

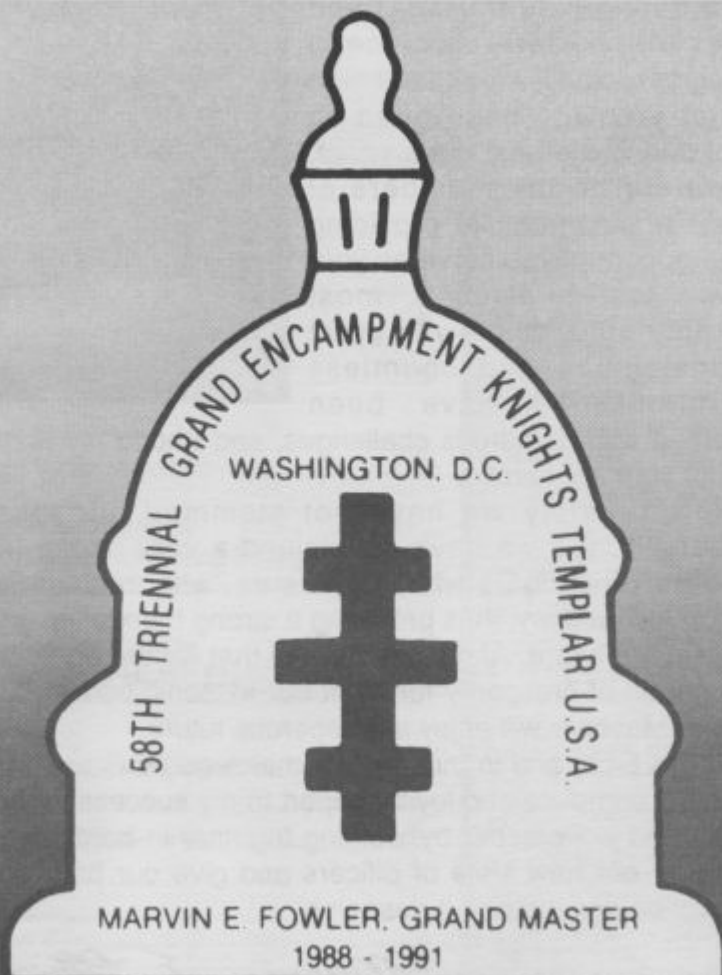


Knight Templar

VOLUME XXXVII

AUGUST 1991

NUMBER 8



August 17-21, 1991
The Sheraton Washington Hotel

We can and will prosper by working together.

Thank You For The Opportunity To Serve

How can one say "Thank You" when he owes so much to so many who have been kind and generous to him during his term as Grand Master. As my term in office is growing to a close, I feel grateful to each of you who have been so helpful during the past three years. I'm grateful to the members of Grand Encampment for providing me the opportunity to serve as your Grand Master. It is a most honorable office filled with great responsibilities and countless opportunities. I have been confronted with numerous challenges, and I hope my responses met with your approval.

Unfortunately we have not stemmed our losses in membership. But we have maintained a very strong base of dedicated Sir Knights who, I feel sure, will continue in their devotion to Templary, thus providing a strong foundation on which to build in the future. And I truly believe that we are about to enter into a period of prosperity for all of our Masonic bodies, and that Christian Masonry will enjoy a prosperous future.

At this time, and in this my last message as Grand Master, I pledge my complete and loyal support to my successors in office. We can and will prosper by working together in harmony. Let us all support our new slate of officers and give our beloved order the devotion and support it deserves.



A handwritten signature of Marvin E. Fowler in cursive script, written in black ink on a light-colored background.

Marvin E. Fowler, Grand Master

Knight Templar

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

AUGUST: As this month's cover reflects, the 58th Triennial Conclave of the Grand Encampment, Knights Templar, U.S.A., is upon us. Organized in 1816, the Grand Encampment has a long and meritorious history of service to the Fraternity and mankind, and is looking ahead to the 21st Century. We hope that you are planning to attend and to participate in the activities in our nation's capital.

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August 1991

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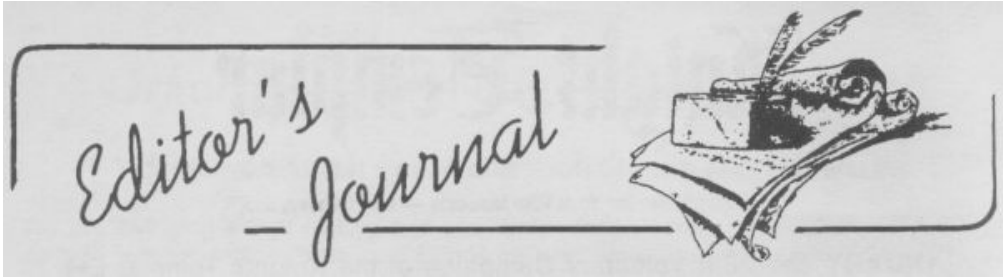
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Attention: All Grand Commanders who will be in office on November 1, 1991, and Grand Recorders: In the upcoming November issue, *Knight Templar Magazine* will again present pictures of those Sir Knights who are Grand Commanders on November 1. Please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

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

Indicate your name and state on the back of the photograph. Photos received after October 1 will not be printed.

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

Born In Blood: The exciting book by John J. Robinson about the Lost Secrets of

Freemasonry and their relationship to the Knights Templar is now available from the Grand Encampment at the price of \$16.00.

Please make checks payable to the Grand Encampment, and send them to the Grand Recorder, Grand Encampment, Knights Templar, 14 E. Jackson Blvd., Suite 1700, Chicago 60604-2293

Subscriptions: to *Knight Templar Magazine*, the official publication of the Grand Encampment of Knights Templar of the United States of America, are available for the price of \$5.00 a year; Canada and Mexico subscriptions are available for the price of \$10.00 a year; and subscriptions for anywhere else are set at the price of \$15.00 a year. How about a subscription for your Masonic friend who is not a member of the Knights Templar or even of the York Rite? *Knight Templar Magazine* is the best way to publicize your Commandery and the Knights Templar. Subscriptions are available by sending a check or money order (for the appropriate amount made payable to the Grand Encampment) to the Grand Recorder, Suite 1700, 14 East Jackson Boulevard, Chicago, Illinois 60604-2293. Our magazine is full of information and Masonic news that all Masons will enjoy.

Complimentary for Widows: Widows of Knights Templar are eligible to continue to receive our magazine as long as they desire. To retain or reinstate the mailing, simply instruct your local Recorder or the Grand Encampment of your wishes.

When he heard that a New York surveyor was running lines in the Grants, Ethan Allen and some of the Boys disguised themselves as Indians, staining their faces brown. After tracking down the surveyor, Allen and his companions ran howling from the woods, waving tomahawks.

"Go back to New York or you shall have your head cut off!" Allen roared, adding a long string of blasphemies.

The surveyor fled west to Albany, where he reported that he had met the most wicked infidel in the world, an Indian, big as a moose, who cursed like Satan himself.

In 1771 Sheriff Ten Eyck of Albany, New York, led a posse of three hundred men to the Breakenridge farm, to try to evict Mr. Breakenridge. As the posse advanced toward the farm, the New Yorkers noticed several hundred riflemen moving along the tops of nearby ridges to surround them. When the posse reached the farm, the New Yorkers found the place defended by a blockhouse. Although this fortress lacked cannon, rifle barrels bristled like porcupine quills from its loopholes.

Breakenridge came strolling out of the blockhouse to tell Sheriff Eyck that the sheriff was trespassing on private property. Eyck replied by reading an eviction notice. Then Breakenridge said that he reckoned the parley was over. Turning on his heel, he strolled back into the fort.

Sheriff Eyck commanded his posse to advance upon the blockhouse, but nobody moved. His men asked the sheriff what he expected them to do when they reached the blockhouse.

"Batter down the door!" the sheriff said.

When they heard that, all but twenty of the sheriff's men turned back toward Albany. Rather than sacrifice those who remained, the sheriff ordered a retreat.



Ethan Allen

Part II

By Sir Knight
C. Clark Julius, KTCH



Thus, the Green Mountain Boys won a victory without firing a shot.

In retaliation the governor of New York, calling Ethan Allen a "common outlaw," offered a reward for his capture. Ethan Allen responded by printing posters offering a reward for the capture of the governor of New York, who was described on the posters as "a common disturber of the peace."

Two deputy sheriffs from New York, who tried to sneak into the Grants to kidnap Ethan Allen, were instead captured by him. At a kangaroo court, the Green Mountain Boys convicted the deputies of espionage and sentenced them to death.

Ethan Allen then locked the two deputies in separate rooms, telling them that they would be hanged at dawn. During the night, Allen and the Boys built makeshift gallows, from which they hung a straw man. At dawn, when the light was still dim, one of the condemned men was led to the gallows. "There swings your friend," Ethan Allen told him, pointing to the suspended dummy. "You will be next." Allen then deliberately allowed the condemned man to flee into the woods and escape. When Allen stopped laughing, he repeated this joke with the second captive deputy.

John Munro, the New York justice of the peace, who was mentioned earlier in this narrative, decided to retaliate for the high-

handed treatment of his colony's deputies. On the night of March 20, 1772, Munro led a posse to a cabin in Arlington, Vermont, where Captain Remember Baker of the Green Mountain Boys lay asleep with his wife. Justice Munro hoped to claim a reward of 50, which the governor of New York posted for Baker's capture.

Before dawn on the morning of March 21, the posse stormed the sleeping house. Captain Baker in his nightshirt grabbed an axe and held his attackers at bay until his hand was cut by a sword. Unable to keep his grip on the axe, he then tried to escape by jumping out a window. His wife meanwhile attacked members of the posse with her fingernails.

