	N	O	R	S	G	R	A	I	N				
U	N	I	T		A	L	A	N	A	P	A	T		
B	I	N		S	E	V	E	N	T	H		A	R	E
A	D	E		C	L	A	N	S		O	R	C	A	
			C	H	A	N	S	R	H	Y	T	H	M	
S	A	L	I	E	N	T	N	O	E	L				
A	L	A	R	M		H	E	A	R		P	E	A	
V	I	N	C	E		H	A	R	M	O	N	I	E	S
O	N	C	E		C	A	R	V	E		I	S	L	E
R	E	E	S		U	M	P	E	D		N	A	S	A

In Praise of the Table Lodge

text from Alt Heidelberg Lodge No. 821
American-Canadian Grand Lodge, A.F. & A.M.

In stark contrast to Lodges in the eighteenth century when Freemasonry in its modern form of a speculative or symbolic Brotherhood began . . . or even Lodges in the period of early operative Freemasonry in the twelfth or thirteenth century, the modern American Lodge tends to be somewhat gaunt and cheerless at times, and empty for long periods. Like some churches, Lodge rooms are closed and dark for days at a time. The emptiness and the chill bite into the walls and even permeate the furnishings. It is almost impossible for a two or three hour Lodge meeting to thaw them out or give them the feeling of being truly lived in. This is because one of the great customs or usages originally associated with the Craft has in modern times been dropped or suffered to go by default. This is the custom of the Lodge Feast—not just a banquet—during which the Lodge was in communication. To a great extent, the absence of this custom has left a vacuum and adversely affected attendance at meetings. How futile it is to attempt to fill this void with cold sandwiches, a piece of dry cake, a doughnut, and a cup of coffee! Where is the wine of good cheer, or the food of fellowship? Where is the mirth in a funeral and impromptu collation? To be sure, collation aptly describes our after-Lodge snack.

The majority of American and English Lodges during the first half of the eighteenth century held their regular Lodge communications while seated at the table. Even after Lodges became large enough to make the old custom inconvenient or unmanageable, a number of the old and more conservative Lodges continued to

hold their meetings at table, primarily by holding their membership down.

In those days a Brother had little sense of belonging to a grand jurisdiction, and less of belonging to an international Brotherhood. As compared with Brethren one or two centuries later, they hardly had any sense of belonging to a "Lodge" as we now understand it, that being a unit in a large organization. A Lodge in those days was local in every sense of the word. It managed its own affairs with little, if any, outside supervision. It was thought of as being primarily a group of friends, a close circle of "pals." The Lodge was the means by which such a circle or group was formed and maintained. A petitioner was examined primarily to determine if he would make an acceptable member of the "circle."

A long table was generally set up down the middle of the room, or often in the shape of a big "U," whereby the Brethren could sit facing each other. The table was set with dishes and napery stored in a chest, and usually belonging to the Lodge. In the early days, the room itself was generally small; as a rule it was usually on the second floor of an inn or tavern, with a private stairway leading to the kitchen. In more than one minute book it is recorded that an inn-keeper or waiter would be initiated into the Lodge, in order that he might enter the Lodge room to serve at the table during a tiled meeting.

Often as not, a Lodge was judged by the table it set—its food, its drink, or even its table service, as well as whether or not its members were a "jolly crew"—good companions who were full of → → →

mirth and able to sing the old Table songs to the cry of "charge your glasses." The Master sat at the head of the Table, with his officers at their appointed places. When a candidate was brought in to receive the degrees, members remained seated and the candidate was conducted from place to place in the room. One of the most important pieces of furnishing in those days was a tracing board hung on the wall, or a large piece of oilcloth with the symbols and emblems painted upon it.

In the United States it would be well nigh impossible to conduct the business of a communication while the members remained seated at a table. Nor would it be desirable, since membership is too large and, to a great extent, because Lodge activities have grown both in number and in the time and space required.

Our present-day collations, the period of refreshment following the Lodge meeting, is perhaps the only feasible method whereby we may share to some extent some of the old fellowship. True, we have banquets, but these are generally open affairs to which wives and friends may be invited. They are no more unique than any other banquet thrown by other organizations, and though often very pleasant experiences in themselves, reflect none of the conviviality that the ancient Table Lodges did.

When the Brethren sat alongside each other at the

The Lodge at Refreshment

The curious usages of the Craft in relation to refreshment appear to be echoes of the widespread convivial customs of the seventeenth or earlier centuries. The medieval operatives took their meals in their Lodges on the building site; their long day, often from dawn to sunset, being a succession of periods of work separated by simple meals. Every working day consisted of little more than labor and refreshment, with often some amount of religious observance. On feast-days they went to mass, and spent the rest of the day in eating and drinking, probably in the company of their wives, and possibly of their families.

The ancient Craft tradition of refreshment and feasting was handed down by the guilds, which gloried in the maintenance of medieval customs; they still do so today, as we see for ourselves in the ceremonious feasting of the English city corporations and livery companies—all of them, both corporations and companies, descendants of the earliest frith guilds. This is true of all the guilds of the European countries, and we may assume that the *Brudermahl* ("brother-meal") of the German Lodges is a close relation to the old guild feast. The very inception of the guilds was a periodical meeting of a tribe or family for the purpose of feasting and the discussion of domestic matters.

Brethren well know that the use of the word "refreshment" in the Masonic ritual does not necessarily mean eating and drinking. A simple rest—a calling off in the middle of a long Lodge session—is "refreshment." Occasionally a Lodge is called from labor to actual refreshment, but generally the Brethren take their refreshment after the tiled Lodge has been closed. This does not wholly reflect the early speculative usage, for undoubtedly in some, but not all, of the Lodges in the early 1700's the Brethren drank, smoked, and sometimes ate during the course of ceremonious work. At Table Lodges, which were then general, the Brethren sat round a table, sometimes of horseshoe pattern, and enjoyed a drink and a smoke while they worked the old "lectures," which actually were catechisms, questions being asked by the Master in the chair and answered by the Brethren one by one.

There is reason to believe that the custom of toasting got its name from a custom going back to the

sixteenth century, and perhaps earlier, by which a piece of toasted bread was added to the wine or other liquor, and, when the loving-cup had made its circuit of the table and regained the host, it was his privilege to drain the cup and swallow the toast. So we are told, and for proof of the explanation we are referred to the toasted bread "which still floats in the loving-cups at the English Universities."

It has become a tradition at Masonic feasts and dinners to drink a number of toasts, but there seems no good reason to suppose that all the possible toasts should be worked through on every occasion. There is a sequential list on the Master's table, but it hardly dictates that every one of the toasts must be given.

The custom of accompanying a toast with "fire," obviously of time immemorial, apparently did not originate in the bringing together of the hands, but in the crashing down on the table of a drinking vessel. German students had a custom in which the drinking of the toast was done to strict order and time by the whole of the company, who then grounded their glasses in a circular path upon the table and finally crashed them on the table all at the same instant. It is reasonable to assume that the terms "fire" and "firing" were derived from nothing more than the crashing down of the glasses with the double purpose of honoring a toast with noisy enthusiasm and of proving the glasses to be empty—a convivial and demonstrative way of showing that there were no heel-taps!

Freemason's Guide and Compendium

board and ate and drank together, singing the old Masonic songs, they were tied more closely and became more intimate friends than would have been possible were they sitting on the sidelines of a large Masonic Hall. A Table Lodge was indeed a delightful time of fellowship. Although it would be impracticable today to hold a regular communication or confer a degree while seated at a table, there is no reason why we cannot adopt a portion of this time-honored practice and enjoy the fellowship to be gained from a modern Table Lodge. Our English, German, and French Brethren, along with many others, have long regarded this type of Table Lodge as a standard portion of their customary meeting, generally, after conferring degrees. They naturally allot more time to their communications when a Table Lodge is incorporated as a part of the day's work.

When a Table Lodge is a feast and not pie and coffee refreshments, when the table service is attractive and complete, when it is a time of cheer, mirth, and singing as well as eating, then it becomes a true Table Lodge. The "mystic tie" becomes more tangible when we experience the true feeling of Brotherhood, and we can see that the old toast, "Let us eat, drink, and be merry, for tomorrow we shall be better friends," exemplifies the true spirit of our mystic tie.



