

Knight Templar

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June 2022

NUMBER 6





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Grand Master's Message

Greetings in the name of our Lord, Jesus Christ.

In the busyness of our world today, many sometime become confused as to where we are and where are we going. If we are in our automobiles, we simply utilize our GPS and trust that we will arrive at our destination. However, more times than not we make a slight error in following our intended course and hear those irritating words, "off route, re-calculating." This is what happened recently to our intended travels in our Christian order.

The recent events of the 69th triennium led to some members being hurt, confused, disillusioned, and angered. The voting delegates met lawfully and corporately called for a change to stop these conditions from continuing. Since assuming the office of grand master, I have been asked by many sir knights, "What will happen now?" I would like to share with you my impression on what our course of action should be to begin the healing process within our beautiful order.

Recalling from scripture, someone in the Corinthian church hurt many people. The church people retaliated and wounded the perpetrator even more. Results: both the individual and the church were hurting.

"If anyone has caused grief, he has not so much grieved me as he has grieved all of you to some extent – not to put it too severely. The punishment inflicted on him by the majority is sufficient. Now, instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you therefore, to reaffirm your love for him...If you forgive anyone, I also forgive him. And what I have forgiven – if there is anything to forgive – I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes." (2 Corinthians 2:5-11). NIV.

I do not know how you read this, but I read a lot of pain in these words. The body has been wounded. Our members have been hurt. Pain is everywhere, and it needs to be healed.

This passage reminds me of the statement by Alexander MacLaren; "Please be kind to everyone you meet because everyone is fighting a battle."

It is time for a new beginning; let the healing begin!

In His Service,

4 David Joseph Kussman, Grand Master

june 2022



Knight Templar Magazine Available on Your Smart Phone

The *Knight Templar* magazine is now available on your smart phone including your state supplement. Just download the application from either the Apple App Store at <https://itunes.apple.com/us/app/knight-templar-magazine/id1422046085?ls=1&mt=8> if you have an I-Phone or the Google Play Store at <https://play.google.com/store/apps/details?id=com.axiosdigital.KnightTemplar> if you have an Android based phone. Then each month, you will be automatically notified when the new issue of the magazine is available. One tap and you are reading the magazine!

If at some point in the future, you want to discontinue the delivery of your paper copy and save the Grand Encampment some printing and postage expense, the recorder of your local Commandery can have it stopped by updating the membership database.

Of course, the current issue of the magazine and all previous issues are still available on-line at <http://www.knightstemplar.org/KnightTemplar/>.

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IN MEMORIAM



Richard Hurd Simons
Utah
Grand Commander 1999
Born: June 30, 1944
Died: January 9, 2022

Archived issues of the *Knight Templar* magazine can be accessed on the web at <http://www.knightstemplar.org/>. Then click on the button "Knight Templar" at the top of the page and select "Archives." The archives include an index.

Prelate's Chapel

by

Reverend R.J.F. Elsner,
right eminent associate grand prelate of the Grand Encampment

As Sir Knights, we are supposed to be servant leaders. The term servant leadership was coined by Robert K. Greenleaf, telling us that a servant leader helps the organization to better work together by enabling the members of the organization to do their jobs well. It can be thought of as: "hire good people and get out of their way," but what gets in our way? A servant leader is authentic, honest, compassionate, willing to communicate, morally responsible, and forgiving. Bad leadership is simply about transactions: "Do this and get that; do this job and get a paycheck." Good leadership is about transforming the person into someone even better enabled to do that job. It resounds with the ideas of Romans 12:2, "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing, and perfect will."

One of the realities that blocks servant leadership is that we are bad at forgiving one another. ¹³"Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. ¹⁴And over all these virtues put on love, which binds them all together in perfect unity"- Colossians 3:13-14 (NIV). There is an old saying "Forgive and forget." Few of us live by this, and most say unchristian things like "I'll forgive, but I won't forget." Brothers, if we hold onto grudges, we have not forgiven. Remember Matthew 6:12, "Forgive us our debts as we forgive our debtors." The word "as" is integral and a conditional; forgive in order to be forgiven. We often forget to read the rest of the passage in Matthew: ¹⁴"For if you forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵But if you do not forgive men their trespasses, neither will your Father forgive yours." Let us forgive, forget, and work toward building God's Kingdom.



The Templar Rule Today

By
Sir Knight Andrea Marocchi
Part 3 of 3



What then, O knights, is this monstrous error and what this unbearable urge which bids you fight with such pomp and labor, and all to no purpose except death and sin? You cover your horses with silk and plume your armor with I know not what sort of rags; you paint your shields and your saddles; you adorn your bits and spurs with gold and silver and precious stones, and then in all this glory you rush to your ruin with fearful wrath and fearless folly. Are these the trappings of a warrior or are they not rather the trinkets of a woman? Do you think the swords of your foes will be turned back by your gold, spare your jewels, or be unable to pierce your silks?

The monk of the new militia shuns the luxury that adorned the weapons and also the horses of the secular Knights. In the same way, we reject metals because, in our spiritual struggle to our improvement, metals have no power against evil, which would keep us bound to the chain of vices and prejudices. We can appreciate good and beautiful things, but we never forget that they have no value in the dimension of spirit, which is our target.



But the Knights of Christ may safely fight the battles of their Lord, fearing neither sin if they smite the enemy, nor danger at their own death; since to inflict death or to die for Christ is no sin, but rather, an abundant claim to glory. In the first case one gains for Christ, and in the second one gains Christ himself. The Lord freely accepts the death of the foe who has offended him, and yet more freely gives himself for the consolation of his fallen knight.

Having attained a superior knowledge, the Knight of the Temple knows that there is no sin in his rightful and symbolic fight against evil, and he does not care about the material consequences of his battle. His aim is to reach the world of the spirit.



I do not mean to say that the pagans are to be slaughtered when there is any other way to prevent them from harassing and persecuting the faithful, but only that it now seems better to destroy them than that the rod of sinners be lifted over the lot of the just, and the righteous perhaps put forth their hands unto iniquity.

Again, the use of arms is allowed only when there is no other way to defend the pilgrims. Then it can be necessary and rightful, the “*malicidio*” concept is enforced again. In our time, again, we may have to fight hard but we never fight for the sake of fighting or revenge.



And now as a model, or at least for the shame of those knights of ours who are fighting for the devil rather than for God, we will briefly set forth the life and virtues of these cavaliers of Christ. Let us see how they conduct themselves at home as well as in battle, how they appear in public, and in what way the knight of God differs from the knights of the world.

There is an enormous difference between a Knight of the Temple and a secular Knight. The former fights for the Spirit. The latter fights for the medals. Saint Bernard delineates the right conduct of a Knight of the Temple in any situation, and this reminds us that we are Knights Templar and Masons twenty-four hours a day seven days a week.



In the first place, discipline is in no way lacking and obedience is never despised. As Scripture testifies, the undisciplined son shall perish, and rebellion is as the sin of witchcraft, to refuse obedience is like the crime of idolatry.