Ungallantly throwing Mrs. Baker to the floor, the New Yorkers rushed outside. They found Baker floundering in a deep snowdrift beneath his window. Taking him prisoner, they tossed him into a sleigh and started for Albany at a gallop. Baker's wife then roused the Green Mountain Boys, who set out in pursuit of the posse.

Justice Munro became nervous when he heard sounds of pursuit. Afraid that he was being overtaken, Munro threw Captain Baker out of the sleigh to lighten the load. The New Yorkers then made good their escape while the Green Mountain Boys paused to help their captain. The Boys found Baker lying in the snow, shivering with cold and weak from loss of blood.

Ethan Allen wrote an essay describing this incident as a "massacre." The governor of New York and his cronies were denounced as "mercenary, monopolizing men, an infamous fraternity of diabolical plotters." In the Grants, Allen wrote, the "hard laboring peasants who were cultivating a howling wilderness had been reduced to despair by the wicked New Yorkers. Women sobbing and lamenting. Children crying and men pierced to the heart

with sorrow and indignation at the approaching tyranny of New York.'

A year later, in 1773, some Scottish immigrants tried to settle in the Grants on land they had leased from a New York investor. One morning the Scots were surprised to see Ethan Allen and a hundred Green Mountain Boys come charging from the woods, brandishing weapons. Allen told the Scots to remove their household effects from the cabins, as he intended to burn them. When one settler, Angus McBean, vowed that he would fight to defend his property, Ethan Allen shouted, "Damn your soul; if you attempt such a thing I'll tie you to this stump and skin you alive." McBean later confessed that he was intimidated by Ethan Allen's evil countenance and angry gestures. He decided not to resist.

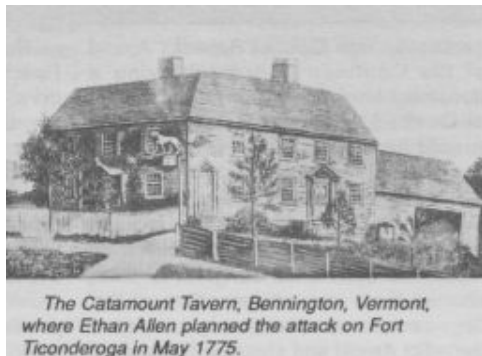
While the Green Mountain Boys burned their cabins, pulled down their gristmill, and broke the millstone, the Scots angrily demanded to know who Ethan , Allen thought he was, and by what authority he dared to burn their homes.

Hopping onto a stump, Allen made a speech: "My authority is this gun, and we are a lawless mob. I've been running these woods these seven years past and never was caught yet, and by God, if any of you attempt to build houses here, the Green Mountain Boys will burn them up, and whip you into the bargain."

Ethan Allen was a great believer in the power of violent language. One of his pamphlets announced that any New Yorker who laid a hand on any Green Mountain Boy would be *inflicted with immediate death*. (The italics are Allen's.) The pamphlet challenged the New Yorkers to come to the Grants and make trouble. "Come take possession of our vineyards - come on, we are ready for a game of scalping; for our martial spirits

glow with bitter indignation, and consummate fury, to blast your infernal projections."

In May of 1775, when Ethan Allen heard news of the Battle of Lexington and Concord, he decided to stop fighting New York and start fighting Great Britain. To get the Revolution off to a good start, he decided to capture the British stronghold of Fort Ticonderoga. This fort, which guarded the route from Canada to New England, stood on the western shore of Lake Champlain in the colony of New York.



Ethan Allen told Gersom Beach, a blacksmith, to round up the Green Mountain Boys for the attack on Fort Ticonderoga. Beach trotted sixty miles through the woods in twenty-four hours, summoning the Boys to the new war by shouting, "We're going on a big wolf hunt!"

Ethan Allen sent another of his militiamen, Noah Phelps, into Fort Ticonderoga as a spy. Posing as a backwoodsman who wanted a shave, Phelps was admitted to the fort and had a long talk with the barber there. He learned that there were only fifty-odd redcoats in the fort, and twenty women and children. The troops in the fort were not taking the American Revolution very seriously, and they did not expect to be attacked. The fort was in bad condition with a "capital breach" in the south wall Phelps told Ethan Allen.

When Ethan Allen assembled his forces at a tavern in Castleton, Vermont, he counted more than two hundred men. Most of them were Green Mountain Boys, but a few were volunteers from Massachusetts and Connecticut.

Allen was planning his attack when suddenly he was confronted by a man wearing a lace-trimmed military uniform and plumed hat. This magnificent-looking

"Arnold could march at the head of the column, but Ethan Allen would march at his side. They would share command."

gentleman was Colonel Benedict Arnold of the Continental Army. Waving a document from the Committee of Safety at Cambridge, Massachusetts, Colonel Arnold announced that he was taking command of the expedition.

The Green Mountain Boys did not like Colonel Arnold's looks, and they shouted that they would go home to their farms unless the Continental Congress let them choose their own officers. One of the Boys became so upset that he pointed at Benedict Arnold and shouted, "Let's hang the fancy bastard!"

The haughty Arnold, flourishing his commission, refused to back down. To avoid chaos, Ethan Allen drew Colonel Arnold aside and suggested a compromise: Arnold could march at the head of the column, but Ethan Allen would march at his side. They would share command, thus avoiding quarrels and mutinies. Arnold accepted these terms.

On the evening of May 9, 1775, the Green Mountain Boys assembled at Hand's Cove on the east shore of Lake Champlain. After midnight they boarded boats and rowed across the lake to Fort Ticonderoga. When they landed just out of sight of the fort, Benedict Arnold tried to order the men to

form ranks. Ethan Allen became so annoyed that he drew his sword halfway from its scabbard, telling, Arnold, "By God, sir, I'll have you know that I am in command here!" Then, turning to one of his men, Allen said, "What shall I do with this damned rascal? Shall I put him under guard?"

Ethan Allen's show of ferocity seemed to persuade Benedict Arnold to give up trying to give orders, but Arnold insisted on maintaining his place of honor at the head of the column.

Telling the Boys to follow him, Ethan Allen set out for the tumble-down south wall of the fort, which his spy had described as a good entrance. Benedict Arnold marched at Allen's side, not letting him get one step ahead.

No sound came from the dark fort. Reaching the big breach in the wall, Allen drew his sword and went bounding over the rubble. Benedict Arnold scrambled to keep up. As the two co-commanders charged into the fort, they surprised a sentry, who leveled his musket at Ethan Allen and pulled the trigger. A bright flash lit the night as the priming powder exploded in the pan of the sentry's musket; but the gun misfired as the powder in the barrel failed to ignite. The sentry turned and fled toward his barracks.

Whooping like Indians, the Green Mountain Boys poured into the fort. "No quarter!" they shouted. "Scalp them all!"

One brave redcoat came out of the guardroom and lunged at Ethan Allen with a bayonet. Allen whacked him over the head with the flat of his sword knocking him down.

"Quarter, quarter!" the wounded redcoat cried.

"Take me to your commander," said Ethan Allen.

The man pointed to a flight of stairs, saying, "The officers' quarters are up there."

Allen ran up the stairs shouting, "Come out of there, you damned old rat!"

A door opened and a bare-legged British officer, Lieutenant Jocelyn Feltham,



stepped out, carrying his breeches in one hand. Finding himself confronting a mob of screaming, whooping Yankees, Lieutenant Feitham ordered them to shut up. He must have had a commanding presence, because the Green Mountain Boys obeyed him and fell silent.

By what authority have you entered His Majesty's fort?" Feitham demanded, in a ringing voice.

For a long moment, there was dead quiet. Then Ethan Allen stepped forward with lordly dignity, replied, "In the name of the Great Jehovah and the Continental Congress!" This answer seemed to confuse Feitham, who had never heard of the Continental Congress. He tried to sputter a protest, but now the Boys hooted and jeered. Ethan Allen waved his sword over Feitham's head and roared, "By God, I shall have possession of this fort and all the effects of George the Third! And if you don't comply immediately, no man, woman, or child will be left alive in this Goddamn place!"

Lieutenant Feitham said that he could not surrender the fort because he was only second-in-command. The commander was Captain Delaplace, who was still getting dressed.

Ethan Allen ordered his men to break down the door to Captain Delaplace's private quarters, but Benedict Arnold countermanded this order, telling the Boys to give the enemy commander time to pull on his breeches. Ethan Allen shrugged, and the door was left standing. Eventually Captain Delaplace opened the door and came out to surrender.

Nobody was killed or seriously hurt during the capture of Fort Ticonderoga. Fifty-six British soldiers were taken prisoner, and one hundred cannon were captured for the rebel cause. Those cannon would be shipped to George Washington, who would mount them at Dorchester Heights, forcing the British to retreat from Boston.

To the Green Mountain Boys, the finest fruit of victory was their capture of ninety gallons of rum,

which they found in the private cellar of Captain Delaplace.

By dawn, most of the victorious Yankees were tipsy, and some of them were dead drunk, sprawled like corpses in odd corners of the fort. One of the Green Mountain Boys, Matthew Lyons, decided to see if he could awaken his rum soaked comrades. He poured a whole bucket of gunpowder into a thirteen-inch mortar and fired the weapon. The earth shook, and all the sleeping inebriates sat bolt-upright looking stunned.

Benedict Arnold tried to order the Green Mountain Boys to stop stealing the British commander's rum, but the Boys cursed him and ignored his commands. In his journal, Arnold complained that two men had playfully fired their guns right behind him, sending balls whistling a few inches past his ears.

