

Knights Templar

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NUMBER 5



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William H. Koon, II
 Grand Master

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Grand Master's Message



SPRING – the time of year we've all been awaiting is in full swing. The grass is green again (and needs mowing), the flowers are blooming, and new life is springing up all around us. With the arrival of spring, summer is just around the corner! The winter blues are gone, and life seems so full of promise.



Life is renewing itself again as it does every year. As we witness the renewal of all things living during the spring, let us remember that we too have been blessed to see another spring and to witness life's renewal all over again. The season provides us with an opportunity to realize that with the passing of the seasons, so too is our own life passing. Are we living our lives to the fullest? Are we putting back more than we take? Are we preparing those who will follow?

When we were younger, we never thought much about our own mortality. We looked forward to enjoying many springs and were indeed full of ourselves. Our fraternity is about fraternalism, and often we don't stop to think what that really means. As we age, it is time for us to reach out to that younger brother or sister who needs the advantage of our experience. Not by telling them how to do it, but helping them decide for themselves how they might become a more involved participant in what we love.

Youth brings exuberance, ambition, and opportunity. We need to mentor those who will inherit this order in a very positive way. In due time, it becomes our portion to pass the torch and take joy in the successes of those whom we've helped along the way as they achieve their fullest potential.

With oncoming age, we need to realize that there is a time for all seasons. As we reach the winter of our lives, do we want to be remembered as one who passed the gavel while on top of our game or one who held on until everyone wondered if we would ever step aside? The choice is ours.

As I've grown older, I've never forgotten those men who touched my life in a very special way. There are many who gave of their time to be sure that I was prepared for the responsibilities of this office. For my part, I pray that I am preparing those who will follow and will have the good sense not to offer advice until it is asked. Life is a journey; so is success. May we each enjoy our lives to the fullest and achieve every success.

Have a nice spring!

Fraternally,  

William H. Koon, II, GCT
Grand Master





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Prelate's Chapel

by
Rev. William D. Hartman
Right Eminent Grand Prelate
of the
Grand Encampment

... Yes, He was "crucified, dead, and buried."!

"But on the first day of the week, at early dawn, they [the women] went to the tomb... And they found the stone rolled away from the tomb, but when they went in, they did not find the body." (Luke 24:1-3)

WHY NOT?

"Low in the grave He lay - Jesus my Savior!

Waiting the coming day - Jesus my Lord!

Vainly they watch his bed - Jesus my Savior!

Vainly they seal the dead - Jesus my Lord!

Death cannot keep his prey - Jesus my Savior!

He tore the bars away - Jesus my Lord!

Up from the grave He arose, With a mighty triumph o'er His foes;

He arose a Victor from the dark domain, And He lives forever with

His saints to reign, He arose! He arose! Hallelujah! Christ arose!

(Robert Lowry)

Yes, Christ arose from the dead, the "first-fruits" of them who had fallen asleep," to give the promise of eternal life to all who believe in him. For the disciples on that first Easter - and for us - life begins anew. God had acted decisively in bringing new life - a different kind of life - to all who accept Jesus as God's Son and Savior. As Christ rose from the dead, we too can have newness of life through the resurrection of Jesus. All who put their confidence in God's love and power in the risen Christ receive a kingdom which cannot be shaken.

There is a wonderful prayer that closes the letter to the Hebrews that so wonderfully states this faith: "And now may the God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, to whom be glory forever and ever."

That's the glorious Good News. God is here and now in the risen Christ to equip us and to keep us in this life, to guide us safely through the valley of the shadow of death, and to bring us at last into his heavenly kingdom.



Letters to the Editor



Dear Sir Knight Palmer

I just finished reading the article you wrote in the October issue of *Knight Templar* regarding the Shroud.

I have been a lay student of the Shroud, Cup, and Ark for a long time and found your article very interesting and accurate. Needless to say, I anxiously await the forthcoming articles and expect the same degree of accuracy as the first.

As you can see, there is a great deal of information to be had regarding this subject. I would also invite your attention to a church in Rothenberg Ober the Tauber known as the Kirch of the Hilegan Blut (Church of the Holy Blood). In that church, as in all Roman Catholic churches, there is a relic of a drop of Christ's Blood. It makes for an interesting story. In fact, I am writing a book regarding this issue (an action novel).

Your attention is also invited to a church in Trier Germany known as the Trier Basilica. It contains the Robe that Christ reputedly wore at the crucifixion. It is the religious relic that has been assigned to this church. It is shown every 33 years for 33 days. The numbers are interesting in their own right.

I thank you again for your work and look forward to your next article.

Regards

Mack McManus



Sir Knights,

Over the past few months I have read with much interest the articles on the "Shroud of Turin" as I am sure you have. From what I have seen, this is a long piece

knight templar

of cloth showing a body from head to foot.

I completely dismiss the idea that this cloth covered Christ, see John 20:7 "and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself." [NRSV] The other three Gospels speak of this covering of Jesus in the plural, with "cloths" and "themselves." It is amazing how we fail to look at the main source for information on the cloths that wrapped the body of Jesus.

Reading in the second column on page 31 in this issue [February], we see in part the statement, "--with a chemical reaction to substances being outgassed by a decaying." Where does one find comments in the Holy Bible about Jesus the Christ decaying? Even Lazarus was not decaying when Jesus demanded he come forth.

If there is an attempt to connect the Shroud to the Templars, then stick with that, but forget all this unsupportable effort to tie the Shroud to the "cloths" that wrapped our Lord and Savior.

There were two cloths folded in the tomb when John looked in and Simon Peter went in. If the scriptures are wrong, which I strongly doubt, then what was the point for the Templars?

Interesting reading, but I hope the Sir Knights do not divert their funds from our Eye Foundation to a firm that researched a cloth which has no meaning for Christians. If we need something tangible to support our beliefs, we have lost the very essence of our faith in Jesus the Christ the Son of the Living God.

Frederick G. Martin, III
Richmond Commandery No. 2
Richmond, Virginia

A Chat With The Managing Editor

This month, I am pleased to announce the appointment of Jeff Nelson as the publisher of the Knight Templar magazine. Jeff is the newly appointed Captain General of the Grand Encampment and an all round good guy. The editorial review board and I look forward to working with him. Welcome aboard, Jeff!

I have had several inquiries about the cover of the March issue and if the artwork is for sale. The cover painting is called "Knight Templar of Service & Honor" by Ron Hauser, a member of St. Charles, Missouri Lodge No. 241 and a professional artist, and it was used with his permission. The image is copyrighted, and you can obtain prints of this and his other works at www.colorimageart.com/ron.

I have also been asked to publish more information about the change in direction the Eye Foundation is taking. I remember many years ago, when you opened this magazine, you invariably saw before and after photos of a young child who had been cured of the affliction of crossed eyes by surgery funded by the Foundation. It showed an amazing difference. Then the photos disappeared. I didn't know why at the time, but as it turns out, the Eye Foundation had funded some research which resulted in the discovery of a way to cure the affliction without the need of surgery. That's great news! The children no longer had to undergo surgery to be cured!

The problem was that we no longer got to see those photos of the children we had helped. No doubt we have helped many more by the research than by the surgeries; we just don't get to see the results. The same applies to the recent decision to invest more in research efforts to discover more cures for eye disease. It will help many more people, but we are going to have to look closer to see the results. We will try to help you do that.

