



Knight Templar

VOLUME XXXVI

MAY 1990

NUMBER 5



Major General Ulysses Simpson Grant

Celebrate the renewal of life by

Remembering Mothers

May is considered by many to be the most beautiful month of the year. The snow and ice are gone, and the first garden crops begin to sprout throughout most of our country. The trees and grass are green, and many flowers are in bloom. Birds have built their nests. Life all around us has been renewed. I hope your spirits as Christian Knights have also been renewed and that our beloved order is now embarking on a period of renewed vitality and influence.

There are several special days in May. May 30 is observed as Memorial Day. It is sacred to the memory because it honors those who gave their lives in the service of our country in our several wars. On this day we decorate the graves of our war heroes.

But the most significant day in May is the second Sunday. This day is set apart in honor of motherhood. A day for honoring

mothers was observed many years ago in England. Julia Ward Howe suggested that June 2 be observed as Mother's Day as early as in 1872. Others, including some churches, urged that a special day be designated to honor mothers. The Methodist Church in 1912 introduced a resolution recognizing Anna Jarvis as the founder of Mother's Day and suggested that the second Sunday in May should be so designated. President Woodrow Wilson signed a joint resolution of Congress that recommended that the government observe Mother's Day on the second Sunday in May in 1914. The following year the President proclaimed Mother's Day as an annual national observance.

Just how do you wish to celebrate Mother's Day? If she is living you can take her in your arms and thank her for her love, for her patience, for her countless acts of unselfishness, and simply for being herself. If she has passed on, you can say a prayer of thanks for the life she led, and ask that God always keep her in the shelter of his love.

On this Mother's Day wear a red or white carnation with pride and in appreciation of the one who gave you life.



Marvin E. Fowler, Grand Master

Knight Templar

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

MAY: This month our lead article by regular contributor C. Clark Julius features the colorful career of our 18th President, U.S. Grant. Like Presidents Washington and Eisenhower, his succession to the highest office in the land follows a distinguished career in the military. At a time of accelerating international change and the growth of democracy in Eastern Europe, a study of events that shaped our own nation in the past can lead to a more comprehensive understanding of the forces that are, changing the world - and our abilities to adjust to them.

Contents

Grand Master's Message
Grand Master Marvin E. Fowler - 2

U. S. Grant
Sir Knight C. Clark Julius - 5

It Happened at Bethany
Sir Knight Howard R. Towne, D.D. - 11

What If?
Sir Knight Lyndon W. Clifford - 18

Praying for the Peace of Jerusalem
Reverend Dr. Jasper Pennington - 21

Problem? What Problem?
Sir Knight Sidney Kase - 23

Grand Commander's, Grand Master's Clubs – 13
22nd KTEF Voluntary Campaign Tally - 14
100% Life Sponsorship, KTEF - 13

58th Triennial - 20

May Issue – 3
Editors Journal – 4
In Memoriam – 13
Highlights from the Masonic Family - 16
History of the Grand Encampment – 28
Knight Voices - 30

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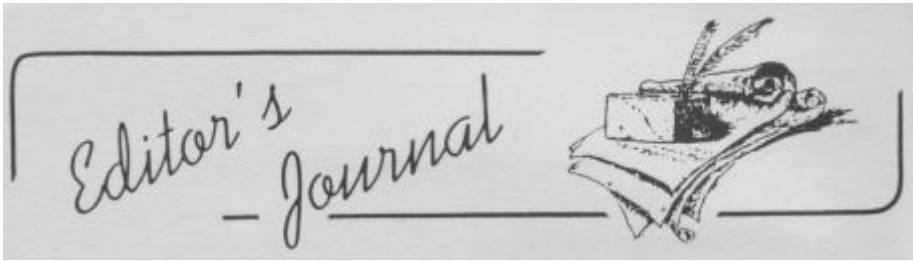
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Eye Foundation Contributions: Sir Knights, we have been requested by the Knights Templar Eye Foundation to please ask each contributor to specify what category his donation is for. For example:

1. Life Sponsor Membership.
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3. Patron Certificate.
4. Grand Commanders Club.
5. Grand Masters Club.
6. General Donation.

Thank you for helping to make their job easier.

A World of Thanks: Past Grand Recorder and Honorary Past Grand Master Paul C. Rodenhauer requests the *Knight Templar Magazine* to thank the many Templars who wrote to acknowledge his new address at the Masonic Homes in Elizabethtown, PA. Letters have been received from California, Montana, North Carolina, Kentucky and points in between, for which he and Hazel are appreciative.

Knight Voices: Items submitted that refer to Templar or Masonic subjects will continue to be printed free. All others require a \$5.00 remittance.

Questions and Answers: Again this month, *Knight Templar* invites you to submit questions you would like to see answered on the material included in the Constitution and Statutes of the Grand Encampment, or on Grand Encampment activities, to our Grand Recorder.

Please write Sir Knight Charles R. Neumann, Grand Encampment, 14 East Jackson Blvd., Suite 1700, Chicago, IL 60604-2293.

Duplicate Mailings: Dual members receive a copy of *Knight Templar Magazine* and other mailings from the Grand Encampment for each Commandery in which they hold membership. The first two digits of the label code indicate the state and the remainder the Commandery number; for example, 01002 refers to Mobile Commandery No. 2 (002) in Alabama (01).

Dual members are entitled to receive these mailings. However, a Sir Knight may arrange to stop the mailing of duplicate magazines. Contact the office of the Grand Recorder, 14 East Jackson Boulevard, Suite 1700, Chicago, IL 60604-2293, with your request. Or you may present your duplicate copy to your local library, or to someone you feel would enjoy reading it.

Errata: On page 11 of the April issue, in the article *Allied Masonic Degrees*, Knight Priest Cleo S. Grossman, who presented the memorial for Art Craft, was incorrectly named as Don Grossman.

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

U. S. Grant

by Sir Knight C. Clark Julius, KTCH

Ulysses Simpson Grant, American soldier and 18th president of the United States, was born at Point Pleasant, Ohio, on April 27, 1822. His father, Jesse Grant, was born in western Pennsylvania, where Jesse's father Noah Grant, an alcoholic veteran of the American Revolution, had migrated from Connecticut. Before Jesse grew up, his father moved with his family to Ohio.

There, Jesse Grant mastered the craft of curing animal hides into leather. One of the tanners from whom Jesse learned his trade was Owen Brown, father of John Brown, who was destined to become a hero to abolitionists.

Jesse Grant was determined to avoid the mistakes of his father, Noah Grant, who lived out his life recalling, through an alcoholic haze, his valorous deeds in the Revolution. Jesse looked to the future, not in the past, and laid out a schedule for his life, which consisted of goals to be achieved by the time he arrived at consecutive ages.

By the time he was twenty-four he had achieved his goal for that age; to have his own tannery, which was located in Mount Pleasant, Ohio, along the Ohio River. Since his schedule next called for him to get married at age twenty-five, he started looking around for marriageable girls. He could think of only one, but when he called on her, she

strongly recommended her cousin, Prudence, to Jesse. Jesse went to see Prudence and before long was engaged to her. Before Jesse married Prudence, however, he caught malaria and was so sick he was unable to work for almost a year. His tannery business slumped to almost nothing, and his engagement to Prudence was called off. When he recovered from malaria, Jesse worked hard to rebuild his tanning business and also started looking again for nubile young women.

Through his inquiries he learned about a young woman named Hannah Simpson, who had been born near Norristown, Pennsylvania, and whose father had moved his family to a nine-hundred acre farm about ten miles from Mount Pleasant. Jesse rode out to the Simpson farm and found Hannah appealing. She was neat, reserved, modest, and religious. Hannah thought Jesse was a little odd-looking and outspoken, but he was also affectionate and had a going business. At age twenty-three in 1821 she was married to Jesse, who was not yet twenty-six and therefore still on his schedule.

A year later, in 1822, a son was born to Jesse and Hannah in Mount Pleasant and was named Hiram Ulysses Grant. Greek names like Ulysses were popular then, as a result of the Greek Revival which was

sweeping across America.

From birth, Lys, as he was called, had a placid and unexcitable temperament like that of his mother, and unlike that of his ebullient father.



When Lys was a year old, Jesse moved his family and his business to Georgetown, Ohio, a more up-and-coming town than Mount Pleasant and a better market for his leather goods.

When Lys was in his second year he began to show a strong interest in horses. Visitors at the Grant house became alarmed when they saw little Lys walking underneath horses or swinging from their tails, but his mother was unperturbed. "Horses seem to understand Lys," she said.

Lys' interest in horses continued as he got older. Jesse took Lys with him when he watered the horses that pulled the wagons hauling hides. By the time he was three, Lys, sitting beside Jesse, was holding the reins.

When Lys was ten he was driving a team of horses by himself, taking a wagon load of hides to their destination which was miles away. His trips became more extended, so far away that Lys would sleep overnight in the town where he made his delivery and return home the next day.

He was frequently *Out* driving a wagon on a lonely road at night in desolate country where bandits were not unknown. He was never happier than when driving a team on his own, far from home. While driving wagon teams, Lys developed a compulsion: never turning back when he got lost but always plunging on ahead, confident that he would come upon a road that would lead to where he was headed.

People asked Jesse Grant whether it wasn't dangerous for his young son to be driving a team alone in the woods at night, but Jesse would just laugh and say, "Oh, no. He'll take care of himself." Jesse was very proud of Lys, whom he often referred to as "my Ulysses." Most people in Georgetown were impressed by Lys' horsemanship, but were not convinced, as Jesse was, that his boy was "a genius."

