



Knight Templar

VOLUME XXVI

DECEMBER 1980

NUMBER 12



**BROTHER JEAN SIBELIUS
MASONIC COMPOSER**

PLUM PUDDING SEASON

Christmas Day is approaching — or, depending upon your opportunity to read this current issue of the *Knights Templar Magazine*, it's already here. To each individual Templar, I extend my personal greetings in this season of special significance for our Christian Order. My wish is that you, your families and friends will be able to recapture and enjoy the nostalgic memories of Yuletides Past but will still find a new and fresh appreciation for Christmas 1980 — or 862, Anno Ordinis.

In the midst of our holiday season and the preparation for our solemn yet joyous observance of Christmas in our asylums, let us also take time to enjoy some of the more secular hospitality and friendliness which this festive period brings. As the essayist says, "Good cheer is no hindrance to a good life" — and "A merry heart makes a cheerful countenance."

In addition to the more meaningful aspects, this is a time for holly and ivy, for plum pudding and mistletoe, for caroling and Christmas trees and the exchanging of gifts. It's a time to make new friends, of course, but it's especially important to renew our ties with the old. It's a time for happy and joyous holiday reunions with family and guests.

In our December celebrations, let us remember to turn our thoughts to those who need assistance from the Knights Templar Eye Foundation, one of our great Christian philanthropies. We have helped 25,000 fellow human beings who could not, on their own resources, afford treatment and hospitalization.

As of this month, the Trustees of the Knights Templar Eye Foundation, Inc., for which your Grand Master serves as President with Past Grand Master G. Wilbur Bell as Executive Director, have inaugurated the 13th Annual Voluntary Campaign for Commandery fund-raising activities. I urge you to spread the spirit of Christmas sharing throughout the year — and the years to come. As long as blindness or threatened blindness exists, there will be a constant need for our Eye Foundation.

Enjoy the season to the fullest. And, in the words of Tiny Tim once again, "God bless us, every one!"



Kenneth Johnson

Knight Templar

The Magazine for York Rite Masons

DECEMBER: The portrait of Brother Johan Julius Sibelius adorns our Christmas cover, and we borrow from *Poor Richard's Almanack* a verse for Christmas by another illustrious Brother, Benjamin Franklin:

*In Christmas feasting pray take care;
Let not your table be a snare;
But with the Poor, God's Bounty share.
Adeau my Friends! till the next Year.*

It's the season for joy, and we sincerely hope our potpourri of yule features will in some way contribute to your holiday happiness.

P.C.R.

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EDITOR'S JOURNAL

Salute: Walter Miller, Active Member of the International Supreme Council, Order of DeMolay, Executive Officer in Nebraska, is to be congratulated upon the 60th Anniversary Commemorative book on DeMolays in Nebraska. It lists and illustrates DeMolays past and present whose support and activity have made Nebraska a DeMolay bulwark. He writes: "Thought you would like to see those Senior DeMolays who became leaders in York Rite Masonry across the years." The book represents a vast amount of research on the part of Sir Knight Miller and his Nebraska associates.

Collingswood: "Our National Headquarters and our Collingswood Library and Museum on Americanism continue to be the subject of much favorable comment, not only among Sojourners, but by other visitors from near and far." So reads a recent release from National Sojourners, Inc., Alexandria, Virginia. This body, "Proudly serving the cause of Patriotism," is renewing efforts to make the Collingswood Library and Museum a "total and dedicated commitment." Contributions and pledges (from \$1.00 and up) are accepted by Brig. Gen. A. W. Lyon, Secretary-Treasurer, Foundation for CLMA, Mount Vernon, Virginia 22121.

Present or Pending: December 2, at presstime, was the date for Doug Cooke, son of Department Commander and Mrs. Morrison L. Cooke, Louisville, Kentucky, to be knighted at the Inspection of Louisville-DeMolay Commandery by his father with R.E. Grand Generalissimo of Grand Encampment, Donald H. Smith, serving as Prelate.

13th Voluntary Campaign: Grand Master Johnson considers the "13th" as a lucky number for the Annual Voluntary Campaign on behalf of the Knights Templar Eye Foundation, Inc. As noted earlier, local fund-raising activities are stressed, not just contributions. Plan to carry out Commandery plans in the period from December 1 to April 30, 1981.

General Order: The listing of 1981 Representatives of the Grand Encampment who will be officially visiting the Annual Conclaves of the Grand Commanderies next year has been distributed in General Order No. 5 to the some 1,200 Voting Members of the Grand Encampment. It will also be published in the January issue of the *Knight Templar Magazine*, an annual custom. In the same issue will be a listing of national meetings, as reported to the Grand Encampment office, for all Masonic Bodies in 1981, also an annual custom.

York Rite Aid: The cornerstone of a York Rite Temple has been laid by the M.W. Grand Master of the Grand Lodge of Guatemala, Central America, and Jo van Beusekom, Commander of Guatemala Commandery No. 1, says the next stage is the construction of a roof on the building. The Chapter and the Commandery will have an area of 28 by 50 feet, 16 and a half feet high. The Commander writes: "I am running down with my funds in order to finish the Temple. We need the Temple badly. On the finishing depends the future of the York Rite." In short, he says contributions are needed to the Construction Fund, P.O. Box 1668, Guatemala City, Guatemala, Central America.

KNIGHTS TEMPLAR CROSS OF HONOR—1980

The Knight Templar Cross of Honor is an award given by the Grand Master of the Grand Encampment "for exceptional and meritorious service rendered to the Order, far beyond the call of duty, and beyond the service usually expected of an officer or member." Each Constituent Commandery may send a nomination to its Grand Commandery, and, in turn, each Grand Jurisdiction selects at least one name from those submitted. One nomination may be made from Grand Commanderies with membership of 10,000 or less, and those with over 10,000 may submit the name of one additional nominee for each additional 10,000 members or major fraction thereof. One nomination is chosen from the 29 Subordinate Commanderies annually.

Alabama

John D. Prince, Jr., Woodlawn No. 31

Arizona

Johnnie M. Wagener, Burning Taper No. 15

Arkansas

Wade H. McCollum, Gethsemane No. 31

California

G. Elmo Hall, Golden Gate No. 16

Colorado

Norman E. Jones, Salida No. 17

Connecticut

Clarence G. Kunze, Cyrene No. 8

District of Columbia

Chester H. Zehner, Washington No. 1

Florida

Jacob J. Krawiec, Springtime No. 40

Georgia

Joseph P. Suttles, Coeur de Lion No. 4

Idaho

Melvin Warfield, Lewiston No. 2

Illinois

J. Sam Smith, Gethsemane No. 41

Indiana

Walter E. Koehler, Michigan City No. 30

Iowa

Albert H. Goulder, Mt. Tabor No. 71

Kansas

Glen E. Haggard, Concordia No. 42

Kentucky

Richard L. Owen, Owensboro No. 15

Louisiana

John E. Mayfield, Palestine No. 23

Maine

Wallace F. Miller, St. John's No. 3

Maryland

Robert V. Hines, York No. 16

Massachusetts/Rhode Island

Adolfo Fernandez, Joseph Warren No. 26

Michigan

J. William Heron, Genesee Valley No. 15

Minnesota

Albert H. Rydeen, Ivanhoe No. 31

Mississippi

William R. Stewart, Mary Savery No. 14

Missouri

Robert M. Cater, Tancred No. 25

Montana

Victor M. Goldie, Ivanhoe No. 16

Nebraska

John A. Moeller, Melita No. 22

Nevada

Antoine Primeaux, Elko No. 5

New Hampshire

Everett Tasker, Mount Horeb No. 3

New Jersey

John A. Stead, Lafayette No. 22

New Mexico

Forrest L. Hoff, Shiprock No. 15

New York

William T. Plews, Monroe No. 12

North Carolina

Gerald W. Ringler, St. John's No. 10

North Dakota

Osmund Olson, St. Aldemar No. 3

Ohio

Joseph R. Thomas, Reed No. 6

Dale E. Hockenberry, Marietta No. 50

Oklahoma

Allan J. Larson, Ardmore No. 9

Oregon

Victor Eckley, Eastern Oregon No. 6

Pennsylvania

William R. Squier, Lincoln No. 91

C. Clark Julius, York No. 21

South Carolina

John N. Grice, Jr., Columbia No. 2

South Dakota

Clarence E. Lundquist, Brookings No. 14

Tennessee

Carl Cunningham, Plateau No. 38

Texas

Samuel Jeffrey, Indivisible Friends No. 13

Robert E. Lindsey, El Paso No. 18

Ewald W. Pietsch, San Marcos No. 56

Utah

William F. Wade, El Monte No. 2

Vermont

Richard D. Simpson, St. Aldemar No. 11

Virginia

Murray L. Segall, Hampton No. 17

Washington

Leroy H. Newcomer, University No. 23

West Virginia

Hiram King, Kanawha No. 4

Wisconsin

Harvey C. Black, Robert Macoy No. 3

Wyoming

Charles Gustafson, Ivanhoe No. 2



Subordinate K.T.C.H. – 1980

Richard H. Kinsey

Panama Canal No. 1, Balboa,

Republic of Panama

200 Year Salute to South Carolina No. 1

Robert F. Secrest, K.Y.C.H. and Grand Secretary-Recorder of the Grand York Rite Bodies of South Carolina, relayed the accompanying picture of distinguished guests taken at the October 4 Bicentennial Celebration of South Carolina Commandery No. 1 in Charleston. Shown from left: John B. Maxey, Southeastern Department Commander; Milton L. Giddens, Eminent Commander; Kenneth C. Johnson, Grand Master, Grand Encampment; and J. Maurice Day, Grand Commander of South Carolina.