Language of the Table Lodge

French Masons have prescribed a very formal system of rules for what they call a *Loge de Table*, or Table Lodge. The room in which the banquet takes place is as much protected by its isolation from observation as the Lodge room itself. Table Lodges are always held in the Apprentice's Degree, and none but Masons are permitted to be present. Even the attendants are taken from the class known as

→ → →

"Serving Brethren," that is to say, waiters who have received the First Degree for the special purpose of entitling them to be present on such occasions.

The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the northwest extremity, and the Junior Warden at the southwest. The Deacons or equivalent officers sit between the two Wardens. The Brethren are placed around the exterior margin of the table, facing each other; and the void space between the sides is occupied by the serving Brethren or attendants.

One of the most curious things about these Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a *plate*, or a knife a *knife*, or anything else by the appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, if we may judge from a passage in Dr. Oliver's *Revelations of a Square* (p. 215), where an instance is given of its use in 1780, when the French vocabulary was employed. It would seem, from the same authority, that the custom was introduced into England from France by Capt. George Smith, the author of the *Use and Abuse of Freemasonry*, who was initiated in a continental Lodge.

The vocabulary of the Table Lodge as used at French Masonic banquets is as follows:

Table-cloth. . . . becomes standard
 Napkins. flags
 Table tracing-board
 Dishes. great plates
 Plates tiles
 Spoons trowels
 Knives. swords
 Forks pickaxes
 Bottles casks
 Glasses cannons
 Lights stars

Snuffers. pincers
 Chairs stalls
 Meals materials
 Bread rough ashlar
 Red wine. strong red powder
 White wine. strong white powder
 Water weak powder
 Beer yellow powder
 Brandy or liqueurs fulminating powder
 Coffee. black powder
 Salt. white sand
 Pepper. cement
 To eat. to masticate
 To drink to fire
 To carve to hew

Mackey's *Encyclopedia*



Sir Knight Appointed County Appraiser

The Board of Harvey County Commissioners, Harvey County, Kansas, unanimously appointed Chief Deputy County Appraiser John Schowalter to a four-year term as county appraiser. Sir Knight Schowalter is a member of Mt. Olivet Commandery No. 12, Wichita, Kansas, and a dual member of Newton Commandery No. 9, Newton, Kansas.

Sir Knight Schowalter is a member of the Mt. Olivet Commandery drill team. He is a Past Master of Halstead Lodge No. 46, Halstead, Kansas, and belongs to the York Rite Bodies of Newton and the AAONMS and Scottish Rite in Wichita.

Sir Knight Schowalter previously served as Harvey County's chief deputy appraiser for eight years.

A Creeping Catastrophe

by

Sir Knight and Dr. Russell H. Anthony
Apollo Commandery No. 26, Cedar Rapids, Iowa

There was a laboratory experiment performed on the frog in veterinary physiology class when I was a student. This experiment was used to demonstrate a serious defect in the nervous system of the frog, and it left an indelible and profound impression upon my mind.

The frog was placed in a pan of boiling water and he promptly jumped out, none the worse for his experience. This was the response expected. Next, the frog was placed in a pan of cool water in which he sat quite contented. This also was the response expected.

The pan containing the frog and the cool water was placed over a Bunsen burner and the water brought slowly to a boil. The response expected didn't occur in this instance, however. The frog, because of the nervous system defect, could not comprehend that the water temperature was becoming too hot for him. He made no effort to jump out of the pan, even with some gentle coaxing, and allowed himself to be scalded to death.

Is the frog's plight an analogy? Can we compare it to the steady and insidious membership losses in our Masonic and Masonic-related Fraternities? Are we, like the frog, going to be victims of "a creeping catastrophe"?

Our membership loss has been occurring over a relatively long period of time. Because it is such a gradual loss, there is a greater tendency for us to ignore this loss. As someone so aptly stated, "Our Fraternities today can be compared with a malfunctioning time bomb; the clock doesn't

want to stop ticking but neither does the bomb want to explode."

Masons have trouble dealing with a problem that is so slow and gradual. We may be alarmed in the beginning but we

"The secret is to motivate as many as possible as soon as possible, and the key to success is one word—'work.'"

soon take on an attitude of indifference. We don't concern ourselves with a problem we feel we can't do anything about. Maybe we could work much more quickly and effectively if the membership loss was more acute. Perhaps we could do a better job of solving the problem if it weren't so complex.

If every Mason were to fulfill his unwritten obligation of "replace yourself with one and add one to grow on," our membership problem would be solved immediately. Human nature being what it is, however, prevents this from happening. We will always have the movers and the shakers as well as the watchers and the waiters within our beloved institutions. The secret is to motivate as many as possible as soon as possible, and the key to success is one word—"work." We have to plan our work and then work our plan.

The first step in working our plan is to get the attention of prospective candidates. We can do this by getting our messages out to the general public through the use of the press and → → →

the electronic media. Recruitment TV films, radio and TV spot announcements, and magazine and newspaper ads can all be used to the best advantage.

Where do we begin to recruit new candidates for Masonry? Well, the first and best place is at work. Your partner, co-worker, or the gentleman you share coffee breaks with are just waiting to be asked.

Your relatives are the next best source of prospective candidates. You will notice that I didn't put your relatives as the best source and the reason is obvious: it is sometimes more difficult to communicate with a close relative than it is with a friend. Don't be afraid to ask them to join, however. The number of positive responses will be many, particularly if you offer to pay their way either by an outright gift or by an interest-free loan.

You have many friends you see at religious services. What about the friends you see in the barbershop or at the gas station? How about asking members of your service club? These guys would make excellent members of the Craft if you approach them properly.

Don't forget your World War II, Korean War, or Vietnam War buddies. The greatest increase in Masonic membership took place immediately following World War II. Isn't it realistic to assume that the Vietnam and Korean veterans will make just as fine Masons as the World War II veterans did? Of course they will make fine Masons, and they will probably bring with them new and less conservative ideas that can benefit our Fraternities.

Don't overlook any possible candidate; ones that you recruit will thank you for doing them the favor many times over. The ones who don't want to join will soon let you know.

The reinstatement of members is just as important as getting new members. Members lost by non-payment of dues and by demits is greater than those lost by death in all of our Masonic-related organizations.

There is no best way to get previous members back into the fold. Some good suggestions include having the front line signers contact the wayward Brother, or having Past Masters of the Lodge, Past Potentates, etc., who were the officers in charge at the time the lost member was initiated into a particular body, make contact and encourage that person to rejoin. It is important to remember that once a member drops out, he won't return unless he is asked to do so.

There are two ways by which Masons can view the creeping catastrophe that may be overtaking our beloved Masonic and Masonic-related Fraternities. One way is pessimistic; the other is optimistic.

The pessimistic way assumes that our nervous systems can't react to a disaster that is taking place over a long period of time. This philosophy holds that we are somewhat like the frog and will allow a creeping catastrophe to overtake and destroy us.

The optimistic way holds that we human beings are not like the frog. I believe that most Brothers, while somewhat conservative by nature, are optimists. We are capable of reason, we can learn, and we can remember. We will benefit from past experiences and will put into action an array of problem-solving mechanisms which will shape the future and destiny of our Fraternities.

President Reagan once said, "There is no dream too big for Americans to dream, no goal too optimistic for Americans to pursue. If we roll up our sleeves and get to work, we can turn our problems into opportunities." All Brothers should share this philosophy with our president and make its principles apply to the solving of our membership crisis. Roll up your sleeves, Brothers, and get to work! So Mote It Be.

Views expressed in this article do not necessarily reflect the views of the Grand Encampment. Grand Lodges differ on the subject of solicitation.

Sir Knight Anthony can be reached at 801 A Ave., N.E., Cedar Rapids, Iowa 52402.

**Knights Templar Eye Foundation, Inc.
Eighteenth Voluntary Campaign**

Campaign Report by Grand Commanderies for KTEF Officers and Trustees for the week ending January 10, 1986. The total amount to date is \$213,766.70.