Because of his knack with horses, people brought their wild colts to Lys for taming. He could hang onto any beast rearing up on its hind legs or kicking up its heels. Lys was also adept at quickly training a horse to pace.

Although Lys was a modest, quiet boy, he did a lot of his horse-breaking on the village green, where large crowds gathered to watch his exciting work. Almost daily in Georgetown, someone would be startled by a mere boy riding a huge stallion at breakneck speed down the main street of the town.

Busy, enterprising, and daring in his hauling and taming of horses, Lys rarely worked in his father's tannery, which was directly across the street from the family's home. As he grew up, Lys formed a loathing for the establishment, where his father made a living for himself and his family. Butchers sent hides to the tanner with bits of hair and flesh, which had to be scraped and removed from the skins. Old animals with meat too tough for human consumption were slaughtered at the tannery. Lys would hear their death cries as

the blows of sledge hammers cracked their skulls. The stench of half-rotted animal remains saturated the atmosphere.

Lys used his skill as a wagon teamster to escape labor in the more gruesome tasks in the tannery. When absolutely needed in the tannery, Lys would do the necessary work, but he once announced to his father that he would never work there after he was twenty-one and his own master.

Growing up at the tannery and seeing, hearing, and smelling the never-ending slaughter and putrefaction of animals almost made Lys into a vegetarian. He would never eat rare meat with a trace of blood. Meat had to be burned to a crisp before he would eat it.

Living in a region near the frontier, where hunting was a favorite sport, Lys wanted no part of it. Killing wild animals, or worse, merely wounding them so that they would go off and die in painful solitude, was no sport for Lys.

Jesse Grant was tolerant of his son's aversion to the father's trade. Jesse wanted his son to aspire to a higher calling than his own. Frequently, Jesse asked Lys what he wanted to do when he grew up and got vague answers about farming.

Jesse was convinced that Lys would never be a successful businessman. Once when Lys was ten he wanted a colt for which the colt's owner was asking twenty-five dollars. Lys went to the colt's owner and told him, "My father said I should offer you twenty dollars for the colt, and if you turned that down to offer you twenty-two fifty, and if you turned that down, to give you twenty-five dollars."

Nevertheless, Jesse was convinced that Lys had unusual abilities and he provided Lys with the best education that was available. Lys attended private schools in Georgetown, the only schools in the town then. Lys was an average student, who never studied very hard but showed an impressive ability in mental arithmetic, doing complex calculations without the aid of paper and pencil.

Without consulting with Lys, Jesse investigated the possibility of getting Lys into West Point. The strongest attraction of West Point to Jesse was that the academy provided an excellent technical and engineering training, tuition-free. Contacting his Congressman, Jesse succeeded in getting Lys into West Point. When Jesse told Lys that he had been appointed to West Point, Lys' first reaction was that he did not want a military career. Jesse told Lys that he could resign from the Army after graduation and enter a career in business or engineering. Lys agreed to go to West Point

"When Jesse told Lys that he had been appointed to West Point, Lys' first reaction was that he did not want a military career.'

and give it a try. To prepare for his entrance examinations he attended a private academy in Kentucky. When Lys entered West Point in 1839 at age seventeen he was only five feet, one inch tall, only an inch over the minimum height required for acceptance. It was at West Point that his name assumed the form by which it is generally known. He was christened Hiram, with Ulysses for a middle name. As he was usually called by his middle name, the congressman who recommended him for West Point supposed it was his first name, and added thereto the name of his mother's family, Simpson.

When Lys began his studies at West Point he decided to change the order of his names to Ulysses Hiram Grant. The War Department made a mistake and recorded his name as "U.S. Grant." Grant tried to have the mistake corrected but never succeeded, and finally accepted Ulysses S. Grant as his legal name. At the Academy his peers called him "United States" Grant or "Uncle Sam" Grant.

Although slight in build, Lys, with his unruffled temperament, was well equipped '

to endure the hazing meted out to first-year students. As before, he was a lazy student and made mediocre grades, except in mathematics in which he excelled.

When, as an upperclassman, he took courses in horsemanship, Grant had no equal. He set school records for jumping, which stood for generations following his graduation. Oddly, he received demerits for kicking a horse and being cruel to another; apparently, these two horses did not immediately recognize the master's authority.



Brevet Second Lieutenant Grant, age 21; taken in Cincinnati in 1843, just after graduation from West Point.

At West Point, Grant received a fair number of demerits, not for misconduct but for slovenly dress and posture. It was almost impossible for Grant to show the spit and polish required at West Point; it was contrary to his basic, relaxed character.

In 1843 at age twenty-one, Grant was graduated from West Point with an academic standing, but he ranked only 21st in a class of 30 and received his commission as a second lieutenant in the Army. While at the Point, Grant had grown six inches to the stature of five feet, seven inches.

At the barracks to which he was assigned

near St. Louis, Grant at first spent a great deal of his spare time studying mathematics; it was his ambition to return to West Point as a professor of mathematics, then resign from the Army, and get a position teaching mathematics in a small college.

Soon, however, Grant was spending more and more of his spare time visiting White Haven, the home near St. Louis of Fred Dent, who had been Grant's roommate at West Point. What Grant enjoyed most while visiting the Dents' 900-acre plantation was riding horseback with Fred's seventeen-year-old sister, who was an accomplished horsewoman. Julia was also attractive, her only blemish being a slight cast in one eye.

Grant's happy days at White Haven were about to end when orders were received that his regiment was to be sent to Louisiana on the border of Texas. Texas was then an independent republic but about to be annexed to the United States. Trouble with Mexico might erupt when Texas was annexed.

Before going off to Louisiana, Grant visited his family in Ohio. He was no sooner in Ohio than he realized that he felt a terrible longing for White Haven, and for Julia; only after he had left her did he realize the depth of his attachment to her. He took the next boat down the Ohio to St. Louis. Reunited with Julia, he took her across a swollen stream on his horse. She told him she would cling to him while they crossed over. Safe on the other side, he asked, "How would you like to cling to me for the rest of your life?"

Without their parents' approval, the couple became secretly engaged. Colonel Dent, Julia's father, thought Lys was too poor to support his daughter. Jesse Grant, who was opposed to slavery, disapproved of his son's marrying into a slaveholding family like the Dents. Lys returned to his regiment in Louisiana and kept in touch with Julia by means of love letters.

Meanwhile, in 1845 the United States

annexed Texas and began disputing with Mexico about the location of the border between Texas and Mexico. Grant's regiment, under the command of General Zachary Taylor, was sent to the area of the disputed border. As the disagreement between the United States and Mexico became more ominous, the need for officers in the American army became more acute, and Grant gave up all hope of ever being transferred to West Point as a professor of mathematics.

The presence of Zachary Taylor's army in the area of the disputed border was deliberately provocative to the Mexican government; the United States was trying to foment a war with Mexico, and Grant knew it. He considered the war unjust, a powerful nation preying upon a backward nation for the purpose of enlarging its territory at the expense of the weaker nation. Grant said that if he had had moral courage, "he would have resigned his commission. Lacking such courage, he said that he considered it his duty as a soldier to follow his flag and obey orders.

Assigned to quartermaster duties, he would not have to engage in actual combat, but he took every opportunity to get into the thick of the fighting and distinguished himself in gallant action several times. He rode, hanging Indian-style on the side of a horse away from the bullets, through the streets of Monterey, in order to summon help for beleaguered American soldiers. On another occasion, with the assistance of other soldiers, he managed to hoist a howitzer up into a church belfry, where it commanded a wide area.

In September 1845 he went with his regiment to join the forces of General Taylor in Mexico; there he took part in the battles of Palo Alto, Resaca de la Palma, and Monterey, and, after his transfer to General Scott's army, which he joined in March 1847, served at Vera Cruz, Cerro Gordo, Churubusco, Molino del Rey, and at the

storming of Chapultepec. He breveted 1st lieutenant for gallantry at Molino del Rey and captain for gallantry at Chapultepec.

While serving in Mexico, Grant, who was not very sociable, but shy and taciturn, was deeply observant of his fellow officers. He got to know the personalities of men who would later be generals in both the Union and Confederate armies.



Lieutenant Grant off to the Mexican War. Later he considered the war an unjust one in which a powerful nation preyed upon a weaker nation.

He was especially interested in the personalities of the two commanders under whom he served in the Mexican War: Zachary Taylor and Winfield Scott. Scott, also known as "Old Fuss and Feathers," was a pretentious soldier who overdressed in gaudy costumes and was a stickler for military etiquette and discipline. Taylor was the direct opposite, sloppy in dress, relaxed in manner, and lax in enforcing discipline. Taylor,

in other words, was like Grant. Grant, a mere lieutenant, was critical of General Scott's strategy in taking Mexico City, and thought to himself that he had a better plan.

After the war Grant arrived at the Dents' plantation, White Haven, in the summer of 1848, four years after his departure. The lovers' lasting devotion to each other was apparent by now, and all opposition to their marriage, both from Julia's and Grant's family, had dissipated. The couple was married in what one wedding guest described as "a sweet, old-fashioned wedding."

For the next two years Grant and Julia lived on army bases in Detroit and on Lake Ontario, where, thanks to Julia, they had an active social life with other young officers and their wives. In 1850 a son was born to them and named for Julia's father and brother, Frederick Dent Grant.



