



Knight Templar

VOLUME XXXVIII

JULY 1992

NUMBER 7



In Templary

The older we become, the rosier appear the days of our youth and early manhood. There's a soft, golden glow when the past is surveyed by a distance of time and space.

Not everything was perfect, we realize. We all had our disappointments, our shocks, our problems. We've managed to obtain a few goals. We've missed the mark in others. But come what may, those halcyon days or yore are gone, never to return.

The time is now. The need for membership gains is great. We need you to be an active carrier of the Templar cause. And we need it now!

Let's each face a mythical assignment, and ask a few questions. Do I truly understand and believe in the value of the tenets of Templary? Am I contributing anything to the order? Do I attend Conclaves of my Commandery whenever possible? Am I a help or a hindrance to the Order of Knights Templar?

If your replies are on the negative side, we can change all that quickly. Just **make** and **keep** a firm resolution to turn over a new leaf. Right now is a good time to call a Masonic friend, not yet a Templar, and invite him to join you. He will appreciate your interest and concern. And that appreciation will grow with the conferral of each Order, with a climax that he will remember forever.

But do it without delay. Then, come back home, back to Templary, and bring your friend with you.



Paul C. Rodenhauser
Past Grand Recorder
Honorary Past Grand Master of the Grand Encampment
and Past Grand Commander of Pennsylvania

Grand Master's note: We were with Sir Knight Paul at the Pennsylvania Annual Conclave at the end of May. Brother and Sir Knight W. Scott Stoner, Right Worshipful Past Grand Master of Pennsylvania, drove to Elizabethtown to bring Sir Knight Rodenhauser to the Annual Conclave. He was received by Sir Knight Jacob W. Miller, Right Eminent Grand Commander, through the lines, assisted by the Grand Master. It was wonderful to be with Paul, and all the Templars in Lancaster gave him a hearty welcome. After lunch Brother Scott returned Paul to the Masonic Homes in Elizabethtown.

W.H.T.

Knight Templar

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

JULY: The 24th Voluntary Campaign of the Knights Templar Eye Foundation has ended with \$1,097,108. 23 contributed (details on page 8.) This figure stands as a tribute to the dedication of you Sir Knights in fulfilling your Templar vow to bind up the wounds of the afflicted by making a contribution to our great charity. And for a history of our Educational Foundation as written by Past Grand Master Donald H. Smith, please turn to page 18. Sir Knights, enjoy your summer with fervency and zeal!

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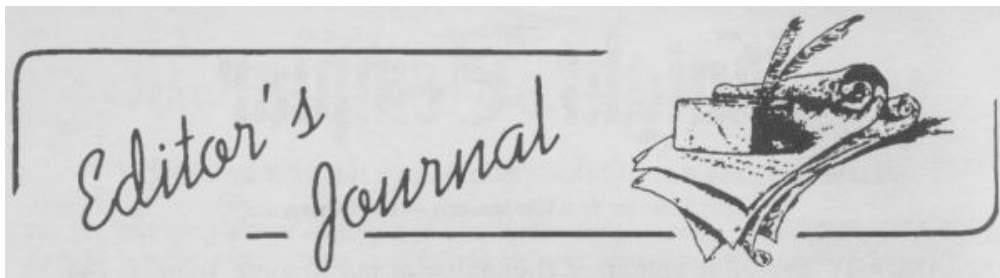
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Material for the Grand Commanderies' two-page supplement is to be directed to the respective Supplement editors.

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



Attention: All grand commanders and all deputy grand commanders who will be in office as grand commanders on November 1, 1992: 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 14. You will be able to see November arrangements by checking any of the 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 they do not reproduce well. We only use head shots and jewels of office do not appear.

Indicate your name and state on the back of the photograph. Photos are requested by September 14. After that date, it will not be possible to include them in the November magazine.

Articles Wanted: the stories of today's living Masons. *Knight Templar Magazine* is looking for articles about famous contemporary Masons whose deeds reflect lives of unselfish service to their country, to the betterment of their fellow man, or high achievement in the field of their choice. Like the Brothers who have gone before, the lives of these living Masons will reflect the virtues taught by the Fraternity to the Brethren.

Born In Blood: The exciting book by John J. Robinson about the Lost Secrets of Freemasonry and their relationship to the Knights Templar is available 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, 5097 N. Elston Avenue, Suite 101, Chicago, Illinois 60630-2460.

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 Philip of France and Pope Clement V in the 14th century. Copies are \$20.00 each, plus \$3.00 shipping and handling.

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.

Masonry's Missionaries

by Sir Knight Dean N. Goranson, P.G.P, KTCH

Military men were Masonry's missionaries, and to grasp the full role of the Military Lodge, now all but extinct, one must recognize and appreciate early British Freemasonry. Of course, the first and older Grand Lodge was the Premier London organization formed at the Goose and Gridiron Ale House in St. Paul's churchyard on St. John the Baptist Day, June 24, 1717. This original group, an English invention, helped to erect and then recognized the Grand Lodges of Ireland and Scotland in 1725 and 1736 respectively.

The early Grand Lodge years were not without turmoil, and many operative Free Masons were not in accord with the speculative Masons - much less with a Grand Lodge concept. Overzealous speculatives tended to establish Freemasonry as an exclusive English society - gentry oriented - and not shared with other regular Freemasons possessing less than lofty lineage. This early and serious innovation presented itself as the justifiable reason for the formation, in 1751, in London of the rival ancient (sometimes referred to as antient) Grand Lodge of Free and Accepted Masons. This rival Grand Lodge, always in harmony with the Grand Lodges of Ireland and Scotland, widely appealed to regular, workaday Freemasons. It was led by Laurance Dermott, an Irish Freemason of extraordinary intellect and wit, who successfully and permanently dubbed his movement ancient" while labeling the first and older Premier Grand Lodge with its

following Modern." The older Premier group in turn declared the so-called rival Ancient group to be schismatic; however, the moderns and antients ultimately merged themselves into the United Grand Lodge of England in 1813, thus harmonizing the Craft and providing the mecca for modern speculative Freemasonry.

The eighteenth century found England, France and sometimes Germany, as colonial powers, engaged in a struggle for world domination. The struggle for supremacy, by the time of Masonry's Great Union of 1813, had been won by Great Britain under English leadership. Great Britain, of course, was the name for the British Empire whose principals were England, Scotland and Ireland, along with her supporting colonial structure. England, having gained naval superiority after the 1598 defeat of the Spanish Armada, was ruled by kings George I, II and III. The kings, during their reigns, 1714-1820, raised, trained and deployed, where necessary throughout the world, a huge army consisting of more than one hundred regiments. These regiments were trained and encamped in Ireland.

Society at this time was led and dominated by the English, who in turn existed under the George kings - with tendencies toward tyranny. Private clubs, stray secular religious groups and spurious societies were kept under close surveillance to detect disloyalty to the Crown. Such societal conditions had a great influence upon the development of Masonic ritual and regulations; thus the



reason for the many later and pointed statements of loyalty as are found in the several Masonic charges. Masonry's use and development during this period proved to be quite remarkable; for, on the one hand, it became an invaluable instrument for the Crown to maintain loyalty amongst the army regulars, while on the other hand, it stirred up great interest amongst the Craft. An army Craft who occupied their minds with such time-consuming activities were not lost to long hours of boredom while their regiment was in cantonment; moreover, the Craft in turn were looked upon by their superiors as individuals possessed of high integrity. (Cantonment in this case being that period of regimental encampment between duty assignments.)

Military Lodges on a much smaller scale existed in France, Sweden, Poland, Prussia, Germany, the low countries and the Balkans; however, it was within the British Empire, including North America, that they flourished. Military Lodges reached their zenith by the 1813 union of the two English Grand

Lodges, numbering in excess of 250; furthermore, over two hundred had received their warrants from Grand Lodges in Great Britain-135 of which had been issued by the Irish Grand Lodge alone. The number of Lodges commenced to dwindle to a great extent in the 19th century, and by 1886 there were only sixteen Lodges open and working in the British Army. At the time of the outbreak of World War II, Military Lodges had become practically extinct.

The 19th century ushered in many great changes in government and Masonic concepts, and it was a time of development for the United States of America, replete with its many institutions of constitutional government. Therefore, a corresponding proliferation of Grand Lodges occurred based upon territorial jurisdiction - an ideal firmly implanted in the minds of the colonial Craft. As said by Josiah H. Drummond, P.G.M. of Maine, Independence in civil government naturally suggested independence in Masonic Government." Furthermore, independence had impressed upon the colonists that since the just powers of government derived from the consent of the governed, then why should not a territorial Grand Lodge derive its authority from the territorial Lodges? When a territorial government for a new state had functioned to a point of operating under its own approved constitution and the necessary legislative, executive and judicial bodies, it was ready for statehood. Usually at that moment, a convention of territorial Masonic Lodges was called to form, erect and institute a Grand Lodge for the newly emerging state. Thus, the stage for Masonry's migration from east to west between north and south was simply and satisfactory set. At the close of the 19th century there were forty-nine separate and autonomous Grand Lodges in the United States of America - one for each of the forty-eight states plus one for the District of Columbia.

Why did Military Lodge Masonry which contributed so much to the establishment of Freemasonry throughout the world, particularly in America, become obsolete and finally all but extinct by 1900? Primarily, it was because of the unwritten American law of territorial jurisdiction. As territories were formed which later became states, frontiers were diminished. Frontiers were the wilderness areas, yet unsettled and under the control of the military. In the early part of the century, America was a vast and fierce wilderness; however, at the end, the frontiers were all tamed and settled into states, and the need for military protection no longer existed. Except for the sad, American Civil War experience, the use of Military Lodges all but evaporated in the United States. Lodge warrants were on occasion turned back to the issuing authority; sometimes they were absorbed in the formation of a Grand Lodge and then re-issued to a stationary Lodge in a new state, and sometimes they were kept by mustering out personnel and for all intents and purposes lost to posterity.

