

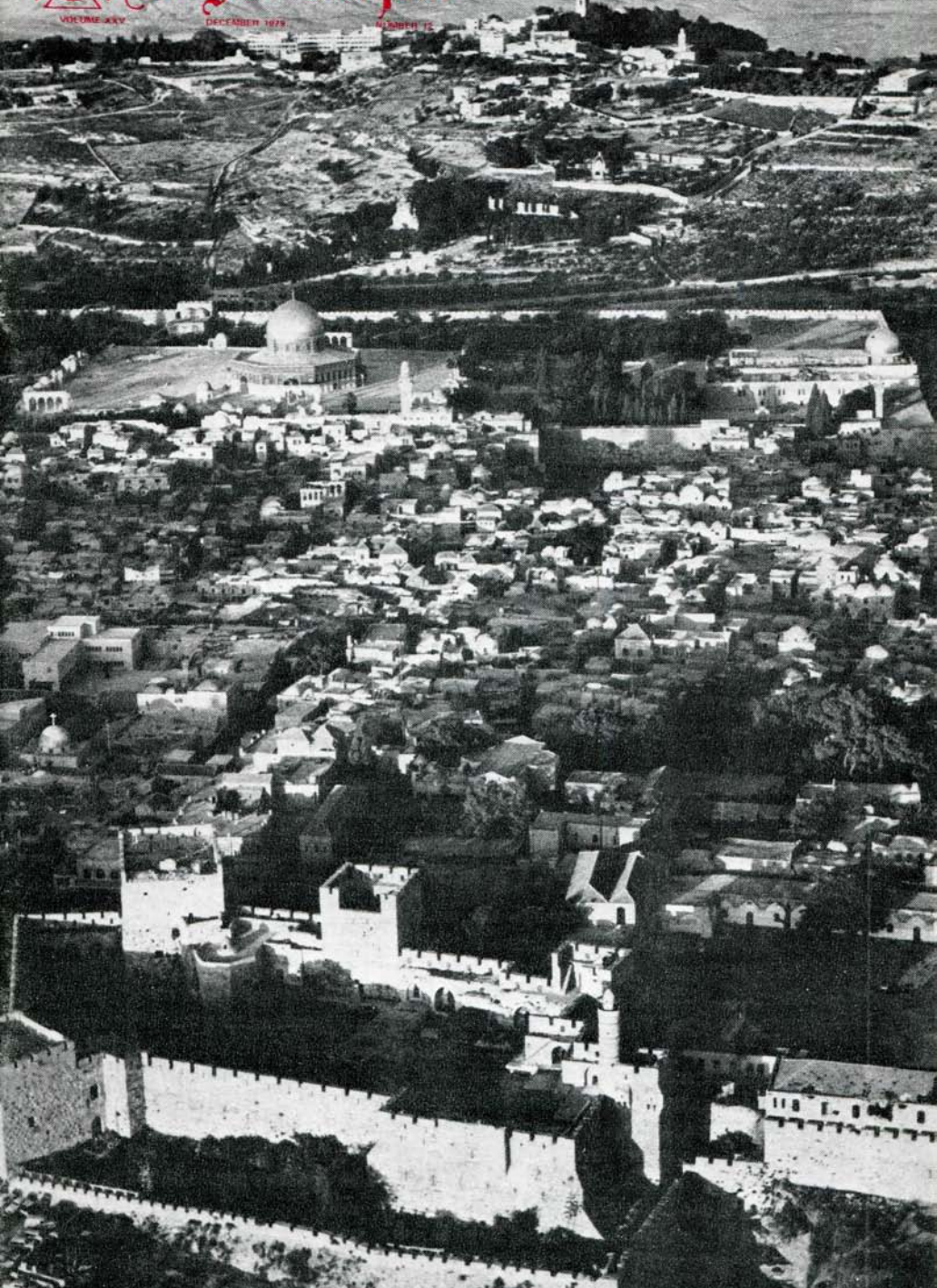


Knight Templar

VOLUME XXV

DECEMBER 1979

NUMBER 12



THE HOLY LAND – THE ETERNAL NOW

AN EDITORIAL COMMENT

In 1941, Burt D. Pearson became the Right Eminent Grand Commander of the Grand Commandery of Knights Templar of Minnesota. He progressed to the post of Right Eminent Department Commander and Chairman of the Committee on Religious Activities for the Grand Encampment. He is a former editor of the *Mesabi Daily Enterprise* and *Mesabi Daily News* and exercised a strong influence in all things Masonic — in particular, Templary.



The November issue of our Grand Encampment magazine noted that September 7 was “Burt D. Pearson Day” in Virginia, Minnesota — a day when the Mayor and other public officials, friends and associations honored Sir Knight Burt. There was a testimonial dinner and program at Gethsemane Lutheran Church, where he presented his comments on “A Legacy to Cherish,” which the *Mesabi Daily News* published several days later. I have selected several excerpts.

“Sometimes I am troubled by the thought that we have seen this nation at its best, a best that is threatened by forces from within, including demands on government never visioned by forbears . . .

“However, when I look into the faces of you here assembled, as the cream of American citizenship, I am convinced that great days are still ahead for the United States. You are a concerned and informed group and, if joined to others elsewhere equally solicitous, the ballot-box directive will be such that this country will be able to keep its appointed rendezvous with destiny, its Constitution and prime institutions intact, with big government cut down to size.”

I join in saluting a great gentleman of the press and an outstanding Templar leader. We need his type of intellect and dedication today, a continuation of the principles he so ably has represented. We need his prestige. We need a revival of Burt D. Pearson’s spirit in Minnesota and in all other Grand Commanderies where Templary may have forgotten its role and its cause. We need to be motivated anew.

Sir Knights, we need *you* if our Order is to progress in value. Let’s not hesitate. We must act purposefully and positively. Place Templary as our top priority, *now*, with renewed purpose as we approach the hallowed season of Christmas.

Sir Knight Pearson closed his editorial with these words, which we hope can be applied to each one of us:

“You and other equally committed and dedicated are leading a faithful discipleship to your Lord. Through patriotic living you are providing the spirit which is keeping the world conscious-stricken for its transgressions and obedient to the Almighty. You are saving trade from becoming venal and politics from becoming completely predatory. You are preventing the professions from becoming self-seeking and society from becoming self-destructive.

“You are, indeed, the salt of the earth.”

A handwritten signature in black ink that reads "Kenneth Johnson". The signature is written in a cursive, flowing style with a large, prominent 'K' at the beginning.

Knight Templar

The Magazine for York Rite Masons

DECEMBER: An original purpose of Knights Templar was to protect Pilgrims as they journeyed to the Holy Land. In this issue, the Grand Master announces the names of a newly-formed "Holy Land Committee," and Harry M. Smit, an originator of the project, tells of annual Minister-Pilgrimages which have taken place for the past three years. Also among the December offerings is a list of those honored during the year with Knights Templar Cross of Honor awards, plus other articles designed to be of Christmas interest.

P.C.R.

(Cover photo credit: Israel Government Tourist Office.)

Contents

An Editorial Comment	
Message from the Grand Master	2
Knights Templar Cross of Honor Recipients for 1979	5
The Holy Land - The Eternal Now Harry M. Smit, P.C.	7
Dr. Anthony Donn Eye Quiz	11
The Human Body is Like a Temple Marching! The Reverend Lester M. Utz	13
Moses Holbrook (1783-1844) as told by James R. Case, K.T.C.H.	19
Sir Knight Theodore Summers Let Your Light So Shine Before Men	21
Sir William Marshal, Earl of Pembroke by James Grafton Carter	25

Grand Commander's, Grand Master's Clubs	18
Revised Guidelines for Student Loans and Eye Foundation Assistance	30

December Cover	3
Editor's Journal	4
The Family of Masonry	16
In Hallowed Memory	24

DECEMBER 1979

VOLUME XXV NUMBER 12

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

KENNETH C. JOHNSON

Grand Master
19 Pine Manor Drive
Little Rock, Arkansas 72207

PAUL C. RODENHAUSER

Grand Recorder
14 East Jackson Blvd., Suite 1700
Chicago, Illinois 60604
Editor
Paul C. Rodenhauser
Assistant - Joan E. Behrens

Mail magazine materials and
correspondence to the Editor, 14
East Jackson Blvd., Suite 1700,
Chicago, Illinois 60604. Tele-
phone 312-427-5670.

Material for the Grand Command-
eries' two page Supplements is to
be directed to the respective
Supplement Editors. Address
corrections from members are to
be sent to the local Recorders.

POSTMASTER: Send notice to
GRAND RECORDER, Knights
Templar, U.S.A., 14 East Jackson
Blvd., Suite 1700, Chicago,
Illinois 60604. Second Class
Postage paid at Greenfield,
Indiana 46140.



EDITOR'S JOURNAL

Bloomquist: "It doesn't take superhuman effort; it doesn't take supernatural power; it doesn't demand the sagacity of a Solomon and it doesn't require your money. All you need to interest Masons in the York Rite is to take time to talk to them about it — and, in the meantime, let them see what Templary means to you." That's the advice of Chairman Ed Bloomquist, Grand Encampment Committee on Membership.

Will Rogers: The November issue of the *Elks Magazine* extends appreciation to Sam Fitzsimmons, newspaperman of Van Wert, Ohio, for his research in making it possible to print the feature, "Will Rogers Remembered." Sir Knight Fitzsimmons, member of the Grand Lodge Americanism Committee for the Elks, has served as Ohio Supplement Editor for the *Knight Templar Magazine* since the Supplements were introduced in 1969.

Thinking of Others: The 12th Annual Voluntary Campaign for the Knights Templar Eye Foundation is now in full swing. It will extend to April 30, 1980. The Trustees of the Foundation, headed by Grand Master Kenneth C. Johnson, President, and Past Grand Master G. Wilbur Bell, Executive Director, ask for united support in the Campaign chaired by Charles S. McIntyre, P.G.C., Michigan.

Mid-Winter: National Sojourners, Inc., will hold a mid-winter meeting at the Ramada Inn, Alexandria, Virginia, January 17-20, 1980. Headquarters for National Sojourners, "Proudly serving the cause of Patriotism," is located at 8301 E. Boulevard Dr., Alexandria, Virginia 22308.

Master Mason Hymn: Sir Knight and Mrs. Jennings O. Elbon, Jr., have come into possession of a Victrola and a number of Masonic recordings, apparently from the 1920 era. The recordings, all but one pressed on one side only, include music designed for the degrees of Freemasonry. There are the Master Mason Hymn, the Master Mason Dirge, and a number of others, including the Royal Arch Ode, all released by RCA Victor Co., Inc., Camden, New Jersey. The label on the Victrola reads, among other credits: "Masonic Ritual Music, issued under the auspices of the Grand Lodge of New York."

