


# **Knight Templar**



**VOLUME LIX**

**APRIL 2013**

**NUMBER 4**



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# Knights Templar

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 in Lindos, Rhodes and was taken  
 by the editor.

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Grand Encampment Web Site: <http://www.knightstemplar.org>

# Grand Master's Message

Spring is upon us, and I trust that it has brought us nice weather. It is a time that makes us think of renewal, new flowers, new grass, and a new beginning after a cold and snowy winter.

We may also consider it a perfect time to renew activities in our Commanderies that may have been slowed down by winter's cold blast. More Sir Knights will be willing to participate in the nicer weather. What a perfect time to think about recruiting new Sir Knights. Visit your Lodges and Chapters and invite our Brothers to participate in Christian Freemasonry through your Commandery.

When we think about recruiting, we must also think about conferring the orders in an exemplary manner. We must make a good first impression on our new Sir Knights when we confer the orders upon them. Please select your conferral teams early and practice so that our new Sir Knights will be appropriately impressed with the work and the effort that you have exerted on their behalf. We only get one shot at inspiring them. Let's not miss the target.

We must also remember that all of our Sir Knights come from our Symbolic Lodges. Please be sure to work in our Lodges to make them strong and to see that good men join our Fraternity.

I hope that all of our Templar families that participated in one of our three Easter services had an inspiring and memorable time. Thanks for supporting our efforts to bring our families together at this most spiritual time. I would ask those of you who were not able to attend this year to plan to participate next year. Just ask those who did about the wonderful experiences that they had.

Spring also means that many of our Grand Commanderies will be holding their annual Conclaves. I plan on visiting Texas and Romania this month. The other officers of the Grand Encampment will be all over the country, so please come out and say hello to us. We are looking forward to greeting you!

Courteously,

A stylized signature in black ink, appearing to read "David Dixon Goodwin".

David Dixon Goodwin, GCT  
Grand Master





# Prelate's Chapel

by

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

But the angel said to them, "Do not be afraid, for I know that You seek Jesus, who was crucified. He is not here ..." Matthew 28:5-6.

**I** remember stopping by the home of a friend who was ill to see how he was doing. I knocked on the door, which was answered by his wife, who when I asked how he was doing, said, "O Bill, I'm so sorry. He's not here. He passed away last night."

**HE'S NOT HERE!** What a shock! Not that he's out and will be back shortly. Not that you just missed him and maybe you can catch up to him later. No, he's not here. You'll never be able to see him again. He's gone for good.

Mary Magdalene stood by that empty tomb and wept tears of grief and despair, for now she could not even do the "last rites" she had come to do to the dead body of her Lord. He was gone, and she was inconsolable - **UNTIL** the gardener (so she supposed) came near, and she asked him what had become of the body, and he answered with one word: "Mary." Then she fell down and worshipped him, for he was alive. Her Lord Jesus was not dead but alive. As the angel told the women, "For He has risen, as he said."

Jesus had told Martha as they stood by the grave of her brother and his friend, "I am the Resurrection and the life; they who believe in me, though they die, yet will they live; and whoever lives and believes in me shall never die." Easter is for us and for all peoples in all times, the expression of God's love through the victory of our Lord and Savior Jesus Christ over sin and death. Indeed, from the gateway of Heaven, Jesus reminds us "that because I live, you too shall live." That's the great Good News for us. God is here and now in the risen Christ to keep us in this life, to guide us safely through this life, and to bring us at last to His heavenly kingdom.

"God sent his Son, they called him Jesus; he came to love, heal, and forgive;

He lived and died to buy my pardon, an empty grave is there to prove my Savior lives.

Because he lives, I can face tomorrow; because he lives, all fear is gone;

Because I know he holds the future, and life is worth the living just because he lives."

Gloria & William J. Gaither



# A Chat With The Managing Editor

**I**f any of you have done a paper on the history, symbolism, or philosophy of Freemasonry, Christianity, or Templary, send them to me by e-mail at [ktmagazine@comcast.net](mailto:ktmagazine@comcast.net). The Editorial Review Board will then take a look and decide if we publish or not. We average publishing about two thirds of the articles submitted. If you want to do a researched article and are looking for a topic, send me an e-mail. I have lots of topics I think the Sir Knights would be interested in, but I don't have the time to do the research and writing. If you would like to write us an article but are not sure you know how to go about it, I recommend that you sign up to attend The Quarry Project next September. You can register at <http://www.themasonicsociety.com>, and this should get you started with the right skill sets and information about how to proceed.

I meet a lot of bright young Masons each year who are interested in these topics, so if you are going to do the research for your own benefit, why not share with your brethren? If you think everything has been written that needs to be written about our Fraternity, think again! Also, if you hear someone present an unusually excellent paper at some meeting and you think we can get permission to publish it, don't hesitate to suggest to the speaker that he submit it to us for consideration.

On another subject, I have been observing what I suspect may be a trend. One Lodge I have known for many years is thinking about consolidation with another local Lodge. It seems their finances are dwindling. The town is large enough to support at least two lodges, and the other Lodge in town is thriving. In yet a third Lodge, there is a big ruckus going on about a Masonic trial for misconduct. This Lodge has been initiating large numbers of new members each year for three or four years and still seems to be struggling to do its own work. What do these situations have in common? The "older" brethren are or have been clinging to the reins and not encouraging the "younger" brethren to take over the ceremonies or the administration of their Lodge. Instead of being the "elder statesmen" who are there to encourage and enable the newer brethren, they seem to fear that they will somehow lose control. As I have said before, I am a great believer in cause and effect.

When you are dead, will the brethren truly miss you or will they secretly breathe a sigh of relief that you are no longer in the way and making life difficult? More importantly, when you are gone, will there even be a Lodge left? How long will it last when you are gone? Have you trained and enabled your successor? Have you left your Lodge in better or worse financial shape than when you first became a member? It's not too late. It is within your sphere of influence.



Handwritten signature of John L. Palmer.

John L. Palmer  
Managing Editor

# *Santorini and the Crusades*

By  
Dr. David Harrison

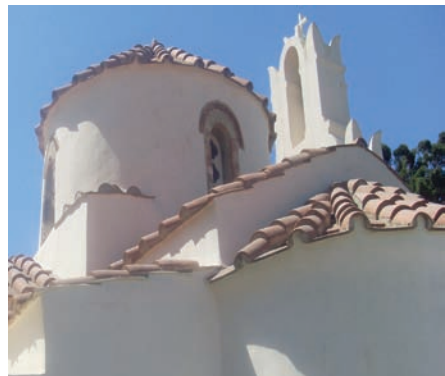
**S**antorini is a Greek island, part of the Cyclades, situated in the Aegean south of Athens. It is a beautiful volcanic island full of history and has a vibrant culture. The whitewashed villas, the caves buried deep in the caldera, and the many blue-domed churches provide Santorini with arguably the best scenery of any Greek island.



A photo showing modern Santorini taken by the author.

One of the island's historical gems dates to the Byzantine period; a beautiful early domed church dating to 1100 AD and founded by the Byzantine Emperor Alexios I Komnenos; the Emperor who, based in Constantinople (Istanbul), had a direct hand in starting the first crusade; his appeal to the Pope in 1095 triggering the crusades. The church's frescoes were commissioned at the personal expense of the Emperor Alexios, and many fine examples still survive.