According to Grand Recorder Secrest, Bicentennial coins specially prepared for the anniversary are still offered for sale to brethren. The coins may be ordered from Ronald G. Jacoby, Secretary-Recorder, P.O. Box 10551, Charleston, South Carolina 29411, for \$4.00 each.

JEAN SIBELIUS

by

Brother Jean O. Heineman

National Lodge of Research Villard de Honnecourt No. 81

Grande Loge Nationale Francaise, Neuilly, France

Johan Julius Christian Sibelius was born at Tavastehus (today Hameenlinna), Finland, on December 8, 1865, exactly 115 years ago. He was to become one of the greatest composers of all time, one of the heroes of the resistance movement against foreign oppression and a distinguished Freemason. He was the second child and the first boy of Christian Gustav Sibelius and Maria Charlotta Borg. His father, a renowned physician and surgeon at the Tavastehus Military Hospital, died of typhus on July 31, 1868, at the age of 46, and eight months later a brother, Christian, was born.



At the age of 27, Maria Sibelius was a widow and devoted her life to her children. She was a kind and deeply religious woman, full of joy and harmony, supported by her mother Catherina Juliana Borg, widow of a clergyman, who welcomed Maria and the three children into her house. In this peaceful, harmonious and female atmosphere the young Sibelius enjoyed a happy childhood. It is doubtful whether he ever used his Christian names. At home and among friends he was called Janne (Ian'ne, with "e" pronounced as in "her") a nick-name for Johan.

The Sibelius family can be traced to the Reformation in Finland and was subjected to Swedish influence — for

historical reasons and owing to intermarriage. On both the male and female sides the families were of intellectual descent, officers, clergymen, civil servants, and belonged to the local society. Tavastehus was a small, charming and peaceful country town where the wealthy middle class, today's aristocracy, enjoyed a gentle way of life, and where music — with obvious Russian influence — held an important role. In this respect it is interesting to recall that Finland was Christianized from Sweden as early as A.D. 1150 and remained a Swedish territory for almost 600 years. In 1809 Sweden surrendered Finland to Russia, and by 1865, Finland had been a Russian possession for 56 years. Finland was to become independent of its Russian oppressors when the Republic was proclaimed on December 6, 1917.

Young Janne showed no special skill at school, apart from botany, zoology and mathematics, and he enjoyed the company of his Swedish and Russian friends. Even though his parents and his relatives were interested in music, it would not be correct to say that Janne developed within a musical milieu. He was mostly fascinated and inspired by nature. But music was a part of their education, and Janne played the violin in a trio with his sister playing the piano and his brother playing the cello. One of his uncles, Pehr Ferdinand Sibelius, was a musical man who played the violin and was interested in astrology. He greatly influenced the young Janne, who dreamed of becoming a world famous → → →

violinist. In the meantime he went to the Finnish College of Tavastehus where he graduated in 1885.

At that time music was not considered a serious profession. However, as early as 1880, with apparently no musical background, Janne suddenly was overwhelmed by a spiritual awakening for music that influenced his life and his career.

Sibelius was a frequent guest in the home of Lieutenant General August Alexander Jarnefelt who exhibited strong nationalistic tendencies. His relationship with this intellectual Swedish family, where the spoken language was Finnish, had a decisive effect on Sibelius' life and work. He was engaged to Aino Jarnefelt in the fall of 1890 and married her on June 10, 1892.

After college in 1885, and before his marriage, he went to the University of Helsingfors where he was a student of Law for one year. It was then he changed his Christian name to Jean.

From this point, Jean Sibelius' whole life was devoted to music. He studied theory and composition in Helsingfors, Berlin and Vienna until 1891. (As early as 1897 the Finnish Government granted him an annual allowance that made him entirely independent.) At that time his works were met with reserve, and he admitted that it would take some years for people to understand his music.

In this short biography we are not concerned with giving a full record of his works, but merely in highlighting his more important compositions. His first opus, *Five Christmas Songs*, was composed in 1895, although he had composed a sonata for violin and piano in 1886. This was followed by his symphonic poems (*A Saga* 1892, *Songs of Spring* 1894); the Kalevala Legends (*Lemminkainen Suites* 1893-95); *Finlandia* 1899; *Pohjola's Daughter* Opus 49, in 1906; *Nightly Horseride and Sunrise* Opus 55, in 1909; *The Barde* Opus 64, in 1913; *The Oceanides* Opus 73, in 1914; *Tapiola* Opus 112,

in 1925; his suites: *Kariola* 1893, and *Historic Scenes I and II* in 1899 and 1912. He composed one concerto for violin in 1903, recomposed in 1905; his scenic music, *King Christian II* in 1898, *Kuomela* (with *Valse Triste*) in 1903, *Pelleas and Melisande* of Maeterlinck in 1905, *The Tempest* of Shakespeare in 1925; and his choirs: *Kurvelo* 1891-92, and *Songs of the Earth* 1919. His Seventh Symphony was completed on March 2, 1924. From 1925 to 1929, he completed only nine works, including Opus 113, *Musique Religieuse* (1927), his *Masonic Ritual Music*.

Sibelius retired in happy solitude to his villa "Ainola" at Jarvenpaa, built in 1904 and named after his wife. Aino gave Sibelius five daughters and the care and love of a devoted wife who also played the piano. This happy family life, interrupted only by Sibelius' many visits abroad, is probably one reason why he retired so early. In 1925, Sibelius was only 60 years old and still had 32 years to live. Why did his musical career and productivity cease so abruptly? Apart from his family life at "Ainola" we might guess that his Initiation into Freemasonry in 1922 was another reason for retiring. (For a complete account of the history of Finnish Freemasonry and of Brother Jean Sibelius' admission into the Craft, see the splendid contribution of Brother Torvo H. Nekton: "Highlights in the History of American Freemasonry in Finland 1922-1949," in Vol. VI, No. 1, *Transactions of the American Lodge of Research*).

Freemasonry was first established in Finland on June 24, 1756, when Saint Augustin Lodge was consecrated at Turku under Swedish jurisdiction. But, fearing any intervention from King Gustave Adolphe IV of Sweden into Finland, Tzar Alexander I outlawed Freemasonry in Finland by the Imperial Ukaze of August 12, 1822. One hundred years of darkness ensued before Freemasonry was rehabilitated August 18, 1922, when Suomi

Lodge No. 1 was consecrated by the Grand Lodge of New York. On that memorable occasion, 27 candidates were Entered, Passed and Raised the same day. Among this first class was Jean Sibelius. The rituals were those of the Grand Lodge of New York, translated into Finnish.

In this writer's opinion, it is probable that a symbiosis occurred between the mysticism of the "Finnish Saga" and the esoterism of Freemasonry in the soul of Brother Jean Sibelius. 1925 is a magic year for him. Fascinated and inspired as he is by Finnish mythology, he had then composed the music of *The Tempest*, *The Song of Vaino* for choir and orchestra, and *Tapiola*, a symphonic poem for orchestra. The songs of the *Kalevala* are primitive and national odes of the Finnish race, mystical in their inspiration. The original partition included a short program: "Hell" in the Finnish mythology, symbolized by "Tuonela," the Kingdom of Death, is surrounded by a large river on which the Swan of Tuonela evolves and sings. *Tapiola* Opus 112, also has its background in the *Kalevala* mythology, glorifying Tapio the Finnish God of the Forests (1925). The soul of Finland is actually revealed through the *Kalevala Kvads* (Runo). Sibelius meets here the world of symbols, where his vision of birth, death and resurrection is integrated in the human mythology and the concept of "archetypes." His organ play is inspired by the overwhelming impulse of nature, meditating upon the resurrection of light, wisdom, beauty and strength and revealing the saga of Finland through the four elements where the Great Architect of the Universe creates love, freedom and harmony.

In order to explain why the music of Jean Sibelius and the essence of Freemasonry meet so harmoniously, it is necessary to say a few words on the "archetypes." These represent the total of the latent potentialities of the human

psyche, a vast store of ancestral knowledge about the profound relations between God, man and the cosmos. It is also styled "the collective unconscious mind." This is the reason why the music of Sibelius and Freemasonry are immortal. Look at the striking similarities between the great epic poem of the *Bhagavadgita*, being the essence of the Vedas, and the great epic of Finland, the *Kalevala*. They are not unique and we find the same themes in Greece (Illiad), Iceland (Hegellinge), Norway (Thor and Odin), Germany (Nibelungen), and elsewhere. However, among those mythologic documents the *Bhagavadgita* and the *Kalevala* have the privilege of authenticity; they are both kept in their original form: a transmission of initiatic knowledge. The triptych — birth, death, resurrection — is the theme of all initiatory schools, including Freemasonry. All rites have their origin in the mythologies and the archetypes of the world, and they have come down to us through various traditions and channels. This is reflected in the eternal music of Sibelius.

The great composer and Mason died September 20, 1957, at the age of 92, and is buried at Tusby near his beloved Ainola. He received all the civil and Masonic honors a composer could achieve during a lifetime. He had witnessed the Russian occupation, the anti-Masonic agitation between the two World Wars, and the two campaigns sustained by his courageous people during World War II, the most dramatic period of the history of Finland. But he had also witnessed the flourishing rise of Finnish Freemasonry after 1945.

The first performance of his *Musique Religieuse* (Opus 113) took place in his own Suomi Lodge No. 1 on January 12, 1927, though still in manuscript. On this occasion Sibelius was made an Honorary Member of the Grand Lodge of Finland. A manuscript of the original nine compositions was → → →

presented in 1935 to the Grand Lodge of New York, who had it printed for the first time under the title *Masonic Ritual Music*, the words being translated into English by Brother Marshall Kernochan, an American Mason. For the second edition Sibelius modified the nine compositions and added three more, including *Finlandia*. This was printed in 1950 by the Grand Lodge of New York, again with Brother Marshall Kernochan as editor. In October 1948, Sibelius donated his *Ritual Music* to his Suomi Lodge No. 1, with the copyrights.

