

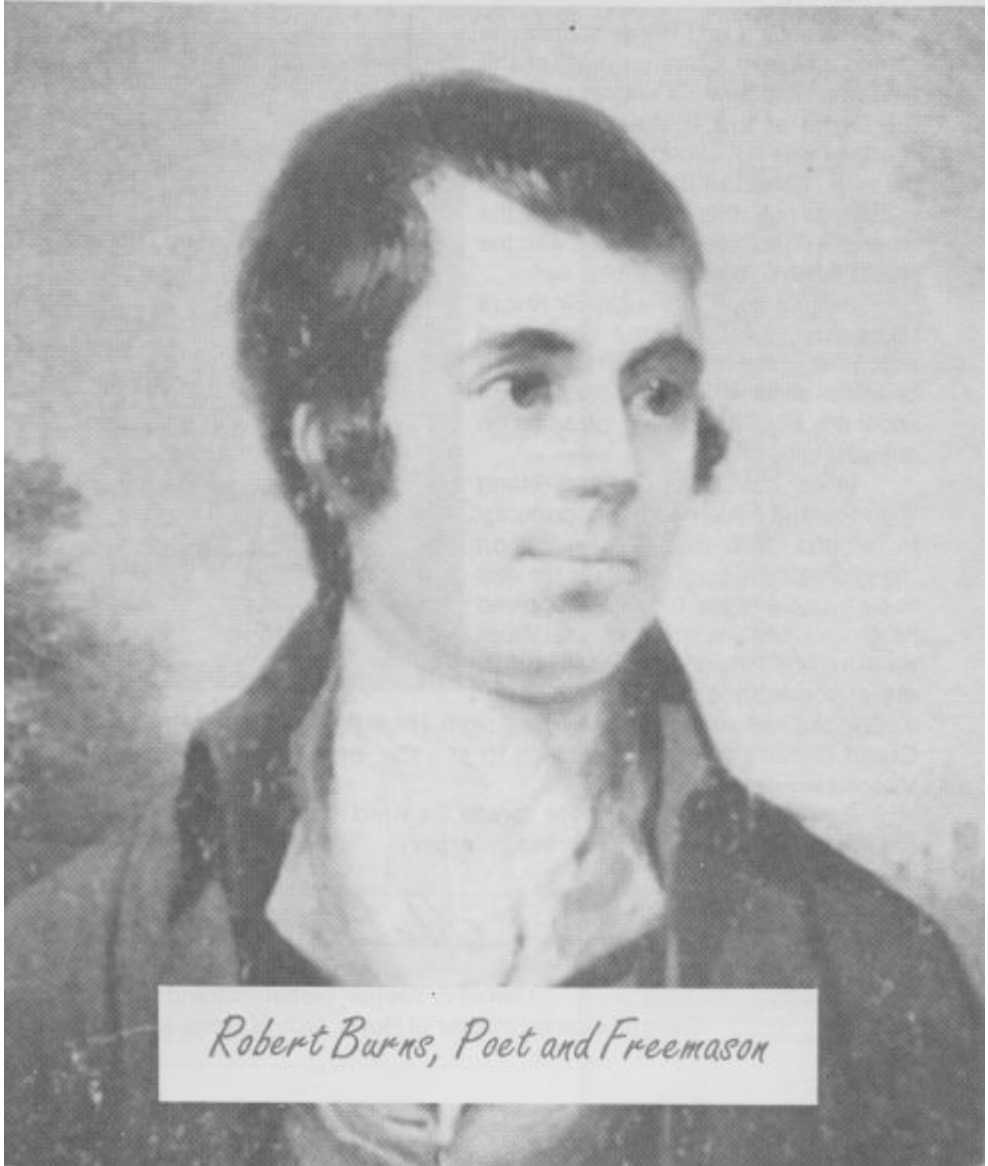


Knight Templar

VOLUME XXXVIII

SEPTEMBER 1992

NUMBER 9



Robert Burns, Poet and Freemason

Knight Templar Guest Editorial

by Sir Knight Harold F. Yaeger
General Grand High Priest
General Grand Chapter of Royal Arch Masons International

Recently, I had the opportunity to attend my own Commandery at the time when two new Sir Knights received the Order of the Temple. And for a change I was not expected to do part of the work. I could sit back and listen and watch not only the candidates but the other sideliners and the officers with the presentation of some beautiful work.

I would hope that each Sir Knight takes time to listen to the words and watch the action of the officers. This is a beautiful order when well done, and I know it makes a lasting impression on any who witness it.

In my travels as General Grand High Priest, I have had the opportunity to see and talk to many Sir Knights on the international level. Most recent was to be present at the time Italy received its Grand Encampment charter from Sir Knight Richard Strauss, Department Commander for foreign Commanderies. He was assisted by Sir Knight Thomas Weir, Grand Prelate of the Grand Encampment. It is exciting to see the enthusiasm that is in all the Masons in foreign countries.

It will be up to each of us to spread the word throughout the free world in order that our beloved York Rite may prosper.

Harold F. Yaeger
General Grand High Priest
General Grand Chapter of Royal Arch Masons International



Knight Templar

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

SEPTEMBER: Sir Knights, your September issue features an absorbing talk about the Masonic life of Brother Robert Burns, Scotland's Bard and Poet Laureate. Interestingly enough, the talk was given in a California Masonic Lodge by John Hannah, a journalist and writer, who is not a member of the Craft. Other offerings include thought-provoking commentaries on Masonry's mission, the final episode about Masonry's Missionaries, and more of the history of the Knights of St. John. Enjoy!

Contents

Grand Master's Page General Grand High Priest
Harold F. Yaeger - 2

Robert Burns, The Freemason
John Hannah - 5

Grand Masters' Class-1993
Sir Knight Michael D. Gillard - 10

Masonry's Missionaries - Part III
Sir Knight Dean N. Goranson - 11

Grand Master's Club Memberships
July 1991-June 1992 - 20

Admitting Disabilities
Sir Knight Harold Blake Walker - 22

Humpty Dumpty and Templary
Sir Knight Mark David Heath - 24

The Knights of St. John
Sir Knight W. Duane Kessler - 26

Grand Commander's, Grand Master's Clubs – 15
100% Life Sponsorship, KTEF - 15

September Issue – 3
Editors Journal – 4
Recipients: Grand Encampment Membership Jewel - 15
In Memoriam – 15
History of the Grand Encampment – 16
Highlights from the Masonic Family - 18
Knight Voices - 30

September 1992

Volume XXXVIII Number 9

Published monthly as an official publication of the Grand Encampment of Knights Templar of the United States of America.

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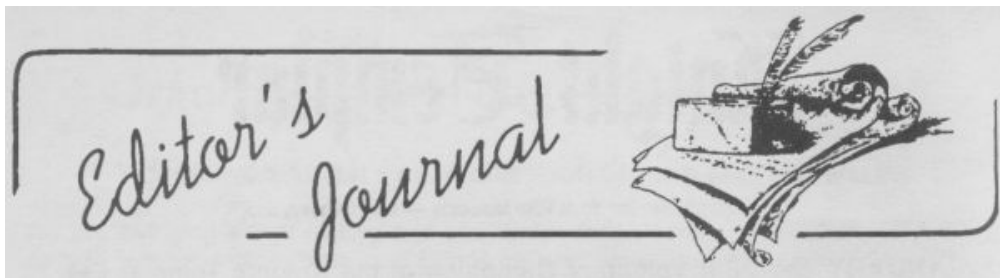
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Mail magazine materials and correspondence to Editor, 5097 N. Elston Avenue, Suite 101, Chico, IL-60630-2460.

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. If your installation will be in late September or October, order your photo NOW or it will arrive too late for inclusion in the November issue.

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. **THIS WILL BE THE FINAL NOTICE.**

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 to the Grand Encampment, 5097 N. Elston Ave., Suite 101, Chicago, IL 60630-2460

Robert Burns, The Freemason

by John Hannah, Journalist and Writer

The following article is a talk given by John Hannah to Ojai Masonic Lodge No. 663, Ojai, California, February 19, 1991.

The facts of Robert Burn's life are simply stated. He was born in Alloway, Scotland, on January 25, 1759. He died on July 24, 1796. In between he had a heck of a life. He loved many women - too well if not too wisely. He married Jean Armour, who gave him nine children. Some say he fathered five or six illegitimate children as well, but this is probably an exaggeration. It was surely no more than three or four.

Burns had three farms in succession. All failed. He turned to the work of an exciseman, ruined his health through overwork, and died in his 37th year. He did not die of drink, as sometimes suggested, but of endocarditis exacerbated by winter sea bathing on the advice of a daft doctor.

In his brief time Burns produced a vibrant, delirious avalanche of songs, poetry, and letters. The force of character, the beauty of his writing and his compelling personality have made him immortal, if only in the sense that Scots and others all over the world throw him a birthday party every January.

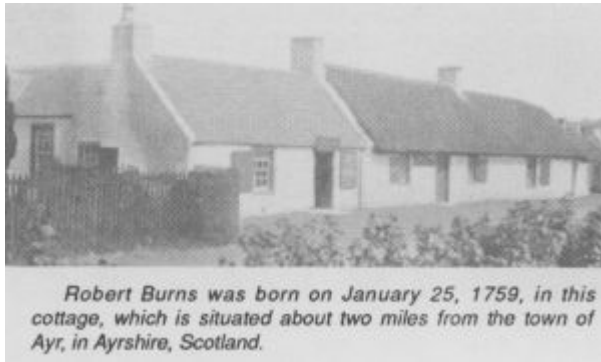
That alone makes Burns the most celebrated literary figure in the world. We may admire Shakespeare, or Mark Twain, or Joseph Conrad, or Homer, but not enough to throw parties for them. Part of it, surely, is that Burns has the widest possible constituency; not only Scots folk, but the common man and woman wherever you find them.

What though on hamely fare we dine,
Wear hoddin gray, an' a' that?
Gie fools their silks and knaves their wine-
A man's a man for a' that
For a' that, an' a' that,
Their tinsel show, an' a' that,
The honest man, tho' e'er sae poor
is king o' men for a' that."

"A Man's a Man, for a' That" is Burns' anthem to the common man. It expresses his belief in the innate dignity of all men, of all stations, and it also explains his love of Freemasonry.