Sir Knight Ebon writes: "I am new to the craft having been in only 10 years, however I nor anyone else that I have talked to has heard or seen anything like this . . . Any information would be greatly appreciated."

If you have any to relay, it will be welcomed by Jennings O. Elbon, Jr., 4540 South Park Avenue, Tacoma, Washington 98408.

Two to go: The first five Regional York Rite Conferences of the triennium have taken place in 1979. The two remaining in the first year are the Southeastern at Nashville, Tennessee, January 18-19, 1980 — and the East Central at Toledo, Ohio, March 15-16, 1980.

Thought for December

"It's the old home roof that shelters
all the charms that life can give,
And, oh, weary wandering brother
if contentment you would win,
Come you back into the fireside,
and be comrade with your kin."

15TH ANNUAL KNIGHTS TEMPLAR CROSS OF HONOR AWARDS

Following approval at the 49th Triennial Conclave held August, 1964, in Philadelphia, Pennsylvania, a new section was added to the Constitution and Statutes of the Grand Encampment of Knights Templar, U.S.A. Designated as Section 237½: The Knights Templar Cross of Honor, it provides for the creation of a "meritorious award . . . which may be awarded by the Grand Master . . . to deserving Sir Knights of Constituent and Subordinate Commanderies." Nominations for the award are made by Constituent Commanderies and submitted and approved by the respective Grand Commanders. One nomination may be made from Grand Commanderies with membership of 10,000 or less, plus one additional nomination for each additional 10,000 members or major fraction thereof, each year. Only one nomination may be made from the total of Subordinate Commanderies during any year.

In 1965, representatives chosen from 23 Grand Commanderies and 1 Subordinate Commandery were the first selected to receive the Knights Templar Cross of Honor, and as the years progressed, the number of Grand Commanderies making the awards increased. This year, the 15th Annual Knights Templar Cross of Honor Awards for "service above and beyond the call of duty, and beyond the service usually expected of an officer or member," have been presented to 53 Sir Knights from 46 Grand Commanderies and 1 Subordinate, as listed below:

Alabama	Etowah No. 15	Lawrence Kline
Arizona	Ivanhoe No. 2	John Fletcher Sills
Arkansas	Hot Springs No. 5	Axel Linus Larson
California	Long Beach No. 40	Norman Ritson Brindle
"	Riverside No. 28	Jack Carlos Powers
Colorado	Gunnison No. 8	William A. Kerr
Connecticut	St. Elmo No. 9	George L. Hart
District of Columbia	Columbia No. 2	Alexander S. Fenwick
Florida	Brevard No. 24	Ralph D. Van Valkenburg
Georgia	Rome No. 8	Sherman Talmadge Lord
Idaho	Gate City No. 4	Harold T. Stoy
Illinois	Athlestan No. 45	William Meade
Indiana	Richmond No. 8	Richard M. Stephenson
Iowa	Ascension No. 69	Charles Harlan Stanforth
Kansas	Ivanhoe No. 21	Everett A. McBride
Kentucky	Paducah No. 11	Ollie Otto Thompson
Louisiana	Plains No. 11	Clarence Archie Fortenberry
Maine	Lewiston No. 6	Avon K. Libby, Sr.
Maryland	Antioch No. 6	Roy Victor Ringler
Michigan	Adrian No. 4	LeRoy Frederick Montgomery
Minnesota	Mankato No. 4	Joseph Samuel Ewalt
Mississippi	St. Cyr No. 6	James Marion Laughter
Missouri	Liberty No. 6	Loren Virgil Koch

Montana	St. Omer No. 9	Lyle Lawrence Decker
Nebraska	Mount Sinai No. 8	Ralph Melvin Clark
Nevada	Edward C. Peterson No. 8	Clark M. Billingsley
New Hampshire	Hugh de Payens No. 7	Earle Sherman Hannaford
New Jersey	Helena No. 3	Frederick Trebeau Meyer
New Mexico	Las Cruces No. 11	David Lee Roy Watkins
New York	Bethlehem-Crusader No. 53	Charles S. Borger
North Carolina	Waynesville No. 31	Carl McCracken, Jr.
North Dakota	Tancred No. 1	James C. Stark
Ohio	Akron No. 25	Dale Marrion Moyer
"	Palestine No. 33	Philip Reed Swigert
"	Athens No. 15	James Clayton Smith
Oklahoma	Trinity No. 20	Russell Lee Maxwell
Oregon	Malta No. 4	Norman Adelbert Jenne
Pennsylvania	Knapp No. 40	Leon F. Robertson
"	Reading No. 42	Guy B. Bierman
South Carolina	South Carolina No. 1	John Howard Wynn
South Dakota	Lakota No. 6	Clarence H. Christiansen
Tennessee	Murfreesboro No. 10	Robert Lester Evans
Texas	Midland No. 84	Frank Edwin Sauze
"	Ivanhoe No. 8	Walter Carl Jones
"	Abilene No. 27	John Charles Burleson
Utah	Utah No. 1	Henry Scott Hammill
Vermont	Vermont No. 4	John A. Birkett
Virginia	Grice No. 16	Andrew Brodie Capps, Jr.
Washington	Ivanhoe No. 4	Ernest L. Smith
West Virginia	Dowell No. 28	Roff Clinton Twiggs
Wisconsin	Appleton No. 29	Alvin Arthur Krabbe
Wyoming	Hugh de Payen No. 7	Alfred C. Koeneke

Subordinate K.T.C.H. — 1979

Guatemala No. 1, Guatemala, C.Z.

William H. Boden

Advisory Gathering

The Committee Advisory to the Grand Master will assemble in Hot Springs, Arkansas, Saturday afternoon and Sunday morning, January 26 and 27. The Committee comprises all elective officers of the Grand Encampment, including Past Grand Masters, plus Chairmen of Standing Committees and others invited by Grand Master Kenneth C. Johnson.

The meeting will take place in the Arlington Hotel, Hot Springs, prelude setting for the 55th Triennial Conclave scheduled for this National Park center of bath houses and hot springs in 1982.

Grand Encampment elected officers will meet Friday, January 25, tentatively starting at 2:00 p.m. The Advisory Committee has been scheduled to get underway at 2 o'clock Saturday afternoon, January 26.

"Pray for the peace of Jerusalem . . ."

THE HOLY LAND—THE ETERNAL NOW

by

Sir Knight Harry M. Smit

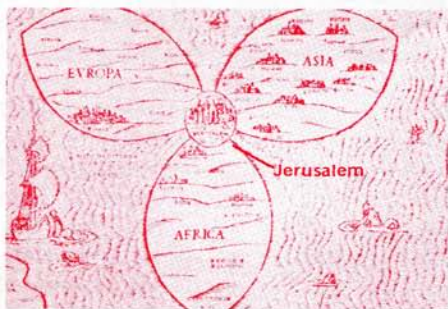
Chairman of the Board, Holy Land Pilgrimage, Inc.

In 1975, Sir Knight Harry M. Smit, Past Commander of Damascus Commandery No. 42, Detroit, Michigan, recommended a Templar project "in defense of the Christian religion." By this format, modern Knights Templar would return to their original ancient purpose of "escorting Pilgrims to the Holy Land," and sponsor annual Pilgrimages for selected clergy from participating jurisdictions. In February 1977, seven pilgrim-ministers embarked on the first modern Templar Pilgrimage, sponsored by the Grand Commanderies of Michigan and Kentucky. Since that time, four Grand Commanderies have sponsored the travel of 32 ministers to the Holy Land, and a Holy Land Pilgrimage, Inc., with Sir Knight Smit as Chairman of the Board, was formed. At the 54th Triennial Conclave, August 11-16, 1979, in Indianapolis, legislation was adopted creating a Grand Encampment Committee on Holy Land Pilgrimage providing a national platform for voluntary Grand Commandery participation.

During the third (1979) pilgrimage, Sir Knight Smit accompanied the pilgrim-ministers; his observations on "The Holy Land - 1979" are offered by the Knight Templar Magazine at this season of Christmas.

It is generally recognized that the Holy Land is, to most people, the most important place in the world, and its very existence is the fulfillment of Biblical prophecy. It has been called, "The Land of Isaac, Abraham, and the Land of God." A mystic might say that a combination of these words has formed the word "Israel": The *Is*, standing for Isaac, *Ra*, for Abraham, and *El*, the Hebrew word for God.

Today, Israel is the cradle of faith of three major world-wide religions, the Jewish, Moslem, and the Christian beliefs. Of its population of four million persons,



Map from an ancient tapestry shows Jerusalem as the center of the known world. (Ezekiel 5:5)

about three million are Jews, half a million are Moslems, and about one-hundred and fifteen thousand are Christians. Most Christians, in Israel, are Arabs.

Jesus made annual Pilgrimages to Jerusalem with His family, when He was young, for the feast of the Passover. He would return to it during his ministry. It was the city where it was elected He would be crucified, and resurrected, and from which He would ascend.

Although in the Grand Encampment we have about three hundred and fifty thousand Sir Knights, the → → →

general public in our own communities have frequently not heard of Knights Templar. However, in the Holy Land, Knights Templar are well known to the general population. This is because the castles and shrines left by the ancient Knights Templar are very much still in existence. So when a citizen of Israel meets our Pilgrim-Ministers on a Knight Templar sponsored Pilgrimage, there is instant recognition on his face, and a warm smile of welcome!

But what is it like in the Holy Land today?

If one should go through the yellow pages of the phone book, he would find advertisements which are unique to us, such as ads of "circumcisers," and "money-changers."

A fantastic vitality in the people is also apparent. These people are highly imaginative; they create ultra modern works of art and music and construct futuristic buildings. And this is one of the fascinations — because in the midst of this fresh outburst of imagination and beauty are ancient buildings, art, and music.

In the days of Jesus, pure water was very scarce. Many desert dwellers, it is said, would be bathed only twice — at their birth, and at their death. So when Jesus had his Baptism, it showed everyone the greatest and most beautiful luxury in entering the Kingdom. It was a death to an old self, and a birth of a new Self. Today, because of remarkable scientific strides, gigantic plants have been constructed to desalt the Mediterranean Sea. Today, there is much more fresh water to nourish the land and its people.

In many places, the young Israelis have banded together, in the midst of



16th Century depiction of the Holy City.

nothingness, and formed Kibbutz communities. Here they turn places of desolation into beautiful oases, where fresh fruits, nuts, and dairy products are raised. The same land that had been abandoned for centuries and thought worthless, has taken on great value through the dedicated toil of these young "Kibbutzim." When a young person seeks to join a Kibbutz community, he is ordinarily given a trial period, of perhaps a year, to work. Upon his being accepted, he is then expected to work industriously for the good of the community, and to turn over the fruits of his toil to the community. Should he ever need medical attention or ever become disabled, the community would then support him, if necessary, for the rest of his days.