We do not live as monks, but disci-

pline is always a necessary virtue. In our case, the discipline will be primarily toward ourselves, because without discipline, no personal improvement can be achieved. Obedience to the rules of virtue, with no compromise with our conscience, is the tool given to us to follow the voice of the Great Architect of the Universe.

Witchcraft is symbolic for plying shortcuts and avoiding hard personal work to improve ourselves, but if we succumb to sorcery, we will become like the one who tries to achieve something he does not deserve with tricks or by constraint. Remember the three ruffians of Hiram’s tale! Symbolically, witchcraft is a form of overwhelming the will, since it compels another person to do something he or she is not willing to do. Believing in fake gods and idols is symbolic of following the shine of metals and giving our attention to the innumerable lures of vices instead of being inspired by the Superior Being.



They never sit in idleness or wander about aimlessly,

That was for the Knights of the Temple and the same is for us now: we have to work hard for our improvement. As a Knight was requested to take care of his weapons, so we have to make a good use of our time and take care of our spiritual weapons, improving our knowledge of the rituals, constitutions, and good books, but since education is not a synonym of wisdom or knowledge, we have to learn how to follow the inner light of the spirit.



*When the battle is at hand,
they arm themselves interiorly
with faith and exteriorly with steel
rather than decorate themselves
with gold.*

Again we are reminded that our first weapon is the light we have inside and that our battle is fought by means of what is essential, symbolized by steel, and not to splurge our accomplishments, symbolized by gold and decorations.



There is no distinction of persons among them, and deference is shown to merit rather than to noble blood. They rival one another in mutual consideration, and they carry one another's burdens, thus fulfilling the law of Christ.

The Templar Knight's virtues will never become obsolete. They were instructed to have, as we should, the true humility that makes us all equal, our position in the cowan world notwithstanding. Furthermore, we have to respect merit and nothing else. We follow truth, not deceiving values. We shall give relief when one of us is in distress and help each other, guided by our brotherly love.

In *Anderson's Constitutions* we find that

"...cultivating BROTHERLY-LOVE, is the Foundation and cape-stone, the cement and glory of this ancient Fraternity," and also "All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not

put to shame, nor the Royal Craft despis'd. Therefore no master or warden is chosen by seniority, but for his merit."



No inappropriate word, idle deed, unrestrained laugh, not even the slightest whisper or murmur is left uncorrected once it has been detected.

We have to control our minds first and our mouths second. Never waste time and never lose concentration on our path by distraction or following things inconsistent with it.



At the same time, they are not quarrelsome, rash, or unduly hasty, but soberly, prudently, and providently drawn up into orderly ranks, as we read of the fathers.

A Knight of the Temple follows virtue and discipline, he is not keen to quarrel. He keeps his calm in any situation, and he thinks before acting, a good rule for us, too.



Indeed, the true Israelite is a man of peace, even when he goes forth to battle.

A Knight of the Temple loves peace. He only fights if there is no other solution. Again, then and now, peace is the first choice and aim, to the old and to the modern Knight Templar.



Thus in a wonderful and unique manner, they appear gentler than lambs, yet fiercer than lions. I do not know if it would be more appropriate to refer to them as monks or as soldiers, unless perhaps it would be better to recognize them as being both. Indeed they lack neither monastic meekness nor military might.

A Knight of the Temple is a soldier and a monk at the same time. He incarnates the virtues of both. These words fit perfectly our era as well: kind to everybody, but resolute and irremovable, facing evil and injustice.



They are especially careful to honor the temple of God with zealous and sincere reverence, offering by their devout service, not the flesh of animals according to the ancient rites, but true peace offerings of brotherly love, devoted obedience, and voluntary poverty.

We absolve our “dover” to the Supreme Being and to our religion. We do not follow the profane world’s idols. We seek a world of peace and brotherly love.

We do not covet “metals” and we know how to renounce the allurements of materialism. Gold is not our aim, and we are not slave to it, since we know how to live in a sober way, following the path of knowledge. Voluntary poverty can be seen as a symbol of that attitude. It can open up a broader discussion on what the meaning of the vows of the Monk-Knights, such as chastity, poverty, and obedience, may have for today’s

secular Knight Templar.

Sexuality, wealth, and largesse may seem like natural impulses, and they are, but they also slow down or even stop our spiritual journey if we are not able to give them their right value. We are not medieval monks, to satisfy the natural impulses may improve our lives, but such impulses should not be the aim of our life. Our path is to the Celestial Jerusalem, not to darkness. We should always keep our impulses under control and never be controlled by them.

Anderson wrote, “The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.”

The slave trade in the British Empire was abolished with the *Slave Trade Act* in 1807, and slavery as an institution was outlawed in 1830. Because of that, the “free-born” clause could make sense. From that point of view, “No man born a slave, or made a slave, even if freed (manumitted) could be initiated.” Mackey in *The Principles of Masonic Law* explains that a Mason “must be in the unrestrained enjoyment of his civil and personal liberty.” In 1782, the Grand Lodge of England gave this landmark an extensive interpretation. In continental Europe, this landmark was widely ignored. Angelo Soliman,¹⁸ an African who arrived at Vienna as a slave, was made a Mason in May of 1783 and became worshipful master of the Lodge “True Concord” (Zur Wahren E intracht).

The reference to “freeborn,” that is, to be born outside slavery or serfdom, although potentially a remnant of feudal origin, is modernly interpreted as implying a freedom of choice to make

one's own decisions, a freedom of conscience. A person who is conditioned by passions is not free.

The vow of obedience is a classic monastic vow and has a practical significance for the monks living together and bound to a hierarchy. Our secular life of today is quite different. The vow of obedience implies living in compliance with the law, but this isn't enough for a Knight Templar who has a superior and more spiritual kind of obedience, to think, speak, and act following the way indicated by the interior light the Superior Being gave us.

***Regula Pauperum Commilitonum
Templi in Sancta Civitate. (The Rule of
the Fellowship of the Poor Knights of
the Holy City)***

A monk follows a religious way of life. He renounces the worldly pursuits and devotes himself to the life the Spirit calls him to live. The Knights of the Temple were true monks, called to use their skills for a divine cause, strengthened by their inner light that connected them, like any man, to the spiritual world.

Monasticism exists in many religions; in Christianity, Hinduism, and Buddhism for example. Usually, the monks have a common life in habitation, separated from the secular world. The oldest Christian monasteries date to around 300 A.D. like St. Anthony Monastery¹⁹ in Egypt. In Western Europe, the Monte Cassino Abbey in Southern Italy was founded in 529 A.D. by St. Benedict of Nursia.²⁰

Common monastic life requires a guide to establish the duties and the behavior of the monks and the nuns. The *Rule* is a document that enumerates the norms the monks and nuns

must respect. Each monastic order has its own rule, which has to be approved by the Church. Saint Basil²¹ probably wrote the oldest one, but Saint Augustine of Hippo (354-430 A.D.) wrote a widely adopted rule.