America's great Civil War descended like a blight upon the new nation in 1861. Too many newly formed grand jurisdictions, particularly of the middle west and the deep south, in a rush of patriotism issued dispensations on a wholesale basis - practically to anyone for the asking. As a consequence, more than two hundred Lodges existed for the duration with little or no supervision or regulation. Despite the fact that the Civil War was one of the bloodiest hand-to-hand conflicts in the long history of man, soldier Masons in blue and grey, sometimes as Brothers-together, met upon the level, acted by the plumb and parted upon the square.

The fraternal courtesies exchanged between the Craft in these two armies sometimes extended beyond the field lodge room to conditions upon the battlefield. On the occasion, when a distressed soldier



Brother gave the Masonic sign of distress, it is a known fact that an opposing soldier Brother would rush to the rescue to save the distressed Brother and spare him to the prison guard for captivity.

While some Grand Lodges and Grand Masters felt that Civil War Military Lodge Masonry was deplorable and that it was practiced in a capricious and arbitrary manner, that scoundrels were made Masons and that no records were kept; the notoriety of such actions has in the main never been substantiated.

At the moment, when one thinks of the recent military action called "Desert Storm," one notices that America's young military men - yet unstained - represented, as a whole, a very high caliber of person, possessed of good morals and

Continued on page 27

Eye Foundation Campaign Closes

The Knights Templar Eye Foundation reports a contribution total for the 24th Annual Voluntary Campaign of \$1,097,108.23, \$189,164.54 more than last year and exceeding our \$1,000,000 goal by \$97,108.23. A total of 1,099 Commanderies participated in this year's campaign, 13 less than last year.

Georgia and Montana remain the sole achievers of 100% Life Sponsorship - every Sir Knight in these Grand Commanderies is now a Life Sponsor. Although many more Commanderies have achieved this goal, their entire Grand Commandery has not.

Texas has taken the lead in total dollars contributed, with Colorado in second position and Pennsylvania third. A listing of top Grand Commanderies on a per capita basis finds Colorado first, followed by Washington and the District of Columbia, second and third respectively. The top subordinate Commandery on a per capita basis is Solo Di Aruba Commandery, U.D., Aruba Netherlands Antilles and the top subordinate Commandery for total dollars contributed is Heidelberg Commandery No. 2, Heidelberg, Germany.

Plaques are being prepared for the 140 constituent and subordinate Commanderies that reported contributions of ten dollars or more per member. These Commanderies are listed on the following pages.

TOP GRAND COMMANDERIES ON A PER CAPITA BASIS			
No. 1	COLORADO Wallace A. Techentien, Chairman	\$52.36 per member	Total—\$118,864.81
No. 2	WASHINGTON Harry R. Houston, Chairman	\$31.12 per member	Total—\$68,152.00
No. 3	DISTRICT OF COLUMBIA John C. Werner, II, Chairman	\$13.98 per member	Total—\$6,473.00
TOP SUBORDINATE COMMANDERY ON PER CAPITA BASIS			
	Solo Di Aruba, U.D., Aruba Netherlands Antilles		
	\$20.00 per member		Total—\$300.00
TOP GRAND COMMANDERIES IN DOLLAR TOTALS			
No. 1	TEXAS Kurt J. M. Swanda, Chairman		Total—\$173,370.43

No. 2	COLORADO Wallace A. Techentien, Chairman	Total—\$118,864.81
No. 3	PENNSYLVANIA James H. Richards, II, Chairman	Total—\$ 73,740.07
TOP SUBORDINATE COMMANDERY IN DOLLAR TOTALS		
Heidelberg No. 2, Heidelberg, Germany Total—\$1,320.00		

Constituent Commanderies Reporting \$10.00 Or More Per Member

ALABAMA: Anniston No. 23, Anniston.

ARIZONA: Arizona No. 1, Tucson; Columbine No. 9, Safford; Yuma No. 10, Yuma; Crusade No. 11, Chandler; Burning Taper No. 15, Sierra Vista.

ARKANSAS: Olivet No. 20, Blytheville; Osceola No. 32, Osceola. *CALIFORNIA:* Hanford No. 46, Hanford.

COLORADO: Denver-Colorado No. 1, Denver; Central City No. 2, Central City; Georgetown No. 4, Georgetown; Pikes Peak No. 6, Colorado Springs; Temple No. 23, Grand Junction; Jefferson-Highlands No. 30, Golden; Delta No. 34, Delta; St. Bernard No. 41, Denver.

CONNECTICUT: New Haven No. 2, New Haven; Cyrene No. 8, Middletown; St. Elmo No. 9, Meriden; Crusader No. 10, Danbury.

DELAWARE: Trinity No. 3, Wilmington.

DISTRICT OF COLUMBIA: Washington No. 1, Washington, D.C.; Columbia No. 2, Washington, D.C.

FLORIDA: Plant City No. 6, Plant City; Winter Haven No. 37, Winter Haven; Springtime No. 40, Clearwater; Cortez No. 44, Spring Hill.

GEORGIA: St. Omer No. 2, Man; Coeur de Lion No. 4, College Park; DoMolay No. 5, Americus; Ivanhoe No. 10, Fort Valley; Tancred No. 11, Newnan; St. Johns No. 19, Dalton; St. Elmo No. 21, Brunswick; Alexius No. 22, Jackson; St. Bernard No. 25, Covington; Charles Martel No. 29, Chickamauga; Griffin No. 35, Griffin; Blue Ridge Mountain No. 37, McCaysville; DeKalb No. 38, Decatur.

ILLINOIS: Peoria No. 3, Peoria; Sycamore, No. 15, DeKalb; Calvary No. 25, Woodstock; Bethany No. 28, Mendota; Ivanhoe No. 33, Kankakee; St. Bernard No. 35, Chicago; Damascus No. 42, Havana; Sterling No. 57, Sterling.

INDIANA: Muncie No. 18, Muncie; St. Anselm No. 65, U.D., Indianapolis.

IOWA: Palestine No. 2, Iowa City; Siloam No. 3, Dubuque; Jerusalem No. 7, Mt. Pleasant; Holy Cross No. 10, Clinton; Apollo No. 26, Cedar Rapids; Tripolis No. 60, Leon; Zerubbabel No. 68, Albia; Ascension No. 69, Ames.

KANSAS: El Dorado No. 19, El Dorado. *KENTUCKY*: Mayfield No. 49, Mayfield. *LOUISIANA*: Jacques De Molay No. 2, New Orleans; C. A. Everitt No. 29, Slidell. *MARYLAND*: St. Elmo No. 12, Hyattsville.

MASSACHUSETTS/RHODE ISLAND: St. Johns No. 1, Cranston, RI.; Newburyport No. 3, Newburyport, Mass.; Springfield No. 6, Springfield, Mass.; St. Bernard No. 12, Boston, Mass; Haverhill No. 14, Haverhill, Mass.; Athol-Orange No. 37, Athol, Mass.

MICHIGAN: Redford No. 55, Dearborn.

MISSOURI: Ivanhoe No. 8, St. Louis; Mary No. 19, Warrensburg.

MONTANA: Montana No. 3, Butte.

NEBRASKA: Mt. Sinai No. 8, Falls City.

NEVADA: Edward C. Peterson No. 8, Carson City.

NEW HAMPSHIRE: Trinity No. 1, Manchester; DeWitt Clinton No. 2, Portsmouth; St. Paul No. 5, Dover.

NEW JERSEY *Delta* Damascus No. 5, Union.

NEW YORK: Coeur De Lion No. 23, New York City; Rome No. 45, Rome; Norwich No. 46, Norwich; Patchogue No. 65, Patchogue; Trinity No. 68, Flushing; Otsego No. 76, Cooperstown; Bay Ridge No. 79, Brooklyn.

OHIO: Highland No. 31, Hillsboro; Heights No. 76, Shaker Heights. *OKLAHOMA*: DeMolay No. 7, Chickasha.

OREGON: Eastern Oregon No. 6, La Grande; Bruce No. 17, Corvallis.

PENNSYLVANIA: Pittsburgh, No. 1, Pittsburgh; Jerusalem No. 15, Phoenixville; Allen No. 20, Allentown; Packer No. 23, Jim Thorpe; Mary No. 36, Philadelphia; Calvary No. 37, Danville; Knapp No. 40, Ridgway; Reading No. 42, Reading; Trinity No. 58, Bradford; Warren No. 63, Warren; Huntingdon No. 65, Huntingdon; Mt. Calvary No. 67, Greenville; Duquesne No. 72, Pittsburgh; Mt. Vernon No. 73, Hazelton; Moshannon No. 74, Philipsburg; Samuel S. Yohe No. 81, Stroudsburg; Bethany No. 83, Dubois; Mt. Hermon No. 85, Sunbury; Lincoln No. 91, Monroeville; Bethel No. 98, Hanover; Nazarene No. 99, Montrose; Holyrood No. 100, Kittanning.

SOUTH DAKOTA: Dakota No. 1, Lead.

TENNESSEE: Chevalier No. 21, Oak Ridge; Kingsport No. 33, Kingsport; Millington No. 39, Millington.

TEXAS: Ruthven No. 2, Houston; Abilene No. 27, Abilene; Corpus Christi No. 57, Corpus Christi; Taylor No. 85, Gun Barrel City.

UTAH.: Malta No. 3, Midvale.

VIRGINIA: Dove No. 7, Danville; Olivet No. 18, Crewe; Arlington No. 29, Arlington; George W. Wright No. 31, Martinsville; Penn—Neck, U.D., Urbanna.

WASHINGTON: Seattle No. 2, Seattle; St. Helens No. 12, Chehalis; Yakima No. 13, Yakima; Pasco No. 21, Pasco.

WEST VIRGINIA: Clarksburg No. 13, Clarksburg.

WISCONSIN: Wisconsin No. 1, Milwaukee; Ivanhoe No. 24, Milwaukee.