Alabama	\$2,937.89
Arizona	765.00
Arkansas	581.00
California	9,483.12
Colorado	4,335.99
Connecticut	715.25
District of Columbia	2,337.00
Florida	4,751.50
Georgia	10,720.00
Idaho	109.00
Illinois	4,604.29
Indiana	1,388.00
Iowa	1,725.00
Kansas	802.50
Kentucky	3,315.50
Louisiana	1,315.00
Maine	1,881.25
Maryland	1,624.00
Mass. - R.I.	10,427.50
Michigan	6,858.00
Minnesota	1,884.50
Mississippi	1,061.00
Missouri	1,267.50
Montana	6,940.35
Nebraska	366.00
Nevada	1,163.10
New Hampshire	1,981.50
New Jersey	974.00
New Mexico	1,066.00
New York	3,581.10
North Carolina	1,781.50
North Dakota	361.00
Ohio	6,630.28
Oklahoma	794.00
Oregon	937.35
Pennsylvania	4,689.43
South Carolina	3,544.00
South Dakota	865.00
Tennessee	6,892.50
Texas	52,283.80
Utah	160.00
Vermont	350.54
Virginia	6,963.93
Washington	1,470.00
West Virginia	250.00
Wisconsin	135.00
Wyoming	240.00
St. John's No. 1, Wilmington, Delaware	160.10

Porto Rico No. 1, Puerto Rico	500.00
Anchorage No. 2, Alaska	1,080.00
Tokyo No. 1, Tokyo, Japan	72.00
Bavaria No. 3, Germany	2,000.00
Heidelberg No. 2, Germany	150.00
St. Andrew's No. 2, Dover, Delaware	20.00
Miscellaneous	30,474.43



**Bethel Commandery Honors
Sixty-Year Templar**

The Grand Commander of Illinois, Richard L. Graff, was present for the Christmas Observance of Bethel Commandery No. 36, Elgin, Illinois, in which a sixty-year certificate was presented to Sir



Knight Alfred Krunnfusz. Sir Knight Krunnfusz is the Senior Past Commander of Bethel Commandery, having served in 1930. Shown in the photograph, from left to right, are Sir Knight Charles R. Neumann, Grand Recorder of the Grand Encampment; Grand Commander Graff; Sir Knight Alfred Krunnfusz; and Eminent Commander of Bethel Commandery, Harold E. Hobby.

Canadian Assemblies

Photographs of the Canadian Assemblies have reached the editorial desk of *Knight Templar Magazine*. The Sovereign Great Priory of Canada held their annual assembly in Sudbury, Ontario, on August 24-28, 1985. At this meeting of the Sovereign Great Priory of Canada, Past Grand Master Ned E. Dull was made an Honorary Past Supreme Grand Master of the Sovereign Great Priory of Canada. In addition, as reported in the January *Knight Templar Magazine*, Sir Knight Paul C. Rodenhauser, Past Grand Recorder and Honorary Past Grand Master of the Grand Encampment, Knights Templar, U.S.A., was given the honor of being named Honorary Past Supreme Grand Master of the Sovereign Great Priory of Canada. This honor recognizes the many years of service Past Grand Recorder Rodenhauser has given to the Grand Encampment.

Shown in the top photograph are Past Grand Master Ned E. Dull (left) with Past Supreme Grand Master Fred C. Morrison. Bottom right photo: Donald King, new Supreme Grand Master, takes his vows. Bottom left photo: representing the Grand Encampment of Knights Templar, U.S.A., are Past Grand Master Ned E. Dull; Grand Recorder Charles R. Neumann; and Past Grand Master G. Wilbur Bell.



Men can do jointly what they cannot do singly; and the union of minds and hands, the concentration of their power, becomes almost omnipotent.

— Daniel Webster



Chauncey Yellow Robe Follow-Up

Rosebud Yellow Robe, Chauncey Yellow Robe's daughter, has written a letter sending additional information on her father's life. Sir Knight Yellow Robe was the subject of the January 1985 cover of *Knight Templar Magazine*. Writes Miss Yellow Robe: "To our great surprise and pleasure, a friend in New Hampshire mailed us a copy of *Knight Templar* (January 1985) which has the story about my father, Chauncey Yellow Robe, in it.

"I know Mr. Shunk and will be in touch with him. My father was also a Shriner—a member of the Naja Temple in Deadwood, South Dakota.

"Thank you so much for printing the story of my father—we are most appreciative.

"Thank you for inquiring about my mother. She was Lily B. Sprenger of Tacoma, Washington. The Sprengers are of Swiss-German descent. I'm surprised that the Rapid City Public Library did not have this information still available. I did research there several years ago and stories of their marriage and so forth were still there. Mildred Fielders wrote a book, *Ten Great Sioux Leaders*, in which she did a story about my father. She did not check her research—with the result that my mother became French-Canadian, we were given a brother we never had, etc.!

"I am enclosing a copy of my father's autobiography written about 1915. I'm sending you a copy of the prologue and epilogue of my book *Tonweya and the Eagles*, published by Dial Press in 1979, but now out of print. The book is one-third his story and the legends he loved and told us."

An interesting autobiographical article sent to us by Miss Yellow Robe was written by her father. This article reads, in part, as follows: "I was born in the southern part of what is now Montana and as a boy living with my people, the Lacota oyate or Sioux nation, roaming on the plains of what are now South and North Dakota, Nebraska, Wyoming, and Montana, principally hunting, fishing, and chasing buffaloes, occasionally my people going on the warpath upon the adjacent tribes and the white emigrants to the western country.

"I often followed my father on his hunting trips through the forest and watched him slay a deer or an elk. Many time I have helped him to lift a deer on his back or to drag one home on the snow. Living next to nature and by close observation I became familiar with the peculiar characteristics and habits of the animals and the birds.

"How I saw the first white man was an event of my life. At one of the trading posts on the Missouri river, where my parents went to trade, my brother and I were out playing around the camp and saw a strange-looking man coming toward us. The man had long hair and a beard and wore a large hat and fringed buckskin suit. He carried a musket on his shoulder. I could not distinguish as to whether he was a man or an animal of some kind. As he came nearer to us I concluded he was an evil spirit. I gave a loud scream, leaving my little brother behind me and ran back to my father in the tepee, threw my arms around his neck, cried and told him what I had seen, but he laughed and said that it was a white man, and told us not to go very far away or the white man would kidnap us, but since then I have learned not to fear the white man.

"Thus I spent my boyhood days with my people on the great plains until I was fifteen years of age. My dreams for glory in the Indian world vanished from my vision. I was given to General R. H. Pratt to take me with him to school in the far east against my own wishes. On the way to the east I wore my full Indian costume, long hair, feathers, blanket, leggings, moccasins, and painted face, not knowing a word of English, nor having seen a book or a school house before. After

Continued on page 27

Paxton Home Presents Gift

Sir Knight Richard Lee Graff, Right Eminent Grand Commander for the Grand Commandery of Illinois, received



a Christmas gift from the residents at the Illinois Knights Templar Home in Paxton, Illinois. The Grand Commander was attending the monthly banquet sponsored by Apollo Commandery No. 1, Wheaton, Illinois, when the presentation was made. Presenting the gift in the photograph are Activity Director Patti Carver (left) and Assistant Administrator Ruth Copher (center). The gift was a small ceramic Christmas tree for the Graff family, and all the residents of the Home signed a Christmas card which was given to the Grand Commander as well.

St. Johns Coin

St. Johns Lodge No. 1, A.F. & A.M., of Stillwater, Minnesota, is celebrating its 135th anniversary and have issued a commemorative coin to celebrate the occasion. Interested parties may order the coins for \$4.00, postpaid, by making a check for that amount payable to St. Johns Lodge No. 1, A.F. & A.M., and sending it to the Lodge c/o Bruce Naslund, 1669 Hillview Road, Shoreview, Minnesota 55126.

Grand Master Given Honorary Membership

Grand Master Donald Hinslea Smith acted as Prelate in the conferral of the Order of the Temple on two candidates at Louisville-DeMolay Commandery No. 12, Louisville, Kentucky. Shown in the



photograph is Grand Master Smith cutting the cake in his honor at the December inspection of the Commandery. Grand Master Smith, a Past Grand Commander of Kentucky and Past Commander of Richmond Commandery No. 19, Richmond, Kentucky, was elected an honorary member of Louisville-DeMolay Commandery No. 12, one of only five Sir Knights ever to be so honored in the long history of the Commandery.

We are all travelers in the wilderness of this world, and the best that we find in our travels is an honest friend.

Robert Louis Stevenson

from the Masonic Family

DeMolay's New Executive Director

Sir Knight Ronald L. Molen, a member of St. Omer Commandery No. 9, Missoula, Montana, as been promoted to the position of Executive Director for DeMolay International, effective November 25, 1985. As Executive Director, Sir Knight Molen will oversee the daily operations of the offices of DeMolay International. Sir Knight Molen assumes this position after serving DeMolay International as Director of Operations for the past year.

Active in community affairs, Molen was the first chairman of the Missoula Redevelopment Agency and president and director of the Missoula Downtown Association. In addition, he served as a member of the board of directors for the Missoula United Way, the Chamber of Commerce, and the Great Falls Downtown Business Council.