When their order was founded in 1119, the Knights Templar gave themselves a first rule, as we know from a letter the king of Jerusalem, Baldwin II,²² wrote to Saint Bernard in 1126, asking his intervention to obtain the papal approval for the new order. "The Brothers of the Temple . . . wish to obtain apostolic confirmation and possess a certain rule for living."

We know from William of Tyre,²³ that Hugh de Payens, Godfrey de Saint Omer,²⁴ and the other seven Knights, lived like regular monks, and their vows were chastity, poverty, and obedience.

Finally, the pope Honorius, II²⁵ convened the Council of Troyes,²⁶ where the Templars were recognized, and their first rule was established.

Some authors believe that this rule was written by St. Bernard himself. In any case, the first rule of the order of the Temple was influenced by the primitive *Rule of Jerusalem*, by *De Laude Novae Militiae*, and by the *Benedictine monastic Rule*.

The order of the Temple was ruled by the following documents:

- The *Règle primitive* (The *Primitive Rule* or *Latin Rule*), written in Latin and approved by the Council of Troyes in 1128.
- The French version of the *Règle primitive*; this translation is dated about 1140, and the Latin text was somewhat modified.
- The *Retraits* (*Withdrawals*), a col-

lection of the use and customs of the order, drawn up in 1165.

- The *Status hiérarchiques* (*The Hierarchical status*), mainly about ceremonies, which was written between 1240 and 1250.
- The *Egards* (*Considerations of Moral Order*) regarding discipline, dated about 1257-1267.

Because of the nature and the purpose of a monastic rule, the *Rule of the Knight of the Temple* has many practical precepts bound to everyday life. The philosophical and moral concepts are the same as we have seen in "*De Laude*."

Anyhow, some articles may shed more light on some parts of the Templar tenets. There is more than one version of the *Rule*, with different chapter numeration. Here we follow a good English translation of the original *Rule* by Robert T. Wojtowicz,²⁷ with an eye to the Latin version in case of doubt (not for distrust, but because sometimes Latin offers nuances not easily transferable into English or modern Italian).²⁸

In *Caput I*, there is a requirement for the Knights who cannot hear the prayers because of their duty. They are asked to dedicate some time to the spiritual work anyway. We must do the same if, because of our age or health conditions, we cannot join our companions and our brothers. In any case we should dedicate some time to the study of the rituals and of our tradition.



In *Caput IX*, the importance of education is emphasized. The Knights had to listen to lectures in silence during their meals, and this infers using any available time to improve our spiritual education

and to avoid wasting time chatting. The same norm is underlined in *Caput XVII*.



In *Caput XV*, the Knights are ordered to remember the poor, not only the duty of Christians but of any good man, then as now.



In *Caput XXVII*, equality in garments is ordered. This recalls the use of a uniform. In some Masonic Lodges, all Brethren wear a robe, the same one for everybody, in symbolic similitude to the *Rule*. Even the use of the white apron for all the Brethren, officers excluded, has some association with this precept of equality.



In *Caput LI* and *Caput LII*, the Knights are instructed to care for the sick Brothers with patience, diligence, relief and brotherly love!



In *Caput LIV*, the Knights are ordered never to provoke anybody to anger. Even today, meekness, humility, and bonhomie are very important attitudes.



In *Caput LXII*, the *Rule* reminds the Knights to support and carefully honor old persons with kind consideration. This is a duty even today.



In *Caput LXVIII*, are examined the faults and the master's right behavior. Quoting Saint Maximus of Turin, homely number 107, "Either a more relaxed gentleness show reproof of sin, or excessive severity not call back the delinquent from his error." Words to remember.



In *Caput LXXXI*, the Knights receive the admonition to shun strife, envy, malice, muttering, and slander. We should stay away from these vices today, just as the Knights of the past.

Interestingly, *Anderson's Constitutions* says, "...avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest Brother but defending his character, and doing him all good offices..."



In Conclusion

I hope that this comparison between the world of the Poor Knights of the Holy City and our modern life may be of help in the quest of a modern Knight for self-improvement. This is why I quoted Saint Bernard's words, because everybody has to find his own way and inspiration. To obtain further clues, it is necessary to read and to meditate on the full texts of the *Rule* and of *De Laude*. Luckily both are available online and for free, in English and in many other languages, in some cases with the Latin text included.

Sir Knight Andrea Marocchi is a member of Palestine Commandery 11 in Rochester, New Hampshire and historian of Federal Lodge 5 in Dover, New Hampshire. He can be reached at andrea.marocchi@gmail.com.

Notes

18. Angelo Soliman, born Mmadi Make, (c. 1721 – 1796) was an Austrian Freemason. He was born in Nigeria in a princely class, but was taken captive as a child and arrived in Europe as a slave. He received a very good education in the house of a Sicilian nobleman, and in 1734, he was given as a gift to Prince Georg Christian, Prince von Lobkowitz, and became his valet, saving his life on one occasion. This opened the way to an amazing social ascension. A cultured man, Angelo Soliman was highly respected in the intellectual circles of Vienna and became worshipful master of his Lodge, where he helped to change the ritual.
19. The Monastery of Saint Anthony was established in 304 A.D. It has now become a popular pilgrimage site.
20. Benedict of Nursia (*Benedictus Nursiae* - c. 2 March 480 – c. 21 March 547 AD) was a Catholic saint, now venerated in many Christian Churches. He founded twelve communities of monks and the famous Monte Cassino Abbey. He wrote the well-known *Rule of Saint Benedict* adopted by many religious communities.

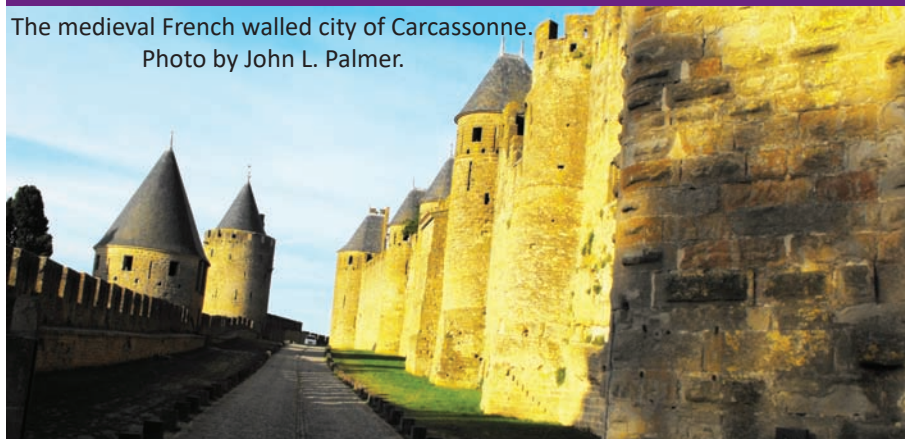
He is a patron saint of Europe.

