

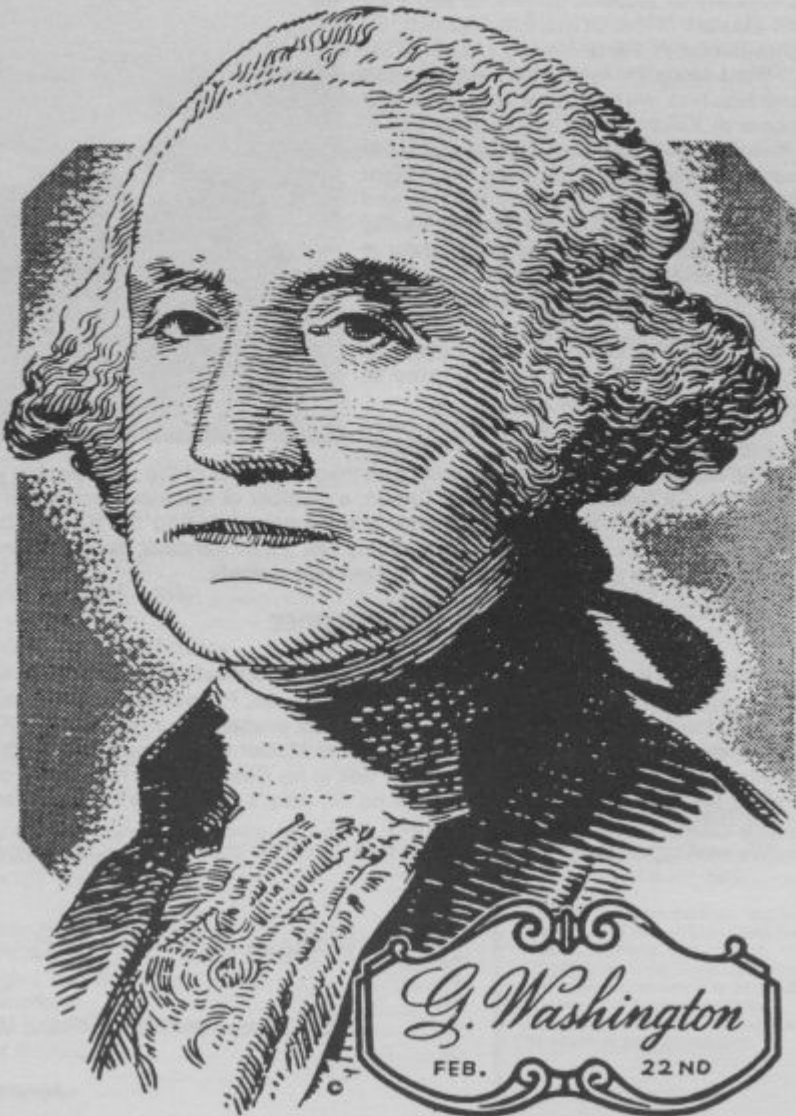


Knight Templar

VOLUME XXXVIII

FEBRUARY 1992

NUMBER 2



Some examples of...

Pride in Our Past Faith in Our Future

January 4, 1992, was the 93rd Annual Newby-Avery Banquet in Indianapolis, Indiana. This dinner, sponsored by the Grand Commandery of Indiana, honors its two Past Grand Masters of the Grand Encampment, Sir Knights Leonidas Perry Newby (1922-1925) and Willard Meredith Avery (1976-1979). Both Grand Masters were native Hoosiers and members of Knightstown Commandery No. 9, Sir Knight Leonidas serving as Eminent Commander in 1889-1890 and Sir Knight Willard in 1944-1945. In the Grand Commandery of Indiana, Sir Knight Newby served as Right Eminent Grand Commander in 1901-1902, and Sir Knight Avery in 1956-1957.

These two Sir Knights epitomize the highest examples of service to Christian Masonry and the Grand Encampment of Knights Templar of the United States of America, truly *Pride in Our Past.*"

The necessary paperwork has been submitted to the Grand Encampment office for the Grand Master's Award for the second and third recipients of the membership jewel. The former is Sir Knight Joseph.

Curtis Turpen, a member of Mohave Commandery No. 13, Kingman, Arizona. The third medal will be presented to Sir Knight James Thompson, a member of Cyrene Commandery No. 23 of Vandalia, Illinois. Plans are now being made for the Grand Master to present both awards.



Surprise Attendee

When the Grand Master presented the first Grand Master's Award to Sir Knight William J. Dimond, Jr., of Allegheny Commandery No. 35, Pennsylvania, a very special Past Commander of Allegheny Commandery was present. Brother and Sir Knight Edward Henry Fowler, Jr., Right Worshipful Grand Master of Masons in Pennsylvania, with several Grand Lodge officers, made the visit to his Commandery his second official visit since his installation as Grand Master on St. John's Day at the Masonic Temple, Oakland, Pittsburgh, on December 27, 1991.

We as Knights Templar can be more than optimistic about "Faith in Our Future."

A black and white image showing a handwritten signature in cursive that reads "William H. Thornley, Jr.". Below the signature, the text "William H. Thornley, Jr., P.E., GCT Grand Master" is printed in a serif font.

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

Knight Templar

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

FEBRUARY: This month's cover honors the birthday of the Father of Our Country, and reminds us that it is a good time to reflect on the Masonic virtues that governed his life. Sir Knight Julius tells how Brother Ben Franklin spoke out against the late 18th Century practice of mesmerism; another homespun Lodge episode springs from the pen of Sir Knight Michael Gillard; Sir Knight Stephen Greenberg defends old ritualists; and Sir Knight Towne provides us with another inspiring essay on the meaning of life. Enjoy!

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February 1992

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William Henry Thornley, Jr.
Grand Master and Publisher

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and Editor

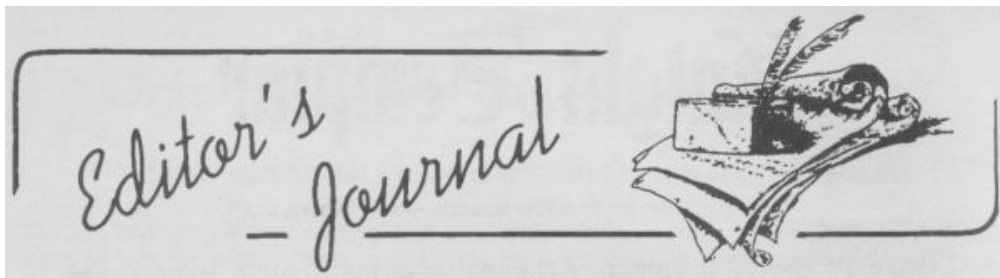
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Material for the Grand Commanderies' two-page supplement is to be directed to the respective Supplement editors.

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



ATTENTION: GRAND RECORDERS AND ALL SIR KNIGHTS!!! The Grand Encampment has MOVED. Our address and phone number are: 5097 N. Elston Ave., Suite 101, Chicago, IL 60630-2460; phone (312) 777-3300. Please Address All Correspondence To The Grand Encampment At Our New Address On Elston Avenue. Your cooperation is appreciated.

ALL SHIPMENTS from the Grand Encampment after December 1, 1991 will be POSTAGE ADDED.

Correcting an Omission: *Knight Templar Magazine* failed to identify Sir Knight Robert C. Barnard, a member of DeMolay Commandery No. 24, Bloomington, Illinois, as the author of that most excellent article on Sir Knight Buffalo Bill Cody, which ran in December and January. We express our belated appreciation to Sir Knight Barnard, who resides at 28 White Place in Bloomington, IL 61701, for this gift to our readers.

The Unseen Journey, a Masonic videotape, is now available from the Grand Encampment: A professional one-hour videotape telling the story of Masonry has been made for the Mason and non-Mason by fratres of a professional audio/visual company, under the supervision of the Grand Lodge of Illinois.

This exciting and informative tape employs the highest production standards. Copies are on sale here for \$29.95 plus \$3.00 shipping and handling.

Send check or money order to the Grand Encampment, 5097 N. Elston Avenue, Suite 101, Chicago, IL 60630-2460.

Drill Pictures: If you did not receive your pictures from the drill competition in Washington, D.C., please contact Robert Bob" Hopkins after 6 P.M. Eastern time at (703) 978-4247.

January Errata: The correct dates of the meeting of the York Rite Grand Bodies of Kentucky are September 20-23, 1992. The correct spelling of the name of the Grand Representative for the State of Wisconsin is David B. Slayton, P.D.C.; Arthur Vos, Jr., is Grand Sovereign of the United Grand Imperial Council, Red Cross of Constantine. The Convent General, Knights of the York Cross of Honor, will meet October 16-17 in Hershey, Pennsylvania; the current Grand Master-General is Albert S. Carney, 2714 3rd Street, Altoona, PA 16601.

JUST RELEASED: *Dungeon, Fire and Sword: The Knights Templar in the Crusades.* This long-awaited history of the Knights Templar by author and medievalist John J. Robinson, author of the much-acclaimed ***Born in Blood: The Lost Secrets of Freemasonry***, is now available from the Grand Encampment. This dramatic history charts the Templars' shifting fortunes against a rich tapestry of adventure, intrigue, suppression, and virtual extinction at the hands of King Phillip of France and Pope Clement V in the 14th century. Copies are \$20.00 each, plus \$3.00 shipping and handling.

Ben Franklin is known as one of the most versatile men who ever lived. Printer, journalist, publisher, educator, fireman, inventor, politician, statesman, postmaster, diplomat, and philosopher; he was also a scientist best known for his experiments with electricity. Not as well known is his contribution to the development of psychology as a scientific discipline.