Burns became a Freemason when he was twenty-two. He was initiated on July 4, 1781, in St. David's Lodge No. 174 in Tarbolton. Tarbolton is in Ayrshire, the southwest corner of Scotland about thirty miles south of Glasgow.

He was Passed and Raised on the first of October that year. Less than a year



later the old members of St. James Kilwinning Lodge, which had amalgamated with St. Davids, broke away and reopened their own Lodge. Burns was one of the seceders who went over to St. James. He was elected Deputy Master of St. James in 1784, a position he held for four years.

The poet remained an enthusiastic Mason throughout his life. Towards the end of his few years, particularly in his dying months, Lodge meetings remained his solace. His last visit to St. Andrews Lodge in Dumfries was just three months before his death. The poor man could scarcely walk, but he made it to the Lodge, where good fellowship never failed to lift his spirits.

Burns was a man of genius - the greatest literary figure Scotland has ever seen. Although he was a contemporary of giants like David Hume, Adam Smith, Sir John Hunter, James Boswell and Samuel Johnson, he never met any of them. He never met his intellectual equal, and he was ever conscious that personal worth, even genius, was no guarantee of worldly success. In the light of that reality, it is not hard to understand why he was drawn to Freemasonry.

During the last quarter of the 18th century Freemasonry was at the height of its popularity. To the age of enlightenment, the Craft seemed to promise intellectual equality and the universal brotherhood of man. In Scotland, a country with a long history of democratic ideals, if not democratic practices, Freemasonry had a natural home. Advancement in business, bureaucracy, the

military or the professions was assured only for those with wealth and connections. Farmers and peasants were expected to stick to their lowly status and keep their mouths shut. The only place those days where you could find democracy in action was in Freemasons' Lodges.

When Burns went to Edinburgh in 1786, his Masonic connections ensured him an enthusiastic, brotherly reception. He was made a member of Canongate Kilwinning Lodge No. 2 in Edinburgh, and he enjoyed the convivial company of men of all ranks, from lords to lawyers. In 1787 he received the Royal Arch Degree from Saint Abbs Lodge No. 70 at Eyemouth. His last Lodge was St. Andrews No. 179 in Dumfries, of which he was elected Senior Warden in 1792.

I must admit this is the first time I have had to speak on Burns' Masonic career. But given that annual institution, "The Immortal Memory" speech at Burns Suppers, every other aspect of his life has been exhaustively scrutinized and expounded on. If you could collect all that has been written and spoken about Burns, you could fill a fair-sized stadium. So people sometimes ask if it's possible to say anything new about Robert Burns.

I think there is always something new, because Burns is always new. He left us a huge body of poems, songs, and letters - a legacy of thought that is many faceted. As the world changes, as we change in ourselves, the works of Burns can cast a light that puts these changes in new perspective. Though he's been

dead two hundred years, Burns is, and will always continue to be, a poet of the present. I think of a certain Middle East ruler when I read these words:

"Ye see yon birkie, ca'd 'a lord,
What struts, an' stares, an' a' that?
Tho' millions worship at his word,
He's but a cuif for a' that.

For a' that, an' a' that,
His ribband, star, an' a' that, The
man o' independent mind, He looks
an' laughs at a' that."

The man of independent mind. If you need any clue to the personality and politics of Burns, this is it. He prized his independence above all. And he paid for it. When he was asked to drink the health of Prime Minister William Pitt, he refused. "I'll drink to George Washington," he said, a far better man." Such remarks threatened his career as an exciseman. He learned to keep his mouth shut, but nobody could control his mind.

The political ideas that caused so much trouble - his belief in the dignity and rights of the individual - are held by most of us in this room. America was built on such ideas. And yet the philosophical and political struggles of Burns' time are still with us.

What is the secret of Burns' universal popularity? It's a good question. The English in particular tend to dismiss it all as yet another barbaric eccentricity. After all, what more can they expect from a country that has such bad weather and such a draughty national dress? Or a people that make a delicacy out of sheep spare parts?

The answer of course - and this is an answer some of you may not welcome - can only be found by reading Burns. For some that's a tall order. Much of the vocabulary he used with such brilliance was obscure in his own time, both north and south of the border. I have a first Edinburgh edition of his poems that has a glossary in the back, showing that some of the words may not have been familiar to Scots readers of the time.

The English poet William Cowper wrote:

"Burns loses much of his deserved praise in this country, through our ignorance of his language. I despair of meeting any Englishman who will take the pains to understand him. His candle is light, but shut up in a dark lantern."

Yes, some people are deterred by the unfamiliar vocabulary. Yet Burns' language is no more difficult than



Haunt of Robert Burns was Tam o' Shanter Inn, Ayr, Scotland. Reproduction from an etching by Tom Maxwell, contemporary Scotch artist.



Shakespeare's, and certainly a lot easier than Chaucer's. In truth, it needs only a modest amount of application to translate the unfamiliar words that come up in "To a Mouse" or "Tam o' Shanter."

When one does, Cowper's lantern slides open and the beauty, emotion, and excitement of the work shines out.

Then again, to say that Robert Burns was a poet and lyricist of genius tends to understate the truth. He was more than that. His words somehow embody the history and character, the experience, of the people of Scotland. In other words, he was more than a poet - he was a bard.

What is a bard? He is much more than a mere spinner of verses. Long before Burns set his plough into the stony soil of Mossgiel, the land was the home of the great Celtic tribes. Unlike the often neglected Burns, the ancient bards were held in the highest esteem. The Celtic bard was a mixture of entertainer, soothsayer, prophet, and historian. The Scots writer, J. S. Blackie, wrote that the function of a bard was: "to call back to Nature and Truth the spoiled children

of convention and affectation."

And that was Burns' genius. His words call us back to reality. He knew the extremes of human experience. He knew literary stardom in Edinburgh and suffered obscurity and abuse in Ayrshire. He knew great poverty, hardship, physical pain and heartbreak. He also knew the glories of love, the glow of friendship, the beauties of nature, the warm companionship of a guid wife, happy bairns and a warm fireside.

In a letter to his friend, Allan Cunningham, he wrote:

"There is no doubt that health, talents, character, a good income and friends are real, substantial blessings, yet every day we see people who have all these good things and yet contrive to be as unhappy as those who don't have them."

In short, he understood happiness, and where to find it.

"It's no in title nor in rank;
It's no in wealth like Lon'on Bank,
 To purchase peace and rest.
It's no in makin' muckle mair;
It's no in books, it's no in lear,
 To make as truly blest:
If happiness hae not her seat
 An' centre in the breast,
We may be wise, or rich, or great,
 But never can be blest!
 Nae treasures nor pleasures
 Could make us happy lang:
The heart ay's the part ay
 That makes us right or wrang."

And throughout his short, hard life, he kept his nerve. He kept his sense of perspective. Success didn't spoil him and neither did failure. That good Scots' common sense never deserted him, although he threw it away voluntarily if it was about to get in the way of a good time.

Our world, like his, swings madly between comfort and anxiety. Some

people got rich during the '80s. It seems to me that too many people during that decade thought too much about money. Now money seems so much less important when the world lurches into war. We need a voice to tell us what matters, to tell us how to keep an even keel. For some people this comes from God. And for me, and for many thousands of people, it is Robert Burns, who provides another still voice of calm, a true voice that can tell us where we are, and how we are doing.

At one point in his life, Burns was contemplating fleeing to Jamaica to escape his worldly woes. Jean Armour's father had issued a warrant for his arrest. His farm was going broke. Jean herself had rejected him. And Highland Mary Campbell was probably pregnant. Burns had even booked passage and packed his trunk (some say he intended to take Mary with him.)

He wrote a set of farewell verses to his Brethren of St James' Lodge, Tarbolton. And since it asks us to remember the Bard who is far awa', it may be appropriate for me to read them to you.

"Adieu! a hear-warm, fond adieu!
 Dear Brothers of the mystic tye!
 Ye favored, enhighiten'd Few,
 Companions of my social joy!
 Tho' I to foreign lands must hie,
 Pursuing Fortune's slidd'ry ba',
 With melting heart, and brimful eye,
 I'll mind you still, tho' far awa.

Oft have I met your social Band,
 And spent the chearful, festive night;
 Oft, honor'd with supreme command,
 Presided o'er the **Sons** of light:
 And by the **Hieroglyphic** bright,
 Which none but Craftsmen ever saw!
 Strong Mem'ry on my heart shall white
 Those happy scenes when far awa!

"May Freedom, Harmony and Love
 Unite you in the grand Design,

Beneath th' Omniscient Eye above,
 The glorious Architect Divine!
 That you may keep th' unerring line,
 Still rising by the plummet's law
 Till Order bright, completely shine,
 Shall be my Pray'r when far awa'.

And You, farewell! whose merits claim,
 Justly that highest badge to wear!
 Heav'n bless your honor'd, noble Name,
 To Masonry and Scotia Dear!
 A last request, permit me here,
 When yearly ye assemble a',
 One round, I ask it with a tear,
 to him, the Bard, that's far awa'."

This article was submitted by Sir Knight Maurice W. Bralley, a member of Ventura Commandery No. 15, Ventura, California, who resides at 1211 Maricopa Highway, Suite 220, Ojai, CA 93023



Burns statue, Glasgow. From engraving by G. J. Stodart, from the statue by G. E. Ewing.

Grand Masters' Class –1993

by Sir Knight Michael D. Gillard
General Chairman

Plans are now in the making for the greatest Masonic event in two decades.

For several years the Grand Chapter, Grand Council, and Grand Commandery of Indiana have hosted a Grand Masters' York Rite Class. These events, held to honor the Grand Master of Masons in Indiana, have proven to be extremely productive in terms of York Rite membership and have been a valuable tool for York Rite development.

The 1993 Grand Masters' York Rite Class, however, has taken on a new dimension. The Grand Masters' Class-1993 has become nationwide in scale and international in scope.

Muncie, Indiana, is the home of Brother Max L. Carpenter, Most Worshipful Grand Master of Masons in Indiana. Recently a grand Masonic celebration was held at Muncie - both to honor Grand Master Carpenter on his elevation to the Grand East, and to demonstrate the strength and unity of Indiana Freemasonry. While this event was taking place, plans were being laid to develop the 1993 Grand Masters' York Rite Class into an international event.