21. Saint Basil of Cesarea (33-379) was a theologian and is recognized as a doctor of Canon Law in the Roman Catholic Church and is remembered as a father of monasticism in the East.
22. Baldwin II, (c. 1075 – 21 August 1131), was king of Jerusalem from 1118 until 1131. He took part in the First Crusade with Godfrey of Bouillon.
23. William of Tyre (c.1130-1186) was a prelate and a scholar. He wrote a history of the Islamic countries and an account of the Council Lateran III, both lost, and the *Historia rerum in partibus transmarinis gestarum* ("History of Deeds Done Beyond the Sea"), soon translated into French.
24. Godfrey de Saint Omer was one of the founding members of the Knights Templar in 1119. According to legend, he and Hugues de Payens were so poor that between the two of them they had only one horse: this gave rise to the famous image on the seal of the Templars, of two men riding a single horse
25. Pope Honorius II (1060-1130) was elected Pope in 1124. He was born in a humble family but his ability and intelligence pushed him up through the ecclesiastical hierarchy.
26. The Council of Troyes opened its work on the 13th of January 1129. Older accounts give the date as 1128 because many people in the twelfth century started the New Year in spring.
27. Robert T. Wojtowicz wrote a very interesting Thesis: *The original Rule of the Knights Templar: a translation with introduction* in 1991 at Western Michigan University, Kalamazoo.
28. There are about eleven Latin and five French manuscripts of the *Rule*, with some differences in the text. One of them is in Baltimore, Walters Arts. In Barcelona there is a copy (*Archivo de la Corona d'Aragon*) written in a mix of Catalan and Provençal.

We publish 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.

The medieval French walled city of Carcassonne.

Photo by John L. Palmer.



The Master's Square

By
Sir Knight John R. Dinkel

In James Anderson's *Constitutions of the Free-Masons*, written in 1723, we find references to just two degrees of Masonry, the Entered Apprentice and Fellow Craft Mason. Two years later, in 1725, the "Moderns" Grand Lodge of England adopted regulations which permitted its subordinate Lodges to "make Masters," and by the 1738 edition of *Anderson's Constitutions*, some references that had previously alluded to Fellow Craft Masons had instead been changed to refer to this third degree of Master Masons.¹

The now familiar right-angled square or master's square became the symbol of that highest attainment in the Geometric Masonic Lodge, that of worshipful master. This emblem is found on Freemasonry's altars, pendant upon the breast of the master of a Lodge, and on the jewel that rests over the heart of a past master of Masons to this day.²

This traditional symbol of the Master of a Geometric Blue Lodge of Freemasons signifies morality, balance, order, structure, and responsibility and reminds us that all Masons are expected to meet upon the level and part upon the square. When worn pendant from his collar, the master's square always faces outwards toward the members of the lodge, as a visible reminder to all of his task and responsibility, first to his brethren and then to the fraternity generally wherever dispersed.

When true to his calling and his office, the master does not simply preside knight templar

over his Lodge, he is to act as a "master of Masons," with the manifest ability to lead a diverse group of men which can include Entered Apprentice Masons, Fellow Craft Masons, Master Masons, and of course, past masters, those who had presided over the Lodge before him. He is, in many jurisdictions, responsible for all three geometric degrees, not merely for conferring them but also to understand the symbolism of each while being able to provide the Entered Apprentice, Fellow Craft, and Master Masons under his care with good and proper instruction.

Thus, the master's square is not just a symbol of his authority but also of his mission. Consider that the only way the master of a Lodge can observe his own symbol of office is by looking down at himself with bowed head. He may stand at the pinnacle of the Lodge, but his authority must be restrained by the realization that humility is the true portion of any real leader. No master worthy of the name can consider himself better than the brethren he leads. While he may be the first among equals, his responsibilities and actions should always be tempered by an understanding of his true mission for the good of his brethren and that of his Lodge. His duty is not just the orderly running of the Lodge during his presiding year but rather a "boots on the ground" mission of taking good men and making them better. A true leader always puts his men first and himself last. He stands while others rest. He eats last so as to be certain that those

he leads are being provided for. He is the first to arrive, the first to pitch in, and the last to leave when the work at hand has been completed. A real master is not just served. Instead, he serves in every honorable sense of the word.

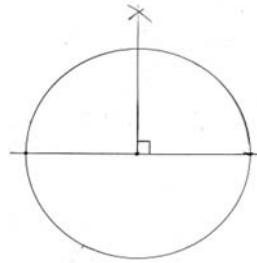
In the United States military service, it is very common to hear someone who has everything put to rights as being “squared away,” and the true worshipful master should always be “squared away” as well. He should wear his right-angled square with dignity not arrogance, striving to uphold the right by doing what is right and by being the right person to come to for those who need his advice and assistance. His master’s square of office is a constant reminder to be “true” to his office and calling, for as every builder knows, any square that is not “true” cannot be trusted to provide the square work that will withstand the test of time.

So also, should every past master remain “squared away,” with his past master’s jewel as a shining beacon of light that encourages him to further efforts on behalf of his brethren, at the direction of the worshipful master.

Speaking of time, our Masonic traditions inform us that every operative Apprentice Mason, who having completed his assigned labors and requisite years of training, and who wished to be passed to the place of a Fellow of the Craft, was required to take his square to his master prior to beginning his “master’s piece,” a piece of work completed specifically to prove his possession of the skills sufficient to be considered a fellow of his Craft. It is from this that we have our own word “masterpiece.”

The master, being informed that the apprentice had completed his time and

training to his mentor’s satisfaction and was without in waiting, would then ask that the candidate’s own square be brought in to him for consideration. Upon a plain flat surface, using his own tried and true compasses and twenty-four inch gage, the Master would draw a circle with a straight horizontal line through its midpoint. Using his compasses, he would next inscribe two intersecting arcs intersecting above the circle, and then by using his twenty-four inch gage once again, scribe a vertical line intersecting the circle’s midpoint and the intersecting arcs.



The result was a true 90° intersection of the horizontal and vertical lines against which the master would test the apprentice’s square. Once proven to be true, the square would be returned to him along with his master’s permission to begin his required “master’s piece.”

For many Master Masons, their own master’s “piece” is their year in the East. With the assistance of those past masters who have helped him to reach that place of achievement, a worshipful master can “prove” his square by acting on the square in all of his dealings with his brethren, by staying squared away as the leader of his Lodge, and by encouraging the members to meet on the level and part upon the square, as all true and honorable Masons should strive to

do. As the master succeeds, the Lodge knows that it has done its work well, and everyone is the better for it. Each Mason will have played a part in helping to take a good man and making him better while living up to his obligation and becoming a better man himself.

This is not to say that any proper Lodge is “run” by the past masters. It is not. Moreover, all true and honorable past masters are likewise aware that their place is never to be one of empty leisure. Freemasonry was never meant as a place for spectators but as a peaceful sanctuary for active encouragement and teaching, of help and assistance when asked, and as a place of quiet counsel for those who need it.