One might think that if a person were to live in the Holy Land that he would be deeply interested in Spiritual things. However, this is not always the case. There are probably as many atheists and agnostics and people who are luke-warm about their faith there, as there are in most other places. However, this again makes the place one of fascination. To realize that many people over our whole world dream daily of making a pilgrimage there, and yet there may be an agnostic living next door to a sacred shrine, reminds us of the inconsistencies of humanity.

Down the crowded streets of Old

Jerusalem there is a place called the Via Dolorosa, "the Way of the Cross." It was here, it is said, that Jesus was compelled to carry the cross. There are markers on the outside of buildings, along the way, called Stations. At these Stations various important events leading toward the crucifixion occurred. One might expect a reverent hush down this road; instead, there is the hustle and bustle, and noise and confusion of hundreds of small shopkeepers and tradesmen conducting their business. Yet, though the Pilgrim might be shocked by this, there is still a deep lesson to be learned. It is: "God is with us," in the confusion and scramble of our daily lives, as each of us ply our own trade and profession.

There are times of welcome surprises for Christians. As an example, every Christian family who desires will be given a free Christmas tree this Christmas, at the expense of the government of Israel!



The compound of the Church of the Holy Sepulchre — holiest sanctuary in Christendom.

knight templar

In Bethlehem this Christmas Eve there will still be actual shepherds in "fields, keeping watch over their flocks by night." They will be dressed just like those same shepherds were dressed almost two thousand years ago, when they were told, "Hosanna in the Highest! For unto you, a King is born. Peace on earth, good will to men!" There is a tradition that says that when the shepherds came to the manger where the baby Jesus lay, the milk of Mary spilled on a stone. One can find a stone in this vicinity which, we are told, is found nowhere else in the world. Locally, it is called, "The Virgin's Milk Stone."

The beautiful bells of Bethlehem will be ringing in their high towers this Christmas Eve, as thousands of Christians will form processions to the place of the birth of our Savior. There has not been just one Christmas, but there are many Christmases, and they are eternally occurring as Christ is born fresh and new in each of our hearts.

The culture of the United States has a major impact on the Holy Land as well. The people of Israel carefully follow and watch in their newspapers everything occurring here from our fashions, to our crime, to our governmental policies and decisions. Even their way of eating has been affected. There are now Kentucky Fried Chicken Restaurants in the Holy Land. The hamburger places are called "McDavid's."

If one were to go to a restaurant which provides entertainment, there would perhaps be a singer who first would sing an ancient Hebrew chant and then follow with an up-to-date popular song. Dancers would perhaps perform the "Dance of the Candles," an ancient Yemini folk dance, and then the band might play an up-to-date tune, to which the audience might dance.

As Knights Templar, our symbol is the Cross and Crown. It may be of interest to remember that the ancient → → →

Greek word for "Crown," is "Stephen." St. Stephen is remembered as the person who became the first Christian Martyr — and thus the first to bear the invisible cross of Jesus. He met his martyrdom at a place now called St. Stephen's Gate. As he was being stoned, he asked forgiveness for his persecutors. It is believed a witness to this event was a young Pharisee from Turkey, named Saul, who later would have an extraordinary experience on the road to Damascus. He would later pick up that same invisible Christian Cross, called Love, and on his way to becoming St. Paul, would exchange it for a Crown. Our promise, too, is that our cross, through our love, dedication, and forgiveness, will become transformed to a crown.

This place called the Holy Land can be called by some, "God's Spiritual Playland," for in one single place several major events of importance, in both the Old and New Testaments, have occurred, as well as some events not contained at all in our Bible. Take, for instance, the Dome of the Rock. This is an exquisite and ornate Dome built over a large rock. The Dome has intricate and beautiful mosaic words and inscriptions. Although the Moslems do not allow pictures in their places of worship, the very words themselves are picturesque. It is the most easily recognized spot in Old Jerusalem. This rock, to ancient geographers, was considered to be the very center of the world. Here, ancient Canaanites offered up human sacrifices. One can see the ancient hole in this large rock where the remains of the victims were placed. It was at the same place that Abraham offered up Isaac to God — but God did not require the sacrifice, and presented a ram instead. On this very same spot, the Moslems say that Mohammed, while mounted on a horse, physically ascended into Heaven, and many say that they can see the footprints left by his mount in this rock. A Moslem believes that one prayer said here is worth twenty-five

thousand prayers said in a secular place.

There is also a rock said to be the very spot where Jesus stood and ascended after his resurrection. Many are able to see the sacred footprint of Jesus in this rock. This rock is covered by a Shrine, said to be built by the Knights Templar.

The Holy Land can be viewed as a place which has contained within it a miniaturization of all the components, of all that man has ever been, is now, and ever hopes to be. It has the oldest known City in the world — Jericho. It has the lowest spot on earth — The Dead Sea. It has the most sacred City in the world — Jerusalem. It contains an amalgamation of our weaknesses, our strengths, and our dreams. It has places of sadness and of joy, of miracles and the mundane. It is like a mirror of mankind, reflecting back to us where we are on the road on our Pilgrimage, as Sons of God, and as Soldiers of Christ.

The one hundred and twenty-second Psalm is referred to as the "Pilgrim's Psalm." One thousand years before Christians made Pilgrimages to the Holy Land, the Jews were making Pilgrimages to Jerusalem. The one hundred and twenty second Psalm was written as a group of Pilgrim Jews, after having completed their Pilgrimage, were preparing to leave Jerusalem. This beautiful Psalm tells us:

**"Pray for the peace of Jerusalem
May those who love you prosper.
Peace be within your ramparts,
And prosperity in your palaces.
For the sake of these my Brothers
and my Friends,
I will say, "Peace be within you."
For the sake of the House of the Lord,
our God,
I will pray for your good."**

Merry Christmas to each of you, Sir Knights, each and every day! Peace on earth, good will to men.

Sir Knight Smit is P.C. of Damascus Commandery No. 42, Detroit. His mailing address is 13990 Merriman Rd., Livonia, Michigan 48154.

EYE QUIZ

by

Anthony Donn, M.D.

Edward S. Harkness Eye Institute of Ophthalmology

Question Number 1: What do the following case histories have in common?

Question Number 2: Why are these cases described in this magazine?

Case A: Adrienne W. is a 59-year old grandmother who had been losing her sight for the past three years. She was examined periodically by her ophthalmologist who explained that she was developing cataracts in both eyes. Last fall her vision had declined to such an extent that she could no longer drive and she had difficulty seeing to read. Her ophthalmologist, who was experienced and competent, recommended a cataract operation and explained that these operations are about 98% successful. He performed the operation on her right eye without any complications whatsoever. Nevertheless, five months after the operation she still could not see and her doctor told her that the operation was not successful. He said that her only hope was a corneal transplant operation, which had a 60% chance of success and which required at least six months of convalescence.

Case B: When Bobby S. was 15 years old, a firecracker exploded near his right eye. He was lucky in that the explosion did not destroy his eye — but it left a dense scar on the front of that eye. Although he could see perfectly out of his left eye, his depth perception was faulty because he was blind in the right eye. He had not decided on a career, but he knew that many jobs, including those of a pilot or a dentist or a baseball player, required good binocular vision. When he

was 18 years old, he and his family consulted an ophthalmologist who specialized in corneal transplantations. They were told that his was a favorable case, with an 85% chance of success. Billy was operated upon during summer vacation. There were no surgical complications; there was no infection and there was no rejection of his corneal transplant. But after five months the surgeon told him that the new cornea had lost its transparency, that the operation was a failure and that his only hope would be to submit to another corneal transplant operation.

Case C: Stella G. is 80 years old and retired in Florida. She has cataracts in both eyes and sees poorly — but she has been afraid of a cataract operation because she dislikes the thick cataract glasses that she might have to wear and she has a nervous tremor that would keep her from inserting and removing a contact lens. She had heard about the operation in which a plastic lens is sutured into the eye after removal of the cataract — thus eliminating the need for thick glasses or a contact lens. She knew that this operation was more risky than the conventional one and that it was relatively new. Nevertheless, she had friends who had had the intraocular lens and she decided to take the risk. She went to her ophthalmologist who had performed relatively large numbers of these operations. But after he examined her he refused to perform the operation on her.

Answer Number 1: The common factor in all of these case → → →

histories is a single layer of cells – the endothelium – that lines the back of the cornea and keeps our corneas transparent. In the case of Adrienne W., these cells in her eye were not entirely healthy; they were able to keep her cornea clear and transparent, but they could not withstand the injury of a routine and properly performed cataract operation. Therefore, after her cataract had been removed, her cornea became permanently cloudy. In the case of Bobby S., his endothelial cells were fine; but when the eye which was donated to him was being transported to his hospital, the endothelial cells on the back of the donated cornea became damaged. The surgeon was not aware of this; thus he transplanted a damaged cornea into Bobby's eye – and the new cornea never became transparent. In Stella G.'s case, the ophthalmologist could tell that she had too few of the endothelial cells and he knew that she could not therefore undergo the operation which she requested.

It is extremely difficult to see these cells and to determine whether they are healthy. But the success of cataract operations, of corneal transplants and of intraocular lens implants often depends on these cells.

For four or five years, ophthalmologists have been using an instrument called a specular microscope in an attempt to visualize these cells. But the instrument which they employ has many disadvantages, primarily because only a few cells can be seen at one time.

Recently, Dr. Charles Koester of the Edward S. Harkness Eye Institute, has designed a new instrument for seeing these crucial cells in patients. By using a mirror which oscillates one thousand times each second, he has greatly improved the specular microscope. This allows the doctors to study 3,000 endothelial cells at one time – instead of only 200 cells in the conventional instrument. And this allows a better evaluation, and

1979 Arabian Horse Show in Texas

The Sixteenth Annual Gulf Coast Arabian Charity Horse Show, sponsored by the Grand Commandery of Texas to benefit the Knights Templar Eye Foundation, took place October 5, 6 and 7, at Bear Creek Stables, Houston, Texas. Past Grand Commander Aubrey C. Martindale, General Chairman of the Knights Templar Eye Foundation Committee in Texas, has been largely responsible for the planning of the All-Arabian Charity Horse Shows, a production of the Gulf Coast Arabian Horse Club.

The Shows have become a well-known and anticipated Templar activity to raise funds for the Eye Foundation, and have been instrumental in Texas' success as top Grand Commandery contributor in dollar totals during the last three Voluntary Campaigns.

During the 1978-79 Campaign alone, contributions from the Lone Star State hit a record \$96,669.97.

hence more accurate clinical information. When the ophthalmologist can study the cells on the back of the cornea, he can predict better which corneas can be used for transplantation and which patients can more safely undergo cataract operations and intraocular lens implants.

