



## The Sovereign Military Order of the Temple of Jerusalem

Priory of St. James, Toronto,  
Canada.

Newsletter  
June 2011

Prior:  
H.E. the Rev'd Dame Nola Crewe, GOTJ



### Greetings to the Dames, Knights, Postulants and Friends of the St James Priory:

We present for your edification and entertainment, our June Newsletter.

nnDnn  
Nola, Alastair, William & Harold  
Your Scribes

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### Prior's Up Date

It has been busy times since our last Newsletter. And upcoming events will ensure that busy times continue.

Chev Lake Trevelyan is calling a Fund Raising Committee Meeting. Whether you are a committee member or not, your input is welcome. So, please, turn up and speak out.

I've also been doing some travelling on behalf of our Order:

#### OTTAWA:

On 28 May 2011 four new members were invested in the Simon-Peter Priory at Trinity Anglican Church. Chev George McNeillie, Dame Joan Peters and I represented St James Priory. A fine reception followed at the Southway Inn.

#### EDMONTON:

On June 11th Canada will get a new Commandery when five members are invested in Edmonton at Holy Spirit Lutheran Church. They will join the five Templars already resident there. Chev Robert MacMullen, who was invested in Toronto and was our Membership Chair before he moved West, will be the new Commander. I will be attending the Investiture and presenting a Bible to the Priory on behalf of St James Priory (as we did two years ago when Simon-Peter was established in Ottawa).

On a personal level, I have been appointed Incumbent at St Monica's Anglican Church, effective 1 June. St Monica's is a storefront church at 1324 Gerrard Street East which serves far more in the foodbank mission than in the Church. All are welcome, including Templars, at our weekly service on Sundays at 10:30 a.m.

Chev Keith Leonard, our Chancellor, has been sick for the past two months which has resulted in my becoming aware of just how much work he does and how many administrative details he takes from my shoulders. He is on the way to recovery and hopefully will be back helping us out again soon.

The site we had hoped to have for our Banquet following the Investiture is unavailable. If anyone has any suggestions for a site near the Cathedral that is available Saturday, September 24th, 2011, please let me know. Our budget is \$100.00 per person, all in.

## Dates

**11 June 2011**, Creation of a new Commandery in Edmonton and Investiture. [See Prior's report]

**27 June 2011**, Priory Reception at Albany Club. All members are invited to bring friends who they believe would be an asset to our Priory, and to come and meet those who have been nominated as Postulants.

**September (dates to be confirmed)**

Knights Templar Castle Tour in France

**24 September 2011**

St James Investiture, at St James Cathedral and followed by our Banquet - details will follow

**26 September 2011**

The Feast of the Canadian Martyrs

**5 November 2011**

Ascension Investiture (Windsor) at the Church of the Ascension of Our Lord, 1385 University Avenue West, Windsor.

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**Chev. Nick Migliore  
and the Membership Committee  
invite you to a reception  
to introduce perspective members  
to the Knights and Dames of St James Priory.**

**It is that time of year: when we bring those we know who are  
interested in the Templars to an evening of fine fellowship and the  
chance to meet the great members of our Priory.**

**Mark the date right now  
so that you will be sure to join us on,**

**Monday June 27<sup>th</sup>, 2011  
at 6:00 p.m.  
at the Albany Club  
Sir John A. Macdonald Room  
91 King Street East**

See location map at [http://www.albanyclub.ca/abt\\_008.php](http://www.albanyclub.ca/abt_008.php)

Please RSVP [prior@torontotemplars.org](mailto:prior@torontotemplars.org)

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Chev. Matthew Gaasenbeek



We give some Hope  
For those who thirst!



On May 4, the most special day in my life, as our area was liberated by the Canadian Army on that day in 1945, a small group of Templars visited the Wells of Hope "WeoH" and the Warehouse of Hope "WaoH" in St. Catharines. They consisted of Dame Barbara Boles-Davis, and Chevs Frank Chen, Randall Cronkite, Edward Rayment and myself.

We arrived at 10:00 a.m. and were welcomed by Ted van der Zalm, the Executive Director of Wells of Hope. His wife Miriam and he are the original Founders of Wells of Hope. The Warehouse was a beehive of activities with trucks delivering a variety of donated goods for shipment to Guatemala and some of the surrounding countries. We also delivered a large quantity of brand new shirts, which had been obtained by Chev. William Upper and two old computers which taxed the available space in our SUV to the limit. These goods were most gratefully accepted by the staff of WaoH.



The Niagara Warehouse of Hope collects and ships much needed items to third world countries.



A Niagara Warehouse of Hope Sewing Group meets weekly to create baby layettes for needy young mothers in poor areas. The layettes are shipped to hospitals and orphanages in such countries as Haiti, Guatemala and Nigeria.



Ted explained the operations of the Warehouse, including the line which tests and packages about 15-17,000 pairs of glasses annually for shipment to the south as well as the line which refurbishes several hundred old computers a year which are shipped to schools in Guatemala.

At that point, our Treasurer, Chev. Randall Cronkite presented a cheque for \$1,500 as a donation from our Priory to Wells of Hope. Ted thanked us graciously and we retired to his nearby home, where Miriam, his wife, served us coffee and a delicious Italian kind of sweet

bread. We then had a discussion about a wide range of subjects.

He first brought us up to date about the results achieved at his last well drilling trip. A major well was drilled in the mountains of Santa Maria Jalapa near the town of Jalapa. The well was 1040 feet deep, had a very large bore of 12", flowed 642 gallons of water per minute and provided water for about 4,000 people. It also necessitated the laying of an 80 km water pipeline. Considering the mountainous terrain and the poor state or even lack of roads it was a remarkable achievement. They also built 3 small dwellings for widowed or deserted women with children. Water up to that time, was taken from anywhere; water which animals had used or where people had washed their clothes. Ted told us that some of the women actually cried when they were able to get clean water for their children. They all knew bad water could and at times did kill their children, but they had no choice but to use polluted waters. Average income is perhaps one dollar a day per person. Almost all land is owned by a few large land-owners.

Wells of Hope has no paid staff whatsoever. As a result all the efforts of the volunteer staff tends to be directed to operations, rather than staff work, such as raising of funds, for example, applying for funding from the Canadian International Development Agency ("CIDA"), or publicity.