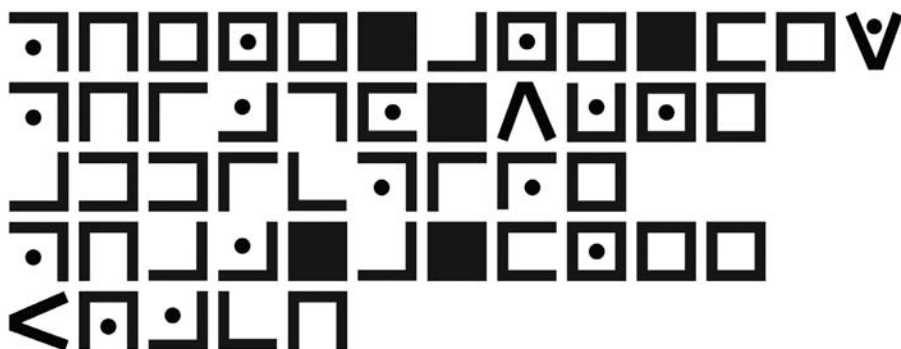
John Bizzack tells us in the conclu-

sion of his book, *For the Good of the Order*,³ that “Masonic leadership is not a position - it is a behavior.” As Masonic leaders then, we are never called off from labor until the Grand Architect of the Universe Himself calls us to lay aside our working tools. Until then, we must stand square, act squarely, and remain “squared away” as we continue on with our one, true, and only mission - that of taking good men and making them better.

Sir Knight J. R. Dinkel is past commander of Beaver Valley Commandery 84 in Beaver County Pennsylvania. He resides in Aliquippa, Pennsylvania, and can be contacted at jdcommander@comcast.net.

Notes

1. From *The York Rite of Freemasonry - A History and Handbook*, by Frederick G. Speidel, Mitchell-Fleming Printing, Inc., 1989
2. In the jurisdiction of the Grand Lodge of Free and Accepted Ancient York Master Masons of Pennsylvania, and elsewhere.
3. John Bizzack, Ph.D., *For the Good of The Order*, (Lexington, KY, Autumn House Publishing and Consulting Group, 2013)





With Eyes Forward

While the Covid-19 pandemic has caused many adjustments and some cancellations, the Knights Templar Holy Land Pilgrimage program moves ahead **with eyes forward**.

Keep in mind this vital date: **September 20**. It is the date each year that all Pilgrim Ministers are to be registered with the registrar of the Grand Encampment Committee on the Holy Land Pilgrimage. It is the same date every year. Grand recorders and your state committee chairman need to have sent in the:

1. Registration Form
2. Nomination Form
3. And full payment by that date.

The groups of Pilgrim Ministers travel in February. There are many arrangements, reservations, bookings, and details to be put in place from September through the end of January.

All other activities can happen year-round. These would include: recruitment of ministers to be nominated (see Guidelines for Selection), fundraising, and program promotion. Ministers can be nominated by a local commandery and those nominations forwarded to your state Holy Land Pilgrimage Committee or chairman at any time. Donations and fundraising can also be an ongoing enterprise.

Always check the web site listed below for the most current information and details.

In addition:

In the Footsteps of Jesus Holy Land Pilgrimage for Sir Knights, their Ladies, Friends, and Guests is open to anyone. Each person is responsible for his own fees and expenses related to the pilgrimage. Each person is responsible for being able to manage his own luggage and follow the itinerary. This pilgrimage is an eleven-day program that covers as much ground as possible in the touring days. We average five to seven miles of walking many days, often uphill or up steps and on uneven surfaces.

Current plans are moving forward for the next **In the Footsteps Pilgrimage** for November 7 – 17, 2022. See the website listed below for more information.

Stay up to date at: **kthlp.com** (Remember the first letters of Knights Templar Holy Land Pilgrimage.)

Knights Templar Eye Foundation, Inc

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.

Qualified Charitable Distributions Can Yield Big Tax Savings

Congress has now made the qualified charitable distribution (QCD) option permanent for those who wish to make direct contributions from their IRA to charity. The tax law allows individuals required to make minimum distributions due to age to transfer up to \$100,000 a year from their IRA to a qualified charity. This distribution counts toward their required minimum distribution but isn't added to their adjusted gross income the way a normal IRA distribution is. This can provide a tax savings of up to 40% depending upon an individual's tax situation. Please discuss with your tax professional whether this option could benefit you in your charitable and retirement planning.

Planned Giving – Create a Charitable Legacy

Your Foundation now has a full web site dedicated to Planned Giving which you can access from our web site, shown at the bottom of this page. So if you're thinking of ways to make a lasting legacy for yourself please check out the tab on the home page that says "Planned Giving". Leaving your mark on the future is so simple with a gift in your will. To leave a gift in your Will or Trust it is as easy as asking your attorney to include a sentence that says:

I bequeath (lump sum) or (%) of my estate to:

Knights Templar Eye Foundation, Inc. (address shown below)

General Correspondence:

3201 Cross Timbers Road | Bldg. 4, Suite 300 | Flower Mound, TX 75028

Donations:

P. O. Box 271118 | Flower Mound, TX 75027-1118

Phone: 214-888-0220

Fax: 214-888-0231

Email: Manager@ktef.us



www.ktef.org

Sir Knight David J. Kussman, GCT Most Eminent Grand Master 2022-2024

Sir Knight David J. Kussman was born in Houston, Texas, on Easter Sunday morning, April 5, 1953. The family moved to California in 1955. Sir Knight Kussman is a graduate of Loara High School in Anaheim, California, and attended Fullerton College and August Vollemer University, majoring in Criminal Justice. He received his vocational teaching credential from the University of California in Los Angeles. He completed his ministry studies at Cottonwood Leadership College School of Ministry and Leadership.

Sir Knight Kussman is a retired police sergeant from the Anaheim Police Department, completing thirty-four years of service. He was ordained in 2011 and served as a pastor and teacher at his home church and at Catch the Flame Ministries, Inc. A widower, David was blessed with three children, two daughters and a son, and currently has six grandchildren, three boys and three girls.

Sir Knight Kussman met Lady Kimberly J. Burnett, past supreme worthy president and companion of the temple, of Columbus, Ohio, at the 67th Triennial in Indiana. Ms. Burnett has served as supreme worthy president of the Supreme Assembly of the Social Order of the Beauceant. Their friendship has blossomed into a loving relationship and Ms. Burnett will be traveling with Sir Knight Kussman as often as her busy schedule permits.

In the symbolic craft Lodge, Brother Kussman was initiated, passed, and raised in Mother Colony Lodge 750, Free and Accepted Masons, serving as master in 1991. In York Rite Capitular Masonry, Companion Kussman was exalted in Orange County Chapter 73, Royal Arch Masons, where he served as high priest in 1987. In York Rite Cryptic Masonry, Companion Kussman was greeted in Orange County Council 14, Cryptic Masons, where he served as illustrious master in 1997. In York Rite Chivalric Masonry, Sir Knight Kussman was knighted in Fullerton Commandery 55, Knights Templar, where he served as commander in 1986 and 1987. He was appointed to the



Grand Commandery line in 2002 and served as right eminent grand commander in 2010-2011. During his term as grand commander, California hosted the first Grand Encampment Western States Easter Celebration in Los Angeles. David has been decorated with the Meritorious Service Award, Knight Commander of the Temple, Knight Grand Cross of the Temple, and Knights Templar Cross of Honor.