With the approbation of both Grand Master Carpenter and Most Eminent Grand Master Thornley, an invitation was extended, through the offices of James S. DeMOND, R.E. Department Commander, East Central Department, to the Sovereign Great Priory of Canada, to attend at the Grand Masters' Class-1 993 and to confer the Order of the Temple, agreeable with the ritual used by our Canadian Fratres.

Gerald A. Sullivan, R.E. Grand Commander of Indiana Knights Templar, promised the support of the Grand Commandery of Indiana. Dennis Anness, Most Excellent Grand High Priest, and Rudell "Sarge" Wilburn, Most Illustrious Grand Master, pledged the support of the

Grand Chapter and Grand Council. Ray G. Click, Grand Governor of the York Rite Sovereign Colleges in Indiana, promised the aid of the Colleges, and Michael Gillard, E.P.C., Deputy Battalion Commander, was appointed the general chairman for the event. The die was set to make the 1993 event a truly great celebration of Masonic, and Templar, unity.

The most recent brochure made available through the Grand Encampment shows a kneeling Sir Knight with a depiction of an ancient Knight Templar overlooking him. That brochure proclaims "Knights Templar an ancient order serving mankind in the 20th century. Pride in our past. Faith in our future."

As modern Knights of the Temple, we should all be proud of the ancient heritage of our past. Recent, non-Masonic historians have reincarnated old legends linking speculative Freemasonry with the ancient chivalric orders of Templary.

The 1993 Grand Masters' York Rite Class gives every modern Knight Templar the opportunity to prove "Faith in our future." A goal of five hundred petitioners has been set for the Grand Masters' York Rite Class-1993. This greatest Masonic event in two decades will take place on Saturday, March 20, 1993, at Muncie, Indiana. The York Rite work will commence at 8:30 A.M. and conclude with a Grand Masonic Banquet at 7:00 P.M. Candidates from throughout the Grand Encampment will be welcome!

"Knights Templar, an ancient order serving mankind in the 20th century. Pride in our past. Faith in our future."

For preregistration information, lodging information, and so forth, please contact: Michael D. Gillard, E.P.C.; P.O. Box 277; Gaston; IN 47342-0277; (317) 358-4484.

A complete ladies' program is being planned for those who desire to bring their ladies with them to the Grand Masters' Class-1 993.

Masonry's Missionaries

Part III

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

Except for the extant records of American Union Military Lodge kept by Jonathan Heart, hardly any information exists concerning the other Army Lodges in the American Continental Army. Such brief accounts as may be seen are available in *The Old Lodges of Pennsylvania 1730-1800*, volumes I and II by Julius F. Sachse, Litt. D., and these usually relate the request and the circumstances for granting the warrant.

After a rather extensive study and review of the subject matter which treats of ambulatory Traveling Military Masonic Lodges, the author has concluded that the preponderance of good the Army Lodges have done for the betterment of the institution of Masonry far, far and away outweighs the minor infraction of rules conjured-up by stifling Grand Lodges bent on regulating every initiative of the Craft. The study reveals that the percentage of rogues and scoundrels admitted and, therefore, the percentage of suspensions and expulsions from the order remain about the same today as they were two hundred and more years ago when military type Masonry was at its peak.

Although Ireland did not contribute much to the genesis of Freemasonry, it did by its conservatism preserve many old customs which otherwise might have been lost. From 1732 onwards, the Irish system of Ambulatory Warrants granted to Military Lodges did more than anything else to sow the seeds of Freemasonry throughout the world.

As the British Army established outposts in various places in the world in the eighteenth century, so its attached Army Lodges disseminated Freemasonry in adjacent communities. Irish Lodge No. 128 in the 39th Regiment of Foot made the first Mason in India in 1757, and it later erected many Lodges throughout the country. In America in 1759, Irish Lodge No. 74 in the 1st Regiment of Foot instituted Masonry in Albany, New York, by leaving an exact and true copy of its warrant with an accompanying endorsement, as well as installing its first set of Lodge officers.

On November 28, 1759, six Army Lodges, five with Irish Warrants and one with an American, met and formed the Grand Lodge of Quebec, thus planting Masonry in Canada. The Irish Warrants present at that proceeding were No. 192, No. 218, No. 245, No. 136, No. 195, and the lone American was Louisburg Lodge No. 1 (Modern), 13 November 1758, Provincial Grand Lodge - Boston." Of interest to some Americans is the first meeting of the Quebec Grand Lodge. There, the 60th Royal American Regiment of Foot was granted warrants No. 3 and No. 5 to hold Lodge in battalions two and three respectively. Probably this is one of the better examples of Traveling Warrants having been granted with little or no record of what happened in and to the Lodges; especially in light of the fact that the colonel in command was Mr. John Young, the Deputy Grand Master of the Grand

Lodge of Scotland and the Provincial Grand Master of the Scottish Masons in North America and the West Indies.

Three Stationary Colonial Lodges and six British Army Lodges in 1782 (again demonstrating that Masonry transcended the vicissitudes of war) inaugurated the Transition Grand Lodge of New York. It received a warrant from the "Antient" Grand Lodge of England; however, in

"The so-called 'higher degrees' of Masonry, namely the Royal Arch, the Knights Templar, and the Knights of Malta, had great appeal to regimental army officers."

1784 Robert R. Livingston "A Modern" became Grand Master and the Lodge then became the Grand Lodge of New York as it is known today. The six British Lodges were No. 52 English Ancient-22 Regiment Foot; No. 213 English Ancient-4th Battalion Royal Artillery; No. 215 English Ancient - Regiment Auspachbeyreuth; No. 441 Irish-38th Regiment; Lion's Lodge-57th Regiment.

Lodge No. 218 Irish-48th Regiment Foot made many Australian Masons and on January 6, 1820, instituted The Mother Lodge of Australia," No. 260 - Irish registry, now No. 1 under the Grand Lodge of New South Wales. Masonry came to Japan via "Sphinx Lodge" No. 263 Irish-20th Regiment Foot. When it had initiated a goodly number of Yokohama citizens, it established a Lodge there which enabled Masonry to continue after the regiment departed in 1866.

The so-called "higher degrees" of Masonry, namely the Royal Arch, the Knights Templar, and the Knights of Malta, had great appeal to regimental army officers. The degrees were discovered in Europe in the system called the Rite of the Strict Observance. During the Seven Years War

(1756-1763) as it was called in Europe, several British Army Lodges became thoroughly acquainted and imbued with the order, and disseminated the degrees (under their Craft Warrants only) in Ireland, England, and somewhat later in America. Irish Grand Encampment, having taken under its wings these so-called higher degrees, seems to be the forerunner of the English and American Grand Encampments. Even though the first written record of these higher degree conferrals, including the Knights Templar, exists at present at St. Andrews Lodge (Scottish) Boston, dated August 28, 1769, the high degree germs seem to have been carried and spread by the British Army Lodges with English (Antient) Warrant No. 58 and Irish Warrant No. 322 in the 14th and 29th regiments of Foot, respectively. These regiments were on station in Boston from 1766 for several years. A thorough study of British Army regiments with attached Military Lodges serving in continental Europe between 1745 and 1765 quite possibly would reveal the sought after answers to question about the genesis of the so-called high degrees of Royal Arch, Knights Templar, and Knights of Malta Masonry; especially should the relationship of the Army Lodges with the system or the Rite of the Strict Observance be closely looked into.

Traveling Lodges at first existed in the British Army for enlisted personnel only. Later they spread from the non-com to the commissioned officer ranks, and they were used as a means to fight boredom during times of regimental cantonment. As has been already noted, the Wardens and the Secretary for the first Grand Lodge of Quebec, erected November 28, 1759, were enlisted men. Lodge No. 11, the oldest Army Lodge of all, while on station in the West Indies, developed a period of dormancy between 1801 and 1808 when every member, except a



Major General Arthur St. Clair, first governor of Northwest Territory (left), and General George R. Clark (right), renowned Military Freemasons.

sergeant, was either killed or dead. This sergeant kept the Warrant and began registering Masonic replacements, who joined the battalion. By 1808 when he had forty or more new members, he opened and set the revived Lodge back to work.

One of the most famous of all Army Lodges, at least from an American point of view, was American Union Lodge attached to the Connecticut line of the Continental Army. It was granted a warrant from the Provincial (Modern) Grand Lodge of Boston on February 15, 1776. This, the only American Lodge, with extant records, was and remained under the auspices and direct personal control of Jonathan Heart, the most prominent Mason of the Revolutionary War period. He was the longtime Secretary and Worshipful Master, who kept the Warrant among his personal possessions after the war. The Military Lodge was closed April 23, 1783, and to stand closed until called by the Worshipful Master.

Many famous American army officers of high rank attended American Union Lodge either as visitors or members. For example, among the visitors were such Brethren as George Washington, Israel Putnam, and Arthur St. Clair, while amongst the membership were such generals as Brothers Joel Clark, Samuel H. Parsons, and Rufus Putnam. Joel Clark was Charter Master, while Jonathan Heart, ensign, was Secretary at that time. At General (Mad Anthony) Wayne's capture of Stony Point in 1779, a chest of

Lodge utensils and a Warrant were taken by the Americans (from Unity Lodge No. 18-17th Regiment of Foot). Subsequently, for disposition, these were turned over to Brother Samuel Holden Parsons, a short term Worshipful Master of American Union Lodge. General Parsons returned these benign articles with a salutation, under a flag of truce. The Greeting in brief said: "When the ambition of monarchs or jarring interests of states call forth their subjects of war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation; and however our political sentiments may impel us in the public dispute, we are still Brethren and our professional duty apart ought to promote the happiness and advance the weal of each other." Aside from Knight Templary's acts of charity and deeds of pure beneficence, this majestic act of courtesy ranks as one of Masonry's finest moments of chivalry.