**Project Harvest** enables participants to become self-sufficient. It provides them with enough knowledge to:

Grow vegetables to feed and maintain the health and well being of their families

Improve the productive capacity of their land through the application of integrated horticultural methods

The sweat hose is low cost, low technology, effective, easy to install and lasts for up to 20 years. It uses only one barrel of water a day.

The Niagara Warehouse of Hope's **Project Harvest** irrigation project is now in its sixth year. This project involves working with our partner organizations in over 30 communities in the poorest parts of Guatemala. More than 250 gardens have been installed in the first five years. The "sweat hose irrigation system" used is simple. Water is gravity-fed from a raised barrel into a perforated hose embedded in a prepared garden plot. The barrel is filled once a day, from the nearest source of water (river, stream or surface well). These systems allow subsistence farmers to grow fresh produce for their own consumption, with surplus vegetables used for sale or trade. Considerable knowledge has been imparted to the participants and this knowledge is shared with new participants. Ecological agriculture is promoted through the use of mulch, composting, etc. This provides a variety in the diet of campesinos. Nutritional education is also provided. The majority of our participants are women, reflecting the important role they play in feeding their families.

So our Priory could help in two major areas, namely fundraising of course, but also as importantly in helping them for example in obtaining funds from other sources, but especially CIDA. The latter of course will not require much funding except for perhaps incidentals, but will demand a fair amount of time on the part of some of our people.

Our group was most impressed by what was seen and heard and would fully endorse the continued support by our Priory of this organization. Speaking personally, I have never in my entire life encountered such a fine, dedicated group of people.

Reference is made to the material regarding WaoH provided in communications sent to you earlier. Their websites are [www.wellsofhope.com](http://www.wellsofhope.com) and [www.warehouseofhope.com](http://www.warehouseofhope.com)

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## **Law of the Garbage Truck**

One day I hopped in a taxi and we took off for the airport.

We were driving in the right lane when suddenly a black car jumped out of a parking space right in front of us.

My taxi driver slammed on his brakes, skidded, and missed the other car by just inches! The driver of the other car whipped his head around and started yelling at us.

My taxi driver just smiled and waved at the guy. And I mean, he was really friendly.

So I asked, 'Why did you just do that? This guy almost ruined your car and sent us to the hospital!'

This is when my taxi driver taught me what I now call, 'The Law of the Garbage Truck.'

He explained that many people are like garbage trucks. They run around full of garbage, full of frustration, full of anger, and full of disappointment. As their garbage piles up, they need a place to dump it and sometimes they'll dump it on you. Don't take it personally.

Just smile, wave, wish them well, and move on. Don't take their garbage and spread it to other people at work, at home, or on the streets.

The bottom line is that successful people do not let garbage trucks take over their day. Life's too short to wake up in the morning with regrets, so ... Love the people who treat you right. Pray for the ones who don't.

Life is ten percent what you make it and ninety percent how you take it!

Have a garbage-free day!

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## **Heraldry**

### **H.E. the Rev'd Dame Nola Crewe, GOTJ**

Our Herald, Chev David Birtwistle, advises that he is compiling a roll of arms of all St. James Priory members who are armigers for the record. So, expect to receive an e-mail from him requesting a submission of (legitimate) arms of members.

If you are a Knight or Dame who has been considering arms, our Herald will help you in the process of approaching The Canadian Heraldic Authority.

And if there are enough members interested in an information evening on the subject, Chev Birtwistle is prepared to make such a presentation. He intends to be at the Reception at the Albany Club on 27 June, so bring your questions and we will try to gauge the interest of our Templars.

### **David expands on this by saying...**

As Nola has stated, we need to ascertain who has legitimate arms, who is interested, etc. with a view to starting a Roll of Arms for St. James' Priory members. The statement that Nola has made will be fine. I just want to expand on this theme.

If you would kindly include in the Newsletter that St. James Priory Herald is starting a Roll of

Arms and asking that members submit a copy of the arms (and any honours granted by the crown or state) with blazon to me at this e-mail address, I can then record and commence the roll. Those members who are interested in heraldry or believe that they have a right to arms through historical usage can discuss their interest with me.

I am well versed in heraldry but in the end, the Canadian Heraldic Authority has the final legal word as to a right to arms.

As an aside, those members who have arms through usage but have no provenance, can have their arms included in the roll, but it will be noted that they are "assumed" unless granted by a legitimate heraldic authority. This may prove to be a tricky issue for some people, but if we are to be seen as a legitimate body so must any armorials.

Regards,

David  
Lt Chevalier D. Birtwistle  
Herald, KCTJ

**Editors Note:** For some additional information on Heraldry and a link to the Royal Heraldry Society of Canada visit <http://www.electricscotland.com/heraldry/>

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## Turkey

Due to our interest in the Holy Land we bring you this article on Turkey which educates us on that country and its relationship with other countries in that area. We need to understand the background to help us make sense of what is happening today. The article does reference the Templars and also the Christian background in the area so I hope you will enjoy and learn from this.

THE critical condition of the Turkish Empire in Asia may render interesting a short account of the various mixed populations—Moslem, Christian, and Jewish—which are mingled together, in Asia Minor, Syria, and Arabia, under Turkish rule, and of the changes slowly occurring during the last forty years in their relative position. The Armenians especially attract notice for the moment, but the discontent of subject population is not confined to that unfortunate race, or indeed to Christians only.

The Armenians are the only Aryan race ruled by the Sultan with the exception of the scattered Greek population found in the cities of Syria, and forming a strong factor in the West of Asia Minor. Herodotus informs us that the Armenians of his day were Phrygian colonists, and the Phrygians belonged to the European family of the Aryans, and entered Asia Minor from the West. The Armenian language is one of the most interesting of early Aryan tongues, being most nearly connected with the Slav languages. It has become somewhat corrupted by the introduction of Turkish and even of Arabic words, but it is substantially Aryan in grammar and in vocabulary, and its words often throw light on the origin of terms which would otherwise remain doubtful. Even the term Arya, which has so variously been explained, is perhaps best connected with the Armenian Ayr for a man. The two great streams of migration which brought the Aryans into Asia Minor appear to have followed the northern route from the West, and the southern route from the East. In the ninth century B. C., the Medes had advanced from near the Caucasus to the shores of Lake Van, superseding an earlier Mongol population in Matiene; and in the Persian period the Lycian language is more nearly akin to the Iranian tongues than to the European, though strongly influenced already by Greek. The early Phrygian inscriptions appear on the other hand to belong to the European family of Aryan speech. In our own time the Armenians represent the northern immigrants, while the very corrupt Georgian language, traceable back to the Middle Ages, is also Aryan but more probably of Medic origin. The Armenian has however borrowed from the Georgian, and the Georgian from the Armenian.