His service to the Grand Encampment Knights Templar of the United States of America began in 2012, when Grand Master David Dixon Goodwin, GCT appointed him as the southwestern department commander for the 66th triennium. Sir Knight Kussman was elected grand captain general for the 67th triennium and decorated with the Knight Grand Cross of the Temple. He was elected grand generalissimo for the 68th triennium. In August 2021, Sir Knight Kussman was elected deputy grand master.

Sir Knight Kussman is a member of The Sovereign Order of Knights Preceptor. Ordained a Knight Priest in St. John the Baptist Tabernacle LXVI, he served as preceptor and registrar and holds the title of knight commander in the order. He is currently an officer in the Grand College of America, Holy Royal Arch Knight Templar Priests. In the York Rite College, Companion Knight Kussman was Initiated into Southern California York Rite College 110 and served as governor in 2005. He was elevated to the rank of associate regent (Order of the Purple Cross). Knight Companion Kussman served the York Rite Sovereign College of North America as deputy grand governor and as grand governor of California.

David is a life member of Los Angeles Priory 27 and Sierra Pacific Priory 71, where he served as prior. He was coronated a Knight York Grand Cross of Honor with one quadrant by the Convent General Knights of York Cross of Honor. He received the degrees of the Ancient and Accepted Scottish Rite of Freemasonry in the Valley of Orange County, Orient of California and is a past venerable master and past commander. David was invested with the rank and decoration of Knight Commander of the Court of Honour and Coroneted a 33^o inspector general honorary. Created a Noble in Al Malaikah Temple, Oasis of California, he is now a member of El Bekal Temple.

In the invitational Masonic orders, he was installed a Knight Companion in St. Croix Conclave, Red Cross of Constantine and served as sovereign. Sir Knight Kussman is currently serving the United Grand Imperial Council as intendant general for the Division of California-Southern. Received and admitted in California College, Societas Rosicruciana in Civitatibus Foederatis, he received his IX^o Grade and served as chief adept for the three Colleges in California. He is currently serving as high prelate and deputy treasurer general.

Cousin Kussman is a past excellent chief of Brian Boru Council 38 Knight Masons and was honored with the Order of Brian's Harp and Knight Commander of Zerubabel. He is a past superintendent. A charter member of Signet Council 230, Allied Masonic Degrees, he served as sovereign master. Appointed to the progressive line of officers of the Grand Council Allied Masonic Degrees, he was awarded the Knight Grand Cross of the Red Branch of Eri and is a recipient of the 4th Grade in the Ancient and Masonic Order of the Scarlet Cord.

Sir Knight Kussman was advanced and promoted a knight companion of the Royal Order of Scotland in the Provincial Grand Lodge of the United States of America. He

is a charter member of Lone Star Chapel 45 and a member of Trinity Chapel 12, Commemorative Order of St. Thomas of Acon.

Sir Knight Kussman was initiated into Santa Ana/El Toro Chapter 250 and Camp William Biehl, Heroes of '76, serving as chapter president and camp commander. Memberships in appendant Masonic orders include being a fellow of the Grand College of Rites of the United States of America, where he is currently serving as grand chancellor of the Grand College and has been awarded the Knight Grand Cross.

On March 12, 2022, a special conclave of the Grand Encampment was convened at which time Sir Knight Kussman advanced by succession and was installed as the 61st most eminent grand master of the Grand Encampment Knights Templar, USA.

A CALL FOR ARTICLES

Have you written an interesting paper lately for your Lodge of Research, AMD Council, Rosicrucian College, or other Masonic body? Have you heard an interesting paper lately at a Masonic meeting?

Almost all of the articles we publish in the *Knight Templar* magazine are submissions from our readers. We are constantly on the lookout for good articles. To submit an article for publication, email it either in plain text or a Word document to ben@rockymountainmason.com. .PDF files are more difficult for us to deal with, so we would prefer not to receive articles in this format. Our budget will not let us pay for articles, but we would be most appreciative if you let us share your work.

Our articles usually run from one to seven pages at 350 words per page not counting images. If an article is longer than that, we might split it into a series of articles over several months. Your sources should be included for research type articles. Our readers like pictures, so include any images you might have with the article. Just make sure we have permission to use any images you may send. Images should be sent as attachments rather than embedded in the e-mail. You can also include the images in the article to show us where we should place them in relation to the text. Images may be in .JPG or .PDF format, preferably .JPG. Print media requires that images have a resolution of at least 300 dpi. Images on the internet are almost always 72 dpi which generally makes them useless to us. The resolution is inversely proportional to the size.

All submitted articles are shared with our editorial review board which votes on which ones to publish.

We are also constantly in need of book reviews. These run around 350 words and should be submitted in the same way, including an image of the cover if possible.

We publish articles about the history, symbolism, and philosophy of Freemasonry, Christianity, or Templary. Please consider submitting an article to us or encouraging someone else to send us theirs.

Meet Our Department Commanders

Robert W. Waldron, Sr. **Right Eminent Department Commander** **Southeastern Department**

Sir Knight Robert W. Waldron, Sr. was born on January 8, 1950, to Fred and Mary Waldron, the second of five sons. He was married to Joan Adcock in 1970, and they have two sons, Bobby whose wife is Merissa and Jason whose wife is Kris. They have five grandchildren; Adrien, Zaelyn, Carter, Elliot, and Penny. Robert attended the public schools of Rutherford County, Tennessee, graduating from Smyrna High school in 1968. He graduated from the University of Tennessee with a Bachelor of Science degree in Civil Engineering in 1972.

Sir Knight Robert was raised a Master Mason in Sam Davis Lodge 661 on October 16, 1973. He was master in 1978. He is a charter member and past master of Conlegium Ritus Austeri Lodge 779, a member of Tennessee Lodge of Research, was the chairman of the Building Committee of the Grand Lodge of Tennessee during 2012-2021, is grand representative to the Grand Lodge of Ireland, and is currently serving as most worshipful grand master of the Grand Lodge of Tennessee.