WYOMING: Immanuel No. 3, Laramie; Hugh Do Payen No. 7, Lander; Constantine No. 9, Cody; Clelland No. 12, Douglas.

Subordinate Commandery Reporting \$10.00 Or More Per Member

NETHERLANDS ANTILLES: Solo Di Aruba No. 1, Aruba

TOP TEN COMMANDERIES IN DOLLAR TOTALS	
1. TEXAS	6. FLORIDA
2. COLORADO	7. TENNESSEE
3. PENNSYLVANIA	8. OHIO
4. WASHINGTON	9. ILLINOIS
5. GEORGIA	10. IOWA

Knights Templar Eye Foundation, Inc. Twenty-fourth Voluntary Campaign	
Campaign report by Grand Commanderies for KTEF Officers and Trustees for the week ending May 15, 1992. The total amount contributed to date is \$1,097,108.23.	
Alabama	\$8,401.67
Arizona	16,607.55
Arkansas	8,035.07
California	21,381.12
Colorado	118,864.81
Connecticut	15,613.64
Delaware	1,127.80
District of Columbia	6,473.00
Florida	42,575.06
Georgia	68,003.75
Idaho	3,631.31
Illinois	29,120.40
Indiana	9,034.08
Iowa	28,113.84
Kansas	8,737.50
Kentucky	15,249.65

Louisiana	9,560.33
Maine.....	3,528.03
Maryland	14,598.79
Mass./R.1	25251.38
Michigan	17,277.20
Minnesota	11,872.16
Mississippi	4,693.00
Missouri	11,302.35
Montana.....	13171.30
Nebraska	4,914.00
Nevada	2,791.50
New Hampshire	8,989.17
New Jersey	6,976.60
New Mexico	2,550.00
New York	21,731.55
North Carolina.....	7,851.25
North Dakota.....	767.60
Ohio.....	36,640.68
Oklahoma	3,508.68
Oregon.....	10,875.28
Pennsylvania	73,740.07

South Carolina	15,802.90
South Dakota	2,333.76
Tennessee	39,341.91
Texas	173,370.43
Utah	5,091.49
Vermont	3,278.38
Virginia	23,134.42
Washington	68,152.00
West Virginia	11,706.00
Wisconsin	9,757.76
Wyoming	7,044.04
Philippines.....	5.00
Alaska No. 1, Fairbanks	100.00
Anchorage No. 2, Alaska.....	300.00
Porto Rico No. 1.....	900.00
Ivanhoe No. 2, Mexico	90.00
Tokyo No. 1, Japan.....	90.00
Heidelberg No. 2, Germany	1,320.00
Solo di Aruba, U.D.	300.00
Canaan, U.D.	290.00
Miscellaneous	41,138.97

**Knights Templar Eye Foundation, Inc.
New Club Memberships**

Grand Commander's Club

- Georgia No. 102-Morris Parks
- Minnesota No. 14-Harland L. Thomeseri
- Pennsylvania No. 58-Ellis Fred Riebel
- Arizona No. 33-Robert R. McKinney
- Missouri No. 25-Donald C. Treece
- Arkansas No. 24-Johnny Nutt
- Georgia No. 103-George K. Bennett
- Louisiana No. 19-V. Floyd Mauldin
- Tennessee No. 48-Von Lewis
- Pennsylvania No. 59-Rev. David M. Clawson
- Florida No. 52-Cornelius K. McAvoy

Grand Master's Club

- No. 1,812-George J. Sidio (CA)
- No. 1,813-William LeBaron Jenney (AZ)
- No. 1,814-Nichol Jameson (PA) by Ben Swaney (PA)
- No. 1,815-in memory of Howard W. Ball (WV) by Mrs. Virginia Fisher (CA)
- No. 1,816-Virginia Ball (WV) by Mrs. Virginia Fisher (CA)
- No. 1,817--Boyd J Bryant (GA)
- No. 1,818-Marion Fred Walden (GA)
- No. 1,819-Raymond E. Holt (GA)
- No. 1,820-Horace L. Whitlock (GA)
- No. 1,821 -Christian T. Niemann (NY) by Vincent Fortunato

- No. 1,822-David Shull (CA)
- No. 1,823-Henry B. Warner (FL)
- No. 1,824-Carl Phillips (AR)
- No. 1,825-Thomas E. Long (GA)
- No. 1,826-Robert Iilian, Jr. (WI) by Ed Makal (WI)
- No. 1,827-Robert C. Guenther (WI) by Ed Makal (WI)
- No. 1,828-John Deaver Drinko (OH)
- No. 1,829-In memory of Joe L. Neal (TN) by Chevalier Commandery No. 21
- No. 1,830-Edward A. Foreman, Jr. (MD))
- No. 1,831-Jerry Whittington (IA)

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: Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, IL 62705, (217) 523-3838

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, 5097 N. Elston Avenue, Suite 101, Chicago, IL 60630-2460



Howard W. Ball
West Virginia
Grand Commander-1966
Born August 12, 1898
Died April 20, 1992

Andrew Eichbaum Barton
Illinois
Grand Commander-1968
Born September 11, 1894
Died May 10, 1992

William Neill Bogan
Mississippi
Grand Commander-1974
Born January 26, 1893
Died May 23, 1992

Donald Earl Bathe
Illinois
Grand Commander-1980
Born December 13, 1931
Died May 27, 1992

Hal Burnett
Texas
Grand Commander-1964
Born October 21, 1898
Died May 27, 1992

100% LIFE SPONSORSHIP
KNIGHTS TEMPLAR
EYE FOUNDATION

Tripolis Commandery No. 60
Leon, IA

Jefferson-Highlands
Commandery No. 30
Denver, CO

Newton Commandery No. 9
Newton, KS

Apollo Commandery No. 26
Cedar Rapids, IA

Murfreesboro Commandery No. 10
Murfreesboro, TN

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The Social Order Of The Beauceant

The Social Order of the Beauceant is an organization of Christian women whose membership is limited to the wives and widows of Knights Templar.

The Order was founded as the S.O.O.B. Society in Denver, Colorado, in 1890. The first suggestions for uniting into a society were given by several Sir Knights, after the Grand Encampment of Knights Templar decided to hold its 25th Triennial Conclave in Denver in August 1892. There were approximately 900 Knights Templar in Colorado and only one Commandery in Denver, with a membership of less than 300. Templars needed and invited their wives' assistance in entertaining the thousands of Sir Knights and their ladies during the coming Conclave.

The first meeting was held in February 1890 with 23 ladies present. These charter members adopted the name "S.O.O.B Society," and a very brief ritual was used. Later, a second ritual was adopted which explained the meaning of the letters S.O.O.B. as, "Some of Our Business - to make life purer, better and sweeter for others."

Following the success of the 25th Triennial Conclave, the Society remained a small group of loyal friends, who continued to give unselfish service in charitable work.

When the 1913 Grand Encampment met in Denver, action was taken to formalize the S.O.O.B. into a national organization. Several ladies from other cities were initiated into the order at that time. Much consideration was given to changing the name and the final decision was to retain the initials, but to give them a more significant and appropriate meaning. Thus the name "Social Order of the Beauceant" was adopted and new bylaws were completed. In November of 1920, representatives from cities in Missouri, Kansas, Oklahoma, and Colorado met in Denver to organize the Supreme Assembly.

The name "Social Order of the Beauceant" is derived from the ancient Knights Templar banner. It is the only ladies fraternal order whose eligibility to membership depends upon the husband's membership in good standing in the Commandery. One of the landmarks of the order is to cultivate the spirit of love for and loyalty to each other, and the Order of Knights Templar; and recognition of the reciprocal consideration due that Order." Each Assembly has seventeen officers who exemplify the work. Members may hold dual membership in one other Assembly.

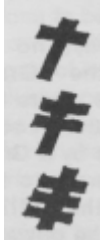
The lessons in the ritual are beautiful, impressive, and helpful in everyday living, using as a theme, "Faith, Loyalty and Love for God, the Order of Knights Templar and each other." Some of the purposes of the order are to promote loyal friendships among the wives and widows, provide recreation and understanding, show acts of loving kindness, and assist the Knights Templar when requested. The members are often called upon to assist with entertainment at Grand Commandery, and this has proved to be a source of pleasure and benefit to its members, with goodwill, encouragement, and moral support from the Sir Knights.



*Dale Herrick
Supreme Worthy President*

Templary and Beauceant have a common bond, illustrated by the symbolism of the Cross and Crown used in the emblems of both orders. The form of the Maltese Cross is also used in the Beauceant work.

There are three (3) red crosses used in Beauceant.



The PASSION CROSS (one bar) is worn on the ritualistic robes used by the officers of a chartered assembly.

The PATRIARCHAL CROSS (two bars) is worn on the robes of Supreme Officers at Supreme Assembly and other special meetings.

The honor of wearing the SALEM CROSS (three bars) on their robes is given to the Supreme Worthy President and all Past Supreme Worthy Presidents.

These are worn with a great deal of pride, remembering our close ties with the Knights Templar and our mutual goals.

Since 1959, at the invitation of the Grand Encampment, Beauceant members have assisted the Knights Templar Eye Foundation, through donations, memorials and bequests. Including an additional trust fund, Beauceant sisters have contributed over ONE AND ONE-HALF MILLION DOLLARS to the Eye Foundation. A General Chairman and 17 Area Chairman assist the assemblies in this project. Although the charitable activities of the members of each assembly are many and diverse, the Knights Templar Eye Foundation remains their main charitable endeavor.

A Beauceant Assembly may be constituted only in a city where there is a regular active Commandery of Knights Templar of sufficient membership to warrant one. Currently, there are 165 Chartered Assemblies, located in thirty-six states, with a membership of 13,000 women.