The early history of the Armenians is to a great extent legendary. Their civilisation (including

their alphabet) was, like that of the Georgians, derived from the Greeks of Constantinople, but the controversies of the sixth century resulted in the separation of the Armenian Church from that of Byzantium, and they were, like most of the Oriental Christian Churches, converted to Monophysite belief by Jacob Baradaeus. In the twelfth and thirteenth centuries the Christian kingdom of Armenia became an important bulwark of civilisation, long-resisting the attacks not only of the Turkish and Kurdish tribes of Baghdad, but also of the Mongols when advancing on the tottering Frank kingdom of Palestine. In the thirteenth century especially the Norman feudal system became the model of the Armenian State. The 'Assizes of Jerusalem' were then translated into Armenian; the Templars and Hospitallers were given lands and castles in all parts of the kingdom. Some of the Armenian clergy were reconciled to Rome, and founded the still existing though unimportant sect of Armenian Catholics. The kings of Armenia were allied by marriage to the Norman Princes of Antioch, and their armies joined the Frank forces in opposing the Tartars. Even from the first the Crusader Kings had married Armenian wives, and the power of the Counts of Edessa, who held the highroad from Baghdad by which alone an advance on Syria was possible, was confirmed by the Armenian alliance. To speak of Armenia as only a geographical expression is to ignore its history, and the services of its kings to the cause of civilisation in Western Asia. During the twelfth and thirteenth centuries the power of the old Seljuk conquerors, who under Melek Shah had ruled from India to the borders of Egypt, and to the gates of Byzantium, was entirely broken down by the Crusaders on the West and by the Armenians on the East. The Sultans of Iconium, from whom the Osmanli family traces its descent, were then hemmed in by the Greeks on the West, and by the Armenian Christian State on the East. They ruled a very mingled population, and were already themselves of mixed stock, Georgian and Armenian wives being sometimes the mothers of the Turkish heirs. The destruction of civilisation thus painfully built up by European statesmen was not due to any Turkish effort, but resulted from the great wave of Mongol outbreak which swept over Western Asia and Russia. The Turks suffered equally with the Christians from this barbarian invasion. Only when the Egyptians under Bibars and Kelaun had driven the Franks out of Syria, and when the Mongols had laid waste Armenia, did the Turkish power begin to revive: and the Sultans of Iconium inherited the ruins after the Tartar retreat.

The Armenian race in our own times is perhaps not purely Aryan, and like the Kurds—descended from the ancient Parthians—they have no doubt in their veins a strong infusion of Turkish and Mongol blood. In physical type they are among the finest of West Asiatic races—tall and strong, with ruddy faces, but with dark eyes and hair like Mongols. They are reputed to be one of the cleverest races in the Turkish Empire, but they cannot be said to be popular. Their power of acquiring wealth by usury renders them as odious to the peasantry of other stocks as are the Jews, and they are despised by Moslems on account of their drunkenness, which is a common vice among them, as also among the Oriental Christians. Fanatical hatred has no doubt an important part in the persecution of Armenians, but the grudges of the Moslem peasants have also no doubt been paid on usurers, at a time when the ruling power has become alarmed at the spread of revolutionary ideas among its Christian subjects, and seeks to stamp them out with a barbarity which has always characterised the Turks when their rule is disputed by any subject people, whether Moslem or Christian. The subjugation of Syria, within the present century, was marked by cruelties as ruthless as those of to-day, but directed against the sturdy Moslem peasantry, who fought for liberty during many years in the mountains of Galilee and Samaria.

The present moment recalls to mind the condition of Asia under the Seljuk Turks at the close of the eleventh century, A.D. The Koran not only does not sanction, but its teaching discourages the persecution of Christians, who, according to Muhammad, were nearer to Islam than Jews or Mazdeans. All 'People of a book,' both those who accepted the Gospels, those who revered the Hebrew Scriptures, and those who preserved the Persian Zend-Avesta, were placed in quite a different category from that of the Kufar or Pagans, who belonged to neither of the great religions existing in Muhammad's time. So the Kafir was given the choice of 'the Koran or the Sword,' but Christians were only reduced to tribute; and the Koran precepts were observed alike by the first Arab Khalifs of Damascus, and by the latter Abbaside Khalifs of Baghdad. Harun-er-Rashid gave to Charlemagne the keys of Jerusalem, and persecution only began in the eleventh century, when the fanatical and heretical Fatimite Khalif of Egypt seized Jerusalem. Before his time El Mukaddasi speaks of the Syrian Christians

as being extremely independent, in bearing, and of the Moslems as constantly suffering from Byzantine inroads on the coast cities. The Seljuk Sultans, who protected the last feeble descendants of the great house of Abbas, in Baghdad, having become converts to the Sunnee or more orthodox teaching of Islam, distinguished themselves after the death of Melek Shah by their persecution of Christians. It was the cruelty of the sons of Ortok in Jerusalem which roused the wrath of all Europe against the Turks, and which led to the first Crusade, just as in our own time the wrath of Europe is roused by Turkish persecution of Christians in the East.

But it must not be forgotten that for nearly a thousand years the Turks have been the ruling race in Asia. Even in Egypt, since the twelfth century, the rulers have never been Arabs, though the population did not include any important Turkish element in any age. The Mongols indeed appear at the very dawn of history as the dominant people, in Chaldea, in Armenia, in Syria, and in Egypt; and the Semitic races, which ruled Western Asia for fifteen centuries before the Persian Conquest, only again attained independence for four hundred years between the time of Muhammad and of Melek Shah. During the remainder of historic time they have been subject either to Mongols or to Aryans—the Persians, Greeks, Romans and Franks. The great struggle of the twelfth and thirteenth centuries produced not a single conqueror of Arab race, for Saladin was a Kurd, and Bibars was also of Turkish origin. The force of Arab genius seems to have been expended a few centuries after Muhammad, and though it is to the Arabs that we owe the preservation and diffusion of that civilisation, which they learned from Greek, Persian, and Indian subjects, it cannot be said that the Arab race has shewn great ruling qualities, since the decay of the Abbaside power which reached its zenith in the ninth century of our era.