Answer Number 2: Where does the Grand Encampment of Knights Templar and the *Knights Templar Magazine* fit in? You guessed it. Dr. Koester could not have developed his new instrument without the far-sighted support of the Knights Templar Eye Foundation. He is continuing his efforts to improve this instrument and make it more practical for physicians and patients.

Dr. Donn is Associate Professor of Clinical Ophthalmology at the Edward S. Harkness Eye Institute in New York City.

THE HUMAN BODY IS LIKE A TEMPLE MARCHING

by
The Reverend Lester M. Utz, S.T.M., M.Ed.

The story is told of an exhibition of Auguste Rodin's sculpture that was housed in a quiet room in a modest little house. The whole exhibit, however, inspired meditation.

People would come, enter the small house quietly and sit down and meditate as they beheld the masterpieces of the sculptor's hand.

On one wall of the exhibit room there had been placed a line — a thought provoking line from the sculptor himself. The line contained a message to every humble soul who came there:

THE HUMAN BODY IS LIKE A TEMPLE MARCHING!

Now, isn't that some "figure of speech" for our day when man's inhumanity to man has surpassed even the widest stretch of a man's imagination and human flesh is so cheap?

When, I first read it on the back of a Church Bulletin that was sent to me by one of my fellow pastors some time ago, I read it and then laid it aside.

Later, I came back to it and read it again. Then, later, months later, I began to think more and more about it. I left it walk about in my mind and finally I developed it into a message that I have since delivered before Masonic and Church groups several times.

For a scripture text, we have a perfect counterpart in St. Paul's 1st letter to the Corinthians in the third chapter and the seventeenth verse — "The Temple of God is holy . . . which temple Ye are."

What a fitting aspiration for each one of us as we make our way through life, to

be a "temple of and by and for the Living God!"

Lois Anna Ely puts it this way in the opening verse of her poem which was printed on the back page of that Church Bulletin that my Pastor friend sent to me. She wrote:

Our Lord is like a temple marching.
Thru city streets and down less
trodden ways,
Radiant with light and worth to
comfort
In step, with human need throughout
His days.

Time after time as we stand by the bier of a deceased loved one, we look back over the years and recall with tender emotions the experiences we have undergone with them, and bring to mind again the "passing" of our dear loved ones. Both you and I cannot help but respond to this beautiful and meaningful statement of St. Paul that,

WE ARE GOD'S TEMPLE AND THE HOLY SPIRIT DWELLS WITHIN US!

This human body which we occupy for a season is the handiwork of God. In the beginning He made it. It was the one thing that Genesis tells us God made with His very own hands, shaped and molded it after His own image and then breathed into it the breath of life. So, the marks of His hands are upon us. Yes, we are engraven on His hands.

So marvelously and wonderfully are these human bodies made that God could place within them the power → → →

to procreate themselves. *God did this for man.* Not only did he create a physical being, but he created a Living Soul to occupy and reside within this physical house of clay.

Now, comes the Sculptor Rodin and says these bodies that are so beautifully and wonderfully made, "are like temples marching!"

WHAT A PICTURE OF A MAN!

"The Human Body is Like a Temple," says Rodin; and we can draw some comparisons along this line.

First of all, a Temple, as all Masons are so impressively taught, is a thing of beauty and might well be a "joy forever," if not in the memory of man, at least in the mind of God.

A temple is beautifully and wonderfully made. We are taught that the Temple of Solomon was so made.

It exists first in the mind of the architect and then through the genius of man and the wisdom that comes from God, the Supreme Architect, it becomes a reality and man can stand by and behold it in all its glory.

A TEMPLE IS FOURSQUARE. It is made according to a prepared plan, and it is built to stand not for a day, nor a week, nor a year, but for a century and more.

A TEMPLE IS BUILT upon a firm foundation so that in times of stress and strain, storm or calm, wind or rain, fair weather or foul, it may be able to stand!

Now, by the same token, as Rodin and St. Paul suggest: **OUR BODIES ARE LIKE TEMPLES.**

These bodies existed first in the "Mind of the Creator." They are so beautifully and wonderfully made. There is no intricate or delicate invention of man that can begin to compare with the intricate and delicate parts of the human body.

Then, too, our bodies are made according to a plan and a purpose. They are not to be abused or misused. God has

something specific in mind for our bodies to do when he breathes into them the breath of life.

In the second place, the Human Body is like a Temple in that it is dedicated to the service of God.

I have said a number of times before and repeat it again that throughout the world in this century, somewhere in God's great universe, on every day, there is being dedicated a physical temple to the honor and glory of God and for the service of Mankind.

Let me put that another way: Not a day passes but that somewhere, someone, dedicates a temple from the humblest chapel to a sublime cathedral, to the honor and glory of God, and the service of Men.

Then, too, notice if you will, that there are no other buildings ever dedicated totally to the glory of God and the service of Man. These temples of stone, and brick, and wood, and straw, are all "hearing houses" where man can go and commune with God who ever abides there. And just as a temple is dedicated to the glory of God, and the service of Mankind, so our "Human Bodies" (human temples) are to be dedicated and consecrated to God and for service to our Brothers and also, as we Masons are reminded time and again, "every human being has a claim upon our kind offices," and we are admonished to "Do Good unto all" and "Remember it more especially to the household of the Faithful!"

So then, these hands of ours, these feet, these arms, these legs, these eyes and this tongue, this heart and brain, yes, our total bodies are to be dedicated and consecrated to God, and that at the very beginning of Life.

So, since these "bodies" of ours are like "temples" dedicated to the service of God and Man, we need to have "faith in ourselves" as well as in the God who made us.

Dr. Arnold, a famous headmaster of Rugby School in England, used to salute his schoolboys by taking off his hat when he met them on the street. When asked to explain his unusual and extra courtesy, the school master said: "Because you never can tell when you may be passing a future Prime Minister of Great Britain!" So, again I say, "Faith" in the possibilities of our fellowmen begins with faith in ourselves, and in God. But you can't be very confident of the sacredness of other lives if you're convinced your own life doesn't count for much. Does your life matter much, for you and for others? Have the lives of those whom we have known and loved through the many years, and now remember with mingled emotions, matter to us and to others? Have their lives counted for anything?

Do we live better and understand more and serve more willingly and more faithfully because of them? Were their bodies to us like precious temples which bore within them the Spirit of God?

There was one man who lived in this world and was like that. He was so precious and so spirit-filled that he has been remembered for 2,000 years: Yes, God sent His only Son into the world to die on a Cross, so that your life and my life might have a chance to count for something — so that we might become "Sons of God" and joint-heirs with Christ.

So believe in yourself, in your own value. GOD DOES!

Each of us needs to have the attitude of the old Scots woman who prayed: "Oh God, help me to hold a *high opinion* of myself."

Third, and finally, the Human Body is like a Temple *marching*, because it has LIFE — moving, living, throbbing, vibrant LIFE! Our Body is a LIVING, THROB-BING THING! It is everlastingly true that we "*live, and move, and have our being in God.*"

Not only are our bodies beautifully

and wonderfully made in the very image of God, not only are our bodies dedicated to the glory of God and to the service of mankind; not only are our bodies "living places" for the Holy Spirit — they are indeed, "Temples for the Abiding Presence of the "Living God."

BUT our bodies are also LIVING, MOVING CREATIONS OF GOD, which may move majestically through life, and when life's day is done, *even then*, in the twinkling of an eye, they may be translated into that spiritual reality where our new glorified bodies shall no longer be subject to pain and suffering, and where there shall be no more sorrow or dying.

So, this is what life, here and now and hereafter, holds forth for us all.

Isn't it wonderful to know that we can go on, day after day, and year after year, knowing and believing that God is within us, and that His Holy Spirit resides within us, for we are: LIKE TEMPLES MARCHING!

We are the crowning consummation of His creation . . . We are the creatures of His hand . . . He has put eternity in our hearts!

On we go, like TEMPLES MARCHING
Joyful with carillons for listening ears;
Our sounding prophetic trumpets
That will reverberate thru the years.

We are like TEMPLES MARCHING
Stalwart in mein, unswerving from
the right.

Yet open-hearted with our counsel
And ever glad to give and share delight.

What power we'd wield if we would
follow

The guiding Star that led the Wise Men
into Peace.

With our Friends, our loved ones,
like TEMPLES MARCHING.

WE COULD USHER IN THE DAY
WHEN STRIFE WOULD CEASE.

The Reverend Utz is a Sir Knight of San Antonio Commandery No. 7; his address is 128 Cresham Drive, San Antonio, Texas 78218.

HIGHLIGHTS AND SIDELIGHTS

Armun Jones Named K.C.C.H.

Northwestern Department Commander Armun D. Jones, P.G.C., Mandan, North Dakota, has been designated a Knight Commander of the Court of Honor within the Ancient and Accepted Scottish Rite, Southern Jurisdiction. Jones will join Brother Mark Andrews, North Dakota State Representative in Fargo on February 2, 1980, when a Court of Honor will be convened for the investiture. Also named to receive the 33° of the Southern Jurisdiction is North Dakota Senator and Brother Quentin Burdick who will receive the honorary degree December 15.

Indiana Masonic Youth Dance

An annual Masonic Youth Dance took place on September 15 at Murat Temple, Indianapolis, with members of local DeMolay, Job's Daughters and Rainbow Girls organizations dancing to the music of the seven-piece Morningstar Orchestra. According to Sir Knight Edward J. Zebrowski, President of the Murat Temple DeMolay Unit, "the combined efforts of Illustrious Potentate Robert H. Stone, Sir Knight Ray Thorn of Job's Daughters, Greg Jordan of the Indiana DeMolay Foundation and Haldon Cole of the DeMolay Unit made the evening a success."

In attendance were Honored Queen of the Grand Bethel, Deborah Clover; Miss Indiana Job's Daughter, Janice Messick; Grand Worthy Advisor of Rainbow Girls, Mary Jane Slaton; and DeMolay State Master Councilor Carl E. Culmann.

The Murat Temple DeMolay Unit was instituted in 1977 to "sponsor, support and promote annually" DeMolay activities within the state.

5th Lib Cups

Ed Bloomquist, Grand Encampment Membership Chairman and supplier of 5th Lib. Cups, announces that he has received a large number of orders for one or two cups. He had anticipated that bulk orders only would be received.

He has written that all will be honored but asks that orders for fewer than four include an additional 25 cents for shipping. Chairman Bloomquist's address is P.O. Box 296, Waco, Texas 76703.

Committee on DeMolay Expanded

The Grand Encampment's Committee on DeMolay, George W. Davidson (P.G.C., Ohio), Chairman, has been enlarged to include South Dakota Past Grand Commander Jerry K. Thomas. Grand Master Kenneth C. Johnson announced the new appointment following the October 27-28 Northwest Department Conference held in Boise, Idaho, under direction of Department Commander Armun D. Jones.