Of particular interest are the recordings of the *Masonic Ritual Music*. The first was published by Suomi Lodge No. 1 about 15 years ago (Decca SDLP 9007); it included 9 of the 12 pieces and was sung in Finnish. Several years later an English version of the same pieces was issued (SDLP 9008). In 1965 a recording was made in New Zealand through the initiative of the United Masters' Lodge of Research No. 167, based on the revised edition of 1950. In Vol. 88 of *Ars Quatuor Coronatorum*, Brother Frederick Smyth, present Worshipful Master of the Lodge, reviews the 1976 recording published in Seattle, Washington. It followed the 12 pieces of the 1950 edition. In 1979 a German version of Opus 113 was published by "Forum Masonicum" under the auspices of the Grand Lodge of A.F. & A.M. of Germany. Though it contains the same 12 pieces, they are for the first time arranged in the same sequence of the three Craft Degrees.

However, the only official and accurate version of the recorded *Ritual Music*, as it is actually played in Lodge in Finland, is the recording of Suomi Lodge No. 1 (1979): Opus 113, Opus 5 - No. 1, and Opus 111 - No. 1, comprising 13 pieces and omitting *Finlandia* which is not Masonic music. This record was reviewed in the February 1980 issue of the *Knight Templar Magazine*.

The first edition in Finnish of *Masonic*

Ritual Music was prepared by a Committee under the leadership of Brother Einari Marvia and published in 1969 by Suomi Lodge No. 1, exclusively for members of the Craft (*Rituaalimusikki*). For the first time the musical sequence follows the workings of the three Degrees and ceremonials, showing where in the course of the Rituals the compositions should be played. The eleven pieces are followed by: *Impromptu* Opus 5-1, *Chorale* Opus 23, *Integer Vitae* of P. P. Flemming, *Finlandia* and *Chorale* of Philipp Nicolai, altogether 16 compositions.

According to the latest news from Finland, the 1979 recording will probably be issued in English at a later date. In addition, Brother Einari Marvia has written a book on the *Ritual Music* of Sibelius which is almost ready and is planned for publication in 1982. A condensed edition in English is contemplated and could be distributed together with the record.

Brother Heineman is a Masonic researcher and writer and has contributed articles to numerous Masonic publications in four languages. His mailing address is Nordfors, Odinsgate 21, Oslo 2, Norway.

Cover and internal photographs relayed via Brother Heineman.



Mt. Nebo Lodge 25th Anniversary

In honor of its 25th Anniversary, Mt. Nebo Lodge No. 229, A.F. & A.M., Perry Hall, Maryland, is offering for sale a commemorative plate, trimmed with two gold bands and complete with wall hanger. The cost of \$13 includes postage and handling in the continental U.S. and may be sent to Charles F. Hieber, 4318 Falls Park Road, Perry Hall, Maryland 21128, with check made payable to "Mount Nebo 25th Anniversary Committee." Robert L. Foreman, Senior Warden of Crusade Commandery No. 5, Perry Hall, notes that "no orders will be accepted after May 31, 1981."

JERUSALEM AND ROME

by

Sir Knight Gilbert H. Hill, P.C.

Coronal-Ascalon Commandery No. 31, Denver, Colorado

In the mists of time, centuries and millennia are but inches on the vast scale of human adventure. Twenty-nine centuries and almost two score years have elapsed since the reign of Solomon (c. 958 B.C.), and the building of the Temple in Jerusalem. Two centuries later (c. 754 B.C.), tradition tells us, Romulus and Remus founded Rome, "City of the Caesars." Thus the Holy City, often called the "City of Peace," is much older than Rome.

Both cities, having survived so much devastation and destruction through the centuries, have well earned the caption, "Eternal City." If Jerusalem was settled c. 2,000 B.C., as prehistoric evidence indicates, then the "City of David" is 1,250 years older than Rome, and was ruled at that time by a Hittite King, Abdu-Heba. Reliable sources have for years maintained that Jerusalem was destroyed between 16 and 18 times. Rome, junior by one millennium and a quarter, suffered likewise six or seven times.

Both cities are situated on seven hills, prominently mentioned in history and religion. Each has been and still is a mecca for pilgrimages of religious fervor: Rome, the center of the Roman Catholic faith; Jerusalem, the focus of the Jewish, Christian, and Islam religions.

In the third century A.D., the Roman Empire was divided into east and west by Diocletian (named Emperor in 284). Later Constantine I, founder of the Christian Empire, moved the capital to the east — to Byzantium, renamed Constantinople in his honor. Christianity was now a legalized religion, thanks to Constantine,

and Constantinople soon over-shadowed Rome as the political stronghold and "center of the world."

But Rome did not fall; instead, it literally decayed. While Rome was strong, tribes that threatened from the north were always repelled. Then the Goths, Visigoths, Huns, and Vandals crossed the Rhine, and Gaul, a one-time barrier, became a smoking ruin. Alaric's Visigoths sacked Rome in 410 A.D. Atilla, foremost of the raiders, in 450 A.D., captured more than 100 cities. Only by an appeal to Pope Leo I was Rome spared. In 455 A.D. the City of the Caesars was again sacked by the Vandals. But in time, Rome's identity as a religious stronghold was established, and the power of the papacy soon vied with that of the government.

Today, Rome is a Christian center, a city within a state, and a state within the city: the Vatican. Modern Jerusalem is a city within a state, and the center of three religions.

Military Christianity arose during the Crusades. By the persuasion and appeal of Pope Urban, the First Crusade followed the second Council of Clermont in 1095, and in 1099, the Holy City was taken by storm. It was then that the Latin Kingdom of Jerusalem was established as a model feudal state. Here, the power of Rome directed the preservation of the Holy City as a place of sacred pilgrimage. The Crusades to the Holy Land covered a span of 200 years, ending sadly in 1273. In the last minor Crusades, there was diminishing enthusiasm. The Mohammedan forces overcame → → →

Jesse E. Hoffman Class in Fort Walton Beach

Highlighting the Fall York Rite Festival at Fort Walton Beach, Florida, was the conferral of the Order of Templary on eight candidates who comprised the "Jesse E. Hoffman Class." Following the conferral, Sir Knight Hoffman was honored for his years of work in Florida Masonry and awarded a Potentate's Certificate of Appreciation from L. C. Richardson, Illustrious Potentate of Hadji Temple, Pensacola.

Top picture shows the "Hoffman Class" flanked at rear by officers of St. Elmo Commandery and in front by Degree Masters and Past Grand Commander Goebel B. Buchanan (far right seated). Below, William A. Howard, Past Commander of St. Elmo, presents Templary's Certificate to Sir Knight Hoffman (center), attended by Victor M. Villazon, Grand Captain General, Grand Commandery of Florida; Lloyd C. Hoffsteller, E.C., St. Elmo; and P.G.C. Buchanan.



... JERUSALEM AND ROME

the Christian knighthood legions, and in 1291 the Latin Kingdom of Jerusalem became a memory.

"All roads lead to Rome," it was said, — while Rome flourished. But during the "City of David." After the 10th century it became the most important place of pilgrimage for all Christians, protected by the Military Orders — Knights Templar, Knights Hospitaler, and Teutonic Knights.

The civilizing qualities enjoyed by both Rome and Jerusalem included prosperity, confidence in the law, and the individual confidence of a proud people.

Sir Knight Hill lives at 180 Lakeview Drive, P.O. Box 94, Camdenton, Missouri 65020.

York Rite/Lodge Patch

An embroidered five-color York Rite/Blue Lodge patch for fatigue uniforms has been developed by Sir Knight Jack T. Dossett, P.C., Durham Commandery No. 3 and North Carolina Supplement Editor for the *Knights Templar Magazine*. The 3-inch diameter patch, bordered in gold bullion, is available at a cost of \$3 (postpaid), and may be ordered directly from Sir Knight Dossett, 2715 Guess Road, Durham, North Carolina 27705. Quantity prices furnished upon request.



BROTHER TENCH TILGHMAN

by

**Sir Knight Norman G. Lincoln, P.C.
Middletown Commandery No. 71, Ohio**

There are many unsung patriots of the American Revolution but only one of whom George Washington reported, "He has been in every action in which the main army was concerned and he has been a faithful assistant to me for nearly five years, a great part of which time he refused to receive pay." Renowned historian Douglas Southall Freeman described him as a man of high character with a sharp sense of justice whose modesty equalled his industry. Tench Tilghman was his name and he was born on Christmas Day 1744 at Fansley, the family estate near Easton in Talbot County, Maryland.

His ancestors were reared amid the gentle green hills of County Kent about 25 miles southeast of London in the peaceful village of Snodland. For centuries its industrious farmers, merchants and professional men have worshipped at All Souls Parish Church which was first erected before the Norman Conquest. Under the right aisle of the chancel rest the remains of William Tylghmann who inaugurated the family fortune in the 13th century.

William's descendant Philip was Mayor of Plymouth in 1642. Another descendant, Christopher, left the ancestral home, Holloway Court, and set sail down the River Midway to the Thames estuary from which he emigrated to Accomack County, Virginia, in 1638. In 1660 Richard Tilghman, a Cavalier surgeon, embarked for the Delmarva Peninsula east of Chesapeake Bay. He was the great-grandfather of Tench Tilghman.