Infantry Captain Jonathan Heart, stationed at Fort Harmar at the confluence of the Muskingum and Ohio rivers, called American Union Lodge at Marietta in Campus Martius on June 28, 1790. He reconstituted American Union as a Stationary Lodge operating under the authority of the old original warrant, which he left there on deposit. The reinstated Lodge, with former Revolutionary War generals Rufus Putnam and Benjamin Tupper as Wardens and himself as Worshipful Master, received the official recognition of the Grand Lodges of Massachusetts and

Pennsylvania. The colorful old Lodge finally took its place at the head of the westward migration in the new nation, the United States of America. Although it is to Britain and her simple system of Regimental Army Lodges that all Masons in general are indebted for most of their priceless Masonic heritage; still, it is to American Union Lodge - the Great Promoter, the Great Conservator - that American Freemasons in particular owe a much larger debt.

THE END

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



Past Commanders, Henry L. Palmer-Wauwatosa Commandery No. 51, Preside Over Wisconsin York Rite

Henry L. Palmer-Wauwatosa Com-mandery No. 51 is proud to say that three of its Past Commanders are serving this year as presiding officers of Wisconsin York Rite Grand Bodies. Sir Knight John J. Oik is the

current Grand Commander, Grand Commandery of Wisconsin; Sir Knight Gene H. Schaber is the Illustrious Grand Master, Grand Council of Wisconsin; Sir Knight Charles E. Flaum is the Most Excellent Grand High Priest, Grand Chapter of Wisconsin. They served Henry L. Palmer-Wauwatosa Commandery in that same order: Sir Knight Oik was Commander with Sir Knight Schaber as Generalissimo and Sir Knight Flaum as Captain General.

According to Sir Knight Pembroke C. Vine, Recorder, their terms of office should serve to strengthen York Rite unity in Wisconsin. They are all Past High Priests of Kenwood -North shore Chapter No. 90; Past Thrice Illustrious Masters of Kenwood Council No. 34; Past Commanders as indicated above; Past Governors of Wisconsin York Rite College No. 21; Past Masters - Sir Knight Flaum a member and P.M. of Kilbourn Lodge No. 3 and Sir Knights Schaber and Oik as members and P.M.s of Kenwood Lodge No. 303.

Although Henry L. Palmer-Wauwatosa numbers more than a few Past Grands in it membership, this is the first time it has supplied all three presiding grand officers, and it is very proud of them.

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is everyone's concern

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1-800-336-3316



James Milton McDonald
District of Columbia
Grand Commander-1984
Born May 22, 1918
Died February 11, 1992

Hugh Edward May
Florida
Grand Commander-1972
Born June 6, 1926
Died June 10, 1992

Richard C. Oelberg
Iowa
Grand Commander-1976
Born September 23, 1909
Died July 25, 1992

Bert C. Keith
Nebraska
Deputy Grand Commander-1992
Born April 26, 1920
Died July 31, 1992

Carl Hurst Edwards
Kentucky
Grand Commander-1985
Born December 10, 1923
Died July 31, 1992

Knights Templar Eye Foundation, Inc.
New Club Memberships

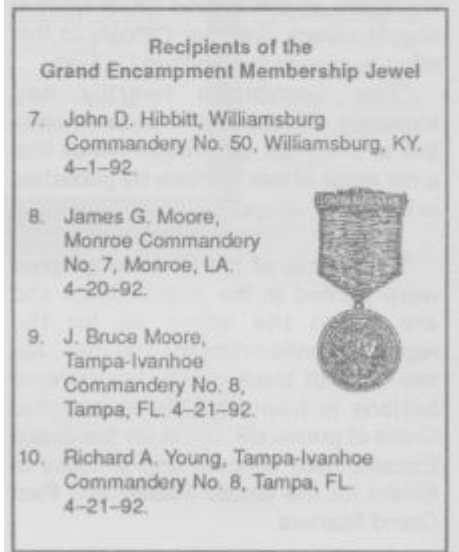
Grand Commander's Club

Florida No. 53-Robert G. Stearns West
 Virginia No. 11-Charles H. Gover

Grand Master's Club

- No. 1,836-William D. Osborne, Jr. (TN)
- No. 1,837-Dwight Lear (OR)
- No. 1,838-James W. Prairie (IN)
- No. 1,839-James E. Stratton (NC)
- No. 1,840-Agnes L. Shippee (IL)
- No. 1,841-Jack LeRoy Hall (TX)
- No. 1,842-Henry C. Doherty (MS)
- No. 1,843-Mrs. Louis E. Herrick (CA)

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



History of the Grand Encampment

Chapter XXII Uniforms

The Uniform

Of A Knight Templar (Continued)

As a result the Committee on Jurisprudence reported:

"Amend Section 309 of the Statutes by the addition of a new Section, 309 (a). The Uniform of the officers of the Grand Encampment shall be as follows:

"This new section relates to the Uniform of the Officers of the Grand Encampment, and, as such, concerns the Officers of the Grand Encampment only. The Committee understands that these Grand Officers have agreed upon this uniform. If they are satisfied, the members should be. In fact, the members of the Grand Encampment should rejoice over our Officers in this effort to appear in a uniform Uniform.

"The Committee heartily and sincerely endorses and recommends this amendment, and recommends that a full detail of this Uniform be published in the proceedings."

The details of the Uniform adopted were printed in the Proceedings and are about the same as for the regulation uniform except that there are two rows of black ball velvet covered buttons in front and the Patriarchal Cross of purple silk velvet for the Grand Encampment Officers and a Cross of Salem for the Grand Master and Past Grand Masters.

At this Triennial came the first move to do away with the uniform, a problem that has confronted the Grand Encampment at each succeeding Conclave and is still a matter of controversy. Grand Master Smith rendered the following decision:

"On April 17th, 1918, I received a letter asking the question as to whether a Commandery would be justified in conferring the Orders without requiring the payment to cover the purchase of a uniform in a jurisdiction where the law required the purchase of a uniform in case the candidate had been called to the colors, and would not for the present and possibly ever need the Templar uniform.

"I informed the applicant that the statutes of the Grand Encampment left this matter in the hands of the Grand and Constituent Commanderies, and that the Grand Encampment had not enacted any law requiring the purchase of a uniform.

"Therefore the question raised belonged to the Grand Commandery but that under existing conditions in our country, I would advise the Grand Commander to permit a Commandery to confer the Orders on one who had been called to the colors of his country in its hour of our need, without requiring the party to purchase a uniform, and report same to his Grand Commandery."

The Committee on Jurisprudence concurred in the decision and reported as follows:

"This matter is left in the hands of the Grand Commandery. The Grand Encampment has not enacted any law requiring the purchase of a uniform. Therefore, the question raised belongs to the Grand Commandery."

At the Triennial Conclave of 1922, Sir Knight Isaac H. Hettinger of Missouri proposed the following amendment:

"Amend Section 305 of the Statutes by striking out 1862 in said Section 305 in reference to the uniform of members of Commanderies under the immediate jurisdiction of the Grand Encampment and substitute 1922."

The uniform presented by the amendment is given in full in the Proceedings of 1922. It is not given here, as it is practically the same as that adopted in 1931 which will have consideration later. This uniform was prescribed only for the Commanderies subordinate to the Grand Encampment, but it became the regulation uniform in most Grand Jurisdictions for many years, and is still the commonly used uniform even in those Grand Jurisdictions where new styles have been adopted in recent years.

At the Conclave of 1925, among the decisions of Grand Master Newby referred to the Committee on Jurisprudence two were concerned with the Uniform. The Committee reported as follows:

"DECISION NO. 5. The Grand Master was asked as to the propriety of placing the initial of the State on the right side and the letters 'K.T.' on the left side, of the collar of the dress coat of uniform of Commanderies subordinate to Grand Commanderies.

"In response, he replied that the Grand Encampment in 1919 had prescribed the uniform to be worn by officers of the Grand Encampment, and in 1922 the uniform to be worn by officers and members of Commanderies under its immediate jurisdiction. He also ruled that by the provisions of Section 302 each Grand Commandery has full authority and power to prescribe the uniform to be worn by its own members. He further stated that by an examination of Section 309-A and 305 it will be observed that there are no letters, figures, or emblems encumbering the collar of Templar dress coats. It is generally considered bad form to attempt to adorn the collar of a Templar dress coat by placing any letters, figures or emblems thereon."

"We approve the decision of the Grand Master, with the qualification that with respect to the matter referred to in Section 302 of the Statutes his ruling should be limited by inserting after the words 'authority and power' the words, 'save with respect to "insignia and rank" and "jewel of office." ' So also the last paragraph of his ruling, referring to Sections 309-A and 305, should be eliminated for the reason that in our judgment it is irrelevant to any question asked and inconsistent with existing Templar law."



Highlights

Ohio Priory No. 18, KYCH



Ohio Priory No. 18, KYCH, held its spring meeting in Kenton, Ohio, earlier this year. It was hosted by the Hardin County Association, KYCH, and took place in the Kenton Masonic Temple. Twelve candidates were received and Knighted by the Eminent Prior, Alfred T. Johnson, and his core of officers during the ceremony. 165 Sir Knights attended.

The four lectures during the reception were given by Brother George O. Braatz, Most Worshipful Past Grand Master of the Grand Lodge, Free and Accepted Masons of Ohio; Companion Joe E. Worthington, Most Excellent Past Grand High Priest of the Grand Chapter of Royal Arch Masons of Ohio; Companion Richard L. Harless, Most Illustrious Past Grand Master of the Grand Council of Royal and Select Masons of Ohio; and Sir Knight Frank W. Crane, Past Grand Commander of the Grand Commandery, Knights Templar of Ohio. Pictured are, front row, left to right: Judge David Faulkner, welcoming address; Jon Armstrong, 5th Arch Inspector of the Grand Council, response on behalf of the class. Second row: Richard L. Harless, Illustrious Past Grand Master, Council lecture; Joe E. Worthington, Past Grand High Priest, Chapter lecture; George O. Braatz, Past Grand Master, Lodge lecture; and Frank W. Crane, Past Grand

Commander, Commandery lecture. Back row: Alfred T. Johnson, Eminent Prior of Ohio Priory No. 18, KYCH.

PA Grand Commandery Helps Vets



The Grand Commandery of Knights Templar of Pennsylvania held a divine service in Heinz Chapel, Pittsburgh, on June 7, 1992. Sir Knight David E. Alcon, Right Eminent Grand Commander of Pennsylvania, is shown presenting a check of \$425.00 to Sir Knight Leslie E. Carlyle, Masonic Service Association field agent, for use in providing refreshments at the Veterans Hospital in Pittsburgh. Brother and Sir Knight George H. Hohenschildt, Right Worshipful Deputy Grand Master of Pennsylvania, is beside the Grand Commander, and Sir Knight Charles S. Games, Past Grand Commander, is beside Sir Knight Carlyle.