The Turks themselves learned much from Persia and from Greece, through their first relations with subject races in Asia. The Turkish palaces of the thirteenth and fourteenth centuries in Asia Minor, like those erected by the Mongols at Samarkand and elsewhere in Central Asia, are evidence of the influence of Persian architecture on these rude conquering Turanians. The Turks adopted the Arab alphabet, as the Mongols adopted the Syriac of the Nestorians. The modern Turkish dialect of Stamboul is so full of Arab and Persian words, for which there were often no terms in Turkish proper, that only about a tenth part of the Stambuli vocabulary now traces to pure Turkish brought by the Seljuks from the Oxus. The majority of the ruling class in Turkey is of mongrel origin, and only among the peasantry of Asia Minor is the purer Turkish type to be discovered: for in Europe it is mingled with Slav blood, and in Kurdistan with Persian. But the tradition of a rude and masterful domination survives from the time of Osmanli Conquest, and the Aryan and Semitic subjects of the Sultan possess no tradition of independent, self-government. The harsh bondage of four centuries has stamped out the spirit of freedom, among Moslems and Christians alike, unless it is still to be recognised among Armenian rebels.

The power of the Christians in Turkey has, however, steadily increased within the last forty years. The massacres of Damascus led to the establishment of a Christian State in the Lebanon, answering roughly to the old county of Tripoli under the Franks. Protected by the European powers, with a constitution which prevents the Turk from levying arbitrary taxes, and with a Christian police, under a Christian governor elected by the powers, the province of the Lebanon presents to us the one bright spot in an empire filled with cruelty and oppression. When this state was first established by Lord Dufferin, its population was quite as mixed as that of Armenia. The Druze nobles, who dominated the Maronite Christians, answered to the Kurds of Armenia, and the separation of Christian and Moslem presented a problem quite as difficult in appearance of solution. Yet the establishment of this province has been so successful that we have heard no more of any massacres in Syria. The Druzes have gradually and peacefully retired to Hermon and Bashan, and an independent Christian peasantry has prospered so greatly, under just government, that the Lebanon is unable to contain them, and they have gradually overflowed into other parts of Syria, Cyprus, and neighbouring regions. The lesson so learned may surely leave us to suppose that if it were possible to extend to North Syria the same system of government, including the regions round Aleppo and Merash from which the latest news of Armenian massacres now reaches us, we might witness in time a natural sifting of population, as the Armenians gathered into a new province under Christian rule, in which the fierce Kurds and Turks would find themselves

powerless to oppress. Following the example of the Druzes they would no doubt betake themselves to wilder districts.

To expect that any Moslem power will, of its own free-will, place Christians on an equality with Moslems, and divide equally between them the offices of government, is hopeless. It is contrary to the Moslem creed, and no Sultan could dare so to outrage the prejudices of his Moslem supporters. The superior education of Syrian and Armenian Christians has always led to their employment in minor offices, as secretaries and scribes under Turkish governors, just as the Copts in Egypt have long occupied similar positions. But the only instances in which Christian governors have been sanctioned by the Sultans are those in which European compulsion has forced them on the Turk. The establishment of a mixed Christian and Moslem police is as contrary to Turkish ideas as would be the service of Christians in the army. The law of Turkey is theoretically the law of the Koran, interpreted to the governor by the religious Kadi. The decisions of the Sultan rest on the dicta of the Sheikh el Islam, and on the inspired utterances of the Derwish orders. The equality of Christian and Moslem is a heresy which, if proclaimed by a Moslem ruler, would probably cost him his throne. The Sultan, whose only support is found in the acceptance by Islam of his claim to be regarded as Khalif, based on his rank as Hami el Haramain or 'Guardian of the two sanctuaries' of Mecca and Jerusalem, is no free agent in his own dominions, and can yield only to Christians on compulsion. The establishment of village councils under a Mukhtur, which figures as a new reform in the recent edict, is no new feature of administration. The Mejlis or council of native Moslem elders—sometimes admitting Christian and Jewish members—already exists in every town or village, but the governing power rests with the ruler who has at his command an irregular mounted police, backed by regular Moslem troops. The more the decree is examined the more will it be found to alter nothing which already exists. It is not the law of the Koran which entails suffering on Christians, but the spirit in which that law is administered, with a fanatical harshness which has throughout history characterised Turkish rule. That the fanatical spirit of Islam is not yet dead we have already learned to our cost, and may see in recent events at Stambul and in Armenia. Such events must raise throughout the Turkish empire an excitement among Moslems which is one of the gravest and most dangerous features of the situation. Disunited as they are among themselves, and undermined as Islam is in the west by scepticism, there yet remains in the wilder districts a memory of the great age of Moslem conquest, which leads all Moslems to regard the Christian as fit only for slavery.



The picture above is of our Prior at the well in St Peter's Church in the countryside of Anitoch, Turkey. She tells us... that this church/cave was built into the rocky hillside no later than the 4th century (tile dating) but could have been considerably earlier. St Peter was the first missionary in the area. The walls of the church and the garden outside just reeked with the prayers of the ages. It was truly wondrous.

The Turkish population is confined to its ancient home in Asia Minor, where it maintained its independence even in the days of Frank rule in Armenia and Syria. The Popes sought in vain to convert the Sultans of Iconium, who never proved reliable allies even when siding with Christians against the Egyptians. The larger part of the Sultan's dominions is occupied by the Arab nation, to whom the Turk is a stranger by race and by language. Even in Western Asia Minor the Greek population forms an important element. In Cyprus the Turkish immigrants are confined mostly to the hills, the Greeks and Maronites holding the plains. In the Lebanon and in Palestine, in Mesopotamia and Arabia, the Turk only is found as a government official. Among all the Arab-speaking peoples —Christian or Moslem—he is hated as a foreign oppressor, yet these regions are the very ones which—as Khalif—it is vitally necessary for the Sultans to possess. The loss of Mecca and of Jerusalem means the loss of his only claim to the Khalifate—a dignity which ceased to exist for three centuries, until it was revived and usurped by the Osmanlis, who were not even of the Prophet's race.