Don't miss the exciting conclusion of "Ethan Allen" in the September issue of *Knight Templar*.

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

In Search of a Point

by Sir Knight David Martin Davis

There are some contradictory conditions in Freemasonry today that deserve attention, revolving around the often heard assertion, "Masonry is not what it used to be." While many of us keep on working, often we wonder why we do, troubled by the idea that Masonry has changed, 'something is missing.' A lot of Brothers are missing for one thing, because, apparently, after being Raised, they can discover nothing from us in the activity equal to the promise of our reputation which first drew them to the order.

If we had to count them in the 'annual return,' along with deaths, unpaid dues and demits, our numbers would look more dismal than they already do to many Masons - those who would change our old ways to attract more candidates. They seem to think greatness is counted in quantity, while others think it is in quality, and urge that we "improve.' Oddly, we still are the largest brotherhood in the world on one hand, and on the other, the ancient ritual we practice can hardly be improved. In spite of that, sometimes Masonry seems pointless, a great and grand and complicated activity which makes a man, another man, and another, a Mason, only to follow the same circle "on automatic,' so to speak.

The point is, there ought to be something more in it, we feel, something to encourage

more candidates to come and older Brothers to stay, and without knowing exactly what is missing, we feel that it is and attempt to do *something* that will give it to us. But to change by abandoning old ways for new would be an admission that the "more" doesn't exist in the old, and if it does, working harder to perfect words and actions would improve our performance and nothing more.

Greatness, a distinctive but undefined greatness in Masonry, is what we feel is missing, and it is not in numbers because they still are great. Much as we want them back, it is not just in the missing Brothers, because if they had it, they would not be absent, but present and showing and sharing it. It is not in improved memorization and polished action, because we have that, too, in advancing candidates and striving officers, rising and falling in perfection sometimes, but not ceasing.

We have lost more than a word, it seems, and that is not really absent. We have it still, in the Holy Royal Arch, full of power to be found, and the prized substitute is never missing; but still we lack that wanted, peculiar, instinctive Masonic force to make them yield what we want and can't identify. We find no fault with the great power Masonry does have recognizably, to yield many still

worthy benefits, of improved character, love of work, brotherly love unbounded, relief in millions of dollars given annually, and truthfulness a mark of Masons; and still we are not satisfied: Something is missing and we want it.

What *is* it we want to find? Could anything be finer than those precepts we honor? Naggingly, that is not enough to satisfy or to signify something truly, greatly, significantly different imbedded in Masonry, worthy of being that which would please us most and which a mystified public thinks we have. Even the surrounding world accords Masonry a singular, mystic greatness it does not expect to identify, which we should and cannot clearly. In other places besides Masonry, and in no organization at all, manly love, charity and truthfulness can and do abound—and what is different and better about that which Masonry arouses? Nothing enough to be the missing link we want, those precepts too much with us, too commonplace, though valuable, to be it.

Not so many years ago the Brethren seemed to have it in great measure. Something we don't seem to have impelled them to acts of individual charity which caused those in need to seek affiliation in appreciation and emulation. Something kept more of them coming back night after night, year after year. Something born of a deep and private knowledge only Masons could have - or so the public thought - made Masons a peculiar, remarkable breed in the public eye, especially successful in working life and worthy of pointing out to children as models of citizenship. Perhaps they were just especially attuned to the industry of a bygone time. But also, given the prevailing, pensive public sentiment that the "good old days" *were* good, perhaps the practice of a hidden Masonic something helped to make them so.

Perhaps it is hidden in the symbolic

mysteries, which once wiser Masons could piece together for a whole satisfaction, in the finding and using of a sublime realization the ancient designers put into the ritual, lectures and charges. "Symbolic" seems so much lip service today. Candidates are told the penalties of the obligations are "symbolic" at the start, but never what they symbolize. Perhaps, but we don't know, it means a self-challenge, and dread self-punishment preferred, rather than to break our word and spoil our worthiness as Masons. There are a myriad of such things we prattle about, and never look into.

While candidates now may receive additional lectures explaining those first received, and reiteration of each thing experienced, no one explains such things

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as this to them or to us: What kind of wages should the Senior Warden pay us, to see that we do not go away dissatisfied? How is it that stones and timbers were perfectly prepared far away - but that something was buried in the "rubble of the temple?" What rubble? What does it symbolize? The old and worldly and unworthy accumulation which all acquire, to be shaken off by better hands, a greater Mind, by grander intent in rising up? What candidate is made to feel, or we given cause to remember, anything more in a Raising than the compliment, at last, of being accepted as equals among peers older and no wiser than the last newcomer?

Obvious symbols amaze and please us, as simple tools in which we delight to identify Brothers, and the foundation upon which Freemasonry is erected; but they leave no further imprint on the mind

in passing hand-to-hand, mouth-to-ear, to cause more than a shallow inquiry into matters of an inner structure to match them. We listen casually to words which may hold treasures, or go early to refreshment to fill stomachs and not minds, as though we know it all. Do we know why nine classes of objects are said to be on the Master's carpet, when anyone can count a different number - what Pythagoras was really telling only to Masons - if some really are unworthy of a Mason's protection - when we're also told a Mason's charity should be "universal?" Are such things errors of the old writers, or an intimation of real worth begging to be understood?

Are these the pieces of a well planned puzzle, intended to yield the name and the utility of what we're missing, when well thought out and put together? The source may be right under our noses, but

"Either it never existed and our search is in vain, something we don't want to accept, or it did exist, was used and in our modern traveling we have lost it."

speculation and sharing have been laid aside, and for that substituted hours of reading of piddling minutes, and educational programs given short shrift even if they could satisfy. Mostly they don't, and we are read Grand Lodge edicts and biographical sketches of past great Masons. How did Masonry make them great, or they Masonry - and what edict enlightens us more of old, hidden treasures than of present pet ideas? Inspiration is not education, and in too many cases Grand Lodge minds spawn, besides edicts, teachings which seem to lead us farther away from finding that wanted greatness.

In at least one jurisdiction, on good authority, we can discover Lodges being

encouraged to experiment (the Grand Lodge seemingly not knowing which way to go), to remain traditional and/or read and record and play back lectures, and invite women to meetings. How any edification about ancient, worthy purpose in manly exclusiveness in our rites, other than chauvinism which we despise, can come of that, or rediscovery of old worth in the mixture, is hard to see. In another jurisdiction (Ohio), year by year the Grand Lodge voting comes closer and closer to allowing strong drink in Temples and Lodge buildings. When it happens, it will be symbolic of counting as nothing the first perfect point of our entrance - or a rigorous testing of it - and if drunk in fad or dizzy with divided symbolic attention to that which was lost, neither direction will lead us to it.

Either it never existed and our search is in vain, something we don't want to accept, or it did exist, was used, and in our modern traveling we have lost it. Either some Brothers still know what it is, and for some mysterious reason won't tell us, or they don't, and we are all equally ignorant. Masonic writers of the past have claimed to know what it was, have given moving meaning to every word and action in our rites, and have alluded to the deepest purpose of soul building. Not just the duty and pleasure of paying rational homage to the Deity, but ways and means reserved only to Masons, of confronting the soul as a reality and humbly sharing in Deific power not given to others. Were they right - or so wrong that they now deserve to be ignored?

Right or wrong, their musings come closer to the realization of the feeling we now have of *something* we want to come into our Masonic lives, never spoken of in our meetings now, and for it substituted the rote repetition of ritual. If that which we want so much, and its results we want to be capable of, does exist, the source must be in the splendid design of it; and all we do, like some of foreign religious

bent with prayer wheels, is just to spin it endlessly.

The feeling of loss is so great and constant that everyone nowadays is talking, writing and reading about it. Some say it's *purpose* we've lost, but purpose without another name is merely symbolic of the longing. "Outreach" for a result of purpose is inspiring, but until we can consciously touch and know the cause, we have not reached ourselves, and are still groping.

Even though we can't yet (and perhaps the right word is "again") name it, in our hearts we have an appreciation of where it should come from and what it should be like.

All of us came blindly into Freemasonry, inspired by a reputation beyond expression, and knowing there were secrets in it, we waited with baited

"In the admission that we don't know, want, and can't name what is missing, we've actually stumbled across the answer: It is knowledge itself."

breath to receive them - to be privy to things no one else but Masons could know. Some things of great value we did receive at once, and implications of something far greater passed down from time immemorial in which we alone, as Masons, could participate. It was something like this we expected to see, after we learned the jargon:

To see on the trestleboard some wonderful design of powerful enterprise and achievable purpose extending, awaiting our help in it. It would be, we thought, something that could come out only from a guarded, seminal method always kept dear - in the root of speculative Masonry itself - the proceeds a gift to the world as geometrically fine as operative Masonry's gift: Something so great in worth and spirit as pyramids,

King Solomon's Temple, as the growing structure of public education out of the diligence and wisdom of early Lodges of Free and Accepted Masons. That is what we thought we'd find, wanted to find and it was not there; it is not there.

Instead, if we are honest, we must say we can count on our fingers the really important matters we have planned in our groups, and minor minutes read about them ad infinitum: a gift or two to needy Brothers, some acts of public charity, here and there a scanty scholarship, accountings of our husbanded funds - and more "specials" for the initiation of more candidates into a mystic circle which remains that way, mystic and unrevealing of what we really want to know, and don't.