Knights Templar Bumper Stickers

Wheeling Commandery No. 1, West Virginia, still has a number of Knights Templar bumper stickers for sale. They have the name "Knights Templar" on them, along with the cross and crown in color. They sell for a donation of \$3.00, postpaid. Make check to: J. Nelson Deakin, Jr., P.G.C., 3 Wood View Drive, Wheeling, WV 26003. Proceeds go to the Knights Templar Eye Foundation.

from the Masonic Family

Past Grand Commander Recipient of Andrew Jackson Medal In Tennessee

At the 178th Annual Communication of the Grand Lodge of Free and Accepted Masons of Tennessee, Sir Knight E. Leslie Webb of Maryville, Tennessee, Past Grand Commander of the Grand



Commandery of Knights Templar of Tennessee, was the first recipient of the Andrew Jackson Medal, an award to be presented annually to that Mason in the state who is felt to display the highest ideals of duty, honor, and country, as demonstrated by Past Grand Master of the Grand Lodge of Tennessee, Andrew Jackson, the seventh President of the United States.

Sir Knight Webb is shown wearing his medal. On its face is the image of Andrew Jackson, who served two terms as Grand Master of the Grand Lodge of Tennessee, in 1822 and 1823. On the obverse side, around the outer edge, are the words: "Andrew Jackson medal P.G.M. Grand Lodge of Tennessee, F. & A.M.,

Statesman, Soldier, President, Freemason." In the center of this medal are the words: "Presented to Eugene Leslie Webb, Jr., 1922."

P.G.C. Webb has served as presiding officer of all his local York Rite bodies,

and is the Illustrious Past Grand Master of the Grand Council of Cryptic Masons of Tennessee. He is also a 33° Scottish Rite Mason. Quoting Crampton H. Helms, Past Grand Commander and state editor of Tennessee, "York Rite Masons of Tennessee take pride in this recognition of one of their brightest lights."

West Virginia Commandery Honors 95-year-old Past Commander



On Saturday, June 13, Pilgrim Commandery No. 21, Elkins, West Virginia, conferred the three Orders on a class of 13 Royal Arch Masons. This Special Conclave was dedicated in honor of H. H. "Hank" Keim, who was born March 7, 1897. He was Knighted on March 16, 1923, and served as Commander of Pilgrim Commandery in 1929.

Pictured above are: Sir Knight Keim (in wheelchair). 2nd Row: Newly Knighted Sir Knights Earl Rhoad, W. E. Simmons, Sr., Larry Bates, Virgil Moore, Philip Riggleman, and Neal Phillips. Third Row: Newly Knighted Sir Knights Jerry Pastine, Junior Martin, William Vance, H. Kenneth Watson, Randy Young, Edwin Booth, and Raymond Cooper. Back Row: Sir Knights Archie E. Bennett, Grand Captain General, Grand Commandery, Knights Templar of West Virginia; Paul L. Wood, Commander, Pilgrim Commandery No. 21; and Herbert Thompson, Past Commander.

Knights Templar Eye Foundation, Inc. Grand Master's Club Memberships, July 1991-June 1992

- No. 1,666-Vera Holm (Mrs. Harley) (IA)
 No. 1,680-Anonymous donor
 No. 1,695-William R. Douglas (TN)
 No. 1,696-John R. Gleason by Vincent S. Boughton, Sr. (FL)
 No. 1,697-Jimmie R. Ham (TN)
 No. 1,698-Charles W. Geelari (TX)
 No. 1,699-Herbert H. Lemke (IL)
 No. 1,700-Alfred C. Bennett, Jr. (GA)
 No. 1,701-Vreeland R. Call (VT)
 No. 1,702-Harry Schoepf, Jr. (CA)
 No. 1,703-John F. Wright (NY)
 No. 1,704-Kathleen H. Wright (NY)
 No. 1,705-Henry C. Doherty (MS)
 No. 1,706-Dr. Wallace D. Mays (GA)
 No. 1,707-Henry G. Bowen (AZ)
 No. 1,708-William Schoene, Jr. (NJ)
 No. 1,709-Inez A. Edlich (WA)
 No. 1,710-Richard Cook Curry (SC)
 No. 1,711-Martin B. Trilhaase (ID)
 No. 1,712-Frank L. Byrd (VA)
 No. 1,713-Raymond L. Calhoun (CA)
 No. 1,714-in honor of Robert A. Freyer by Citford C. Topliff (CA)
 No. 1,715-Harold P. Shank (OH)
 No. 1,716-Harold R. Boynton, Jr. (MA)
 No. 1,717-Elmer E. Taylor (MO)
 No. 1,718-Richard A. Behr (MO)
 No. 1,719-Edward J. Harrold, Jr. (NY)
 No. 1,720-Harold G. Copp (MI) by Edgar H. Clark (MI)
 No. 1,721-Howard R. Towne (MI) by Edgar H. Clark (MI)
 No. 1,722-Mrs. Meg Lichtenwalner (PA)
 No. 1,723-Richard A. Meacham (OH)
 No. 1,724-in memory of Vere Dawson by Mrs. Patricia Dawson (IL)
 No. 1,725-Mrs. Mabel P. Cushman (FL)
 No. 1,726-Floyd L. Snyder (WA) by Eugene C. Maillard (CA)
 No. 1,727-William O. Ransom (GA)
 No. 1,728-Harold Devereux Still (Eng.) by Rev. Thomas Weir and St Elmo Commandery (MD)
 No. 1,729-Emory L. Morris (GA)
 No. 1,730-Merrill Clark (GA)
 No. 1,731-Rufus R. White (GA)
 No. 1,732-Andrew O. Wyatt (GA)
 No. 1,733-in memory of John D. Trude by Mrs. Ruth Trude (KS)
 No. 1,734-Oliver F. Grantham (GA)
 No. 1,735-Carl W. Feick (PA)
 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)
 No. 1,751-William R. Squier (PA)
 No. 1,752-Andrew B. Benedict, Jr. (TN)
 No. 1,753-James D. Jones, Jr. (TN)
 No. 1,754-Paul C. Finninger (TX)
 No. 1,755-Robert H. Kines, Jr. (GA)
 No. 1,756-W. H. Brockway (GA)
 No. 1,757-William E. Hurt (GA)
 No. 1,758-W. Clay Culpepper (GA)
 No. 1,759-Henry L. Bassett (PA)
 No. 1,760-Oswald B. Grimstad (FL)
 No. 1,761-William G. Craig (DC)
 No. 1,762-Paul E. Shatter (DC)
 No. 1,763-John Norman Burge (PA)
 No. 1,764-R. Lowman Oglesby (GA)
 No. 1,765-Welland W. Warner (PA) by Franklin Loge No. 221 (PA)
 No. 1,766-James E. Miller (GA)
 No. 1,767-Dwight Lear (OR)
 No. 1,768-Winford C. Deal, Sr. (GA)
 No. 1,769-Harry Since (TX)
 No. 1,770-Benjamin F. Detroy (WI)
 No. 1,771-Howard W. Diehn (WI)
 No. 1,772-Louis W. Montgomery (WI)
 No. 1,773-George B. Boyd, Jr. (AL) by Anniston York Rite Bodies
 No. 1,774-Everett S. Hopper (FL)
 No. 1,775-S. L. Dennison (TX)

No. 1,776-Leslie C. Ricketts, Jr. (GA)
 No. 1,777-Sam A. Hooker (VA)
 No. 1,778-Dr. Wallace D. Mays (GA)
 No. 1,779-William A. Adams (TX)
 No. 1,780-Charles William Carter (GA)
 No. 1,781-Roy Howard Homans (GA)
 No. 1,782-William H. Jarrard, M.D. (GA)
 No. 1,783-Homer S. Nelson, M.D. (GA)
 No. 1,784-James I. Suit, M.D. (GA)
 No. 1,785-Stuart R. Adams (FL)
 No. 1,786-O. K. Stampley, Jr. (CA)
 No. 1,787-Morris Elder (CO)
 No. 1,788-David B. Dibrell (TX)
 No. 1,789-Wayne F. Messenger (WY)
 No. 1,790-Ronald A. Fraser (IL)
 No. 1,791-Cornelius K. McAvoy (FL)
 No. 1,792-Robert A. Colbourn (CT)
 No. 1,793-George L. Gay (IA)
 No. 1,794-Paul H. Ripley, Sr. (MD)
 No. 1,795-Lanier S. Dasher, Jr. (GA)

No. 1,796-Henry Lee Conner (GA)
 No. 1,797-Jimmie W. Hobgood (GA)
 No. 1,798-Harold F. Ratteree (GA)
 No. 1,799-Ernest E. McGriff (GA)
 No. 1,800-Clarence E. Home (GA)
 No. 1,801-David MacCallum (CA)
 No. 1,802-Clifford L. Counter (AZ)
 No. 1,803-Roy E. Hammond, Jr. (GA)
 No. 1,804-John L. Winkelman (PA)
 No. 1,805-Donald J. McLain (IA) - Charity Board,
 Grand Commandery of IA
 No. 1,806-Marion L. Miller (IA) - Charity Board,
 Grand Commandery of IA
 No. 1,807-in memory of Walter F. Harris (FL) by
 Mrs. James G. Thompson and friends
 No. 1,808-Thomas Garnett Morehead (TX)
 No. 1,809-Edward M. Block (NV)
 No. 1,810-William Henry Thornley, Jr. (CO)
 No. 1,811-Laurence C. Way (CO)

Knights Templar Eye Foundation Grants In Texas

On June 22, 1992, Sir Knights Robert P. Walker, R.E.G.C., and Kurt J. M. Swanda, Texas State Chairman of the Knights Templar Eye Foundation, presented grants totaling \$60,000 to three research scientists in the Department of Ophthalmology of the Cullen Eye Institute in Houston.

The renewal award of \$20,000 to Jeanne M. Frederick, Ph.D. and research assistant professor, will enable her to continue her studies on the role of amino acids, glutamate, in the transmission of electrical signals in the retina.