The spirit of political intrigue, which has always existed among the Christians of the Turkish Empire, has become yet more prevalent as the result of political events. Once more, as in the twelfth century, the Christian powers of Europe are pressing Eastwards. The Turkish dominion is lopped of its outlying provinces in Europe and in Africa, and Western civilisation has reached Cyprus, and presses into Palestine. The Christian state in the Lebanon presents a nucleus for the non-Moslem populations in Syria itself. The railway has reached Jerusalem and Damascus, and an invasion of Jews, driven out of Russia, has doubled the non-Moslem population of Jerusalem, and has spread a dozen Jewish agricultural colonies over the Holy Land, even as far east as Bashan. The Christians are still held down by a government supported by Moslem troops, but they watch with intense interest every movement of the European powers, and though bitterly divided among themselves, according to the ancient antagonisms of Greek, Armenian, Syrian, Georgian, and Nestorian Churches, there is no doubt that all alike hope to be finally rescued by European aid. The Arab Moslem population of Syria is meanwhile rendered disaffected to the Turks by long experience of their unjust rule, and the half subjected Bedouin of the deserts, who though nominally Moslems have practically no religion beyond a belief in ancestral ghosts and desert demons, watch as ever their opportunity to raid and pillage Christian and Moslem peasantry alike, whenever the central power shall have become too weak to control them.

In Arabia the Turks have their most difficult task, on account of its remote position and of its desert lands. It was in Arabia that the Turks crushed out the only attempt made to reform Islam by returning to the original teaching of the Koran. The persecution of the Wababi sect was perhaps as savage as any persecution of Christians, and the aspirations of the Arabs point to the establishment of an Arab Khalif in the person of the Sherif of Mecca.

With all these elements of discontent, and possible revolt, the Turks have long been familiar. The immediate dissolution of the Turkish empire was expected half a century ago. Yet they have stubbornly held on to their conquests, and have even rendered more complete their subjugation of the various and mingled elements of population whom they rule. We have so far witnessed no general convulsion, but a gradual decay of Turkish power beginning at its furthest frontiers, and the slow growth of small Christian states, appearing sporadically and gradually becoming independent. The Turks know well how unwilling all European statesman must be to fan the flames of a great conflagration, and how jealously they eye each other whenever the question of dividing up the Sultan's empire is forced to the front by popular misery. An united Europe could no doubt reduce the Sultan to-morrow to his original position as Turkish ruler of Iconium, were it not for the question who is then to be ruler in Stambul, in Mecca, in Syria, and at Baghdad, or in Armenia? Until such thorny questions are settled, by agreement or by accident, the Sultan no doubt intends to rule his people according to the ancient Turkish policy of repression and extortion.

The danger of a revolt of the army is the greatest that lies before the Turk. As Moslems they can be relied on against Christians, but as human beings there must be a limit to their powers of enduring a condition in which they are not Only deprived of pay, and unable to earn money for themselves, but even deprived of food, and sometimes on the verge of starvation. A ruler who is unable to feed, or to pay for the transport of his troops, stands in great danger of a military revolt—especially among Syrian, Albanian, and other regiments of

non-Turks. The Turkish army has proved its fighting powers not long since, in spite of treachery and incompetence among some of its leaders, but while the greater part of the force must be kept locked up in Europe, on the north-west frontier of the empire, the presence of troops is urgently needed in Armenia and in Arabia, and the most pressing question is how they can be spared, and how they can be sent to such remote districts.

Among the subject Christians the Armenians alone have so far found courage in despair, in their attempt to win freedom from an intolerable double tyranny—of Kurdish chiefs and Turkish Pashas; but if success were in the end to crown their efforts the Armenians would not stand alone. The Christians of North Syria—Greek or Syrian in creed—have many grievances of their own. The more fortunate Maronites of the Lebanon province, who have a Christian police, and who are keen politicians, might become inoculated with the idea of independence. The flame of fanaticism once lit would not distinguish Greek and Armenian Christians. Any success against the Turks in Armenia would lead to insurrection in other provinces.

Amid so many dangers the danger of Moslem disaffection must seem greatest to a Moslem ruler, convinced that the European powers are most unwilling to proceed to extremities. The attention of Russia is turned to the far East, and no power but England is really earnest in the Armenian cause, this earnestness being confined perhaps mainly to religious circles and to liberal politicians. The real rulers of Turkey are not those ministers who are moved as pawns in the game, but the secret Derwish orders on whom the Sultan relies. They form powerful organisations bitterly opposed to all Western ideas, and perfectly informed, through their lower initiates, of all that goes on in the various provinces of the empire. The realities of government in Turkey are very different from its diplomatic exterior appearances; and the Khalif dominates the Sultan.

It may be that the Turks will once more assert their old predominance over their subjects, since their successor has not yet appeared. The Armenians are destined either to work out their own future or to perish in the attempt. It is practically impossible for Europe to interfere, unless Europe is ready to undertake the administration of new provinces in Asia. The subject populations are so much split up, and have so long been unaccustomed to rule themselves, that nothing but anarchy can be expected if the Turkish administration is overthrown. The happiest outcome that could be expected would be the creation of a new Christian province in North Syria or in Armenia, where the oppressed might find refuge, and learn by degrees to rule themselves, until fit for independent existence as a Christian state.

C. R. CONDER.

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## **Royal Wedding**

I was quite struck with one of the sermons given at the wedding and found a transcript of it which you can read below...



DR. RICHARD CHARTRES, LORD BISHOP OF LONDON: Be who God meant you to be, and you will set the world on fire. So said Saint Catherine of Siena whose festival day it is today. Marriage is intended to be a way in which man and woman help each other to become what God meant each one to be. Their deepest and their truest selves.

Many people are fearful at the prospects for our world, but the message of the celebrations in this country and far beyond its shores is the right one. This is a joyful day. It is good that people in every continent are able to share in these celebrations. Because this is, as every wedding day should be, a day of hope.