Tench's father, James, was born

December 6, 1716. He was a successful lawyer who practiced in Philadelphia and was elected to the Provincial Council in 1767. Tench's uncle Matthew (1718-1790) was a member of the Continental Congress and his brother William was a member of the Supreme Court of Maryland. Tench was a Philadelphia merchant from 1761 to 1775. After hostilities broke out early in 1775, he joined the Ladies Light Infantry Company in Philadelphia.

Tench Tilghman's first important duty during the Revolution was to serve as Secretary-Treasurer to a commission sent to negotiate with the six Indian nations at Albany. He was adopted by the Onondaga and observed they were as civilized and shrewd as the white man. In August 1776 he became Washington's personal military secretary and aide-de-camp. Seven of Washington's aides have been identified as Freemasons, and Tilghman was a member of St. Thomas Lodge No. 37, Baltimore.

Tilghman's baptism of fire came at Harlem Heights just a month after he joined his commander-in-chief. He carried Washington's order to retire to the Continental Army. He later wrote his father that "the Virginia and Maryland troops bear the palm. They are well-officered and behave with as much regularity as possible." James Tilghman remained a loyalist and his youngest son Philemon served in the British navy.

Tench was earnest and sensible and completely loyal to Washington. His views are apparent in another letter to his father: "A majority of the people upon this Continent are determined → → →

to support the independency of America. Things being thus circumstanced it is no more derogatory to your honour and Conscience to take an oath of fidelity to the form of Government under which you live than it is for a Member of any representative body to take an Oath which he had opposed in the House. He takes it because the Majority think it right."

The slender gray-eyed Tilghman was at Washington's right hand at Monmouth and testified at the courtmartial of General Charles Lee. He was present when Nathan Hale was given his secret orders and observed Benedict Arnold's disappointment before he was given command of West Point. Mrs. Martha Bland wrote in 1777 that Tilghman was one of Washington's most trusted aides. She said he was a modest worthy man who acts in any capacity that is uppermost without fee or reward.

Washington wrote Congress "If there are men in the Army deserving the commission proposed for him, he is one of them." He was named a Lieutenant Colonel in 1781. Not only did he write letters for Washington; he also translated reports from the French allies. He was considered almost one of the General's family, and was selected to carry the message of the surrender of Cornwallis at Yorktown to the Congress at Philadelphia. Though suffering from malaria he rode night and day on a borrowed horse to rouse Brother Thomas McLean, president of Congress. The members were so grateful they took up a collection for his expenses and voted him a horse properly caparisoned and an elegant sword.

His illness forced him to resign from the Army. He married his cousin Anna Maria on June 9, 1783, and they had two daughters before his death April 18, 1786. His portrait by Peale hangs in the Statehouse in Annapolis.

Sir Knight Lincoln lives at 107½ North Barron Street, Eaton, Ohio 45320.

Holy Land Fund Project



Herbert G. Roach, Grand Junior Warden of the Grand Commandery of Indiana, has designed a Templar cross and crown pattern for a latch-hook rug, and is offering the pattern and instructions for sale at a cost of \$6.00. "The finished rug," says Roach, "is 30 inches square (not counting frame); however, the actual size of the design depends upon the amount of border desired - size of the basic logo is 27 inches."

Patterns are also available for Blue Lodge (square and compass), Royal Arch (keystone), Cryptic Masons (broken triangle), and Eastern Star (signet), and Sir Knight Roach indicates that patterns are being designed for the K.Y.C.H., Job's Daughters and Rainbow Girls.

A pattern and material list for each rug design may be procured by mailing \$6.00 and a self-addressed stamped envelope to Sir Knight Roach at R.R. 2, Box 94, Odon, Indiana 47562. He notes, "All the money derived from the sale of these patterns will be given to the Indiana Holy Land Pilgrimage Committee for their use. To date, we have given Sir Knight R. Frank Williams (P.G.C., Indiana, and member, Grand Encampment Committee on Holy Land Pilgrimage) \$30.00, and we would like to give him a lot more."

A MAN, A MASON AND A PRESIDENT

by
Sir Knight H. C. Arbuckle, III

June 6, 1979, was the publication date of the newest book concerning United States Presidents. And to me this new book is the best yet, because it is the autobiography of our own Brother, Gerald R. Ford, the 14th Master Mason to hold the highest office in the land.

A Time to Heal, The Autobiography of Gerald R. Ford (Harper & Row/Reader's Digest, 10 East 53rd Street, New York 10022) is well-written, interesting and factual. It is the story from the cradle to the inauguration of his successor, told in an informal, arm-chair style.

The first chapter, "Uncertain Days," starts with 9:00 on the morning of August 1, 1974, when then Vice President Ford was given a hint that then President Nixon might resign. The story of the Nixon involvement with Watergate as Brother Ford came to know it is unfolded, and the reader is given an eye-opening. This chapter is the story of how history was made, when a man never elected Vice President or President assumed the office, constitutionally and peacefully.

"Boyhood — and Beyond" is the title of Chapter 2, wherein we find that Brother Ford was born July 14, 1913, his mother divorced, and then remarried to Gerald R. Ford, Sr., who adopted the future President. Brother Ford's early life at home and school, doing odd jobs to help out the Depression-ridden family, and his service during World War II are fully described and discussed.

The first 100 days of the Ford Administration are discussed in Chapter 3, "Brief Honeymoon." The transition from Nixon to Ford in the driver's seat is

described deftly, together with all the problems appertaining thereto. How he went about selecting his new Vice President is explained fully, together with the methods of winnowing out the chaff from the wheat in other offices he had to fill. And of course the proclamation of the pardoning of former President Nixon — the whys and wherefores.

"Challenge from the Right" of course deals with Brother Ford's bid at the Republican Presidential nomination. The ins and outs of obtaining enough support to win the nomination is an education in itself. And the seventh chapter, "Neck and Neck," is naturally enough all about the race between Gerald R. Ford and James Earl Carter for the Presidency of the United States. For those who want a liberal education in practical politics, these two chapters are musts.

A tie-up of all loose ends is the subject of Chapter 8, and Brother Ford handles it with grace and feeling. He declines to pay any attention to "What if?" games and concludes by saying, as he leaves Washington, D.C., that,

My thought went back to the morning of August 1, 1974, when I received that first phone call . . . And I remembered how cloudy it had been in Washington that day. Now I looked out the window of the plane. The sun was shining brightly. I couldn't see a cloud anywhere, and I felt glad about that.

If you spend the \$12.95 for this book, you will get a firsthand look at the work of the man himself in *A Time to Heal*. And you'll feel glad you did, too.

Sir Knight Arbuckle's mailing address is P.O. Box 3026, Corpus Christi, Texas 78404.

HIGHLIGHTS AND SIDELIGHTS

Richmond Lodge Bicentennial

Richmond Lodge No. 10, A.F. & A.M., celebrates its 200th anniversary this month as the first new Lodge chartered by the Grand Lodge of Virginia when it met in session at Raleigh Tavern, Williamsburg, on December 28, 1780. To commemorate 200 years of "continuous Masonic labor," the Lodge has issued a medal depicting both the present home of Richmond Lodge and historic Masons' Hall, the Lodge's first home built between 1785 and 1787, and now registered as a Virginia and National Historical Landmark as "the first building erected in America for Masonic purposes and continually used as such."



The medal is available as a pendant (in antiqued solid bronze) with 21 inch chain for the ladies; or in a limited issue of sets of two numbered medals — one silver-plated bronze and one solid bronze. The set has been limited to 400, and according to Sir Knight James M. DiFrancesco, P.M., member of the Lodge Bicentennial Committee, sets numbered 201-400 are still available except for prior commitments to sales.

Costs are \$10 for each numbered set; \$5 for pendant with chain; or \$3 for unnumbered bronze medal. Amounts include tax, postage and handling. Orders may be sent and checks made payable to Lodge Bicentennial Committee at 1501 Cutshaw Place, Richmond, Virginia 23226.

Building Progresses



Jo van Beusekom, Commander, Guatemala Commandery No. 1, Guatemala, Central America, forwards the above picture to illustrate progress in the Masonic Building to house the Guatemala Chapter and Commandery. He says: "We made it, finally, after years of struggle."

The cornerstone was laid August 31 by M.W. Grand Master of the Grand Lodge of Guatemala, Carlos Numberto Sandoval. The photo shows the Grand Master surrounded by Grand Officers. The man carrying the pillow with the working tools is the architect, George Hasbun, son of the Treasurer of the Construction Fund.

This is reported to be the first time a cornerstone was laid in Guatemalan Masonic history.

Masonic Booth at State Fair

A "Masonic Information Booth" was organized in the Hall of Industry at the Arkansas State Fair in October. Chairman William Walters, Hugh de Payens Commandery No. 1, Little Rock, reported more than 2,000 people registered at the booth and many more asked questions about the Fraternity and appendant Masonic, women's and youth organizations. The activity was described as very successful, and Arkansas Masons are planning a repeat affair next year.

Knight Crusader

The Grand Commandery of Florida in 1968 adopted a resolution to authorize the writing and conferring of the Knight Crusaders of the Cross upon Eminent Commanders and Past Commanders. "Since the original class of 192 in 1969, the numbers have swelled to more than 600," writes Harry Rosenthal, P.G.C.; "and we are pleased to have in our ranks two M.E. Past Grand Masters and the Grand Master of the Grand Encampment, Sir Knight Kenneth C. Johnson."

From the fee for induction, more than \$2,500 has been contributed to the Knights Templar Eye Foundation, Inc.

In 1974, a "motion prevailed that the Ritual be permitted for use in other Jurisdictions requesting the same." Any other Grand Commandery desiring to use the Knight Crusaders of the Cross may request information through the Grand Recorder of Florida: Dr. D. A. McClellan, Jr., Room 15, 414, West Main Street, Leesburg, Florida 32748.