As captain while stationed at Sackett's Harbor, New York, 1849. Age 27. From a very small miniature.

In 1852 Grant and Julia received bad news; Grant was transferred to an army post in the Oregon territory in the Northwest. Julia was pregnant and would be unable to make the arduous journey to Oregon with him. Transportation to the Pacific coast was by ship to Panama and then by dugout canoe and mule back across the isthmus to another ship for the last leg of the trip to the California coast.

Due to the gold rush in California, there was a shortage of mules in Panama, and Grant's regiment was stalled in the middle of the isthmus. Cholera struck the bogged-down soldiers and members of their families who had been foolish enough to accompany the regiment. As quartermaster, Grant was responsible for the transportation and also for hospitalization of the sick. Before the cholera had run its course, over a hundred soldiers were dead as well as many army wives and children. Grant was glad that he had left his family at home.

Grant's regiment spent a day in San Francisco and then headed north to their base at Fort Vancouver, near the present site of Portland, Oregon. In this desolate spot, far from civilization, the men amused themselves by gambling, drinking, and whoring. Grant, a devoted family man, longing for his wife and son, sank into ever deeper depression.

Adding to his unhappiness was the fact that Julia was not a prolific letter writer. Almost all of his letters to her implored her to write more often. While he was away, a second child was born, Ulysses S. Grant, Jr. One letter from Julia contained a tracing of the baby's hand.

Grant started enterprises designed to earn money that would enable him to bring his family west and to support them. One project was to cut ice from ponds and sell it in San Francisco. Another project was growing potatoes. Both projects failed.

To relieve his loneliness and sense of failure, Grant drank whisky. By 1854 he was emotionally down and out. He resigned from the army and headed via Panama and New York, for home. Back with Julia at White Haven, he began a new and uncertain life.

From his youth he had liked the idea of being a farmer. Now he had an opportunity to try the idea on sixty acres of land Colonel Dent had given to his daughter Julia.

During his first winter at White Haven,

Continued on page 26



It Happened at Bethany

by Sir Knight Howard R. Towne, D.D.

This month the great anniversary of Ascension Day occurs again. We read in the gospel of Luke that He led them out as far as Bethany: and it came to pass while He blessed them, He was parted from them and carried into heaven. I spent some time on this sacred ridge at Bethany, meditating on the marvelous scene that took place here. It is a magnificent location which can be seen from almost every part of Jerusalem and even beyond Jordan on the east. Views of the whole city are usually taken from this site.

What a shame that one of the most significant events in history, next to the resurrection, should fall into neglect. Only Templary gives it its proper place. It is hard for the skeptic mind to conceive of Christ returning to heaven by a kind of celestial escalator. To some modern minds it seems to belong to the pre-scientific age.

Now what is the significance of the Ascension for us today? Does it have a relevant word for our critical times? What is the inner truth in this ancient Christian story? Sir Knights, the early Christians expressed their assurance of what happened to Christ

at Bethany by saying he was exalted to the right hand of the Heavenly Father, there to receive His proper place as Sovereign Lord. God placed him in the highest position possible. Jesus ascended we are told. The historicity of the ascension cannot be denied simply because we do not accept the concept of the universe held long ago. Jesus went out into stellar space without booster rockets or launching pads. His disciples watched as he rose from the earth until they could see him no more. He was covered by a cloud. The meaning of the Ascension is that Jesus Christ became cosmic. If there are other worlds and other peoples, as the Bible declares, He is Lord of all! He ceased appearing in terrestrial forms to become a permanent Presence. No longer do we think of Christ with *our* limitations, although He carried his humanity back with Him to heaven. He now is experienced as active in the total universe.

Jesus said, "If I go away I will send another comforter, like unto Myself to be with you and in you. So we speak of the living Christ who is with us and in us in our every day experience. Having ascended, our Lord

sent His Spirit, whose office it is to unite in deathless union our spirits with His. Through His Spirit, to each of his millions of disciples, He brings comfort, direction, assurance and power. Wherever His disciples go, his Spirit is in them, controlling the sin in their natures, molding their characters, pleading in intercession and prayer, and witnessing to the world of the Savior. Before the Ascension, it is constant, vital and universal. He departed from our sight that He might come into our hearts. He is with all servants of the cross as a living Presence. His name is Emmanuel, "God with us," to the end of the ages.

But, Sir Knights, even more glorious is the knowledge that Christ's ascension means that we too, as believers, shall ascend into heaven. Someday the Lord will descend to call us out of death into life, and we shall ascend into heaven. The foundation on which our hopes rest, is the ascension of Christ. "I believe in the resurrection of the body," is what we repeat in the "Apostle's Creed." Are we meant to take that body part seriously? Of course! Some modern thinkers cast aspersions on the body, in order to exalt the soul. This conception disparages God's highest material achievement—the human body.

At death, of course, our present bodies decay and return to dust. But that is not the end of God's plan for the body. Our spirits are to be given new bodies to conform to the higher perfection of the crucified, resurrected and glorious body of Christ. St. Paul tells us that we will be stripped of a body but will get a better one. At the return of Christ, living believers will be transformed and the dead in Christ shall be raised. We are destined, the New Testament says, for the celestial, with a new body. Our new body which is from heaven will be incorruptible, glorious, powerful, spiritual, celestial and immortal, in which we shall wear the image of the Ascended Christ. Then, as one company, we will ascend in clouds, for a meeting with our Lord.

So Sir Knights, let us join with Christian believers of all ages, to celebrate the Ascension of Christ, to enthrone Him as the center of our lives and to "Hail Him as the matchless King through all eternity." This is the discovery which brought Christianity into being and on which it has lived and gone crusading ever since. It is the vision of the ascended Christ which this darkened world is needing desperately today

Sir Knight Howard Towne, Grand Prelate Emeritus, Grand Commandery of Michigan, is a member of Traverse City Commandery No. 21 in Traverse City, Michigan, and resides at 521 Webster Street, Traverse City, MI 49684

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

The Acts of the Apostles 1:6-9



John David Lewis
Mississippi
Grand Commander-1972
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No. 1,464-Thomas F. Mero (WV)
No. 1,465-Russell Moore, Sr. (WV)
No. 1,466-Phillip L. McGee (WV)
No. 1,467-Robert N. McLaughlin (WV)
No. 1,468-Jefferson W. Nelson (WV)
No. 1,469-John L. Ongemach (WV)
No. 1,470-Guy W. Osborn (WV)
No. 1,471-Steven B. Osborn (WV)
No. 1,472-Franklin N. Phares (WV)
No. 1,473-Clinton R. Pingley (WV)

No. 1,474-D. Edward Poe (WV)
 No. 1,475-Flor S. Poe (WV)
 No. 1,476-James E. Proudfoot (WV)
 No. 1,477-Taft Rice (WV)
 No. 1,478-James L. Schoonover (WV)
 No. 1,479-Thomas H. Schoonover (WV)
 No. 1,480--Curtis G. Simmons (WV)
 No. 1,481 -Robert N. Skinner (WV)
 No. 1,482-Roscoe M. Sloan (WV)
 No. 1,483-Benny J. Snyder (WV)
 No. 1,484-Sherman D. Stalnaker (WV)
 No. 1,485-James Allen Teter (WV)
 No. 1,486-James H. Teter (WV)
 No. 1,487-Herbert B. Thompson (WV)
 No. 1,488-Robert E. Thompson (WV)
 No. 1,489-Donald D. Vanscoy (WV)
 No. 1,490-Kile D. Varner (WV)
 No. 1,491-Richard B. Walden (WV)
 No. 1,492-Phil W. Ware (WV)
 No. 1,493-Ralph Watson (WV)
 No. 1,494-Ronald K. Whitehair (WV)
 No. 1,495-Charles E. Wiant (WV)
 No. 1,496-Harold B. Wilson, Sr. (WV)
 No. 1,497-Maynard N. Wood (WV)
 No. 1,498-Paul L. Wood (WV)
 No. 1,499-Ray P. Wood (WV)
 No. 1,500-Lewis Woolwine (WV)
 No. 1,501 -Woodrow Yokum (WV)
 No. 1,502-Hansel Bazzie (WV)
 No. 1,503-Herman M. Butcher (WV)
 No. 1,504-Marvin L. Caplinger (WV)
 No. 1,505-R. Franklin English, Jr. (WV)
 No. 1,506-Stephen L. Herron (WV)
 No. 1,507-Don H. Carr (WV)
 No. 1,508-Paul L. Christopher (WV)
 No. 1,509-Ralph C. Hess, Jr. (WV)
 No. 1,510-Thomas D. Hume (WV)
 No. 1,511 -Earl J. Lantz (WV)
 No. 1,512-Hugh M Nestor (WV)
 No. 1,513-Willard M. Santmyer, Sr. (WV)
 No. 1,514-Ernest E. Sheesley (WV)
 No. 1,515-Ralston Teter (WV)
 No. 1,516-Kenneth J. Whitehair (WV)
 No. 1,517-Franklin L. Davis (WV)
 No. 1,518-Ralph W. Hose (WA)
 No. 1,519-Eugene Racz (MD)
 No. 1,520-James E. Moseley (GA)
 No. 1,521-Robert H. Kines, Jr. (GA)
 No. 1,522-Walter Franklin Farmer, Sr. (GA)
 No. 1,523-Marvin Schwan (MN)
 No. 1,524-David MacCallum (CA) by Whittier St.
 Johns No. 51
 No. 1,525-Leroy C. Obert (GA)
 No. 1,526-Vernon W. Cooke (VA)
 No. 1,527-Donovan Swanson, Sr. (TX)
 No. 1,528-John A. M. Lyon (FL)
 No. 1,529-Charles R. Livingston (MD)
 No. 1,530-James E. Stratton (NC)
 No. 1,531-William H. Hutcheson (GA)
 No. 1,532-Ernest Barron (GA)
 No. 1,533-John S. Perry (GA)
 No. 1,534-Joseph P. Suttles

How to join: Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commanders 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 Commanders Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and there is now Commandery credit given for participation.