Masonic Postcard Search

The Library and Museum of the Grand Lodge, F. & A.M., New York, solicits Masonic postcards to augment its collection. Director Allan Boudreau writes, "We would like assistance in adding to our collection — Masonic buildings, famous Masons, Lodge Rooms, special occasions, and Masonic mounuments are some of the subjects now in the collection. All postal cards, both new and old, are welcome." Those with postcards to contribute may contact Brother Boudreau at Grand Lodge Library and Museum, 71 West 23rd Street, New York, New York 10010.

Music from Finland

A stereo record of the Masonic Ritual Music of Brother Jean Sibelius, has been published in 1979 by Suomi Lodge No. 1, Helsinki, Grand Lodge of F. & A.M. of Finland. Sibelius, recognized as "the greatest Masonic composer since Mozart," was the Grand Organist of the Grand Lodge of Finland. In 1927 he composed a series of nine vocal and instrumental numbers titled *Masonic Ritual Music*; later, in 1950, three new pieces were added, and these 12 pieces comprise the current album — "Musique Religieuse."

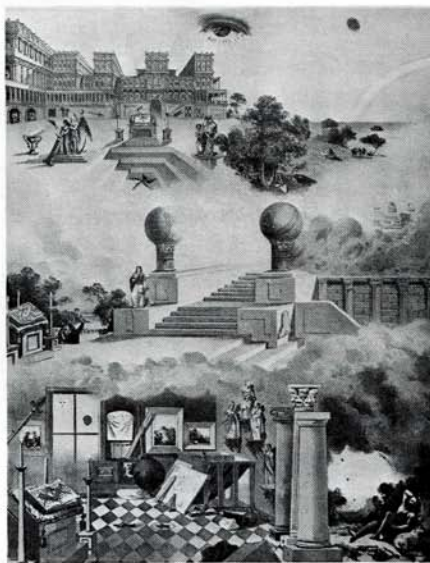
Each "Stereo SLLP 3" record includes the words of the songs in three languages; the cost is 55 Finnish Marks (by surface mail) which includes packing and postage. (Approximate cost in American Dollars is \$15.) Jean Heineman, who will review the recording in an upcoming *Knight Templar Magazine*, writes, "Payments should be made by means of a Banker's draft in Finnish Marks drawn on a Finnish Bank and issued to the order of Mr. Olli V. Alho, then sent to Mr. Alho at Kotoniityntie 13, 00650 Helsinki 65, Finland."

Arkansas Luncheon for Johnson

The Grand Commandery of Arkansas and Damascus Commandery No. 8, Pine Bluff, toasted the Most Eminent Grand Master of Grand Encampment, Kenneth C. Johnson, at a November 24 reception and luncheon at Sahara Shrine Temple in Johnson's home town of Pine Bluff. An invitation from Arkansas Grand Commander William L. Rugg, also of Pine Bluff, noted that "this is the first time since the Grand Encampment was organized 163 years ago that a native son of Arkansas has been elected" Grand Master.

Masonic Prints Offered

Sir Knight Benneville H. Clark, Past Commander of Gethsemane-DeMolay Commandery No. 7, Newtonville, Massachusetts, has produced two color Masonic prints for sale to Brothers and Sir Knights. One depicts the "First Three Degrees" (illustrated below) and the other portrays "Washington as a Freemason."

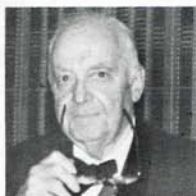


Each print is 10 x 13 inches, at a cost of \$5.00, "of which," says Sir Knight Clark, "I will personally donate \$1.50 to the Eye Foundation." Orders may be sent to Clark at P.O. Box 193, Wellesley Hills, Massachusetts 02181. (As a point of interest: The second "Washington" print is planned as the cover for the February, 1980, *Knight Templar Magazine*.)

Make Plans Now!
12th Annual Voluntary Campaign
December 1, 1979 – April 30, 1980

Grand Master of Grand Encampment Kenneth C. Johnson donned his "cap" as Most Illustrious Grand Sovereign of the United Grand Imperial Council, Red Cross of Constantine, at the November 2-4 Eastern Regional Assembly held at Buck Hill Falls Inn, Pennsylvania. Intendant General John

G. Eshleman, K.C.C., (right) was in charge of operations for the Assembly, at which 19 officers were consecrated in the College of Viceroy's conferred by Mary Conclave, Allentown, Saturday morning. This was followed by a Senate of Sovereigns conferred by Trinity Conclave, Harrisburg, at which 18 were coronated. In the afternoon the Order of the Red Cross of Constantine was conferred on 15 candidates by St. James Conclave, Shamokin. A Sunday morning Church Service conducted by Illustrious Grand High Prelate Dr. George F. Ivey (also Grand Prelate of the Grand Encampment) and Dr. Harold A. Dunkelberger, Grand Chaplain, concluded the weekend.



From left: Paul C. Rodenhauer, K.G.C., Grand Recorder; Kenneth C. Johnson, K.G.C.; Grand Sovereign; Walter P. Wells, R.W. Grand Master of Masons in Pennsylvania; G. Wilbur Bell, Grand Viceroy. (Photos courtesy Carl Weber, Harrisburg.)

The 1980 Eastern Regional Assembly will be held at Buck Hill Falls, October 31, November 1 and 2.

G. Wilbur Bell, P.G.M., Executive Director of the Knights Templar Eye Foundation, reminds us "there are only 31 days left to make a tax-deductible contribution to the Eye Foundation." Only 31 days to "make your move" and have your contribution count against 1979 taxes.

This month one Sir Knight has begun tax-deductible contributions in the Grand Commander's Club, and three individuals have joined the Grand Master's Club.

Sir Knight Thomas E. Weir of Riverdale (Maryland No. 6) commenced his Eye Foundation membership with a \$100 check and the pledge to repeat the contribution in minimum annual increments of \$100. A receipt and wallet card showing state designation are returned as acknowledgement for the initial contribution. When a total contribution of \$1,000 is reached, Sir Knight Weir will be a member of the Grand Master's Club, which this month includes:

- No. 170 — Chester J. Schmidt (NY)
- No. 171 — Wade E. Burleson (TX)
- No. 172 — Jay Dee Clark (ID)

Sir Knights Schmidt and Burleson each forwarded donations of \$1,000 for enrollment in the Grand Master's Club. Sir Knight Clark began membership in the Grand Commander's Club (\$100 contribution) a little more than a year ago; his most recent donation of \$100 in November completed that membership and entitled him to join Grand Master's Club rank — in addition to receiving a metallic wallet card and personalized bronze desk plaque in appreciation.

Individuals only may enroll (no groups), and contributions offer no Commandery credit. "Take your pick and make your move," says P.G.M. Bell, "and remember, it's tax-deductible." For information, write or call Knights Templar Eye Foundation, P.O. Box 579, Springfield, Illinois 62705 (217-523-3838).

MOSES HOLBROOK (1783-1844)

by
James R. Case, K.T.C.H.

When the number of Sovereign Grand Inspectors General in the Mother Supreme Council of the Thirty Third Degree at Charleston was brought to its full complement in 1822, the new members were all Sir Knights from South Carolina Encampment of Knights Templar. Among them was Dr. Moses Holbrook, Eminent Commander at the time.

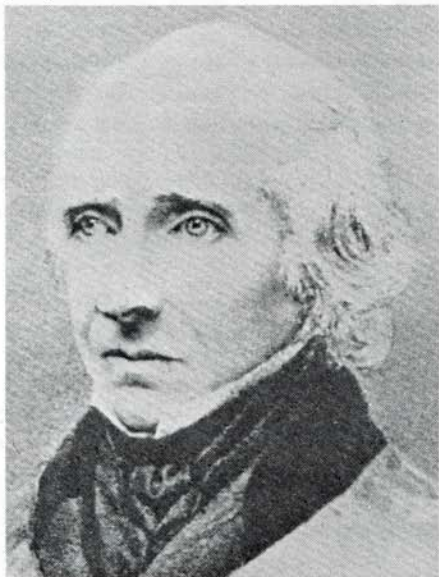


He was a native of Newton, Massachusetts, and was made a regular Mason in Middlesex Lodge at Framingham in 1805. He seems to have acquired some advanced degrees in an irregular manner in Washington Encampment at Roxbury, as he was formally healed in Mt. Vernon Chapter of Royal Arch Masons in Portland, Maine, a few years later. He was also recognized there as a Knight Templar. He was then Preceptor of Portland Academy but evidently while he was teaching, was also studying in preparation for a career in medicine. A graduate of Harvard College in 1808 with a BA degree, he later earned an MD and was granted an MA.

When Holbrook removed to Charleston to enter into practise of his chosen profession, he lost no time in affiliating with Lodge, Chapter and Commandery. He was to hold office in all subordinate and grand bodies. He was chosen the first Grand Commander of Knights Templar when a grand body for the state was organized in 1824. For more than a quarter century he carried on an extensive practise, and participated in

all branches of Masonry, public charities and civic affairs.

When Lafayette visited Charleston during his grand circuit of the Nation in 1825, it was the Templars who gave him a Masonic welcome to the city. Thus the Supreme Council was saved some embarrassment, and the local rival Cerneau consistory snubbed, although Lafayette had been "taken in" by the Cerneau group in New York City.



Dr. Moses Holbrook, First Grand Commander of South Carolina and Sovereign Grand Commander, Mother Supreme Council, 33°, A. & A.S.R., S.J.

Elected Sovereign Grand Commander in succession to Dr. Frederick Dalcho and Dr. Isaac Auld, Dr. Moses Holbrook labored assiduously to strengthen the position of the Mother Supreme Council, and it was able to come → → →

through the anti-Masonic depression in good shape. An early new member of the Supreme Council was Dr. Albert J. Mackey, the eminent author of numerous Masonic publications. Lobingier, the historian of the Southern Supreme Council, names Holbrook, Mackey and Pike as "an illustrious triumvirate of . . . builders."

Holbrook's greatest contribution to the Ancient Accepted Rite was the inspiritment of the Northern Supreme Council and delineation of the area to be occupied by the two grand bodies. He strengthened control of the rituals which had found their way into the hands of some not entitled to hold them. He encouraged the judicious spread of the Rite by organization in the neighboring states, and was in touch with Supreme Councils in France and in the British Isles, as well as the Northern Jurisdiction.

After the Seminole War ended, homesteads in East Florida were offered to any settler who would agree to occupy, maintain and defend the property for a period of seven years. Moses Holbrook was among the early applicants and in 1843 was granted acreage on the west side of Indian River not far from the present Fort Pierce. He took down with him his valuable library of hundreds of volumes, and acted as physician for the vicinity, never failing to respond to any call.