New Promotional Items

The Grand Recorder's Office has new promotional Items that can be used to promote Templary among the membership and to let the public know about our great order and its service to mankind. A colorful brochure has been prepared that you can be proud to give to anyone and is for distribution to members and the general public. The brochure entitled "Knights Templar, An Ancient Order Serving Mankind In The 20th Century," makes the light of Templary visible. This brochure is available to Commanderies and Sir Knights at a small cost of 5 cents each in lots of 200. Two or more Sir Knights may purchase 200 and split the costs. Don't miss this opportunity to make this a part of your membership program.

Another item that is available to Commanderies is a slide/tape presentation entitled "A Desire For Knowledge." This 16-minute program is recommended for a York Rite Night presentation in a Symbolic Lodge or for showing in a Commandery as an introduction to the program. The mainstream bodies of Freemasonry are appropriately recognized. Every Master Mason should see this program. Each Grand Commander has been provided with a copy of the slide/tape program. Additional copies may be purchased by Commanderies at a cost of \$30.00 each including postage.

Sir Knights, the above have been prepared to support the membership efforts of all Commanderies. Every prudent Commander will want to be sure his Membership Committee has these items.

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

History of the Grand Encampment

Chapter XXII Uniforms

The Uniform Of A Knight Templar (Continued)

"We recommend that this proposition be *not* agreed to.

New York proposes, and Massachusetts and Rhode Island substantially agrees that the uniform shall be as prescribed by the Grand Encampment in 1862; but each Grand Commandery shall have full power and authority to regulate the uniform to be worn within its own jurisdiction.' Except that the insignia of rank shall remain under control of the Grand Encampment. Provided, however, that all members of Commanderies, which now have what is known as the black uniform, be permitted to wear the same while members thereof. Provided further, that any Commandery in a State where the black uniform is worn may, by permission of its Grand Commander, adopt and wear such black uniform.

"In endeavoring to avoid Scylla, would not this pilot rush the Order into Charybdis? Instead of a probable contention every three years in the Grand Encampment, there will be a certain one every year in some of the Grand Commanderies; and that contention brought within narrower limits, will inevitably provoke more feeling, and lead to discord and to the endless multiplication of uniform. Each Commandery could properly demand the right to determine the uniforms of its own members, since that would be the logical effect of the proposed amendment.

"This proposition legalizes the black

uniform where now worn, and yet pretends to invest the Grand Commandery of the States where it is worn with power to regulate. In other words, the power to regulate by a Grand Commandery, is subordinate to this regulation made by the Grand Encampment. Of course, the power to regulate implies the power to permit the black to be used; but, inferentially, this power to regulate does not carry power to permit the use of black uniform, unless it is now worn by some Commanderies in some State. If jurisdiction over this subject matter is to be transferred to the Grand Commanderies, we think, they should be untrammelled in its exercise. The judgment and conversation competent to control the larger question may certainly be trusted with the regulation of its details.

Annoying as this comparatively trivial question is, and is likely to be to the Grand Encampment we still think that is the proper tribunal to control it; one which will cause less friction, and prevent a total abandonment of all efforts to secure uniformity. But in order that the issue may be fairly presented for a decision by the Grand Encampment, we present a form for the amendment indicated so that if the change is made there may be the least possible opportunity for doubt and disaster:

1. The uniform of Knights Templar, Knights of Malta, and Knights of Red Cross, under the immediate jurisdiction of the Grand Encampment, is that prescribed by the Grand Encampment. No other uniform is allowed, except in the case of Washington Commandery No. 1, of the District of Columbia, whose members are permitted to wear the

uniform prescribed and worn in that Commandery before the adoption of the regulation of 1862. (Adopted)

"Each Grand Commandery shall have full power and authority to prescribe the uniform to be worn by those belonging to its own jurisdiction, except that the insignia of rank shall always be under the exclusive control and regulation of the Grand Encampment, and no other authority shall alter, modify, or in any way interfere therewith. (Adopted)

"If these amendments shall be approved by the Grand Encampment, we recommend the repeal of Section XLIV, 1, 2, 3, of the Code of Statutes, and 125 and 128a of the Supplemental Code and all other provisions conflicting therewith. (Adopted)

"The adoption of these amendments will take away the necessity of any specific action upon the proposed amendments regulating the uniform of the Knights of the Red Cross, and we report adversely to such propositions.

"The proposition requiring members, when in Grand Conclave to wear the full Templar uniform, unless when excused by a vote of the Body, is already embodied in our laws. We therefore report adversely upon this amendment.

"In 1883 (see Proceedings, pages 216, 217, 218, and 219) a detailed description of a complete uniform was presented as a substitute for that now in use. Upon motion this was referred to the Committee on Templar Uniform. There is no such standing Committee and no special committee upon that subject was appointed during the Conclave. The proposition involves an amendment to the Statutes, and would, unless otherwise ordered, be referred to the Committee on Templar jurisprudence. Subsequently, upon motion, all pending amendments to the Constitution and Code of Statutes were ordered to lie over until the next Conclave. The one now under consideration has been submitted with

the other proposed amendments to this Committee.

"Under the letter of the law no action could be taken upon the propositions referred to, because no notice thereof was inserted in the summons for this Conclave. But the object of the law was to inform members of all contemplated changes in the Constitution and Code, and this information was given by incorporating the proposition in the published Proceedings, so that the spirit of the law has been complied with.

"But your Committee does not deem it necessary to report specifically upon these propositions, because any action thereon will be useless if control of the uniform is remitted to the several Grand Commanderies. Should this not be done, we recommend the creation of a special committee upon uniform, and the reference thereto of the propositions submitted in 1883.

"Upon the same contingency we make a similar recommendation as to the other proposed amendments, making changes in the present uniform, so that there may be some intelligent and consistent action."

By this action the control of the uniform passed to the Grand Commanderies, though the insignia of rank remained under the jurisdiction of the Grand Encampment. From that time on there has been no uniformity, but only a resemblance between the uniforms prescribed in each of the Grand Jurisdictions. As will be seen, the changes introduced in these various Grand Jurisdictions from time to time, have resulted in a great variety of Templar uniform, so that the Order no longer has a distinctive uniform dress.

The Knights Templar Educational Foundation Seventy Years Young

by Sir Knight Donald Hinslea Smith, P.G.M.

When the Grand Encampment started our oldest philanthropic work in 1922 under the program of Forward Movement," instituted by Grand Master Joseph Kyle Orr of Georgia, it was done with these words: "We feel that the Grand Encampment can build no greater monument nor inaugurate a more worthwhile movement than to put in effect a plan which will provide educational advantages for the youth of our beloved country, thereby enabling them to become more useful members of society and better citizens of this republic."

With that idea and with 70 years of opportunity, we, the Knights Templar, have enabled more than 80,000 students to continue their education at a monetary investment estimated at thirty-five million dollars.

What a difference time has made on our educational costs. A Past Grand Commander, who is director of admissions at a large state university, informed me that the cost of a semester at his institution in 1922 for an in-

state student was \$156.50 as follows: no tuition, incidentals - \$5.00, Room - \$45.00, Board - \$85.50, PO Box - \$50, and books - \$20.00. The same in-state student's great grandchild entering the same university in 1992 as a full-time, in-state student will pay \$2,495.00 for the same services as follows: Tuition - \$720.00, Room - \$600.00, Board - \$925.00, and books \$250.00. These costs are sixteen times larger than they were in 1922.

In 1922, we had a \$1,252.00 bachelor's degree. In 1992, the cost is almost \$20,000.00, and more than twice that in a private institution. The opportunity started seventy years ago by our predecessors is more important than ever because of the high tuition and fees.

Every Knight Templar should know that we have this great Foundation to enable him to refer applicants and/or inquiries about our student loans to the Recorder of his Commandery or to the Grand Recorder of his Grand Commandery.

Since our Foundation can lend as much as \$6,000.00 to a junior or senior student, most of the over \$8 million in trust in our fifty-two divisions is where it should be: currently on loan to more than 2,500 students. Grand Commandery committees make the decision as to the loan applications, and every loan must have a qualified guarantor as a cosigner to help insure the perpetuation of our Foundation.

The education of our nation's young people is our objective, and for seventy years our order has been doing something about it. Happy birthday, Knights Templar Educational Foundation, and thanks to the hundreds of Sir Knights who give their time and talent to administer this worthy cause.

Sir Knight Donald Hinslea Smith, Chairman of the Knights Templar Educational Foundation and Past Grand Master of the Grand Encampment, is a member of Richmond Commandery No. 19, Richmond, Kentucky, and resides at 1041 Idylwild Drive, Richmond, KY 40475



Past Grand Master Joseph Kyle Orr,
1919-1922

Easter Weekend, 1992: A Retrospective and Reprise

by Sir Knight Leroy J. Delionbach, KYCH
Grand Commander, South Carolina

He ran.. it was not the run of fear, nor was it the run of a racer. Rather, it was the determined, purposeful stride of a man with a mission. In the cool, cloudy, wet morning, he ran.. . He was tall, over six feet, of medium build, and nearly two hundred pounds. The dose-cropped hair and erect posture belled a military background. He did not run with the short, choppy stride of the airborne shuffle he had learned in Basic, but with the smooth glide that looked more like skating, and that carried him effortlessly and quietly over the uneven territory he had to cover that morning. He ran, until suddenly, rising out of the mist there were three warriors, looking for all eternity at something only they could see. He stopped before them, feeling at once dose to them and as far removed as is possible in human experience. Slowly the middle-aged runner moved into a position of attention and rendered a parade-ground perfect salute. For an instant the balding, lonely runner was transformed into the youth of 25 years ago, greeting his comrades. The statues in the park did not hear the words, but if they had, they would have understood the pathos and the growth in the phrases: "All the way... whatever it takes!"

On the darkest day in the Christian year, a day so dark it is not even given a name, on the Saturday between Good Friday and Easter, I ran from the Hotel Washington to the Vietnam Veterans Memorial just after sunrise. As I walked along the black wall on this blackest of days in the Christian year, I reflected on the meaning of sacrifice and of the hope that rises, like a phoenix, from sacrifice.