What we want to *know is* the point, and we admit it. But in the admission that we don't know, want and can't name what is missing, we've actually stumbled *across the answer: It is knowledge itself.*

If there is in Masonry more than we know - enough to satisfy and still the longing - if anywhere, it resides in the grand plan of Masonry itself, anciently put there for us to decipher, deciphered at least in part by the old writers, and parts of it in the heads of all true speculative Masons - and it can be shared. The ancients who designed our affairs and put us in our circle were not only in it but outside, molding, surrounding us with *wisdom, knowledge: all of it is really the "master's word," and the seeking the substitute.* We may never know it all, but surely we can know more. That which we seek may be all of one piece, or the "finality" of the plan may be simply to set us traveling in an endless cycle out from our point, to keep touching boundary line, the perpendiculars, the Book, and from every impact to strike another and another spark of light, and share it.

For lack of knowledge, we have interrupted the cycle; to restore it we

must have a worthy substitute - and it is called education.

Grand Lodge and local programs of lectures *only* will not yield it as long as they repeat what is obvious and what yields to the nominally discerning eye. When we are lectured to, we must hear less of bare history and more of design: *why* Masonry exists as well as what it has done. Total mystery to the public in how it is done is appropriate; what the mystery means should be no secret to

"If we make real education as interesting and exciting as it can be in participation and sharing - and not just listening and rotely repeating - things may get lively enough for the absent Brothers to come back."

Masons, and should yield more working tools than we at present know of. Planners of educational programs must stop pretending they know it all, search the old books and old memories, and in addition to lectures, must draw us into the process of educating ourselves.

Instead of adjunct as it now is, hardly found time for, education should be our major work when the ritual is not in progress. The "minutes" tell us what we did, and we should know that by having been there; let us read them at leisure, or have them searched for reading to us the truly splendid matters only. What may they be? What we have done with our knowledge, how we have learned to use it, how we have reached out to others using it; what we have learned about Freemasonry as our privately treasured, growing source book.

We are the point - and the circle no meaningless boundary line, but composed of ourselves also and portentous of what the designers intended us to know and enlarge us with bright knowledge, the "secret,"

"missing' purpose of Masonry. We make a mistake in assuming we have received it perfect just by looking at the other raised points, for we must feel them prick our curiosity and arouse our speculation, and grow with it. That is the most worthy at purposes, with it to make outreach rich and meaningful.

If we make real education as interesting and exciting as it can be in participation and sharing - and not just listening and rotely repeating - things may get lively enough for the absent Brothers to come back and find out what's up. As we learn, we may become so like our Brothers of yesteryear that more than our rings and pins may show publicly - a character, an enthusiasm and a reflection that we can give candidates a secret treasure worth coming in for!

Sir Knight David M. Davis is a member of Palestine Commandery No. 33, Springfield, Ohio, and resides at 2268 Green Knoll Drive, Springfield, OH 45502



To commemorate its receiving the Grand Lodge of Georgia's Grand Master's Cup, Cochran Lodge No. 217, Cochran, Georgia, has struck a special coin. The front side depicts the Grand Master's Cup, while the reverse has the all seeing eye and the working tools. Limited quantities are available for a donation of \$5.00, plus \$1.00 for postage and handling. Send to Cochran Lodge No. 217, Box 732, Cochran, GA 31014



Wallace Edward Dunn
Texas
Grand Commander-1985
Born December 5, 1928
Died June 8, 1991

Robert H. Emmons
Ohio
Grand Commander-1971
Born July 10, 1906
Died June 13, 1991

Lonzo Pope
Georgia
Grand Commander-1964
Born September 24, 1920
Died June 23, 1991

Knights Templar Eye Foundation, Inc. New Club Memberships

Grand Commander's Club

Pennsylvania No. 51-Meg Lichtenwalner
Illinois No. 40-Kenneth W. Smith
North Carolina No. 32-Albert Jackson Cowles
Massachusetts No. 24-Ben W. Nowill
Illinois No. 41-Gordon Pehlman
Texas No. 71-S. L. Dennison

Grand Master's Club

No. 1,700-Alfred C. Bennett, Jr. (GA)
No. 1,701-Vreeland R. Call (VT)
No. 1,702-Harry Schoepf, Jr. (CA)
No. 1,703-John F. Wright (FL)
No. 1,704-Kathleen H. Wright (FL)

How to join: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and there is now Commandery credit given for participation. Information is available from G. Wilbur Bell, Past Grand Master, Executive Director, Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, IL 62705.

Needlepoint Kits Available

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

Placemats and Napkins Available

Disposable placemats featuring the fourteen Master Masons who became Presidents of the United States and paper napkins depicting the Templar Cross and Crown are available from the Grand Encampment office. Cost for either placemats or napkins is \$7.50 per 125 in intervals of 125 only (i.e., 250, 375, etc.) - no exceptions. Orders may be sent to Grand Encampment of Knights Templar, 14 East Jackson Blvd., Suite 1700, Chicago, IL 60604-2293.

Highlights

Sir Knights at the Alamo



Earlier this year, uniformed members of San Antonio Commandery No. 7 were granted a special dispensation by Sir Knight Kenneth B. Fischer, then-Grand Commander of Texas, to appear in public at the annual observance of the Declaration of Texas Independence.

This event is attended by the Grand Master of Masons in Texas and commemorates the dedication of those heroes, many of whom were Masons, who died at the Alamo in defense of this historic shrine. A partial view of the Alamo appears in the background.

Those in the picture are, left to right: Sir Knights Harry Sinco, P.C. J. Knox Duncan, Sentinel; Clinton M. M. Mckenzie, Guard; Bob E. Hensley, P.C.; Roger N. Pena, Guard; Stewart Broom, P.C.; Ricky D. Barnes, P.C.; Leonard E. Pinson, P.C.; Frank E. Draper, P.C. and Recorder; Edward L. Reid, Junior Warden; Julius V. Joseph, Eminent Commander; Louis E. Herrick, Generalissimo; and Captain General Higdon.

Deputy Grand Master a Candidate at California York Rite Festival

The 6th Annual York Rite Festival in Vallejo, California, welcomed Brother



Stanley M. Cazneau, Right Worshipful Deputy Grand Master and a class of some 30 Companions to the Royal Arch, Council and Commandery degrees and orders. The conferrals were held at the Springbrook Masonic Temple earlier this year.

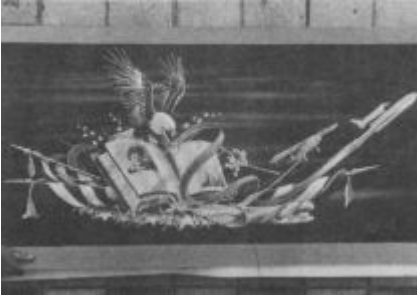
Sir Knight O. Reed Bolin, then-Grand Commander of California, was in attendance, with Past Grand Commanders Sam Woods and Robert Bussman.

Masonic Float In 1992 Rose Parade

Brother Ronald A. Sherod, Most Worshipful Grand Master of Masons in California, has announced that the Grand Lodge of California will sponsor a float in the 1992 Pasadena Rose Parade. The money for what is hoped will be an award-winning Masonic presentation was enthusiastically voted for by the Masons of California as part of a nationwide effort to bring Masonry to the attention of the public, and especially, prospective members.

The theme for the parade is "Voyages of Discovery." Accordingly, the float will be a 55-foot long open book of flowers showing Masonic 'discoverers,' such as Benjamin Franklin, Charles Lindbergh and a Masonic astronaut. On each side of the float will be a square and compass and the words "The Family of Freemasonry."

from the Masonic Family



The California Grand Lodge Rose Parade Float Committee has an additional project - to give nationwide publicity to the float. This includes a four-page spread in the tournament souvenir program with a brief description of our many appendant bodies. To raise money for this and other publicity, the committee is selling Rose Parade Masonic pins. The pins are 1/4" replicas of the float in six colors, with the words "Discover Freemasonry" in gold, the eagle in brown, and the plane and shuttle in white.

If interested write check for \$5.00 to the Grand Lodge of California, and send to committeeman Robert Coe, P.O. Box 3377, Arcadia, CA 91066-3377

Knights Templar Bumper Stickers



Wheeling Commandery No. 1, ' Wheeling, West Virginia, is selling Knights Templar

Bumper Stickers for a donation of \$3.00 each. They are 3 inches by 12 inches, white background, with black letters, gold crown, and red cross. They are mailed postpaid, and proceeds go to the Knights Templar Eye Foundation.

If interested, send check made out to J. Nelson Deakin, Jr., 3 Wood View Drive, Wheeling, WV 26003



"Riding The Goat" Prints Available

Sir Knight Willard R. Fuller of DeKalb-Jackson Commandery No. 46, Scottsboro, Alabama, is offering color prints of the comical masterpiece *Riding The Goat*, with a portion of the proceeds going to the Knights Templar Eye Foundation. The painting features the setting of a Lodge, and one of the members riding a goat. All of the characters are portrayed as dogs.

The print is done in colors and measures 15 inches by 18 inches. The price for the signed and numbered prints are \$10.00 each, plus \$2.00 for postage and handling. If interested, send check or money order to Willard R. Fuller, P.O. Box 92, Fyffe, AL 35971

Nursing Home Insurance and Insuring Your Life Long Savings

by Charles R. Neumann Grand Recorder

In the June, 1990 issue of Knight Templar magazine my article entitled "Nursing Home Insurance" was devoted to dispelling the myths about who pays when a family member goes into the nursing home. In that article we learned that Medicare does not cover custodial care confinements and 98% of the cost is paid for by individuals like yourself.