Finally, a thought about chivalry. The more I read, the more I am beginning to believe that the ancient Templars must have invented chivalry. The knights prior to the time of the Templars seemed to be a rather greedy and vicious bunch, feared by almost everybody around. It must have taken a good deal of courage for those nine guys around 1118 to invent a new kind of knighthood, a knighthood that incorporated morals, ethics, character, and religious piety, and one which was responsible only to God, not to some greedy landowner. By doing so, they began to transform society into a more civilized place. Maybe that's our mission; to build a more civilized world around us. If so, we have at least that much in common with the ancient Templars.

I intend to enjoy a great summer. I hope you do too!



John L. Palmer
Managing Editor

AN INVESTIGATION OF MASONIC INSPIRATION

The first in a series exploring the influence of Masonic thought on revolution

By
Sir Knight Richard E. James

It would seem that many revolutionary leaders were inspired by Masonic philosophy resulting in patriotism, selfless sacrifice, and a desire to right a political injustice and at times took up the cause of revolution and changed the world we live in dramatically. I also wish to demonstrate to the reader through similarities and differences among revolutions that these leaders were inspired by the philosophy of Freemasonry and were not involved as a part of some grand Masonic conspiracy to take over the world as is at times suggested. To begin this investigation, we need to clarify and expand on the premise by providing a synopsis of the attributes of Masonic philosophy and the causes of revolution.

Masonic Philosophy

Freemasonry is actually an ancient fraternity or brotherhood, not a religious system or theology, that holds the hope that each Mason taking our obligations has the responsibility to make our world a better place. It is said that "Freemasonry encourages good men to become better men" by promoting a life dedicated to service to others, high ideals, and benevolence. Freemasonry as an organization consists of men from all faiths, cultures, political systems, and ideologies. As such, the ideals of our organization have always been as follows:

- **Be considerate of different religious, social, and political views**
- **Uphold and maintain the principles of good government and oppose divisive or degrading influences**
- **Practice positive relationships; give and accept help when needed**
- **Value the internal qualities of a man over financial success**
- **Strive to participate with the fraternity and live a brotherly life**
- **Remain good at heart**
- **Act with honor and integrity in everything you do**
- **Believe in a Supreme Being and keep faith as the center of life**
- **Strive to leave the world a better place than when you entered it**

Keeping what we have identified as Masonry's basic philosophical beliefs in mind, let's consider the causes of revolution in politics, specifically the factors that might have, in some cases, inspired individual Freemasons to adopt a political ideology and inspired them to become patriots and even engage in revolution. As Freemasons we are taught to embrace philosophy and education, so let's give the Greek philosopher Aristotle a chance to shed light on another essential component involved in our premise.

Aristotle: Causes of Revolution

“Revolutions arise from inequalities, numerical or qualitative—from a numerical mass claiming equality denied them or from a minority claiming superiority denied them. A revolution may result either in a complete change of polity or only in a modification of the existing one. An oligarchy is less permanent than a democracy, owing to factions within the oligarchical body.

In all revolutions, the conditions which lead up to them are the desire of the many for equality and the desire of the minority for effective superiority. The purposes with which they are set on foot are profit, honor, or avoidance of loss or dishonor. The inciting occasions are many; jealousy of those who have wealth and honor, official arrogance, fear of the law or of its abuse, personal rivalries, failure of the middle class to maintain a balance, race antagonisms, antagonism of localities, and others.

In democracies, revolutions are due mainly to demagogic attacks on wealth, and they result in the establishment of an oligarchy or of a tyranny a ‘popular’ military chief seizing the power for himself, or sometimes in replacing a moderate by an extreme democracy.

In oligarchies they spring from the oppressive conduct of the oligarchy, or from dissensions among the oligarchical body—e.g. exclusion of those who think themselves entitled to membership; attraction of the role of demagogue for individual members of the oligarchy; or employment of mercenary troops, whose captain seizes power.

In aristocracies they arise from the jealousy of those excluded from power, personal ambitions, and great inequality

of wealth. In these, and in constitutional governments—the most stable of all—the main cause is the incomplete fusion of the three criteria, wealth, numbers, and merit. The comparative stability of constitutions comes from the greater relative weight of numbers. They are, however, more liable to be revolutionized by external pressure. Equality in proportion to merit and security of rights are the true conditions of permanence.

For the preservation of polities, minor illegalities must be particularly guarded against. In oligarchies, personal rivalries, abuse of power by individuals (making short tenures of office advisable), insulence of privilege, tricks to deceive the masses. In oligarchies and constitutional states, excessive concentration of power in individuals or classes and oppression of the wealthy minority in democracies and of the poor majority in oligarchies.

Of monarchy, the two types are the regal and the tyrannical. The king is the protector of the wealthy against spoliation, of the poor against arrogance. His own or his family’s virtues or services have given him the kingship, his aim is excellence, and his authority is maintained by a citizen bodyguard. The tyrant is not a protector; his aim is his personal gratification.

Under monarchies, injustice and arrogance are the causes of insurrection, or fear, or contempt for incompetence coupled with ambition. Tyrannies are overthrown by collision with external forces or by private intrigues in the tyrant’s entourage and generally in the same sort of way as extreme oligarchies or extreme democracies. Kingships are endangered by intrigues in the royal family, by the King’s personal incompetence, or by his developing tyrannical attributes.

Hereditary monarchies are in particular danger from incompetents succeeding. In a complex society, kingship proper is all but impossible.

A kingship is maintained by the royal self-restraint. The tyrant relies on the material and moral degradation, incapacity, and lack of mutual confidence among his subjects which he fosters by espionage, executions, taxation, and the encouragement of license. Occasionally, the tyrant will seek to secure his position by playing the part and assuming the attributes of a king proper. The shrewd tyrant sees to it that he has the favor of the rich or of the poor.

Neither tyrannies nor oligarchies have proved long-lived."

We observe that Masonic beliefs are incongruent with the negative political attributes of inequality, oppressive conduct, and unjust accumulation of power or wealth. This seemingly holds true with consideration to any individual revolutionary leader or nation of people practicing poor government, ultimately resulting in fraternal philosophical beliefs, not the Masonic organizations themselves, that are at least in silent support of the causes of revolution. Can we prove historically a casual relationship between the influence of Masonic philosophy on any historical person and the political movement or dynamic determined to be changed?

Historical Leaders Considered

First, I want to point out that my list of historical Masonic personalities is in no way comprehensive and that there are several other leaders that could have just as easily been included. I selected knight templar

these, because I wanted to make a case for our philosophical influence not just in the United States but around the world. Here are some historical examples.

George Washington (February 22, 1732 – December 14, 1799) was a revolutionary and political leader of the United States of America. Interestingly, in his early adult years Washington wanted a career in the British army and actually gained his command experience during the French and Indian War (1754–1763) where he served as a senior colonel in the colonial militia assigned the task to protect the frontier. Due to this experience, his military bearing, his leadership of the Patriot cause in Virginia, and his political base in the largest colony, the Second Continental Congress chose him in 1775 as Commander-in-chief of the Continental Army. Negotiating with Congress, governors, and French allies, he held together the army and a fragile nation amid the threats of disintegration and invasion.