The statue, and the wall, represent the sacrifice of many, both during and after the tragic years of that conflict. Their sacrifice must not be in vain. Rather, it should give rise to a

hope that we will never again tolerate a political involvement that is not built on solid ethical and moral principles to deprive us of our sense of purpose, our dignity, and our youth.

The bleakness of the wall, rising as it does from below the horizon, to draw the eye towards the heavens, is also a Christian allegory, reminding us of the sacrifice of the Christ. He was buried on that Saturday, but the very earth could not contain Him. He arose, and has drawn our eyes toward Heaven. As Christian Masons, as the Knights of today, we must not let His sacrifice be in vain. Rather, we must share the hope of Easter, the promise of Our Lord, with all men.

On Easter Sunday, I felt my heart warmed as I marched up the hill to the Sunrise Service. New comrades-in-arms, old friends, and a spiritual presence that could not be denied made light work of the march, and the weather was of passing insignificance. The pilgrimage of the weekend could be finished that night, with the safe return to a home some 540 miles distant. The pilgrimage of the rest of a life was just beginning.

He ran ... back the way he had come ... No longer lonely... He ran... a smooth stride, with a soft susurrus of his breathing to keep the rhythm. He ran, not away from the hill and his comrades... but to the world. He ran... to the rest of his life, this Easter weekend. All the way... whatever it takes.

Right Eminent Grand Commander Delionbach is a member of Aiken Commandery No. 14, Aiken, South Carolina, and resides at 327 East Pine Log Road, Aiken, SC 29803

Thurman Pace Honored

A reception and banquet were tendered to Sir Knight and Illustrious Brother Thurman C. Pace, Jr., 33^o, at the Scottish Rite Cathedral in Lincoln Park, New Jersey, on Sunday, March 29, 1992, in recognition of his election as an Active Member of the Supreme Council, A.A.S.R., N.M.J. of the U.S.A., and subsequent appointment as the Deputy for New Jersey.



Pictured, left to right, are Sir Knight Marvin E. Fowler, Provincial Grand Master of the Royal Order of Scotland

and Past Grand Master of the Grand Encampment: Sir Knight William Henry Thornley, Jr., Grand Master of the Grand Encampment of Knights Templar; Sir Knight and Illustrious Brother Francis G. Paul, 33^o, Sovereign Grand Commander of the Supreme Council, A.A.S.R., N.M.J. of the U.S.A.; and Sir Knight Leopold L. Otway, Most Worshipful Grand Master of Masons; and the honoree. Other dignitaries among the 381 in attendance were all the elected officers of the Grand Lodge line, all presiding heads of the York Rite grand bodies, the Divan of Salaam Shrine Temple, the Executive Officer for DeMolay, Scottish Rite Deputies for New York and Pennsylvania, and the Grand Master General of Ceremonies for the Supreme Council. Sir Knight Pace is a former Department Commander for the Northeastern Department of the Grand Encampment.

It Was The Masonic Thing To Do

Early this year Merritt Island Lodge No. 353 was asked to loan their hospital bed to a young lady named Cassa in Palm Bay, Florida. Cassa and her little brother were kidnapped from their mother by their father who drove them north. There was an automobile accident that killed Cassa's father and brother. Cassa was pinned in the car with a part of her father's head in her lap. She was returned to her mother and her injuries caused her need for our hospital bed.

When I told the story to my wife Joyce, we decided to do something to show Cassa that someone cared for her other than just her family and close friends. Joyce had a large stuffed pink rabbit that she wanted to give to Cassa. Worshipful Master Bill Schroeder and other members of the Lodge wanted to visit Cassa and show her our love. Mike Haworth, president of the AZAN Clowns and Junior Warden of Merritt Island Lodge was asked to assist and bring another clown. Cassa's mother gave us permission to visit them in their home. We visited Cassa on February 8 to present the pink rabbit and a basket of goodies. The cutest little girl I have ever seen was beaming with joy and exclaiming to her mother when we arrived: Mom, there's a clown in the yard. Look, Mom, there's two clowns in the yard. The clowns filled the place with balloon animals. There was more excitement than this Mason could handle.

There are no words to express the feeling of love that day and the joy that beamed from a little girl's heart. Joyce and I; along with Otto, Mike, Paul, and Bill; were overcome. Tears and tight throats were upon us all. The best way to express this day. It was the Masonic thing to do."

by Sir Knight Mike Collins
as told to Sir Knight Bill Ellis
Brevard Commandery No. 24
Cocoa, FL

Life has always been a battle but never more so than it is today. Multitudes in our day are finding this a disturbing and difficult time to be alive. Thrown back upon themselves, they are unable to meet the issues.

Now, the Bible makes it very plain that the Christian life is a warfare. Just where and how this conception of life dropped away I do not know. It was a fact that was very clear to our forefathers. In the first century a great disciple named Jude wrote a short letter to some Christian friends. Here are some of the challenging words from his letter: "I fully intended, friends," he writes, "to write you about our common salvation. But I feel compelled to put up a real fight for the faith which has been one for all committed to those who belong to Christ." "Put up a real fight for the faith." Those words contain a very important message for all Christian Knights in our time.

Now, we don't hear many talking about fighting for the faith these days. We fight for other things, for civil rights, for a just peace, against drug abuse, crime and immorality. But the modern Christian is strangely silent about putting up a real fight for the Faith. Does this mean that Jude's call to arms is obsolete? Are we no longer Christian Soldiers marching as to war? Ought we just to give a nostalgic sigh and place this militant challenge in a museum alongside the other antiques, as no longer relevant? That would be a tragic mistake. We desperately need to recover today the spiritual ardor of Jude.

Now, without minimizing the crucial importance of our external dangers today, I would suggest there is another area where Jude is calling us to fight for the faith. It is in the area within us. This is the place that our faith is most seriously challenged, in the minds and hearts of those who call themselves Christians. A

Fighting for our Faith

by Dr. Howard R. Towne

Christian is not one who does whatever his whim dictates, but one who determines the character of the faith of his life. He governs himself. The Book of Proverbs describes him as one who rules his own spirit. And it asserts that such a man "is better than he who taketh a city." It was in this world of conflicting realities, this tiny arena - that Jesus won His single victory. And having conquered there, nothing alien from the outside world could ever break the fiber of His Spirit.

Sir Knights, it is in the inner defenses that we must strengthen, believe in our own beliefs. This is where we have become weak. And here is where the enemy slips through the wall, our half-hearted belief in our own belief. And this is the tragedy today, that we possess a high faith about man, his dignity, his freedom, his destiny and let it go by default. Certainly there is no great future for any people whose inner faith has burned out. A godless democracy is no better answer to the needs of mankind than a godless paganism. Ours is the special

responsibility now to replenish the springs of our great faith, rediscover the virility of our basic beliefs and to live them.

Let us get rid of our fussy thinking about our Christian Faith. Away with all our present Pseudo-Christian teachings. Let us arise above a blasé relativism. Let Christians stop wallowing in the philosophical swampland of existentialism and naturalism. Let us stop thinking it is all right to believe anything because God is a nice fellow and all He cares about is sincerity. Away with these foolish delusions. They are the enemies of a vital Christian faith. Let the front line of our fight be within us for our beliefs.

Let us consider another vital matter closely connected to the first. A large part of our inner fight is in the area of morals,

"Sir Knight, the battle we fight today isn't on a map, it's a battle between good and evil in human hearts. Moral paralysis seems to have gripped our nation. Disturbing beyond words are the manifestations of inner corruption today."

living our beliefs. Napoleon once said, In war, morals are to materials what the figure is to one." In other words, how people behave themselves, control and discipline themselves, the moral strength they have in their hearts, is three times as important as the weapons they hold in their hands. Sir Knights, we're not doing too well with this. It bothers us to think about it but we must.

We are so accustomed to thinking of ourselves as an enlightened, God-fearing, honest people with unimpeachable motives that it comes as quite a shock to us when we hear sharp criticism of our actions and attitudes by the people of other lands. We can't imagine why other people distrust us or suspect us. Americans we feel are good. We are a righteous people.

Well, our halo has managed to get pretty badly fouled up in recent years. And however painful the experience is, we must face the truth about ourselves. There is a great unwillingness to do this, to admit any weakness in ourselves. Sir Knights, the battle we fight today isn't on a map, it's a battle between good and evil in human hearts. Moral paralysis seems to have gripped our nation. Disturbing beyond words are the manifestations of inner corruption today.

There are those who suppose that morality is just a matter of being identified with your age. In order to know what is right, many just send up a trial balloon to determine which way the wind is blowing. When they have found the current of opinion, they will know in which moral direction to travel. Our age does not want to have a master. Behind much of the so-called New Morality is simply the desire to do as we please. Man wants to be a law unto himself.

Sir Knights, there is no such thing as living without a master. Just as there can be no unmastered ship, so there can be no unmastered life. The laws that guide life, like the laws that guide ships, are eternal and ageless.

A young man sat in my office one day, trying to justify his laxity of morals. He was trying to rationalize himself into the belief there was nothing wrong about his course. He raised the time-old issues about nothing being final, that everything changes with the changing of generations.

Then, I reminded him to his great uneasiness, that there are some things which are final. Arithmetic is painfully exact in spite of the New Mathematics. 7 times 9 is always the same, regardless of the New Psychology. Each chemical substance is always made up by the same combination of elements. There is no variation for friendship's sake. There are moral absolutes in life that are final.

Sir Knights, the tenets of our faith are not ritualistic secrets. We possess the eternal truths of God, centered in a supreme person, Jesus Christ, and His resurrection. To proclaim this living faith in Christ is one of the most contagious things in the world. It should be displayed

"So let us pick up our banner on which is clearly emblazoned, "By this sign conquer," and march to demonstrate in our lives that His principles are supreme."

to all who will listen with the expectation that it will attract the enthusiastic support of countless men of good will. So let us pick up our banner on which is clearly emblazoned, "By this sign conquer" and march to demonstrate in our lives that His principles are supreme.