Muna I. Naash, Ph.D. and postdoctoral fellow in Dr. Wolfgang Baeh's molecular biology laboratory, will utilize her \$20,000 to develop a mouse model to explore the cell origin of retinoblastoma, a potentially blinding and lethal tumor of childhood.

Monica M. Stiemke, Ph.D., postdoctoral fellow in Dr. Hollyfield's laboratory of cell biology, will investigate the influence of the retinal pigment epithelium on the development of neuroreceptors, which may lead to an understanding of blinding, retinal degenerations in children, such as Leber's congenital amaurosis.

By these three awards, the KTEF, Inc. has contributed more than \$3,000,000 to the Department of Ophthalmology, since the inception of the research program in 1986.

Sir Knight Kurt J. M. Swanda writes that the Cullen Eye Institute, the postdoctoral trainees, the faculty members, past and present, wish to say "Thank you" to the KTEF and all the Sir Knights who believe in and support bringing "the blind out of Darkness into Light."



Front row, l to r: Monica M. Stiemke, Muna I. Naash, Jeanne M. Frederick; recipients. Back row, l to r: Mr. Jerre K. Iversen, Office of Development, Director of Major Gifts; Mr. Kurt J. M. Swanda, State Chairman, KTEF; Judge Robert Walker, Grand Commander, Texas; Dan B. Jones, M.D., Sid W. Richardson Professor; and Margaret Root Brown, Chairman.

Disabilities have a way of creeping up on us. When I didn't understand my wife, I insisted she mumbled or didn't speak clearly. Then, when we were out with friends, she said I kept answering questions nobody had asked. After noticing that people seemed at least a little puzzled by my responses to them, I decided to have my hearing tested.

It was something of a shock to learn that my hearing was distinctly impaired. Reluctantly I got a hearing aid, feeling slightly abused. Thereafter, there were times when I heard too much, noises and conversations I hadn't heard before. My wife didn't mumble anymore. She spoke distinctly and clearly. I told her I thought she was trying harder. She just smiled and said nothing.

My hearing aid is a neat little affair that doesn't show too much, and I rather hoped people wouldn't notice. Curiously, though, several men pulled me aside to ask if the hearing aid helped. They were having trouble understanding their wives and missing out on conversations with their friends. They didn't really think their hearing was impaired, but to satisfy their wives they thought they ought to check up on their hearing.

One gentleman, very hard of hearing, told me he thought his wife needed a hearing aid. I smiled and suggested maybe he needed one, also. That, however, was more than he could take, and he assured me there was nothing wrong with his ears.

Pride is hard to overcome, and we hate to admit we are not as young as we used to be. It is something of a shock to discover we need trifocals for seeing and hearing aids for hearing. We like to think we are as sound as ever we were. It just isn't so, however, and the sooner we face our varied impairments the better. It is absurd to annoy others by asking them repeatedly to repeat what they said.

Admitting Disabilities

by Dr. Harold Blake Walker

It is normal, I suppose, to want to be younger than we are. A sage noted that The average woman is not old at forty. In fact, she isn't even forty."

Nevertheless, it is a sign of maturity when we are able to be our ages and like it. A perceptive woman observed, "I'm happier now that I have stopped trying to keep up with the younger set." She came of age when she began to be herself.

Quite possibly Mother Nature can be fooled by margarine, but Father Time can't be fooled by cosmetics. There are concoctions that enable us to reduce the amount of gray hair on our heads, some of it or all of it, and creams to eliminate wrinkles. Possibly they help to keep our pride intact, I wouldn't know. But sooner or later we have to admit the years are taking a toll of our physical capacities.

When our ears are not as sensitive to sound as they once were, or our eyes

don't see as clearly as in the past, it is time for bifocals or trifocals and for hearing aids. We may not like them at first, but we get used to them, and they add new dimensions to living. We don't answer the wrong questions, and we see more clearly. That makes life more pleasant, if we can overcome our pride.

There are times when it is refreshing to shut off a hearing aid to mute the sound of noisy TV ads or eliminate the noise of the streets, not to mention the incessant chatter of people sitting at the next table at a restaurant. Noise is disturbing, and it is easier to think when sound is muted by impaired hearing. When we want to listen, a flip of a tiny wheel brings a wealth of sound.

I am resigned to my hearing aid, and I find it helpful. Pride is a luxury I can't afford. I can go on making the best of whatever capacities I have left without complaining about my limitations. My wife doesn't have to shout anymore, and I don't complain about her mumbling. Of course, if I don't want to hear what she has to say, I can turn down my hearing aid!

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

Carl Hurst Edwards, R.E.P.G.C. Kentucky, Dies

Sir Knight Carl Hurst Edwards (1923-1992), R.E.P.G.C. (Kentucky), and Aide-de-Camp to Past Grand Master Donald Hinslea Smith, joined the Great Captain of Our Salvation on July 31, 1992, as the result of injuries received in an automobile accident near Pineville, KY, on July 14. Past Grand Master Smith writes: "Sir Knight Carl was a retired army officer, beloved husband and father, church leader and Christian gentleman. His devotion to Templary was known to all. Our fraternal love goes out to his widow Janet and to his family."

Sale of Certificate benefits KTEF



A beautiful certificate, conveying the attributes of a Knight Templar, was created by Sir Knight Stanley C. Buz of Allen Commandery No. 20, Allentown, Pennsylvania. Sir Knight Buz states that \$7.00 each includes shipping, and the net proceeds after cost will go to the Knights Templar Eye Foundation.

Above is a picture of the main design. Embossed under the Knight on horseback are the words:

What Is A Knight?

**A Knight is a man and a Brother
whose trust and love is in
"GOD"**

**A true Knight,
is a band of Brothers in every age.
Cemented by Fellowship,
Knights are truly -
"Sons of Light"**

**A Lamp that burns bright and new.
Through the years,
each is fitting his body
as a living corner-stone
that stands**

A Knight is a truly worthy man.

Make check payable to Stanley Buz in the amount of \$7.00. Send to 219 S. 18th Street, Allentown, PA 18104. Phone: (215) 770-9416

Humpty Dumpty and Templary

(Ephesians 1:15-23)

Reverend Mark David Heath, P.C.P.

The following is a sermon delivered by Sir Knight Mark D. Heath, Past Grand Prelate of the Grand Commandery of Iowa.

We've all heard the nursery rhyme as children. We've all told it to children and perhaps even grandchildren.

*Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall.
And all the king's horses and all the king's
men
Couldn't put Humpty together again.*

Such is the tragic life of the egg shell, shattered by the fall from great heights.

In the Ephesian letter, we have just the opposite viewpoint voiced by an apostle who believes that great things are being done in the lives of plain, ordinary egg-shelled people. Here the author, much more optimistic than the rhymist of old, says:

"I pray ... that you may know the hope to which you have been called, the riches of his glorious inheritance of the saints, and his incomparably great power for us who believe." (Ephesians 1:18-19)

I'm afraid that a good many of us who are Knights Templar fall into the trap of Humpty Dumptyism. By that I mean, I believe that a good many of us believe that we are in such a profound decline in our Order of Christian Knighthood that nothing will be able to reverse the trends.

We have just spent some time remembering those who have been "saints" to us in this order - men in whose lives we have seen the power of this glorious God of which the apostle has spoken. Although a relative novice in Templary, I, too, remember fondly some of these leaders.

But one thing strikes me from their lives and from the lives of others who have been my mentors, not only in Masonry but in my life of faith. When all looked bleak, when shadows loomed large, when desperate conditions prevailed, when shells were broken so that worldly kings and horses and men could not put them back together again, they believed in the power of God. And they believed in the power of Jesus Christ alive in their lives.

Now I'm not suggesting here a Utopian view of our order. I'm not being Pollyannaish about what lies ahead. We have real problems and real issues facing us. But I am willing to say this: If we believe that of our own accord we can find a solution, we're wrong, DEAD WRONG!

We need to rely on the power of God and that power given to us by a gracious and living God. And then, only then, can we exercise that power to meet the needs of the Fraternity at large, and Templary in particular.

Can it happen? Indeed it can.

Do you remember the January Iowa

Supplement in *Knight Templar Magazine*? There was a story about a small Commandery in a small southeastern Iowa community - a small Commandery that Knighted eight Sir Knights. It was a story of struggle over trends. But most importantly it was a struggle over doubt and despair.

I don't know if the men involved consciously sat down and thought about the power and presence of God working within them as they addressed the problems of this small Commandery. Maybe that is only a luxury of Prelates and preachers. But I'm sure of one thing: I believe that each one of them had inherently in them the answer to the first question ever asked them in open Lodge. You remember that question, do you not? My friend, in whom do you put your trust?"

In these days when the world has more prophets of Humpty Dumpty than it does of our Lord and Savior Jesus Christ, we need to remember our reply to the question.

And if we follow our guide in Templary, the guide of the presence of Christ alive within us, then we will indeed fear no danger.

Oh, that doesn't mean that as we face the future, it will look just like the past. If we expect that, we are indeed doomed. We have a saying in my parish that the seven last words of the church, the seven last words that will kill it are: "WE'VE NEVER DONE IT THAT WAY BEFORE!"

If we believe in the voice of the one who gives us this power, then we can look to the future and adapt to the crying needs of the future. We need to be relevant in the community and in the world. I see positive signs of that - the Knights Templar Eye Foundation, the work in Iowa with ARC, the number of Commanderies that invited guests to participate in Holy Day observances. But that cannot be the limit to our relevancy. That can only be the beginning.

What have you done, and what has your Commandery done to show the

community in which you live that the power of God is alive in you, and that you are both an individual you and a collective you. If you can give one example of this, and next year two and the following year three, then the power of God alive in you is working and growing and will be seen.

And then there will be hope for Templary.

Do you know the musical "Fiddler on the Roof"? In one scene, Motel the Tailor has just been promised the hand of one of Teyve's daughters. He is overwhelmed because previously she had been promised in marriage to Lazar Wolf, the Butcher.

He sings a song of praise and prayer to God with these words:

*Wonder of Wonder, Miracle of
Miracle;*

*I was afraid that God would frown,
But like he did so long ago in Jericho,
God just made a wall fall down.*

*When Moses softened Pharaoh's heart,
That was a miracle;*

*When God made the waters of the Red
Sea part,*

That was a miracle, too.