The first crusaders were an unorganized shambles led by Peter the Hermit, and Alexios sent them on to Asia Minor where knight templar



A photo of the Byzantine church "Panaghia Episcopo" taken by the author.

the Turks massacred them. With the second wave of crusaders the Byzantines witnessed a more formidable force, but Alexios managed to obtain an oath of homage and an acknowledgement by the crusaders to hand re-conquered land back over to the Byzantine Empire. Because of this diplomatic approach, the crusade was a success for Alexios and the Empire, with the recovery of a number of islands and cities. It was during this successful era that Alexios founded “Panaghia Episcopo,” the Byzantine church on Santorini. The island was occupied by the Franks in 1207 during the fourth crusade and then the Venetians, the church becoming Catholic and the Greek Orthodox clergy being expelled.

The fortified hill top village of Pyrgos is strikingly similar to the hill top villages found in



A photo of the Byzantine church “Panaghia Episcopo” taken by the author.

the South of France and Italy. Alleyways wind themselves to the top of the Venetian castle, one of five “Kastelia” on the island, almost forming a labyrinth. Pyrgos alone is said to have around thirty-three churches, and the monastery that stands above the village on the nearby mountain of Prophitis Ilias is now a museum, housing 15<sup>th</sup> century icons and manuscripts. The fortified village of Akrotiri also boasts a castle, and these fortified structures helped Santorini to withstand the Turkish invasion until the later sixteenth century after which the island passed into the Ottoman Empire. With the Ottoman’s, the Orthodox clergy were restored.

Santorini certainly has excellent historical examples of crusader activity, from the Byzantine church founded by the Byzantine Emperor Alexios himself, to the “Kastelias” constructed by the Venetians who resided on the island after the fourth crusade. It constitutes, like other Greek islands such as Kos and Rhodes, an island of crusader history.

To the right, a photo of the fresco of the Byzantine Emperor Alexios I Komnenus above the doorway to the church, his face wiped out, taken by the author. An inscription, also disappeared, read “Alexios in Christ, the God, Emperor of the Romans, Comnenos, and pious.”





A photo of the fortified hill top village of Pyrgos taken by the author.



A photo of the inside of the church showing the Byzantine interior taken by the author.



knight templar

Dr. David Harrison is a history lecturer, having completed his Ph.D. on the history of Freemasonry in 2008 at the University of Liverpool. The thesis was published by Lewis Masonic titled *The Genesis of Freemasonry* and is available at all good book outlets. The author can be contacted via the Lewis Masonic website: [www.lewis-masonic.co.uk](http://www.lewis-masonic.co.uk).



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# What Does Templary Stand For?

A report of the Grand Encampment Membership Committee from years past.

By

Stan O. Simons, PGC, Chairman; Paul A. Brehm, PGC; and James C. Taylor, PGC

**F**ew Masons who are not Knights Templar have any idea of the intimate connection between our noble orders of knighthood and the Christian religion itself. They may have been told that our order evolved into and is Christian Masonry, but unless we educate ourselves as to the true meaning of our order and its connection with our Blessed Emmanuel, we will seldom convince a Masonic neophyte that his Masonic education has only begun.

He has no idea what Templary stands for. Its culmination in the Masonic story began on the ground floor of King Solomon's temple and has left him with unanswered questions about a substitute. He has no idea that the Masonic story parallels the story of the *Bible* which tells of a people who sought God but continually fell short of perfection in God's way. God then set His Son in the middle of them to give them a living, breathing example of His way of life. As the Old Testament prepared the way and set the stage for the coming of Jesus and the New Testament, so Ancient Craft Masonry sets the stage and prepares the way for the orders of Christian knighthood.

It is probable that we have not educated our own Knights in the connection with Masonry; that the Masonic story is

not complete until you have received the Christian orders. Without the knowledge of the connection, it is difficult for any Knight to be an enthusiastic salesman for our order. This enthusiasm is the secret to the success of recruiting and retaining members as Knights Templar.

Having then recognized the importance of the Masonic story, what do we as sworn defenders of Christianity have that sets us apart as servants of our Savior? What is Templary? In our estimation, Templar Masonry stands for the highest ideals of Christianity. It represents the best and noblest in humanity. It encourages right thinking and right living. It reveals Christianity in action. The world needs Templary, because it is a positive spiritual force for good.

If you are a new recruit or a new Sir Knight, the best way to answer this question is to tell you the story of our allegiance to protect and defend the Christian religion. As we endeavor to explain to you our commitment to commemorate the Birth, Life, Death, Resurrection, and Ascension of the Great Captain of our Salvation, be aware of the witness we must display in everyday life for upright and moral precepts in the community in which we live.

We should emulate the goals of our

symbolic ancestors, the brave Crusaders of the Middle Ages when Knighthood was in flower. We should also, through our modern peaceful devotion, adhere to the same noble principles for which they fought. The public parades where we proudly march as a mighty host in step with the stirring battle song of "Onward Christian Soldiers," exhibit our support of civic decency and of patriotic activities. The modern Templar is a Christian gentleman interested in doing his best for mankind, his church, his city, and his country. The lessons and teachings of the order give him a firm foundation upon which to build his life and enhance his association with his fellow men.

As a Master Mason we declare a belief in God. As a Templar Mason we enlist under the banner of Jesus Christ and join an active order founded upon the Christian religion and the daily practice of the Christian virtues. As a Mason we took an obligation on that Great Light which is the guide to happiness and liberty. As a Templar we stood in silence before the most profound and inspiring scene ever presented to man. We pledged our sword and our life to defend those principles which exalt and embellish human life. As a Knight Templar we passed through several sacred ceremonies which deeply impressed us with the true values of life. Our character has been strengthened by several lessons which allow us to wage war against the vanities and deceptions of the world.

Our daily life can be exemplified by the principles of the order. Charity, which is another name for love, is exemplified in the life of Christ, the Christ of the cross and sepulcher. We must live up to the teachings of the order. The man who is esteemed in his community is re-

spected and admired for his principles. A very high honor is bestowed upon a man when he is knighted as a Christian warrior who pledges allegiance to the cross and to the flag of our country.

The precious jewel, the passion cross, is our badge when we dedicate ourselves to this order of Christian Knighthood. This cross, when worn proudly upon our uniform or displayed upon our banners, is the emblem of the Templar's faith in the blessed Savior, the Great Captain of our Salvation. This badge represents the shape of the cross upon which Jesus suffered crucifixion. It is also known as the "Cross of Calvary" or the "Latin Cross" and is sometimes placed upon the three steps emblematic of Faith, Hope, and Charity. When we go forth to parade upon the streets of any of our cities led by our banner emblazoned with the blood-red Passion Cross, we are declaring our fidelity to Christ and a firm belief in His teachings. The unfurled United States flag also proclaims our civic duties as American citizens and the deep responsibility we have taken upon ourselves to proclaim our dedication to our republic.