Information is available from G. Wilbur Bell, Past Grand Master, Executive Director, Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, IL 62705.

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

Campaign report by Grand Commanderies for KTEF Officers and Trustees for the week ending April 6, 1990. The total amount contributed to date is \$633,420.04

Alabama	\$13,365.28
Arizona	4,525.75
Arkansas	12,666.50
California	14,977.89
Colorado	13,744.24
Connecticut	7,809.64

District of Columbia	7,082.00
Florida	15,465.17
Georgia	59,104.30
Idaho	2,747.50
Illinois	15,868.05
Indiana	5,867.76
Iowa	7,636.74
Kansas	4,518.50
Kentucky	6,523.48
Louisiana	9,061.10
Maine	4,418.50
Maryland	13,656.50
Mass./R. 1	16384.63
Michigan	15,316.00
Minnesota	10,998.32
Mississippi	2,037.00
Missouri	5,512.73
Montana	6,970.00
Nebraska	2,170.60
Nevada	3,481.00
New Hampshire	4,434.87
New Jersey	4,851.60
New Mexico	3,146.92
New York	13,199.05
North Carolina	6,691.85
North Dakota	971.00
Ohio	18,306.35
Oklahoma	3,638.00
Oregon	12,490.00
Pennsylvania	33,071.62
South Carolina	9942.70
South Dakota	2,253.94
Tennessee	18,686.26
Texas	28,209.31
Utah	3,596.00
Vermont	2,107.47
Virginia	17,622.00
Washington	2,903.00
West Virginia	120,266.00
Wisconsin	5,272.00
Wyoming	1,315.00
Carabobo, U.D.	100.00
St. John's No. 1	
Wilmington, Delaware	224.00
Alaska No. 1	
Fairbanks	100.00
Porto Rico No. 1	796.00
Anchorage No. 2	
Alaska	2,290.00
Heidelberg No. 2	150.00
St. Andrew's No. 2, Dover,	
Delaware	110.00
Italy Subordinates	50.00
Trinity, U.D.	250.00
Miscellaneous	34,465.92

Letter from Washington State

Mr. G. Wilbur Bell, Executive Director:

Dear Mr. Bell:

Our daughter Shawn, age 8, had her crossed eye straightened on November 27. Her operation was funded by your Eye Foundation.

I am very happy to advise you that the operation was a complete success. In our follow-up visits to the eye doctor, he announced her condition as perfect." Not only is Shawn thrilled to have her eye straightened, but it is no longer mandatory that she wear her glasses, and this was indeed the crowning glory. Many people have commented not only on the change in her appearance but on her increased self-confidence and sparkle. What a truly wonderful gift!

There simply are not words to express the feelings our family share over the event of Shawn's operation and the way in which it was made possible. It seems to us that it was a very special gift from God at a very difficult period in our lives, and was made possible by many special people.

I wish to express our appreciation to Mr. Garth Short of the Grand Chapter of Royal Arch Masons of Washington who began the chain of events by caring enough to give me his business card at my garage sale in August.

I appreciate the speed with which Mr. Everett Pressey of the Knights Templar brought me the application and his assistance and encouragement in completing it.

I appreciate the speed with which the Eye Foundation processed the application and returned it to me. As you may recall, I had unwittingly scheduled the operation before getting the final approval and although I could certainly have postponed the operation, I was grateful I did not have to since Shawn and I had "mentally geared up" for that particular date. The application was mailed, approved and returned to me within five days and I am simply amazed it was handled so quickly.

And finally, we are grateful for the approval of the application and to all those people who have contributed to and who administer this fund and who made it all possible.

The entire matter has been handled in the nicest way possible, and we are grateful to you all

It is our hope that at some later date we will be able to pass on our blessing with a contribution of our own to the Eye Foundation.

Again, our sincerest thanks to you all who made Shawn's operation possible.

Sincerely,
Andrea V. Campbell

Highlights

Oklahoma York Rite Centennial

The York Rite of Oklahoma celebrated their 100th anniversary with a Festival honoring Roy L. Clark, star of TV series "Hee Haw," as the principal candidate at a Field Day on Saturday, February 24, 1990 in Tulsa.

The festivities began with a gala banquet at the downtown Doubletree Hotel on Friday evening, Feb. 23. Highlights of the evening included a welcoming address by Master of Ceremonies Kenneth D. Buckley, Right Eminent Grand Commander; an address by Brother Bobby L. Laws, Most Worshipful Grand Master of Masons in Oklahoma, who attended with his lady; *A History of the First One Hundred Years*, given by Robert B. Russell, Past Grand High Priest; and country music entertainment by Tulsa's Country Heart. Over 500 members, candidates and their ladies, including 50 guests from Arkansas, California, Kansas, Illinois, Louisiana, Maryland, Mississippi, Missouri, and Texas made up a capacity crowd that filled the ballroom.

Oklahoma grand officers in attendance were, left to right, below: Brother Bobby L. Laws, Grand Master of Masons; Most Illustrious Grand Master William R. "Monk" Hudson; Roy Clark, Honoree; Most Excellent

Grand High Priest Ellis R. Sappington; and Right Eminent Grand Commander Kenneth D. Buckley.

For this class of 167 candidates, special teams were formed from over the state for the presentation of the Degrees and Orders of the York Rite. The Order of the Temple was conferred by the Grand Commander and Grand Commandery officers, assisted by Past Grand Commanders. All activities at the Field Day were held at the Tulsa Scottish Rite Temple.

A ladies' luncheon was held on Saturday at the hotel. It featured a book review, favors and door prizes. Tulsa's Akdar Shrine provided busses to transport members, candidates and wives from the hotel to the Scottish Rite Temple, where they joined the men at 6.00 p.m. for a light evening meal.

A special 1-9/16" diameter silver centennial commemorative coin has been struck for this occasion, with Roy Clark's image on one side and the York Rite emblem on the reverse, and proclaiming "One Hundred Years of York Rite Masonry in Oklahoma-1890-1990." These coins are on sale through the Grand Secretary and Recorder, Donald J. Cink, Post Office Box 50, Medford, OK 73750, for \$6.00 each, postpaid.



from the Masonic Family

Elgin, Illinois, Commandery Presentation



Sir Knight George M. Bohlig (right) of Bethel Commandery No. 36, Elgin, Illinois, receives congratulations for 60 years of membership in Loyal L. Munn Chapter No. 96 and 50 years of membership in Bethel Commandery by Sir Knights Charles R. Neumann, Right Eminent Grand Recorder of the Grand Encampment, and Bradley L. Baker, Eminent Commander (right).

Ohio Beauceant Choir



Akron Assembly No. 26, S.O.O.B., takes pride in its choir. Founded 25 years ago with Mrs. Floyd Pontius as director and Mrs. Donald Doxey and Mrs. Edward Rennels serving as accompanists over the intervening years, it is the only regularly active Beauceant choir in the United States,

bringing much pleasure to the ladies of the Beauceant at their meetings.

The present director is Mrs. Russell Smith, and accompanist Mrs. John Cassell. Shown above are Mrs. John Cassell, Mrs. Russell Smith, Mrs. James Little, Mrs. Robert Phillips, Mrs. Robert Stein, Mrs. Roland Farwell, Mrs. Edward Rennels, Mrs. Donald Meech, Mrs. Richard Perell, Mrs. Walter Baker, Mrs. Elmer Runnels, Mrs. Richard Hood, Mrs. Alfred German, and Mrs. Roger Farver.

Members of Akron Assembly have also been active selling ceramic "Ohio" pins to earn money for the Knights Templar Eye Foundation. For more information, contact Mrs. Elizabeth Jones, Chairman, Area 15, S.O.O.B., Knights Templar Eye Foundation.

125th Anniversary of New York Lodge

Wawarsing Lodge No. 582, F. & A.M., Ellenville, New York, is celebrating its 125th anniversary on July 4, 1990. The Lodge will have the honor of leading the village annual Independence Day parade. An anniversary Masonic coin and Masonic letter opener in the form of a trowel are available by ordering from Warren L. Cairo, P.O. Box 453, Kerhonkson, NY 12446. The coins are priced at \$5.00 each plus 25 cents for mailing. The trowels are priced at \$20.00 each plus 50 cents for mailing.

Californian Receives 50-year Pin

Sir Knight Elmer V. Richetti was presented his 50-year membership pin in San Luis Obispo Commandery No. 27, K.T., by Past Commander Carl McAuley, inspector of District 18, in his home on February 28, 1990. S.K. Richetti was Knighted January 25, 1940.

What If?

by Sir Knight Lyndon W. Clifford

Somehow it seems to us that three of our great Masonic, and Masonic-related, organizations must have known something when, at the time of their creation, they each established, in their organizational structure, a strong head, nationally. Such a head as could provide capable leadership to and for their subordinate bodies at the state and local level, as those bodies would come into being in due course.