Robert is a knight commander court of honour of the Nashville Valley of the Scottish Rite, a member of Al Menah Shrine Temple, a member and past high priest of Pythagoras Chapter 150 Royal Arch Masons where he was awarded the general grand chapter bronze award in 2003, a past most excellent president of Tennessee Convention of Anointed High Priests, a member and past illustrious master of Murfreesboro Council 115 where he was awarded the General Grand Council Bronze Award in 2007 and received the Order of the Silver Trowel, a past governor and charter member of Middle Tennessee York Rite College in which he was awarded the Order of Purple Cross, a past president of Middle Tennessee York Rite Association, a past sovereign of Old Hickory Conclave of the Red Cross Constantine, a past sovereign of Arch E. McClanahan Council of the Allied Masonic Degrees, a past prior of Tennessee Priory of the Knights of the York Cross of Honour, a past celebrant of Tennessee College of the Societas Rosicruciana in Civitatibus Foederatis, a charter and life member of Tralee Council of Knight Masons, a past president and current secretary of the Tennessee Association of the Red Cross of Constantine, a past commander of Murfreesboro Commandery 10, and a past grand commander of the Grand Commandery of Tennessee. Robert served as Tennessee coordinator to the Grand Encampment from 2015 through 2021 and is a member of Fidelitas Tabernacle Holy Royal Arch Knight Priests.

Sir Knight Robert was appointed and installed as the department commander for the Southeastern Department at the 68th Triennial Conclave of the Grand Encampment of Knights Templar of the United States of America on August 18, 2021.



NEW CONTRIBUTORS TO THE KTEF CLUBS

Grand Master's Club

Ronald G. Address	AL	Merle L. Wade	AL
Lee O. Seagondollar.....	AK	John A. Canisales	AZ
Tuoc K. Pham	CA	Ramiro Tellez, Jr.	CA
Harry A. Elliott, III	CT	Arnold S. Grot	CT
James S. McNeely, IV	CT	William L. Miller, II	CT
Ronald A. Naumowicz.....	FL	Rusty L. Hill	IA
Robert W. Bigley	IL	John C. Gray.....	IN
Frederick C. Ackiss	KY	Charles R. Bertrand.....	LA
Kenneth S. Wyvill, Jr.....	MD	Robert J. Jingoian	MA/RI
Steve J. Guillory	MI	George M. Otis.....	MI
Brian K. Dimatteo	MN	Gerald Zierdt.....	MN
Michael S. Smith.....	MO	Danny D. Smothers	MO
George L. McMullin, II	NE	Charles F. Steiner	NV
Michael Cefaratti, III	NJ	Randall C. Bond.....	NM
Dennis S. Davis	NY	Frederick H. Whitty, III	NC
William E. Cannode	OH	George Moore	OH
Ronald L. Vicars	OH	Terry L. Wahl	OH
Robert L. Bradway	OK	Gerald K. Hornung	OK
Clarence M. Hottenstein.....	PA	Stanley E. Johnston, Jr.....	PA
Abram M. Shaffner	PA	John D. Stuart	PA
Robert J. F. Elsner	SC	Robert J. Smith, Jr.	SC
Bruce A. Crisman	SD	Justin M. Huggins.....	TN
Dickie W. Johnson.....	TN	Paul E. Smith	TN
Raymond M. Tomlinson.....	TX	Harry G. Harvey	VA
Kevin J. Harvey.....	VA	Alan S. Truax	VA
Charles A. Hughes.....	WV	Thomas R. Nance	WY

A Chat with the Managing Editor



ir Knights and Ladies, the time has come for me to step down as managing editor of the *Knight Templar* magazine and to turn my attention to other important matters. I edited my first full issue in October of 2008, and as I look back over the past fourteen years, I see how the magazine has changed and matured.

This experience has been a great one for me; a learning experience, a happy experience, and sometimes a frustrating one. The main thing that I will remember and cherish about this, my third career, is all of the friendships I have made with both the knights and their ladies. I hope that these friendships endure for many more years to come. I appreciate especially all the encouragement I have been blessed with from the brethren as well as from their ladies.

Another group I especially appreciate is the more than 2,000 students I have had the privilege of training on the principles of effective leadership. I have tracked many of your Masonic careers, and I am most impressed with the manner in which you have successfully applied those leadership principles.

One of the many surprises I have had was when I learned how many of the ladies actually read the magazine. Early on, I made one of the first of my many mistakes and placed a photo over the last few words of an article. Before that, I wasn't really sure if anyone was actually reading the magazine. When that issue hit the mail, I received nearly 1,000 e-mails and phone calls wondering where the rest of the article was! Even more surprising was the fact that about half of these inquiries came from ladies. Imagine my surprise! At least I found out that you were paying attention.

When I first began, the magazine had a circulation of about 118,000 readers. We are now down to less than half that number. Things continuously change, and some of them are beyond our sphere of influence.

Lady Glenda who has proofread, at least twice, each of the 165 issues we have produced and Precious the cat who supervised the production of each issue will now get a rest from the monthly deadlines, too.

From our family to yours, may God be with you and bless you all your days.

John L. Palmer, PGM, GCG Tennessee
Managing Editor (Retired)





Beauceant News

NEW ITEM!!!

Beauceant Cross and Crown Keyring!

Great for your Assembly keys, or for just making your car/house keys look pretty. A great way to advertise SOOB!

\$8.00 plus shipping and handling. Checks payable to Supreme Assembly



Limited Supply! Send your orders to:
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Assembly Name/Number _____

Recorder Name _____

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(Mrs. Charles) Susan Thames, supreme worthy president, had the honor to present twenty-five year citations to members of Denver Assembly 1, Denver, Colorado, on the occasion of her official visit. Pictured are (L-R): (Mrs. Thomas H.) Norma Shafer; (Mrs. Robert W.) Rose McDonald; (Mrs. Charles) Susan Thames, supreme worthy president; (Mrs. Warren) Darlane Tietz; and (Mrs. Emmett G.) Mary Mackenzie.



On March 7, 2022, (Mrs. James) Audrey Ziebol received a sixty-five year certificate and a letter from (Mrs. Charles) Susan Thames, supreme worthy president. Pictured are (Mrs. Jay U.) Nancy Ipsen, past supreme worthy president and (Mrs. Lyle) Cheryl Broten, worthy president of Minneapolis Assembly 46, with Mrs. Ziebol in the center. Mrs. Ziebol joined the Social Order of the Beauceant when her husband was on his way to being grand commander in Minnesota.

(Mrs. Dennis) Darlane Herman (L) and (Mrs. Ronald) Mary Blackford (R) received their twenty-five year Membership citations at the Official Visit of (Mrs. Charles) Susan Thames, supreme worthy president, to Farmington Assembly 241, Farmington, New Mexico.



Leadership Notes

You Rule the World, Now What?

At the completion of a festival some years ago, some of the newly exalted, greeted, and knighted Companions asked, “What’s with the “excellent, most, and super,” did they run out of adjectives?” One of the understandable but unfortunate liabilities of performing many degrees in a short time span is how easy it is for our attendees to aggregate some of the lessons presented. The journey thus far should have opened us up to alternative perspectives, given us a path to enhance our personal knowledge, shown us that with an “end” comes a new beginning, and given us both accepted ways to interact with others and the keys to harmonious leadership. Now we are presented with a degree self-described as the “cap-stone,” but it is not the termination degree for the Chapter, a degree that is short and relies as much on the environment as the message. It is the first degree that does not include working tools. The two parts of the Most Excellent Master degree acknowledge our understanding of the lessons provided by others and charge us with the responsibility to go forward, consciously knowing that we have an effect on others and the tools to make it positive.