The Sir Knight of today, as well as the Sir Knight of years gone by, realizes that his vows are sacred. The obligations that he has assumed become the basis of a righteous life. Every true Templar feels that he owes something in gratitude for the peace, consolation, and inspiration which have come to him through this order of Christian Knighthood. He has also benefitted from the pleasant companionship and the inspiring, helpful friendships made possible through his Templar association.

Having thus been inspired by these noble attributes of our order, we should be so filled with the enthusiasm of being a part of the great mission of "The

support and defense of the Christian religion” that we would want to share this knowledge with all un-knighted Masons who also believe in our Savior, Jesus Christ. We should want to enhance their lives by encouraging them to devote themselves to the ideals and teachings of our Blessed Emmanuel. This, my brothers, is what Templary stands for.

Our mission as Knights Templar is not complete until we have shared this knowledge with every Christian Mason in our acquaintance. We need to create a mighty army which

will spread the tenets of Christianity throughout the world.

**Editor’s Note**

Our state supplement Editor for Oklahoma published this in the Oklahoma supplement to the *Knight Templar* magazine last January. I don’t know which Triennial Convocation it was written for, but sometimes things just bear repeating. I thought you might be interested.

**NEW CONTRIBUTORS TO THE KTEF CLUBS**

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Bruce P. Schrader ..... WV	Samuel Branch McClellan Thomson ..... TN
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**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.**



# Some More



The photos of the combination Scottish Rite and York Rite fob above were sent to us by Sir Knight Reginald V. Johnson, Generalissimo of Austin Commandery No. 84 in Glenview, Illinois. It seems to have been crafted between the late 1800s and early 1900s.

The photos of the Scottish Rite fob below were sent to us by Sir Knight James H. Whitaker, of Temple Commandery No. 20 in Princeton, Illinois. It belonged to his great uncle, Robert Maltimore.



# re Old Fobs



I recently found and rescued the treasure shown above. The Ed.

The photos of the tear-drop shaped fobs below are the editor's. Not only are the bottom faces different, but the keystone on one has initials while the other has a triangle.



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Greetings Sir Knights,

This month I want to give an update on the current campaign. Let me begin by reporting on the semi-annual meeting of the Board of Trustees. The meeting was held in Reston, Virginia in February. This was my first meeting as a Trustee. I was immediately impressed with the professional manner in which the board conducted the business of the Foundation. I quickly observed the depth of concern these Sir Knights have regarding the stewardship of our Foundation and how keenly aware they are regarding the individual participation of each of us as Knights Templar.



As I write this article, the 45<sup>th</sup> Campaign nears the one million dollar mark, dig deep, we can do it! Sir Knights, I don't want my predecessors to be able to out brag you and me and our efforts for this campaign. I know that we can easily pass this mark.

There are several opportunities to give. If your Commandery is not 100% with Life Sponsorships (\$30.00), I would ask you to set this as a goal this year. Other opportunities exist with Associate Patron and Patron Donations which are \$50 and \$100 donations respectively.

Another opportunity is the "That others may see" Goblet Program. This program provides an excellent opportunity to recognize an outgoing Commander or other hard working Sir Knight in your Commandery. Look around and see if you can identify a deserving Sir Knight and present him with this goblet. The \$75.00 donation will be greatly appreciated, but most importantly, a deserving Sir Knight will be recognized for his efforts.

Our Grand Master's Club is the shining star in our structure. Recently one of the Sir Knights from my home Commandery presented me with a check for \$1000.00 for his membership in the Grand Master's Club. It was a true honor for me to accept this on behalf of the Foundation.

Let me share something from my morning devotional and G.K. Chesterton. *"If we could really fathom the gift of sheer existence, our response would be one of gratitude, of surprise and wonder at simple ordinary objects, experiences, and above all people."*

Sir Knights, this is the day that the Lord has made, let us be glad and rejoice in it!

In His Service,  
Terry L. Plemons KGC





# Letters to the Editor



Dear Sir Knight Palmer;

About July's "chat," a true patriot is one who acknowledges his country's serious problems and seeks to solve them, not one who brags about his country's virtues and grossly exaggerates them.

Fraternally Yours,  
James M. Malone, Jr., PC



Sir Knight James,

*I certainly did not intend to put myself forward as some kind of super patriot. I have had the good fortune to travel to several places outside this country and will continue as long as I am able, and I have thus far come to the conclusion that there is nowhere I have ever been where I would rather live than in this country because of the social and cultural environment we have here. **This is by a very large margin.** I don't intend to put other countries down, and maybe someday I will find what I think is a better place to live, who knows?*

*I am not laboring under the illusion that the United States of America is a utopia. As a matter of fact, in some ways, we have, in my opinion, deteriorated some during my lifetime. I do believe however, that the nation is not strengthened by continually picking at and emphasizing its faults but rather by emphasizing and encouraging its goodness. After all, isn't that what Freemasonry does — try to improve the society*

knight templar

*we live in by instilling positive behaviors in one man at a time?*

*I respect your opinion, but respectfully disagree with your implied approach. I came across a video on the internet that sort of sums up my attitude. You might want to take a look.*

<http://www.billcook.net/puttin-up-the-flag.html>

The Ed.



Hi John,

I really enjoyed reading your article concerning the symbolism of the cable tow in the September 2012 *Knight Templar* magazine. I found it both insightful and thought-provoking. Thank you.

Take care,  
Russell S. Hanson, PGC Missouri



Sir Knight John

In response to Sir Knight William E. Love, Trinity No. 80, Illinois, all that he or anyone else needs to do is refer to the Pennsylvania supplements for the Templar year June 2011 to May 2012. To "feed the hungry, clothe the naked, and bind up the wounds of the afflicted" was then and still is the ongoing goal of the