Franklin's venture into psychology occurred in 1784 in Paris, where he had been stationed as a representative of the new American government ever since 1776. He went to France originally to line up French support for the American cause during the American Revolution. He had stayed on in France after the successful conclusion of the revolution to help draft the terms of peace. And now at age seventy-seven, he was still in France, negotiating treaties of trade between America and France.

He had many diverting interests in France, including flirting with beautiful, charming women. In 1783, like most Parisians, he had excitedly watched the first ascents by men in balloons. By 1784, the French people had switched their attention from balloons to a new, pseudo-medical fad called "mesmerism" that was sweeping across their country.

Mesmerism derived its name from its founder, Friedrich Anton Mesmer, a physician who had recently been expelled for his unconventional practices from the medical fraternity in his native Vienna. He was now promulgating his therapeutic theories and practices in France. Most reputable French physicians, familiar with Mesmer's reputation in Vienna, were alarmed by Mesmer's presence in France, where he was attracting droves of former, uncured patients of French doctors.

Mesmer himself had been barred from practicing in France, but he had converted a number of licensed French physicians to his teachings.

Ben

Franklin

Vs.

Mesmer

by Sir Knight
C. Clark Julius



Friedrich Anton Mesmer, Viennese physician, who invented mesmerism by which many patients were supposedly cured of diseases by animal magnetism.

Mesmerism was spreading most startlingly among the French aristocracy. The Marquis de Lafayette, recently returned from his heroic service in the American cause, had become a mesmeric enthusiast. Large sums of money had been raised to finance the building of a mesmeric clinic. The burgeoning success of mesmerism in France had reached such proportions that it constituted a health crisis for the nation. When the queen, Marie Antoinette, announced publicly that she was a mesmerite, her husband, Louis XVI, decided that the time for action had come. The king appointed a commission composed of France's leading scientists to investigate the validity of mesmerism. Because of his scientific fame as an experimenter with electricity, Franklin was appointed to the commission by the king. Due to his popularity with the French people, Franklin's verdict on mesmerism would have a widespread effect.

In addition to Franklin there were four outstanding physicians including Dr. J. J. Guillotine, whose name would be immortalized for promoting the use of the guillotine during the French Revolution.

Besides the doctors, famous scientists served on the commission: Jean-Sylvain Bailly, the astronomer who plotted the course of Halley's Comet, and Antoine Laurent Lavoisier, often called "the father of chemistry." The lives of both Bailly and Lavoisier would be ended by the guillotine, the deadly machine promoted by their fellow commissioner.

Appointed by the king in the spring of 1784, the commissioners began their investigation of mesmerism without delay.

The system of medicine bearing his name was invented almost entirely by Mesmer. A believer in astrology, Mesmer found in current studies of magnetism an explanation of the stars' effect on human destinies; the stars exerted magnetic forces on human bodies, Mesmer believed.

Mesmer went on to reason that if the stars could exert magnetic forces on human beings, this influence implied that human beings themselves possessed magnetic properties and that they could magnetically influence each other. The magnetic influence of one human being to another, Mesmer named animal magnetism.

It was obvious to Mesmer that the most practical application he could make of animal magnetism was to employ it as a curative force in his practice of medicine. He began to treat his patients by applying iron magnets near their diseased areas. Or using his own animal magnetism, he would lay his hands on the patients' afflicted regions.

Lo and behold, he seemed to effect cures with his new treatments. Stories of cures by mesmeric treatment accounted for the spreading acceptance of the new therapy.

Franklin was too ill to travel to a mesmeric clinic and observe for himself the treatments administered there, but his colleagues brought him a full report of what they had observed.

Patients were treated in groups, each group seated in a darkened room around a wooden tub called a baquet which contained a conducting liquid. From holes in the lid on the baquet jointed iron bars projected, which were grasped by the patients. To increase the flow of animal magnetism the patients were joined to each other by cords and clutched each other's fingers. Thus, the patients grouped around the baquet were joined in a tight unit of magnetic conductivity through which their magnetic fluids could circulate freely.

Music played lightly in the background as the physician, dressed in oriental robes, approached the circle of patients. The physician pointed an iron bar at some patients. Others he touched in their ailing areas, often in the lower part of the abdomen.

As the music played softly and the doctor hovered in his exotic garments, some of the patients began to laugh nervously, others to breathe heavily. Some patients became hysterical, fell on the floor, and went into convulsions. Other patients followed suit.

After the session the commissioners examined the patients and all the equipment for any signs of magnetic force, but found none.

In order to have more control over their investigation and to enable the ailing Franklin to participate more fully in the study, the commissioners scheduled further sessions of their inquiry to take place at Franklin's residence.

At Franklin's house controlled experiments were conducted to determine the extent to which patients could actually detect magnetism. When mesmeric

doctors magnetized objects and these objects were brought near patients, the patients reported clear



sensations of magnetism, but when the patients were blindfolded, they often reported magnetic sensations when no magnetized objects were nearby, and failed to sense magnetism when magnetized objects were close by.

By the middle of the summer of 1784, the commissioner's report on mesmerism was complete and was submitted to the king. Their most important finding was that they could find no trace of magnetism in mesmeric treatments. Since Mesmer explained his cures as due solely to magnetism, the findings of no magnetism undermined his claims of successful cures. Actually, his cures might have been explained by other causes than magnetism.

The commissioners attributed the patients' sensations of being magnetized to

their imaginations,' which were powerfully stimulated by darkness, the music, the healer's exotic appearance, imitation of other patients, and the exciting pressure of the healer's hands on the patients' lower abdomens. Since most of the touching was by men on the lower abdomens of women, the commissioners attributed some of the powerful sensations to sexual arousal.

The general effect of the commissioners' report was devastating to Mesmer and his cult. He left Paris and went to Switzerland, where he died in obscurity in 1815. The practice of mesmerism on a large scale ceased, but never completely died out.

It was not until 1841, almost sixty years after Franklin and the commissioners had examined mesmerism, that it was once more subjected to scientific scrutiny. James Braid, a British surgeon who was skeptical about renewed claims being made for mesmeric medicine, began to investigate the mysterious, semi-medical practice.

Like the commissioners before him, Braid found no evidence of animal magnetism. Also, like the commissioners, Braid found powerful psychological forces at work in mesmerism. Braid's contribution to the study of mesmerism was not what he discovered about it - the commissioners had discovered its essentially psychological nature before Braid. What Braid did was to dignify mesmerism by giving it a new, scientific name, and to show how it was caused by a simple, social, psychological force which he called suggestion.

Braid invented the word "hypnosis," which he derived from the Greek word for sleep, "hypnos." Hypnosis, Braid said, was a form of sleep. It was induced by suggestion, a command by the hypnotist, complied with by a subject. As a result of the hypnotist's suggestions, the subject could be put into a

trance in which the subject would obey the hypnotist's commands. The hypnotist could even give commands to the subject in a trance which the subject would obey after he came out of the trance, without any memory of having received the command. The subject's obedience, to a command which he was not aware of receiving, was evidence of the existence of a subconscious mind. People could apparently have memories of which they were unaware, but which could control their behavior.

After Braid made hypnosis respectable, it was studied and experimented with throughout the rest of the nineteenth century. At a clinic in Nancy, France, patients were cured by hypnosis of diseases which had a psychological (psychosomatic) basis.



Benjamin Franklin as a diplomat in Paris, where he investigated the phenomenon of hypnosis, or mesmerism as it was then called.

It was discovered that hypnotized surgical patients could be so anesthetized to pain, that their limbs could be amputated without suffering. Hypnosis would have been more widely used in surgery if chloroform had not become available for the same use.

In Paris in the 1880s the famous neurologist, Jean Martin Charcot dramatically demonstrated for medical audiences how hysteric patients suffering from paralyses and anesthesia like lameness or blindness could, when hypnotized, walk with ease and see with acuity. A young doctor from Vienna, Sigmund Freud, attended Charcot's clinic and was impressed by how hypnosis revealed the existence of an unconscious mind. Freud devoted his life to explaining how neuroses and psychoses originate in the unconscious.

Other psychiatrists used hypnosis to study multiple personalities in the same person.

Sociologists found in hypnosis an explanation for crowd behavior, which is often irrational. The sociologists said that crowds are put into a trance-like state by mass suggestion or contagion, as it is sometimes called, which spreads through the crowd.

Franklin and the other members of King Louis XVI's commission have been criticized for virtually annihilating mesmerism. Franklin's critics believe that the beneficial uses of hypnotism might have been discovered sooner, if Franklin and his scientific friends had not discredited mesmerism, the forerunner of hypnotism.

But it can be argued with just as good logic that Franklin and the rest of the commission hastened the important discoveries about hypnosis. By ruling out the operation of physical forces like magnetism in mesmerism and by correctly detecting the presence of psychological factors like imagination," Franklin and his colleagues saw mesmerism for what it was - a social, psychological phenomenon.