In a sense, every wedding is a royal wedding, with the bride and the groom as king and queen of creation, making a new life together, so that life can flow through them into the future. William and Catherine, you have chosen to be married in the sight of a generous God who so loved the world that he gave himself to us in the person of Jesus Christ. And in the spirit of this generous God, husband and wife are to give themselves to each other. And spiritual life grows as love finds its center beyond ourselves, faithful and committed relationships offer a door into the mystery of spiritual life in which we discover this. The more we give of self, the richer we become in soul. The more we go beyond ourselves in love, the more we become our true selves and our spiritual beauty is more fully revealed. In marriage, we are seeking to bring one another into fuller life.

It is, of course, very hard to wean ourselves away from self-centeredness, and people can dream of doing such a thing. But that the hope should be fulfilled, it is necessary that a solemn decision is made, that whatever the difficulties, we are committed to the way of generous love. You have both made your decision today. I will. And by making this new relationship, you've aligned yourselves with what we believe is the way in which life is spiritually evolving, and which will lead to a creative future for the human race.

We stand looking forward to a century which is full of promise and full of peril. Human beings are confronting the question of how to use wisely the power that has been given to us through the discoveries of the last century. We shall not be converted to the promise of the future by more knowledge, but rather by an increase of loving wisdom and reverence for life, for the earth, and for one another.

Marriage should transform as husband and wife make one another their work of art. It is possible to transform so long as we don't harbor ambitions to refault (ph) our partners. There must be no coercion if the spirit is the flow. Each must give the other space and freedom.

Chaucer, the London poet, sums it up in a pithy phrase. "When mastery cometh, the god of love anon beated his wings. And farewell, he is gone."

As the reality of God has faded from so many lives in the West, there's been a corresponding inflation of expectations that personal relations alone will supply meaning and happiness in life. This is to load our partner with too great a burden. We're all incomplete. We all need the love which is secure, rather than oppressive. We need mutual forgiveness in order to thrive. But as we move towards our partner in love, following the example of Jesus Christ, the Holy Spirit is quickened within us and can increasingly fill our lives with light, and this leads on to a family life, which offers the best conditions in which the next generation can receive and exchange those gifts which can overcome fear and division and incubate the coming world of the spirit whose fruits are love and joy and peace.

I pray that all of us present and the many millions watching this ceremony and sharing in your joy today, will do everything in our power to support and uphold you in your new life. And I pray that God will bless you in the way of life that you have chosen. That way which is expressed in the prayer that you have composed together in preparation for this day. "God, our father, we thank you for our families, for the love that we share, and for the joy of our marriage. In the busyness of each day, keep our eyes fixed on what is real and important in life, and help us to be generous with our time and love and energy. Strengthened by our union, help us to serve and comfort those who suffer. We ask this in the spirit of Jesus Christ, and we all say amen."

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## Other people . . .

One day a teacher asked her students to list the names of the other students in the room on two sheets of paper, leaving a space between each name. Then she told them to think of the nicest thing they could say about each of their classmates and write it down. It took the remainder of the class period to finish their assignment,. As the students left the room, each one handed in the papers.

That Saturday, the teacher wrote down the name of each student on a separate sheet of paper, and listed what everyone else had said about that individual. On Monday she gave each student his or her list. Before long, the entire class was smiling.

"Really?" she heard whispered "I never knew that I meant anything to anyone!" and, "I didn't know others liked me so much", was the tone of most of the comments.

No one ever mentioned those papers in class again. The teacher never knew if they discussed them after class or with their parents, but it didn't matter. The exercise had accomplished its purpose. The students were happy with themselves and one another.

That group of students moved on.

Several years later, one of the students was killed in The War. The teacher attended the funeral of that special student. She had never seen a serviceman in a military coffin before. He looked so handsome, so mature. The church was packed with his friends. One by one those who loved him took a last walk by the coffin.

The teacher was the last one to bless the coffin with her presence. As she stood there, one of the soldiers who acted as pallbearer came up to her. "Were you Mark's math teacher?" he asked. She nodded, "yes". Then he said: "Mark talked about you a lot."

After the funeral, most of Mark's former classmates went together to the reception.

Mark's mother and father were there, waiting to speak with his teacher. "We want to show you something", his father said, taking a wallet out of his pocket. "They found this on Mark when he was killed. We thought you might recognize it."

Opening the billfold, he carefully removed two worn pieces of notebook paper that had obviously been taped, folded and refolded many times. The teacher knew without looking that the papers were the ones on which she had listed all the good things each of Mark's classmates had said about him.

"Thank you so much for doing that", Mark's mother said, "As you can see, Mark treasured it."

All of Mark's former classmates started to gather around. Charlie smiled rather sheepishly and said, "I still have my list. It's in the top drawer of my desk at home." Chuck's wife said, "Chuck asked me to put his in our wedding album."

"I have mine too," Marilyn said. "It's in my diary."

Then Vicki, another classmate, reached into her pocketbook, took out her wallet and showed her worn and frazzled list to the group. "I carry this with me at all times," Vicki said, and without batting an eyelash, she continued: "I think we all saved our lists."

That's when the teacher finally sat down and cried. She cried for Mark and for all his friends who would never see him again.

We come together . . . and we go apart. But everyone we touch, touches us. Sometimes, though, we forget that everything ends, grade school, vacations, jobs, even life as we know it, will end one day. And we don't know when that one day will be. So remember to tell the people you love and care for, that they are special and important. Tell them, before it is too late.

And always remember, what you put into the lives of others comes back into your own.

May Your Day Be Blessed As Special As You Are.

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## OSMTH France

We do get in copies of other Templar newsletters from around the world and we'd like to take a story from the French newsletter. You can visit their site at <http://osmth-france.e-monsite.com/>

I might also note that they have a translation service on their site which will convert the pages to a variety of languages including English. An excellent service! Perhaps this is something we can emulate on our site?

**Chev. Dr. Nick Ngwanyam and the St.Louis Institute of Health & Biomedical Sciences, Bamenda, Cameroon**

**Par le Chev. Simon Comte de Saint-Claire, PhD, Secrétaire-Général OSMTH**

To view the professional career and achievements of Chev. Dr Nick Ngwanyam is a most humbling experience. His story can be likened to the "Phoenix from the Ashes".