**Continued on Page 20**

# General Supplement

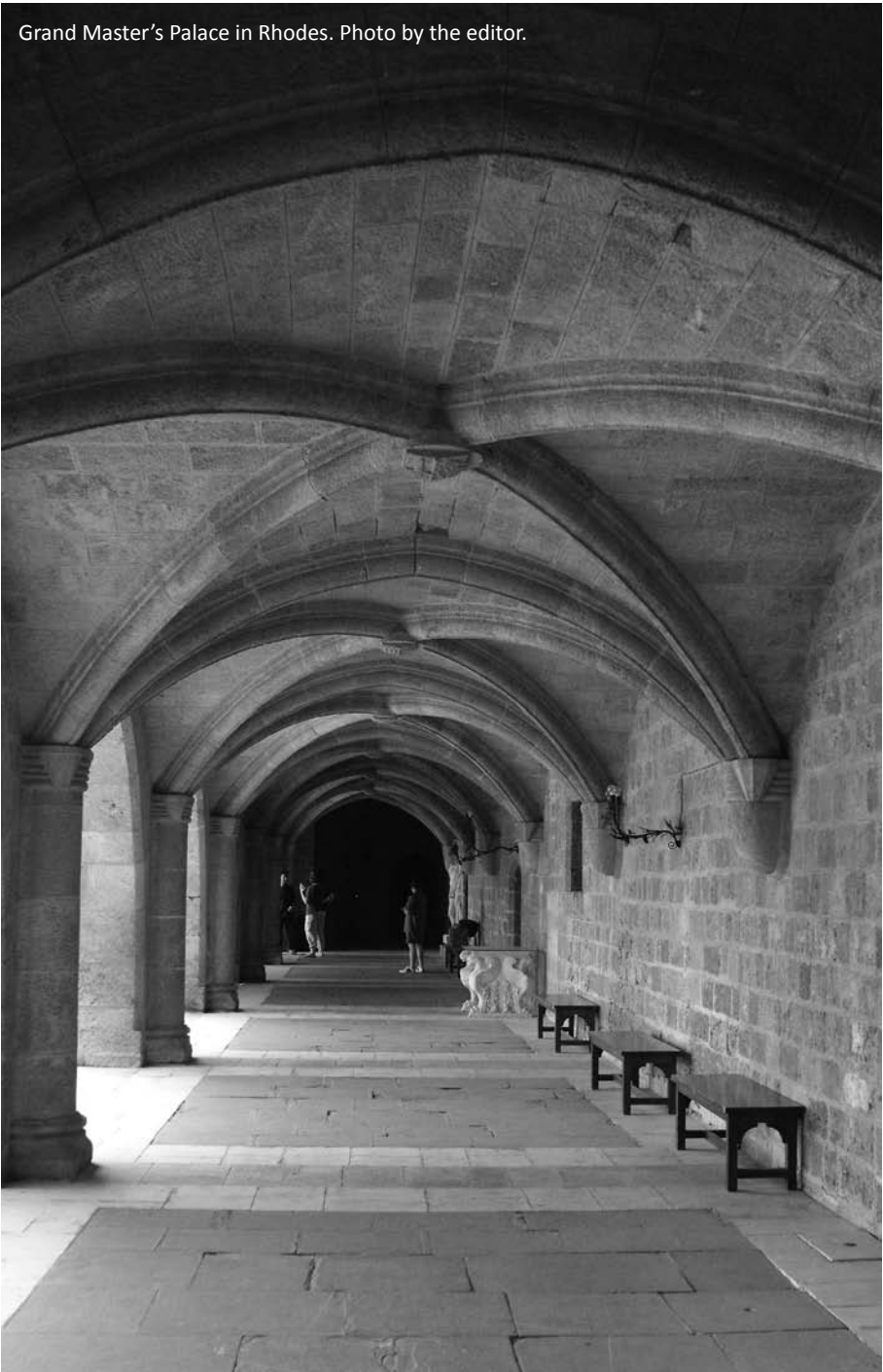
The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state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



Ancient marble sculpture in the museum that was the hospital of the Knights of St. John in Rhodes. Photo by the editor.



Grand Master's Palace in Rhodes. Photo by the editor.





## Letters to the Editor



Continued from page 17.

Grand Commandery of Pennsylvania. Last year we collected and distributed “literally” tons of serviceable clothing and tons of non-perishable food items to the needy in our Pennsylvania communities. The binding up of the wounds is a little more difficult in today’s environment, so we collected and distributed thousands of dollars to local police and fire units for the purchase of AEDs.

I could not agree with him more, that we have for too long been introspective and interested only in ourselves and our survival, ignoring the very thing that would cause men to flock to our Fraternity, performing good works for the communities in which we reside. Not only do we have to do the good works, but we have to let the community know who is actually doing them.

Courteously,  
John K. March, PGC



Good Morning and Greetings  
from Cape Cod:

I read your “chat with the managing editor” and had to chuckle at what bugs you. Here are a few that have bugged me for years as a high school teacher. The use of “you know” is the greatest disgrace in the use of the King’s English. Even worse is “like you know”; a term used by the esteemed principal of our high school. As noted the use of “okay” makes me cringe. Last night the Worshipful Master of my Lodge constantly

addressed the Brethren as gentlemen; yes we are all supposed to be gentlemen, but the correct term in the lodge room is “Brethren.” Just a few phrases to add to your list in your book of phrases that ought to be outlawed.

Leland D. Cobb, Jr.  
Washington No. 1, Connecticut.



Dear John,

Thank you for your work with the informative magazine, *Knight Templar*. I enjoy reading it each month and that’s a lot of months as I’ve been a Knight Templar for 53 years. My wife and I have visited many of the places you’ve featured: Tomar, Athens, Paros, Crete, Ephesus, Rhodes, Patmos. It is interesting to see your photo subjects in comparison with mine.

I would be very interested if you have the ability to present the story of the shroud all in one document. It is difficult to explain to people when one is jumping back and forth between various books. Please let me know.

Don Edwards  
Water Valley, MS

*Don,*

*We are planning a book that will contain all three of the series about the Templar Mysteries; the Trials, the Shroud, and the Templars in North America (coming soon I hope). The magazine will announce when it is ready.*

*The Ed.*

april 2013

# Schedule of Remaining Grand Conclaves

Jurisdiction	Location	Dates	Official Visitor
Arizona	Tuscon	August 15-17	Lawrence Eugene Tucker
California	Bakersfield	May 19-22	Michael B. Johnson
Colorado	Colorado Springs	September 5-7	William H. Koon, II
Connecticut	Rocky Hill	April 13	Jeffrey N. Nelson
Florida	Lake Mary	May 19-22	Duane Lee Vaught
Georgia	Macon	May 5-7	Duane Lee Vaught
Idaho	Idaho Falls	April 19-20	Duane Lee Vaught
Illinois	Normal	July 18-20	Larry W. Brown
Indiana	Indianapolis	April 24-27	Duane Lee Vaught
Iowa	Ames	June 6-8	William D. Hartman
Italy	Rome	May 9-11	William H. Koon, II
Kansas	Manhattan	April 10-13	T. Michael Fegan
Kentucky	Louisville	September 15-18	Jeffrey N. Nelson
Maine	Bangor	May 4	Lawrence Eugene Tucker
Maryland	Columbia	October 25-26	Jeffrey G. Burcham
Massachusetts & Rhode Island	Milford Massachusetts	October 18-19	Kenneth Bernard Fischer
Michigan	Lansing	August 15-17	William D. Hartman
Minnesota	Bloomington	June 27-29	Jeffrey N. Nelson
Missouri	Jefferson City	May 17-19	Jeffrey N. Nelson
Montana	Lewiston	May 30-June 1	Lawrence Eugene Tucker
Nebraska	Kearney	April 4-6	Lauren R. Handeland
Nevada	Carson City	June 10-11	Michael B. Johnson
New Hampshire	Portsmouth	May 10-11	David D. Goodwin
New Mexico	Albuquerque	April 19-20	William Jackson Jones
New York	Kerhonkson	September 20-22	Edward R. Trosin
North Dakota	Grand Forks	April 19-20	Jeffrey N. Nelson
Ohio	Sandusky	October 10-12	David D. Goodwin
Oklahoma	Oklahoma City	April 26-27	T. Michael Fegan
Oregon	Coos Bay	April 4-6	Michael B. Johnson
Pennsylvania	Williamsport	May 19-22	William H. Koon, II
Philippines	Manila	October 26	Evaristo A. Leviste
Romania	Bucharest	May 19	David D. Goodwin
South Dakota	Pierre	September 20-21	Lauren R. Handeland
Texas	Addison	April 13-15	David D. Goodwin
Vermont	Colchester	June 9-10	William Jackson Jones
Virginia	Charlottesville	May 3-4	Duane Lee Vaught
Washington	Everett	May 15-16	David D. Goodwin
West Virginia	Parkersburg	May 16-18	Lawrence Eugene Tucker
Wisconsin	Green Bay	June 19-22	Lauren R. Handeland
Wyoming	Sheridan	September 12-15	David D. Goodwin