The plain fact is only the very poor or the very rich can afford to be without nursing home insurance. This is because the average cost of a nursing home stay can run as high as \$40,000.00 each year! While the very poor have Medicaid, where one must give up their life long possessions to obtain it, and the very rich are able to sustain these kinds of costs, the vast majority of us middle class Americans are left without protection of any kind.

Think of it this way. When you were making a living and supporting your family, you had life insurance to help replace your income and continue its benefits to your family if something happened to you. When you buy Nursing Home Insurance, you are now "insuring your savings" so that if you go to the nursing home, the insurance will offset its costs and your savings will remain intact for the benefit of your spouse and children.

In other words, by investing a portion of the interest of those same savings in nursing home protection, you can take step to preserve your capital for the future safety and well being of your heirs.

You Should Consider Nursing Home Insurance If Your Assets Are \$20,000 or More (Excluding Houses)

While the average cost of a year in the nursing home can easily exceed \$40,000 it's easy to see how a prolonged stay of on or more years could represent a catastrophic loss to your lifelong savings. Because Medicare does nothing to protect you from the cost of custodial care confinements, you should be thinking about obtaining long term care nursing home insurance if your assets, exclusive of your homestead, are \$20,000 or more. The greater your asset the greater your need for this insurance becomes.

There are many policies available in the marketplace today, but of course, you want to know what's best to look for. Here are some criteria you should insist upon when you purchase nursing home insurance coverage for your wife and yourself.

- Provides you up to \$100.00 a day while confined in a nursing home.

- Covers you for Custodial and Intermediate care as well as so-called Skilled care.

- No prior hospitalization requirement to obtain nursing home benefits.

- Look into optional "inflation guard" benefits which increase your total coverage by 5% on each anniversary of your coverage.

- Offers lifetime benefits, although you may want to reduce your premium cost by purchasing a policy having a lesser benefit period.

- Provides home health care benefits. But be aware, policies that offer this benefit without a prior nursing home requirement., cost twice as much. Here the money could be better spent for coverage in the nursing home where your real risk of loss is greatest.

- Ask for the A.M. Best rating on the insurance company. Insist on a rating of "A" or better which is an indication of above-average financial strength and operating performance.

- Compare cost, but insist on quality. Avoid the "Cheap Deal."

Obviously, the ideal time to purchase a nursing home policy would be the day before you go into the nursing home but, as you know, things aren't that simple. You must apply for this coverage when you are

in good health. The younger you are when you purchase nursing home insurance, the lower your premium will be for the rest of your life.

Remember, also, that you must also qualify for this insurance, that is, give medical evidence to the insurance company that you meet the company's underwriting requirements for nursing home insurance. Generally, the younger you are when you apply, the better your chances of acceptance.

To summarize, none of us wants to be forced to accept a lesser standard of living because of a nursing home confinement of a loved one. Nor do we want our loved ones to suffer financial hardship because of our own confinement. If you have assets that you want to protect, you should consider long-term care nursing home insurance to protect those assets.

Knights Templar sponsors plan for the benefit of our members and their families. The plan is underwritten by AMEX Life Assurance Company, a division of American Express and is available in most states. To obtain information on how you can apply for coverage please call our Plan Administrator toll free at 1-800-336-3316

Tools to Fashion Destiny

by Dr. and Sir Knight Harold Blake Walker

A generation or more ago most Americans shared the philosophy of a corporation whose motto read: People have within their own hands the tools to fashion their own destiny." We assumed that we counted in the scales of life and history. We were not ciphers, victims of social and political winds, but rather, instruments of "the shape of things to come."

Today we are beset by doubts. The confidence of yesterday has become the cynicism of the present. As Margaret Mead wrote, "We've grown oppressed by a sense that the world's gotten so big and unmanageable that it is hard for individuals to be able to influence it very much." We are persuaded we can't control the world, so we have retreated into ourselves.

Because we doubt our capacity to shape our own destinies or to shape events, we are reluctant to participate in politics or to be involved in the affairs of our communities. In days gone by, we were moved to find ourselves in groups and to identify ourselves with good causes; now we seem to want to lose ourselves in crowds, or to anaesthetize ourselves with TV.

The English poet and social critic, William Wordsworth, writing in the year 1800, a time of

inertia in England, had something important to say about TV. Of course, TV didn't exist in 1800, but Wordsworth was thinking about the popular novels and plays, the marketable entertainment of his time when he wrote, "A multitude of causes, unknown to former times, are now acting . . . to blunt the discriminating powers of the mind, and, unfitting it for all voluntary exertion, to reduce it to a state of almost savage torpor."

If the discriminating powers of our minds are being blunted, unfitting us for voluntary effort to grow in mind and spirit, it is not surprising that we are retreating from social and political responsibility and involvement. The rather innocent entertainment of Wordsworth's day pales beside the vacuous fare of much of contemporary TV.

If we assume that "the world's gotten so big and unmanageable" that we cannot influence events, it is inevitable that we will reiterate into ennui. The simple truth is, however, that Martin Luther King, Jr., and those who followed him, did influence their times and ours and change the course of history. What is more, the protesters against the war in Vietnam influenced history for good and ill by their activities.

Our times are in our hands and the time is ripe for men and women of intelligence to exert leadership and accept responsibility for the course of their lives and the life of the nation. We would be wise to begin in our homes, cultivating the life of the mind, encouraging our children to read and to think, and building into their lives a sense of moral values.

It may be that we and our children can learn together that our deepest satisfaction comes, not from being over-privileged consumers, but from being contributors to our common life; not from comfortable ennui in front of our TV sets, but rather from involvement in the problems of our time. Our self-respect is nourished, not in mere getting, but in giving.

We are by no means helpless pawns in the maelstrom of a mindless society unless we wish to be. Our political system cries for men and women to be involved at the grass roots, building both major and political parties into viable instruments of public interest. It is at the grass roots and in the voting booths on election day that we make our influence felt. If we remain inert, of course we have no influence.

People still have within their own hands the tools to fashion their own destiny" and the destiny of the nation. There are institutions, like churches and synagogues, designed to strengthen the lives of individuals and to inspire ethical and spiritual concern. There are schools to be served by men and women who care for the children of tomorrow. There are innumerable organizations concerned for the environment, foreign relations, or domestic affairs. Each of us can be involved in shaping the future.

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

St. Louis Ophthalmologists Receive Grants From KTEF



At a stated Conclave of Ascalon Commandery No. 16, June 19, 1991, in the York Rite Temple, St. Louis, Missouri, two young pediatric ophthalmologists were presented checks amounting to \$20,000.00 each by the Grand Generalissimo of the Grand Encampment, to further their research in eliminating blindness in children.

Left to right above are: George C. Vincent, Eminent Commander of Ascalon Commandery No. 16; Dr. Jeffrey N. Bloom, M.D.; Blair C. Mayford, Grand Generalissimo of the Grand Encampment; Dr. Lawrence Tychsen, M.D.; Thomas C. Grant, Eminent Commander-elect of Ascalon Commandery.

Dr. Lawrence Tychsen, M.D., Assistant Professor of Ophthalmology at St. Louis Children's Hospital at Washington University Medical Center, received his second grant in the study of neuroanatomic basis for eye movement defects in cross-eyed infants.

Dr. Jeffrey N. Bloom, M.D., Director of Pediatric Ophthalmology at Cardinal Glennon Children's Hospital at St. Louis University Medical Center, received his first grant in a study connected with juvenile rheumatoid arthritis causing blindness in children.

Both doctors expressed their thanks to the KTEF and to approximately 50 Sir Knights and their ladies, in attendance.



Last Notice For The 58th Triennial

I had thought that the July issue of *Knight Templar Magazine* with the Triennial information was my last, but I must bring to the attention of the Sir Knights and their ladies a couple of new facts, and remind them of a few old ones.

A new one is that if you are planning to bring children with you and they are going to attend any of the functions, they will require a ticket. I am sorry to say that there are no children's prices. The hotel will require this, and they must be included in the count.

I would like to remind everyone about the parking. When you drive up to the front of the hotel and you register, you should tell the clerk that you will require the special card for your dashboard for parking. This is the way the parking will work - for every 24 hours you are parked you will be billed \$10.00. This will let you take your car in and out as often as you want. If you are staying somewhere else and park in the garage, you will pay the hourly rate.

The last thing I would like to refresh your memories about is the use of the room service for your hospitality rooms. If you want the hotel to do the whole set up, you should call room service; but if you are doing everything yourself and only need a few items, do not call room service - that is when you can have problems. A word to the wise should be enough.

The Grand Master and the Triennial Committee will be available to help and will try to do all we can to make your stay as pleasant as possible. We will try to iron out any problems that might present themselves.

Come enjoy and sightsee Washington, D.C. There will be sight-seeing information in the registration office, and someone will be able to help you with directions.

YOU ALL COME!

John C. Werner II, General Chairman

The Beginning

by Sir Knight Michael D. Gillard

It was a cold and blustery day - very cold with a sharp wind blowing snow out of the north. It was not a good day for the Lodge to have degree work scheduled. Tommy Tyler, the newest Master Mason in the Lodge, and T. Caine, the senior Past Master, were coming to Lodge together, riding in Past Master Caine's old Chevrolet sedan. The ride over to Lodge had been quiet. The heater of P.M. Caine's Chevy produced practically no warmth, and the cold seemed to inhibit all attempts at conversation. Brother Tommy Tyler had almost decided not to come to Lodge tonight. He was sure that with the weather being so bad very few of the Brethren would be in attendance. But old Brother Caine had pulled up at Tommy's house about an hour before the scheduled meeting and had insisted that this wasn't a meeting to miss.