250th Anniversary Von Steuben Cover

On November 15, the Temple Stamp Club issued a commemorative cover for the 250th anniversary of the birth of Brother Baron Frederick von Steuben, Revolutionary War hero and Inspector General of the Continental Army under George Washington. The philatelic cover is silk-screened and carries the newly-issued architecture stamp. Cost is \$1.00 or three for \$2.75, and each order should be accompanied by check and self-addressed stamped No. 10 envelope. Correspondence may be addressed to Temple Stamp Club, c/o Scottish Rite Cathedral, 790 North Van Buren Street, Milwaukee, Wisconsin 53202.

Awarded Governor's Citation

On October 1, 1980, Dr. Lloyd E. Church received the Governor's Citation for his efforts in organizing and chairing a symposium on "The Status of the Mentally Handicapped in Montgomery County, Maryland," held at Suburban Hospital in Bethesda on September 26.

Dr. Church, a dual member of Washington Commandery No. 1, D.C., and St. Elmo Commandery No. 12, Hyattsville, Maryland, is an oral surgeon practicing in Bethesda. He has worked with the handicapped for more than 33 years, now serving on the President's Committee for Employment of the Handicapped and the Governor's Committee for the Handicapped. He is Chairman of the Citizen's Advisory Board for Great Oaks Center, serving the mentally-handicapped of five Maryland counties.

Three Brothers Knighted at Blacksburg



Sir Knight James H. Fuquay, Sr. (center), is shown with his sons James, Jr. (standing) and twins Daniel and David, all three of whom were Knighted on October 4 during the Southwest Area Festival in Blacksburg, Virginia. Father and sons are members of Dove Commandery No. 7, Danville, and each holds the 32° in the Scottish Rite.

Research Lodge of Colorado together with the Northwestern Department of the Grand Encampment of Knights Templar, and Rocky Mountain and Colorado Consistories of the Scottish Rite, Valley of Denver, co-sponsored the visit of V.E. Fr. George Draffen of Newington, P.P., K.C.T., Grand Seneschal of the Great Priory of Scotland of the United, Religious and Military Orders of the Temple and the Order of St. John of Jerusalem, Palestine, Rhodes and Malta, at a Special Meeting of Research Lodge on October 10, 1980, in the auditorium of Colorado Consistory.



After the opening of the Lodge, distinguished guests were escorted to the East and introduced. Shown above (l-r) are William H. Thornley, Jr., Northwestern Department Commander, Grand Encampment; John P. Burke, Master of Research Lodge; George Draffen of Newington; Roscoe Roberts, Grand Master of Masons in Colorado; and Jess William Gern, 33°, Sovereign Grand Inspector General in Colorado.

V.E. Fr. Draffen, a renowned Masonic scholar and leader of the fraternity in Scotland, as well as a recent contributor to the *Knight Templar Magazine*, spoke on Masonry in Scotland, the United Kingdom, the Commonwealth and Northern Europe and how it differs from Masonry in the United States.

Brother Draffen is also the Lieutenant Grand Commander of the Supreme Council, A.A.S.R., for Scotland as well as Past Grand Sovereign of the Red Cross of Constantine.

More than 450 attended the Northeastern Regional Assembly, Red Cross of Constantine, at Buck Hill Inn, in the Pennsylvania Poconos, in November. Intendant General John G. Eshleman, K.C.C., assisted by Walter B. Wilson, K.C.C., and other committee members, was in charge of arrangements.

Intendant General Chester D. Minick, New Castle, Pennsylvania, photographed an ice sculpture representing the Red Cross of Constantine as prepared by the Inn management. It served as a focal point of interest in the lobby during the three-day session.



M.I. Grand Sovereign of the Order, G. Wilbur Bell, Knight Grand Cross, presented his major remarks at the formal Saturday banquet. He was accompanied by Grand Viceroy Harold H. Penhale; Past Grand Sovereign and M.E. Grand Master of Grand Encampment, Kenneth C. Johnson; Joseph C. Bryan, III, Grand Senior General; Grand Recorder Paul C. Rodenhauer, Knight Grand Cross; Trustee Wilson; Grand Chancellor Joseph S. Lewis; Past Grand Sovereign William H. Cantwell, Knight Grand Cross; Past Grand Sovereign George M. Saunders, Knight Grand Cross, now Grand Secretary Emeritus, Order of DeMolay; and appointive officers Thomas W. Jackson, Glenn W. Ford, and Dr. Harold A. Dunkelberger.

Sunday morning church service, conducted by Grand Chaplain Dunkelberger assisted by The Reverend John G. Brumbach, highlighted the life of Constantine. Participating were the Williamsport Vocal Quartet with Mrs. Robert Smink as pianist and director.

THE HOLY FAMILY IN EGYPT

Such a long, arduous journey it was for the gentle Mother, still so young in years, and her new-born Child, a journey fraught with hazard every step of the way as the rock-sturdy Carpenter, who was Mary's betrothed, led them along the untracked paths of a wilderness bare and wide as the months of never changing horizons.

But they arrived safely, for God had pre-ordained that Egypt should be the refuge for the one who was to bring the message of peace and love to the world.

The story began before Jesus was born in the small town of Bethlehem, in the land of Palestine. The Magi had seen a star in the east, and knew by virtue of their occult lore that it heralded His birth. Rejoicing, they set out bearing gifts to

them where Christ should be born. And they said unto him, In Bethlehem, for thus it is written by the prophet.

"Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." Herod had said this cunningly, for he was determined to kill the babe. But the mystics from the east received a message and he — feeling that he had been mocked by these wise men — *"was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men."*

Herod's intention was thwarted. While his soldiery burst upon Bethlehem and set about their rabid orgy of infanticide, the Child for whom the whole massacre was meant, had escaped: *"... behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring word, for Herod will seek the young child to destroy him."*

Joseph complied with the bidding of the angel. A donkey was fetched for the Virgin to ride and, carrying Jesus in her arms, they set out, Joseph striding ahead leading the donkey, silent as the stillness of the desert night.

The length of the Holy Family's stay in Egypt is a matter of controversy among historians. Some believe that Jesus, Mary and Joseph stayed only for one year, others calculate that their sojourn lasted as much as seven years. → → →



The Birth of Christ — Icon from Al Moallaqa, Church, Old Cairo.

present to the new-born "King," and so came to Jerusalem where they began to inquire of His whereabouts.

"When Herod the King had heard these things he was troubled and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of

The Holy Bible explicitly states that they fled to Egypt after "the wise men from the east" visited the Christ Child, and that they returned to Palestine after the death of Herod, which suggests — as the sources of the Egyptian Church maintain — that they remained a little over three-and-a-half years.

It is very highly probable that the Holy Family — who must, on their flight from the tyrannous rage of the Tetrarch, have avoided the regular route through the Sinai Desert — entered Egypt at Farma (or Pelusium, as it was then called), situated midway between El Arish and Port-Said, and stopped first at the town of Basta — known today as Tal Basta — near Zagazig. There is a place, near the town, called Al Mahammah (the "Bath"), where the Virgin is said to have bathed the Child and washed His clothes in a spring which His presence caused to gush from the ground. From Al Mahammah, they went to Belbeis. Local tradition in that small township has it that the Holy Family rested in the shade of a tree which, time out of mind, has been called "The Tree of the Virgin Mary." Both Christians and Muslims regard the tree and the land round about as hallowed, and Muslims bury their dead there. It was reported that Napoleon's soldiers, passing through the small town and in need of fire-wood, tried to cut down the Tree; but with the first axe-stroke blood oozed from its trunk, whereupon the soldiers were filled with fear and dared touch it no more. The Mosque of Aswan Ibn Al-Ansary was built to consecrate the memory of the Holy Family's visit to Belbeis.

Then the Holy Family made their way to Meniet Genah, on to Meit Somanoud (the present Somanoud), Burullus and thence to Mahalla. From there they went to Sakha, a suburb of Kafr El Sheikh, where they stayed for some time. There is a strangely configured rock in the area called, in the ancient Coptic tongue, Picha Lesous, which means "Jesus' Heel."

Now they took a westward way, parallel to Wadi-n-Natron, the valley which became, later, the site of many monasteries of which only four are inhabited today.

The Holy Family then made for Ein Shams (present-day Matarieh) where they sat down to rest under a tree still standing today and, like the one at Belbeis, named after the Holy Virgin. Here, again, the presence of Jesus caused a spring to flow from which He drank and in which the Holy Mother washed the clothes of her Son. A fragrant plant, the "balsam," burst from the ground where the washing-water was poured out, and this is still used as an ingredient in the consecrated Chrism oil of sacred rites like baptism, the consecration of churches and altars and all articles thereof. The well, too, has survived and is still flowing with water.

The Holy Family then headed southward, to Babylon in Old Cairo (which later became Fustat). There they stayed for some time in a cave which is now part of the Church of St. Sergius — or Abou Sarga, as it is called in Arabic. But it seems that they could not stay long, for it was reported that the idols there collapsed, which event angered the Governor, who sought to kill Jesus. So they moved on, travelling south to Upper Egypt.

According to oral tradition, the Holy Family embarked for Upper Egypt on a sailboat, setting out from the spot where the Church of the Holy Virgin at Maadi now stands, and so came to a place east of Bahnasa, near Beni Mazar, which in later times was to be called the House of Jesus, and still retains its Coptic name. There, as St. Kyriakos, Bishop of Bahnasa, relates in a sermon recently discovered on papyrus, they stayed for four days, then crossed to the eastern bank of the Nile and came to Gebel El Tair (the Mount of Birds) near Samalout. An ancient chronicler records that a rock from the mountain was about to fall on the boat and Mary was frightened, but the Child put

out His hand and held it back, leaving His palm-print on it. The mountain came to be known as Palm Mountain, and the Church built by Queen Helena for the Holy Virgin Mary there came also to be known as the Church of the Lady of the Palm.