We feel sure that all three sensed the necessity of such capable head and strong hand at the national level to (1) establish operational policy and procedures; (2) develop and refine ritual; (3) serve as the medium for the flow and counter-flow of essential information; (4) constantly view with a broad sweep the possible need for changes, and to move boldly to make such changes; (5) sense trends - favorable or other - and to adapt to such trends; (6) develop programs of education, Masonic and other, and to stress the importance of their utilization; (7) urge the membership to carry the story of their Masonic tenets to the chosen men of their community and, perhaps most important of all, to (8) speak out with a strong voice in behalf of all of the combined bodies whenever the occasion might arise.

The Scottish Rite wisely met this need with its Supreme Council structure, plus that Council's subordinate Orients and Valleys,

nationwide. The Shrine, in turn, chose a corporate approach with an Imperial Council at its heads and its strong Board of Trustees and corps of officers to serve the Nobility of North America. And the York Rite, in its Royal Arch and Council, chose the General Grand and grand officer structure for the national and state level. In its turn, then, the Grand Encampment of Knights Templar presides over the affairs of the many states' Grand Commanders.

But what of our Freemasonry of the Blue? The nationally-oriented organization structure adopted by the three concordant bodies of which we have written *did not find expression in that more ancient Freemasonry in America.*

Instead, as each state's Grand Lodge came into being, and was "recognized" by its peers, it set its course on its locally-oriented, independent, and often parochial way, moving to maintain its position of dominance over its subordinate Lodges in even the minute details of their administrative and ritualistic affairs. Then, too, it assigned to its Grand Master almost unlimited powers, with that Grand Master subject to no overriding power, except that of the constituent assembly at its annual communication.

And speaking of power, there is an old - but ever so true - saying that "power corrupts, and absolute power corrupts absolutely!"

So "What if?"

Yes, what if, as Blue Lodge Masonry began its spread across the U.S. in Grand Lodges in state and territorial enclaves, they had instituted a General Grand Masonic Lodge to carry on the functions of such a national body for the benefit of its subordinate Grand Lodges?

This, then, would have provided for our Freemasonry a broad nationwide viewpoint from which it might be at all times aware of the needs of its Grand and local Lodges, and

to take steps to meet those needs.

And what if twenty-five years ago, as the membership losses began to take their toll, such a General Grand Lodge had existed to, early on, sense the tragic downward trend and to move boldly to, first, search out the cause or causes and, second, to mobilize the forces available to that General Grand body into action through the best talent of the Grand Lodges across the U.S.

Yes, what if it meant even launching broad-based courses of action such as:

1. Taking the story of Masonry to the qualified men of the nation's communities and, with a handshake, inviting them to become a part of it.
2. Reducing the number of Lodge meetings per month to a level compatible with today's Mason's ability to participate.
3. Eliminating the hypocrisy which declared a man who, otherwise living beyond reproach, was deemed genuinely unworthy if involved in the service of liquor.
4. Eliminating from Lodge meetings all superfluous and unnecessary ritual, unimportant items of business, irrelevant reports, etc.
5. Bringing to the Lodge room a new spirit of camaraderie, programs of education - Masonic and other - to compete with the demon TV, and including "family" in the Lodge social agenda.
6. Introducing to the meeting place an ambiance reminiscent of the English Lodges, where Masonry thrives and where convenient libations and the great dinner spreads, with excellent speakers, tend to fill the columns in response to the Lodges' monthly summons.
7. Eliminating the long recitals required for "proficiency," and substituting therefore simple segments of ritual, plus systems of recognition, thus preventing the tragic drop-out between degrees of those who cannot, or will not, master ritual.
8. Removing from our degree obligations the

archaic and unrealistic penalties which continue to make our Freemasonry the laughing stock of the profane.

9. Encouraging Lodge visitations by sojourning Masons by requiring only suitable identification plus the presentation of their paid-up dues cards.

10. Encouraging the use of Masonic Lodge facilities by non-Masonic groups to help dispel the aura of secrecy so often perceived among non-Masons.

"Only a dream," you say, since no such General Grand body exists!

"Rank heresy," you say, since we would be violating too many of Masonry's untouchable "sacred cows!"

"It's too late," you say! And, so saying, you abandon the struggle and consign Freemasonry to the rubbish bin of history.

All this simply because our nation's introverted and tradition-bound Grand Lodges slept through their own dissolution. Or, having belatedly awakened to their devastating membership losses, those bodies lacked the initiative, lacked a grasp of the corrective action so sorely needed to stem the tide, and lacked the unity of purpose and action called for by the crisis!

"Too late," again you say!

Only time will tell! But, what if, even at this late hour, our nation's Grand Lodges were to unify in a powerful, coordinated national program of drastic change of attitude and of new-found loyalty, so that the losing trend might be reversed and the ranks of our beloved Freemasonry be restored to health!

Yes, my brothers, "What if?"

Views expressed in this article do not necessarily reflect the views of the Grand Encampment or of its members.

Sir Knight Lyndon W. Clifford is a member of Honolulu Commandery No. 1, is a Past Potentate of Aloha Temple, and resides at 4300 Waialae Avenue, Apt. 804-A, Honolulu, Hawaii 96816

58th Triennial

The 58th Triennial Committee is proud to present to the Sir Knights of the Grand Encampment a chance to place the name, picture, or greeting of your Commandery or other Masonic body in the souvenir program of the 58th Triennial Conclave, which will take place in Washington, D.C. on August 16-21, 1991, at the Sheraton Washington Hotel. We are now in the process of collecting ads and good wishes for the program book.

Our Grand Master, Sir Knight Marvin E. Fowler, is most interested in the program, and has been personally working with the committee so that we might present to you at the 58th Triennial a program book that you will be proud to have as a keepsake.

We have the commitment from the printer and the requirements, which are that pictures and written material should be in camera ready form when submitted; and the prices are as follows:

- Full Page Ad - -Size 7" x 9 1/2" - Camera Ready \$210.00.
- Half Page Ad - Size 7" x 4 3/4" - Camera Ready \$110.00.
- Quarter Page Ad - Size 3 1/2" x 4 3/4" - Camera Ready \$ 60.00.
- Eighth Page Ad - Size 2 3/8" x 3 1/2" - Camera Ready \$ 35.00.

If material is not camera ready, the following charges must be added to cost as follows:

- | | |
|-------------------------------|---------|
| Full Page not camera ready | \$30.00 |
| Half Page not camera ready | \$20.00 |
| Quarter Page not camera ready | \$15.00 |
| Eighth Page not camera ready | \$10.00 |

You may have one photograph (black and white only) per ad. Any additional photographs will be an additional \$10.00 each. If any of the uniform suppliers or other businesses would like to place their ad, the same condition, as stated above, will apply. We are pleased to call to the attention of the uniform suppliers that we have two prime pages, if they would be interested: the back cover at \$500.00 and the inside back cover at \$300.00. These will be full page ads only.

To submit your ad, make your check payable to the 58th Triennial Conclave with the memo filled in (Program Book), and your camera ready material and mail it to:

58th Triennial Conclave, Program Book
8907 Southwick Street
Fairfax, VA 22031-3236
Attn.: John C. Werner

Thank you for your kind consideration and I am looking forward to hearing from many of you. We will be keeping you informed by the *Knight Templar Magazine* as to the progress of this program. We are putting an 80-page limit to the program, and this will be on a first come, first served basis.

The next announcement will be in the June magazine.

On a recent visit to the Holy Land, sponsored by the Knights Templar, I found myself driven over and over again to the words of Holy Scripture to express my emotions. The focus for countless pilgrimages by Jews, Christians, and Muslims over the centuries; Jerusalem remains strong in story, legend, and song and continues to hold much of the world's attention to this day. A city, a land, a spiritual place, a mystical experience; Jerusalem and the Holy Land reflect that place which "is at unity with itself" (Psalm 122) in spite of the very real tensions of the present inhabitants of that area. Its spiritual significance for Jews, Christians, and Muslims is out of all proportion to its commercial or political importance and encompasses and undergirds almost any current issue internally or in international relations.

With its skyline pierced by spires, minarets, domes, and modern skyscrapers; Jerusalem hustles and bustles with pilgrims, street vendors, the opening and closing of shops, the calls to prayer, the occasional police siren, the busyness of ordinary people going about the ordinary tasks of everyday life. Languages from East and West, North and South, are heard on its streets. Here are Orthodox Jews with their hats and peyotim (side curls); here a bearded Ethiopian priest; Muslims bowing shoeless in prayer; brown-robed Franciscans leading pilgrims from far and near to the holy places. Like modern Canterbury Pilgrims, they are intent on the journey at hand amidst the endless vendors, money changers, and hawkers of religious paraphernalia. Paul's description of the Day of Pentecost gives us a contemporary picture:

Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and

"Now our feet are standing within your gates, O Jerusalem."



Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God. Acts 2:1-11

The unity of Jerusalem, of the Holy Land, is this constant pursuit of and living out of religion in its many forms and expressions,

in the midst of very real concerns over peace, justice, the economy, political boundaries, international politics, and so on. Like some great sinkhole, the Holy Land draws the children of God to itself. I was glad when they said to me, Let us go to the house of the Lord,' " is echoed over and over again by the jumble of "pray" houses in Jerusalem, some built over the ruins of those of very ancient times indeed. And the wonder seen in the faces of pilgrims at the Temple Mount, in the great mosques and synagogues and churches of the Holy City, reflect the Psalmist's happy words, "Now our feet are standing within your gates, O Jerusalem."