*But of all God's miracles large and small
The most miraculous one of all
Was that out of a worthless lump of clay,
God has made a man today.*

May God make men of us, Templars in which his power and presence can be seen in the future in this world by those who need to know us and know the power and presence of God.

Sir Knight Mark David Heath, Past Grand Prelate of the Grand Commandery of Iowa, is a member of Jerusalem Commandery No. 7, Mt. Pleasant, Iowa, and resides at 2416 Avenue A, Council Bluffs, IA 51501

The Knights of St. John

by Sir Knight
W. Duane Kessler



As remarkable as Brother Gerard was and as fine a record as he left behind, the new leader was just as sparkling, just as sterling, but in a different way.

Raymond de Puy transformed the Servants of the Poor to Soldiers of Christ. It was the war arm of the Order of St. John, making it the Knights of St. John. It was designed to fight the Muslims, who were always at their throats, always ready to do battle against the Christians.

This all began following Brother Gerard's death, in 1130. It was clear the Pope had given his blessing to the formation of this service. In 1118 he had given permission for the formation of the Knights Templar, to Hugo do Pagains (Paynes) and eight other knights, who saw the necessity of guarding the approaches to Jerusalem and the Levant.

Much that was adopted by the Knights Templar was also adopted by the Knights of St. John, such as changing the name Administrator" to "Grand Master." By so doing the Knights of St. John grafted a whole new fiery body of medieval chivalry and feudalism.

The seed from which sprang the three military orders, the Knights Templar, the Teutonic Knights and the formidable Knights of St. John, came from the crusaders' desire to secure the pilgrimage rites and protect them from their Muslim enemies.

One distinguishable difference in the knights' dress was the Order of St. John wore a white cross of peace on the blood red field of war. The Knights Templar wore a red cross on a white background, and the Teutonic Knights wore a black cross on a white background.

As similar as these knights were and seemingly complementing each other, each was conscious of their births, their quarterings, and their honors. These differences were not conducive to a united policy of affairs in the East.

The dissensions which prevailed in the Christian quarters, also prevailed in the Muslims, the Shiites, Kordiesches, the Saracens and other tribes within the Muslim quarters. The differences which prevailed in each camp, whether Christian or Muslim, prevented them from a clear-cut victory in either direction.

However, if a Muslim leader could unite these coreligionists, the Christians were headed for disaster.

When first formed, the rules of the Order of St. John of Jerusalem were quite simple. They rendered service to the poor, which necessitated finding tithes and other revenues, whether in the Levant or in Europe.

The brothers who worked in the hospitals were both laymen and priests; there seemed to be little distinction between these fighting laymen. Those

who worked in the hospitals all took vows of poverty, chastity and obedience to the rules of the Order of St. John.

The induction of a new member into the order was a moving and deeply religious experience. No records existed of the ceremony a new candidate witnessed, but an aspiring brother coming before the Chapter of Conventions experienced the following, as Riley Smith expressed: A candidate asked to join the ranks, which was necessary for membership in the order, and the presiding officer addressed him as follows:

"Good friend, since you desire to join our ranks, and this is honorable, if it is because you will be well fed and well clothed, you are misled. Every time you desire to eat, you will find it necessary to fast; and if you desire to fast, it will be necessary for you to eat. If you desire to sleep, it will be necessary to keep watch, and if you desire to keep watch, it will be necessary to sleep. Are you willing to do all of these things?"

The novice had to promise he was neither married, in debt, nor subject to any other land, let alone any other order. This was a hard act for a young man to follow, to be a Knights Hospitaller. Once committed, there was no turning back.

With such dedicated knights, by the middle of the twelfth century, the Order of St. John began to assert itself. In their possession were many castles, several in Syria, including the famous Krak de Chevaliers, which proved one of the most formidable fortresses in the East.

At first, these castles were manned by hired mercenaries, since the militant arm of the Hospitallers had not developed sufficiently for them to be manned by the knights. Many of the castles were the gift of Raymond of Tripoli, who was anxious to align with the Hospitallers against the incursion of the Saracens.



By the time of Raymond de Puy's death, the order had been well enough developed to establish itself. This was in spite of the Vatican's wish for them to remain on the hospital side of the order.

These castles contained many refinements unknown to the Europeans, such as beautiful carpets, hanging damasks and elegant furniture. The Norman-like crusaders were not accustomed to sewerage systems, and piped water supplies. In areas where underground supplies were scarce, underground cisterns insured adequate water supplies for soldiers and citizens alike.

The Hospitallers found, especially in Syria, the traditional Greek medicine had survived the centuries. The works of Galen were to provide the physicians of the Order of St. John with an excellent background for their study and practice of medicine.

Military architecture developed by either the Hospitallers or the Templars eclipsed anything that had ever been seen in western Europe. The crusaders found castles and fortifications dominated by the Byzantines or the Muslims. Through an educated part of Eastern and Western architecture, there evolved some of the grandest and most powerful castles in the world.

In the Western world, defense of these castles was the simple line of defense

which evolved from the stakes palisades and was usually considered sufficient, in light of the arms and weapons employed by the Normans in their day.

However, in the East, where the beseigers might be expected to throw thousands of men for days at a time at the defense, the Hospitallers realized that a second line of defense was needed to be built within the outer line.

The keep was established as a means of last support. This was usually a tower slightly larger than the rest, and sometimes built within the enceinte itself. The castles were made stronger along the most exposed front.

A shortage of manpower necessitated impregnable sights, and these were exploited. Strong keeps, built after the manner of the French, were a feature of the fortresses, and concentric lines of defense, built one inside the other and rising higher and higher, were constructed so those defending the outer walls were covered by fire from positions above and behind them.

Chain mail seemed to be the dress of the Christians, and the weight of this fabric barely made it possible to take more than a wide swinging arch with the sword arm. Furthermore, as the arm arose, the mail was collected in folds at the elbow. The loosely dresen Saracens, with their mobility and with their mounted bowmen, seemed to have a marked advantage over the Christians.

T a principal weapon was the sword, although the spear, lance, axe and mail were all used in hand-to-hand combat fighting. Pole arms and staffs were also used by the knights and the foot soldiers. Another principal weapon was the bow, long used in the East, which partly contributed to Salad ins' success with the Latins.

At this time, the Vatican again reminded the Hospitallers their main objective was to attend to the sick and the poor, and it was the duty of the brethren to adhere to this objective. Their revenues were ensured by proceeds from various estates. This insured

the use of white bread to be given to patients, and clothing, blankets and wine, which were distributed to the patients free.

Warring factions caused civil war to break out in and near Jerusalem around the time of the Third Crusade, in 1187. Saladin, the leader of the Muslim factions, was determined to drive the Christian interlopers into the sea He was the First Ayyube Sultan of Egypt, and by birth a Kurd from Armenia. Educated in Damascus, he was a devout Mohammeden (meaning "honoring the faith". He was possessor of many virtues, and with his tremendous religious faith, he was able to unite the many Muslim factions.

In the summer of 1187, he reviewed his troops of 20,000, 12,000 of which were his formidable cavalry, magnificent horsemen who were to prove so deadly to the knights. After crossing the River Jordan, he took Tiberias on July 1.

The Christians were composed of 1,200 Knights, 4,000 mounted sergeants, probably the same number of soldiers as the sergeants, together with the local mounted bowmen. They were located at Sephoria (Palestine), where there were a number of wells.

The Christian idea was to retake Tiberias, where were a number of water holes, which would give the troops relief from the lion heat of summer. Between them and Saladin lay a burnt-out barren plateau. It was a question of who would cross it first.

On July 3, the Christian army began crossing the desert, which had watering holes but not in the heat of summer. The plateau began to shake, dancing with mirage, and Muslim horsemen appeared through the wavering bars of heat, not to join the baffle but to swoop and sting like desert hornets.

Late in the afternoon the Templars began collapsing under the constant attack of Saladin's horsemen. The army hafted for the night on a two-peaked hill known as the

Horns of Hattin. Normally, this contained wells, but not in the heat of summer. Tortured with thirst, the army encamped to await the dawn-march. Retaking Tiberias meant adequate drinking water.

The Saracens were not about to let this happen. They had skirmishes, with flights of arrows and the dusty thunder of approaching hooves filling the air, as other bands gathered around them.

The knights, foot soldiers, sergeants and archers were tormented with the heat, particularly the horses. The slaughter was complete: the Muslims had destroyed the Christians. To permit them to survive would be like allowing another demon to escape and return to battle with their Faith.

The subsequent victory of Saladin resulted in the fall of Jerusalem, and consequently the beginning of the Third Crusade. This was intended to restore the Latin Kingdoms in the East by Richard Coeur de Lion. The crusade itself failed in its objective, that is, to retake Jerusalem, but it did prevent the complete expulsion of the Christians, which was always Saladin's

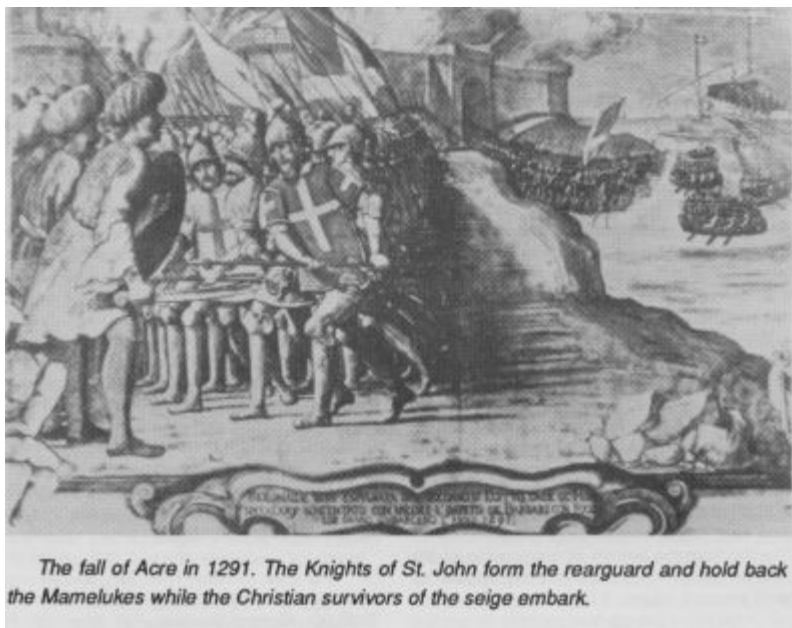
objective.