As P.M. Caine wheeled into the parking lot, Tommy was surprised to see that the lot was practically full. "Why, it looks like the whole Lodge membership is here tonight; what is the special occasion, Brother Caine?"

The old Past Master turned off the car's headlights and motor. He fumbled the key out of the ignition and into his pocket before answering. "Well, Tommy, it's not really a special occasion. You know we just elected new officers for the Lodge last month, and they were just installed a few weeks ago. This is the first meeting of the year and the first meeting for these officers in their new stations. We're just all here to let them know that we support them. Now, you watch the work closely tonight. These new officers will make a few mistakes, but this will probably be as good a Lodge meeting as you'll ever have the opportunity to attend."

Tommy wasn't so sure that he understood why this meeting would be better than others, especially with new officers, but he knew better than to question the old Past Master further. At the door of the Lodge were clustered a dozen or more men, all wearing aprons. Tommy noticed that P.M. Caine and the other Past Masters were all putting on Past Master aprons. Usually all of the Brethren, including the Past Masters, just wore the white cloth aprons furnished by the Lodge. Tommy turned to ask Brother Caine about this, but the old Past Master was already entering the Lodge with a group of other Past Masters.

The Senior Warden and the Junior Warden with a group of other Lodge officers all shook hands with Tommy and said how glad they were that he was able to be at Lodge this evening. The sincerity and warmth of the greeting dispelled the cold of the drive to the Lodge. Tommy felt right at home here. The Brethren all seemed truly glad to see him, and he shook so many hands and met so many Brethren that he hadn't met before, that he knew he would never remember all of their names. The new Worshipful Master took him by the arm and had him sign the register and then escorted him into the Lodge room. The Worshipful Master introduced him to some of the Past Masters who Tommy hadn't previously met and explained to them that Tommy was the newest member of the Lodge.

Tommy noticed that P.M. Caine was seated near the Secretary's desk and started in that direction, but another Past Master, a man close to Tommy's age, intercepted him and steered him to the opposite side of the room. Though Tommy knew he had met this Past Master previously, he couldn't call to mind the man's name. Rather than reveal his lapse of memory and be embarrassed, Tommy quietly followed the Past Master to a seat in the North. Just shortly after they were seated, the Worshipful Master began the ceremony of opening the Lodge.

When the Great Lights were displayed and the ceremony of the opening completed, the Worshipful Master welcomed the Brethren and announced that for the degree work which was to follow the officers would rotate their stations. The Junior Warden would preside as Worshipful Master. The Senior Warden would occupy his own station, and each of the other Lodge officers would move up one station. The P.M.

Past Master Boaz conducted Tommy to the Master and explained that he had convinced Brother Tommy to take the work lecture part if it hadn't already been assigned to another Brother.

seated next to Tommy explained that this was customary in this Lodge and that at the next degree, the Senior Warden would assume the East and preside over the Lodge. That way each officer would have an opportunity to assume greater duties and learn additional lectures. He also suggested that Tommy might like to do the proficiency lecture of this degree, if he so desired.

Now, Tommy knew that he could do the work lecture. He had worked long and hard to memorize the explanation lecture. But doing the lecture on the floor of the Lodge with a candidate looking on and with all these Brethren and Past Masters present, that was a different story. Tommy turned to the Past Master and said, "I'm embarrassed to say it, but I don't remember your name, and I just know that I would forget about half of the lecture if I had to do it in front of all of these men."

The Past Master just smiled. "Listen, Tommy, I'm not at all surprised that you didn't remember my name; I'm Joshua J. Boaz; I was Master here eight years ago, and I don't get to as many meetings of the Lodge as I should. I was here for your Master Mason Degree, but it doesn't surprise me that you wouldn't remember.

As for doing the work lecture, that is entirely up to you. The Master may already have someone who wants to do it. I just thought you might like to take a part in the work, and this would be a good meeting for you to start. Now, if you would like to do the lecture and want to study the part first, I've got my Past Masters ritual with me and you are welcome to use it for tonight."

"Well, Brother Boaz, I'm sorry I didn't remember your name. I do remember that you were here when I got the Master Mason Degree. I think I could do the work lecture alright - especially if I could look at your ritual for a few minutes. Do you think the Worshipful Master would let me give it a try? Who would do the other half of the lecture with me? When I was learning the proficiency, Past Master Caine was my mentor, and I've never given the work with anybody else. Would the Master let him do it with me?"

Brother Boaz smiled again. "Let's go see the Worshipful Master and find out if he already has someone scheduled to do the lecture first. If he doesn't have somebody to do it, I'm sure he would be glad to have you and Past Master Caine help him out. And if for some reason Brother Caine doesn't want to do the lecture, I'll be glad to do it with you, or one of the Stewards can do it if you would be more comfortable with them. Let's go see the Master first though."

The Master announced that the Lodge would resume labor "at the next sound of the gavel," and the officers were moving to the places they would occupy for the degree. Past Master Boaz conducted Tommy to the Master and explained that he had convinced Brother Tommy to take the work lecture part if it hadn't already been assigned to another Brother. Tommy quickly mentioned that he would like P.M. Caine to assist him with the lecture if P.M. Caine were agreeable to the idea. "Well, Brother Boaz, good work," said the Master. "Thank you for

convincing Brother Tyler to help. I'm sure Past Master Caine will be willing to assist. Let's go ask him."

"Of course I'll help, Worshipful," said Brother Caine. "How did you convince Tommy to take part?" "Well," replied the Master, "I didn't. Brother Boaz gets to take credit for that. You know how convincing he can be when he gets started. He will be wanting Brother Tyler to join the York Rite next year; you know that he's the High Priest in the Chapter of Royal Arch Masons this year." Brother Joshua, good for you," said Past Master

"All of the Brethren wanted to congratulate the candidate. Most also extended congratulations to the officers for the work they had done. As all of the officers were new in their stations, there were many accolades and congratulations tendered."

Caine. "I knew you were in the line in the Chapter, but I didn't realize that you were in the East already. Brother Tommy would be a good candidate for the York Rite. I hope he will want to take an office in the Lodge next year, and doing the work lecture tonight will be a really good experience for him. When he petitions the York Rite bodies, please let me know. I'm a member there, too, you know."

"Brethren, we need to take our seats. The Junior Warden is already in the East, and I can tell that he's anxious to get started. This is his first time to preside over the Lodge, so we don't want to delay him any. I'll let him know that you and Past Master Caine will be doing the work lecture, Tommy. When the time comes for that lecture, he will call on you to come out on the floor of the Lodge. Do you have a ritual to study from for a few minutes.? You do. Good. Well, let's be seated. Brother Tommy, good luck; you will do just fine. I'll talk to you again after Lodge is over."

Tommy and P.M. Boaz resumed their seats, and Brother Boaz got out his Past Master's ritual, found the correct section, and handed it to Tommy. For the first few minutes of the Entered Apprentice ceremony, Tommy studied the ritual. Finally, he was convinced that the lecture was firmly in mind and returned the book to Past Master Boaz. The rest of the degree went by faster than Tommy believed possible. Then, it was time for the work lecture. Dimly, Tommy heard announced from the East: "The work lecture will now be rehearsed for you by our senior Past Master, Worshipful Brother T. Caine, and our newest member, Brother Tommy Tyler." With shaking knees and a rapidly beating heart, Brother Tommy met P.M. Caine at the altar; both faced the East, saluted the Master and then faced each other. Past Master Caine asked the first question, and as the flow of the lecture, the give and take of question and answer began, Tommy could feel his nervousness disappear. As the lecture of proficiency ended, Tommy knew that he and the venerable Past Master had done a good job. Again they faced East, saluted, and then returned to where they had been seated.

The remainder of the degree work seemed to take no time at all. As the candidate, the new Entered Apprentice Brother, was being seated on the sidelines, several of the members rose to address the Lodge. All of the Brethren wanted to congratulate the candidate. Most also extended congratulations to the officers for the work they had done. As all of the officers were new in their stations, there were many accolades and congratulations tendered. It became quickly evident that all present felt that Brother Tommy and Brother Caine had done an excellent job on the work lecture. Many Brethren rose to welcome the candidate, congratulate the officers, and comment about the excellence of

the work"; many also tendered Brother Boaz congratulations on the office he now held in the York Rite. The Junior Warden, acting as Worshipful Master, then proceeded to close Lodge in due and ancient form."

With the Lodge closed, several of the members came up to Tommy to congratulate him again on a job well done." It was with a heart full of warmth that Tommy joined Past Masters Boaz and Caine in the Lodge dining room for sandwiches and coffee. No sooner than Tommy had been seated, Brethren began to stop by where he was seated to comment again on the 'good work.'" Brothers Caine and Boaz, too, received their share of praise. Tommy also noticed that several Brethren mentioned Scottish Rite or York Rite to the two Past Masters. Although he was the newest Master Mason in the Lodge, Tommy had heard about the Scottish Rite, York Rite, and Shrine. True, he didn't know much, but he knew that a lot of the Lodge members belonged to these bodies. He had caught bits of conversations about the Shrine, the Scottish Rite, and the York Rite, but as yet he really did not know what these organizations were.

"Brother Boaz, I heard them say that you are the High Priest in the York Rite. I hear the members here talking about the York Rite and the Scottish Rite and the Shrine, but I don't really know too much about them. I've never heard Past Master Caine talk about those organizations, but I heard him tell you that he was a member of York Rite. Could you tell me about those bodies?"