Washington presided over the Constitutional Convention that drafted the *United States Constitution* in 1787 because of general dissatisfaction with the *Articles of Confederation*. Washington became President of the United States in 1789 and established many of the customs and usages of the new government's executive department. He sought to create a nation capable of sustaining peace with its neighboring countries. His unilateral *Proclamation of Neutrality* of 1793 provided a basis for avoiding any involvement in foreign conflicts. He supported plans to build a strong central government by paying off the national debt, imple-

menting an effective tax system, and creating a national bank.

Washington's *Farewell Address* issued as a public letter in 1796 was one of the most influential statements of republicanism. Drafted primarily by Washington himself with help from Hamilton, it gives advice on the necessity and importance of national union, the value of the *Constitution*, the rule of law, the evils of political parties, and the proper virtues of a republican people. He called morality "a necessary spring of popular government." He said, "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason, and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Washington's public political address warned against foreign influence in domestic affairs and American meddling in European affairs. He warned against bitter partisanship in domestic politics and called for men to move beyond partisanship and serve the common good. He warned against "permanent alliances with any portion of the foreign world" saying that the United States must concentrate primarily on American interests. He died in 1799. Henry Lee, delivering the funeral oration, declared Washington "first in war, first in peace, and first in the hearts of his countrymen." Federalists made him the symbol of their party. As the leader of the first successful revolution against a colonial empire in world history, Washington became an international icon for liberation and nationalism. Historical scholars consistently rank him as one of the two or three greatest presidents.

Marquis de La Fayette (September 6, 1757 – May 20, 1834), was a French aristocrat and military officer who served as a general in the American Revolutionary War and a military leader during the French Revolution. During the American Revolution, he served in the Continental Army under George Washington. Wounded during the Battle of Brandywine, he still managed to organize a successful retreat. He served with distinction in the Battle of Rhode Island. In the middle of the war he returned to France to negotiate an increased French commitment. On his return, he blocked troops led by Cornwallis at Yorktown while the armies of Washington and Jean-Baptiste Donatien de Vimeur, comte de Rochambeau, prepared for battle against the British.

Back in France in 1788, Lafayette was called to the Assembly of Notables to respond to the fiscal crisis. Lafayette proposed a meeting of the French Estates-General where representatives from the three traditional orders of French society met: the clergy, the nobility, and the commoners. He served as vice president of the resulting body and presented a draft of the *Declaration of the Rights of Man and of the Citizen*. Lafayette was appointed Commander-in-chief of the French National Guard in response to violence leading up to the French Revolution. During the Revolution, Lafayette attempted to maintain order, for which he ultimately was persecuted by the Jacobins. In 1791, as the radical factions in the revolution grew in power, Lafayette tried to flee to the United States through the Dutch Republic. He was captured by Austrians and served nearly five years in prison. Lafayette returned to France after Bonaparte freed him from an Austrian prison in 1797. Lafayette died on May 20,

1834, and is buried in Picpus Cemetery in Paris under soil from Washington's grave site at Mount Vernon Virginia. He received honorary United States citizenship in 2002.

Napoleon Bonaparte (August 15, 1769 – May 5, 1821) was a military and political leader of France and Emperor of the French as Napoleon I, whose actions shaped European politics in the early 19th century. Bonaparte rose to prominence under the French First Republic and led successful campaigns against the first and second coalitions arrayed against France. In 1799, he staged a coup d'état and installed himself as First Consul; five years later the French Senate proclaimed him emperor. In the first decade of the 19th century, the French Empire under Napoleon engaged in a series of conflicts, the Napoleonic Wars, involving every major European power. After a streak of victories, France secured a dominant position in continental Europe, and Napoleon maintained the French sphere of influence through the formation of extensive alliances and the appointment of friends and family members to rule other European countries as French client states.

Napoleon's campaigns are studied at military academies the world over. While considered a tyrant by his opponents, he is also remembered for the establishment of the *Napoleonic Code* which laid the administrative and judicial foundations for much of Western Europe.

Bonaparte instituted lasting reforms including centralized administration of the departments, higher education, a tax code, road and sewer systems, and established the Banque de France (central bank). He negotiated the *Concordat*

of 1801 with the Catholic Church, which sought to reconcile the mostly Catholic population to his regime. It was presented alongside the *Organic Articles*, which regulated public worship in France. Later that year, Bonaparte became President of the French Academy of Sciences and appointed Jean Baptiste Joseph Delambre its Permanent Secretary. In May 1802, he instituted the Légion d'honneur, a substitute for the old royalist decorations and orders of chivalry, to encourage civilian and military achievements; the order is still the highest decoration in France.

Napoleon's set of civil laws, often known as the *Napoleonic Code*, was prepared by committees of legal experts under the supervision of Jean Jacques Régis de Cambacérès. Napoleon participated actively in the sessions of the Council of State that revised the drafts. The development of the code was a fundamental change in the nature of the civil law legal system with its stress on clearly written and accessible law. Other codes were commissioned by Napoleon to codify criminal and commerce law; a *Code of Criminal Instruction* was published, which enacted rules of due process.

Next month we will take a look at a few more revolutionary leaders and their similarities and differences.

To be continued.

Sir Knight Richard E. James, Ed. D, PhD, is Generalissimo of St. Bernard Commandry No. 16 in Saginaw, Michigan and works as a clinical psychologist. He can be reached at rejames1107@yahoo.com.

Eye Foundation Awards \$35,000 Research Grant

On October 15, 2010, the officers of the Grand Commandery of Tennessee presented a \$35,000 check to Doctor Stephen J. Kim of the Vanderbilt Eye Institute in Nashville. Pictured from left to right are James Harber, Eminent Grand Generalissimo; Doctor Stephen J. Kim; David White, Sr., Very Eminent Deputy Grand Commander; Herbert Glenn Beck, Right Eminent Grand Commander; Charles Thames, Eminent Grand Captain General; and Marshal Horn, Grand Recorder.

Dr. Kim's research in juvenile idiopathic arthritis (JIA) comprises a group of arthritides effecting young children and can be associated with severe inflammation in the eye that is called uveitis. Without treatment, this disease can lead to substantial vision loss and blindness. Nonsteroidal anti-inflammatory drugs (NSAIDs) have a long history of use in JIA to prevent arthritis flare-ups and have an excellent safety profile when given orally. Moreover, they are potent anti-inflammatory drugs and have proven effectiveness at decreasing intraocular inflammation. Most importantly, they do not cause cataracts or glaucoma and thus may offer a superior safety profile in comparison to corticosteroids.

Pediatric inflammatory ocular disorders are particularly difficult to treat, and this magnifies their clinical significance. Dr. Kim has conceived and initiated an independent investigation of the role of NSAIDs in retinal inflammation like that occurring in juvenile idiopathic arthritis (JIA). He is currently conducting a pilot clinical study on adult volunteers at the Vanderbilt Eye Institute. This program

investigates the safety, drug clearance, and effectiveness of several commercially available NSAIDs in patients with severe JIA associated uveitis. His initial data has revealed a compelling and potential significance that may yield a new therapeutic strategy to address ocular inflammation in children.



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McKinney Commandery No. 34
McKinney, TX 16-Feb-2011

822-823 H. David Moore
McKinney Commandery No. 34
McKinney, TX 16-Feb-2011
2 Bronze Clusters

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IN MEMORIAM



James W. Dalzell
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Grand Commander 1990
Born: February 1, 1920
Died: March 12, 2011

Thomas D. Coss
Michigan
Grand Commander 1995
Born: June 4, 1937
Died: March 10, 2011



Knights Templar Eye Foundation, Inc.