Benjamin Franklin as a Mason from *10,000 Famous Freemasons* by William P Denslow

In 1727 he organized the "Leathern Apron Club" as a secret society in Philadelphia (non-Masonic); and on Dec. 8, 1730, printed an article in his paper pretending to reveal Masonic mysteries. Two months later (Feb. 1731) he received his degrees in St. John's Lodge of Philadelphia and became active in its work from the beginning. He was secretary of the lodge from 1735-38; elected junior grand warden of the Grand Lodge of Pennsylvania on June 24, 1732, and the grand master on June 24, 1734 He was appointed provincial grand master (first native born) by Thomas Oxnard, q.v., of Boston on June 10, 1749. He was deposed as provincial grand master by William Allen on March 13, 1750, but immediately appointed a deputy grand master. On March 12, 1752, he was named to a committee for building "the Free-Mason's Lodge" in Philadelphia, and on June 24, 1755, took a prominent part in the dedication of the same as the first Masonic building in America. In 1760 he was named provincial grand master of Philadelphia. In 1734 he printed Anderson's Constitutions as *Mason Book*, which was the first Masonic book printed in America. In 1759 he was a visitor to Lodge Saint David at Edinburgh, Scotland, and on Nov. 17, 1760, was present at the Grand Lodge of England, held at Crown & Anchor, London, as "provincial grand master." On April 7, 1778, he assisted at the initiation of Voltaire, q.v., in the Lodge of the Nine Sisters in Pans, and affiliated with that lodge the same year. On Nov. 28, 1778, he officiated at the Masonic funeral services held by that lodge for Voltaire. On May 21, 1779, we find him elected master of the Lodge of Nine Sisters He served as master for two years. On July 7, 1782, he was a member of the Respectable Lodge de Saint Jean de Jerusalem, and on April 24, 1785, was elected honorary master of the same. He was also elected honorary member of the Loge des Ron Amis of Rouen, France, in 1785 (d. April 17, 1790.)

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

Respect and Trust

by Sir Knight Patrick J. Southam

The following article is the welcoming remarks that Sir Knight Patrick J. Southam gave at his installation to the office of Eminent Commander of Cuyahoga Falls Commandery No. 83 in Cuyahoga Falls, Ohio, in June of 1991.

I would like to speak about respect and *trust*. I have heard it decried recently that the Masonic Lodge is not attracting young men to its membership in the same large numbers as in previous years. I think about that, and I'm not sure I know all the reasons for it. Historically, membership in the Masonic Lodge has swelled sometimes and declined sometimes. Civilizations themselves build and degenerate, and perhaps the two are linked.

I am not so concerned. When I look around at the other young men in the Fraternity, here in this Commandery and in Blue Lodges, I don't just see young men, I see *good* men. Sure, we may look a little different, but every generation has its own hair styles and clothing fashions. If you look at the photo displays of Masters of the Lodge going back more than one hundred years, you will see all kinds of beard styles, hair styles, different neck wear, narrow lapels and wide lapels. But those things really aren't important.

We are taught to look at the *inward* man, his character and integrity. The fashions may change, but certain things are the same for all: our beliefs.

The young men in the Lodge today believe in TRADITION, HONOR, and INTEGRITY. I believe that those of you who have paved the path for us *do have* our respect. The younger members believe what all Masons believe: in Brotherly Love, Relief, and Truth./ certainly believe that our world needs those things. When we step outside of the confines of this Temple, or our churches, we step into a world that *desperately needs* Brotherly Love. Just open your eyes, watch TV, or read the newspaper. We live in a world that needs Brotherly Love. Our state and our city need Brotherly Love. Even our Commandery needs Brotherly Love.

Relief: As long as the world has been spinning around, there have been people who have needed a hand. Our Lord commanded us to help others, the Holy

Spirit compels us to help others, to provide relief to the hungry, the naked, the destitute.

Philosophers have searched for Truth, asked *what* it is, and wondered even if there is *absolute* truth. Many people in the world today do not believe in absolute truth. I do. I believe it is to be found right here: in the Holy Bible. Written over several thousand years by many different writers, and all pointing to one fact: God loves us and created us to love Him.

Five years ago when I was first asked to get in the Commandery line and serve, I looked around and saw some mighty big shoes, and my feet looked awfully small. I've had many good, good examples, however, of how I could be a good Commander, a good Mason, and a good man. For all of those examples, I wish to now say "thank you," to the Past Commanders and to *all* of my Brethren. And to those who have negatively criticized Commanders for a deficiency in one area or another, I say *that's wrong!* It is unkind, unfair, and not Masonic. It takes much more than good ritualism to lead a Masonic body. As I look around and see you, I see many different examples of how should conduct myself within this Temple, and live my life outside of it.

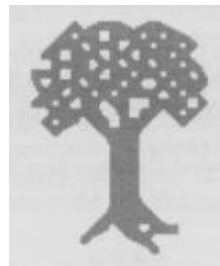
Some of you have been examples to me of ritualistic excellence, and for that example, I thank you. I need that, to strive for that. For those who have been examples to me of dignity and decorum, I thank you. I see friends here who never say a bad word about anyone, and for that example of geniality and good will, I thank you. To those of you who are always trying to put a smile on someone's face, I thank you for your example of joviality and cheer. To you who rarely miss a meeting, thank you for your example of faithfulness. And thanks go to you who are zealous for Freemasonry, to those who are charitable and always ready to open their purse or reach into their pocket for a worthy cause;

and especially for all those willing to give advice and a helping hand to your Brethren.

I wasn't sure if my feet had grown big enough to fill those shoes. In the last couple of weeks, between my election and tonight's installation, I sincerely appreciate the words of encouragement and confidence that you have expressed in me. Your trust *is important to me.*

That venerable Mason George Washington said there was a "mystic tie" that bound us together as Brethren. That "mystic tie" is not just a tie of space, for though we are Brothers here and now, we are also Brothers with Masons throughout the state, country, and world. That tie also extends across time, for we surely are Brothers with our ancient companions. As those Knights Templar, those Poor Fellow Soldiers of Jesus Christ guarded the pathways and holy places for Christian Pilgrims, we must guard our traditions from generation to generation. Each generation *must trust the* succeeding one to nurture and care for this Fraternity, for there will always be *good men*, men of integrity and spirituality, who will be drawn to this Fraternity. And God will bless them, just as our Heavenly Father, who loves each and every one of us, has indeed blessed us.

Sir Knight Patrick J. Southam, Eminent Commander of Cuyahoga Falls Commandery No 83 in Cuyahoga Fall, Ohio, resides at 733 W Main Street, 1-13, Kent, OH 44240





H. Randall Kreger

New York

Grand Commander-1981

Born July 17, 1909

Died October 4, 1991

Ernest Maynard Moore, Jr.
Virginia

Grand Commander-1965

Born December 17, 1910

Died December 3, 1991

Joseph Robinson Harris
Virginia

Grand Commander-1962

Born November 2, 1898

Died December 17, 1991

Wesley A. Daniels, Jr.
New York

Grand Commander-1968

Born August 17, 1924

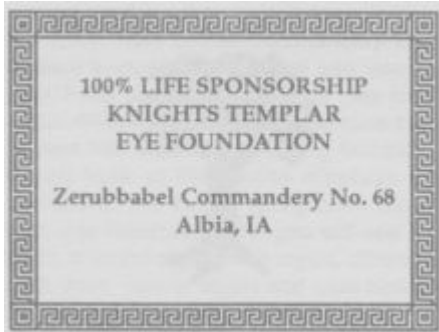
Died December 25, 1991

Edward J. Warwick
Maryland

Grand Commander-1966

Born August 4, 1913

Died January 5, 1992



Knights Templar Eye Foundation, Inc. New Club Memberships

Grand Commander's Club

Georgia No. 92-Sam A. Jessup

Georgia No. 93-T. O. Marshall

Georgia No. 94-Jimmie W. Hobgood

Georgia No. 95-Joann Smith

Colorado No. 20-1-ance R. Barron

South Carolina No. 10-Roger C. Freeman, Sr.

South Carolina No. 11-William B. Hadwin

Michigan No. 48-John D. Millichamp

New York No. 43-Everett Kent Smith

Colorado No. 21-Morris Elder

Georgia No. 96-George W. Mock

Oregon No. 16-John A. Friedrichsen

Virginia No. 27-Harlan E. Phelps, Jr.

South Dakota No. 5-Arthur H. Davis

Indiana No. 23-Mr. and Mrs. James Heap

Maryland No. 47-St. Elmo Commandery No.
12, Maryland, for Dr. Pierre Noel, Belgium

Grand Master's Club

No. 1,733-In memory of John D. Trude by Mrs.
Ruth Trude (KS)

No. 1,734-Oliver F. Grantham (GA)

No. 1,736-George M. Ruston (IN)

No. 1,737-A. F. Spell (GA)

No. 1,738-Courtney C. Huntsman (UT)

No. 1,739-Dr. George M. Gibbins (AL)

No. 1,740-Reverend Dr. Eligius G. Rainer (NY)

No. 1,741- Richard A. Dettlof (MI)

No. 1,742-Wilson Bump (OR)

No. 1,743-Karl A. Schuhle (FL)

No. 1,744-Bruce E. Druckenmiller (MO)

No. 1,745-Harold W. Smith (KS)

No. 1,746-Benjamin R. Johnston (MI)

No. 1,747-Walter D. Hanisch (CA)

No. 1,748-M. D. Crull (KY) in memory of his
beloved wife, Turah B. Crull

No. 1,749-John J. Duhig (FL)

No. 1 750-James Noel Higdon (TX)

How to join: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution

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

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

Campaign report by Grand Commanderies for KTEF Officers and Trustees for the week ending January 10, 1992. The total amount contributed to date is \$400,215.62.