From Gebel El Tair, the Holy Family went by river to Ashmounein, near Mallawi, and thence to a village called Phyls (now honored Dyrout Monastery) some 20 kilometers south of Ashmounein. They stayed at this village for a few days before moving on to old Qoussieh, called Qousqam at the time. But the idols there also fell before Jesus, and the Holy Family took to the Qousqam Mountains, on which the famous Monastery of the Holy Virgin, known as Al Muharraq, now stands on an area of some twenty feddans, which makes it the biggest monastery in Egypt and the whole Orient.

West of the Monastery is a church dedicated to the Holy Virgin. The main altar of this Church is situated in the very cave where the Holy Family lived for six months and some days, according to the Coptic Church books and records, among which is the chronicle of St. Theophilus, the XXIIIrd Patriarch of Alexandria (376-403 A.D.). In this record, St. Theophilus relates the vision that he had on the eve of the 6th of Hator (the Coptic month that corresponds roughly with November) after long prayer: the Holy Virgin revealed herself to him and related to him the story of the journey of the Holy Family from Palestine; she bade him record what he had seen and heard, which he did.

It is worth mentioning that this Church is older than the Monastery. Historians say it was the first to be established in Upper Egypt; that it dates back to the 1st Century, and that it was the existence of this Church which urged Anba Pachomius (294-405 A.D.) to choose the spot for Al Muharraq Monastery.

Historical and Church sources agree that the site of Al Muharraq Monastery was the southernmost spot reached by the Holy Family. They concur that it was in the cave there that Joseph had the dream in which the angel of the Lord appeared to him, informing him of Herod's death and bidding him take the young Child and His Mother and return to the land of Palestine.

And so, from the haven of Egypt, the Christ returned, at the appointed time, to proclaim His message of love.



The Holy Family in Egypt – Icon from Al Muharraq Monastery, Assiout.

Printed with permission of Egyptian Government Tourist Office, 630 Fifth Avenue, New York, New York 10020.

‡

National Heritage Museum Exhibit

“Indians: American Heritage” will be the theme of a major exhibit during the coming year at the Scottish Rite Masonic Museum of our National Heritage, Lexington, Massachusetts. The great diversity of “styles” and lifestyles of the North American Indian will be shown in a display of more than 200 objects of Native American art from the collections of the Peabody Museum of Archaeology and Ethnology, Harvard University. The exhibit continues through September 1981.

Wallace Morris, P.G.C., Philippines

Wallace H. Morris, senior Past Grand Commander of the Grand Commandery of the Philippines, late a resident of Cashion, Arizona, died October 27 at the age of 72. A prime mover of the York Rite in the Philippines, Sir Knight Morris served as Grand High Priest of the Grand Chapter, Republic of the Philippines, 1963-64, and Grand Master of the Philippines Grand Council, 1960-61. He was elected Grand Commander of the Grand Commandery, Knights Templar, in 1964.

Sir Knight Morris was born in Cumberland, Maryland, and educated in Akron, Ohio; he enlisted in the U.S. Army in 1929 and retired a Lieutenant Colonel in 1957. He was Raised in Kaibab Lodge No. 25, F. & A.M., in 1946, and later affiliated with and was Worshipful Master of Okinawa Lodge No. 118, F. & A.M., Machinato. Numerous appendant Masonic memberships included K.Y.C.H.; Scottish Rite; Red Cross of Constantine; Aloha Temple, Honolulu; National Sojourners; Order of Eastern Star; and Order of DeMolay.

Sir Knight E. Elmer Johnson

E. Elmer Johnson, Warwick, Rhode Island, passed away November 6 at the age of 78 following a stroke. At the time of his death, Sir Knight Johnson was Intendant General, Division of Rhode Island, for the United Grand Imperial Council, Red Cross of Constantine, and a Past Sovereign of Plantations Conclave. He was a Past Master of Rising Sun Lodge No. 30, East Providence, and past presiding officer of Chapter and Council, as well as past Honorary Commander of Calvary Commandery No. 13. In the Scottish Rite, he held the 33rd Degree, Honorary, and he was a past Trustee of the Shrine Crippled Children's Charitable Corporation.

Grand Encampment

Roll Call of Honored Dead

IN HALLOWED MEMORY

John Schwarz

Colorado

Grand Commander — 1955

Born April 30, 1885

Died September 11, 1980

Russell Harris Singleton

Mississippi

Grand Commander — 1964

Born January 16, 1898

September 18, 1980

Wallace H. Morris

Philippines

Grand Commander — 1964

Born October 3, 1908

Died October 27, 1980

Henry Peter Glindeman

Idaho

Grand Commander — 1924

Born June 23, 1886

Died October 29, 1980



Mrs. Flora Tucker Passes

Word has been received from Grand Recorder Paul Gooder of the death of Flora Tucker, wife of Sir Knight William D. Tucker, Past Grand Commander of California (1965). O.E.S. Memorial Services were held at Hunter Mortuary, Long Beach, on Thursday, November 6, 1980.

Memorial donations may be sent to: K.T. Christian Ministry Scholarship Fund 2132 Long Beach Blvd., Long Beach, California 90806; or J. Clifford Lee Cancer Fund, Grand Chapter, O.E.S., 722 Flood Bldg., 870 Market Street, San Francisco 94102.

MORE MUSIC IN COMMANDERY WORK

by

Sir Knight Theodore Summers

Organist, Peninsular Commandery No. 8, Michigan

One thing that might be studied in reviewing the present trends in Commandery Work – Conferring of Orders, Degrees, Installations, Ceremonials, and other types of entertainment – is the status of music, and the contribution a musician can make. Music well rendered can help make poor work better, and good work almost perfect.

The problem of music in the Commandery is one which should be studied in the light of present day technologies and available opportunities. While in no way intending to “sell” the newer, more “simplified” organs, there might be an angle here which will provide the solution to the problem and which will contribute more than the cost of letting the problem go unsolved.

Many Masonic Temples already have a pipe organ but have no men able to play, so there the organ stands unused. Sometimes in the corner we find an “out-of-tune” piano which might be brought back to pitch and pleasing voice by a piano tuner, or even by a handy Mason who has a reasonable sense of pitch, using a Conn Electronic Pitch Visual Indicator. These tuning machines can be rented from the music store, or even borrowed from the band teacher at the local high school.

Some Commanderies have tried to use tape-players without too much success. Even a good tape reproduced through a good speaker is limited in synchronizing with the floor work – too often the tape must be stopped in the middle of a phrase, or started on the wrong count.

An easy but unsatisfactory solution has been to draft a non-member to

furnish music, bringing him or her into the room at certain points in the work, and then removed during certain other points which we consider “secret.” I saw this done some years ago at a Commandery in a neighboring state. I shuddered!

Another instance of make-do, was the employment of a woman organist at a certain Consistory where the organist and organ console were enclosed in a jerry-built cell; the organist got her instructions when to play and when to stop from a member observing the floor work through a peek-hole.

But why not use a Knight Templar for the organ? Either recruit a Mason and make a Knight of him if he can already play a bit, or train a member already in the Commandery. The necessary training should not be as difficult as it first sounds. Many homes nowadays have electronic organs of various makes and sizes, and with organs in the homes, many men are already somewhat familiar with the instruments. Perhaps they are a long way from being classified as “organists” or “artists,” but they do have some background and knowledge of the instrument.

Even if a man can play only to some degree, perhaps he can be induced to learn some simple hymn tunes appropriate for the work. A simple tune well played on an organ sounds good, as compared to that same tune played on the piano where the tones are not sustained and more touch-technique is required.

If the Knight has access to an organ where he might profit from a minimum of instruction and practice, he might be induced and inspired to

→ → →

achieve sufficient proficiency to contribute his bit to the work. (Consider the case in a nearby Consistory where a high officer has done just that, and is now playing for his Blue Lodge "with equal pleasure to himself and honor to the Fraternity." His words: "If I could learn to play golf, I could learn to play a simple march on that little organ.")

How can the Knight who only sits on the sidelines achieve sufficient skill for the job? How can he accomplish at age 40 the ability to play a scale when his music lessons at age 12 seemed such a bore?

In the first place, psychology has shown that there is no age at which a person becomes unable to learn, given the proper motivation and time to practice. So here is something the Knight will want to do, and in playing for the work he can see the real contribution he is making to his Commandery and his fratres. In taking on this job, he is already motivated, and is encouraged continuously by the results of just minimum application. If necessary, the learning organist might even be subsidized for a little instruction to get him started.

Many makes of modern organs can be described as "two-finger" organs. This article need not go into the technological structuring and wiring other than to point out that the market now furnishes "chord organs" which are so arranged that one finger of the left hand plays the harmony, while the right-hand finger plays the melody. On some small organs, there are only two pedals needed to give the right bass notes. And many, many of these "simplified" organs are already found in homes of members.

This is not to say that such "simplified" organs are equal to a large \$150,000 pipe organ, but wouldn't a small organ be better than no organ at all in the work? And players can be found for the small organs, if we look about us.

In addition to the "simplified" organs now available, there are to be found in

almost every music store "simplified" instruction books. These books are self-teaching, explaining the mysteries of note reading. Sometimes the instruction books are so "simplified" that they teach one to "play by numbers," or to "play by color," and to "just follow the melody line."

Have you looked at the "easy-to-play" song books which are now available? They have large notes with each note lettered or numbered, and common hymns or songs rearranged for the abilities of the player. And the arrangements are usually tuneful and sound good after a little practice.