1000 East State Parkway, Suite I
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Greetings Sir Knights,

The 43rd Annual Voluntary Campaign will close on May 15, 2011. I would like to thank each of you for your efforts in ensuring the success of this year's campaign. This has been an exciting year for our Knights Templar Eye Foundation with the transition from direct patient care to an emphasis on basic science, clinical research, and education. This change in direction will enable the Foundation to benefit many more individuals, not only in the United States but throughout the entire world.

One example of this new direction is the recent grant to Yang Sun, M.D., and PhD. to study glaucoma in children. Dr. Sun is a faculty member and research scientist at the Eugene and Marilyn Glick Eye Institute at Indiana University. Dr. Sun is examining the gene that causes childhood glaucoma and cataracts in Lowe Syndrome, a genetic condition. This is only one example of the exciting research the Foundation is sponsoring.

As we close this campaign, I would again like to remind you that one of the features of the action plan adopted by the Board of Trustees this year is to encourage those Sir Knights and friends who are in a position to do so to remember the Foundation in their will and when preparing their estate plan. A popular misconception is that only the wealthy need to be concerned about estate planning. However, everyone should develop a plan to ensure that their assets are distributed pursuant to their wishes. In addition to testamentary gifts, lifetime gifts can play an important part in achieving your goals and objectives. Remember that the Foundation can also accept income from trusts, remainders of wills or trusts, proceeds of insurance policies, cash and securities, and gifts from retirement and pension plans, one aspect of which we discussed last month. All gifts and contributions, regardless of the amount, are deeply appreciated.

Finally, now would also be an opportune time to lay the groundwork for the next campaign. Conduct a critical assessment of your fundraising efforts and determine what worked, what didn't work, and what can be improved so that these improvements may be incorporated into your next campaign. We can take justifiable pride in our past accomplishments, but we must look to the future.

On behalf of the Board of Trustees and every person who has benefitted or will benefit from the work of our Foundation, I say THANK YOU.

Jeffrey N. Nelson, GCT
Chairman
43rd Annual Campaign

**Solution to Cryptic Puzzle on Page 20
of April Issue**

1	D	2	S	3	E	4	C	5	R	6	E	7	T	8	S	9	C	10	O	11	U	12	T	13	H
9	E	X	U	D	E	10	L	11	S	P	A	12	R	E	E	13	F								
	F	14	S	T	A	G	E	M	A	N	A	G	E	R											
15	E	D	E	N	I	A	O	M	O	N	16	B	N	I											
	N	17	M	R	18	F	U	F	O	L	O	G	I	S	T										
20	D	E	P	O	S	I	T	21	E	D	E	K	Y	T											
	E	N	E	R	P	22	O	H	T	L	23	B	I	K	E										
24	R	H	E	T	O	R	I	C	I	A	N	S	R												
25	S	I	R	E	E	B	E	H	26	N	A	I	V	E											
27	P	R	I	S	M	28	S	U	G	G	E	S	T	D											

DOWN

1. DE+FENDERS
3. EUTERPE=EU{TherE}RoPE -HERO
4. REG.+1+U.S.PO.+EM(playee)
5. SPAM dbl.definition
6. CA(nadian)+NOODLING
7. Ø+RANGE
8. (thir)TEENSY(stems)
10. LEAF anag. of FLEA
11. SMOOTHIE dbl.def.
13. FRITTER+ED.
16. BI+KIN+IS
17. MEN+HIR(e)
18. FORTES dbl.def.
21. (str)ETCH(ed)
22. ORBS [eyeballs] anag. of ROBS

We publish letters and articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.

ACROSS

2. SEC(RE)TS
6. COUTHY changed to C(ut) in YOUTH
9. EX(d)UDE
12. (ar)RE EF(fective)
14. ST.+AGE+MAN+AGE+R(oyal)
15. EDEN anag. of NEED
19. UFO(LOG IS)T rev. TOFU
20. DE(POSITIVE)aD-A-IV
23. B(ishop)+IKE
24. RHETORICIANs anag. of NEAR-HISTORIC
25. SIRE anag. of RISE
26. NA(1)VE
27. P(R)SM rev. of (g)IR(l)
28. S(l)UG G(u)EST-U.L.

The author is a Knight Templar who follows Cryptic Crossword tradition by setting puzzles under a crucinym, choosing Loki, the Norse god of mischief. If you would like detailed instructions on how to solve Cryptic clues, go to <http://cerrillos.org/cryptic.htm>.

Subscriptions to the *Knight Templar* magazine are available from the Grand Encampment office at a rate of \$15.00 per year. Individual issues in quantities of less than 10 can be obtained for \$1.50 each from the office of the managing editor if available. Inquire via e-mail to the managing editor for quantities in excess of 10. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.



Photo of medieval
buttresses on a church
copyrighted by Mark
Lorch .

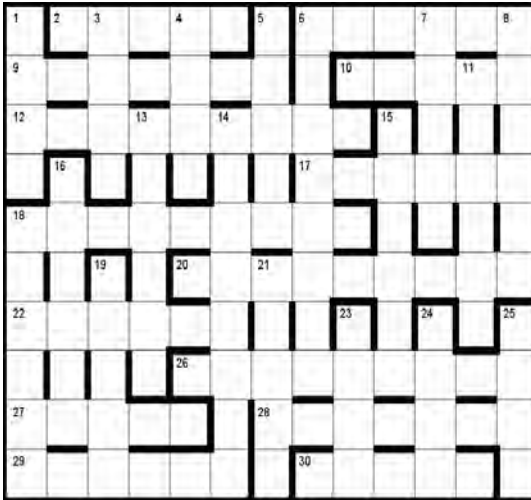


Photo of Detail of
York Minster, York
England copy-
righted by Rachelle
Burnside .

CRYPTIC PUZZLE

by Loki

Solution in Next Month's Issue



ACROSS

2. Brother lost a couple pieces of stock (5)
6. Curiosity was aroused when amplification peaked (6)
9. Reprimand over how the rodent could escape (4,3)
10. Taking us to stores with relish (5)
12. Mrs. Peron, for Argentinean, dined on dehydrate (9)
17. Cowgirl eases even Shrek's wife (6)
18. Welder would take Tylenol after high card, passing last two to East (9)
20. Beverages, regardless of age, were influenced by lie of the faithful (9)
22. Creed of 10 aliens (6)
26. Rare occurrence of course, but not rare for Socks (4,2,3)
27. Mature Abdul discarded second grade shirt (5)
28. Spread balsam over no brother of King Solomon (7)
29. Templar ranked King after dark (6)
30. Brother lives in mansion doesn't have nickel (5)

DOWN

1. A 26 gets an A (4)
3. Interpreted symbols as "red hearing"? (4)
4. Square or compasses of a stooge (4)
5. Theater area for storage on each side (5)
6. Delay softly leads you to Nice (3,2,3)
7. Fallen house to lead the way (5)
8. Toney Dow says "looks for water" (6)
11. It is hour one of the Jewish month in which the Scottish Rite feasts (6)
13. What a dabbler does is not needed with a 26 (6)
14. Eliminates reign over south 4/5ths (5,3)
15. A demonstrated fact that public relations are on the cooker (6)
16. Southern statement of tenets on a rail (6)
18. Railroad gokart manufactured from the right parts (6)
19. "On," we say, "to apathy!" (5)
21. Pale Violet travels from Long Island to Los Angeles at the speed of light (5)
23. Five is a validation for a foreign ID (4)
24. Italian river: first line of scrimmage in the water (4)
25. Stratagems captured jewels (4)



SIR KNIGHT NORMAN VINCENT PEALE

A POWERFUL POSITIVE THINKER

By
Sir Knight Ivan Tribe

When discussing influential Protestant clergy of the last half of the twentieth century, two names are likely to dominate the conversation—Billy Graham and Norman Vincent Peale. The Reverend Graham has, of course, been the leading evangelist. Peale is a more complex figure. An active minister for six decades, he also became known as a writer of self-help books, working “to consciously integrate psychological insights with religious beliefs.” A Mason for sixty-seven years, he served rather proudly as both a Grand Chaplain and Grand Prelate in his ninety-five year lifespan.