Alabama	\$1,467.00
Arizona	2,023.00
Arkansas	590.00
California	5,167.00
Colorado	102,250.00
Connecticut	3,513.00
Delaware	310.00
District of Columbia	2,405.00
Florida	26,742.00
Georgia	16,607.00
Idaho	238.00
Illinois	12,322.43
Indiana	4,325.00
Iowa	3,069.00
Kansas	2,992.00
Kentucky	4,896.74
Louisiana	3,134.75
Maine	2,476.92
Maryland	2,145.00
Mass./R.I.	4,007.00
Michigan	5,728.00
Minnesota	5,315.00
Mississippi	1,993.00
Missouri	5,317.37
Montana	705.00
Nebraska	166.00
Nevada	260.00

New Hampshire	223.00
New Jersey	2,340.00
New Mexico	403.00
New York	11,967.75
North Carolina	6,165.00
North Dakota	528.60
Ohio	2,140.00
Oklahoma	1,500.68
Oregon	2,993.60
Pennsylvania	8,793.00
South Carolina	5,950.83
South Dakota	1,481.01
Tennessee	4,492.38
Texas	114,471.80
Utah	3,086.00
Vermont	455.00
Virginia	1,875.00
Washington	830.00
West Virginia	837.00
Wisconsin	465.00
Wyoming	75.00
Alaska No. 1, Fairbanks	100.00
Ivanhoe No. 2, Mexico	30.00
Heidelberg No. 2, Germany	30.00
Miscellaneous	8,821.76

KTEF at Work in Illinois



Chrystal Henry (second from right), the daughter of Dennis and Judy Henry of Vandalia, Illinois, recently underwent corrective eye surgery with the sponsorship of Cyrene Commandery No. 23 in Vandalia. Representing the Commandery, at right, is Sir Knight James Thompson, Commander.

Highlights

A Unique Presentation of the Grand Encampment Membership Award



Sir Knight William Henry Thornley, Jr., (left, above), Most Eminent Grand Master of the Grand Encampment of Knights Templar of the United States of America, presented the first Grand Encampment Membership Award in Allegheny Commandery No. 35, K.T., of the Grand Commandery of Pennsylvania to Sir Knight William J. Dimond, Jr. (right, above).

Sir Knight Howard F. Davis, Jr. Commander of Allegheny Commandery No. 35, received Sir Knight Jacob W. Miller, Grand Commander of Pennsylvania, who then received Sir Knight William H. Thornley, Jr., Grand Master of the Grand Encampment. At this point the occasion became unique when Sir Knight Thornley was pleased to receive Brother and Sir Knight Edward H. Fowler, Jr.,



Left to right: Commander Davis, Grand Master Thornley, Grand Master of Masons Fowler, Grand Commander Miller.

Right Worshipful Grand Master of the Right Worshipful Grand Lodge of Pennsylvania, and a Past Commander of Allegheny Commandery No. 35, K.T.



Right to left: Sir Knight William J. Dimond, Jr.; his wife, daughter, mother, and father.

Sir Knight Thornley closed the Commandery and invited ladies, families, and friends into the asylum to witness the presentation of the Grand Encampment Membership Award to Sir Knight Dimond. After a few remarks, Sir Knight Thornley introduced Brother and Sir Knight Edward H. Fowler, Jr., Grand Master of Masons in Pennsylvania, who addressed those assembled and presented a medallion to Sir Knight Davis.

from the Masonic Family

Several Grand Commandery officers, Past Grand Commanders, Commanders, and Masonic dignitaries were present. It was truly an evening that will long be remembered.

Charles A. Games, P.G.C., PA Chairman,
Public Relations Committee

Tri-State Drill Team's Oldest Member




Ninety-one-year-old Harold Pardee has been a dedicated member of the Tri-State Drill Team (Indiana, Michigan and Ohio) since its inception. He shows that one can march, regardless of age, if one wishes. Sir Knight Harold is a member of Eureka Commandery No. 3, of Hillsdale, Michigan.

Shown above, left to right are: H. Courtney Jones, Right Eminent Past Department Commander; Sir Knight Pardee; and Willard M. Avery, Most Eminent Past Grand Master.

From the Grand Commandery of Texas

A beautifully struck bronze coin commemorating the 139th Annual Conclave of the Grand Commandery of Texas is available for \$5.00 each, postpaid. Knight on horse, Cross and Crown, 1 1/2" diameter. Make check payable to 139th Grand Conclave of Texas; order from Danny Wilson, P.C., 10815 Waterbridge Circle, Dallas, TX 75218

INTRODUCING . . .
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Part of the proceeds from sale of this book will be donated to the Knights Templar Eye Foundation

Eye Foundation Donation in Virginia



Mary Hartley, former music teacher, presents a Braille edition of the U.S. Constitution to Sir Knight Ted Shaffer, Commander of Alleghany Commandery No. 23, Clifton Forge, Virginia, during a program to kick off the 24th Annual KTEF Campaign. The donation was in honor of her father and brother, former Templars.

History of the Grand Encampment

Chapter XXII Uniforms

The Uniform Of A Knight Templar (Continued)

The resolution was not adopted and the Grand Master declared that the matter of Costume be postponed for the present session.

Soon after his election as Grand Master, Sir J. Q. A. Fellows issued his Order No. 3 as followed, on December 31, 1871:

Order No. 3

"Whereas, the first clause of paragraph one of Section 5 of Article I of Constitution of the Grand Encampment, in defining the duties of the Grand Master, expressly provides that as a part thereof, he shall have a watchful supervision over all the Commanderies, State and Subordinate, in the United States, and see that all the constitutional enactments, rules, and edicts of the Grand Encampment are duly and properly observed, and that the dress, work and discipline of Templar Masonry everywhere are uniform."

"And Whereas, At this time, under the foregoing provision of the Constitution, the Grand Master has occasion only to call the attention of all Commanderies, whether Grand or Subordinate, to the edicts of the Grand Encampment upon the subject of dress, enacted in 1862, and to urge a greater uniformity.

To this end, therefore he has caused to be re-published the EDICT OF THE GRAND ENCAMPMENT OF 1862 (pp.45 to 50 of the Proceedings of that Session), as hereto appended, and to order a strict compliance therewith. That edict is absolute in its character, and supercedes and repeals all former enactments, rules and edicts upon the subject. The costume it prescribes is, as reported by the committee, neat durable,

economical, and distinctive in character, and no excuse can be considered satisfactory why the same should not have long since become universal.

in addition to the failure to adopt, a worse evil has, however, begun to prevail - that of innovation and change - and to this tendency this order is more particularly directed. Simply to illustrate the character of the departures from a strict uniformity, the coat may be instanced. The only description in the edict is 'black frock coat.' This can mean nothing else than the frock coat of society, cut in the usual style, of the ordinary length, with such buttons as are usually worn, and those placed in ordinary manner, in other words, a 'black frock coat' is one that can be worn on any occasion, and wherever a black frock coat may be worn, and which may not cause any distinctive observation or remark whatever.

These remarks may be applied to every other article of dress, costume or uniform, or whatsoever may be included in the edict hereto appended.

These are to be added to the articles specified, united the heads 'Full Dress' and 'Fatigue Dress,' these trimmings, etc., which are described in the edict, and as there described, and absolutely no other. A strict observance of these directions is necessary to uniformity, and to prevent that tendency to extravagance of dress which is hardly consistent with the vows of a Templar.

We trust, therefore, that each Commander to whom this shall come will comply with the terms of this order, and enforce a strict uniformity, and see that his Commandery is fully and properly uniformed."

This created much controversy. At the Triennial Conclave held in New Orleans in 1874, the Grand Master, John Q. A. Fellows, went into much detail in his address on this matter:

One subject only has been a matter of serious difficulty during the past three years in the administration of the office of Grand

Master. This grew out of Order No. 3 of December 31, 1871, relating to Templar Uniform.

"The Order speaks for itself. After quoting in the Preamble from the Constitution, and alluding to what struck the eye and caused remark from every observant Knights Templar at Baltimore, the order simply stated what was meant by the edict of the Grand Encampment of 1862 on the subject of 'Templar Uniform, promulgated that edict, and directed a compliance with its terms.

"The first and most widespread objection to the Order was because it stripped from the uniform the lace trimming, the peculiar buttons, and other additions which costume and regalia manufacturer had made. Trimmings of every sort except such as were actually designated in edict *ipsissimus verbis*, were absolutely prohibited. There was no other way by which the dress could *everywhere* be uniform.

"The Grand Master found among the edicts of the Grand Encampment one adopted at the session of 1862 by which the *Uniform of a Knight Templar* was adopted, and although adopted nine years previous to his induction into office, and although it had been promulgated and published at the time, and frequently since, throughout the entire jurisdiction, he and every Sir Knight saw that the edict had not been enforced, nor had it been obeyed. The controversy on this question shows that enforcement of obedience to it had never been attempted.

"The neglect for nine years to obey the edict, and his three immediate predecessors to enforce it, to make any attempt in that direction, was and could be no excuse for further delinquency on the part of Knights Templar or their Grand Master.

"The greatest difficulty had no doubt arisen from the desire of regalia manufacturers to add tinsel to their article of dress, and some there may be who still use gold and silver lace where none should be worn. But the real difficulty, however, did not arise from this worse evil of innovation and change, against which Order No. 3 was more particularly directed, but from the absolute refusal on the part of a few to adopt the uniform at all.

"There are but few Commanderies in the United States whose members claim the right or express the desire to wear the 'Black

Uniform.' There is one in Washington, D.C., under the immediate jurisdiction of the Grand Encampment; and others in Virginia, Massachusetts and Rhode Island, Maine, New Hampshire, and Connecticut, in all, say twenty-four Commanderies out of over five hundred and thirty in the United States, having a membership at the time of the Order of say three thousand in a total membership of nearly 44,000.

"Some of the members of these twenty-four Commanderies and their advocates claim exemption from the rule of uniformity, by reason of a resolution of the Grand Encampment, passed in 1859, immediately after the adoption of an edict at the session of that year establishing 'the uniform of a Knight Templar.' They say that by that resolution, these Commanderies are exempt not only from the Edict of Statute of 1859, but also from that of 1862, and that they can rightfully wear the *Black Uniform*, notwithstanding. There has been no claim made to the Grand Master as to the right of exemption under the Resolution of 1859, as thus interpreted, from any of the Commanderies in Virginia, Connecticut Massachusetts & Rhode Island, or New Hampshire.