He lived like a hermit and the only solace in his secluded life seemed to be his books and his flute. He was described in 1844 as a very old man but still tall and erect and powerful, very active for his years, very bald and always hatless. He was not very old, only sixty years of age, when he responded to his last call and reported to his Maker in the Celestial Council. When word of his death reached Charleston, appropriate resolutions were adopted by the Supreme Council and other bodies. By great good fortune the records of the Supreme Council and

204 Attend Long Beach Anniversary

On September 26, 1979, 204 Sir Knights and ladies gathered at the Palos Verdes Masonic Temple to celebrate the 75th Anniversary of Long Beach Commandery No. 40, K.T. of California. Paul O. Gooder, P.C. and current Grand Recorder of California, was Master of Ceremonies, and the Address of Welcome was made by George W. Burroughs, E.C.

Past Commander Harold H. Penhale, K.T.C.H., presented a history of the Commandery since being chartered in 1904, including Drill Team activities, distinguished former members and the work of Assembly No. 39, Social Order of the Beauceant, for wives and widows of Long Beach Sir Knights. Afterward Rededication Ceremonies were led by David B. Slayton, P.C., K.Y.C.H. and Grand Senior Warden of the Grand Commandery of California.

"Although the dinner was free," writes Long Beach Recorder Arthur A. Iuchs, "each Sir Knight was required to make a deposit of \$5.00 to assure attendance. These deposits were donated, half to the Eye Foundation and half to the California Educational Foundation (a project for Christian Ministry students). Our check in the amount of \$268.50 was forwarded to Sir Knight G. Wilbur Bell, P.G.M., Executive Director of the Eye Foundation."



Holbrook's Register had been left behind in Charleston, but by neglect his valuable library was lost, by death his homestead was forfeited, and by thoughtlessness his grave was unmarked. Sic transit gloria mundi!

Sir Knight Case's mailing address is RFD Randall Road, Lebanon, Connecticut 06249. He is Grand Historiographer of Connecticut, a member of Washington Commandery No. 1, Hartford.

LET YOUR LIGHT SO SHINE BEFORE MEN

by

Sir Knight Theodore Summers

Peninsular Commandery No. 8, Kalamazoo, Michigan

Probably our organization of Knights Templar has suffered more from poor or weak public relations than from any other problem, and perhaps this weakness in our handling of our public image is showing up a bit in declining membership. Maybe we are overlooking the good which might be derived from the public appearances involved in our corporate Commandery attendance at church services on Ascension Sunday and at Hospitalers' Sunday — two appearances a year but still important.

With all modesty on these two events, and with proper attention to details, we, as Christian Knights, can witness to our Christian faith — "Letting our light so shine before men that they may see our good works and glorify our Father which is in Heaven" — and at the same time improve our public image, recovering some of the recently eroded standing in our communities.

A fitting and proper attendance at Divine Service really can present our organization in a favorable light, but a poorly handled appearance can do the opposite — we can just as easily impress our Church hosts negatively by ignoring a few details, and thus, unknowingly, damage our standing in the community. Let's list and look at some of the things we might do, and also look at some of the items or problems we often overlook, to our loss.

First, importantly, in making arrangements for the Commandery to attend in a body, we should be careful that the minister of the host church is favorable to our fraternity and to our

attending corporately in uniform, and both he and the ushers definitely understand what our organization is and why we are attending church in a group that particular morning: *We are Christians in belief and, we hope, in our lives and conduct. We are Masons and a brotherhood for good, a brotherhood based on the tenets of the Christian Faith.*

Does the minister understand our programs, and our place in the Masonic Fraternity? At a recent church visitation of my own Commandery, the minister introduced us as "The only Christians in the Masonic Lodge." That was probably not the intention of the clergyman, but the impression he gave the congregation was certainly open to question. Hence, before the day we are attending, we should see that the minister is well briefed and that he understands our purposes and our endeavors, our background in history, and our adherence to Freemasonry.

At this point in making arrangements, it might be wise to suggest that a brief paragraph be inserted in the morning bulletin, outlining the foundations and aims of our Order, and answering some of those questions about which the laymen might wonder. Or, perhaps, it might even be arranged for one of the Knights to give a short talk, explaining to the congregation who we are and why we are worshipping with the congregation on that particular morning.

Whether the Commander or one of the Knights is picked to make this explanation, the man chosen to speak should be "easy of address" and have → → →

his facts and figures well prepared, rather than trying to speak extemporaneously. He should not overlook mentioning our charities, our Eye Foundation, our Holy Land Pilgrimage Program for Clergymen, our Student Assistance program, and our help to all the other Masonic Charities, as well.

Then comes the consideration of the actual 'mechanics' of our presence at the church:

1. Will the Commandery march in? Do we follow the choir in processional? Or are we to be seated before the service starts? If our host church happens to be Episcopal, Lutheran, or Catholic, where it is customary for the worshipper to kneel for a short personal prayer before the start of the service, perhaps we should so instruct our members to do likewise. To permit our men to overlook this small but worthy custom, or worse yet, to engage in happy conversation with the neighbor Knight, can mark us in the eyes of some congregations as either unlearned or disrespectful.

2. As we march in, should we always enter the pews at attention and remain standing facing the direction of march until the order "front" is given? Or do we instruct our members to quietly face forward toward the altar without a command? Does a vocal command to face forward disturb some lay worshippers?

3. What is to be done with the flags? The swords? Does the church follow the custom of processing with flags, or will carrying the flags down the aisle cause more confusion? Will the members of the congregation be confused as to whether or not they should stand and salute the flag? Should the processional cross (if the church uses one) precede the procession and our "battle flags?" (Look that up in a Book of Etiquette.)

4. Can our swords cause a disturbing rattle unless the Knights are cautioned and instructed how to avoid this

problem? Should we even carry our swords into the church although to us our swords are symbols rather than weapons? Or should we appear with chapeaux, belts, and gloves, but without swords? Certainly on this occasion we should appear in uniform to mark us as a body of bound Christians and not business and professional men just taking the morning off duty.

5. How many pews should be reserved for the Knights? Too many or too few can cause problems and comments. How many Knights can be seated in each pew, and still provide space for our Chapeaux on the cushions rather than on the floor? Chapeaux placed on the floor can create a problem in retrieving them at the end of the services as well as causing inconvenience and discomfort for the feet or problems with the kneelers.

Empty pews do not look good to those in the congregation who have been moved out of their usual seats, and it implies that our turnout was not as good as hoped for. Perhaps the Knights should be carefully instructed as to just how many men will enter each pew. Or else the Captain or some other officer can stand in the aisle counting and directing the proper number to be seated in each pew. Each properly filled pew with Knights properly spaced, makes a good picture; empty pews, with the Knights bunched down in the front seats, do not.

6. Then we should consider several "minor" items. (Though designated as "minor," the following smaller items might make quite a difference in the orderliness of the service, or, on the other hand, might upset some of the laymen in the congregation.)

a.) Are programs provided so the Knights will be able to participate in the service? Perhaps it would be better if a program is placed at each seat before the Commandery enters. For

the ushers to try to pass out programs to the Knights as they enter is, both confusing and time-consuming. In addition, if the Knight is carrying his chapeau on the shoulder with one hand and the other hand is holding his scabbard, he has no hand to accept the program and for the Knights to carry the programs awkwardly or not uniformly somewhat spoils the pagentry of the entering "Soldiers of the Cross."

b) Hymnals likewise are often overlooked. Some churches stack the hymn books by the doors and each person attending takes a hymnal or a prayer book for himself. Templars, as mentioned above, have both hands busy so it might be better if arrangements are made for the ushers to place a hymnal at each seat before the service begins. Wouldn't it help a lot if a program is inserted by the usher in the hymnal at the proper place so no time is lost in taking part in the service? Men have difficulty in finding the page in the hymnal while wearing gloves.

c) What about the offering, or collection? Have the ushers been told that the Knights customarily make their contributions before entering the church and the total funds will be in the hands of the recorder, or in the hands of the first frater on the aisle in the front row? Ushers are often non-plussed by our method of handling the collection problem, but a collection before the service does save confusion of each Knight trying to get out his own billfold as the plate comes down the pew.

d) Will our wives be introduced? Or seated in special pews? What about providing our ladies with a special ribbon, or corsages so they, too, can be identified and welcomed to the church?

e) Has the organist been advised that on this day the choir might lead-in the Commandery in the

processional? Will special music be required for the entrance of the Knights? A hymn in 4/4 time might be more fitting for processing down the aisle than a hymn in 3/4 waltz time. "Onward, Christian Soldiers" in this case works better than "Oh, Worship the King."

f) Will the Knights handle any part of the service? Will our Prelate read the gospel or the lesson? Will we furnish a soloist? Will our organist take part? But let's not forget we are there at that church as guests — and we must not intrude.

g) If the Commandery processes into the Church behind the choir, will we also follow the choir out at the recessional? (One time not too long ago, a Commandery did follow the choir at the recessional — right into the choir room instead of out of the church.)

At a church attended one year by my own Commandery, the Captain General, who happened to be a Unitarian, ordered the group to leave on the last hymn. He sought to avoid confusion and congestion in the aisle, but in so doing he upset the benediction and disrupted the extinguishment of the candles. The Rector and the altar boys were blocked and stymied to leave the chancel.

At another service, this same Captain ordered the same exit and so cheated the Knights out of an opportunity to shake hands with the minister who had planned on greeting each man at the narthex. We must then plan our exit as well as our entrance. Will we leave before the congregation, or during the rush?

These are some of the problems we should solve before we enter the knave or, as some churches designate it, the sanctuary. To stumble over some of these small parts marks us too often as religious illiterates, or worse; but to make a good appearance as we take part → → →

Committee on Holy Land Pilgrimage Set

Following upon legislation approved at the 54th Triennial Conclave, Grand Master Kenneth C. Johnson has named members of the new Grand Encampment Special Committee on the Holy Land Pilgrimage. Sir Knights serving on the Committee will include Past Department Commander K. Edwin Applegate, P.G.C., Indiana, as Chairman; R. Frank Williams, P.G.C. (Indiana); P. Fred Lesley, Deputy Grand Commander of Michigan; David Aiken, P.G.C., New York; and William D. Coffman, P.G.C., Ohio. The Committee will "have the general oversight of the practical working of sending ordained Christian ministers, gratis, on Pilgrimages to the Holy Land, for their spiritual enrichment, enthusiasm, and refreshed dedication," and participation by individual Grand Commanderies is optional.

A Revised General Order No. 1 will be issued in 1980 incorporating the addition of this Committee and also noting any other officer or committee changes.

... LET YOUR LIGHT SO SHINE

actively in the service with our hosts can only build friendships and interests in our work, our charities and in our recruitment program.

To paraphrase the title: "Let's let our light so shine before men that they may see our good works and glorify our Father which is in heaven." And this must be our theme as we observe Ascension Sunday, Hospitalers' Day, Easter, Christmas or any other Christian holy day.

Non Nobis, Domine, Non Nobis; Sed Nomini Tuo Da Gloriam.