# Meet Our New Department Commanders

**Sir Knight Thomas X. Tsirimokos**

**Right Eminent Northeastern Department Commander 2012 – 2014**

The son of an Air Force officer and a native of Manchester, New Hampshire, Sir Knight Tsirimokos spent his formative years in California, Greece, France, Germany, and other locales where his father's assignments took them. Graduating a National Merit Scholar from Munich American High School in 1969, he entered Dartmouth College, receiving his A.B. cum laude in 1973 and returning to Munich to work for United States Army Special Services. In 1975 he entered Emory University, a graduate fellow in the joint-degree program of the School of Law and the School of Business. Elected to the Moot Court Society, he received his J.D. and M.B.A. in 1978.

Sir Knight Tsirimokos began his legal career with Newport News Shipbuilding and Dry Dock Company in Newport News, Virginia. He joined Sanders Associates, Inc. as Senior Contract Administrator, and in 1987, he joined the Sanders Legal Department as Senior Attorney. After Sanders became part of Lockheed Martin Corporation, he chaired the Lockheed Martin Contracts Practice Group. He is currently counsel for BAE Systems Electronic Systems in Nashua, New Hampshire. Sir Knight Tsirimokos is admitted to practice in New Hampshire and Virginia.

Raised in Washington Lodge No. 61, Manchester, New Hampshire, he served as Master in 1990. He is also a member and Past Master of Anniversary Lodge of Research No. 175, Portsmouth, New Hampshire.

He was exalted in Mount Horeb Chapter No. 11, greeted in Adoniram Council No. 3, and knighted in Trinity Commandery No. 1, all in Manchester, New Hampshire. A Past Eminent Commander of Trinity Commandery, he is currently Prelate. He served as Grand Commander of the Grand Commandery of New Hampshire for 2002-2003 and as Grand Recorder in 2008-2009. He is also a member of St. George Commandery No. 76, Lima, Ohio and serves as Chairman of the Committee on Templar Jurisprudence of the Grand Encampment.

An Eagle Scout and Arrowman, he is active in scouting at the unit level and is Chairman of the Massabesic District, Daniel Webster Council. He is a Legal Officer in the Greater Nashua Composite Squadron, Civil Air Patrol, with the rank of Captain. Sir Knight Tsirimokos resides in Manchester with his lady, Virginia, and children, George and Stephanie.



Photo by John P. Westervelt

# An Encapsulated History of Cryptic Masonry in Europe and the United States

## Part 3

By

Richard W. Van Doren

Continued from March 2013 issue.

### Part Two – Historical

#### European Beginnings

As we have seen from the previous segments of this history, there are a multiplicity of theories about the pre-historic, pre-organized genesis of the Cryptic Rite. One that has not been discussed before, and which we will treat here, will be the last of the speculations about where it came from originally. The difference and why it is placed here, is that this story has actual records which support it in some detail and therefore, constitute “history” as academically recognized.

The birthplace of so many rites and degrees is seated in southeastern France, specifically the area surrounding Bordeaux. This is the homeland of various degrees of both French and ultimately English and Scottish derivation. One such notion is that it also gave rise to the Cryptic degrees. However, they did not remain there long. Instead, like those prompted by Ramsey’s famous oration, they were associated with and travelled with the “Eccosais” tradition from Bordeaux to Berlin.

It was in Berlin that the Scottish Rite and the Cryptic Rite found an enthusiastic patron, no less a personage than King Fredrick the Great. It was he who saw to it that there was a *Scottish Rite Constitution* (dates differ from 1761, to a lesser agreed upon 1751) and as the theory goes, also a rite for Cryptic Masons. The former went back to Bordeaux and thence by Morin et al. to Jamaica and thence to South Carolina, Albany, New York, etc. The Cryptic Rite degree(s) went to the United States of America directly via Wilmans and Cohen. Certainly, this is the theoretic tradition of the Royal Master Degree.

The similarities of degrees in Berlin, Bordeaux, and the United States of America are interesting. The engraved Word is placed on a triangular plate of pure gold. Fearing loss, it is worn around the neck of Hiram Abif with the name engraving on the inside. At the time of the death of the Grand Master, it is cast into a dry well in the southeast corner of the Temple. Eventually, over time, it is then found by three Masters who see the glint of the metal shining at just the right time of day. One of the Masters carries it to King Solomon. The current ritual is a variation and more in accord with the symbolism which permeates



and surrounds this degree.

The Select Master is known to have been actively performed in France prior to 1751. It is considered to be older than the degrees of the Rite of Perfection of the Scottish Rite (ca. 1760) and was also apparently worked by the Chapter of Clermont in 1754. The Title of "Select Master of Clermont" (later shortened to Select Master) is thought not to relate to the Abbey of Clermont. The reason for that thinking is that the Abbey is operated and administered in the Jesuit tradition. The Jesuits are and were not fond of the Knights Templar, and all the degrees in the "Scots" system lead back, eventually to *Ramsey's Oration* and the Knights Templar. Instead, it is thought that the title of the degree is most likely a compliment to the Duke of Clermont, the French Grand Master of Masons (1743-1770).

### The United States

The early years of the Cryptic degrees, first named such by Robert Morris of Kentucky, are marked by multiple theories of origin. All of them appear to have some truth, and all of them have some areas that are easily disputed by the trained historian. What we can conclude with some certainty is that, like many of the so-called "higher degrees," those of the Cryptic Rite originated in France. They were conveyed to the United States by one of two different routes and were first conferred in Lodges of Perfection administered by the Ancient and Accepted Scottish Rite (AASR).

Between the years of 1817 and 1829, active Cryptic Degree work and Councils began to appear in a number of states such as Connecticut, Virginia, North Carolina, and Maryland. Massachusetts

conferred their first Cryptic degrees in 1817 and formed a "Grand Council" in 1826. However, there was still a lot of push and shove with regard as to who would ultimately have authority over council activities. Who would ultimately have control, the AASR, the Royal Arch, or the Cryptic Rite itself?

An early historian named Moses Holbrook left the following comment in 1829: "I hereby certify that the degrees of Royal Master and Select Master or Select Master of 27 were regularly given by the Sublime Grand Lodge of Perfection (No. 2 in the United States) by Brother Isaac DeCosta in Charleston in February 1783..." The committee, of which Holbrook was the chair, included three living members of the original four Supreme Council members associated with these degrees; Frederick Dalcho, Isaac Auld, James Moutrie, and Moses Levy. None of them contradicted the statement.

The Committee recommended that the supervisory Masonic authorities at the time surrender the custody of the Cryptic degrees. That would have included the AASR as well as the Grand Chapter of Royal Arch Masonry of South Carolina.