"There are four Commanderies in Maine wearing a *Black Uniform*. But only three of the four were in existence in 1858, at the time of the passage of the resolution. One of the four was not uniformed at all at that time, and has uniformed itself since that date. Another had all its uniforms destroyed by fire in Portland in 1866. The fourth by vote adopted the regulation uniform, although it pretends to have since changed it, and taken up the black uniform. There is not, therefore, a single Commandery in Maine that can claim exemption under the resolution of 1859, admitting it to be in force. The rebellion against the Edict which has occurred in that State alone is, therefore, without the shadow of an excuse, and it is for the Grand Encampment to take such steps as may vindicate its authority in that jurisdiction. It is more than probable that many of the other twenty Commanderies, even on their own plea under the Resolution of 1859, may have no better excuse for disobedience than the Commanderies in Maine."

Newsfront...

Masonic Unity - Unadvertised

Dear Knight Templar:

I arrived at the Masonic Temple on West King Street in Martinsburg, West Virginia, about 9:30 A.M. on Saturday, October 19, 1991, to assist in the feeding of about 100 mentally and physically handicapped people, prior to the annual Apple Harvest parade. Chairs were placed on the sidewalk in front of the Masonic Temple for the above guests to view the parade after they were served a nice meal. This endeavor has been a tradition for many years by the Masonic orders in Martinsburg.

Now to the unadvertised unity - there were two or three Past Grand Masters of Masons from West Virginia, several 33^o Masons, two Past Grand Commanders; York Rite, West Virginia; ladies of the Eastern Star; Nobles from several Shrine Temples, local Blue Lodge Masons, Tall Cedars of Lebanon, and on and on. All of them working to help the unfortunate of our community. This, in my opinion, is Masonic Unity; I have been involved in Masonry all of my adult life and have belonged to Covenant Lodge No. 453, New Market, Iowa, for over 40 years. All communities depend on Masonry and receive much from all Masonic orders - it is just not advertised as such.

Thought your readers would like to know,

Sir Knight T. Fred Noble,
Palestine Commandery No. 2, Martinsburg, West Virginia, Rt. 1,
Box 104F, Martinsburg, WV 25401

A Life Sponsor's Special Donation

Dear Knight Templar:

A few years ago I wanted to help the Eye Foundation. I designed and hooked a rug like the picture (right). I used a windshield sticker ratio of 3 inches square to 24 inches square. This is within one thousandth of an inch, as I have had many years of experience.

I am 96 years of age; 1895-1991. I was Raised to the Sublime Degree of Master Mason on November 16, 1916.

The entire rug is in the hands of Eureka Commandery No. 3, Hillsdale, Michigan. The entire rug is 48 inches square, has been placed in the East, and declared a work of art



Sir Knight Elwood Dutton,
14600 Hoxie Road
Addison, MI 49220

A wrench clattered noisily on the cement garage floor. Brother Tommy, would you get that wrench for me?"

The muffled voice of Richard Jachin came from under the hood of the old Chevrolet. Sure, Rich, just a second. How are you doing under there?"

"Almost done, Tommy; just a few more nuts to tighten."

Tommy Tyler and Richard Jachin were members of Two Columns Lodge. At the last meeting of Two Columns Lodge, Tommy had come to Lodge with Past Master T. Caine and had noticed that the heater in the Past Master's old Chevy didn't produce much heat. A few days after the Lodge meeting, he had called Richard, the Junior Deacon of the Lodge, and suggested that they might be able to repair the malfunctioning heater. Brother Jachin, though not a mechanic by trade, was handy with tools and had agreed to meet with Tommy to **see** if the heater could be repaired. After a cursory examination, Richard had set to work and now the repairs were nearly done.

Well, Tommy, that wasn't too hard. One of the wires to the heater fan was shorted out so even though the heater was putting out heat, there was nothing to circulate it into the car. Start up the engine and see if it works now."

"It's blowing air now, Rich. Let's go tell Brother Caine."

Together they walked the few paces to Past Master Caine's back door. "Brother, Caine, that heater is working now," said Brother Jachin.

"You boys come on in and have a cup of coffee," said Mrs. Caine. "There's cookies in the cookie jar, too. I've got a load of wash in, and you men will probably want to talk Masonry, so you help yourselves to the coffee and cookies, and I'll get my work done."

A Mystic Tie

by Sir Knight
Michael D. Gillard

"Richard – Tommy - I appreciate you fellas coming over to fix that heater. I probably wouldn't have bothered to get it fixed if you two hadn't volunteered to do it. About the only time I use the old Chevy is to go to Lodge, the rest of the time we use the wife's car," said the old Past Master.

"Glad to be of help, Brother Caine," said Richard. "You should have let me know sooner, that the heater wasn't working. I would have come over and fixed it if I had known. Brother Tommy here mentioned it to me the day after we did the Entered Apprentice Degree at the Lodge."

"Well, Brother Rich, you know I've been riding to Lodge with Brother Caine, and I didn't want to freeze to death enroute." All three men chuckled as Tommy feigned a cold shiver.

"You know, Brother Caine, there's a question I've been wanting to ask."

The old Past Master grinned at Brother Jachin. "This lad has more questions than any young Mason I've ever known. Well, Tommy, ask away. Maybe between Brother Jachin and I we can answer your question."

"It's like this, Brother Caine. I keep hearing about the 'Mystic Tie' of Masonry. There's even a Lodge named 'Mystic Tie,' but I didn't hear any instruction about a Mystic Tie. I don't think any of the lectures said anything about it. Anyway, I've been wondering what they mean when they say Masons have a 'Mystic Tie'?"

"I told you didn't I, Brother Jachin? The boy's just full of questions. Do you know how to explain that to him?"

"Brother Caine, I think I pretty much understand the Mystic Tie of our order, but I sure don't think I could put it into

"None of those Australian Masons had ever met me before, but they picked up on the fact that I was a Mason and a Past Master, and by the end of the voyage we were as thick as thieves."

words. Maybe you had better do the explaining; after all, I'm just the Junior Deacon; you're the Past Master. Maybe I'll learn something too."

Well, Brothers, you sure do put an old man in a tough spot. Explaining the Mystic Tie is like trying to describe the color green to a man who's been blind all his life. It's like this. Here about eighteen years ago the wife and I went on a vacation. First vacation we had taken in years. We went all out, too. Took a cruise to Australia - Queensland, Brisbane, the Land Down Under. Well, we were on this ship, the cruise ship S.S. *Himalaya*. That was in 1974. Anyway, on the second or third day out, the ship's entertainment officer

came up to me and commented on my Lodge ring. He says to me 'I see that you have been East, Sir.' Of course, I told him that I was a Past Master of Two Columns and so on. Well, he says to me, Brother, the ship's captain and I are both Masons and we have on board a large number of Brethren, and we should like to have a party to honor the Craft.' The short of it was, they wanted the wife and I to join in the party.

"Turns out that there were thirty-eight Brethren on board and fourteen Masonic widows. One of the Brethren was a Past Grand Standard Bearer in one of the Australian Grand Lodges and a Past Grand Inspector of Works, about the same as our Grand Lecturer. A real good group of Masons: good men ... and nice ladies, too. They proposed some toasts: one to 'the Queen and the Craft' and one to the ladies' and one to 'the captain and the ship's officers.' Now, I'd never been involved in a toast to the Queen' before; and I'd never felt so accepted as I was among all those Australian Masons. They made me feel right at home among them, just as if I were a member of one of their home Lodges. That's one example of the Mystic Tie.' None of those Australian Masons had ever met me before, but they picked up on the fact that I was a Mason and a Past Master, and by the end of the voyage we were as thick as thieves.

That same trip, because of the shipboard party, I was asked if I'd like to attend the installation of the Grand Master of the United Grand Lodge of Queensland. How many Masons from a little ole country Lodge like Two Columns get invited to a shindig like that? That Grand Lodge installation was something to see. All of those fellas were decked out in evening clothes, wearing jewels and sashes and such as you'll never see hereabouts. They had 'Right Worshipfuls' and Very Worshipfuls' and 'Most Worshipfuls'

galore. There were Masons there from New South Wales, Victoria, Tasmania, and Western Australia, even the Grand Lodge of England. But I think I was the only American present. And aprons, you wouldn't believe the aprons! What those fellas wore make our Lodge aprons, even the officers' aprons, look... well... plain. They fixed me up with a Past Master's apron and jewel and cuffs - not gloves, but cuffs... really fancy things! One of the Past Masters, or maybe he was a Past Grand Master or Past Deputy Master - something like that - presented me with this Masonic apron as souvenir. Let me get it and show you. Fancy, huh? Well, that's Mystic Tie, too.

Another time, I was downtown in the city, shopping for an anniversary present for the wife. In one of the jewelry stores I found this really nice pin for her. Expensive little thing, but I knew she would like it. Anyway, it was going to cost more than I had on me in cash, so I'm making out a check and go to reach for my wallet to show the man identification. ..well, this fella says to me 'I don't need to see your driver's license, that ring on your finger tells me that your check is good.' That's Mystic Tie, too.

"Are you beginning to see what the Mystic Tie is, Tommy? It's a real hard thing to explain. It isn't described in any lecture or covered in the ritual. It's a feeling.. .a way Masons treat one another. Let me tell you another story. Now, this didn't happen to me. I read this in a book. A book about Masons in the Civil War. After the battle of Sabine Cross Roads in Louisiana, the Union troops had retreated to Pleasant Hill. Early on the next morning, April 9, 1864, the victorious rebels, following up the previous day's victory, fell upon the Union forces and rushed pell-mell through the Union ranks. A lieutenant of an Alabama regiment caught hold of one of the Union soldiers who was

already twice wounded and was preparing to deal him the final blow. The wounded Union soldier caught hold of the Alabama lieutenant by the wrist, preventing him from firing the killing shot. While they stood thus transfixed, the Union soldier spotted, on the Confederate uniform, the square and compass emblem of a Masonic Brother. The Union soldier quickly gave the grand hailing-sign of a Master Mason, which ended the fight between them. The tide of battle turned, and in the end the Alabama officer surrendered himself to the man who, only moments before, he had nearly killed.' Masonic history is replete with incidents of this sort: examples of our Mystic Tie."