This is the last time, within a progressive timeline, that we see King Solomon and Hiram King of Tyre. It is the culmination of the Hiramic Legend. The completion of the temple by our three grand masters is quite an event, considering that the previous degrees have taught several lessons on how we should act while working alone and with others toward a goal made for us. Much like a “black belt” in many martial arts, this signifies that we have mastered the fundamental lessons that are necessary to be competent. We have raised our level of self-awareness and the expectations we have of ourselves. This is a celebration indeed. We are now ready, and in fact, charged with the responsibility of imparting light to others and to understand that their obstacles, opinions, and experiences may be different from our own. We must remember that part of our duty is to be able to encourage and assist them regardless of these differences. We are given the example of the dedication, or invitation, for our God to be our constant guide and companion in the temple of our lives to help us on our new journey. In as much to inspire us and remind us of our obligation to keep our passions in due bounds, we dwell with our God.

Did you blink? Being one of the most externally theatrical degrees in the York Rite, the intensity of the props is designed to show us that by achieving this convergence with the divine, we are opening the door to observable faith-based changes to our world. If we walk the path with our fundamental teachings in mind, we are able to go forward, creating two sets of footprints and gifting a positive experience to all with whom we interact.

Unbounded empowerment intentionally coupled with self-regulation and humility being the opportunity presented, we come to understand that our tools are our

own intentions becoming manifest and the guidelines for harmonious living provided us in the *Word*. We are to interact with new circumstances, come to understand others' beliefs, and expand our own perspectives while assisting others, thereby exemplifying true servant leadership and practicing lifelong learning.

Our first most worshipful grand master's final example sets the stage for our becoming, giving us the "why" and introducing the "what" for our chosen path. As the legend is set in a different time and circumstance, it is left to us to determine the "how." Our activities in Lodge, Chapter, Council, and all of the degrees of Masonry have provided and continue to provide opportunities to apply our lessons while completing many duties that are reflective of every-day life. This is how we inculcate our lessons into the habits and intentions behind our thoughts, words, and actions and start to live the life of the higher self. As our fraternity is not operative, and our world has many distractions, the opportunities must be pursued intentionally.

The York Rite Leadership program, from inception, was designed to correspond to available and popular corporate personal effectiveness and leadership courses that are attended by many of our members as a part of their work environment. By relating the lessons of the craft with the well-known concepts found in many work environments, we endeavor to facilitate participant's integration of the precepts of Masonry.

If you want to learn more about leadership principles, join the York Rite Leadership Training Program. Visit the website at YorkRiteLeadership.org for more information and to register for the program.

Sir Knight Stephen Balke
York Rite Leadership Faculty





Knights



at the Bookshelf

By

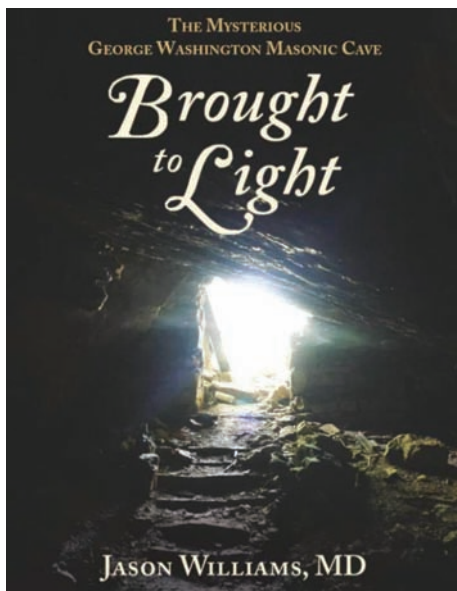
Sir Knight George L. Marshall, Jr., PGC, KGC

Jason Williams, M.D., *Brought to Light: The Mysterious George Washington Masonic Cave*, Westphalia Press, 2021, Softbound, 587 pages, ISBN: 978-1-637-72371-20.

This is a very large book and is not one that can be read quickly. Moreover, the title of the book somewhat belies its contents. It purports to be a discussion of the so-called “George Washington Masonic Cave” located near Charles Town, West Virginia, but relatively little of the material presented deals with any Masonic aspects of the cave. Instead, the lion’s share of the book is devoted to people and events associated with Charles Town, the Colonial Era, the Revolutionary War, and Washington and his kin.

Indeed, much of the “evidence” that the cave was ever visited by Washington is based on a signature “G Washington 1748” supposedly inscribed with a pen knife by him when he was sixteen and accompanying a small surveying party. Even this may have been forged by someone at a later date, as the author eventually points out. The cave walls contain other graffiti and drawings, some of which may be (perhaps fancifully) construed as Masonic symbols.

To this reviewer, there is not enough evidence presented that George Washington ever visited this particular cave or that it was ever used for Masonic purposes. There is some circumstantial or hypothetical “evidence” but nothing conclusive or beyond question. The author, to his credit, does not attempt to persuade the reader, but rather presents what is known and what might be inferred from certain circumstances, leaving the reader to draw his own conclu-



Grand Encampment

Membership Awards

1275 Brian Patrick McDonald
Mobile Commandery 2
Mobile, Alabama

1276 James C. McGee
Mobile Commandery 2
Mobile, Alabama
4th Bronze Cluster

1277 John Wallace Shipes
Dothan Commandery 25
Dothan, Alabama

1278 Ricky L. Holden
Florence Commandery 39
Florence, Alabama

1279 Ted Ahara Loggins
DeMolay Commandery 14
Decatur, Alabama

1280 Timothy R. Brinkmeyer
H.E. Lackey Commandery 67
Indianapolis, Indiana

1281-1282 Paul Friend
St. Lucie Commandery 17
Stuart, Florida
1st Silver



1283 Vater D. Webb
EuTah Commandery 66
Toledo, Ohio
1st Bronze

1284 William Spencer Ghent
Lancaster Commandery 19
Lancaster, South Carolina
1st Bronze

1287 Douglas Trent Carter
Nazareth Commandery 41
Southern Pines, North Carolina
2nd Bronze

sions. Perhaps the most crucial and enlightening chapter is Chapter 24, "Cave Art," dealing with inscriptions in the cave and the presumed signature of Washington.

In summary, the book is interesting, well-written, and profusely illustrated, and it presents a lot of local history of the cave, its environs, and of Washington himself, but a Masonic connection with the cave is speculative at best.

Knight Templar
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402

The **mission** of the Grand Encampment of Knights Templar, U.S.A. is to provide every Christian Freemason the opportunity to extend his Masonic journey through the chivalric experience.



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Templary continues to be the most prestigious Masonic organization. We are a group of men proud to wear the uniform of the cross who share a common faith, mind, and spirit. Through the practice of Christian virtues, we testify to the world that we are leaders in our community and fraternity. This demonstrates our commitment to uphold a standard of excellence within Freemasonry.