Christians throughout the ages have prayed for the "peace of Jerusalem." A visit there immediately moves one to pray for the whole human family, for the peace of the world, for peace between nations. for peace within one's own heart. Like some mystical template, Jerusalem, and the bloody and cruel history of the Holy Land, where man's inhumanity and insatiable appetite for stealing from another is evident in the very layers of history, moves one from the parochial to the universal. Perhaps that is part of its contemporary burden as a nation, a state, a people. It cannot simply be concerned for its own peace, its own parochial and internal interests. It has seen too much; it has experienced too much to believe that God will let it or us be satisfied with just our personal happiness, or personal joys and peace. In Jerusalem one is confronted by the untidy commingling of religious and secular concerns, the religious conscience welling up into the political and economic and racial and all those areas which Westerners like to keep in happy separation, in neat compartmentalization.

Jerusalem, my happy home. When shall I come to thee? (Hymnal 1940, No. 585) poses a question which can only be answered when we honestly face up to our woeful divisions

as people of God, as the human family, as Jews, Christians, Muslims, as Easterners and Westerners. Our prayer, fortified by all the strength and wisdom and clarify and humility we can summon remains today as it was anciently: "Be favorable and gracious to Zion, and rebuild the walls of Jerusalem." Surely the only suitable sacrifice modern day pilgrims can make wherever they journey is "a troubled spirit; a broken and contrite heart" which God will not despise. Whether one visits Jerusalem, or Harlem, or the Great Wall of China, which separate rather than join, one bears the responsibility in one's own generation for an awakened conscience, concerned for those images of God which surround each of us. *Miserere mei, Deus* we cry as we travel the Lenten Way:

Have mercy on me, O God, according to
your loving-kindness;

in your great compassion blot out my
offenses -

Create in me a clean heart, O God,
and renew a right spirit within me.

Open my lips, O Lord,
and my mouth shall proclaim your
praise!

The Reverend Dr. Jasper Pennington, a priest of the Episcopal Diocese of Michigan, has been Rector of St. Luke's Episcopal Church, 120 North Huron Street, Ypsilanti, Michigan 48197, since 1983. A teacher, historian, musician and poet, he is Executive Secretary of the Fellowship of St. Alban & St. Sergius in North America, an Anglican! Orthodox association founded in 1928 to bring together Eastern and Western Christians in a spirit of worship, study, prayer, and fellowship.

The first lesson taught in Masonry is to be a good man and true: Truth is a divine attribute, and the foundation of every virtue. "Hypocrisy and deceit are unknown among us" is another precept taught in the First Degree. Even Shakespeare, who some speculate was a Mason, taught in Polonius' advice to his son: "To thine own self be true, and it must then follow, as the day the night, that thou canst not be false to any man."

In Biblical days, the prophets often warned Israel of its faults and dangers; they were sometimes stoned to death or imprisoned for daring to speak the truth. The Bible also records the tragic consequences of Israel's actions or inactions. The truth, although admittedly the right thing, is often unpopular and unpolitic. At great personal risk, therefore, I must "tell it like it is!"

We Masons tend to be afflicted with "Masonic Myopia." Myopia, of course, means near- or short-sightedness. Those of us who are active in Masonry love Freemasonry and all it stands for. However, some of us take the attitude that "I like my Masonry just the way it is; it will last me my days, and I'm satisfied with the status quo." Frankly speaking, this is a very selfish attitude and devoid of Masonic charity. It represents part of the general problem extant in society: "What's in it for me? What do I get out of it? Why should I care?"—a rather hedonistic and existential attitude, and certainly not Masonic.

President Kennedy said: "Ask not what your country can do for you, but what you

Problem? What Problem?

By Sir Knight Sidney Kase

can do for your country," recognizing that part of the problem is that people want benefits without responsibility or effort on their part.

Some choose to say: "Everything's fine, there is no problem. Or if there is, time will take care of it." We even teach in our ritual that time, patience, and perseverance accomplish all things. I read somewhere that "All things cometh to him who waiteth." (As long as he who waiteth worketh like hell while he waiteth!) Common sense tells me there is some truth to that. One can become rich overnight by winning a lottery, but the odds are against it.

One need only examine the membership statistics of any Masonic jurisdiction to recognize that we have been losing members for several decades. While population has been steadily increasing, the percentage belonging to the Masonic Fraternity has not paralleled it; in fact, has gone in an opposite direction. One may say: "Yes, but the same holds true for other organizations and even churches." While that may be true, it should

not provide any solace as regards Freemasonry. It merely indicates a widespread attitude that is reflective of these times. There is nothing so constant as change. While change for its own sake is not necessarily desirable, and certainly "It it ain't broke don't fix it! makes sense - conversely, if it is broke, DO fix it! The conflict is in deciding whether or not a problem exists - I repeat, examine the statistics! Masonry must change with the times, or the times will change WITHOUT Masonry.

The basic problem, as I see it, is the survival of Freemasonry. We may agree that Masonry is great and that it will last our day; however, it's up to you and me to see that Freemasonry survives, vigorous and strong *beyond our day*. The kind of Masonry (if any) in the future is entirely up to you and me.

Of course, we have our detractors nowadays, as we had in the past; I don't worry too much about them, because I believe truth will prevail. I don't think we'll ever be destroyed from without, but I am afraid we are definitely vulnerable from within.

"Members are the lifeblood of the Fraternity. Masonry is people It is not a compilation of rituals and writings."

Pogo, the comic-strip character, said: "We have met the enemy, and they is us!" and it's true.

In most Lodges, only about 10% or less of the membership attend regularly or participate in the activities of the Lodge. The majority are content to be card-carrying Masons. Admittedly, some are active in the concordant or appendant bodies or in youth groups, but some aren't active in anything Masonic.

If we don't think there is any problem, I could stop right here; there's no need to say anything further. I'm sure some would prefer that I did exactly that.

Paul Revere didn't just decide to go for a horseback ride at midnight. He felt compelled to warn the populace that the British were coming. Forgive me if I feel like Paul Revere.

On the other hand, if we do recognize that there is a problem, then we must choose some course of action. We may: (1) Do nothing; let nature take its course; or (2) Resolve to do something about it. We can deal with the details secondarily. After all, is it not better to do something and fail in the attempt, than to determine to do absolutely nothing and succeed, with absolutely nothing being done?

Members are the lifeblood of the Masonic Fraternity. Masonry is people! It is not a compilation of rituals and writings that *will* be around whether there are people to practice it or not. A huge library of the former would still not constitute Masonry.

If a person bleeds slowly he will become weak and anemic; it may even go unnoticed for a considerable period of time, but unless corrected, the person will surely die. Frequently, blood transfusions are required to restore the person to health.

People *are* the lifeblood of Freemasonry.

But you say that only about 10% of our membership partake of our activities; yes, but that is still a workable number. The most essential and active part of a living cell is the nucleus. Certainly we could do more if 100% participated, but even a few can do something, if they are enthusiastic enough and dedicated enough. Admittedly, we can do nothing without God's help. We were taught to look to him for guidance and assistance in all emergencies. I think this is an emergency.

In the "Book of Judges," the story is told of how Gideon was going to battle the Midianites. He started out with 22,000 men; however, at God's direction, it was pared down, first to 10,000 and eventually to a mere 300 men, who

then proceeded to subdue a huge host, tens of thousands of Midianites. This was done so that the Israelites would not be able to boast. Obviously the glory was God's.

Christianity originated with one individual, and was spread by a nucleus of twelve apostles, telling the Word by mouth and going everywhere on foot. Today there are over one billion Christians in the world.

With God's help, we can turn the tide; however, we cannot expect to get results by using outmoded or archaic means in modern society.

In my opinion, the solution lies in education, but you say, isn't that what Masonry is all about? Yes, but our application of that education needs to be improved, updated, and expanded. Of course, we need to make more Masons, not just more members, that goes without saying, but that does not obviate the need for more members to indoctrinate. Just having the philosophy in print on some Masonic library shelf is not sufficient. We've got to inject those teachings into the hearts and minds of men, so that it becomes part of them. We cannot change the whole world, much as we'd like to, but Masonry never was intended for everybody. We are not a reform society. We are, and intentionally so, selective. Perhaps we have not been selective enough. Perhaps we have devalued Masonry. If so, let us correct the situation. Perhaps we need better, more effective methods to teach our principles.

Every program has a solution; however, no solution is possible unless it is first admitted that there is a problem. To reach those uninitiated Masons out there (and there are literally thousands and millions of them, i.e., men of good character), we must make them aware of our existence. We must tell them about Masonry - what it is, what it stands for, what it does, who we are, and where we are; and most importantly, how they, too, may become Masons.

I do not advocate "hand-wrestling" those who spread lies about us. That is not necessary, but I do feel we owe it to the public to refute the lies and tell the truth. Truth will win in the end; there is nothing so strong or so viable as the truth. Basically, then, education is our number one need, and should be our number one priority. Admittedly, education is expensive, but ignorance is much more expensive, and may even be fatal. Of course, we must be equally concerned about membership retention, but in both categories the answer lies in

"Basically, then, education is our number one need, and should be our number one priority."

education; education properly applied will better make Masons - knowledgeable, dedicated, committed, enthused Masons. You can't start a blaze without a spark of fire. The spark we need is the spark of enthusiasm, commitment, dedication - dedication to the basics of Masonry: Brotherly Love, Relief, and Truth and those cardinal virtues of temperance, fortitude, prudence, and justice; faith, hope and charity - yes, the greatest of these is charity. We need to improve our communications within the Lodge, between individuals, between Lodges, and between Grand Lodge and the constituent Lodges. And let us not forget that education is basically communication; and that communication is a two-way process.