"Brother Caine," said Richard Jachiri, "I think I've got an example of the Mystic Tie, too. When I first moved here, you know I transferred here from down South.

"This fella says to me: 'I don't need to see your driver's license, that ring on your finger tells me that your check is good.' That's Mystic Tie, too."

I didn't have a job. Things had gotten real tough down home; there wasn't work of any kind anywhere down there, so me and the wife moved here, looking for work. Well, I was able to earn a little, working on cars and such like, but not much. Just enough to get by. Anyway, our first winter here was really bad. We just barely had enough to eat and nothing to spare. Well, right after Christmas, we ran out of fuel oil. I called the oil company that delivered in our area, and they said they could deliver some but would require that I pay cash in advance. Well, we had to have fuel, so I told them to deliver the fuel. I didn't have any idea where I was going to get the money to pay them cash in advance, but since it was a freezing cold winter, we had to have the fuel. I

went to all the county agencies that help out poor folks, but none of them could help me because we had just moved here. If we had been living here for six months or so, we could have gotten help, but since we had just moved here, we didn't qualify. Anyway, I was about at my wit's end. I really didn't know what I was going to do. The wife and kids were home - in a cold house. The fuel oil man

"Visiting a Grand Lodge in Australia and toasts to the queen and Civil War Masons being saved by the Grand hailing sign. And loans from used car salesmen. Yes, this Fraternity surely is something. / guess we really do share a Mystic Tie, don't we?"

is coming to deliver that afternoon, expecting to be paid. And I haven't got any money nor any prospect of getting any. I was really feeling low. The only thing I owned of any value was my car, and it wasn't worth much and was the only transportation the wife and I had. But that winter heating the house was more important than the car, so I decided I would sell the car. Now, I didn't have the time to advertise the car for sale, so I figured I could just take it to one of the used car lots and sell it for whatever I could get. The first car lot I went to told me they weren't in the market to be buying my clunker. The second one said about the same thing, but they offered me \$50.00. Now, that car was a clunker, but it was worth more than \$50.00. I was tempted though. \$50.00 was \$50.00. I decided I would try one more car lot, and if they didn't offer me more I would go back to the one that offered me \$50.00. Here's where the Mystic Tie comes in.

The third car lot I went to was owned by a Mason. The guy was a big heavy-set man, wearing a really flashy Scottish Rite ring. Typical used car type with that big diamond ring on his finger. I figured I was batting zero here, too, but I told the guy what my situation was, and that I was wanting to sell my car and all, and he says to me 'How will you get to work?' Well, I wasn't working yet, so I told him so. Anyway, to make a long story short, this guy with the flashy Scottish Rite diamond ring on his finger loaned me \$300.00. He didn't buy my car, just loaned me the money. Didn't know me from Adam, but he had found out I was a Mason and down on my luck, and he just loaned me \$300.00. Gave me a job, too! Put me to work fixing up the cars he took in trade or bought at auction. I'd almost say he saved my life. He sure helped at a time when I really needed the help. That was Mystic Tie, wouldn't you say, Brother Caine?"

"Yes, Brother Richard, I would say that is a really good example of the Mystic Tie. Are you beginning to understand, Tommy? Is the 'Mystic Tie' of Masonry clearer to you now?"

"Yes, Brother Caine, it is. You told me that my Masonic education was just beginning, and I can see it is. This Fraternity of ours is really something, isn't it? I never dreamed, before I joined, that Freemasonry meant so much. Visiting a Grand Lodge in Australia and toasts to the queen and Civil War Masons being saved by the grand hailing sign. And loans from used car salesmen. Yes, this Fraternity surely is something. I guess we really do share a Mystic Tie, don't we?"

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

Pro Summa Bonum (For the Greatest Good)

by Dr. Irving I. Lasky

The mantel of medicine is no place for the lighthearted. The life of the physician is not a passive existence where one lives and lets live. It is one where one lives and helps live. Whenever there is human cause, there is *raison d'être*. Medicine was propelled when Andreas Vesalius "flung" Galen from his chair in anatomy and created his *magnum opus*, and a dynasty of truth through his wisdom, and experience. His *De Corporis Fabrica* is correct, clear, concise, complete, consecutive, and cohesive.

Set wide the window and let me drink the day.

Wharton

Regrettably, Vesalius pricked the narcissism of jealous physicians and the church of the sixteenth century. He died on the Greek island of Zante, forlorn but not alone nor forgotten.

"We shall not count a man's years until he ceases to count." "Doctor" Benjamin Franklin was eighty years of age when he signed the Treaty of Paris. Old age is of little consequence, as you are as old as you feel. However, it is not a time to buy green bananas lest one might miss their ripening. It is best to grow old gracefully, as there are few other

choices. Sooner or later we pay for the incredible gift of youth. Sometimes it may be regrettable to waste youth on the young. Finally, death must not be feared as it comes equally to all.

Tradition and its talismans are the *via magna* of a happier civilization. The incubus of our possessive mistress, medicine, obligates our Western Judeo-Christian civilization. Medicine and its sad music strive for the beautiful, motivated by admirable virtue. The ages destroy not a man's virtues, as they destroy not his evils.

We should never forget that life's source of satisfaction is to be sought in the striving for the balance of mental and spiritual peace which, Aristotle noted long ago, otherwise leads to human tragedy. History is replete with accounts of those who illustrate a *mal a propos* of the balance of what the natural human is, what he thinks he should be, and what he is able to be, invariably leading to internecine warfare.

When we arrive in this world, no one promises us a rose garden. If so, such brings the concomitant thorns. Such equity is most all of life and also includes the constant struggle of good versus evil. We learn that there are no free lunches.

Our "holy grail" of medicine should ideally seed a compulsion to give to every will to live the same respect and reverence one should have for himself and his loved ones. We must never permit the needy to be bereft of hope. If so we are surely empty, forlorn and haunted by our memories of exquisite pain put into us by our earlier cultural experiences. Hope promises "I will be by your side tomorrow and you have nothing to fear." Life unfettered by fear, insulation and abandonment and saturated by exquisite truth, as the night, the day can be the best of all things. Not to be loved is sad - but not to love is tragic.

What lifts mankind to the sublime is his choice to retain a proper perspective. The ability to separate good from the bad, the culture from the counterculture, requires

'The ability to separate good from the bad, the culture from the counterculture, requires large doses of spiritual and intellectual dignity, among others.'

large doses of spiritual and intellectual dignity, among others. To preserve our dignity is the highest medical virtue. Compassion is the watchword to do right to the poor, defend the orphan and clothe the naked. In compassion we must accept every person's striving, as the intelligent or the ignorant, the successful or the failures, the wise, the weak, the strong, and even the evil ones. Such is humanism. A common sorrow makes the whole world kin.

Humanism reached its zenith in the 14th and 15th centuries. Early, Virgil, the Roman poet, wrote:

Happy the man who has learned the causes of all things and has put under his feet all fears, and inexorable fate, and the noisy hell of greed.

The "global village" is now closely upon us. Communications rush to us; distances are shortened; time is telescoped and we hasten to "an age of anxiety." Although science and gadgetry have arranged to speed us from Los Angeles to New York more quickly, the same fool who leaves is the same fool who arrives. In humanism, people ideally make moral, spiritual, and intellectual sense of a world in which irrationality, despair, loneliness, and death are as conspicuous as birth, friendship, hope, and reason. Cicero called the latter, "incentives to noble action." In knowing ourselves we stretch our imagination, enrich our experiences, and our maximum human potential may be reached.

Human dignity is frequently eroded by illness. It knows nothing of super rich, middle, or lower class. Dignity is an enriching quality. We may not know man's earthly mission, but our fertile planet, life's sustaining weather, bountiful food and innovative science must be matched by a place and a song in our hearts for the dignity of all mankind. Such dignity is an enriching quality.

Of what worth are we if we abide hunger in the world, the maiming of thousands in peace or in war, or the mass bombing and destruction in the name of keeping or converting to what we think as "a better way" - our way. Otherwise, we "dwarf" Homan, Genghis Khan, Torquemada, Ivan the Terrible, Napoleon, Stalin, Hitler, or Khomeni, among others. Bitterly recall the tragedy of Auschwitz in Germany. "It's a bastard being a human being."

The all purpose of man is to sow and nurture the precious fruits of the womb. We must look to a higher principle, as a maid to her mister, or a loved one to her lover, for serendipity or direction.

Our cities are the abiding places of wealth and luxury; our manufactories yield fortunes never dreamed of by the fathers of the republic; our businessmen are

madly striving in the race for riches; and immense aggregations of capital outrun the imagination in the magnitude of their undertaking while our cities mingle with poverty and wretchedness and unremunerative toil." (President Grover Cleveland's annual message to Congress, 1888.)

True then, applicable now.

Lord, grant me chastity and restraint but not yet! (St. Augustine)

The quality of mercy is not strained, it droppeth as the gentle rain from heaven upon the place beneath. It is twice blest - it blesseth him that gives and him that takes. (Shakespeare)

What we have done for ourselves alone dies with us.