"Brother Tommy, if Worshipful Brother Caine here hasn't told you about those organizations yet, it's because he didn't feel that you had been a Master Mason long enough yet to tell you. You see, he is the Scottish Rite membership chairman for our Lodge, and I am the York Rite membership chairman. The Shrine isn't a part of Freemasonry, but it depends on

Masonry for its membership. Both the York and Scottish Rites are a part of Ancient Craft Masonry. Both of those Rites are a part of this great Fraternity of ours, and both Rites have good work to do." "That's true, Brother Tommy", said Past Master Caine. "I haven't mentioned the higher degrees to you because I wanted you to get a good feel for the Blue Lodge first. All of Freemasonry; Blue Lodge, York Rite, and Scottish Rite; are important parts of our Fraternity, and each has something special to offer to the membership and to the world at large."

"Well, Brother Caine, Brother Boaz, I would like to know more about those Rites, but I'm sure that you Past Masters know what is best. So, whenever you think I'm ready, you can tell me about them." "Brother Tommy, I think, and I'm sure Brother Boaz will agree, that you have proven this evening that you are ready for 'further Masonic light.' Both of us belong to both Rites, and I'm sure both of us have brochures and pamphlets on both organizations. I'm sure we would both be happy to sign petitions for either or both of the Rites. We will see to it that you get the information that you want. Not tonight, though. It has already been a long day, and it is getting late. We still have a cold ride home because the heater in that old Chevy isn't very good. But I'll bet you are glad you came to this meeting this evening, aren't you? I know that you thought about staying home tonight, didn't you? I told you that this was a meeting that you wouldn't want to miss. Probably as good a Lodge meeting as you would ever have the opportunity to attend, didn't I?"

"That is surely true, Brother Caine. I'm really grateful that you insisted I come tonight. I was sitting at home, watching TV, and appreciating not having to be out in the cold when you called to remind me of tonight's meeting. I really didn't want to get up to go to Lodge. I almost told you that I wasn't going to come with you tonight. If

you and I hadn't spent so much time working on that lecture and talking about the Lodge, I never would have come. I am honestly glad I did come though. All the Brethren here are so friendly, and there was such a good turnout for the meeting that I would have felt guilty about not coming. So I'm glad that you were so insistent. How did you know that this meeting would be so special?"

"Brother Tommy, this meeting wasn't special. Actually, that's not quite right: EVERY Lodge meeting is special. The Brethren make every meeting special. When you and I and the other Brethren show up for meetings, it reminds the officers and active members of the Lodge that the work we do is important. Important for the candidate. Important for the membership. Important for the officers and Past Masters. Masonry has existed for years and years, not because of its ritual or ceremonies or forms, but because of its fellowship and the great lessons that it teaches to mankind - lessons of fellowship, brotherly love, and friendship. The ritual and ceremonies are important, too. The lectures impart lessons and teaching that good men over the ages have found instrumental to living a good life. As you learned tonight, when the ritual is properly done, the lectures well delivered, an atmosphere of Masonic fellowship is created. If the ritual is poorly done or the lectures delivered without enthusiasm and dignity, then the atmosphere of fellowship and Masonic love suffers also. You noticed that the Past Masters all wore their Past Master aprons tonight. They didn't put on those aprons for show or special honor but to impart to the officers of the Lodge that there is a reward for their diligent service. Our Lodge honors its Past Masters. We want them to continue to come to Lodge after their year as Master of the Lodge is ended. The knowledge and wisdom they have acquired in their service to Masonry is important to the well being of the Lodge and the Craft. When

a man has devoted seven, eight, or nine years to the Lodge as an officer, he deserves to be recognized for those labors. In the meeting tonight all of the officers were holding new stations. The Past Masters wanted all of those officers to realize that their efforts are recognized and appreciated. One of the ways Past Masters can show that appreciation is by coming to the meetings and taking an interest in the Lodge and the work. One of the ways we show recognition is by putting on the Past Masters apron and allowing the officers to see that they, too, with diligent effort can become a Past Master."

"Brother Caine, I see that our Masonic Fraternity entails a great deal more than what non-members could imagine. When I was presented with the white leather apron I thought all that was said about it was just rhetoric - all that about it being more honorable than the Star and Garter' and 'more ancient' than the Golden Fleece or Roman Eagle.' Now, I realize that it wasn't. I understand much better now. You said earlier tonight that you hoped I would become an officer in the Lodge; how do I go about doing that?"

"Brother Tommy, that is both an easy and a hard question: easy because the answer is simple, hard because doing all of the things that I suggest still is not a guarantee that you will be chosen. First, the easy part: Do what you did tonight. Volunteer to give lectures and do them well. Be ready to offer your services to the Lodge and to the officers. Study Masonry. Learn about the Lodge and the Fraternity. Learn the ritual. Go to all - ALL - of the Lodge meetings. Visit other Lodges, too. If you do those things, and do them well, there is a possibility that you will be asked to take an office. And then, your Masonic education will really begin.

Sir Knight Michael Gillard, P.C., is a member of Muncie Commandery No. 18, Muncie, Indiana, and resides at 17613 N. Co. Road, 300 W., Muncie, IN 47303

History of the Grand Encampment

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

Continuation of report by Committee on Jurisprudence at the Triennial in Washington, 1889.

In regard to the action of the Grand Commandery of Iowa, the committee reported:

The action of the Grand Commandery of Iowa deserves censure in that it postponed its acceptance of the Rituals which the Grand Encampment had adopted and the Grand Master had ordered to be distributed and observed. A doubt about the constitutionality of a law cannot justify a refusal to obey it. A contrary view would render all law powerless and nugatory; for the desire to resist would create in some minds the requisite amount of doubt.

"Hence, while we do not find the Grand Commandery of Iowa to have been guilty of open rebellion, its action cannot be justified. Having for more than a year been denied fraternal intercourse with other jurisdictions has, we trust, been a sufficiently impressive lesson of the power of the Grand Encampment and the duty of its subordinates.

As a result of their conclusions the Committee made the following recommendations, which were adopted:

"That the Ritual of the Order of the Temple was legally adopted in 1886.

"That it was the duty of the Grand Master to enforce the observance of that Ritual.

"That the Grand Commander of Iowa exceeded his authority in recalling the Rituals, which had been distributed by order of the Grand Encampment, and is deserving of censure.

"That it was the duty of the Grand Commander to obey the mandate of the Grand Master requiring him to reissue said Rituals and see that they were conformed to.

"That the Grand Commandery of Iowa is censurable for suspending the operation of use of these Rituals.

That the penalty already imposed has been sufficient to vindicate the authority of the Grand Encampment and to impress its subordinates with a sense of their duty; that the Grand Commandery of Iowa be relieved from the edict of non-intercourse."

The Special Committee on Rituals recommended:

That the Ritual be declared to be divided into two parts, to be designated as first, the Essentials, and second, the Ceremonial, and that only the Essentials be considered at this Triennial Conclave.

"That it is the sense of the Committee that the printing in full of the Esoteric Work of Templar Masonry is highly improper, and that it can be lawfully printed in cipher only."

The Essentials were specifically designated, and the Esoteric Work was to be printed in cipher and distributed to the different Grand Commanderies by January, 1890. The Ceremonial Work was relegated to the various Grand Commanderies with the request that they prepare and furnish within one year, such Ceremonials that they are desirous of

having adopted and promulgated as part of the full Ritual.

The Committee on Rituals appointed in 1889 to prepare a complete Ritual for the Red Cross and the Order of the Temple reported at the Triennial Conclave held in Denver in 1892. In performing their work they had examined all the Rituals of the various Grand Commanderies, and had received many suggestions concerning the Ceremonial work. They stated:

"There was substantial uniformity in the ceremonial in the early days of the Order in this country, but in the absence of an *authoritative Standard Ritual*, in the lapse of time many variations and modifications, designed doubtless by the authors to beautify and adorn the work, have crept in; as a result, different forms of expression intending to convey the same idea, have found favor in different localities. These we have endeavored to harmonize and bring back to the older ceremonials of the Order. All suggestions, corrections and recommendations were fully considered and discussed and a final draft of the Ritual was made.

"It has been the aim of the Committee to harmonize the two Orders and make them seem consistent, having due regard for the historical facts and traditions upon which they rest, and at the same time to bring forward in an impressive manner the teachings or lesson of each; the work in the Order of the Red Cross being preparatory to that in the Order of the Temple."

The Rituals of several foreign jurisdictions were also examined including:

"The Ritual of the Priory of Ayr, supposed to be the oldest Priory in existence, certified to by the Prior.

"The Wigan Ritual, dated 1801, which is a copy of a still older Ritual - copy

made by Sir Knight Lonsdale Ball.

"The old English Ritual for Knights Templar, copied by Sir Knight Matthew Cooke.

"The English Ritual, as promulgated by the Joint Committee from England, Ireland, Scotland and Wales, session A.D. 1851.

"Ritual of the Templar Order, as used in the Dominion of Canada, since its introduction from England, in A.D. 1854, with additions adopted in Canada in A.D. 1857, certified to by the Great Prior Sir W. J. B. MacLeod Moore."

Twenty-five Grand Jurisdictions were represented on this Committee in the consideration of this long pending subject, which had occupied the attention of the Grand Conclave from 1874 to 1892. They finally prepared a complete Ritual which was presented to the Grand Encampment, and which by the following resolutions was adopted and declared the official Work:

"Resolved, That the Ritual of the Order of Knight Templar, as reported by the Committee on Rituals be, and the same is hereby adopted as the Ritual of said Order."

"Resolved, That the Rituals of the Illustrious Order of the Red Cross and the valiant and magnanimous Order of the Temple, this day adopted, be, and are hereby, declared to be the only Rituals of the Grand Encampment of the United States for those Orders. After the first day of January A.D. 1894, no other Rituals for these Orders shall be used within the jurisdiction of this Grand Encampment."