The death of Saladin in 1193, however, saved Antioch and the surrounding countryside. Following his death, the Muslim cause fell into a disarray and disunity, not prevalent in previous campaigns.

Emerging in this turbulent period were the crusading Hospitallers and Templars. While other Franks were impoverished through the loss of lands and other revenues, the military orders seemed secure through their resources and holdings in the Levant as well as in Europe.

It was this strength which was to preserve the Order of St. John through the centuries to follow. The wills of dying men, the revenues from their properties, the gifts of protected pilgrims and the sick, who were cured while in the hospitals, these were the things which spelled economic survival for the Hospitallers.

Sir Knight W. Duane Kessler is a member of Reed Commandery No. 6, Dayton, Ohio, and resides at 4159 Williamson Drive, Dayton, OH 45416





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.

Mary Savory Commandery No. 14 in Corinth, MS, has car bumper plates for sale. These are metal and cost \$5.00 plus 50¢ postage and handling. Write for yours to: John H. Peebles, Jr.; Rt. 1, Box 184; Glen; MS 38846

Wanted: Commandery uniform: Coat size 54 regular, pant size 46 waist with 32-inch inseam, hat size 7 1/4 sword, scabbard, and belt size 46. Limited financial resources but highly active York Rite Mason. Dan Kane, 1521 19th Avenue, Kenosha, WI 53140, (414) 551-0018

For sale: Knight Templar sword in like-new condition. \$150.00. Wayne Hamilton; Rt. 1, Box 66; Little Hocking, OH 45742; (614) 989-2755

Wanted to buy: gold Past Commander sword (with scabbard), Past Commander belt (size 38 or 40), Past Commander chapeau (size 7 1/2), carrying cases for sword and chapeau, and cloth cover for sword. Prefer "Texas Style" items. If you would like to sell any or all of the above, call Skip Doss at (915) 697-6175 (evenings) or (915) 688-4890 (days), or write to: 3516 Imperial, Midland, TX 79707

Just bought a Masonic sword and want to have it identified: length: 34", hilt: straight quillons forming an elongated Templar cross w/fins. S. W. M. cast in middle on both sides; handle: white bone w/passion cross cut into bone (stone or jewel inlay missing), top and bottom legs of cross are equal. Write for more detail. Norman Crabbe, 77 Wallace Manor Road, Edgewater, MO21037, (410) 266-8828 (L.M).

For sale: El Kalah Temple centennial coins, 1892-1992: silver, \$20.00, in presentation box and bronze, \$10.00, in vinyl tip. All coins uncirculated quality in air tight case. Gerald Everett, Potentate; 650 E. South Temple, Salt Lake City, UT84 102, (801) 364-4421.

Thanks from the bottom of my heart to all the Knights and ladies who answered my appeal for Campbell product labels. I have one suggestion, however: In the future just clip front panel to the width of the logo. The bulk will be decreased by over half and postage will

be reduced. I need only the front of the label; the proof of purchase bars are of no value. John F. Geinmill, 10 Avenue B West, Rensselaer, NY 12144

St. Patrick's Lodge No. 4, F. & A.M. of Johnstown, NY, coin struck to commemorate its 225th anniversary (1766-1991). Minted in antique bronze, it contains a bust of Sir Wm. Johnson, 1st Master of Lodge, one side, and embossing of lodge building on other. Not a stock coin, but a limited edition specially minted for our celebration. Send check or money order in the amount of \$7.50, made out to St. Patrick's Lodge Coin Fund, to Peter J. Samiec, W. Perth Road, 331 COHWV 158, Johnstown, NY 12095-9727, (518) 762-4545

Golden Rule Lodge No. 562, F. & A.M., Willard, OH, celebrated its 100th anniversary with medallions struck in both silver and bronze-silver are 1 oz. .999 fine silver, of a limited edition (200 struck, numbered, and the die was destroyed). Send a 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

Wanted: any unused or no longer needed Masonic books for my Masonic library. If you have any, please send, and I will be glad to refund the postage and shipping. Send to 7 S. West, Route 1, Box 98-C, Pitkin, LA 70656

Wanted: Masonic Chapter pennies by avid collector, building this collection for over 22 years - will one day end up 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 collect all 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

For sale: Scottish Rite, 33rd double-eagle ring with diamond plus 14¹ ring, both 10 K gold, size 9, \$250.00. Richard Brodeur, PO Box 200, Pownal, VT 05261, (802) 823-5664 (till mid Oct. 1992).

Cemetery lots for sale: 2 plots of 4 lots each at monument at entrance of Acacia Park Cemetery, Chicago, IL. Will sell for ^{1/2} asking price now being charged plus transfer cost. Will separate. Robert Eich (Ike), (708) 724-1451

Wanted: cross-stitch patterns of various Masonic designs. Photocopies are fine. Linda M. Anderson, P.O. Box 4145, Burton, SC 29903

For sale: two ancient Masonic histories, \$110.00, p.p.: Free Masonry Illustrated by Jacob O. Dousburg, P.M. Unity Lodge No. 191, Holland, MI - he took Masonic degrees, Grand Haven Lodge No. 130, F. & AM., in 1864; book is a historical sketch of the institution and critical analysis of the character of each degree (entered according to act of congress in 1879). Free Masonry in the Holy Land: a narrative of Masonic explorations made in 1868 in the land of King Solomon and the two Hiram's by Robl. Morris, L.L.D. 1879, P.G.M., OK; Kentucky-first Master of the Royal Solomon mother Lodge Jerusalem. Arthur V. Joel, 3259A San Amadeo, Laguna Hills, CA 92653

For sale Masonic pennies: good money-makers and souvenirs for your clubs and organizations. We have a die for most fraternal orders and some parts of degrees: Blue Lodge, P.M. Blue Lodge, York Rite, Scottish Rite, Shrine, Eastern Star, 2 Ball Cane, Grotto, Amaranth, DeMolay, Rainbow Girls, Job's Daughters, Daughters of the Nile; also other lodges. Send long, self-addressed and stamped envelope for tree sample and price list: Pennies, P.O. Box 2934, Winter Haven, FL 33883

For sale: perfect gold Masonic emblem with chain used as a watch fob. Hinged double-eagle emblem; one large, six small diamonds and garnets. Will include pocket watch for offer around \$1,700. (708) 354-0860 or write A. Cal/en, 1319 W. 54th Street, La Grange, IL 60525

Wanted: old and new railroad seniority rosters of all crafts and railroads, for genealogy research in North America. Please indicate the known Masons and titles if any. Lowell V Dunahay, 4513 Lake Haven Blvd., Sebring, FL 33872-5227

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 info free to all Masons. N. W. Retherford, PC.; 6402 Alton Street; Riverside; CA 92509-5703

Retiring and must sell Masonic memorabilia items: Masonic glassware, jewelry, photographs, and prints. Please send self-addressed, stamped envelope and I will send you a complete list of what I have. David R. Knotts, P.O. Box 609, Broadway, NJ 08808

For sate: double casket crypt, Temple of All Faiths, Mt. Royal Memorial Park, Glenshaw, PA, Section 5-212, Row I, Level 0-1, \$4,500.00 Robert Werner, 413 Clark Bldg., Pittsburgh, PA 15222, (412) 281-6887 (day).

First reunion for the U.S.S. Maury (DD-401) to be held in Orlando, FL, on November 4-5, 1992. Please contact Chairman Bob Zeller, TM3/c; 902 S.E. Brookedge Avenue, Port St. Lucie, FL 34983, (407) 340-0031

Seeking into on James Young, (b. 1823, Ireland); m. Ellen Yearnshaw, RI. Maria Redfern (b. 1841, MA) second wife. Also: George Ryno (1710-1796) Dog Corners, W. Joseph J. Ryno, Jr.; 9775. Cottonwood Road, Walnutport', PA.

Seeking into on Jeanne Smith, daughter of Mrs. L. C. Velma" Slickney (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

For sale: rare find: Knights of Pythias ring, mint condition, 10K white gold with small diamond; skull and crossbones on one side, knight's helmet with dove on other; top with 3 enamel triangles, one blue with letter F, one yellow with letter C, one red with letter B: small diamond centered at triangles and a spear and battle axes behind them. \$125.00. Also for sale Masonic ring, 10K yellow gold with synthetic ruby, size ^{99/12}: gold square and compass, white gold trowel and plumb on sides. New February '92, only worn 3 times. \$125.00. David, (513) 376-7810. Leave message if no answer.

For sale: 2 cemetery lots in Springhill Cemetery, Masonic Garden, on Gallatin Road, Nashville, TN. Can discuss price at time of contact. Mr. & Mrs. Earl Tolleson, 3351 Acklen Avenue, Nashville, TN 37212, (615) 383-1109

Seeking into on my great-great grandparents: Leander Rutledge (b. 6-6-1806); Potty Ann Dyke (b. 1-25-1814). Leander along with Dan Beckwith settled town of Danville, IL. Trying to determine where they lived before coming to IL (possible KY). Ernest J. Mader, 9220 West 86th Place, Arvada, CO 80005, (303) 425-1660

U.S.S. Haverfield (DE-393): Searching for WWII veterans who served in U.S. Navy and on U.S.S. Havertield between Nov. 29, 1943-Dec. 31, 1945. Reunion in Norfolk, VA, Oct. 1-4, 1992. For reunion notice with details Frank A. Digaetano, 346 Long Hill Drive, Short Hills, NJ 07078, (201) 379-4157

Wanted: old saxophones, working or not. Call or write stating type, make, model and condition. Particular interest in old, unusual items, straight or curved sopranos, Selmers, Conns, Bueschers. Gregory Poole, 1205 S. Sheldon Street, Charlotte, MI 48813, (517) 543-7199

'For thus the royal mandate ran,
When first the human race began,
'The social, friendly honest man,
 Whate'er he be,
'Tis he fulfils great Nature's plan,
 And none but he!

Robert Burns