What we have done for others remains and is immortal. (Pike)

Regrettably, the meek shall inherit the earth except for the oil and mineral rights. (partially Lasky)

There is a great tradition in the giving of goodness. In the church it is called **stewardship**. In the law it is called **pro bono publico**. In medicine it should be called **pro summa bonum** (for the greatest good).

Get thee to the lexicon." (Harberg)

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

Past Master Scott C. Hall, Iowa, Receives Honorary Order of Scotland



Past Master Scott C. Hall of Bower Lodge No. 464, Eagle Grove, Iowa, and his wife Phyllis were honored by being inducted into the Sovereign and Military Order of the Temple of Jerusalem in Edinburgh, Scotland. This is an honorary degree. Brother Hall is the Methodist minister in Eagle Grove and was the Master of Bower Lodge No. 464 during 1990.

This organization was founded during the First Crusade in the year 1118. The order's first purpose was to protect the pilgrims traveling from the sea to the Holy City. Some six hundred years later, a Mason took some of the symbols of the Knights Templar into Freemasonry. Therefore, the Scottish Knights Templar predate the more well known Masonic order but is an entirely different organization. The original Knight Templars combined two concepts; the warrior-soldier and the vows of a Medieval monk. Templars are, as a consequence, Christ's knights and Christ's soldiers. The Red Cross on the white cape symbolizes the Beatitudes, the eight rules on the art of Christian living.

In 1314, the order was suppressed and the Grand Master was burned at the stake; however, the order survived in Scotland.

The impressive ceremony for Brother Hall was held in Los Angeles, California. It was the first time it has been held in North America and may be the only one ever. It was a great honor for one of Iowa's Brothers.

In Defense of Old Ritualists

by Dr. Stephen R. Greenberg

The impressive lessons embodied in the beautiful degrees conferred in both the York and Scottish Rites of Freemasonry are expressed by symbolism and allegory. Candidates are invited to witness them in the hope that the profound teachings imparted will create within each a strong desire to embrace and practice the philosophical principles of our Craft.

In order to achieve this noble ambition, the ritualistic and acting abilities of each degree cast must be honed and polished to ultimate level. In this setting, a dichotomy is sometimes created that becomes an obstacle to final success.

On one side, there is an established need for experienced and seasoned ritualists who possess the ability to inspire the new members; to teach them and perhaps, to induce some to join the ranks as future cast participants. Obversely, there exists an ever-increasing tendency to rush new candidates into important parts of the dramas for which they are not prepared.

Skilled ritualists who can make Masonic degrees come alive are sometimes pushed aside in favor of new members who find themselves occupying positions which they cannot properly fulfill. Consequently, some become consumed by fear or embarrassment, running away from parts for which they might well, with proper training,

become quite adept. The proper direction of Masonic degrees is equally important. Skilled directors are able to develop and bring out many latent ritualistic talents.

Ideally, both actors and directors should be carefully chosen and trained, not picked solely on the basis of friendship ties or as a means of securing full degree casts.

Much time and preparation are expended in the creditable filling of major roles in Masonic degrees. An important aim in these endeavors should be to encourage talented ritualists to effectively communicate the lessons of Freemasonry, and not the rote recitation of words. It is in this way that future generations of Masons will be inspired to achieve fraternal greatness. Ritualists who do possess these attributes should be retained.

Many such individuals are of advanced years and cannot be expected to continue their ritualistic activities indefinitely. It is essential that new members be recruited if our Craft is to continue as we would want it to. To accomplish this, it is necessary first to select as participants men who have a genuine desire to work in degrees, and then to train each in a proper manner, by providing initial "walk-on" parts, followed, if audition warrants, with short ritual parts. Each new participant should be allowed to work

closely with experienced ritualists to provide maximum feelings of security. There is an awesome gulf existing between giving ritual passages to vacant chairs versus live audiences filling them; an experience that can potentially devastate a budding ritualist. It is here that the comforting presence of an old" degree worker may literally save the day.

How then may this dichotomy be satisfactorily resolved?

It is my suggestion that skilled ritualists be retained as long as possible so that their own interests will not falter or be lost. Secondly, that new capable ritualists be continually sought, encouraged, and prepared under the guidance of experienced directors; that they understudy major roles, and when deemed ready, be allowed to perform these parts, alternating with established ritualists who will themselves be enabled to maintain their own expertise.

Successful degree performance attained in all bodies of Masonry is essential if the Fraternity is going to survive. The candidates must be given, in common parlance, their money's worth. Each must be inspired by our philosophy and made to feel that he has witnessed a living and vital institution of learning.

We must not permit a slipshod performance. We have always the beautiful lessons of our Craft conveyed over centuries of time to emulate. We must continue to blend the enthusiasm of youth with the skill and wisdom of age, neither must be lost. To continue these values is our duty and our charge. We are committed to do no less.

Sir Knight Stephen R. Greenberg, KYCH, 33°, P.C. of Mizpah Commandery No. 53, Oak Lawn, Illinois, and affiliated P.C. of St. Bernard Commandery, Chicago, Illinois, resides at 418 Huron Street, Park Forest, IL 60466

Letter To The Knights Templar Eye Foundation

This letter was addressed to Past Grand Master G. Wilbur Bell, Executive Director of the Knights Templar Eye Foundation:

Dear Mr. Bell:

It is a pleasure to thank you for the Knights Templar Eye Foundation's generous gift of \$20,000.00 to Washington University School of Medicine, representing a second year's support for Dr. Lawrence Tychsen's research project, Neuroanatomic basis for eye movement defects in cross-eyed infants: Study of the naturally-strabismic macaque."

I look forward to seeing the results of Dr. Tychsen's study, and am glad they can be shared through *Knight Templar Magazine* with the friends who make such research possible. I am delighted that one of the oldest of benevolent organizations is still extending a hand to the young.

Yours sincerely,
William H. Danforth, Chancellor
Washington University
St. Louis, Missouri

Security Through Life's Storms

by Dr. Howard Q Towne

For some years now the world has been beset with severe storms. Many and varied have been the storms that have swirled down upon us. We live in the kind of a world where no one knows from one day to the next what may happen. Against this backdrop of anxiety and uncertainty, Tempary is called upon to perform the ministry of encouragement.

Now life is sometimes compared to a battle fought. The Persian Gulf battle was called Desert Storm. Sometimes it is called a pilgrimage along a road. But to me, one of the best symbols is a valiant voyage over a rough sea. The sea, you know, can be so terrible, as well as colorful and mysterious. And how brave the souls that dare to sail upon it.

The hurricane on the Mediterranean Sea when Paul was aboard is one of the most fascinating stories in the Bible. There is an important lesson in this story. Let us think about it. Paul was put on a cargo ship with 276 sailors and passengers, bound for Rome. After a few days of sailing, a terrific storm suddenly came

upon them. For fourteen days it raged until they gave up all hope of being saved. In this time of crisis, Paul, who was a prisoner, took charge. He stood on the weaving deck and said, "I bid you to take heart for there will be no loss of life among you, only of the ship. For this night there stood by me an angel of God, to whom I belong and whom I serve. He has promised me that there will be no loss of life, only the ship." And just as Paul said, a short time later the ship ran on a shoal and started breaking up. Those who could swim went overboard first, and the rest grabbed planks and broken pieces of the ship. So it was that all got safely to shore.

Now in this account of the storm we discover certain convictions that are important for our lives. The first is, St. Paul had faith in God, who was above the storm. He did not expect the ship to be saved. As a great believer he knew the laws of nature. He did not expect them to be altered in order for the ship to make the shore. No, the laws of the universe would not alter in order to save the life of so important a person as St. Paul.

Shipwrecks happen to the most important Christians on earth. Faith in God does not change the troubled sea. But faith is the power from God that enables knights to be triumphant, even in the most terrible storms. Some of the greatest people on earth have had countless shipwrecks, and have survived them because of their faith.

St. Paul had another belief. It was that he belonged to the Lord. He said, "I am His." He had calmness of heart because he belonged to the Lord. Come what may, nothing could destroy that relationship. He was to write later, to Timothy, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day." It was the consciousness that he belonged to the Lord that was the source of his courage and strength. The same is true of many modern knights.

Paul, also, declared to "the Captain whom I serve: I have a mission to accomplish. I am doing what the Lord wants me to be doing. Even if trouble and tragedy come, I will be found faithful to my trust." He said, "Whom I serve," and "I will have my reward." A certain young merchant had a rival who over-priced his goods. A young man's friend told him, "You will have to do the same or you will fail." The young man replied, "I have taken God as my partner. If I work as hard to sell honest goods as that man does to sell dishonest goods, God won't let me fail." That young man was given courage by knowing he was doing something that was right, and that was approved by God.

There is still another thought in this account that is important. It shows that St. Paul has a great sense of compassion. The other 276 people on board were in his thoughts. He told the captain of the ship that all on board would be saved. One of the weaknesses of our time is that we have

forgotten Paul's command. He said, "Bear you one another's burdens and so fulfill that law of Christ." Every Christian Knight should feel responsible for those about him. Even in life's storms we cannot escape our duty as Christians.

This then is the secret of security in life's storms. St. Paul shows us the way. He believed that God was above the storm. He was certain that he belonged to God and was carrying out his purpose. He had a great compassion for others. And because he acted on his faith, all were saved.

Dear Sir Knights, we need to remember that we are given no guarantee of survival in our troubled world. But God gives us the power to face the shipwrecks of all that is dearest to us with courage and faith. St. Paul faced even death with the certain conviction that there would be a way to make a safe landing.

A great churchman, Dr. Stanley Jones, tells of making a journey one time in an airplane. It was in the early days of flying. In those days, there were few safe landing places. Suddenly, something seemed wrong with the plane. The passengers became frightened and cried, "Something is wrong with the plane and we have no safe landing place." Dr. Jones immediately stood up and declared, "I have a safe landing place." Dr. Jones, like Paul, had certainty, even in a plane wreck, that nothing would deprive him of a safe landing with Christ! Sir Knights, may we never forget this, if the storms descend upon us.