To place your "Knight Voices" item on the waiting list for publication, type or print it and send to Knight Voices," The Grand Recorder, Suite 1700, 14 E. Jackson Blvd. Chicago, IL 60604. Items submitted to Knight Templar that refer to Templar or Masonic subjects will continue to be printed free of charge. All other items should be accompanied by a \$5.00 remittance made payable to the Grand Encampment. Any submission may be subject to editing.

For sale: beautiful gold and black belt buckle with Masonic or York Rite emblem, \$10.00 ppd. \$1.00 of each goes to the Knights Templar Eye Foundation. Kenneth Adcock, P.O. Box 1852, Durant, OK 74701-1852

Wanted: Knight Templar suitcase or chapeau box to carry belt, etc. Contact D. C. Gahan, 1528 Kay Avenue, Brunswick, GA 31520, or call collect or have operator leave message on answering machine.

I would like to purchase at a reasonable price: a chapeau with or without case, size 7 $\frac{1}{2}$ to 7 $\frac{3}{4}$ • This item is for a new Sir Knight. Mr. Lloyd E. Freese, 1020 West Street, Peru, IL 61354, (815) 223-3048

Notice: In process of forming a new Council of Knight Masons in Belleville, Illinois, and "need all the help we can get." We are looking for swords at present time. Rudolph A. Woolsey, 22 Oxford Ct., Belleville, IL 62223, (618) 397-3147

For sale: Franklin Lodge No. 96, Charleston, SC, has a number of 125th anniversary coins for sale. Coins are \$2.50 each with \$50 for postage. Contact W.B. Harvie Bailey, P.M. of Frank/in Lodge at 2010 Jedi St., Charleston, SC 29418, (803) 5546994. There is no limit on these coins.

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

For sale: Masonic commemorative knives (9) made by case, numbered limited edition-2 blade trapper, blue bone handles with Masonic shield: \$40.00, postage included. D. C. Roth, P.O. Box 506, Boonville, NC 27011, (919) 367-7159

I have finally completed and published my third book on Masonic items: Masonic Memorabilia, a history with 156 pages and 431 pictures. Cost of book, \$10.00, plus \$1.50 postage; total, \$11.50. Also available, my other two books: Masonic Timepieces, Rings, Balls and Watch Fobs and Masonic Grandfather Clocks, Mantle Clocks, Watches, Pocket Knives, Rings, Balls and More Watch Fobs, both \$5.00 each, plus \$1.50 postage; total, \$6.50 each. C. Clark Julius, 2260 Carlisle Road, York, PA 17404

Wanted: Masonic researcher and local secretary for the Correspondence Circle of Quatuor Coronati Ledge No. 2076, London, in need of good condition back issues of transactions of that Lodge, prior to Vol. 95. Vol. number, bound or paper-back, and price, including shipping, to H. M. Hartlove, 5004 Holly Road, Portsmouth, VA 23703-350, (804) 483-2253

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

Chapter pennies wanted by avid collector. I have been building this collection for over 20 years and still need several thousand pieces as I collect all varieties and metals. I will gladly send a check for each or will buy your collection. Any assistance will be surely appreciated. Why not find a home for your mark, as one day this collection will end up in a Masonic museum. Maurice Storck, Sr., 775 W. Roger Road, No. 214, Tucson, AZ 85705, (602) 888-7585

For sale: heavy yellow 14K gold shank Scottish Rite 32° ring with 18K white gold double eagles on the shoulders. The top is set with a round European cut diamond, approx. .50 cts with H-I color and VVS2 clarity. Diamond is set in a white gold baker head top. Appraised at \$3,000.00. Will sell for \$2,000.00. Arrangements can be made to see the merchandise. Chester W. Mitchell, 3504 26 Avenue B, Moline, IL 61265, (309) 764-0564

Wanted: Masonic jewelry at reasonable prices. Wish to purchase ring with 1.5 to 2.5K diamond - Masonic, Scottish Rite, York Rite, or Shrine interest. C. R. Austin, 6739 S. Boer Avenue, Whittier CA 90606, (213)692-6262

For sale: 14K yellow-gold Scottish Rite/Shrine ring with 32°, yod and .45K diamond, size 9¹/₂. Original price, \$1355; asking \$950. J. D. Boggs, 1262 Virginia Avenue, N. W.; Norton; VA 24273

L1 Wanted: first edition works of the following: A Short Masonic History, Frederick Armitage (1911); The Character, Claims, and Practical Workings of Freemasonry, Rev. C. G. Finney (1869); Early History and Antiquities of Freemasonry, George Franklin Fort (1875); Spirit of Freemasonry, William Hutchinson (1774); The Symbolism of Solomon's Temple, Rev. T. DeWitt Peake (1896). Barry A. Rickman, 814 Jefferson Drive, West Columbia, SC 29169, (803) 796-0478

2nd reunion: USS Shamrock Bay (CVE-84), October 24-26, 1991, in Columbus, Ohio. Seeking all former crew members and officers, anyone serving from 1941-1946: VC 42, VC 93, VC 94, VC 96. Squadron for info or send info on crew members living or deceased to Fred H. Griggs, 1989 Dandy Road, Dallas, GA 30132, (404) 445-4770

Searching for anyone also related to the following people: Nelson A. Clendennan (b. 11/04/1809 in Canada), James Glover (b. circa 1845 in Belfast), Samuel Harvey (b. circa 1825 in London), Baryas Thomas Jenkins (b. circa 1830 in Eng.), George A. Knickel (b. circa 1800 in Bavaria), John W. Shoule (b. 5/1/1840 in Wurtenburg, Ger.), Hugh Cooper (b. 1809 in Eng.). Write G. Tomlinson, P.O. Box 432, Bradford, VT 05033

I would like to contact Romanus F. Delay and Martha. He was a Lieutenant at Waco Army Air Field in the early forties. Alton Burnnell 4116 Grim, Waco, TX 76710

For sale: six (6) cemetery lots in Whitemarsh Memorial Park on Limekiln Pike (Route 152) in Prospectville, Horsham Township, Montgomery County, Pennsylvania. Chris I Wyld, 19 Maple Court, Waterford, CT 06385, (203) 443-3533

Reunion: USS Saginaw Bay (CVE-82), VC-78, VC-88 - September 19-22, San Antonio, Texas. Earl Homman, 4220 Old Mill Road, Lancaster, OH 43130, (614)654-1651

Seeking into on Samuel P. Story or Storey and Sarah C. Wilson (Story), their ancestors prior and following. Earliest info 1827 White County, Illinois. Also Cooper L. Randall, born 1853 in Pennsylvania. Was in Chillicothe, Ohio, in 1900; married Minerva Thorpe 1873. Appreciate any assistance. Roger S. Thomason, 16835 Bear Bayou, Channelview, TX 77530

SABIN: Seeking into on Anna May Sabin, b. 9-14-1871, Marengo Co., IA; came to CO from NE, 1892; m George Wm. Fraser, 3-24-1894, Cripple Creek, CO; d. 3-5-1937. Her parents Wm. Jerome Sabin (b. 1-2-1827, d. 9-1-1886) and Mary Ann Clark; her grandparents Wm. Cady Sabin (b. 4-25-1787 Medford, MA; d. 8-1867) and Gerutia Bennett (b. 9-17-1795, d. 7-6-1862). Lyman J. Cox, 9273 W. 91st Place, Westminster, CO 80021

Wanted to buy: children's pedal cars, pedal vehicles, old toys, toy cars, old gas pumps, antiques. Clean out the attic, and call me! Danny Fisher, 1921 Castle Drive, Garland, TX 75040, (214)272-3843

Wanted: Reader's Digest condensed books, spring 1951. Must have original dust jacket. Contact Larry Donnell, 564 Highway 305 South, Searcy, AR 72143, (501) 268-8745

Wanted: Wish to correspond with any persons who may have knowledge of the Bank Robbery Defense Program during the '20s, '30s and early '40s. This was a program whereby the U.S. government gave firearms to banks for protection against bank robbers. Wish also to correspond with any person who may have knowledge of similar program in the U.S. Post Office. Information is required for an article I am attempting to write. Roger D. Bishop, 5797 W. Potvin Lane, Tucson, AZ 85741, (602) 744-6270

The Lamb Skin

It is not ornamental, the cost is not great.
There are other things far more useful, yet truly I state,
Tho' of all my possessions, there's none can compare,
With that white leather apron, which all Masons wear.
As a young lad I wondered just what it all meant,
When dad hustled around, and so much time was spent,
On shaving and dressing and looking just right,
Until mother would say: "It's the Masons tonight."
And some winter nights she said, "What makes you go,
Way up there tonight thru the sleet and snow;
You **see** the same things every month of the year."
Then dad would reply, "Yes, I know it, my dear.
For years I have seen the same things, it is true,
And though they are old, they always seem new,
For the hands I clasp, and the friends that I greet,
Seem a little bit closer each time that we meet."
Years later I stood at that very same door,
With good men and true who had entered before,
I knelt at the altar, and there I was taught,
That virtue and honor can never be bought.
That the spotless white lambskin all Masons revere,
If worthily worn grows more precious each year,
That service to others brings blessings untold,
That man may be poor tho' surrounded by gold.
I learned that true brotherhood flourished there,
That enmities fade 'neath the compass and square,
That wealth and position are all thrust aside,
As there on the level men meet and abide.
So, honor the lambskin, may it always remain,
Forever unblemished and free from all stain,
And when we are called to the Great Father's Love,
May we all take our place in that Lodge up above.