The Peale story begins modestly in the small Greene County, Ohio town of Bowersville where a physician-turned-Methodist preacher, Charles Clifford Peale, delivered his firstborn son on May 31, 1898. Three years later the Peales had second son Robert and much later, third son Leonard was born. Methodist ministers frequently shifted from church to church so young Norman lived at various times in Highland, Norwood, and eventually Bellefontaine where he finished high school in 1916. He then entered Ohio Wesleyan University in Delaware.

Norman Peale spent four years at O.W.U. graduating in 1920. Initially he worked as a newspaper reporter in Findlay, Ohio and Detroit, Michigan, but in 1921 he entered the Boston University School of Theology. The follow-

ing September, being ordained, Peale pastored a small church in Berkeley, Rhode Island for two years while completing his studies at Boston with both the M.A. and S.T.B. degrees. Moving to Brooklyn, New York following graduation in May 1924, he became assistant pastor at St. Mark’s Methodist Church in Brooklyn. A year later he took charge of the struggling Kings Highway Church also in Brooklyn. During his three years there in the pulpit, church membership increased from forty to about nine hundred. This represents the kind of success that attracts wide attention.

While serving at Kings Highway Church, Reverend Mr. Peale became a Mason in Midwood Lodge No. 1062 in Brooklyn. In following this path, family tradition played a role as father and grandfather, Clifford and Samuel Peale, had Masonic histories dating back to 1869. Norman was initiated an Entered Apprentice on January 6, 1926; passed a Fellowcraft on January 20; and raised a Master Mason on March 3, 1926. Peale’s membership in Midwood Lodge would span sixty-seven years. Thanks to a pair of mergers, Midwood consolidated with Lexington Lodge No. 310 in 1970 and Brooklyn Lodge No. 288 in 1988, ultimately becoming Midwood No. 288 at the time of his passing.

In 1927, the Reverend got a call to the University Methodist Church in Syracuse where he spent the next five years. As a minister, he continued to be successful.

Sunday morning attendance jumped upward and he did well with outreach programs at the University of Syracuse. Perhaps the most significant aspect of his stay in upstate New York occurred when he met a young co-ed at Syracuse University named Loretta Ruth Stafford. A minister's daughter, she had earlier vowed that she would never marry a preacher. However, over the next few months, Ruth had a change of heart. The couple was married on June 20, 1930, and subsequently parented three children in a union that endured for sixty-three years.

In Syracuse, the Reverend Peale sought additional Masonic light when he joined the Valley of Syracuse, AASR, completing degrees on February 27, 1928. No specifics on how active Brother Peale was in his early years in the fraternity have been recorded, but the following statement made some years later suggests going to meetings frequently: "Attending Lodge and participating in Masonic activities gave me confidence. I learned to work with people.... All I had to do was bring it out."

A dramatic change occurred in Peale's life in the spring of 1932 when on a March Sunday he was asked to deliver a guest sermon at Marble Collegiate Church in New York City, a Dutch Reformed congregation. This church had encountered decline over the previous two years and their board, impressed by Peale's preaching, hoped



William Vincent Peale

he could revive it. Accepting this pastorate required changing denominations, but he accepted the challenge and began his service there in October. Marble Collegiate would be Peale's ministerial home for the next fifty-two years. Those decades also saw his rise to national prominence and a vast expansion of his religious activity in new directions. For instance, he had done some radio programs in Syracuse but in 1933 initiated a regular radio program, *The Art of Living*, which gave him a large new audience. Both in the pulpit and over the air, he aspired "to show" people "the

practical advantages of Christianity.” According to scholar Gardiner H. Shattuck, “rather than preaching in obtuse theological terms,” Peale was “determined to talk in simple language that anyone could understand.”

The Reverend Mr. Peale also became one of the earliest ministers to “consciously integrate psychological insights with religious concepts.” Some hold that having a father who was both a physician and a preacher no doubt influenced his ideas in this area. By the later thirties, he worked with a psychiatrist, Dr. Smiley Blanton, and they ultimately co-authored two books, *Faith Is the Answer* (1940) and *The Art of Real Happiness* (1950). In the summer of 1940, Peale spent a vacation in Hollywood as technical advisor on a Fredric March film, *One Foot in Heaven*.

As war clouds began to gather, Norman Vincent Peale found himself in an awkward situation. From the beginning, he had denounced such individuals as Hitler (“a maniac”) and Mussolini (“a buzzard”) but reflecting his conservative rural Ohio background, had little use for the New Deal. When war came, he first wanted to enter the service as an army chaplain, but Ruth who was expecting her third child talked him out of it. So the Peales spent the war years on the “home front.” In January 1944 they purchased a place of their own in Pawling, New York, a twenty-acre small farm, for \$25,000 which they paid for through lecture fees. Their neighbors included such Masonic notables as Governor Thomas Dewey and Lowell Thomas as well as noted newsman Edward R. Murrow. Pawling would be the Peales’ home for the remainder of their lives.

knight templar

Right after the war, the Peales started another endeavor with the little inspirational magazine *Guideposts* which grew from humble beginnings to a 2008 paid subscription of 2,195,000. Since several persons often read a single copy, one estimate gives it an approximate readership of about fifteen million. Within a decade, *Guideposts* had grown to a subscription list of 800,000. In that same positive period, Brother Peale also had his first best-seller with *A Guide to Confident Living* (1948).

The end of the decade also saw Norman Vincent Peale expand his Masonic activity. He had moved his Scottish Rite membership to the Valley of New York in 1934. In 1949 he was appointed Grand Chaplain of the Grand Lodge of New York, a position he held for three years. A life member of Crescent Shrine temple in Trenton, New Jersey, Noble Peale served as Imperial Chaplain in 1955. On September 23, 1959, the AASR, NMJ coroneted him a 33° Mason, but this would not be the last of his fraternal activity.

In 1952, Brother Peale reached a new zenith of influence with the publication of what would become a multi-million selling volume, *The Power of Positive Thinking*. The book remained on the best-seller lists for more than three years and made the name Norman Vincent Peale household words. However, fame and success can often be accompanied by criticism and controversy. Such was the case with the now widely-acclaimed pastor of Marble Collegiate Church.