Sir Knight Summers, 1514 West Lovell Street, Kalamazoo, Michigan 49007, is organist for Peninsular Commandery No. 8 in Kalamazoo.

Grand Encampment

Roll Call of Honored Dead

IN HALLOWED MEMORY

Charles Patterson Eldridge
North Carolina
Grand Commander — 1953
Born November 1, 1894
Died October 1, 1979

Alvah DeWitt Alexander
Indiana
Grand Commander — 1944
Born November 25, 1890
Died October 8, 1979

Winfield Scott Walb
Maryland
Grand Commander — 1944
Born November 12, 1890
Died October 9, 1979

George F. Franklin Westover
South Dakota
Grand Commander — 1947
Born November 9, 1901
Died October 18, 1979



Ordained in New Jersey

Sir Knight Arthur Cleveland Pace, Trinity Commandery No. 17, Plainfield, was ordained a Presbyterian minister on October 28 in Westfield, New Jersey. He was "proudly presented for ordination" by his father, Thurman C. Pace, Jr., Past Grand Commander and current Grand Recorder of New Jersey, as witnessed by the Grand Commandery line officers present.

The Reverend Pace has been called to be Pastor of the Garwood Presbyterian Church; he and his wife, Mary, now reside in that city.

SIR WILLIAM MARSHAL, EARL OF PEMBROKE

by
Sir Knight James Grafton Carter
Dayton Commandery No. 68, Ohio

The life of honor, dignity and service of Sir William Marshal as a chivalrous Knight Templar may well have been an inspiration to the founders of our speculative order some five hundred years later. Marshal was born in 1146 A.D., the son of John Marshal and Sibyl, the sister of Patrick, the Earl of Salisbury, almost 30 years after the founding of the Order of Knights Templar by Hugh de Payens. As a child, he was given as a hostage in 1152 to Stephen, King of England, to insure that his father would keep the truce as a result of the Siege of Newbury. However, the father later revolted and young William would have lost his life except that King Stephen was attracted by the bold spirit and pretty ways of the child. Later, early in the reign of England's King Henry II, William was sent for training as a knight to his cousin in France who was the Chamberlain of Tancarville in Normandy. As a boy he was quite shy and reverent to his elders. He was not the insolent youth so often found among his peers. Referring to his mild manner as well as his enormous size, his youthful companions ridiculed him and called him William "Wastemeat."

In 1170 he returned to England and was chosen by Henry II to be in charge of the king's eldest son, Henry the Younger. Thus began Marshal's close association of 50 years with Henry II, his wife Eleanor, their legitimate children Henry, Richard, Geoffrey, and John; their illegitimate sons Geoffrey and William; and grandsons Arthur and Henry III.

The friendship between Marshal and Henry the Younger continued until the

latter's death in 1183, and Marshal's loyalty included accompanying Henry the Younger in his revolt against his father in 1173. The son knighted William. The king forgave them both and Marshal remained responsible for Henry the Younger for the next seven years.

As a young man, much of the time was spent jousting, and it was during this period that Marshal participated in a number of tournaments and developed a reputation for knightly valor. During his lifetime he won over 500 tournaments without being unhorsed.

His favor with Henry the Younger created enemies who eventually succeeded in poisoning the mind of Henry the Younger against Marshal. Although William had refused to heed the calumnies and had treated them with disdain, at length his accusers prevailed and during Henry's burst of wrath directed to him he stood silent and dignified.

However, the affair was brought to the attention of King Henry II and a hearing was held at which William defied his accusers by challenging them to meet him in single combat. The king refused, and Sir William Marshal left the court in disgrace in December of 1182.

His fame as a soldier and knight brought him many offers, but instead, he travelled to France. Eventually reconciled to Henry the Younger shortly before the latter's death in 1183, he agreed to carry Henry's cross to the Holy Sepulchre. With the aid and permission of King Henry II, he proceeded to the Holy → → →

Land. Afterward, for two years he served with such knightly and soldierly achievement in that area that King Guy, the Templars and Hospitallers did not wish him to leave. (Guy de Lusignan was King of Jerusalem 1186-1192; he also ruled for a brief time in 1183 while his brother-in-law, Baldwin, was "incapacitated with leprosy.")

He returned to England as a valiant knight in 1187 and Henry II took him into this household. From then on he actively served in most of the offices of the Angevin government as baron of the exchequer, sheriff, royal justice, associate justicar, counsellor to King John and lastly Regent of England for young Henry III.

William Marshal tried to reconcile Richard to his father, King Henry II. Once while helping the father put down his rebellious sons, he was guarding the retreat of Henry II and his forces in France, and found himself face to face with this Richard called the "Lion Hearted." "God's feet, Marshal," cried he, "slay me not." "The devil slay you for I will not," retorted Marshal as he plunged his spear into Richard's horse. The pursuit was thus halted and the father reached safety in Chinon only to die a month later in 1189 in the company of his illegitimate son, Geoffrey, and William Marshal. The companions of Marshal now feared for his fate due to his recent encounter with the now King Richard. However, William declared "that he did not repent of what he had done and trusted in God who had helped me ever since I was made a Knight." When Richard came, Marshal boldly told him to his face, "I had it in my power to slay you; I only slew your horse." Richard recognized Marshal's true spirit of loyalty and granted him immediate pardon. William Marshal at once transferred to the new king the same steadfast fidelity which he had shown to Henry II.

Marshal by then was 43 and had served

as a knight without land. He had been promised by Henry II the hand of 16-year old Isabella (Eva), daughter and heir of Richard DeClare, Earl of Pembroke and Striguil. King Richard confirmed the marriage and in August of 1189, William Marshal and Isabella DeClare were married. They were blessed with five sons and five daughters. The sons successively succeeded their father as Earls of Pembroke, but none of them had any heirs.

William Marshal now as an Earl and his elder brother, John Marshal, who had inherited the Marshal family lands, served as marshalls at King Richard's coronation. William bore the golden sceptre and his brother the spurs. After his brother's death in 1194, William was sole Marshall of England. (The Earl Marshall is head of the College of Arms, and he arranges state processions and ceremonies, especially coronations, royal marriages and funerals.) As an hereditary office, it passed from William to the heirs of his eldest daughter, Matilda, who had married Hugh Bigod, the third Earl of Norfolk. The present Duke of Norfolk, as their representative, is the current Earl Marshall of England.

With the acquisition of the earldom came greater responsibilities and influence in serving the King of England as envoy, negotiator, surety, counsellor, and general. For example, when King Richard was dying, he sent for William Marshal and appointed him custodian of the royal treasury at Rouen. William, arriving at Rouen, convinced the archbishop who had favored Arthur (grandson of Henry II) for succession that John should be the successor because Arthur was irascible and haughty, had bad counsellors and was no friend of England. John became the king.

From 1205 to 1211, William was a vassal to King John for his lands in England, Ireland, and Wales, and to King Philip of France for his lands in

Normandy. During this time John proposed his expedition to Poitou and summoned William Marshal to go with him. Marshal refused on the basis of his oath of allegiance as a vassal to Philip. King John in vain taunted him for cowardice and disloyalty, but Marshal stood firm and would not go. Later, when King John left England on the French expedition, he entrusted the military care of England to William Marshal. Due to King John's deviousness, falseness and amorality, Marshal and the king became estranged. But though he resented his treatment by King John, Marshal never abandoned his attitude of loyalty to the King. When John's difficulties with the Pope increased, he turned for counsel to William Marshal.

He accompanied King John to the meeting in Runnymede on June 15, 1215, when the revolting barons presented John with the Magna Carta. Marshal is named, among others, as a surety for the king in the Magna Carta and was sworn to uphold its provisions. He had also been active in its construction as a peacemaker between the barons and King John.

Although many of the barons had defected and were with Prince Louis of France who had invaded England, Marshal was with King John on October 19, 1216, when the latter, just before he died, committed his son to Marshal's care, saying to those few gathered around, "in his loyalty above every other man, I put my trust." The loyal barons elected him regent for the young King Henry III, age 9. On May 20, 1217, he met the French and insurgent barons at Lincoln Castle; but the French, under the Count of Perche, would not yield until Marshal himself had slain their leader. Without stopping to refresh himself after the battle, he then rode back to Newark to inform the young king of the victory. In August of that year the French fleet was defeated. A treaty with France ensued in

which Marshal made himself personally responsible to Louis for the payment of ten thousand marks. Although Marshal had accepted the regency with reluctance because of his age and health, he discharged the office with typical fidelity, wisdom and disregard of personal risk. He brought the realm from disorder to peace within three years as the result of his firm but conciliatory policies. Marshal reissued the Magna Carta and it became a reality. For this alone he deserves recognition among the founders of English liberty.

Thus, upon the whimsical fancy of a king for a child, was William Marshal allowed to mature and become a worthy servant of England.

On May 14, 1219, Sir William Marshal, Earl of Pembroke died at the age of 73. Gathered at his deathbed were his countess, members of his long devoted and faithful squire, John Early, and his companions. The news of William Marshal's death plunged England into deep grief for the loss of its chivalrous soldier-statesman. Even King Philip of France said "he is the most loyal man I ever knew."

Shortly before his death, Marshal had become a Knight Templar. He is buried in the Round Temple Church on the Thames in London, and his effigy is still preserved there.

Stephen Langdon, the Archbishop of Canterbury, officiated at the burial ceremony held at the Temple Church. White robed knights stood with tear-filled eyes while the archbishop looked at the body and then to the assemblage and put into words what everyone was thinking: "Here lies all that remains of the best knight of all the world who has lived in our time."

Sir Knight Carter, author and retired college professor, lives at 2500 Wickliffe Road, Columbus, Ohio 43221.



RHODES

by
Sir Knight Roland J. Maddox
Texas Lodge of Research

Though the island has recorded history dating back much farther, the present name was adopted in 408 B.C. The three city-states then occupying the island had experienced bloody treatment in the Peloponnesian Wars between the ancient cities of Sparta and Athens. Accordingly, the then major territories existing on the island, Ialysos, Kamiros and Lindos, in effect, "colonized" a new city, gave it the Greek word for "rose," and made it the political capital of the island. A form of democracy was established with an elected popular assembly (Ecclesia), a parliament (Boule) which changed every six months, and an executive, the high priest of Helios (Sun), chosen every year.

With the founding of the city, the entire island was also given the name of Rhodes. The three founding cities maintained their political integrity in purely local matters, but from this time, the island was to behave as a united, single entity. That is not to say it did not have its founding problems. It very definitely had them, often quite turbulent, with power passing between pro-Sparta, pro-Athenian, and separatist factions.

With the coming of Phillip II of Macedon in 359 B.C. and the consequent battles between Greece and Persia, the people of Rhodes were forced to make decisions as to whose side to join. Invariably, and understandably, they consistently tried to be on the side most likely to favor their trade. It was fortunate for them that they recognized a winner in Alexander the Great, who succeeded Phillip in 336 B.C.