There is a challenging story that comes from one of our wars. It tells of a youth too young to fight, who was permitted to carry the regimental banner. During a bitter engagement his battalion was advancing under terrible fire. In his youthful zeal the lad went so far ahead of his company that he was almost out of contact. The commanding officer sent a messenger to him bearing this word, "Bring the standard back to the line." With heroic recklessness the boy called back, "Bring the line up to the standard." Sir Knights, this is our present duty. Every Knight is a Christian soldier - a soldier not of war but of peace. If we follow our great Captain's blueprint for us, only good can be the outcome. We are engaged in a battle today, a moral combat to uphold the faith. God help us to gain the victory.

Sir Knight Howard R. 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

Eye Foundation Grant Awarded to St. Louis Pediatric Ophthalmologist



On May 20, following a dinner honoring Ascalon Commandery No. 16 Asylum Drill Team, Dr. Timothy P. Fleming, Ph.D., assistant professor, Department of Ophthalmology and Visual Sciences of Washington University School of Medicine in St. Louis, received a grant of \$12,000 from the Knights Templar Eye Foundation.

Participating in presenting the grant and pictured above, left to right, are Billy J. Boyer, Grand Captain General of the Grand Commandery of Missouri and Aide to the Deputy Grand Master; Robert E. Hardester, Eminent Commander of Ascalon Commandery No. 16; Dr. Timothy P. Fleming; Blair C. Mayford, Right Eminent Deputy Grand Master of the Grand Encampment and Vice President of the Knights Templar Eye Foundation; Marion L. Dollison, Past Grand Commander of the Grand Commandery, Knights Templar of Missouri.

Dr. Fleming expressed his thanks to the Knights Templar Eye Foundation for awarding him this grant. He explained to some seventy-five ladies and Sir Knights in attendance his work in the field of pediatric ophthalmology and the goal of eliminating blindness in children.

The Fall from Grace Of Master Mason Jean Paul Marat

by Dr. Irving I. Lasky

Jean Paul Marat was born in Boudry, Neuchatel. He was the oldest of six children. He left home at the age of sixteen years and is said to have studied medicine at the University of Bordeaux. It remains vague as to how and where he obtained his medical degree. He settled in England at the age of twenty-five years. His early interests also included writing. He wrote two essays, "The Human Soul" and "Philosophical Essay on Man." His basic premise was the duality of the body and soul. Evidently early on he was a man with a healthy respect for religion. He later served in the French Parliament (1774) and wrote "The Chains of Slavery." He also wrote treatises in medicine, but those were not approved by the French Academy of Medicine. This group was the sine qua non of medical talent. His rejection by this prestigious group led to bitterness. Historians have looked upon him as a charlatan in both medicine and science. His "Chains of Slavery" was an acrimonious attack against all monarchs. He believed there should be but one religious sect in a state, and this should be linked with the political organization of the state.

In spite of this, Brother Marat lived in the age of enlightenment during the great accomplishments of Newton, Locke, Montesquieu, Voltaire, and Rousseau, among others. His treatise, "Chains of Slavery," was a partial basis for the political and bloody French Revolution. He eventually attacked religion because he felt it countenanced despotism. However, as a logical consequence of his belief in the sovereignty of the people came his

sympathy for the poor and needy. Perhaps, this was a virtue that he acquired from the Craft.

Jean Paul Marat was made a Mason in England; the Grand Lodge certificate of his membership was issued on July 15, 1774. He later became a member of the Loge la Bien Aimee at Amsterdam, Holland.

Dr. Marat had a profoundly suspicious nature that made it difficult for him to credit any opponent to his views with honest and sincere intentions. He attempted to reach social and political heights but to no avail. As an example, he frequently wrote to Brother Frederick the Great (the Second.) All of his letters were ignored. Jean Paul Marat played off St. Augustine who said, "Lord, grant me chastity and restraint, but not yet."

In anger and frustration, Marat turned from the healing arts to the foisting of conquests of new worlds and devoted himself to the bloody French Revolution. Although it is risky to understand an eighteenth century person in the light of twentieth century thinking, this terrible conflict and its attendant rage might well have led to Dr. Marat's eczema. This terrible, generalized skin disease led to intense itching and necessitated long hours in vinegar baths. This offered no cure but only relief. It was in the bath that Charlotte Corday trapped Dr. Marat and sank a long knife into his chest. (Brother Marat had destroyed Charlotte Corday's relatives.)

Dr. Marat's flirting with political intrigue and the horrors of death by the guillotine led him, like a frightened fox, to his long

periods of hiding, most usually in England. He looked upon his new-found challenge as:

"At the outbreak of the revolution, wearied by the persecutions that I had experienced at the hand of the French Academy of Science, I eagerly embraced the occasion that presented itself of defeating my oppressors and attaining my proper position... Strongly convinced of the absolute perversity of the supporters of the old regime and the enemies of liberty, I felt nothing could be obtained from them except by force."

Marat time and again urged popular executions. He called for a preposterously large number of heads, varying from five

"Our Craft offers many lessons in life, symbols of goodness, tomes of great wisdom, opportunities for fraternity, charity, faith, hope and cogent rules by which to live."

hundred to one hundred thousand... and five hundred thousand he suggested as possibly necessary.

"Eleven months ago five hundred heads would have sufficed; today fifty thousand would be necessary; perhaps five hundred thousand will fall before the end of the year. France will have been flooded with blood..."

Charlotte Corday gained access to Marat's quarters and presented him with the names of alleged counter revolutionaries.

"She rose; the interview was over; she had gorged Marat with names of men she honored and trusted. At last (Marat) stopped, raised his head: Good,' he exclaimed, 'we'll soon have them all guillotined in Paris.'

With these words, death took him. Charlotte had seized her knife and in one straight unflinching blow, "with all the power of her virgin soul," had struck deep into the naked breast. Marat cried out chokingly "A moi, mon bonne amie, a moi." (To me, my good friend, to me!) He died almost instantly.

Albert Einstein said, "The existence and validity of human rights are not written in the stars... they have been conceived and taught by enlightened individuals. They have resulted from the craving for beauty and harmony, have been readily accepted by most men and regrettably, they have been trampled upon by people under the pressure of primitive instincts. This struggle is one in which a final victory is never won. But to tire in this struggle would mean the ruin of society." Not all men are of equal mark or measure. The single most uniqueness to all of mankind is his need for a belief and for an ideal deity. Brother Francis Marie Arouet de Voltaire stated, "If God did not exist, it would be necessary to invent him."

What mode of man directs him from the great and highly appetizing beauty of life, of nature, of friendship and of goodness is similarly mystifying. Why mankind perverts the morality of goodness of our supreme being to lesser and patulous gods similarly remains a mystery.

Our Craft offers many lessons in life, symbols of goodness, tomes of great wisdom, opportunities for fraternity, charity, faith, hope and cogent rules by which to live. The lessons of Masonry can only be offered and not forced. Therefore, the burning desire for the Craft must originate from the very depths of the psyche. It must pervade and prevail else it is lost in the ménage of man's desire for existence.

When we arrive in this world, no one has promised us a rose garden. Should we find such, we will also find the sharp thorns of rose stalks. Even here, goes great opportunity for beauty and fragrance, but we must pick and choose

to avoid the thickets and morass of life's barbs. In truth, all of life is a similar equity - a constant struggle from without and within of good versus evil.

Dr. Jean Paul Marat's early life seemed promising, but there was something wrong with the mix, and he turned from the marvelous opportunities for goodness. He wrote a terribly iconoclastic diatribe against mankind and God, as well. He practiced his surgery by the guillotine.

Dr. Frederic Woelkner, 32°, a UCLA professor, now deceased, speaking at a Maundy-Thursday observance several decades ago stated, Happy is the man who lives in love and the law and luster of God. This I know without a doubt; everything came from something and goes into something. I believe in the mystery of immortality. As for heaven,

"The tragedy of Dr. Jean Paul Marat was that he was a vulgar murderer. His was a parable of cosmic and universal loss; an allegory of the breakdown of a divine scheme."

why, I'm happy right now! I've always been happy." It is a regrettable pity that Brother Jean Paul Marat missed his *Job de vivre* (joy of life). William Ewart Gladstone said, "The disease of an evil conscience is beyond the practice of all physicians of all the countries in the world. Selfishness is the greatest curse of the human race." Dr. Marat failed the symbolism of the Craft and failed to move as a rough ashlar to develop both his character and understanding so that ultimately he failed to live his life as a perfect cube. He never left the ambience of Milton's "Paradise Lost" to enter the hallow of "Paradise Regained."

The intent of Masonry was lost for Marat. He had either forgotten or was unaware that the great sages of philosophy, as well as of Masonry, were about the religio-philosophic

doctrine of dealing solely and uniquely with the opus magnum of soul building. The tragedy of Dr. Jean Paul Marat was that he was a vulgar murderer. His was a parable of cosmic and universal loss; an allegory of the breakdown of a divine scheme. He had lost the faculty of enlightened wisdom as sure as did the murderers of Hiram Abiff. He bent to the carnal and abandoned the spiritual of that ever-warning within us all. He abandoned his wisdom and neglected the perfect balance between them and failed to establish himself in strength so that his inward psyche stood firm against all weakness and temptation.

To realize that the Kingdom of Heaven is within us, we must remember the nowhere better stated philosophy that is in this poem of Robert Browning:

"Truth is within ourselves. It takes no rise
From outward things, whate'er you may
believe,

There is an 'inmost' centre in ourselves
Where truth abides in fullness; and to
know.

Rather consists in finding out a way
Whence the imprisoned splendour may
escape

Than by effecting entrance for a light
Supposed to be without."

For certain, our beloved Masonry makes good men better, but it may, as in this instance, fail to make a bad man of base and primitive instincts even a good man. Finally, as Galen, the great physician of the first century A.D. wrote, "We dispense praise or blame, because ... we all have it in us to prefer, search and love the good and to turn away from evil... whether it is innate or not."