Critics of Brother Peale charged that his approach was intellectually shallow as well as too reliant on optimism. Others held, according to Gardiner Shattuck, that he was “converting belief in God into belief in human potential and of dis-

torting Christianity into a gospel of self-reliance." Hurt by these charges, Peale considered giving up his pastorate. At one point he even wrote a letter of resignation. On top of all that, his father was on his deathbed. Younger brother Leonard told him to continue as "he owed his loyalty to the millions who believed in him not to the handful who criticized." However, his decision to hold on came in a message his stepmother Mary told him after Charles Peale had passed on as quoted in Arthur Gordon's *Norman Vincent Peale: Minister to Missions* (1958). His father said, "tell Norman I've read every word he's ever written... and... it's in harmony with the basic truths of Christianity and the teachings of Jesus...." As for his critics, the dying father related, "tell Norman I said they were just a bunch of jackasses, and to pay them no heed... and never quit." That settled it. Peale handed his letter of resignation to his wife with the words "here, tear it up." Norman Vincent Peale kept on preaching and writing.

At Marble Collegiate Church membership had grown from six hundred to three thousand. Crowds waited in line each Sunday morning to hear his sermons, thousands read his advice column in *Look* magazine, and millions heard his radio and television programs. His friends and admirers ranged from President Eisenhower to FBI Director J. Edgar Hoover, baseball executive Branch Rickey, publisher Frank Gannett, and western film star Roy Rogers. Well-known religious figures who befriended and defended him included Billy Graham and his own predecessor at Marble Collegiate, Daniel A. Poling, who wrote a positive editorial in *The Christian Herald*. A Hollywood film, *One*

Man's Way in 1964, starring Don Murray in the lead role, brought Peale's life to the silver screen.

Although Brother Peale avoided heavy participation in politics, he did not remain totally aloof from it generally reflecting the views of his Midwestern Republican heritage. This brought some criticism from failed presidential nominee Adlai Stevenson who once said that he found St. Paul appealing and Peale appalling. Peale opposed the election of John Kennedy as a Catholic and did not criticize the Viet Nam War. Less partisan in performing marriage ceremonies, he officiated at the nuptials of both David Eisenhower and Julie Nixon, and Kentucky Governor John Y. Brown and former Miss America Phyllis George.

As perhaps the best-known American Mason in the pulpit, Brother Peale spoke often of his membership and pride in the fraternity, commenting at one point "to me it means a personal relationship with great historical personalities... and also with the finest body of men whom it is possible to assemble anywhere." In 1971, he again became General Chaplain in New York and so remained until awarded Chaplain Emeritus status in 1985. The Grand Lodge presented him the Distinguished Achievement Award in 1972. The Scottish Rite NMJ accorded him the Gourgas Medal in 1973 and the SMJ, the Grand Cross in 1987.

While continuing into his fourth decade as minister at Marble Collegiate, still another Masonic honor came to Reverend Peale in 1970 when G. Wilbur Bell of Illinois, Grand Master of the Grand Encampment, Knights Templar, appointed him Grand Prelate for the 1970-1973 triennium. Since he had not been a prior York Rite member, it neces-

sitated that he be “knighted at sight by a Grand Master before being appointed Grand Prelate.” Following the fulfillment of his duties, he received the York Rite degrees in Evanston, Illinois in February 1974 with Sir Knight F. William Young, Grand Commander of New York, among those present. Shortly afterward, Companion and Sir Knight Peale affiliated with the bodies in upstate New York in which Young held membership: Excelsior Chapter No. 164, R.A.M., now in Shortville; Palmyra Council No. 26, R. & S. M., in Palmyra; and Red Jacket Commandery No. 81, K. T., in Canandaigua. In February 1975 Peale was presented with a plaque certifying membership “in these bodies” by Sir Knight Alvin I. Crump, Past Department Commander.” Red Jacket Commandery No. 81 in 1996 merged

with Jerusalem No. 17, Geneva No. 29, and Zenobia No. 41 to become Sagoyewatha Commandery No. 17 of Phelps, New York. Sir Knight David W. Taber, who currently serves as Recorder of both Palmyra Council and Sagoyewatha Commandery, recalls the above events and as the source of the preceding quotes concludes that “we were very proud to claim such a distinguished gentlemen and spiritual giant as a fellow Companion and Sir Knight.”

Although Norman Vincent Peale continued to preach at Marble Collegiate well into his eighties, not retiring until 1984, he also still received numerous honors and endured criticism from some circles. As new waves of Mason-bashing gained support in the early 1990s, the sixty years-plus proud



knight templar

member remained unflinching. (For a typical bashing of Peale and Masonry, see www.letusreason.org.) In the February 1993 *Scottish Rite Journal*, he responded to criticism as follows: "To me, Freemasonry is one form of dedication to God and service to humanity. I am proud to walk in fraternal fellowship with my Brethren. Why am I a Freemason? Simply because I am proud to be near [a Brother] who wants to keep the moral standards of life at high level and leave something behind so others will benefit. Only as I personally become better can I help others to do the same."

These were the characteristics that defined Reverend Peale, striving for self-improvement, maintaining a positive outlook with a realization that man is fallible while holding to conservative social values, and urging mankind to do their best. He held to it until his death on December 24, 1993. Ruth Peale carried on with much of his work—including *Guideposts*—until her own passing in 2008. Brother Peale's ultimate achievement was explained by J. Harold Ellens, editor of the *Journal of Psychology and Christianity*. Ellens said: "Norman Peale saw psychology and Christian experience as very compatible . . . he had the courage to stand pat on this position in spite of the opposition of the entire Christian church for nearly half a century. His genius was that he... translated psycho-theology into the language of the people."



Notes

Biographies of Rev. Peale are: Arthur Gordon, *Norman Vincent Peale: Minister to Millions* (1958) and Carol V. R. George, *God's Salesman: Norman Vincent Peale and the Power of Positive Thinking* (1993). His autobiography is the *True Joy of Positive Living* (1984). Shorter sketches can be found in American National Biography Online (www.anb.org); Ohioana Authors (www.ohioana-authors.org) and *Current Biography* 1946 and 1974. For his Masonic records, I am indebted to Thomas Savini of the Livingston Library, William Holland of the Scottish Rite Museum, and David W. Taber, Recorder of Palmyra Council No. 26 and Sagoyewatha Commandery No. 17, both in New York.

Sir Knight Tribe is a professor emeritus of history at the university of Rio Grand in Ohio, and a holder of the KCT, KYCH, and 33°. He has been a regular contributor to the *Knight Templar* magazine for many years and resides at 111 E. High Street, McArthur, OH 45651.



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KNIGHTLY

Chicago's Two Commanderies Observe Centennial of 31st Triennial Conclave

The Windy City's two remaining commanderies which still meet within the city limits jointly unveiled a special project commemorating what is believed to be the largest fraternal gathering in history: the Grand Encampment's 31st Triennial Conclave held at Chicago in August 1910. By some estimates, some 120,000 fratres from North America attended the Triennial for a total of 200,000 people including ladies and guests.

A collection of 31st Triennial medals was originally assembled by an unknown fratre in 1910 and framed in 1991 by Sir Knight Robert J. Elia, EPC of St. Elmo Commandery No. 64. In honor of the centennial, S.K. Paul A. Scheeler, EPC of St. Bernard Commandery No. 35, designed and built an illuminated triangular frame to showcase the collection which features both large enameled medals as well as smaller lapel pins, all issued for the 1910 triennial. "As the only two host commanderies still in Chicago, we felt that we should in some manner formally acknowledge the hundredth anniversary of the 31st Triennial." said S.K. Scheeler. "It is difficult to comprehend the grandeur of that event for which the city shut down two main thoroughfares, State Street and Michigan Avenue, so dozens of Commanderies from across the country could march in a fantastic public display of fraternal knighthood."