A Past State Dad Advisor and Conclave Advisor for the jurisdiction of Montana since 1976, Molen has been actively involved with DeMolay since 1963.

In addition to his Commandery membership, Sir Knight Molen belongs to Harmony Lodge No. 49 in Missoula, and the Scottish and York Rite bodies and the Ararat Shrine Temple in Kansas City.

60 Years at Hamilton

Sir Knight Carl Stomps, a member of Hamilton Commandery No. 41, Hamilton, Ohio, served as Commander of that Commandery in 1925, sixty years ago. During those years, he also served Washington Lodge No. 17, Hamilton, as Worshipful Master in 1922; Excellent High Priest of Hamilton Chapter No. 21 in 1922, and Thrice Illustrious Master of Hamilton Council No. 19 in 1920.

Ivanhoe Installation

Ivanhoe Commandery No. 21, Kansas City, Kansas, held a special Conclave for their installation of 1986 officers on December 3, 1985. Installed as Eminent Commander was Robert L. Tomlinson,



Jr.; uniquely, his two sons were installed at the same Conclave as Captain General (Christopher Tomlinson) and as Junior Warden (Robert Tomlinson III).

Eminent Commander Robert Tomlinson, Jr., has served as Commander of the Commandery before, and he is presently serving as Grand Warden of the Grand Commandery of Kansas.

Participating in the installation were Grand Commander David F. Snyder, Merlin Grundy, Everett A. McBride, Robert Wallace, and Maurice L. Blackman. Shown in the photograph above are, from left to right, Robert L. Tomlinson III, Junior Warden; Robert L. Tomlinson, Jr., Eminent Commander; and Christopher D. Tomlinson, Captain General.



Grand Encampment
Roll Call of Honored Dead

IN HALLOWED MEMORY

Aubrey Charles Martindale
Grand Commander — 1974
Texas
Born February 25, 1908
Died December 13, 1985

Harold W. "Jay" Garwood
Grand Commander — 1948
South Dakota
Born July 24, 1894
Died December 19, 1985

Ernest T. Ross
Grand Commander — 1961
Oklahoma
Born March 23, 1904
Died December 24, 1985

James Zalmon Stephen Hunt
Grand Commander — 1950
Connecticut
Born April 9, 1902
Died December 25, 1985

John Black Vrooman

Sir Knight John Black Vrooman, a Past Commander of Rolla Commandery No. 59, Rolla, Missouri, died on November 3, 1985. He was a noted Masonic scholar, writer, and humanitarian. Sir Knight Vrooman was the author of a monthly feature in *Knight Templar Magazine* from October 1967 through 1970, periodically. This feature was editorial in nature, expressing Sir Knight Vrooman's opinion on current events and issues in Masonry and Templary. Sir Knight Vrooman served as editor of *The Philalethes* for twenty-two years, retiring in December 1976. Sir Knight Vrooman passed away at the Masonic Home in St. Louis.

Jeptha Lodge Coin

Jeptha Lodge No. 95, Clinton, Connecticut, still has some 100th anniversary coins in stock, available for collectors



at the price of \$5.50, postpaid. Interested parties may order the coins from Ken Hartwick, 40 High Street, Clinton, Connecticut 06413.

Templar becomes High Twelve Secretary

Sir Knight Kenneth S. Shiblom of Mt. Olivet Commandery No. 12 in Wichita, Kansas, is the State Secretary of the Kansas Association of High Twelve International. Sir Knight Shiblom is a Past State President and a Past President of Keystone Hi-12 Club in Wichita. This Masonic luncheon club is one of the larger clubs in the nation and meets every Monday at 12:00 noon at the Midian Shrine Temple Mosque in downtown Wichita.

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



The Loyalist Declaration of Dependence

by
Sir Knight Thomas E. Rigas, Worshipful Master
Illinois Lodge of Research

With fervent word and violent deed, half a million American colonists kept their allegiance to the British crown during the American Revolution.

New York City Loyalists, in 1776, even penned a "Declaration of Dependence":

. . . so far from having given the least countenance or encouragement, to the most unnatural, unprovoked Rebellion that ever disgraced the annals of time; we have on the contrary, steadily and uniformly opposed it, in every stage of its rise and progress at the risque [sic] of our lives and fortunes.

The ink was scarcely dry on America's Declaration of Independence when New York Loyalists—"Tories" to our rebellious American ancestors—came up with the bright idea of matching it with a declaration of their own. This document was drawn up by some of the most substantial citizens of the colony—men like Brigadier General Oliver DeLancey and Chief Justice Daniel Horsmanden.

The document was addressed "To the Right Honourable Richard, Viscount Howe" and his brother, "Honourable William Howe Esquire, General of His Majesty's Forces in America, the King's Commissioners for Restoring Peace in His Majesty's Colonies and Plantations in North America."

At the time, the city of New York was in the hands of the British army of occupation and was swarming with Loyalists

who had fled there to escape from the wrath of the aroused patriots in the adjoining counties.

On October 16, 1776, the Loyalists gathered at the City Hall to adopt a peti-

"Loyalists soon discovered that the British soldiers looted the homes of friend and foe alike."

tion to the royal commissioners. This was no mere patriotic gesture—though it did set forth in glowing terms their loyalty to the king. The Loyalists had a serious and legitimate grievance.

At the time, New York City was under martial law, and the Loyalists soon discovered that the British soldiers looted the homes of friend and foe alike. Civil law ("His Majesty's Peace," as they called it) was suspended, and the resulting military law gave the citizens no protection. They therefore ended their petition with the request that the commissioners "Restore this City and County to his Majesty's Protection and Peace."

There were so many Loyalists eager to sign the petition that it had to be left for several days at an adjoining tavern, where a total of 948 names were finally signed before it was presented to the commissioners.

The commissioners, however, had no intention of removing martial law from New York City, and so the petition was ignored.

When nothing came of their first petition, the Loyalists drew up → → →

another. Once more the Loyalists told of their loyalty to the king and the privations which many of them had suffered as the result of their allegiance, but this time omitted the request for the return of civil law to New York City.

The second petition was left at Scott's Tavern on November 25, and three days later had been signed by over 700 Loyalists before it was presented to the commissioners.

During November and December of that same year, similar petitions containing

“Loyalists were compelled to get along as best they could under the injustice of martial law. Many fled or were jailed.”

hundreds of signatures were also sent to the commissioners from Kings, Queens, and Suffolk Counties.

All such petitions, however, were left unanswered by the commissioners. Thus, the Loyalist petitioners were compelled to get along as best they could under the injustice of martial law. Many of the Loyalists of New York fled to other parts of the country, or were jailed by the patriots.

The various petitions, especially the Loyalist Declaration of Dependence of November 28, 1776, give us a comparatively complete record of the citizens who remained loyal to the king. They included the names of most of the civil and military officers, clergy, landed proprietors, and wealthy merchants of the colony.

Although copies of these petitions have been preserved in the British Public Record Office, or in the files of Gaine's *New York Gazette and Weekly Mercury*, only one—the second—of the original petitions seems to have survived. It was found a few years ago among the papers of Sir Henry Strachey, Secretary of the King's Commissioners for Restoring Peace.

This important document may well have been inspired by the signing, only a short time earlier, of our American Declaration of Independence, and was to some extent the Tory equivalent of that historic document.

The Loyalist Declaration of Dependence is possibly the most dramatic and interesting document relative to New York City's part in the American Revolution that has surfaced to date. Along with other similar petitions and the names of those who signed them, a record of New York citizens can be formed indicating those who stood loyally by the right as they saw it, although on the losing side.

The interesting second memorial of the Loyalists of New York to the royal commissioners contained 547 signatures on the parchment, a copy of which was sent to London. Other signatures, 157 of which survived on loose sheets, were appended to the memorial. Two fragments of these papers remain today.

As we all know, hostilities between the American colonies and England started at Lexington and Concord on April 19, 1775, and ended, for the most part, with the surrender of the British at Yorktown on October 19, 1781—six hard years later.

It was one year after the opening shots of the American Revolution were fired in 1775 that the American Declaration of Independence was signed.

Just prior to that signing, General Sir William Howe, British commander-in-chief, sailed from Halifax and arrived at Staten Island, New York, on June 25. His immediate goal was New York City, which he hoped to use as his major base for the conquest of the American colonies. Reinforcements arrived steadily, and Howe's total force consisted of about 32,000 well-disciplined professional soldiers, fully armed, equipped, and supplied—the largest expeditionary force England had ever dispatched.