Some 18 years ago, at great personal and professional risk, he fought government tyranny and corruption by exposing a case of "torture resulting in death". The repercussions were swift, with Dr Ngwanyam spending life as a virtual refugee in his own country. Several years later when the persecution had finally ceased, although a former Chief Surgeon, he was unable to find a position in any state run hospital.

Not a stranger to adversity, or shy of a challenge, he started practicing from a small rented garage. As most of his patients didn't have the money to pay fees, Dr Ngwanyam provided his service by contra-deal or barter. This arrangement sowed the seeds towards the founding of the St. Louis Clinic - a small general care hospital and out-patient service - and his "people-orientated" philosophy.

Under the firm guidance of Dr Ngwanyam, the enterprise expanded to become the St. Louis

Group, covering all aspects of general health care, later diversifying into formal tertiary education with the establishment of the St. Louis Higher Institute of Health (College of Nursing, including the sole paramedic training facility in the entire region), and more recently the St. Louis University Institute of Health and Biomedical Sciences.

Chev. Ngwanyam has always been community focused, providing means for others to help themselves. Through a series of self-initiated community development programmes, he is currently tackling such issues as low-cost housing, vocational training, job creation schemes, and the implementation of minor infrastructure (irrigation, drainage, solar power etc.).

From a personal and professional perspective, I have never seen such a proactive, creative force of energy nor intellect. Chev. Nick Ngwanyam sees opportunities where others see obstacles.

He is a medical doctor, academic, businessman, project manager, lobbyist, community leader and humanitarian. Most especially, Nick Ngwanyam is a fine example of a modern Templar.

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## **Christians at Risk**

**By Chev. Harold Nelson**

For this month's article on Christians at Risk, we offer this picture essay from BBC. Christians and Muslims demonstrated side by side, but with the ejection of Mubarak, the ugly side of unthinking orthodoxy prevails. <http://www.bbc.co.uk/news/world-middle-east-13331630>

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## **Forfar Bridies**

As I noted the french newsletter carried a recipe I thought I'd include one here...



Many Scottish towns have given their names to foodstuffs and confectionery popular in their locale e.g. Aberdeen for Aberdeen Butteries, Dundee for Dundee Cake, Edinburgh for Edinburgh Rock, Moffat for Moffat Toffee, Jedburgh for Jeddart Snails, Selkirk for Selkirk Bannocks and this week the newsletter enjoys a visit to Forfar, home of the Forfar Bridie. No visit to Forfar would be complete without enjoying the local delicacy, the famed Forfar Bridie - a meal fit for a king!

Shortcrust pastry:

4 cups flour

1/4 teaspoon salt

1/2 pound salted butter (2 sticks), cut into small pieces

Cold water

Filling:

1 pound ground beef

1 small onion, peeled, ends removed, chopped

1/4 teaspoon salt

1/8 teaspoon pepper

1/4 cup water

Nonstick cooking spray or 1/2 teaspoon shortening

1 beaten egg

To prepare pastry: In a large mixing bowl, sift together the flour and salt. Add the butter and cut into flour until the mixture resembles fine bread crumbs. Mix in enough cold water to hold mixture together. Form into a ball. Wrap in wax paper or plastic wrap and place in the refrigerator for 30-45 minutes.

To prepare the filling: In a large bowl, mix together the uncooked ground beef, onion, salt, pepper and water. Set aside.

Assembly: Preheat the oven to 350 degrees. Spray a baking sheet with nonstick cooking spray or grease with shortening.

Remove pastry from refrigerator. Lightly sprinkle work surface with flour. Roll out pastry to about 1/8-inch thickness. Cut into 6 circles approximately 5 to 6 inches in diameter. Evenly divide the filling among the 6 circles, placing the meat mixture on one half of the circle. Brush the edge lightly with the beaten egg. Fold the pastry over the filling and seal by lightly crimping the edge. Brush the top with beaten egg. Repeat with remaining filling and dough circles.

Place on prepared baking sheet and bake for 50 minutes or until golden brown on top.

Makes 6 Forfar Bridies.

Can be eaten hot or cold and is excellent picnic fair. Many Scots, being of course very healthy eaters, might well eat them hot with baked beans and fries!

Hopefully this recipe will encourage our Knights and Dames to send in some of their favourite recipes for future newsletters!

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## **The Templar Globe**

I came across this web site due to getting an email in mentioning the Templars connection in the Battle of Bannockburn. It looks to carry some interesting information. The About Us page says...

The Templar Globe is the official bulletin / blog of the International Chancellery of the Ordo Supremus Militaris Templi Hierosolymitani Universalis, sometimes referred simply as The Templars.

The bulletin is edited and published by the Chancellor of the Order, Fr. Luis de Matos.

The present OSMTHU claims no direct link or descent from the historical Templar Order, although we can trace our existence as a "templar inspired" Order back to the early XVIII century. We pledge to live according to those ancient codes of honour and chivalry and conduct our actions as members of the Order and individuals within the most strict Christian spiritual tradition in a broad ecumenical sense.

At the moment there are many Templar groups in the world and they should be looked at for their "fruits", not their fantastic claims. Our Order is positioned within the ancient branch

animated by Parlaprat in XVIII century France that survived to this day spread around the world organised in smaller branches. The OSMTHU was established by the will of a number of long existing Autonomous Pories that joined in the preparation of free and universal elections among Templar groups and succeeded to elect a new Master and Magisterial Council.

The present serving Master is Fr. Antonio Paris from Italy.

The article that attracted my interest can be found at

<http://templars.wordpress.com/2009/12/21/how-crusading-templars-gave-bruce-the-edge-at-bannockburn/>

## Malawi - "The Warm Heart of Africa"

By Dame Barbara Boles-Davis



This weekend I felt as Spring had finally arrived. The trees have been majestic, sporting their garb of magnificent, colourful blooms. Somehow, Saturday's warm weather, and all the blossoms, transported me to another world, another Spring. September in Malawi is also Spring.....and last September, I found myself working there on a surgical team. The jacaranda trees, covered in their brilliant purple blossoms, were spectacular. However, the air was dry, there was a huge lack of trees, and the beautiful greens we enjoy here, were missing. There were many other things missing in Malawi, and in my weekend reflection, I again gave thanks for this country which is called CANADA.