On January 28, 1828, a convention had been called in New York to decide the future. Following the lead of the South Carolinians, the New York companions formed a General Grand Council of Royal and Select Masters in 1829. Other Grand Councils formed and became subordinate. In the period 1847-53, the General Grand Council won the on-going struggle with Grand Chapters of Royal Arch Masons, but the AASR of both North and Southern Jurisdictions continued until the 1867 union of the Cerneau and Raymond Councils in the Northern Jurisdiction. The handwrit-

ing was on the wall, and the inevitable emergence of the General Grand Council as supreme authority of the degrees was finally acceded to in 1872.

In 1873, the order of the degrees was agreed to and finalized. The order would be the Royal Master, the Select Master, and the Super Excellent Master. The latter, according to such experts as Henry Coil, does not actually constitute a “degree” but rather is considered to be a “ceremony.” The ironic part of that is that the Super Excellent Master contains a vibrant drama which originated with the Principal Sojourner’s part in the Royal Arch Degree and which concludes the period of the First and Second Temples.

The final chapter in organizing the Cryptic Rite began in 1952 with the acceptance of New Mexico’s Grand Council into the national organization. In 1881, at a meeting held in New York, the Grand Council of Massachusetts led the charge to establish a General Grand Council of the Cryptic Rite of the United States of America.

Dr. Richard W. Van Doren is a retired psychologist and Past Commander of Boston Commandery, No. 2. He resides at 53 Wintergreen Lane, Groton, MA 01450-4220.

**Grand Encampment**

**Membership Awards**

935 Alexander Beynon  
Palestine Commandery No. 14  
Waymart, PA

936 Ricky G. Stanley  
Fort Bend Commandery No. 74  
Rosenberg, TX  
4<sup>th</sup> Bronze and 1<sup>st</sup> Silver

937-939 Nestor V. Tampol  
Cavite Commandery No. 7  
Philippines  
Original and 2 Bronze

940-941 Robert L. Clemmons  
Lubbock Commandery No. 60  
Lubbock, TX  
4<sup>th</sup> Bronze, 1<sup>st</sup> Silver

942 Larry A. Carte  
Williamsburg Commandery No. 50  
Williamsburg, KY

IN MEMORIAM



James Edgar Hughes  
Arizona  
Grand Commander 2005  
Born: March 30, 1940  
Died: February 10, 2013

Kenneth James Faub  
Pennsylvania  
Grand Commander 2005  
Born: September 5, 1942  
Died: January 22, 2013

Walter E. Hantsman  
Montana  
Grand Commander 1992  
Born: August 26, 1928  
Died: February 12, 2013

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>.



# Beauceant News



**(Mrs. Joe) Lei Lani Cortez, Supreme Worthy President, was honored to be greeted by Sir Knight Richard J. Brady, KCT, Right Eminent Grand Commander of Ohio, at her Official Visit in Warren, Ohio on November 9, 2012.**

# God's Word and Work

## The Importance of the Masonic Chaplain

By  
Reverend Sir Knight James M. Keane

**B**efore I began this article, I presented to my Brethren the following inquiry: There are nine duties of a Chaplain, and in order of descending importance, number seven is the prayers at opening and closing, number eight is work in the degrees, while number nine is prayers at dinners and special events. Can you name the top six? Unsurprisingly, I received no suggestions.

In my view, the Chaplain holds the greatest and most fulfilling office in Freemasonry for more reasons than the potential length of service that he may enjoy. Together with the Master and Secretary, his value to his brethren extends far beyond the open Lodge. The Chaplain is the bridge between the mundane and the divine, and a Brother faithful in his service is worthy of the esteem of his Brethren.

Think of the first sentence a candidate hears when he crosses the threshold of the inner door. The first person to lay hands upon him appeals directly to the Father on his behalf. The Chaplain is the one who proclaims from the altar the first words of Holy Scripture our Brother hears in his new Masonic life. In some Lodges, immediately after this new Brother has taken his obligation, the Chaplain steps to the altar and explains the vital importance to Freemasons of the written Word of God. He is often the one who later places that revealed Word into the hands of our new

Brother. Yet all of these, compelling as they are, are actually among the least significant of his duties.

The Masonic Chaplain has existed since the earliest days of Freemasonry, operative Masons building the cathedrals and castles turned to ordained clergy in their devotions to God. Today it is a rare Lodge that enjoys the services of a religious professional, whatever his faith or expertise. The average Lodge Chaplain is the Junior Past Master, selected to sit at the Master's left to whisper wise counsel on administrative complexities that arise in the course of a communication. While there's nothing fundamentally wrong with this practice, it means that this Brother has a year to learn the rudiments of his office before he is succeeded. The man who is fortunate to serve for several years is the exception rather than the rule. This is unfortunate, for the opportunities to serve are vast and varied. I was appointed as a Chaplain of my Lodge in 1984, and in various Lodges and York Rite bodies, I have enjoyed the privilege ever since.

In the Installation Ceremony we read that the Chaplain's duty is "to perform those solemn services which we should constantly render to our infinite Creator and which, when offered by one whose profession is 'to point to Heaven and lead the way' may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, with whom our

happiness will be endless and perfect.”

Thus, the primary duty of the Chaplain is to bring God’s Word to His children and to bring his Brothers to a deep relationship with Him. This is implicit in God’s command and commission recounted in the Gospel of Matthew 28:19-20: “Go ye therefore, and teach all nations... teaching them to observe all things whatsoever I have commanded you....” It is therefore important that the Brother have a working familiarity with the Book of Faith.

For most Freemasons that means the *Holy Bible*, but the phrase refers to the Book of Faith of the Brethren of the Lodge, be that the *Torah*, the *Bhagavad Gita*, the *Vedas*, the *Qur’an*, the *Zhuangzi*, or another. I knew a Lodge so eclectic that they opened three books upon their altar. This is not to say that the Brother must memorize one or more books, but a working familiarity is important if he is to bring forth the Word of God as it is understood by the Brethren of the Lodge. At the very least, he should be able to find the passage he needs.

His position in the Lodge, front and center, emphasizes his availability. He is in the midst of his brethren so they may approach him when they need him. While a Chaplain may encounter those whose religious views do not match and may even be diametrically opposed to his own, he has the advantage of the common ground of Freemasonry which stretches across and sweeps aside all divisions.

His second opportunity to serve his brethren is when he visits the sick. Coordinating with the Master and Secretary, he should know who is named in “sickness and distress” and obtain contact information for them. Not only does he pray for them at the commu-

nication, but he is a valuable leader in Masonic outreach. By virtue of his office he should be part of the Visitation Committee. He is therefore in a position to see that no Brother is left unattended in time of need. He should make direct contact with the sick. At such distances where personal presence is impractical, he can reach out by telephone and see that they know that not only is God with them in their trials but that their brethren stand with them as well, ready to assist as needed. When brethren are distant, the Chaplain and the Secretary can see that visits are arranged by the local Lodge and a report returned.

To relieve the distressed is a duty incumbent upon all men, particularly upon Masons, and the Chaplain is the visible personification of the Lodge’s care for its brethren. This third aspect of service is also part of the Lodge’s outreach.