There was nothing that General and Brother George Washington could do to

prevent this powerful British buildup. To oppose Howe's forces in the New York area, Brother Washington had barely 19,000 effectives—many of them raw militia, and most of them poorly armed, equipped, and supplied—led for the most part by amateur officers.

Despite their handicaps, these civilian soldiers now had something tangible and worthwhile to fight for—American independence.

On July 2, after months of violent disagreements and debates, the Congress passed a resolution:

That these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all alligiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, resolved.

The die was now cast; there could be no turning back. What was needed now was a formal document to proclaim the fact to the world, and at the same time, to justify this world-shaking event.

Oath of Allegiance

I DO hereby CERTIFY, That
Francis Thompson of the City of Philadelphia
 hath voluntarily taken and subscribed the Oath of Affirmation of Allegiance and Fidelity, as directed by an Act of General Assembly of Pennsylvania, passed the 13th day of June, A.D. 1777. Witness my hand and seal, the *first* day of *July* A. D. *1777*
J. C. Ord *N. C. 62*

A. D. 1777.

Patriots required suspected Loyalists to sign a document like this one to test their allegiance on oath.

Thomas Jefferson drafted a declaration, and in the late afternoon of July 4, after completely rejecting a severe censure of the people of Great Britain, the amended declaration passed, although it would not be signed by the members until a later date.

The Congress could truthfully title it the "Unanimous Declaration," but it should not be inferred from this that the majority of the American colonists were necessarily in favor of it. The struggle for independence was as much a civil war as a revolution.

It was not, of course, a contest between large sections of the country. In every colony, county, town, and village, however, this struggle for independence sometimes pitted father against son, brother against brother, and in many cases Freemason against Freemason.

Those who remained loyal to the crown comprised a large group, possibly as many as one-third of the inhabitants. Over 75,000 of them left the country and some 30,000 fought in British regiments at one time or another. These figures are startling when you realize that Brother Washington never had more than 25,000 troops in the field at any one time. Thousands of others fled across the Appalachian Mountains to avoid paying the taxes to finance the revolution. Many refused to sell supplies to the American rebels for Continental dollars, but traded freely in

British gold. Some tried to remain neutral, particularly in the beginning, until they could see how it would all come out in the end.

In New York City, Freemasonry was very much a part of life by 1776, as it was in the other American colonies and in England. Part of that large group of New Yorkers who did not favor independence included many Freemasons. Thus, not all New York Masons were united at that time—many were among the inhabitants and soldiers on both sides of the conflict.

Many Freemasons remained in the city to protect their interests and → → →

property, or simply because they had waited too long and could not make their escape into the country. Under British military occupation, neither Loyalists nor patriots were comfortable.

With the British troops in New York City came British military Lodges, and some Lodges remained even after the War for Independence was won by the patriots. British and Hessian military officers, with time on their hands due to the humdrum of garrison duty, increased their activity in the regimental Masonic Lodges. A year earlier, in 1775, while New York City was filled with political and military excitement, there was not much Masonic activity. At the time, there was much preoccupation with political matters, as the "Friends of Government" were opposed by the "Liberty Boys" in New York City.

One of the principal reasons for the cessation of Masonic activities in many Masonic Lodges during the war was the divided political loyalties of the members of particular Lodges. Many Freemasons simply did not agree politically with other members of their Lodge, and chose to resolve the political enmity by avoiding those of differing political views. Other Freemasons, of course, were simply off to the battlefields and could not attend the meetings of the Lodges. A few, however, were able to enjoy fraternal fellowship with like-minded Brethren in a traveling military Masonic Lodge.

Before the American Revolution, all Masonic Lodges in New York originated from the Grand Lodge of England. The disunited colony of 1775, however, became the divided state of 1776, with Freemasons on both sides of the conflict. By early 1776, Freemasons of differing political views—both American patriots and British Loyalists—were hopeful that their side would succeed. These were difficult years for our beloved Masonic Fraternity. While Brother Washington's troops were in New York City, support was strong for the American side, but was

completely cut in August 1776 when the city fell to the British, remaining in their control throughout the war. Many Masonic Lodges there and elsewhere in the American colonies suspended labor until the political air could be cleared. Harmony was not likely to prevail when confirmed Loyalist and ardent patriot came together—regardless of where it might be.

Several New York-based Masonic Lodges, however, continued to work in some form or other. The Provincial Grand Lodge, dating from 1730, was predominately a Loyalist institution. The Provincial Grand Master let British troops in Canada, while the Deputy Provincial Grand Master remained with the Loyalists in British-occupied New York City. These provincial Lodges reflected both the character of the British and Loyalist populations they served in New York City and of the American patriots north and west of New York City in the Hudson Valley.

Despite troubled times, our beloved Masonic Fraternity once again demonstrated its ability to survive, overcoming privations and difficulties. These difficulties were eventually ameliorated with the cessation of hostilities between England and the American colonies. All Freemasons were then charged to give their respect and allegiance to the newly-established legitimate government.

The War for American Independence resulted in the separation of duly-constituted Masonic bodies in America from their parents in the mother country of England. The courage and perseverance of devoted members of the Craft who were wise enough to unite in one common effort resulted in the preservation of several Masonic Lodges of that era, and the entire Masonic Fraternity in New York at that time. After the war, Masonic Lodges returned to New York City, and mergers with the few Lodges that had remained behind were harmoniously effected and work continued. With trade and travel

Continued on page 27

S.O.O.B. Reception

Mrs. Maurice Roney, Supreme Worthy President of the Social Order of the Beauceant, made her official visits to New England in December. During these visits, various Past Presidents of area Assemblies held a reception in her honor in Aleppo Shrine Temple, Boston, Massachusetts. Shown in the photograph below are two



Past Presidents in the back row (holding banners) with Mrs. Robert Berdsall, Past President and president, Past Presidents Association, standing at center; in the center, seated, is Mrs. Roney.

100th Anniversary for Nelms

In 1986, Nelms Lodge No. 323, F. & A.M., Smyrna, Georgia, will be celebrating their 100th anniversary. A bronze



commemorative coin has been commissioned by the Lodge. This coin may be obtained by interested parties for \$5.00, postpaid, by writing to Donald R. McKinney, 3462 Plantation Ridge, Acworth, Georgia 30101.

DeMolay Officer Knighted

Sir Knight Robert Louis Martinez attended the recent Grand Commandery Annual Conclave in El Paso, Texas, and was received as the Deputy State Master Councilor of Texas DeMolay. Sir Knight Martinez was Deputy State Master Councilor of Texas DeMolay for 1984-85. Sir Knight Martinez was Knighted in San Antonio Commandery No. 7 on February 23, 1985, less than six months after reaching his twenty-first birthday on September 2, 1984. Since his initially being raised a Master Mason on December 4, 1984, he has become a Noble in Alzar Temple, a 32° Scottish Rite Mason, and a Prophet in Omala Grotto, as well as becoming a member of the Order of the Eastern Star. Sir Knight Martinez has been advanced to the DeMolay Order of Knighthood.

A 40th Wedding Anniversary

Sir Knight Alexander Pollio, a member of Otsego Commandery No. 76, Cooperstown, New York, has been married to his wife Margaret for forty years, an anniversary which they celebrated on December 16, 1985, in the Carlisle Presbyterian Church. Sir Knight and Reverend Bert Wayne is the minister of that church, is a member of Otsego Commandery, and journeyed to the Holy Land this year with the Ninth Annual Pilgrimage. An honor guard was formed by Sir Knights of Otsego Commandery No. 76, and a buffet lunch was served by the members of Carlisle Church after the ceremony.

Both Marge and Alex Pollio are active with the Grande Dames of Otsego Commandery No. 76 and helped to raise over \$3,000.00 for the Eye Foundation this past year. Alex recently assumed the office of Commander for the conferral of the Order of the Temple.