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

Masonry's Missionaries - Cont from page 7

high integrity - probably much the same as their Civil War grandfathers of 130 years ago. Certainly as a group their conduct, their morals and their integrity were equal to, if not above, some of our Grand Lodge men. (We need not look too far to find some who have been suspended or expelled for their convictions of civil or moral offenses.)

Though the chapter of Civil War Army Lodge Masonry may be somewhat dismal, it happened only for the reason that the warrant dispensing Grand Lodges failed to provide a satisfactory method for supervision.

The contributions of Military Lodge Masonry to the good of the order have been many, varied, and substantial, and they are too numerous for enclosure in this treatise. Prior to the narration of a select few exemplary contributions, one can't help but marvel at the success of the simple British system. It was never smitten with jurisdictional complications, with slipshod lodge room performance and with voluminous records. The British system, uncomplicated yet effective, granted the warrant to an officer of the regiment or the naval vessel who was satisfactory to the Grand Lodge. If the trust in the officer was not misplaced, there was no problem. Usually, the CO. served as the first Worshipful Master, and he decided when, where, and if Lodge was held; also beside the investigating committee, he passed on candidates for the degrees. If the C.O. was replaced, the Lodge was permanently closed until a new CO. who was a Masonic Brother took over. Sometimes this meant that a regiment or ship, with a non-Masonic CO., was without a Lodge for quite a while. In effect, the officer was an acting British Grand Lodge officer when there was an open, working Lodge within and under his command. Furthermore, the warrant issued to a British regiment, subject to recall, was for the life of the command, and it was for authorization, except in the case of the

modern English Grand Lodge, to confer all three symbolic degrees, as well as that of the Royal Arch and the Knight Templar. Most British regiments existed for a half century or more, and a few for over a century. In terms of military life, some of these warrants were quite aged upon retirement. The history of Freemasonry by Robert Freke Gould shows in systematic detail the sea and field Lodges aboard British naval vessels and attached to army regiments. There, regimental names, classifications, Lodge warrants and dispensation dates appear.

Of some particular interest and significance to Americans is His Majesty's 62nd Loyal American Regiment, redesignated in 1757 as the 60th Royal Americans." Masonic annals show some unusual personnel coincidences even though this regiment was raised in America. John Young, Deputy Grand Master of the Grand Lodge of Scotland, was the senior of four battalion majors while the Earl of Loudoun, 1736 Grand



Master of the Grand Lodge of England, was the colonel-in-chief of this regiment - yet designated the 62nd. Since the regiment was neither raised nor trained in Ireland, its Lodge warrants were obtained while carrying out field assignments. Though John Young was promoted to the full rank of colonel and appointed Provincial Grand Master over all Scottish Lodges in American and the West Indies, the Lodges No. 3 and 5 in the Second and Third battalions respectively of the 60th were warranted out of Quebec, Canada, 27th of December, 1759, immediately after the Quebec conquest. The Second and Third battalions of the Royal Americans were attached to the nine or ten brigaded regiments of General Wolfe's victorious army on the Plains of Abraham.

On November 28, 1759, as soon as practicable after the surrender of Quebec and as the British were wont where several regimental field Lodges were in cantonment, the Masters and Wardens met and

"Though the initial proceedings raised a few eyebrows, nevertheless, Freemasonry was firmly planted and established again via Military Masonry, and this time in Canada."

collectively concluded by consensus that, of the Brethren present, one possessed of the greatest skill and merit should take upon himself the name of Grand Master by authority of the eight or nine Lodges present. Consequently, Mr. John Price Guinnett, lieutenant in His Majesty's 47th Regiment, was unanimously proclaimed as such. The new Grand Master, installed in due form, appointed Brother Thomas A. Span, captain, 28th Regiment, his Deputy and Brothers Huntingford and Prentice Senior and Junior Wardens and Brother Paxton, sergeant, 47th Regiment, Grand Secretary. Huntingford was a private in the 28th Regiment while Prentice, an Irishman, was a non-corn in the 43rd Regiment.

Though the initial proceedings raised a few eyebrows, nevertheless, Freemasonry was firmly planted and established again via Military Masonry, and this time in Canada. Many prominent Masons were present in General Wolfe's army but not listed in the proceedings; however, their extensive experience with Grand Lodge procedure must have been eminently available. Prominently present were Col. John Young, commanding the Royal Americans, Deputy Grand Master of the Grand Lodge of Scotland and Provincial Grand Master over all Scottish Lodges in American and the West Indies; Col. Richard Gridley, Grand Senior Warden, Provincial (Modern) Grand Lodge, Boston; Capt. Robert Ross, 48th Regiment, later Grand Secretary of the Grand Lodge of Ireland, 1786; and Brother Thomas Dunkerly, gunner's mate on *H.M.S. Vanguard*. Dunkerly was in 1760 patented by the (Modern) Grand Lodge of England to regulate "Masonic" affairs in the newly acquired Canadian Provinces.

At the Feast of St. John the Evangelist, December 27, 1759, the new Grand Lodge of Quebec met in due form and issued several warrants for new Lodges. Battalions Two and Three received warrants No. 3 and No. 5, respectively, to hold Lodges in the 60th Regiment, Royal Americans. The principal duty assignments of this regiment were in skirmishes with the Indians, in major engagements with the French at Louisberg, Champlain Valley, Ticonderoga, Crown Point, Quebec, and later in the capture of Detroit and in colonial South Carolina.

While the regiment was a part of the British conquest and occupation of Detroit, a charter was granted in 1764 by George Harrison Provincial (Modern) Grand Lodge of New York for a Lodge in Detroit. The Lodge, listed No. 448 on the English register, was named "Zion Lodge" by its members. Some say that since the charter for the Lodge was not in the form of a

military warrant, and that it was definitely located in Detroit, it, therefore, was a stationary Lodge. A Lodge which only happened to have a lieutenant from the 60th

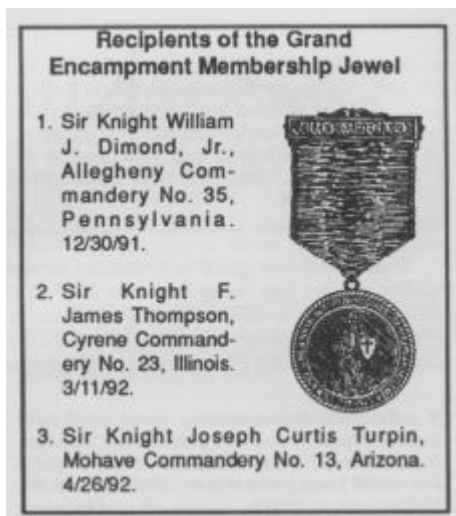
His Majesty's staid old First Regiment of Foot, the royal regiment now called The Royal Scots,' has turned in one of the most impressive Military Lodge performances of all."

Regiment as its Master. Probably, this was the reason why the Lodge was left behind when the British withdrew in 1796 in favor of the Americans. The Lodge fluctuated in its allegiance between Canadian and New York jurisdictions until 1826 when it united to form the Michigan Grand Lodge, being Zion No. 1 on that register. The romance of this regiment is captured by Hervey Allen in his historical novel entitled *Bedford Village* published by Farrar & Rinehart, Inc., New York and Toronto, 1944.

His Majesty's staid old First Regiment of Foot, the royal regiment now called The Royal Scots," has turned in one of the most impressive Military Lodge performances of all. In this regiment were two Lodges of Irish constitution and registry, No. 11-1732 the first and oldest, and No. 74-1737, issued to the First and Second battalions, respectively. After 1800, Masonic allegiance became divided: the First Battalion continued to hold Warrant No. 11 (Irish) 1732, the Fourth Battalion held Warrant No. 289 (Scottish, "The Royal Thistle") 1808—both battalions then stationed at Quebec; while the Second Battalion, now in India, held Warrant No. 574 (English, Unity, Peace and Concord") 1808.

Don't miss Part II and Part III of Masonry's Missionaries in the next two issues of Knight Templar Magazine.

Sir Knight Dean N. Goranson, P.G.P, KTCH, is a member of Angola Commandery No. 45, Angola, Indiana, and resides at 1245 S. Golden Lake Road, Angola, IN 46703



Masonic Widows of Kentucky

This is the story of two real, honest-to-goodness Masonic widows: Judy Wells and Sophia Wheeler.

Judy is the widow of Past Grand Commander (1976), Shirley E. Wells. Sophia is the widow of Past Grand Commander (1981), Troy B. Wheeler.

Both Sir Knights were Knights of the York Cross of Honour, among other honors, and lived thirty miles apart, Shirley in Louisa and Troy in Ashland. They were good friends as were their wives.

Since the deaths of these two dedicated Templars, Sophia and Judy have never missed a Conclave of the Grand Commandery of Kentucky. They are always there, smiling and working hard in the boutique held each Annual Conclave by the Past Grand Commanders' wives. They can also be found at many other Templar events, including receptions, KYCH outings, and the like.

Sir Knight Morrison L. Cooke, P.D.C., states, "These two lovely ladies are known and loved by all the Templars and their ladies in Kentucky and many outside Kentucky. They are as devoted to Templary as were their husbands. Our Templar affairs wouldn't seem the same without their friendly, beaming faces."



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.