Help for the distressed is Masonically enumerated in the Entered Apprentice degree, and this serves as a guide for the Chaplain. He should be alert for any opportunity to assist. It is helpful for the Chaplain, together with the Secretary, to know what sources of aid are available. This can range from the Brotherhood Fund to the telephone and on-line 311 systems. Again, expertise is not essential but a sense of where to turn for aid is. It is also important that the Chaplain be discreet as he thereby engages the trust of his Brethren. They must know that not only will he pray with them but that he will keep confidence with them.

The fourth opportunity for the Chaplain to help his brethren is to plan the memorial service of a deceased Brother and to be ready to officiate if necessary.

A Masonic funeral service is often the only time a non-Mason sees us as Breth-



ren. Whether relative or friend, that person is grieving and has the right to expect that the obsequies will be presented with solemnity and proficiency, and there the Chaplain is invaluable. Anyone who has organized a memorial service knows there are a myriad of details to be addressed, from contacting the family, procuring information about the brother's Masonic history, scheduling the service, and spreading the word to assuring that the Lambskin, Acacia, and other essentials are where they need to be. No other Masonic activity occurs so unexpectedly and is so time sensitive. If word is given quickly, there might be as much as 48 hours available, most frequently considerably less, and the details usually fall upon the Master and Secretary.

The Master is usually the one who officiates, though he may delegate this duty to any Mason. If the Lodge is fortunate and local deaths are rare, that night may be the first time the Master has read the service, and he must rapidly absorb it while trying to coordinate the evening. Here is where an experienced and resourceful Chaplain can step in and save the evening.

The fifth opportunity is closely connected with this; it's how the Master, Secretary, and Chaplain, the three most visible officers that evening, interact with the family. Occasionally the brethren who line the Chapel walls are strangers to family and friends, but these three brothers are in the forefront in the capacities of their respective offices. They represent leadership, administration, and the spiritual.

The Secretary is often at the edge of his limit, and an alert and conscientious Chaplain can step in to make certain the widow's

pin and card have been received, that the widow is remembered on holidays, and that contact is maintained as far as she may want. Some needs may end with the ceremony, some might be ongoing.

The sixth particularly important opportunity for the Chaplain to help is to counsel his Brothers. The Chaplain is the brother whose office potentially puts him in contact with every member of the Lodge. He is the bridge between brothers and the bringer of divine aid. A Chaplain may be approached by brethren who have many different concerns; family, loved ones, home or work hardship, a burden that plagues the heart, or other problems that can't be predicted. Sometimes a Chaplain can offer actual and immediate aid, sometimes all he can be is a good listener, but God provides the understanding and wisdom to help a Brother. One must listen for and pay attention to that still small voice. In addition to strict discretion, the Chaplain should cultivate a receptive, outreaching demeanor. A Brother should feel that the Chaplain is approachable and interested and sincerely wants to help. The Chaplain may therefore set the brother at ease, and he may, with God's guidance, find the way to provide help.

We now come to the seventh and most commonly seen service of the Chaplain, the invocation and benediction in the Lodge's opening and closing. It is here that the Chaplain most frequently speaks directly to God on behalf of his Brethren when he offers the collect of their individual prayers. Each prayer in the opening and closing is three sentences long. Not only must these three sentences be memorized - (think of the Senior Deacon and his forty-two page Lecture), but the

Chaplain speaks directly to God on his Brothers' behalf and should carry their hearts with their prayers. Each appeal is therefore made reverently. Every Brother should hear and be aware that God is present and listens. The prayer must never be presented in monotone or as though reading a pamphlet any more than it should be read. Diction and inflection are important, and he should pause at each comma and stop at each period. He emphasizes not for God's sake (any who pray already enjoy His full attention) but to carry the Brethren along with the prayer. He must make his Brethren aware that something important is being said to our God, and they should hear and think about it. If it takes nearly a minute, let it; God spent an entire lifetime on each of us.

The same applies equally to prayers presented for "sickness and distress" and for death. There are many excellent prayers published in pocket-size booklet form, arranged by purpose for easy reference. These are the collect of the Brethren's prayers and should be communicated as such.

Now a rarely realized advantage of the Chaplain is that he, in communion with God, speaks directly as a beloved child to his Heavenly Father. The printed words are not sacrosanct, they are there as a non-denominational guide. If the text is misremembered or forgotten, any words spoken to God on behalf of His children are acceptable to Him. No director will ever yell "Cut!" should the Chaplain go off script.

The eighth opportunity has already been touched upon. This is the prayer for the new candidate in the West and the communication of the *Holy Scripture* in each degree while the new Brother

stands in the South. These should be done in such manner as to impress upon him their importance. The wording of the Third Degree scripture is complex and frequently missed if not emphasized and well timed. A Chaplain may not want to be perceived as going over the top, but here he should at least reach the roof. The scriptural text should be familiar in order to guard against the three banes of a Chaplain; worn out pages, the passage obscured by the tools, or fairly rare but most disconcerting of all, when the first word falls on the lower right of the right page.

If he is fortunate enough to belong to a Lodge where the direction of attention after the First Degree obligation is deferred to him, he should make it as compelling and dynamic as befits the moment.

This goes equally to the presentation to the new Brother of his personal *Bible*. This work, to my mind, should always belong to the Chaplain. I once witnessed an exchange in a Lodge I visited when it came time to make the presentation, and the designated brother was absent. The Master and Wardens were going crazy, almost everyone had been approached, and no one knew this work. The Chaplain was standing by as tensions mounted. Finally, touching his badge of office in gentle reminder, he asked, "Why not ask the one who's most connected to the *Bible*?" Their response was "The Senior Deacon has had so much work to do tonight we don't want to burden him with any more." Twenty years later I still remember this Chaplain's expression.

The ninth opportunity for service, admittedly rarer than most, is the prayer at meals, commonly called "saying grace" or else prayers at special events. It is

then that the aforementioned pocket books of prayers, published under various titles, can be extremely helpful, and all that I said about presentation carries over to this as well.

With such a diverse catalogue of opportunities the Chaplain may well feel daunted, but never fear, he has help: the Grand Chaplain. The Grand Chaplain is appointed not only to perform the aforementioned duties on the Grand Lodge level as well as to do whatever else the Grand Master may ask of him, but he is perfectly situated to train, back up, and counsel the Lodge Chaplains in his district. He should meet with them fairly regularly to assess their needs and assist them in performing their service, and he should also be ready to train them and shore them up as needed. There should never be less than one Grand Chaplain in each Masonic district to assure adequate service. This applies equally to the two branches of Freemasonry, the York and Scottish Rites.

If there are twenty Royal Arch districts, that requires twenty Companions, whether ordained or not, to serve. Ten Cryptic districts, geographically diverse, require ten additional Companions while twenty Knight Templar zones and twenty Scottish Rite Valleys each have their own needs. These men will support, uphold, and train their local counterparts spread over thousands of square miles.

It is reasonable in large jurisdictions to have some one to two hundred Grand Chaplains serving the needs of their Brethren in all portions of Freemasonry.