Knights Templar Eye Foundation New Club Memberships

No. 649—William E. Trivett (TN)
No. 650—Howard L. Watkins (TN)
No. 651—James A. Hague (MI)
No. 652—Sydney A. Friar (NY)

Grand Commander's Club:

Oregon No. 6—Carroll R. Buse
Tennessee No. 22—Harvey A. Williams
Maryland No. 18—Mr & Mrs Herbert Spath
Ohio No. 24—Robert S. Schoedinger
Michigan No. 19—James A. Brown, Sr.
New Jersey No. 18—Clyde N. McClintock
Arizona No. 7—Olin E. Lehman
Illinois No. 23—Walter V. Brown

Grand Master's Club:

No. 626—Edward J. Gladfelter (PA)
No. 627—Russell Robert Carll (MI)
No. 628—Richard M. Hosler (TX)
No. 629—Charles O. Barrickman (FL)
No. 630—Eugene H. Schutkesting (OK)
No. 631—Myra M. Lyle (OK)
No. 632—Jimmy L. Bovender, Sr. (NC)
No. 633—William C. Brower (WA)
No. 634—Frank C. Fisher (WA)
No. 635—Norman Harms (WA)
No. 636—Kenneth O. Hartley (WA)
No. 637—Walter M. Milliron (WA)
No. 638—Robert P. Monroe (WA)
No. 639—Donald Schroder (WA)
No. 640—James Stoakes (WA)
No. 641—Grant Udine (WA)
No. 642—Matthew Vea (WA)
No. 643—Charles B. Bruce (Mexico)
No. 644—Everett W. Harrington (MA)
No. 645—John G. Wright (TX)
No. 646—Theodore M. Carlson (IA)
No. 647—Stanley M. Carpenter (PA)
No. 648—Alvin L. Crump (IL)

How to join: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and there is no 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, Illinois, 62705.



Brothers Build Ramp

Dear Knight Templar:

This is just a brief note to inform you of something very nice that has occurred in the recent months to my wife and I.

Earlier this year, my wife underwent five surgical procedures resulting in amputation of her left leg above the knee. This was a very stressful time for us, but we were buoyed up by the cards, visits, and prayers of our Masonic friends. Offers of help were extended and when I requested help in building a ramp so that my wife, in her wheelchair, could get out of the house and to her thrice-weekly therapy sessions, my Brothers of Lake Masonic Lodge No. 189 of Milwaukee, Wisconsin, immediately responded and showed up on Saturday morning, March 9, 1985. The day was cool, but sunshine prevailed and everyone fell to work with vigor. Among the Brethren working were several Sir Knights of Ivanhoe Commandery No. 24 of Milwaukee, Wisconsin.

A twenty-four foot ramp was designed on the spot and went together like well-hewn stone. Work was completed on Sunday, March 10, and my wife "road-tested" the ramp successfully.

In addition to performing a fine service for my wife and I, the lesson of friendship and brotherly love has never been more forcefully demonstrated to me.

Another lesson was also demonstrated that weekend—it being charity. The Sir Knights informed me that Ivanhoe Commandery No. 24, Knights Templar of Milwaukee, Wisconsin, would pay the entire cost of materials (which came to \$443.43) used in building the ramp.

I never expected that my wife and I would be on the receiving end of Templar charity, but am eternally grateful, not only for the ramp being built and paid for by my Masonic and Templar Brothers, but for strongly impressing on me some of the most beautiful tenets of our order.

I know that true charity is given without “the ringing of bells and sounding of drums,” but I am prouder than ever to be a Mason and a Sir Knight of Ivanhoe Commandery, so I'm taking it upon myself to do some “horn-tooting” so that all my friends, both Masonic and profane, will hear of the good deeds done by good men.

Courteously yours,
Richard F. Maliborski

165 Years of Christian Masonry

Webb Commandery No. 1, Lexington, Kentucky, celebrated its 165th anniversary with a banquet on November 19, 1985. Webb Commandery was constituted January 1, 1820, by Sir Knight John Snow, General Grand Generalissimo of the Grand Encampment of the United States of America.

The Commandery is named for Thomas Smith Webb, author of *Webb's Monitor* and one of the most accomplished Masons of his day. He was the first Deputy Grand Master of the General Grand Encampment and died in Cleveland, Ohio, in July of 1819.

The first Commander of Webb Commandery was Sir Knight David G. Cowan. This Commandery was the first Templar body west of the Appalachian Mountains south of Ohio; it consisted of a membership scattered over the Bluegrass region.

Webb Commandery was honored, according to Robert B. Horine, Past Grand Commander, to have our Most Eminent Grand Master, Donald Hinslea Smith, be the guest speaker at this celebration.

Pictured in the photograph are, from left to right, seated: Sir Knight Carl H. Edward, G.C., Kentucky; Donald H. Smith, Grand Master, Grand Encampment; Joseph R. Conway, Grand Master of Masons, Kentucky; Clyde Curtis, Department Commander, East Central Department; Morrison Cooke, Past Department Commander, East Central Department. Standing: Howard Hanks, Generalissimo, Webb Commandery; James L. Grigsby, Grand Generalissimo, Kentucky; Roy H. Mays, Jr., Eminent Commander, Webb Commandery; Robert B. Horine, Past Grand Commander, Kentucky, and Prelate, Webb Commandery; and Otho F. Ward, Past Commander and Treasurer, Webb Commandery No. 1.



Monthly Crossword

Music Makers

ACROSS

- 1 Treble or bass
- 5 Radio response
- 10 Word of reproof
- 14 Singer Perry
- 15 Greek export
- 16 Means within
- 17 Music creators
- 19 Polit. one
- 20 Train stop (abbr.)
- 21 Instrument
- 22 Steeple
- 23 Eyeglass
- 24 Woven
- 26 Male voices
- 29 Seed
- 30 One
- 31 Girl's name
- 32 Light tap
- 35 Storage place
- 36 Chord type
- 39 Summer drink

- 40 Scottish groups
- 41 Whale
- 42 Charlie and son
- 43 Beat
- 45 Prominent
- 48 Xmas song
- 49 Clock, e.g.
- 50 Listen
- 51 Pod vegetable
- 54 Edwards, for one
- 55 Pleasing melodies
- 57 ---- upon a time
- 58 Etch
- 59 Small island
- 60 Sheepfolds
- 61 Refereed
- 62 Space agency

DOWN

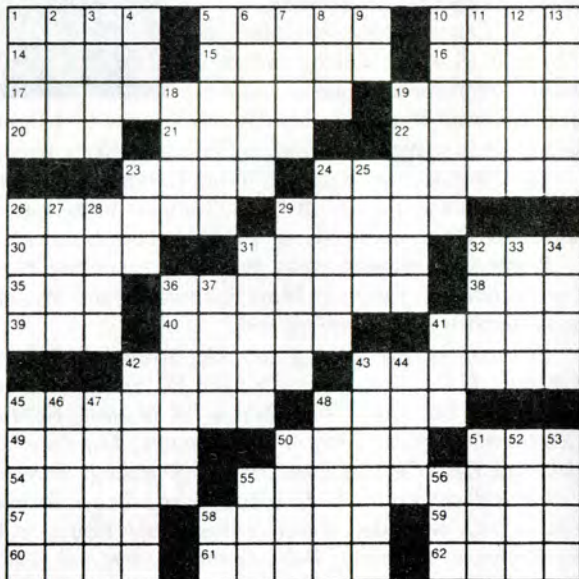
- 1 Civilian Conservation Corps. (abbr., pl.)
- 2 Booty
- 3 Bovary, e.g.
- 4 Dandy
- 5 Violinists' needs
- 6 Margarines
- 7 Female
- 8 Electron volts (abbr.)
- 9 About
- 10 Bowling target
- 11 Loosened
- 12 Cubic meter
- 13 Wished
- 18 Above

- 19 Hebrew prophet
- 23 Site
- 24 Certain cereals
- 25 Rave
- 26 Instrument
- 27 Woman's name
- 28 Team number
- 29 Valleys
- 31 Before garde
- 32 Instrumental line or score
- 33 Curved doorway
- 34 Players' group
- 36 Plot
- 37 Well-being
- 41 Popeye's girl
- 42 Sirens
- 43 Wandered
- 44 Brave one
- 45 Taste
- 46 In a row
- 47 Spear
- 48 Gall
- 50 Instrument
- 51 Leaning tower city
- 52 Elongated fish
- 53 Confused
- 55 Pork
- 56 Anais
- 58 Metal (abbr.)

The solution to this month's crossword puzzle is printed on page 6.



"My daughter left two messages: one for the nerd and one for the creep. Which are you?"



Continued from page 22

back to normal, and with the war veterans returning to their home communities, Freemasonry in New York enjoyed a great expansion in the number of Masonic Lodges.

The important Loyalist Declaration of Dependence was totally ignored by the British commissioners that occupied New York City during the American Revolution. Today, only serious history buffs remember this little-known Loyalist document, which is now a lost episode in Anglo-American history.