FOUND: Commandery jewel at Easter Service, Washington, DC. If you lost one, call Rick D. Davis at (317) 335-2599 (evenings) or (317) 543-2755 (days) or write to: 5202 N. 600 W. McCordsville, IN 46055

For sale: Ukiah Command" No. 33, Ukiah, California, has a number of special commemorative 100th anniversary coins for sale. They are of antiqued silver-type metal 1¹/₄-inches in diameter. Coins are available for \$5.00 each. Herbert Wentworth, 1039 Despina Drive, Ukiah, CA 95482

For sale: gold Past Commander sword and Past Commander bell with gold chains, good condition, \$200.00. S. G. Pryor; 135 Spa/ding Drive, N.E.; Atlanta; GA 30328-1912

For sale: Commander Bullion Green Shoulder Straps (new), \$40.00; bell, black feather body w/ black & silver lace, size 32-38, exc., \$60.00; sword and scabbard, very good condition, \$100.00; Hejaz fez and carrying case, exc., size 7¹/₈, \$45.00. George Ode, 611 Sharon Drive, Johnson Coy, TN37&4, (615)282-2337

For sale: White Pass Lodge No. 1, Grand Lodge of Alaska lapel pins, depicting the first steam engine used on the historic White Pass and Yukon Railway. Send \$5.00 plus postage to R. W. Brother Jack Body, 61 Teal/n Road, Whitehorse, Yukon, V1A 3M5. Please help us keep the oldest Lodge In Alaska alive!

Wichita, Kansas, Council No. 12, Cryptic Masons, in celebration of its centennial in 1989, had struck a commemorative coin and has some left over for safe to interested collectors for \$5.00 each, pp. Please send check to Recorder, 841 N. Market, Wichita, KS 67214

Attention: "Masonic Family" coin collectors, you still have the opportunity to obtain a commemorative coin that was struck for the year of service of Jane Gregory, W.G.M., and Glenn Whitaker, W.G.P., of the Grand Chapter of Texas. Coins are \$3.00 each and 50 cents for postage. Send to Billy H. Combest, P.O. Box 447, Princeton, TX 75407

For sale: Santa Ana Chapter No. 73, Royal Arch Masons has a limited supply of 100th anniversary bronze and silver coins. Bronze are \$5.00 each and silver are \$25.00 L. A. Collister/Sec., 5742 Be/grave Avenue, Garden Grove, CA 92645-1611

Why store your old Masonic lodge furniture? Tavares Lodge No. 234, Tavares, Florida, needs your old furniture in good condition for the stations of East, West, and South for their new lodge building. We will pay for shipping or if possible will pick up in person. Jack Wolfenson, Route 6, Box 513, Burnsville, NC 28714, (704) 682-7022

For sale: Scottish Rite ring, 10K gold with double-eagles, \$225.00. Also, Scottish Rite ring, 10K gold, wedding band style W/3 SR-3 Blue Lodge and acacia leaf, \$225.00. L.A. Co//later, 5742 Be/grave Avenue, Garden Grove, CA 92645-1611

Seeking history of Lodge and tour members: Marion Lodge No. 62, Lauderdale County, MS, Marion Station; charter 1844, consolidated W/ Baldwyn Lodge No. 243, 1869; charter surrendered 2-5-1870; resumed labor authority of G.M. A. H. Barkley (1875 Proceedings). Also seeking fate and final resting place of g-g-grandfather, Richmond Terrell Gordon (d. 2-27-1Rt7), member 1847-51 and Jr. W. 1851. Need into: Henry Brannon, member 1846-1850, Emanuel A. Durr, member 1845-1850; O. G. Eiland, member 1850. Reimburse for copies or postage. Devane D. Gordon, Jr., 4425 Barfield Road, Memphis, TN 38117-2417

Would someone enlighten me as to what the numerous Masonic signs are on the backside of our one dollar bill? Turner E. Kirk/and, P.O. Box 130, Union City, TN 38261

Wanted: cross-stitch patterns of various Masonic designs. Photocopies are O.K. Melissa J. Healy, 31 Roberta Avenue, Pocasset, MA 02559

Swiss Triangle pocket watch; also, a Swiss Triangle wrist watch, Shrine pocket watch and Shrine Wrist watch. Many old Masonic pocket watches, including Dudley watches, Masonic balls or globes and many Knight Templar watch tabs

C. Clark Julius, 2280 Cathsie Rd., York PA 17404, (717) 764-3067

Wanted: Masonic Chapter pennies by avid collector, building this collection for over 22 years - will one day end Lip in a Masonic museum. Why not find a home for your mark? I will gladly send you a check for one piece or for your collection. If you collect, I will exchange. I celled ail varieties, and more than likely can use yours. Any assistance will surely be appreciated. Maurice Storck, Sr.; 775 W. Roger Road, No. 214; Tucson; AZ 85705; (602) 888-7585

Wailed in good running condition: pocket watch for personal use, either R.R. approved model or one with Masonic emblems in the works or taco. Also, interest in watch chains & fobs as collectibles, Masonic memorabilia being of particular interest. John Wallace, Route 4, Box 365-A, Durham, NC 27703, (919) 596-4040

For sale: Dudley No, 1, 14K yellow-gold pocket watch in excellent condition and 9K yellow-gold Masonic mystic ball fob. Offers being taken. Call (708) 433-5595

For sale: gold Masonic fob, watch and chain. Emblem, perfect condition with visor, has onyx, one large, six small diamonds and garnets. Best offer or \$1,700. E. Tompkin, 1319 W. 54th Street, LaGrange, IL 60525. (708) 354-0860

Genealogy: over 3,400 surnames. If you are a Mason, say so, and send a No. 10 envelope with a stamp on it and your name and address on the front. Computer into free to all Masons. N. W. Retherford, Past Commander, K. I No. 28.; 6402 Alton Street; Riverside; CA 92509-5703.

Wanted: old original triangular Chapter apron and Council apron. Send price and condition with photo, if possible. Also, interested in old Lodge apron. Austin C. Gray, 6104 W. 800 N., Fountaintown, IN 46130. (317)835-8459

Wanted: baseball photos, uniforms, equipment, or any other baseball items which are or were used by Masons or have some Masonic link. Mike Gonsolin, P.M.; 242 La Pera Circle; Danville; CA 94526; (510)838-0361

Will swap light green, hand-blown (Ireland) amphora shaped bottle (without handles), used as a candle holder for Masonic ceremonies during Gold Rush of 1849, for pocket alarm watch in running condition. J. S. Taylor, Chalet 40, Urbaluz, 11500 Puerto de Santa Maria (Cadiz), Spain.

For sale: Masonic ring, size 13¹/₂, white gold, enamel, no diamonds, with symbols of the Hebrew letter (resh) and number 32 (for 32°). Reasonable and negotiable price. Edward A. Johnson, 214 West 50th Street, Marion, IN 46953

For sale: one casket crypt in Temple of All Faiths, Mt. Royal Memorial Park, Glenshaw, PA (Allegheny County), Crypt Section 102, Row C, Line 5; valued at \$8,000.00—will sell for \$5,000.00. Rolf G. Norbom, 4530 Bear Lake Court, Clearwater, FL 34622-5201 (813) 573-9288

Beautiful burial plot in Cedar Park Cemetery, Masonic section, Chicago, Illinois. Priced below asking prices, negotiable. Call collect (813)772-4540

Wanted: old stock and bond certificates, 19th century checks, old documents including Masonic by private collector. James Patterson, 68 Bowery Street, Spencerport, NY 14559

Please send unwanted stamps or collections of stamps; I interest young people in stamp collecting, an educational avocation. Money from stamps of value I am able to sell, I will donate to the Eye Foundation in the donor's name. Collecting stamps for 68 years. Send to John Crist, 346 N. Sheridan Avenue, Sheridan, WY 82801, (307) 674-8444

For sale: grave site at West Lawn Memorial Park, Racine, WI, Section D, Lot No. 254, plots 3,4,5, and 6-2 for \$800 or all 4 for \$1,200. Marge Stokke, 220 N. 3rd St., River Falls, WI 540, (715) 425-5141

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

Seeking into on Jeanne Smith, daughter of Mrs. L. C. Velma Stickney (b. late teens or early 1920s), lived in Olympia, WA; believed to have Masonic ties. E. B. Smith, 795 Sycamore Avenue, No. 11, Hayward, CA 94544-1650

All Ft. Riley grads, 1947-53: Please contact for 1993 reunion info. Darrell Voss, 2205 Burnside Road, Sebastopol, CA 95472, (707) 829-8370

For sale: in Resthaven Cemetery, West Des Moines, L, 3 gave sties, spaces 1-3, Lot 145, Section 0 - perpetual care, prime location, \$1,500.00. I will pay transfer fee. Jerrold I. Rowley, 1765 South Garderjajre Lane, Anaheim, CA 9.34, (714)776-1979.

51st Annual 49th Fighter Group Assn. Reunion, November 1-4, 1992. Reservations (Command Headquarters), Newport Islander Doubletree Hotel, Goat Island, Newport, RI 02840, (401)849-2600 or 1-800-528-0444. Detail Frederick Dick, Host; 7 Harbour Road, Barrington, RI 02806, (401) 245-2783.

Reunion: U.S.S. Sea Cat (SS-399), Charleston, SC, Aug. 5-9, 1992. Dick Everson. 1657 Gregory Drive, Deltona, FL 32738, (904) 789-6198.

Old Friends!

Old friends, Old friends, oh, I
love old friends!

For many a thought with
their memory blends
Of bygone hours that I may
regret.
So sweet they were but can
flee forget.

Oft and Oft I love to dwell
On the sound of their names
remembered well;

And reckon the claims by
each possess.
An each one claims love
loved the best.

Some say friendship's a
short-lived thing.
A bird of passage that soon
takes wing

When Fortune's sun has
ceased to shine: I grant it -
but not with friends of mine.

Oh, if frets me to see old
friends fall out!
Knowing lull well, without a
doubt,
They may travel the world
from end to end,
And look in vain for a friend -
a friend.

For though hearts are made
of the selfsame mould.
Yet one will be warm,
another cold;
And few, very few, the merit
can claim
Of being 'mid changes
untouched, the same.

Let us value the friends
we've known and tried.
And never forget this truth
beside.

In friendship's bond we all
hope to be United again in
Eternity.

Old friends, Old Friends, I
love to dwell
On the sounds of your
names remembered well.
And reckon the claims by
each possess.
As each one claims love
loved the Best'

E. Irwin. Taken from *The Girls Own Paper*, October 6, 1663, London Reproduced by John C. Thomas Emmanuel Commandery No. 36 Deland. FL