The wooden frame measures four feet on each side and is 2.5 inches deep. The triple-beaded molding signifies the three orders conferred in the commandery. The lower edge swings open for access to the collection via removal of a clear acrylic cover. The mounting area consists of foam-board covered with black velvet fabric and a displayable space measuring 39 inches at the base by 34 inches high. LED rope lighting surrounds the inner perimeter.

S.K. Scheeler acquired additional medals to replace several which had been lost from the collection over time and arranged them around a central cross layout, with medals grouped by the relative position of their jurisdictions in North America as if the continent were triangular. Out of 119 medals and pins, a total of 28 of the 75 Illinois commanderies of that era are represented including the more prominent ones known to have participated a century ago. The likely rarest medal in the collection is that of the Grand Commandery of Indian Territory, which was named for the region encompassing much of present-day Oklahoma that dissolved three years earlier, on November 16, 1907, when it and Oklahoma Territory were merged and concurrently admitted into the Union as the State of Oklahoma. The primarily North American Indian citizens of Indian Territory had tried, in 1905, to gain admission to the Union

NEWS



as the State of Sequoyah but were rebuffed by Congress.

Some of the more unusual medals feature the image of War Chief Black Hawk, who led a band of Sauk and Meskwaki (Fox) warriors against European-American settlers in Illinois and present-day Wisconsin in the 1832 Black Hawk War in which Captain Abraham Lincoln served. Chief Black Hawk is the only individual enemy of the United States for whom a war is named or known, and he is further memorialized in Chicago with a street, a NHL champion professional hockey team, a steak house, and formerly the 86th Infantry "Blackhawk" Division. Also included are medals from four Canadian Preceptories that attended the triennial and which still exist: Richard Coeur de Lion No. 4 of London, Ontario (then of Québec); Sussex No. 9 of Lennoxville, Québec; King Edward No. 24 of Stonewall, Manitoba; and Cyrene No. 29 of Toronto, Ontario.

Chicago's resident Commanderies, St. Elmo No. 64 and St. Bernard No. 35, meet in the Mont Clare Temple and Jefferson Park Temple, respectively. Albertus Magnus Commandery No. 92, the world's only commandery of research, is stationed at Jefferson Park but rotates its conclaves to various Masonic venues throughout the state.

An extensive historical photo gallery of the 31st Triennial may be viewed at:

<http://www.chicagoyorkrite.org/commandery/CommanderyPhotoGalleries1910.html#191008TriennialChicago>

A brochure indexing every medal in the newly-framed collection is available by emailing S.K. Paul Scheeler at: oldchicagoyorkrite@msn.com.

The Templars and the Shroud

The Mystery Unfolds

The eighth in a series exploring the Shroud of Turin and a possible connection with the Ancient Templars.

By
Sir Knight John L. Palmer

This month we will begin looking at the history and legends surrounding the history of the Shroud. Let's start with the present and work our way back. Last spring, the shroud was displayed in Turin for the first time since the year 2000. It was rescued from a fire in 1997 and opened up to verify that no damage had been done to the shroud by the fire. Samples from the Shroud were taken in 1988 in order to conduct the carbon 14 testing. The Shroud was examined extensively in 1978 by the STRUP team. The last time before the 1997 fire that the shroud was removed from Turin was during World War II when it was removed to southern Italy in order to protect it from the ravages of war. It is now the property of the Vatican to whom it was willed by King Umberto II on his

death in 1983. King Umberto was a member of the Savoy dynasty, the monarchs of Italy, until they were deposed in 1946. The Savoy had the shroud moved to Turin (Torino) from Lirey, France in 1578. Before that, the shroud had been moved many times by the Savoy family either to protect it from wars and conflicts or to simply have it with them as they moved about Europe. It was damaged in a fire in 1532.

The Shroud was originally obtained by the Savoy family from a Margaret de Charny in 1453 who had inherited it from her father Geoffrey II de Charny. Geoffrey had inherited it from his father, Geoffrey I de Charny of Lirey, France, who had received it as a dowry from his wife, Jeanne de Vergy of Besancon, France.

It is thought to have been in Besancon



The earliest known engraving of the Shroud by G. Testa from 1578, commemorating the arrival of the Shroud in Turin with Bishops holding the cloth. From the Richard Orareo Boston Collection of Shroud Art. (c) 1999 Barrie M. Schwartz Collection, STERA, Inc. All Rights Reserved.



Original Carravaggio painting digitally retouched by Randi Ball to show Shroud pre-1532 fire. (c) 2003 Rev. Albert R. Dreisbach Jr. Collection, STERA, Inc. All Rights Reserved.

between 1208 and 1329. There is no widespread agreement on its existence or whereabouts earlier than this, so we now revert to the legends associated with the Shroud.

In the Bible, Mark 15:46 states “And Joseph bought a linen sheet, took Him down, wrapped Him in the linen sheet, and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.” Luke 23:53 reads, “...this man (Joseph of Arimathea) went to Pilate and asked for the body of Jesus. And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.” Luke 24:12 says, “But Peter arose and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at that which had happened.” John 19:40 states, “And so they took the body of Jesus, and bound it in linen wrappings with the spices, as is the burial custom of the Jews.” Finally in John 24:6-7, “Simon Peter therefore also came, knight templar

following him, and entered the tomb; and he beheld the linen wrappings lying there, and the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.” From here the legend begins.

After Alexander the Great had conquered most of the known world, his kingdom was divided among his generals, and one of them, Seleucid, became the ruler over much of what is now called the Middle-East. As Seleucid’s monarchy began to vanish, a kingdom, the Kingdom of Osrone, emerged and spanned the period from 132 B.C until 214 A.D., the time of Christ. The capital city of this kingdom was Edessa. These people spoke Aramaic, the same as the Jews in Israel at that time. The city of Edessa was located in Southeastern Turkey and is now called Şanlıurfa if you wish to look it up on a map. This city was ruled, at the time of Christ, by King Abgar V. A manuscript from the early 4th century recites one version of this legend. It seems that King Abgar was sick with an incurable sickness, and hearing of the miracle worker, Jesus, he sent a letter to him by messenger requesting that Jesus come to him and cure him. Jesus replied that he could not come, because He would be returning soon to His Father, but that he would send someone who would cure him and show him the way of everlasting life. As the legend goes, after the resurrection, Thomas, one of the twelve, sent another disciple, Thaddeus, to King Abgar with the shroud. Abgar was healed and converted to Christianity. Near the end of the 2nd century, Edessa fell under the control of the Byzantine Empire. In 525 A.D., a flood

drowned one third of the population of Edessa, and during the recovery efforts, it is said that a secret chamber was found over the West gate of the city. In the chamber was a chest containing the image in excellent condition. It was thought to have been hidden there during a period of Christian persecution by Abgar V's second son, Manu VI. It was then known as the "Edessa Cloth."