When next you see your Chaplain, tell him he's doing a good job, prayerfully support him, and offer to help. He has a lot to do.

knight templar

## Knights Templar Eye Foundation

How to Join the Grand Commander's or the Grand Master's Clubs

Any individual may send a check in the amount of \$100 or more specified for the purpose of beginning a Grand Commander's Club membership and made payable to the Knights Templar Eye Foundation. This initial contribution will begin your Grand Commander's Club membership. In addition, members of the Grand Commander's Club pledge to make annual contributions of \$100 or more. Once contributions total \$1,000, the individual is enrolled in the Grand Master's Club. Membership is open to individuals only, and Commandery credit is given for participation. Information is available from: Knights Templar Eye Foundation, Inc., 1033 Long Prairie Road, Suite 5, Flower Mound, TX 75022-4230, Phone (214) 888-0220 Fax (214) 888-0230.

The Reverend Sir Knight James M. Keane is an Eucharistic Minister and Eucharistic Visitor in the Episcopal Church of Christ Church Bay Ridge, Diocese of Long Island and a Past Commander of Columbian No. 1 and Bay Ridge No. 79, presently serving as Prelate of Columbian No. 1 and Trinity No. 68. He can be contacted at [JimKeane758@Yahoo.Com](mailto:JimKeane758@Yahoo.Com) or 7218 3<sup>rd</sup> Avenue, Brooklyn, NY 11209.



# Masonry

## The Beautiful Anachronism

By  
Sir Knight Tom Lewis, Jr.

I have seen Masonic discussions on the internet lately attempting to justify allowing atheists and agnostics to join Masonry by making the argument that even unbelief is in itself a belief of sorts. To me that would seem to be dancing around the letter of Masonic law in order to violate the spirit of it. Masonic traditions demand that a prospective initiate believe in a higher power of some sort. That is what caused the break with the Grand Orient of France years ago; they stopped requiring of the prospective members a belief in a Supreme Being. The reason for the requirement is that without a belief in a Supreme Being of some kind, an oath taken would have no hold on an initiate. Given the behavior of many of our members who profess belief, it is questionable how much hold our obligations currently have on believers, much less unbelievers. From the time of the foundation of Masonic orders up to the last century, a person whose pledged word was worthless had a hard time getting along in the world because word of his infidelity would precede him. Nowadays such people exploit loopholes in the laws of the land and become rich. Unfortunately all that is necessary to make a person a role model these days seems to be superficial things like wealth and power or visibility in the media. Our society places more value on a man's personal power and fortune than on his morality, and I suppose a case could be

made that this has always been true to a greater or lesser extent. It just seems to be truer today. It's a sad commentary on our present state of society that ideas like brotherly love, honor, and personal integrity have become anachronisms, outdated concepts, to the majority of present-day society.

Rather than abandoning the differences that makes Masonry what it is, we should be striving with all our strength to preserve them in our order as well as in our daily lives. Masonry **IS** an anachronism because it espouses virtues and values that have become nearly obsolete in today's society. However, if we attempt to alter Masonry to better conform to modern society, at what point does it cease being Masonry? We see the perceived worth society has placed on Masonry in the proliferation over the years of other fraternal orders and fraternities that superficially attempt to emulate the hallmarks of Masonry in much the same way that a youngster tries to emulate his sports figure role models. These imitators all talk about how old their orders are. They all have secret handshakes, secret passwords, secret signs, and secret initiation rites. Even today's street gangs have these things. These are just the superficial trappings of Masonry. Masonry is much deeper. People join Masonry to ally themselves with something that has centuries of continuity because they sense that it is something better than the ma-

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jority of the society they live in every day. If we allow the erosion of the bedrock and cornerstones of Masonry, eventually our Masonic edifice will fall. Rather than abandoning Masonic principles that have stood the test of centuries in the vain attempt to broaden our pool of prospective members, we should be re-committing ourselves to the principles we swore to uphold when we took our obligations. We should be holding fast to the trestleboard of our individual faiths as we strive to represent Masonry in our daily lives.

I have been a scientist for over forty years, and the older I get and the more I learn, the more I see the hand of God in all things. The function of Masonry is to bring enlightenment to those in the dark. We cannot do this if we bring darkness itself into the Lodge. Certainly knight templar

we should be ecumenical and welcome men of goodwill of all faiths, but being a man of faith is essential. God exists. Just because there are unenlightened people who can't grasp that truth doesn't alter the reality of it any more than a child not believing in gravity keeps him from falling. As Masons we should bring light to an unenlightened world by the way we live our lives, not allow the unenlightened world to overwhelm us. If we don't preserve and hold to our Masonic principles, one day Masonry will either cease to exist, or devolve into an overdressed street gang.

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# Knights



# at the Bookshelf

By

**Sir Knight Mark J. Fernandes**

*The Secret Psychology of Freemasonry* by Cliff Porter, Published 2011 by Starr Publishing, LLC, ISBN-13: 978-0615497709.

**F**or over thirty years as a Freemason I have been leery of every book that is going to tell me about the secrets of the Fraternity, so when I came upon a book entitled, *The Secret Psychology of Freemasonry*, I was hesitant to delve into it. I will say it was worth the time and enjoyable.

The author, Cliff Porter, makes two important statements. The first, in the preface, "I propose that the Masonry we recognize today is a sad reflection of the true wonders that Masonry is intended to impart." The second statement, in the first chapter, was a question, "If Masonry is to make good men better; if it is to improve, enlighten, or elevate the good man; what in a Masonic Lodge meeting does this?" His answer is "...not much of anything." With reading these statements I had a "you have my attention" moment.

The book took me through a journey of thought. During the journey I was brought through today and yesterday, mystical and symbolic, the ritual, and the numerical parts of the Fraternity. Each area is given thorough treatment demonstrating good research and good writing. The author's writing ability is smooth and readable. Don't consider reading the book without your dictionary application on your cell phone up and ready. Words in this book mean something, and not knowing the correct meaning can change the impact of the work.

I am recommending this book to the neophyte just like the author. I also recommend the book to the officers of a Lodge. I am not saying that the author's words are the be all and end all of the origins of Freemasonry, but he makes the reader think. I thought of the degrees and what in them made me a better man. I thought of the importance of actions and words, why they were said and done, and their intended impact. The officers need to think of all this as they make the first and lasting impression on new members.

Brother Porter also goes into the condemnation of the Fraternity. The appendix actually gives the full text of *Humanum Genus*, the Papal Bull condemning the Fraternity. The author does a good job answering the points raised in the 128 year old document.

The book is a necessary addition that the neophyte, officer, and curmudgeon Past Master in the back row should read as they add it to their library. It answers the question that Freemasonry has secrets and the secret psychology proves it.

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"... the next time you seek to dismiss Masonry as nothing more than a men's club with a charitable slant and publicly declare that Masonry has no secrets at worst you are lying; at best you are ignorant of the truth."

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*Then Paul stood in the  
midst of Mars Hill and  
said, 'Ye men of Athens,  
I perceive that in all things  
you are too superstitious.'  
Acts 17:22*



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Mars Hill in Athens, Greece. Photo taken from the top of the Acropolis by the editor.