Above all, we need to practice the Grand Design of Masonry: endeavor to be happy ourselves and communicate that happiness to others. Fun nurtures a Lodge; the gloom and doom of rigidity and legalism choke it, stifle it, eventually kill it.

If you're thinking "this writer is negative, a pessimist, a prophet of gloom and doom;" you are absolutely wrong. On the contrary, I

am optimistic; I'm very positive about Masonry and its ultimate future.

I am not discouraged, but I am realistic. I do recognize facts and trends. It is futile to recognize a problem unless you are prepared to do something about it. We have no right to complain unless we are prepared to do something about it. I believe we who are leaders in Masonry are prepared, willing, and anxious to take whatever steps are indicated.

Just as hardening of one's arteries can eventually kill, so hardening of the attitudes can eventually destroy. We must carefully and calmly examine ourselves and our attitudes and adjust accordingly. Even our Grand Master, Hiram Abif, inspected the work on a daily basis and made any necessary additions or corrections.

In modern-day technology, a heat-seeking missile's computers make continual adjustments in flight in order to eventually hit the target. Let us, therefore, determine our goal, and make necessary adjustments in course to achieve that goal.

Masons are a special breed of uncommon men; they can do anything that they determine they really want to do, but first they must really want to do it. With God's help, we can accomplish all things with patience and perseverance.

I think there is a problem. What do you think? The Masonry of today was inherited from our forebears. The Masonry of tomorrow will be determined by the Masons of today. If it is to be, it is up to you and me!

Views expressed in this article do not necessarily reflect the views of the Grand Encampment or of its members.

Sir Knight Sidney Kase is a member and Past Commander of Ivanhoe Commandery No. 4, Tacoma, Washington, and resides at 8726 Fruitland Avenue, Puyallup, WA 98371

Ulysses S. Grant—Continued from page 10

Grant decided that his best source of income was to cut firewood and haul it ten miles by wagon to sell in St. Louis. Despite his financial worries, Grant enjoyed being a teamster again. Occasionally he would run into an old Army friend in St. Louis. The old friend would invariably be surprised to find Captain Grant engaged in the menial task of peddling firewood. In 1855 Grant had an even larger family to support when his daughter Nellie was born.

He built a large log house for his family and gave it the humorous but not very optimistic name "Hardscrabble, referring to his unproductive labor. His crops did not do well. Then the Panic of 1857 struck. Grant was forced to sell both Hardscrabble and Julia's sixty acres. In 1858 his fourth child was born, Jesse Root Grant, named for Grant's father.

Grant moved his family to St. Louis and took a job in a real estate firm. One of Grant's duties in the firm was collecting rents; he was no good at all at wringing money out of people.

Grant had been borrowing money from friends to support his family. In 1859 Julia knew that they were at their rope's end financially. She told Grant there was nothing left for him to do except to ask his father for employment. There was just no possible source of income for them.

Reluctantly, Grant made a trip to see his father. On the way he must have recalled his announcement at age sixteen to his father that he would not work in the tannery after age twenty-one. At age thirty-seven, he was having to eat those words.

When Grant talked to his father, Jesse said that Grant could work in the leather goods store in Galena, Illinois, where Grant's brothers were already working. Grant could keep books and also do some selling on road trips. In the summer of 1860, Grant and Julia

and their children moved into their new home in Galena.

The year 1860 was a fateful one, the year in which Abraham Lincoln first ran for the presidency. Grant was ineligible to vote, because he had not yet established a legal residence in Galena. If he had voted he would have cast his ballot for Stephen A. Douglas, the northern Democrat.

Abraham Lincoln won and by doing so precipitated the secession of Southern states, which formed the Confederate States of America before Lincoln was inaugurated.

"If there was a precise moment at which Grant's life turned around, when he ceased being a failure and started being a success, it was at that meeting which he chaired in Galena"

A month after Lincoln was inaugurated Fort Sumter was fired upon, Lincoln issued a call for 75,000 troops to put down the rebellion, more Southern states seceded, and the Civil War was underway.

At a public meeting in Galena attended by Grant, Democrats and Republicans pledged their unity in supporting Lincoln in defense of the Union.

At another meeting held several nights later to discuss recruiting of soldiers in Galena, Grant, who had the most impressive military record of anyone in town, served as chairman of the meeting.

If there was a precise moment at which Grant's life turned around, when he ceased being a failure and started on the path to astounding success, it was at that meeting which he chaired in Galena. Residents of Galena noted a marked change in Grant's demeanor after that meeting. He walked more erectly with shoulders thrown back, while his hat came down over his forehead at a rakish angle. He was busy recruiting and

drilling soldiers and no longer went to work in the leather goods store.

A couple months after the meeting in Galena, Grant became colonel of a regiment of volunteers. A month later he became a brigadier general. Less than a year after the war started, he was a national hero who had won the first great Union victory of the war with his capture of Fort Donnellson in Tennessee.

Other, greater victories followed; Vicksburg and Lee's surrender at Appomattox.

Grant's style as a general was to continually press forward, often losing touch with higher command and the War Department. Like the boy-teamster of his youth, Grant, the general, was out on his own, never retreating, always moving ahead.

Grant, the general, was also known for the terrible casualties his armies inflicted and sustained. The tanner's son had become inured to slaughter he considered necessary.

***Continued in
Knight Templar
June Issue***

Sir Knight C. Clark Julius is a past Commander of York-Gethsemane Commandery No. 21 of York, Pennsylvania, and a recipient of the Knights Templar Cross of Honor. He resides at 2260 Carlisle Road, York, PA 17404

Let us at all times remember that all American citizens are brothers of a common country and should dwell together in bonds of fraternal feeling.

Abraham Lincoln

History of the Grand Encampment

Chapter XIX

The Illustrious Order Of The Red Cross (Continued)

In 1870 the Grand Prior, at the annual assembly of the Dominion Grand Priory expressed his opinion, stating:

"I have been lately applied to for permission to confer in Encampments the Babylonish Pass, or as it is called in the United States Red Cross.' I would wish it clearly understood that this Degree is in no way connected with the Ancient Order of the Temple, nor is it recognized by the Grand Conclave of England, being merely a continuation of the Royal Arch, referring to the rebuilding of the Temple by Zerubbabel; and there is no reason why it should be made an appendant Degree, but as our brothers of the Temple in the United States lay great stress on its being conferred as a pre-requisite to the Temple Degree, there can be no objection to Commanders or Encampments communicating it.

"The Grand Conclave of England, to whom I referred the matter some years ago, decided I should use my own discretion as to its introduction into Canadian Encampments, and former Grand Master of the General Grand Encampment of the United States, the late Eminent Sir Knight William B. Hubbard, in correspondence with me, recommended strongly its adoption by us, and the issuing of

the necessary authority by me to private Encampments. I have therefore on special occasions when applied to, granted Dispensations to form Councils of the degree in connection with the Templar warrant. It may not be out of place to mention that this Red Cross has no affinity whatever to the Order of the Red Cross of Rome and Constantine lately revived in England which is purely Christian."

In 1871, the Grand Prior announced that the Degree of Red Cross was now under the control of Councils of Royal and Select Masters in Canada, stating:

"You are all aware that I obtained, some year ago, authority to communicate the Degree of the United States Red Cross,' or 'Babylonish Pass,' to Canadian Templars, for the purpose of preventing any difficulty in visiting the United States Encampments, where this Degree is a Pass to their Temple system, but is not compulsory with us, nor do I think it would be of any advantage to graft it on our purely Christian Order. This Degree is now in Canada, placed under control of, and given in, Councils of Royal and Select Masters."

In 1867, the Grand Council of New Brunswick was organized and in 1870 by the following resolution took over the Degree of the Red Cross:

"Whereas, it is deemed desirable that the degree known and worked in the United states

of America as the degree of the 'Red Cross' or Babylonish Pass, and there made a prerequisite before gaining admission into an Encampment of Knights Templar, shall have a legal status within the Dominion of Canada, and

'Whereas, it is considered expedient that the degrees of Select, Royal and Super-Excellent Masters shall be conferred upon Royal Arch Masons prior to the Encampment' and 'Priory of Malta' degrees. Therefore, in order more effectually to accomplish the above and to facilitate complete intercourse between members of the fraternity in the United States and brethren in the several Provinces of the Dominion of Canada, and for other good and sufficient reasons. Be it by this Grand council -

"Resolved - That hereafter all Councils working under warrant from the Grand Council of Royal and Select Masters of New Brunswick, Dominion of Canada, shall have power and authority to confer the degree of Red Cross' or 'Babylonish Pass' provided always however, that the applicants shall first have received the degrees of Select, Royal and Super-Excellent Master and further.

"Resolved, - That the work of the degree of 'Red Cross' or 'Babylonish Pass' practiced in Canada, and now in the possession of the officers of the Grand Council, be hereby adopted, and that officers of the respective Councils of Select Masters, under the jurisdiction shall severally hold by virtue thereof the corresponding office of the said Councils of 'Red Cross' or 'Babylonish Pass' and further

"Resolved - That nothing in the foregoing shall be considered as tending to prevent Encampments of Knights Templar working within the Dominion of Canada, communicating the said degree, under any special authority, for the purpose of enabling Fratres of said Encampments, visiting Encampments where the possession of this degree is made

a pre-requisite."