There is, of course, the counter-argument that we should strive for more and better music than can be provided by the so-called "simplified" organ. We need have no fear that the budding organist will stop at the first book in his new-found hobby, for all hobbies are progressive. The camera hobbyist always wants a better camera, the golfer continues to look for a better set of clubs and a new grip; what fisherman doesn't want more lures and a newer casting rod? And the "two-finger" organist will soon find himself stepping up from the "simplified" organ, to the spinet, to the home model, and then to the full size organ, and smiling all the way as he makes his very own contribution in his new-found place in the Commandery work.

One problem to be watched is that of embarrassment which might be felt by the beginning organist-member. This apprehension can be overcome or eliminated by permitting the man to do his practicing in the Temple if he finds his practice at home interferes with the children's TV programs. Or arrangements are sometimes made for the learner to practice at the store of the organ dealer — most dealers are happy to permit one to try the organ merchandise, for every player is a potential customer.

Another hesitancy to be overcome is the fear on the part of the selected

“learner” that once he starts playing he will be pigeon-holed into the job and never be given a chance to “pass through the chairs.” A Past Commander could be selected to learn to be the organist, in this case, as he has already made the grade and hence he is not burdened by that hesitancy; most Past Commanders are still bubbling over with enthusiasm and loyalty to Templarism and want to continue to be a part in the activities of the Commandery. Few Past Commanders want to be “left on the shelf” after serving their years.

In arranging a program where outsiders will be present, we should be careful that the learner is not placed in a position where he will be adversely compared when he has to appear on a program with a skilled and proficient musician. (Many Organists’ Guilds and Musicians’ Unions will not permit a program to be “divided” because of this very problem.)

Perhaps a later article will list some of the easier tunes which might well be used by the neophyte organist in the work of the Commandery, as well as in the work of the Blue Lodge, Chapter, or Council, for he will soon find himself in demand to play for the other Bodies. The Ritual Book indicates many places where music might be provided, and suggests appropriate numbers. It would help the budding organist if he is permitted to have a copy of the Ritual so he could arrange his “cue sheet” to fit the work using tunes he can handle.

So to summarize: 1 – The place for music in Templar work should not be overlooked; music adds much to the ceremonies of Knighthood, as well as other affairs such as Installations, Christmas Observances, and other types of entertainment.

2 – Fortunate is the Commandery which has an organ and a Knight who can and will play it. But Commanderies without an organist might well consider recruiting a qualified Mason who can play

some and knight him. But if no man is available for this work, why not ask a member to learn to play enough to aid the work? He will love the new hobby!

3 – It is possible for a man with ample motivation to learn to play reasonably well with the help of a little instruction and the use of the “simplified” instruction books.

4 – If the Commandery has no organ, why not consider finding one of the newer “simplified” or “two-finger” organs until the player attains sufficient proficiency to handle a small electronic organ?

5 – After we have matched the enthusiastic beginning player with an organ sufficient for his ability, the player will “catch fire” and go on to develop his latent potentials. Then the Commandery can move to enlist or appoint a soloist, or even a quartette.

6 – Motivation is more important than “inborn talent” in fitting oneself for making the contribution of music to our work.

Getting a man at a keyboard is the first step in bringing more music to the Commandery.

Let there be Light – and Music!

Sir Knight Summers lives at 1514 West Lovell Street, Kalamazoo, Michigan 49007.



Installed in East Greenwich

Sir Knight Alfred Kennedy, Jr., Senior Warden of Narragansett Commandery No. 27, Westerly, Rhode Island, was elected and installed Thrice Illustrious Master of Narragansett Council No. 6 in East Greenwich, October 24. A resident of Ashaway, Sir Knight Kennedy is a Past High Priest of his Chapter and Past Master of his Blue Lodge, also Past Grand Pursuivant of Rhode Island’s Grand Lodge. He has been recognized by the Grand Chapter of Royal Arch Masons in Rhode Island for membership-building efforts.

New Recording

MASONIC MUSIC — Giroust: *Le Deluge*. Mozart: *Three Masonic Songs; Cantata "Dir, Seele des Weltalls," Tenor Aria*. Beethoven: *Masonic March; Opferlied*. Himmel: *Maurerlied*. Taskin: *Masonic Funeral March*.

Music critic Paul Kresh has recently reviewed a new recording titled *Masonic Music* containing works of five Masonic masters and available from Musical Heritage Society. That review is here reprinted by permission of the author.

"Freemasonry started as a guild of stonemasons but grew into one of the most important intellectual forces in seventeenth-century Europe. Today it claims some six million members all over the world. Freemasons were always expected to be persons of high moral character, and in the eighteenth century they also had to have some social standing. Many a successful composer was among them; Haydn, Mozart, and Beethoven were all Masons. The symbolism and rituals of the society have always been involved with the acceptance of death and belief in a realm of light beyond our material world, preoccupations reflected in the music written by Freemasons in the eighteenth century, of which a generous sampling is included on this

fascinating record. A Masonic funeral rite by Francois Giroust, with a French text declaimed against a solemn instrumental background, is followed by three Masonic songs by Mozart plus an aria he wrote in praise of the sun as the giver of "fertility, warmth, and light." Beethoven is represented by a Masonic March and an *Opferlied (Sacrificial Song)* in praise of freedom. There are also funeral marches by W. F. Himmel and H. J. Taskin that reflect resignation without grief. In all, an unusually interesting concert, well sung and well played."

Available from Musical Heritage Society (MHS 4030), \$5.20 plus \$1.25 postage and handling, 14 Park Road, Tinton Falls, New Jersey 07724.

Knights Templar Eye Foundation — New Club Memberships

Grand Commander's Club:

North Carolina No. 5 — Joseph C. Dryden
Illinois No. 9 — Allin W. Proudfoot
Texas No. 19 — R. W. Milam

Grand Master's Club:

No. 234 — Joseph B. Shirley (OH)
No. 235 — Richard H. Hart (MD)
No. 236 — Chester Matsen (CA)
No. 237 — Frank J. Hedley (TN)

How to Join: Any individual may send a check in the amount of \$100 or more to the Knights Templar Eye Foundation to begin membership in the Grand Commander's Club. With the initial contribution, the member pledges to make additional annual contributions of \$100 or more. Once Grand Commander's Club contributions total \$1,000, or upon receipt of a single donation of \$1,000, the individual is enrolled in the Grand Master's Club of special benefactors.

For information or enrollment, please write or call: G. Wilbur Bell, P.G.M., Executive Director, Knights Templar Eye Foundation, Inc., P.O. Box 579, Springfield, Illinois 62705 (217-523-3838).

2,000 MARCH IN MASONIC PARADE TO CENTRAL PARK OBELISK

The 100th Anniversary of the cornerstone laying of the Egyptian Obelisk (Cleopatra's Needle) in Central Park, New York City — as reported by Ralph W. Lichty, P.C., Coeur de Lion Commandery No. 23 — was held October 5, 1980, with an estimated 2,000 Masons participating in the parade and program. Dr. Bruce Widger, M.W. Grand Master of the Grand Lodge, F. & A.M., New York, presided over the ceremonies and was escorted through a Templar Honor Guard composed of members of the Drill Team of Bethlehem-Crusader Commandery No. 53, White Plains (bottom left). The Team, guided by Drill Captain Charles Borger, also performed an exhibition drill as part of the formal program.



Sir Knight Marvin E. Fowler, personal representative of Grand Master Kenneth C. Johnson, headed the Knight Templar contingent (middle, right) and accompanied other dignitaries to the Obelisk, then to the Delacourt Theatre where the re-enactment took place. Some 150 Sir Knights in uniform from the State of New York were lead by Deputy Grand Commander H. Randall Kreger and Past Grand Commanders David Aiken and Burr L. Phelps. The Grand Commandery of Pennsylvania was also well-represented by Grand Commander Walter B. Pearce and Grand Captain General Charles Canning who led the 46 uniformed Knights from that jurisdiction.

The cornerstone re-enactment was preceded by presentation of colors by Masonic War Veterans, and the invocation was given by The Reverend Daniel Fleming, P.C., Nassau No. 73, and Grand Prelate of New York. Music was provided by the New York State Maritime College, Ft. Schuyler, and the Kismet Shrine Band.

New York P.G.C. David Aiken, also reporting on the event, said, "It would be impossible to list all the men responsible for the success of this activity, but most credit is due to Sir Knight Kurt F. Heumann, P.C., Coeur de Lion Commandery No. 23, and President of the Templar Knights Commanders' Association of Metropolitan New York. Also, Sir Knight Alex P. Montauderes, Grand Junior Warden, acted as Grand Captain General for the parade and did an excellent job."

"As a member of the Grand Encampment Committee on Patriotic Activities, I am most grateful to all who answered the call and helped swell the ranks on this occasion."

"He was a verray, parfit, gentil knyght" . . .

CHAUCER AND CHIVALRY

by
F. R. Hall, Staff Associate

In his medieval classic, *The Canterbury Tales*, Geoffrey Chaucer is quite deliberate when he introduces his cast of characters with the Knight. Although chivalry was a stylized code of behavior that signaled the decay of the medieval feudal system, Chaucer is upholding what is essentially the perfect expression of earthly behavior with divine aspiration — knighthood.

During the Age of Chivalry, the ideal knight owed fealty to his king. The king considered himself God's intermediary, so a knight's military obedience became not only a spiritual defense of Christendom in general but a personal homage to God. In the Middle Ages, God was often referred to as the "Lord" and "Heaven-King"; therefore, when Chaucer tells us that the Knight "had proved his worth in his lord's wars," we can easily interpret this as meaning God Himself. Chaucer's Knight, then, becomes the standard by which the other pilgrims are gauged. And the Pilgrimage to the shrine of St. Thomas Becket at Canterbury becomes more than an opportunity to journey to a different place and tell stories — the presence of the Knight transforms it to a spiritual quest.