The document penned by the patriots, on the other hand, succeeded admirably as a political document. It was designed and written to justify an action already taken, and to promote the American case for freedom. The American Declaration of Independence did more than just declare independence. It stated in clear and succinct words a fundamental philosophy of government that has guided this great nation ever since. It not only declared men free—it stated *why* men should be free, and the reasons could be applied to every nation in the world today.

Sir Knight Rigas resides at 2600 West Farwell Ave., Chicago, Illinois 60645.

Needlepoint Kits Available

Several years ago the Grand Encampment began offering needlepoint kits for sale. These kits include a printed canvas with the Knight Templar emblem in red, white, yellow and black on a white background. Kits are still available and include the printed canvas, needle and yarn (finished size is 10 by 10 inches). The cost of a single kit is \$10.00 postpaid, or \$9.50 each in lots of three or more. Orders may be sent to Grand Encampment of Knights Templar, U.S.A., 14 East Jackson Blvd., Chicago, Illinois 60604.

Continued from page 15

my arrival at Carlisle, my photograph was taken for curiosity's sake and then I was stripped of my native costume; they cut my long hair and put me in a bathtub of warm water with plenty of soap. And thus I began the first process of civilization. I was dressed in a new suit of civilized clothes, which was so uncomfortable to my nature, and also the new and strange environment was breaking me in spirit. Never have I experienced such homesickness before or after as I did then. How many times I have watched the western sky and cried within my broken heart wishing to see my father and mother again and be free on the plains.

"As a student, at first, I was so shy, and mistrusted my teachers in spite of their kindness to me, until I learned their language and ways—then I appreciated them.

"In a few years I was able to have full sway in the athletics and gaiety of the student's life and in the rooms, spending my vacations in various ways—on the harvest fields or attending the Moody Summer at Northfield, and on the Atlantic sea coast. Before I left Carlisle, at the opening of the World's Columbian Exposition in Chicago, I was selected to represent the North American Indians at the Congress of Nations.

"I graduated with honor from the class of '95, and soon after entered the school service under the government."

Knight Templar extends a special thanks to Rosebud Yellow Robe for providing these additional insights and corrections into the Chauncey Yellow Robe story.



History of the Grand Encampment

CHAPTER XIV

Period of Maturity

1916-1949

(continued)

The need for an authentic history of the Order of Knighthood was presented at the Triennial Conclave in 1940. Good work was started by the Committee only to be interrupted by World War II. However, upon this foundation this work was brought to a successful conclusion.

The great accomplishment and crowning glory of Templary was in the establishment of the Knight Templar Educational Loan Foundation. In 1922, Grand Master Joseph K. Orr felt that the time was ripe for the great Order of the Temple to find some worthwhile mission that would be of permanent benefit to mankind. He finally recommended that an Educational Fund be established to help young men and young women obtain a better education. The Committee on the "Forward Movement" reported:

We feel that the Grand Encampment can build no greater monument nor inaugurate a more worthwhile movement than to put into effect a plan which will provide educational advantages for the youth of our beloved country, thereby enabling them to become more useful members of society and better citizens of this Republic.

Arrangements were made to provide the funds necessary, and as time went on this program became an outstanding success. However, at each Conclave

since its inception, there have been differences in opinion as to the purpose and management of the fund, and attempts have been made to divide the fund among the various Grand Commanderies. It is now definitely established that the fund is a permanent trust of the Grand Encampment. By 1949, more than 40,000 students had been beneficiaries of this plan. This noteworthy achievement is a living monument to those who conceived the idea and to those who labored so well to carry on the great work.

We must now look to the future. The past has gone into the pages of history. Templary has been fortunate in having so many capable leaders through all the years, but there is still need of sound leadership to continue the constructive work of our Order. The glorious deeds of those who have gone before are a challenge to the Sir Knights of today to fulfill their obligations of building character, of supporting our government and of spreading the Christian faith by precept and practice as true "Soldiers of the Cross."

Thirty-Fourth Conclave

The thirty-fourth Conclave of the Grand Encampment was held in the Masonic Temple in the City of Philadelphia, on September 9, 1919. This was the first meeting of the Grand Encampment to be held in Philadelphia, a city rich in memories of the early days of Templary in the United States. The Conclave, coming after the successful conclusion of World War I, was the occasion of heartfelt thanksgiving for a crisis safely passed and a victory won.

With world peace ahead, the city and the Sir Knights joined in a grateful celebration and a joyous jubilee.

The Grand Master, Sir Lee S. Smith reported his efforts to aid the government in its war work. His general orders were filled with appeals to help win the victory by buying Liberty Loan Bonds, War Savings Certificates, by giving to the Red Cross and the Young Men's Christian Association, and by food conservation. The highlight of the victory for all Templars was the capture of the City of Jerusalem by General Allenby. Once again the Holy City was in Christian hands.

With the war over, the Grand Master sent Sir Leonidas P. Newby as a commissioner to Europe. In his report to the Grand Encampment on his visit to England, France, Belgium and Holland, he recommended that five hundred war orphans of Masonic parentage be adopted by the Grand Encampment, the expenses of their care equally divided with the French Government. He also recommended that the sum of \$5,000 be contributed to the rebuilding of the Hospital of St. John in Jerusalem. Those recommendations were adopted by the Grand Encampment.

A memorial from the General Grand Council of Royal and Select Masters, again asking that the Cryptic Degrees be made a prerequisite for the Order of Knighthood, was not adopted.

In spite of the fact that regulations for the use of honorary and official titles were adopted at the last Conclave, amendments were introduced to return to the old usage of "Sir Knight," and the use of combined honorary and official titles. In 1913, Grand Master Melish reported a decision to the effect that the honorary and the official titles of a Knight holding an office when both are used should be separated by his name, thus, "Most Eminent Sir William B. Melish, Grand Master." This decision was

referred to the Committee on Nomenclature, which made an extensive report on this subject at the Conclave of 1916. This report, which was in agreement with the decision of Grand Master Melish, was adopted. At the Conclave of 1919, amendments were introduced providing that the honorary title shall immediately precede the official title, e.g., "Most Eminent Grand Master," and that the honorary title of the individual member be "Sir Knight." The Committee on Jurisprudence reported adversely, but Sir Knight Sam P. Cochran presented a Minority Report, stating:

We are all accustomed to saying and hearing, "Eminent Commander," "Grand Commander," "Most Eminent Grand Master." When you want to address a Knight Templar, you call him "Sir Knight." We have been accustomed to that. There is no reason, historical or otherwise, why these terms should be changed. I know of no demand for such a change, and no reason for such a demand.

The Minority Report was adopted and the amendments were passed.

Soon after the constitution of Winnemucca Commandery No. 4 in Nevada, a petition was presented for authority to form a Grand Commandery in that state. The Grand Master issued a warrant for that purpose on January 2, 1918, and on January 14 the Grand Commandery of Nevada was duly constituted by Sir Perry W. Weidner, Grand Warder, acting as proxy for the Grand Master.

At the election, Sir Knight Joseph K. Orr was elected Grand Master, and Sir Frank H. Johnson was reelected Grand Recorder.





Knight Voices

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.

□ As a semi-retired manufacturer of rubber stamps for years, I do have all the logos for Blue Lodge, Ancient Scottish Rite, Shrine, York Rite, etc. If any of you Sir Knights are in need of rubber stamps for the above logos, please write *C. M. Lentz, P.O. Box 7, Sunny Side, GA 30284-0007*.

□ I am in need of a size 7½ chapeau (Ohio). Would appreciate any response at reasonable price. *Elbert L. Seagle, 505 E. Grant St., East Palestine, OH 44413*.

□ For Sale: complete blue-bound copies of the proceedings of Research Lodge No. 666 of N.C., the premier research Lodge of North America. Eleven bound copies, comprising 1931-1949, in good shape or better. Rare—\$500.00 or best offer. *Otis V. Jones, Jr., Box 5366, Raleigh, NC 27650*.

□ For sale: Knights Templar scabbard and sword in fair-to-good condition. Has some surface rust. Name of Irvin S. Smith engraved on blade. Make offer. *Chas. E. Murray, 264 E. De Soto Dr., Harbour Heights, FL 33950, phone (813) 625-2910*.

□ Springtime Commandery No. 40, located in Clearwater, Fla., is interested in purchasing the following: swords, chapeaux, and belts. Please correspond with *James B. Terry, Rec., 1056 Madison St., Largo, FL 33540*, with quality and prices.