In 1964, the British protectorate of Nyasaland, became the independent Republic of Malawi. Its freely elected President is Mutharika. Its official languages are Chichewa and English.



Malawi, indeed, is known as the “Warm Heart” of Africa. Its people are beautiful and most welcoming. However, according to the CIA Factbook, “Malawi ranks among the world’s most densely populated and least developed countries.” The infant mortality rate is 81.04/1,000 births (one of the highest, I have encountered), and life expectancy is only 50.93 years for men, and 52.48 years for women. Malawi is an agricultural country, with 85% of the people living in rural areas. Transportation is by bicycle, donkey cart or walking. There are few cars or buses and petrol was being rationed. The population is 80% Christian and 15% Muslim. Malaria is prevalent and HIV/AIDS affects 11% of the population.

We worked in a community known as Nkhoma, a “mission community” dating back to 1889 and started by a Scottish missionary. Nkhoma is about 60 Km south of Lilongwe, its capital. The 220 bed hospital, in Nkhoma, dates back to 1912. Many times, this hospital “overflows” with up to 600 patients, putting two or three patients per bed, and even utilizing the floors for patients. The hospital has an excellent maternal program  
<http://www.nkhomahospital.org/facilities/nkhoma-hospital.html>

However, still births and premature deaths of infants were weekly occurrences.



We lived in a small round hut with a thatched roof, located in a compound. The dining facility and bathroom (one shower) was about 100 yards away. We slept under mosquito nets (no screens on the windows), and quickly learned how to use our “torches” (flashlights) to scan the ground for snakes. In fact a Black Mamba, had been killed in our garden on the first Tuesday. We also had hyenas prowling one night, and a brush fire another night. (This really was quite the adventure).



We walked about a kilometer to the hospital. This was a surgical mission, and we had many patients, who were more than happy to have their problems looked after. Our Malawian helper in the Operating Theatre, was Kennedy. He walked/ran 16 km to work every morning and back home in the evening.

Our main focus was on vaginal fistula repairs. Our gynecologist did almost nothing else, except emergency c-sections. Our general surgeries included thyroidectomies, hernia repairs, prostatectomies, hysterectomies, and gall bladder surgery.

The hospital was very short of blood, so most of our team donated blood while we were there. Our surgeons were most patient as our power continuously would go out, and we would pause until the generator would kick in. Supplies were short, so everything that we brought was put to good use. Things that are “disposable” at home, here in Canada, are coveted treasures in countries such as Malawi.



Patients in the hospital were cared for by their families. Linen and food had to be brought in by the families, and only basic nursing care was done by “student” nurses.

While the surgical team worked daily at the hospital, three of our team helped at the local school. These were “sponsored” children, who were fortunate to be getting an education. Among them, was a nine year old girl, Ellen. She had had bilateral below the knee amputations, and played with everyone, on her prosthetic legs. (Sponsored by an American)

Many things were in short supply in Malawi, including food. Our meals were very basic with some chicken, soup, lots of bread, peanut butter, rice and beans. We often ate in the dark or candlelight, as the power was usually off between 6-8 p.m.

My fondest memories of Nkhoma are its people, its music (we would hear drumming and singing into the night, and of course, in the church), the simple rural villages, statuesque women carrying huge loads on their heads, the beautiful purple jacaranda trees, the warm welcome of Gwengwe village and the Lambak wedding.



It took place in the village of Gwengwe in the District of Chitundu. Three of us were privileged to attend. It was a great honour for us, and apparently also for the bride and groom. The groom was an employee of the hospital in Nkhoma, where I worked. The huge welcome we received was very humbling. One of the pictures shows the bride and groom.....a Christian wedding. The other photo shows all the village people attending.

Editorial Note: Barbara did send in lots of pictures but we were only able to put a small selection up in this newsletter.

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## **A Wee Bit of Humour**

### **The Brickie**

Today we bring you a bricklayer's accident report that was printed in the newsletter of the English equivalent of the Workers Compensations Board.

"Dear Sir:

I am writing in response to your request for additional information on the accident reporting form. I put "poor planning" as the cause of my accident. You said in your letter that I should explain more fully and I trust that the following details will be sufficient.

I am a bricklayer by trade. On the day of the accident, I was working alone on the roof of a new six-story building. When I completed my work, I discovered that I had about 500 pounds of bricks left over. Rather than carry the bricks down by hand, I decided to lower them in a barrel by using a pulley which, fortunately, was attached to the side of the building at the sixth floor. Securing the rope at ground level I went up to the roof, swung the barrel out and loaded the bricks into it.

Then I went back to the ground and untied the rope, holding it tightly to ensure a slow descent of the 500 pounds of bricks. You will note on my accident form that my weight is 135 pounds. Due to my surprise at being jerked off the ground so suddenly, I lost my presence of mind and forgot to let go of the rope. Needless to say, I proceeded at a rather rapid rate up the side of the building.

In the vicinity of the third floor, I met the barrel, which was now proceeding in a downward direction at an equally impressive rate of speed. This explains the fractured skull, minor abrasions, and the broken collarbone, as listed in Section 3 of the accident reporting form.

Slowed only slightly, I continued my rapid ascent, not stopping until the fingers of my right hand were two knuckles deep into the pulley. Fortunately, by this time, I had regained my presence of mind and was able to hold tightly to the rope, in spite of the excruciating pain I was now beginning to experience.

At approximately the same time, however, the barrel of bricks hit the ground - and the bottom fell out of the barrel. Now devoid of the weight of the bricks, the barrel weighed approximately 50 pounds. As you might imagine, I began a rapid descent down the side of the building.

In the vicinity of the third floor, I met the barrel coming up. This accounts for the two fractured ankles, broken tooth and severe lacerations of my legs and lower body. Here my luck began to change slightly. The encounter with the barrel seemed to slow me enough to lessen my injuries when I fell onto the pile of bricks, and fortunately, only three vertebrae were cracked.

I am sorry to report, however, that, as I lay there on the pile of bricks in pain, unable to move and watching the barrel six stories above me, I again lost my composure and presence of mind and let go of the rope."

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**Bless you in all you do & may God speed your journeys safely home.  
Your editorial team**