As has been mentioned, Alexander was

pretty much of a one-man government. He never allowed anyone close to him to be groomed as a successor and, at his death, the great Alexandrian kingdom fell apart. One of his generals, Antigonos (The One-Eyed), tried to enlist Rhodes against Egypt. This proved his undoing. Their refusal prompted him to cause Rhodes to be besieged for over a year by the then expert in such matters, Demetrios the Besieger. The heroic Rhodians defeated every attempt, finally perfecting small fireboats which destroyed the siege machines of Demetrios. Antigonos finally had to call off the siege, make an alliance with Rhodes, and guarantee their safety. This one victory gave the native Rhodians their moment of high national pride, united them as a people and bound them together as nothing else could have.

As partial payment to the gods for bringing them victory, the people of Rhodes commissioned one of their brightest and most brilliant artists, the Lindian Chares, to build and erect the famous Colossus of Helios. Though specific details are sparse, the size of the statue was apparently about 100-120 feet in height. There is no historically reliable source that the author has found to verify that the statue was placed over the harbor entrance, with Rhodian ships passing under its legs. Called the seventh wonder of the ancient world, it is but one among the countless treasures of ancient times that was destroyed. An earthquake in 227 or 226 B.C. caused major damage to the island and toppled the statue.

It is worthy to note that the people of

Rhodes had achieved such a state of prestige at the time of the earthquake that many nations, at war with each other, offered the battered Rhodians great assistance during this, one of her most serious natural calamities.

Through the rise and fall of the Roman Empire, by virtue of its geographic location, Rhodes was forced into taking sides. As mentioned, she tried to choose those allies which would assure her predominant position in maritime trade. Though occasionally, temporarily, on the wrong side, she consistently came up a winner. In 31 B.C., Augustus granted her independent freedom, rather than establishing her as simply another Roman province. Over the next 300 years, however, the gradual decay of the Roman Empire was reflected in parallel on Rhodes, and it declined in esteem and worth.

In the meantime, Christianity had become a force. Colonies of Christians settled throughout the Mediterranean, and Saint Paul is known to have visited one such community on the island.

It was characteristic of the Byzantine period that few historical notes were kept. Little is known about Rhodes until Persian harassment in 620 A.D., and by the Arabs in 653 A.D. The latter stripped the bronze off the Colossus which had lain prostrate for centuries. The island was occupied by the Saracens until the Greeks destroyed their fleets with their "liquid fire" in 718. The famous Seltzouk Turk, Haroun Al Rashid, attempted an invasion of the island in 807. In the 11th century, Venice had come to power as one of the many city-states, and furnished Rhodes with a form of protectorate, in return for which, naturally, they expected maritime trade.

Rhodes was an important base for the Crusades over a period of some 400 years. As mentioned in the Cyprus story, Richard of England conducted a Crusade in conjunction with Phillip Augustus of

France. Rhodes was an important stopover point for provisioning and recruiting of mercenary soldiers.

The Crusaders were successful in capturing Constantinople in 1204 and the Venetians allowed Leon Gavalas, a wealthy landowner of Constantinople, to become the overlord of Rhodes. Then it was Genoa's turn. In 1261, Byzantine emperors again took over Constantinople, and Rhodes came under control of the Genoan admirals.

During this time, the Byzantine empire was running out of gas. With their decline, the stage was set for the ascendancy of the Knights of Saint John of Jerusalem. As was mentioned, this order had been founded with the blessing of Popes, and by permission of Caliphs of Egypt, for religious, hospitable, charitable and beneficent purposes. By the end of the 11th century, a hospital was maintained by the Order in Jerusalem, for the purpose of ministering to Christian pilgrims. Over the next hundred or so years, during the growth of the Crusades, the Order gradually assumed a more military character, and took an active role in the wars against the Turks.

When Acre fell in 1291, both Orders took refuge in Cyprus until Genoan friends acquired Rhodes. Shortly after residence on Rhodes occurred Jacques DeMolay, last Templar Grand Master, was executed, but the property of the Templars was transferred primarily to the Hospitallers.

Coming Next:

THE ORDER OF SAINT JOHN and THE ISLAND OF CRETE

Sir Knight Maddox is a member of the Texas Lodge of Research and is Past Commander of San Felipe de Austin Commandery No. 1, in Galveston, Texas. Correspondence may be directed to him at 1009 Royal Oaks Drive, Dickinson, Texas 77539.

REVISED GUIDELINES FOR STUDENT LOANS AND EYE FOUNDATION ASSISTANCE

Knights Templar Educational Foundation

The following recommendations of the Committee on the Educational Foundation of the Grand Encampment were approved at the 54th Triennial Conclave, August 11-16, in Indianapolis, Indiana. PLEASE NOTE: These changes to the Regulations and Standard Practice are not mandatory for a Division to adopt.

1. The amount of an individual loan was raised from \$1,500.00 to \$2,500.00 per year when two scholastic years are required to complete the course of study.
2. The maximum loan to any one student was raised from \$3,000.00 to \$5,000.00.
3. The interest rate was retained at 5% for the Triennium (1979-1982).

The loan repayment schedule remains unchanged: Loans are repayable following graduation or withdrawal on the basis of 10% the first year, 20% the second year, 30% the third year and 40% the fourth year.

Applications must be made through individual Divisions (states); applicants normally should be legal residents of the Division being applied to; loans are processed by each Division on the basis of recommendation as to scholarship, character, and dependability all loans are evidenced by a negotiable note agreement for the amount loaned bearing an interest rate of 5% and endorsed by a qualified guarantor.

Since 1922, the Knights Templar Educational Foundation has assisted some 73,539 students for an aggregate monetary value of \$31,444,823.95. The capitalization of the Foundation is more that \$6,000,000.00 and at least 75% of these monies are invested in deserving youth.

Knights Templar Eye Foundation

The Trustees of the Knights Templar Eye Foundation, Inc., at their Annual Meeting this year approved the following revisions to guidelines for fee schedules and eligibility requirements:

1. An across-the-board increase of 7% in the Schedule of Hospital and Surgical Fees was voted.
2. Eligibility requirements were increased as follows:
 - a. Maximum income for a family of one increased from \$5,200.00 to \$6,240.00, plus \$1,200.00 for each additional dependent.
 - b. Maximum equity of real estate owned by an aid applicant was raised from \$25,000.00 to \$30,000.00.

Applications for Surgery and Hospitalization including Instruction Sheet are available through the Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, Illinois 62705 (Phone 217-523-3838). Every applicant must be sponsored by a Knight Templar and appropriate permission forms must be completed and approved BEFORE surgery. No assistance will be paid until authorization form has been approved, and signed by the Executive Director.

THE PEACE AND WARMTH OF CHRISTMAS

Each member of the staff in the office of the Grand Encampment of Knights Templar, Chicago, wholeheartedly joins in sending greetings for a Christmas of happiness and joy. To Templars, and friends of Templary everywhere, we express appreciation for past cooperation and the many kindnesses extended to our office. We thank the contributors to the Knight Templar Magazine for the features we have been privileged to present and, above all, we thank our readers for their comment and their interest. We wish for you and yours, peace and joy supreme to reflect the sacredness of this holy season.

Paul C. Rodenhauer, R.E. Grand Recorder, Editor

Joan Behrens, Assistant Editor

Robert Bigley, Office Manager and Assistant to the Grand Recorder

Joseph Buklis, Charge d'affairs, Mail, Duplicating

Violet Carlson, Secretary to the Grand Recorder

Judith Farris, Terminal Operator

Jan Hapgood, Controller

Marlene Kernan, Clerical

Stephanie Kowalchuk, Terminal Operator

Susan McPhillips, Receptionist, Dictaphone Transcriber

John Mueller, Mailroom

Kay Muller, Clerical

Ellen Onken, Data Processing Systems Controller

Bernice Powell, Accounting

Carol Prestidge, Terminal Operator, Microfilming

Antonia Tovar, Publications Assistant



"Soldiers of the Cross"

The quarter-hour film, "Soldiers of the Cross," continues to be available upon request to the office of the Grand Recorder, Chicago. This color-sound presentation is a 1979 production suitable for both Masonic and general showings.

Because prints have been booked several months in advance, early requests are necessary. Please indicate alternate dates. There are 30 prints in circulation which are available without cost, but immediate return is essential. Prints also can be purchased for private or Commandery use at a cost of \$150.00 each.

Knight Templar Magazine Back Issues

A limited number of back issues of the *Knight Templar Magazine* are available for libraries, individuals and newer Sir Knights who wish to complete or supplement their collections. A few issues from the late 1960's and early 1970's (not all months) in good condition. Most issues for 1975-1979 in stock and in excellent condition, but with varied supplements.

Cost of 25 cents per copy includes postage. Send request for specific issues to Grand Recorder, Knights Templar, 14 E. Jackson Blvd., Suite 1700, Chicago, Illinois 60604. Orders will be filled as completely as possible.

**"SO THIS THE WISH I ALWAYS WISH, THE PRAYER I EVER PRAY;
LET MY LIFE HELP THE OTHER LIVES IT TOUCHES BY THE WAY."**

To the Knights Templar Eye Foundation:

I wish to thank you very much for saving my only eye. The operation itself was successful. After 13 years of bad eyesight, I will now have the eyesight I had since the age of 12. Before surgery my eyesight was 20/200 according to the Doctor. Now after the surgery and with proper lens I will have 100% vision. . . . Before the cataract was out, glasses could not even help my deteriorating vision. I wish to thank you and your representative, Mr. Oscar Lamey, for making this miracle happen. For indeed, this is truly a miracle.

Sylvia M. Mealy, R.D. No. 1, Leeper, Pennsylvania 16233

It is with grateful and thankful heart that I am writing to you of the success of my last two operations. . . . A detached retina, also cornea transplant . . . both on the same eye. Words cannot express my gratitude in being able to live alone at 77 years old and take care of myself that has been made possible by the K.T.E.F., and the many who support the wonderful work. I will never miss an opportunity to tell of this ministry. . . . (Nurse) Mrs. Anita Adair is caring, understanding beyond and above her duties as a nurse . . . She told me about K.T.E.F. I couldn't believe what she was saying. . . . Mr. Tidwell came by later at the hospital. His kindness and assurance (helped me) to go to surgery calm and peaceful.

Roselyn R. Beecher, Waters Avenue, Savannah, Georgia 31406



SECOND CLASS

POSTMASTER: Send notice to
GRAND RECORDER, Knights
Templar, U.S.A., 14 East Jackson
Boulevard, Suite 1700, Chicago,
Illinois 60604.

Readers are requested to send address changes and corrections to their LOCAL RECORDERS — with the label portion of this page enclosed.