After the Muslims had taken control of Edessa, the Byzantine Emperor, Lecapenus, bartered with the controlling Emir and swapped the release of 200 Muslim prisoners, 12,000 pieces of silver, and the promise not to attack the city for the cloth. The cloth, soon to be known as the "Mandylion" during its stay in Constantinople, arrived on August 5, 944 A.D. It is thought that the cloth was folded three times to form eight layers so that the top layer showed only the frontal head image. It remained in Constantinople until the city was sacked by the crusaders in 1204 A.D. There is some confusion about the various terms used to describe the object. Shroud, Sindone, Veronica, Mandylion, and cloth of Edessa have all been used, however; the Veronica cloth may instead refer to the face cloth mentioned in the gospels.

Two researchers seem to be prominent in studying the legends of the history of the shroud, Dan Scavone and Ian Wilson. These two differ greatly in their belief about the whereabouts of the shroud between the time it left Constantinople and became a part of a dowry. Mr. Wilson believes in a stronger association with the Templars, but whoever is right, the Templars had only to have had access to the shroud for a brief time and to believe that it was the burial cloth of Christ for the connection to exist.



Poor Clare Nuns separate a four inch section of the Shroud of Turin from its backing cloth as Professor Giovanni Riggi and his assistant, Gabriele Porratti look on. (c) 1978 Barrie M. Schwartz Collection, STERA, Inc. All Rights Reserved.

Getting back to our story, it is believed that the Shroud was on display during its 260 year stay in Constantinople. It may have even been raised or "resurrected" vertically on holy days for the benefit of public viewing. In April of 1204, the Knights of the 4th Crusade overran and began to sack Constantinople. Huge amounts of treasure and artwork fell into the hands of individual crusaders, and chaos ensued. This is when the Shroud disappeared only to resurface in the 1300s. The Shroud was documented to have been in the Pharos Chapel of Boucoleon Palace in Constantinople. Two documents indicate that the Shroud was in Athens in 1205 A.D. at the time of their writing in the possession of the great-great-grandfather of Jeanne de Vergy of Besancon mentioned above. This, in a nutshell, is the provenance of the cloth according to Dr. Scavone and does not involve a period of possession by the Templars. The Templars would, however, have had ample access to the Shroud during its 135 year stay in Greece.

Next month, we will explore the three great mysteries surrounding the connection between the Shroud and the Templars.



Beauceant News

102 Year Old Member

Members of Fredericksburg Assembly No. 266 in Virginia visited their oldest member, Mrs. Albert (Evelyn) Griffith. Evelyn is a charter member of Fredericksburg Assembly and was



formerly a member of Hyattsville Assembly. She currently resides in a nursing facility in Keyser, West Virginia. Shown from left to right are Mrs. Jarrett (Mary) Frame, President; Mrs. Joseph L. (Barbara) Bongiovi, Past President and Assistant Marshal; Mrs. Dan (Di) Thompson, Recorder; and Mrs. Fred-eric (Patricia) Batten, Past President and Mistress of the Wardrobe.



The photo above is of the installation of Westminster Assembly, No. 245 on January, 5th 2011, at Door-to-Virtue Masonic Lodge in Westminster, Maryland. The Worthy President is Mrs. David W. Rogers.

Family members holding offices are: mother, Mrs. Joseph F. Chalker, Supreme Recorder Emeritus; daughter, Mrs. David W. Rogers, Worthy President; and grand-daughter, Mrs. Alex Hanson, Assistant Marshal; also: mother, Mrs. Wm. Baldwin, Past President and Marshal; daughter, Mrs. Charles Long, Color Bearer; daughter, Ms. Nancy Hann, Past President; grand-daughter, Miss Brigitta Long; and grand-daughter, Miss Faith Long (missing); as well as: mother, Mrs. Eric Woolman, Past President and Oracle and daughter, Miss Kelly Woolman, Daughter of the Household.



Knights



at the Bookshelf

By
Sir Knight G. Mark Walsh

Mark A. Tabbert, *Museum and Memorial: Ten years of Masonic Writings*, Cornerstone Book Publishers, New Orleans, LA. 166 pages. Available from the George Washington National Masonic Memorial, www.gwmemorial.org/gifts.php \$16.95.

Mark Tabbert wrote this book out of love for the Fraternity and in part as a fundraiser for the George Washington National Masonic Memorial, demonstrating his commitment to Masonic history. Moreover, his credentials in all rites of the Fraternity are unimpeachable. He wrote, published, or presented the articles the book contains over a decade in publications that included *The Northern Light*, magazine of the Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, and *The Journal of the Masonic Society*. The presentations were made from London, England to Anchorage, Alaska.

The work is laid out in such a way as to reflect three distinct trains of thought. The first twelve articles all concern Masonic history. These range from “We Make House Calls: ‘Detective’ Tabbert Assists Masonic Lodge in Distress,” to “American Freemasons: Three Centuries of Building Communities: Unpublished Conclusion,” and “The Happiness of Mankind: George Washington’s and Freemasonry’s Utopian Vision for the American Republic, 1783-1793.” In them we find discussion of interpreting Masonic history through artifacts and documents, the right way to set up exhibits, and Tabbert’s own historical interpretations. There is a suitable mixture of his experiences with the Scottish Rite Masonic National Heritage Museum and George Washington National Masonic Memorial along with original interpretation of Masonic and related history.

There is a sound reason for so good a grounding in Masonic history. The second part of the book concerns the future of Freemasonry. To quote the author from a later article, “...let me review where the fraternity came from, where it is, and where it might be going. As a historian this is my stock and trade: looking at the past to understand the present, so a few predictions can be made.” In terms of understanding the present and making “a few predictions,” Tabbert has three dynamic articles in this second part, which are: “Restructuring American Freemasonry Part I: Craft Freemasonry,” “Restructuring American Freemasonry Part II: Appendent Bodies and York Rite Freemasonry,” and “Restructuring American Freemasonry Part III: The Scottish Rite.”

Without giving everything away, suffice it to say that Tabbert identifies reasons in each of these articles for the decline of Freemasonry in its Craft, York Rite, and

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Scottish Rite forms. The solutions offered are precise and feature a return to emphasizing the quality rather than quantity of candidates and members as they progress through the degrees so that there are exemplar Master Masons filling Craft lodges that then feed the York and Scottish Rite higher degrees. Time and effort is given over to education and understanding with individual attention and regular movement through the line to advance to higher degrees.

Two pivotal recommendations stand out. First, only actual Past Masters advance to higher degrees, so that the “virtual Past Master’s degree” is no longer offered. Second, in recognition of the twenty-first century landscape, the Northern Masonic and Southern Jurisdictions of the Scottish Rite merge into a single governing body. Tabbert is unapologetic in stressing that this approach centers on a return to the original elitism of early Scottish Rite Masonry. The Fraternity should want American men of good quality to seek, ask, and knock on Freemasonry’s door.

The third part of this book consists of one single article of singular importance. “The Happiness of the Lodge” is a striking conclusion to a very thought provoking book. In this article, Tabbert challenges Masons to look beyond the business of the lodge, past the fun of a fraternal body, to the happiness of its members and indeed the wider world.

These three parts combine to create one of the most important works in recent American Masonic scholarship. Few others have so eloquently provided the best ways of preserving and accessing Masonic history, calculating formulae for a future recovery, and binding us together then and now in the Fraternity and wider world.

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Then he released
for them
Barabas, and
having scourged
Jesus, delibered
Him to be
crucified.
Matthew 27:26

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