What is the history of this saintly English Knight who leads the "company of nine and twenty" on their pilgrimage to Canterbury and who sets the spiritual tone of the journey? He "loved chivalry, truth and honor, liberality and courtesy." He also "proved his worth" in the holy wars and yet he is humble:

*"Although he was valiant, he was prudent,
never in all his life had he been
rude to anyone at all.
He was a true, perfect, gentle knight."*

With such bravery, kindness, and gentleness for an opening portrait to *The Canterbury Tales*, it is hardly surprising that scholars have seriously researched the possibility that such a memorable character actually existed and served as Chaucer's model. Of course, the inevitable place to look for historical evidence is the Knight's own impressive military career.

In enumerating his campaigns, we learn that the English Knight was "at the siege of Algeciras" and battled "for our faith in Tlemcen." These were attempts to control the raids on the Christians by the North African Moors as well as to force the Moors out of Spain. Algeciras was the Moors' great stronghold, which finally fell to Alfonso of Castile with the help of the Christian world in 1344. Englishmen did participate in the siege — several Earls of England headed a group of approximately 30 knights each. Chaucer's Knight, more than likely, was among them.

Tlemcen (in what is now northwestern Algeria) also falls into the above early expeditions in order of time, and although the date is not certain, there is evidence that the Knight's "three tournaments" in Tlemcen are an accurate description of man-to-man combat set up by mutual agreement between the opposing parties.

The Knight, we are also told, "was at Alexandria when it was won," with Pierre de Lusignon, King of Cyprus, defeating the Saracen stronghold on October 11, 1365. Pierre, of course, had long prepared for the encounter when in October 1362 he started a campaign to recruit the Christian powers of Europe against the "enemies of God." To be sure, many Christians did follow the King of Cyprus,

and when he sailed from Rhodes to battle the Saracens, he had the backing of the nobility of Europe, the Pope, and the Knights Hospitallers.

Chaucer also mentions that our worthy Knight "had been at Lyas and Attalia when they were won." Interestingly, Attalia was captured in August 1361 — prior to Pierre de Lusignon's journey to Europe to recruit Christendom in his struggle with the Saracens. This suggests that Chaucer's Knight was initially drawn to the Middle East largely on his own. The Knight was also with Pierre at the capture of Lyas, the Turkish city and harbor, in 1367.

Finally, we may turn to the Knight's campaigns in northern Europe:

"... he had sat at the head of the table in Prussia, above knights of all nations; he had campaigned in Lithuania, and in Russia, more often than any other Christian man of his rank;"

Although Chaucer places the above expeditions at the beginning of the Knight's campaigns, there is good reason to believe that these excursions into northern Europe occurred later. For one thing, the Knight "sat at the head of the table in Prussia," an honor accorded only to an experienced soldier mature in years and with a distinguished military history. If the Knight fought in Algeciras in 1344, and appears in Southwark, a suburb of London, for the pilgrimage to Canterbury in 1387 (the generally accepted date of *The Canterbury Tales*), he must have been between 60 and 65 years of age. For another thing, the Knight's campaigns in Prussia, Lithuania and Russia were largely under the leadership of the Knights of the Teutonic Order who experienced military setbacks in 1385 in the struggle to defend their borders against the pagan Lithuanians, as well as the Tartars who ruled Russia. Many foreign knights came to their aid in 1385, and it is very likely that

Chaucer's Knight was among them.

Thus, at the onset of *The Canterbury Tales*, the Knight is a mature man in his early 60's who has had a successful military career. Chaucer is careful to point out that the Knight fought only in the holy wars where he joined, among others, two of the three major military-religious groups which formed in the Holy Land during the Christian Crusades — the Knights Hospitallers and the Knights of the Teutonic Order. (By this time, of course, the third group, the once-powerful Order of Knights Templar, had perished as a result of the intrigues of Philip IV, King of France, and Pope Clement V, in the early 14th century.)

With such specific descriptions of the Knight's activities, it is probable that the Knight served as a model of persons Chaucer actually knew. It has even been purported that a certain Yorkshire family of Scrope was in Chaucer's mind as he portrayed his noble figure representative of the Age of Chivalry.

Two English families, the Yorkshire family of Scrope and the Chester family of Grosvenor, claimed the same heraldic insignia — the "arms Azure, a bend Or" — as their own, and to decide the dispute, testimony was undertaken in 1386. Chaucer himself was one of the witnesses who testified in behalf of the family of Scrope. Testimony was given by those witnesses who had seen first-hand the arms displayed publicly, such as on a tombstone, or more importantly, in actual battle. Those knights and esquires who testified in favor of Scrope described the self-same battles that Chaucer's Knight had fought in.

That Chaucer used actual persons to paint his figure of the Knight is interesting historically. But we would be missing a vital clue to Chaucer the artist if we overlooked the fact that the Knight becomes a living representative of all that humanity strives for — harmony between earthly valor and spiritual humbleness.

Evansville All-Degree Day Class

Twenty-nine Indiana Masons received the degrees and Orders of the York Rite at an All-Degree Day in Evansville, October 11. Membership Co-Chairmen Robert Hertzberger and N. O. Stephens co-ordinated the Class with Orble Derrington, current High Priest of Evansville Chapter No. 12 and Illustrious Master of Simpson Council No. 23, and Paul Davies, Eminent Commander of Lavalette Commandery No. 15.



Shown with the Evansville candidates are Frank Krug, Past Grand Master of Indiana, and Past Grand Commanders James Willis and R. Frank Williams.

Sir Knight Derrington commented on the excellent work of the Membership Committee, noting that the two films *The Saga of the Royal Arch* and *Soldiers of the Cross* were shown on October 2 and were "well-received."

New From Masonic Service Association

For 61 years the Masonic Service Association has provided services to Master Masons in the U.S.A. and abroad. It is a clearing house of Masonic information, maintaining daily contact with Grand Lodges everywhere. Its Hospital Visitation Program is operated in 109 Veterans Administration Medical Centers and the *Short Talk Bulletin* has offered "enlightenment on an infinite variety of Masonic subjects" since 1923.

Currently available from MSA is a new Masonic Digest, *Our Craft Monitor - Its Origin and Development*, by Alex Horne, P.M., Northern California Research Lodge and a world-renowned Masonic scholar. Copies may be ordered for \$1.00 plus 40 cents postage. Also available is the 1980 *Recognitions Chart* listing overseas Grand Lodges in fraternal relations with U.S. Grand Lodges. The 19 x 13 inch chart, may be purchased for 50 cents plus 15 cents postage. The new digest and chart may be ordered directly from MSA, 8120 Fenton Street, Silver Spring, Maryland 20910.

Glasgow Brother Sends Thanks

Dear Sir & Brother:

May I, through the pages of your magazine, thank the officers of Emmanuel Commandery No. 36, Deland, Florida, for their hospitality during my recent visit to your country. I was escorted to the meeting by Joe W. Aspley, Grand Senior Warden of Florida, who also escorted me to the various other York Rite Bodies. He is a credit to the Grand Commandery of Florida. When I entered the Commandery, I felt as if I was a member, and not a first time visitor, such was the warmth of the welcome.

If any Sir Knight from the U.S.A. is ever visiting Scotland and intends to visit the Masonic bodies, I would like them to write to me or my Commandery (or, as we call it in Scotland, Preceptory). I belong to St. Mungo in Glasgow. We would be pleased to entertain them. The ritual and regalia would be different but not the hospitality.

*Wm. McWilliam
67 Inverness Street, Drumoyne
Glasgow G5 1, Scotland*

HAPPY HOLIDAYS

The staff members of the Grand Encampment office in Chicago — who prepare the *Knight Templar Magazine* and provide Templar office services for our membership around the globe — unite in expressing to you their best wishes for a happy and joyous Christmas Season.

Paul C. Rodenhauer, Grand Recorder



Front row (l-r): Violet Carlson, Secretary to the Grand Recorder; Stephanie Kowalchuk, Terminal Operator; Bernice Powell, Accounting; Judith Farris, Terminal Operator; Kay Muller, Clerical. Middle: Carol Prestidge, Terminal Operator, Microfilming; Ellen Onken, Data Processing Systems Controller; P.C.R.; Joan Behrens, Assistant Editor; John Mueller, Mailroom. Back: Susan McPhillips, Receptionist, Dictaphone Transcriber; Jan Hapgood, Controller; Francine Hall, Publications Assistant; Joseph Buklis, Mailroom.

WHAT IS THE SPIRIT OF CHRISTMAS? It is the spirit which brings a smile to the lips and tenderness to the heart; it is the spirit which warms one into friendship with all the world, which impels one to hold out the hand of fellowship to every man and woman. For the Christmas motto is "Peace on earth, goodwill to men," and the spirit of Christmas demands that it ring in our hearts and find expression in kindly acts and loving words. What a joyful thing for the world . . . if the Christmas spirit could do this, not only on that holiday, but on every day . . . What a beautiful place the world would be . . . Peace and goodwill everywhere and always! Let each one of us resolve that . . . peace and goodwill shall be our motto every day, and that we will do our best to make the Christmas spirit last all the year round.

Anonymous

A Joyous and Blessed Christmas



(The above bit of Templar memorabilia was forwarded by Sir Knight Noal O. Stephens, Past Commander of Lavalette Commandery No. 15, Evansville, Indiana. It is a Templar Christmas card dated December 1908.)