Sir Knight Howard ft Towne, G.P. Emeritus, Grand Commandery of Michigan, is a member of Traverse City Commandery No. 41, Traverse City, Michigan, and resides at 521 Webster Street, Traverse City, MI 49684



To place your "Knight Voices" item on the waiting list for publication, type or print it and send to "Knight Voices," The Grand Recorder, 5097 N. Elston Avenue, Suite 101, Chicago, IL 60630-2460. 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.

I would like to purchase at a reasonable price: a chapeau with or without case, size 73/8, and sword belt, 34-36. For sale or trade: chapeau in fair condition, size 6/8. E. B. Aishman, 204-8th Avenue, N. W., Ardmore; OK 73401; (405) 223-2743.

For sale. Knights Templar sword and holder, both very ornate, with wall plaque, either ivory or bone handle. Name on sword looks like J. J. Metzner. It has the number 19 stamped on it. Looks like an antique. Made by the McLilley & Co., Columbus, Ohio. \$13000 for all, including postage. Daniel W. Breckenridge, 7920 Winterwood Circle So.; Jacksonville; FL 32210-3558; (904) 781-8471.

Collectors' cup plates: a three-inch, scalloped, amber-colored glass cup plate commemorating the merger of Allen and Jordan Royal Arch Chapters in Allentown, Pennsylvania, to form Jordan R.A. Chapter No. 203 and the 125th anniversary of Allen Chapter No. 203 and the 75th anniversary of Jordan No. 302 is available at a cost of \$6.00 each or two for \$10.00, including shipping. The plate has the name of the Chapters and their dates around the border with a center design of a keystone arch, Royal Arch emblem and No 203 with the city beneath. Write and make checks payable to: Charles S. Canning, Trexler, Masonic Library, 1524 Linden Street, Allentown, PA 18102.

EJ For sale: Jackson Lodge No. 85, Brownsville, Ohio, has a number of 150th anniversary coins for sale at \$4.00 each, postpaid. There is no limit on these coins. R. W. B. Clark M. Ross, PM, at 8925 Winston Road, Pickerington, OH 43147, (614) 866-5206.

For sale: Prudence Lodge No. 190, A.F. & A.M., Mt Airy, Maryland, has a number of 100th anniversary coins for sale. Coins are \$5.00 each, including shipping and handling. Send your name, address and check payable to Prudence Lodge No. 190, A.F. & A.M. to Roland W. Green, Treasurer; 2861 Florence Road; Woodbine; MD 21797

For sale: Clearwater Lodge No. 127, Clearwater, Florida, has a number of 100th anniversary coins for sale. Coins are \$5.00 each, postage paid. LeLand Beebe, P.M. - Secretary; Clearwater Lodge No. 127; 705 South Hercules Avenue; Clearwater; FL 34624

Golden Rule Lodge No. 562, Ohio, celebrated its first 100 years of service to man and community. Charter was granted Oct. 13, 1891. The Lodge has medallions struck in both bronze and silver - silver, 1 oz. of .999 fine silver in a presentation box; bronze may be had in either the slip pack or presentation box. Silver coins are a limited number: 200 were struck and numbered and the die was destroyed. Send check or money order in the amount of \$20.00 for silver or \$5.00 for bronze to Golden Rule Lodge No. 562, P.O. Box 237, Willard, OH 44890.

Attention coin collectors: The Grand Chapter of Texas, Order of the Eastern Star, does not often have a commemorative coin. The year 1991-1992 is one of those rare years, and Jane Gregory, Worthy Grand Matron, and Glenn Whitaker, Worthy Grand Patron, have chosen to commemorate their year of service by having a collector's coin. This coin is available to all members of the Masonic family by ordering from Billy Combest, P.O. Box 447, Princeton, TX 75407. The cost is a donation of \$3.00 plus \$1.00 shipping and handling

Need: leftover 4-ply yarn. I am an eighty-five-year-old mother of a Florida Grand Commandery officer, legally blind, who crochets lap robes for a cancer research center and nursing homes, on behalf of Tampa Assembly No. 208, S.O.O.B., and the Winter Haven York Rite Ladies' Auxiliary. Send to Paul Hockett; 2441 Brent Avenue, S. W.; Winter Haven, FL 33880-2415.

Wanted: Masonic Chapter pennies by avid collector. I have been budding a collection for over twenty-one years, and still need several thousand pieces as I collect all varieties, I will gladly send a check for each piece or buy your collection. Any assistance will surely be appreciated. Why not find a home for your mark, as one day this collection will end up in a Masonic museum. Maurice Storck, Sr.; 775 W. Roger Road, No. 214; Tucson, AZ 85705: (602) 886-7R.5.

Will the lady from Wyoming who is searching for a ceramic mold of the Master of the Lodge please call Billy Williams, Winnsboro, TX, (903) 629-7506.

For sale: Masonic badges, medals, medallions, pennies, stamped covers, and other miscellaneous Masonic items, plus those of non-Masonic fraternities. Please indicate list(s) desired and send a SASE. Terry Batchelder, P.O. Box 572, Comstock Park, MI 49321,

For sale: 32° Ong with double eagle in white gold, size 10. Antique Appraised at \$700.00; asking \$350.00. Mrs. K. Layer, (215) 261-1969.

I am a collector of old Masonic post cards, including York Rite, Scottish Rite, Shrine, and Grotto bodies. I am also a collector of Masonic stamp covers. I would be very much interested in hearing from my Brother Masons who may have these. I will answer all letters. Peter J. Westbere, 33 Philip Avenue, Guelph, Ontario, N1E 1R5, Canada.

For sale: two grave sites in beautiful Masonic Gardens area in Rose Hills Cemetery, Whither, California, Lot No. 2427, spaces 3 and 4. \$800.00 for both. Call (916) 534-3787-

Would like information and old rituals in the various side degrees conferred in mid-1800s and early part of 1900s. Especially interested in Masons wife and daughter degree as well as these related to Blue Ledge. Also, continuing my research on present-day media personalities who are Masons Especially interested in CW music performers, TV-movie actors, professional athletes. Russell C. Brown, P.O. Box 1394, Henderson, TX 75653-1394, (903) 657-3531.

Want to correspond with any Knight Templar who served in the South Pacific, Australia, New Guinea, etc. in WWII from the 832nd Signal Battalion or the 425th Signal Battalion. Robert E. Simpson, Rt. 1, Box 109, Forsyth, MO 65653.

Brown: searching for info on James B. Brown (b. 1829-30, GA or MS), left DeSoto Parish, LA, w/ Louvina Smith, daughter of A. J. and Rebecca. Married in Angelina Co., TX, 3-20-1856, and settled

near Sumpter (Trinity Co.), TX. 3 sons: Hugh Albert, Albert Lucius, and Henry Clay. Mother was Elizabeth (Rich) Brown, Davis, Fairchild. Father's name unknown. Contact me for more detail. Russell C. Brown, P.O. Box 1394, Henderson, TX 75653-1394, (903) 657-3531.

Wanted to buy: children's pedal cars, pedal vehicles, wagons, large toy cars, old gasoline pumps. Danny Fisher, 1921 Castle Drive, Garland, TX 75040, (214) 272-3843.

Doing research about a General Fortier, C.S.A., and Fortier's Raiders, believed to be from Louisiana. Please send any info on General Fortier to Richard Fortier, 1636 Shawsheen Street, Tewksbury, M4 01876. Will pay postage.

Wanted to buy: old fishing lures, Pie safes, Hoosier cabinets, old toys, old fountain pens, oil and cold drink signs, roll-top desks. Let me buy your treasures. Ken Crisler PO Box 280, Edgewood, IX 75117, (903) 896-1237

Seeking info about my great-great grandmother, Mary Ann Warren Caldwell (maiden name, Warren): specifically her parents and ancestors. Born 2-24-1826, Erie Co., PA, and died 3-17-1902, Calhoun Co., Pomeroy, IA. 3-31-1842 married Thomas Armstrong Caldwell, Erie Co., PA. Send info to Robert C. DeVaney, 21 Regency, Bhoiwada Road, Bandra (West), Bombay 400 050, India

Wanted to buy: WWII Jeep, circa 1941-1945, U.S. Army specs only; restored or otherwise. Hopefully within 500 miles of Ohio; however, will travel farther, if necessary. Please send any photographs, which will be returned. Please state firm price. L. W. Patterson, 139 Bath Road, Medina, OH 44256, (216) 666-3221.

I am looking for an old pocket watch that plays a tune and came with gold/silver case about 100 yrs. ago. I am not a collector--just would like one. Lee Zumack, 15 W. 355 Fillmore, Elmhurst, IL 60126, (708) 279-5981.

Reunion: 27th A.J.B. 9th Armored Division, May 1-25, Toledo Hilton, Toledo, Ohio. Edward F Greh, 807 Shore Club Drive, St. Clair Shores, MI 48080.

Reunions of the USS Sepulga and USS Gladiator, scheduled for Sept. 26-Oct. 9, 1992. Don Westerlund, 4708 E. Florian Circle, Mesa, AZ 85206, (602) 830-1161.

L.S.T. 1063 Reunion: Oct. 8-9, 1992, in Lancaster, Pennsylvania. Harry McMinn, 25 Methodist Road, Greenville, PA 16125, (412) 588-9575.

**The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His sceptre shows the force
of temporal, power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above the scepter'd sway,
It is enthroned in the hearts of kings,
It is an attribute of God himself**

William Shakespeare
The Merchant of Venice