The Grand Prior W. J. B. MacLeod Moore notified Grand Master W. S. Gardner of this action in a letter dated February 2, 1871, as follows:

"I think it is right and due to the high position you hold as Grand Master of the Grand Encampment of the United States, to inform you that the degree called 'Red Cross' under the Masonic System of the United States, and which is required as a prerequisite before obtaining the Templar Order there, is not one of the degrees conferred in Canada under any of the authorized bodies; although it has been of late years communicated to Canadian Templars by Eminent Commanders of Encampment by authority derived only from myself as head of the Order of the Dominion.

"To obviate, however, the difficulty experienced by Canadian Templars visiting Encampments in the United States, I obtained the recognition of a late Grand Master of your General Grand Encampment, Em. Sir Knight Wm. B. Hubbard, for my issuing the necessary authority for communicating this American degree by Em. Commanders of Encampments, to enable Canadian Knights to visit the United States Encampments.

"It is now, however, proposed to place this degree under the control of one of the governing Masonic bodies, and introduce it as a recognized degree in the Canadian System.

"I have, therefore, as Grand Prior of the Templars in the Dominion and representative of the Supreme Grand Master of the Order in England and Wales, etc., approved of the degree being adopted by the Grand Council of Royal and Select Masters of New Brunswick, Dominion of Canada, which will at once place it on a legitimate footing with other Canadian degrees."



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

Selling deceased husband's uniform, 4-pc., plus very ornate sword: coat and cape, 46 or 48 long; pants, 40"x32" inseam, 45 out-seam; hat, large. Sword with clothe plus leather case, ivory handle. Good condition. Mrs. Elizabeth Turney, 4160 Dublin Rd., Hilliard, OH 43026

Wanted: software or info on software that automates most of functions of Recorder/Secretary. Prefer software compatible with PC or MS-DOS. Roger M. Pike, P.O. Box 864, Rutland, VT 05702

Wanted: gold watch fob with Knight Templar emblem on one side, Scottish Rite 32° on other. Also want Masonic ball to be used as watch fob. Send description, condition, price. Norman Nash, P.O. Box 7531, Reno, NV 89510, (702) 786-4633

For sale: old K.T. sword, scabbard, and leather carrying case, made by M. C. Lilley & Co., Columbus, Ohio-3 armored knights, 2 1/4" tall, sculptured on scabbard and hilt. \$150.00 plus postage. John F Wolf, P.O. Box 927 Crossroads, NM 88114, (505)675-2480

For sale: Knight Templar 14K antique diamond and ruby watch fob w/3 diamonds, 13 rubies. \$500.00. Contact K. Avery, P.O. Box 1102, Middletown Springs, VT 05757

Wanted: used Knights Templar coats, chapeaux, cases, swords, belts, etc. Send photos of items and prices wanted. Representing St. Omer Commandery No. 30, Litchfield: Edgar L. Smith, 1133 N. Springfield, Virden, IL 62690, (217) 965-3514

Would the Sir Knight of Woodgate or Parkplace Chapters in Houston, Texas, who has my Uncle Henry F. Ireton's sword, please

contact me. Sword valuable because of name; will replace with another. Believe given to a secretary. I am Past High Priest and a Shriner. Call collect (208) 733-8973. Frank M. Ireton, 634 Carriage Ln., Twin Falls, Idaho 83301

For sale: large gothic Past Master's ring, 14K, w/York Rite one side and Shrine on other - none like it, \$700.00. H.D. gothic Eastern Star ring, 14K, w/nice size stone, like new, \$600.00. Excellent condition, both, \$1150.00. Thomas L. Sims, P.O. Box 64, Huffman, TX 77336, (713) 324-2040

Wanted to purchase: Syria Shrine glasses or goblets in good condition, dated 1901-12-13-14-15-16. John G. Trump, R.D. 5, Box 188, Uniontown, PA 15401 or call collect (412) 564-7698

Chapter pennies wanted by avid collector, whose collection will one day end up in a museum. Why not see that yours is included? I collect all varieties; will gladly exchange duplicates with you, or will buy or send a donation for one or collection. For fast reply: Maurice A. Storck, Sr., 775 W. Roger Rd., No. 214, Tucson, AZ 85705, (602) 888-7585

Wanted Masonic prayers. Compiling an anthology. When published, all profits will be sent to Masonic philanthropies. Please specify use for each prayer, ie., Blue Lodge, Commandery, holiday, funeral, etc. If you don't have one, write one. All authors and/or submitters will be credited. Frank G. Fusco, KT P.O. Box 130, Mountain Home, AR 72653

Lapel pins: by 8-year Ariz. Mason. Send me your design for pins and other jewelry (including Chapter pennies and commemorative souvenirs) and I will quote fraternal wholesale prices. Feel proud? Show it! Sidney J. Leluan, III, 2206 N. Country Club Rd., Tucson, AZ 85716-2832, (602) 323-8464.

Wanted: Source to get appliqué/stickers showing (a) pomegranates, (b) lilies (have network Ok) for rural Blue Lodge columns (2) at Ashmore No. 102, F. & A.M., Sopchoppy, A. None in hardware stores here. George Lundrigan, 609 Terrace St., Tallahassee, FL 32308, (904) 222-2251

Appreciate contact with anyone having info on Samuel Cooper, (b. 1828; d. 1898) - Master Mason - buried hillside near Stigler, Okla., my wife's g-grandfather; his wife was Susan Lanier. Loren Thompson, Port of Cedar Crest, Waubesa, MN 56589, (218) 473-2116

Wanted for cash: Collector buys antique guns, one or collection. Highest prices paid. Greg Martin, P.O. Box 330011, San Francisco, CA 94133-0011

I would like to hear from any member of the Carpet Baggers, that attended the meeting in Milwaukee, Wis., in Sept. 1989. Roy H. Wallace, P.O. Box 1376, Amarillo, TX 79105

Will search: family histories, cemetery, Bible, surrogate, land records. For Albany, Saratoga, Schenectady Cos., N.Y. Please send S.A.S.E. Donald D. Hand, P.O. Box 2183, Clifton Park, NY 12065

Important to me to locate an ice cream freezer to be run by a 1885 Olds steam engine, all part of my gifts to the REOLDS Museum, Lansing, Mich. Robert B. Huxtable, D.P.E., 3934 Maricopa Dr., Santa Barbara, CA 93110

Notice: Veterans of the Chosen Reservoir, North Korea, 1950; The Chosen Few will have a reunion, The 40th Year Thaw, Nov. 26-29, in Las Vegas, Nev. Contact Jim Mckee, P.O. Box 1917, Palm Desert, CA 92261

Reunion: U.S.N. Armed Guard, WWII veterans, Sept. 11-13, 1990, at Edgewater Resort, Sandpoint, Idaho. Contact Milan and Dolly LaMarche, 2170 Lakeshore Dr., Sagle, ID 83860, (208) 263-4271

Researching family of Richard Henry McNally, Jr., in Medford, near Milo, Piscataquis Co., Maine, in 1830; wife Esther Amy; children: Richard, Henry, Charles R. (Major in Army). Wellington, Susan, Charlotte. Harold A. McNally, 38232 Centennial Rd., Dade City, FL 33525, (904) 567-3774

Knight John Boardman or heir, from Buffalo, N.Y. or Detroit, Mich.; contact J. D. (Bucky) Williams, R. 2, Box 2640, Stigler, OK 74462, (918) 967-3195

For sale: Beautifully located single crypt, Forest Hills Cemetery, 2440 Whitten Rd., Memphis, Tenn. Very reasonable, \$500.00. Ann Trowell, 11286 Derringer Cir., So. Jacksonville, FL 32225, (904) 646-0565

Notice: members of the 230th Searchlight Battalion, H.Q. Co., who served in Ft. Bliss, Texas, Hawaii, the Philippines, and Okinawa. For possible reunion contact Walter Payne, 2521 Sweetbrier Ave., SW., Roanoke, VA 24015

Seeking any info on anyone with surname Smethurst. Send to Lois Oswald, 4226 Kenwood St., Madison, WI 53704

Looking for Myron H. Mehl, U.S.N. shipmate from Ohio. Would be about 57, served with me aboard U.S.S. Leyte (CV-32), 1951, and Fleet Camera Detachment, Guantanamo Bay until 1954. Owen C. 'Sunny' Strickland, 1114 Walthour Rd., Savannah, GA 31410, (912)897-3734

I am a violinist and a collector of violins, violas, cellos and would like to buy them in any condition at a fair price to add to my collection. H. Harry Kazarian, 91-Beaufort St., Providence, RI 02908

Reunion Sept. 1990: Seeking any and all shipmates who served on the USS Mitchell (DE-43). Come join your shipmates! Ted Gellert, P.O. Box 151, Ayers Rd., Abington, CT 16250, (203) 974-1974

Seeking info on Jim Harp and descendants - lived in Newberry, S.C., ca. 1815-1850. Send to W. J. Harp, P.O. Box 28685, Cleveland, OH 44128

Wanted to buy: Stevens Tip-Up rifles, pistols, and pocket rifles. PEA, P.O. Box 1283, Scarborough, ME 04074

For sale: burial places (4) in Oak Section of Cedar Park Cemetery, S. Halstead. Reasonably priced. C. N. Falkenroth. Ask for Joan - (309) 344-2593