Springtime Commandery No. 40 is continuing to sell stamps to benefit the Knights Templar Eye Foundation. The stamps come in the format of fifteen per sheet and sell for three sheets for \$2.00. Please order from *James B. Terry, 1056 Madison St., Largo, FL 33540*.

□ I am seeking info on Wrights Grove Lodge No. 779, A.F.&A.M. They were chartered in 1886 and had their golden anniversary in 1936. Albert L. Gillet was W.M. in 1936. If anyone knowing the whereabouts of this Lodge would contact me, I would appreciate it very much.

Carl E. Huguen, 327 Pineview Lane, P.O. Box 8202, Mobile, AL 36608.

□ For sale: one lapel style single-breasted long coat, one lapel style double-breasted long coat, and one short coat (double-breasted). Material is dacron and wool gaberdine. All are size 43, in excellent condition. If interested, contact *Norman F. Campo, 823 High Ave., Bremerton, WA 98310. Phone (206) 373-2670*.

□ Seeking info on Bailey Owen, b. in Burke or Beatie Co., N.C. in 1758, d. in Fentress Co., Tenn., Dec. 25, 1840. M. Mary Saloman, b. in 1760 in N.C. and d. Mar. 4, 1794 in Fentress Co., Tenn. Bailey Owen served under Capt. Ramsey and was sent to Halifax, Black Swamps S.C., then to Orangeburg, S.C. I would like to have the names of the parents of Bailey Owen. *John Miller Davis, 11201 Gilbert Dr., Knoxville, TN 37922*.

□ Researching the Retherford family history: Matilda Maryette Retherford, b. around 1860-63, m. a man named Killen or Killian. Was living in Iowa in June of 1930. Anyone with info, or who knows of any Killen living who may know or give any info, please contact *N.W. Retherford, 6402 Alton St., Rubidoux, CA 92509*.

□ For sale: Past Commander's sword, gold-plated with the name of "Moore" on it, and scabbard. It is in excellent condition and belonged to C. L. Clampitt of Mitchell, S.D. They are asking \$300.00 for it. Write: *W. E. Loudenslager, York Rite Recorder, Masonic Temple, 520 S. 1st Ave., Sioux Falls, SD 57102*.

□ Would like to hear from anyone who knows any descendants of Absolem H. Black (b. June 13, 1811; d. Sept. 20, 1897) and Virginia H. Black (b. June 3, 1816; d. Sept. 19, 1894) from Jackson Co., Ga. Also any info on Absolem Black's father and sister. Absolem Black, Sr., d. around 1840s in Ala. His sister Cassandra m. William Ledbetter. They lived in Ala. Would love to hear from anyone on these.

Also seeking info on James M. Garner (b. Oct. 27, 1826; d. July 12, 1892) who m. Sarah Ann Elizabeth Brooks (b. June 10, 1831; d. Jan. 17, 1908). They lived in Jackson Co., Ga. They are my maternal g.g.grandparents, and I would like to hear from anyone that might have any info on them. Also would like to hear from relatives of Green Roberts, m. Rebecca Lassiter, daughter of Joseph Lassiter. Green Roberts b. 1839 in Ga. He was the grandson of Arron Roberts of Franklin Co., Ga. *Mrs. Marvin N. Hogan, Rt 4, Box 712A, Gainseville, GA 30501.*

□ Seeking info on my g.g.grandfather, Robert Green Johnson (b. Jan. 7, 1813, in Popes Creek area near Chapel Point in Port Tobacco, Md.; d. March 1, 1877 in Georgetown, Va.) He was a boot and shoe manufacturer at 80 High St., Georgetown, Va., and m. Emiline C. Paul about 1837. Had a shoe shop in Rockville, Md., at date of death. Anyone with info please write or call *Franklin C. Johnson, 1624 Marshall Ave., Rockville, MD 20851; phone 424-8530.*

□ Looking for one or two copies of *Washington Masonic Memorial Bible—1932*. (The title is approximate but the year is correct.) *Melvin J. Reinhard, 319 W. Lincoln, Royal Oak, MI 48067.*

□ Searching for ALL descendants of the children of Lorenzo Roberts/Mary Ann Benner m. bef. 1883 in Newton Twp., Licking Co., Oh., moved to Deerfield Twp., Fulton Co., Ill. in 1845-49. Lorenzo b. N.Y. c. 1800, d. Ia. Mary Ann b. Licking Co., Oh. c. 1812. Children: Stephen, William, Peter, James, George Wesley, Susan, Cynthia, Gilbert, Lorenzo Dow (my link), Josiah; b. 1833-54. Last three b. in Ill., rest in Oh. If you think you may be connected, contact: *William L. Roberts, 5024 Clear Creek, Millington, TN 38053; Phone (901) 872-8905.*

□ Three brothers came from Ireland in the early 1800s and purchased farm land in central N.Y. New York state purchased this land for the State Fairgrounds. Our ancestor, John Tobin, continued farming in the Cortland, N.Y. area. He was b. 1807, d. 1882; m. Margaret, b. 1812, d. 1895; at least two sons: Patrick, b. 1849, d. 1872; and John, Jr., b. 1847, d. 1905. Write for more details. *Curtis L. Tobin, 209 W. Genesee St., Chittenango, N.Y. 13037.*

□ Seeking info on William Haight, who m. Mary Van Buren; d. July 31, 1854. Will pay for correct info. *Walt Duhrkoff, 210 Mill Rd, Hatboro, PA 19040.*

□ Would appreciate very much if I can hear from a fellow Sir Knight or anyone about how I can find the true and regular coat of arms from England for my name, Junkin, and Reppert on my mother's side. *William G. Junkin, 221 E. Meyer Ave., New Castle, PA 16105.*

□ Seeking a photograph, print, or painting of William Adcock, Grand Master of the Grand Lodge of Pennsylvania, F.&A.M., 1783-1788. Buried in Christ (Episcopal) Church in Philadelphia, Pa., on March 1, 1817. Justice of the Peace of County Courts in Philadelphia as of Jan. 5, 1779, and Justice of the Peace of the Orphan's on April 28, 1779. Write for more details. *John J. Levulis, 306 Knox Village, Newburgh, NY 12550.*

□ For sale: two Knights Templar swords, both in good condition (one with Ohio markings, the other Michigan) at \$100.00 each. *Geo. D. Stribley, 417 Bay Lane, North Muskegon, MI 49445.*

□ For anyone needing a Knights Templar uniform, I will be glad to donate the following items—worn only two or three times and in good condition—coat, size 38-40; chapeau, size 7; sword; and scabbard. *J.C. Jackson, 8653 Brinwood Dr., Indianapolis, IN 46240; phone (317) 846-0547.*

□ My wife's g. grandparents, Hezekiah and Mary Ann Skeggs, and their children moved from Middletown, Md., to Ohio in 1872. We need info on Hezekiah's father and mother, Richard and Catherine (Foutak?) Skeggs. Richard, b. circa 1783, d. near Middletown, Md., in Feb. 1848. We believe he may have been b. in Kent Co., Md. Write for more details. *George Stamm, 877 S. Ohio Ave., Sidney, OH 45365.*

□ Need documented genealogical info on John Lawson Arthur, who enlisted in the Revolutionary War on March 27, 1777 and served for three years. M. Celia Jarrell on Dec. 20, 1783; one son, Blount Arthur, b. Sept. 30, 1804. Any info would be appreciated. *Acy James Arthur, P.O. Box 157, Princeton, NC 27569.*

□ Trying to gather some info regarding my great-uncle, Charles Powers Wickes, who was secretary of St. John's Commandery No. 24 in 1880 at St. John's, Mich. He and his wife and daughter left St. John's in 1884 or 1885, but so far I have been unable to find out where they went from there. Please write to *Howard C. Wickes, P.O. Box 583, La Quinta, CA 92253.*

□ Interested in obtaining, or knowing where to obtain, Masonic and Masonic-related organization emblems. These are to be used at county fairs/home shows or other public events. I would like these to be no less than 12" but would prefer 16-18" for all emblems except the Masonic (Blue Lodge) emblem, which I would like to be 20-30". *Thomas C. Anderson, P.O. Box 174, Daytona Beach, FL 32015.*



Chief Chauncey Yellow Robe is pictured above with his eldest daughter Rosebud and President Calvin Coolidge in August 1927. Miss Rosebud Yellow Robe sends greetings and additional information on her father's life, which was the subject of a January 1985 article; story on page fifteen.