

# Knight Templar

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NUMBER 3





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**Address changes or corrections and all membership activity including deaths should be reported to the recorder of the local Commandery. Please do not report them to the editor.**

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[www.knightstemplar.org/KnightTemplar/archive](http://www.knightstemplar.org/KnightTemplar/archive)

# Grand Master's Message

**G**reetings Sir Knights. Let me be the first to wish each of you and your families a happy Easter. Easter you say, but this is March, and Easter isn't until April 21! That's true, but now is the time to finalize your plans to attend one of the Grand Encampment's three Easter observances. The Grand Encampment officers have made the commitment to continue the tradition of hosting three Easter observances in order to make it easier for Sir Knights and their families to attend one of the observances.

To borrow a phrase from Southern California, in homage to our Grand Generalissimo, the "Granddaddy of Them All" will be the 89<sup>th</sup> Annual East Coast Easter Observance. The observance will be held in Alexandria, Virginia, on the steps of the George Washington Masonic National Memorial, one of the architectural wonders of the Masonic world.

We would like to thank the board of directors and executive director of the Association for making the Memorial available to the Grand Encampment. Although it is likely that the cherry blossoms will have passed "peak bloom," it is a wonderful time to visit the Washington, DC area.

The Grand Encampment will hold its 9<sup>th</sup> Annual Western States Easter Observance in the "Mile High City." After successful stints in Los Angeles, California; Tempe, Arizona; and Salt Lake City, Utah, Western States is moving to Denver, Colorado. The observance will be held at the historic Denver Scottish Rite Consistory near the Colorado State Capitol.

The Annual Mid-America Easter Observance will be held at the National World War I Memorial and Museum in Kansas City, Missouri. This will be the 7<sup>th</sup> Grand Encampment Easter Observance held in Kansas City, which has proven to be an outstanding venue.

Each Easter Observance will be hosted by a Grand Encampment officer with the Easter Memorial Service conducted by either the grand prelate or one of the associate grand prelates. Sitting grand commanders and their ladies will be guests of the Grand Encampment and recognized at the Saturday evening "Grand Commander's" dinner. We hope that you and your families will participate in this Grand Encampment tradition.

Courteously,  
Jeffrey N. Nelson, GCT  
grand master



Photo by Sir Knight Stephen Kroman



# A Message from the Chairman

**G**ood morning Sir Knights! Grace be with you, mercy and peace from our risen Lord and Savior, Jesus the Christ.

If we were not already charitable men, we probably would not have ever knocked on the door of the Lodge room. So I do not see my mission as Voluntary Campaign Chairman to be that of inspiring you to be charitable. I see it more as God using my words to speak to your heart, that together we may continue the great work of the Knights Templar Eye Foundation in finding a cure for pediatric eye disease and helping blind children to see.

The holy season of Lent begins with Ash Wednesday on March 16<sup>th</sup>. For many Christians, Lent is a time of reflection, repentance, amendment of life, prayer, fasting, and almsgiving in the forty days leading up to Easter. (The forty days excludes Sundays) Some folks give up something for Lent, others take something on—a new discipline or spiritual practice.

What I am asking you to do is consider setting aside a monetary contribution to the Knights Templar Eye Foundation each day of Lent. This is not necessarily in lieu of but in addition to what you might regularly do. God will place on your heart whatever that amount is supposed to be. On Easter Sunday you can send in your total amount.

Not only will your sacrifice help your Lenten journey, but it helps the Knights Templar Eye Foundation in our quest to make childhood blindness a thing of the past.

God bless you.

Jeff



# Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III,  
right eminent grand prelate of the Grand Encampment

*Return to the Lord your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love. (Joel 2:13b, English Standard Version)*

**I**t is March, and we are entering the season of Lent in the West and the Great Fast in the East, that period of forty days during which we are called upon to repent, reflect, and prepare ourselves for the celebration of the resurrection of our Lord. During Lent, the Church calls on the faithful to make a special effort at introspection, that we might confess our sins from which we are unable to free ourselves and ask God for His grace and mercy.

This is not a time for guilt—although as a Lutheran, I do know a little about that feeling, and will confess that I encouraged my congregations to move the stewardship campaign from the end of the calendar year to Lent (yes, there were positive results). Rather, this is a time for us to go running toward the cross and the open tomb, crying out for the mercy and forgiveness which God has promised to His people, and which has been assured for us by the death and resurrection of Jesus Christ.

We can make that journey, casting ourselves at the feet of the Father, because we have His assurance of mercy. We don't need to hide behind the bushes as Adam and Eve did nor in the closet as a young child who fears punishment for playing with his father's sword. No, we can stand upright before God and declare, "Father, you promised me in my baptism that You claimed me as Your own and have forgiven me of my sins. Yes, I am sorry. Yes, I will endeavor to walk uprightly before you, and yes, I know I will fail to do this all the time. I am relying on your chesed (חֶסֶד), your steadfast love for me, a poor, miserable sinner of Your own creation and adoption."

My dear friends in Christ, may your Lent and Great Fast be easy ones. May you find the peace which comes from the grace of God refreshing and renewing. Journey through Lent with others, that your burdens may be shared and that you may find comfort from one another. The cross and the tomb lie ahead. Thanks be to God, we know what we will find when we arrive there.



# Sacred 7s: Seal of the Order of the Red Cross

By  
Sir Knight  
Joaquin Munoz

One of the most impressive banners of the Commandery is the seal for the Illustrious Order of the Red Cross (IORC). Unique in its presentation, the seal is represented by a green, seven pointed star as the border. Within the green seven pointed star is a gold ring, bearing the Latin phrase “Magna est veritas, et prevalebit” which translates to “great is the truth, and it will prevail.” The center of the seal includes a red cross with white quadrants.



ILLUSTRIOUS ORDER OF THE RED CROSS

The red cross includes the letters DJLT at each end, meant to represent the words Deity, Truth, Justice, and Liberty.<sup>1</sup> Beautiful and intriguing, the banner of the IORC is compelling when compared alongside other seals found within the chivalric degrees. Seals for the Order of Malta and the Order of the Temple, like the IORC, incorporate the crucifix, with the Order of the Temple also incorporating Latin into the seal. What both the Order of Malta and Order of the Temple possess, which the IORC banner lacks, is an eight-pointed star. The IORC is a unique representation in Freemasonry for this characteristic. This article explores the significance of the number

seven from a religious, spiritual, and occult perspective. I speculate here that a correspondence for the seven-pointed star as the seal of the IORC might relate to its position within the degrees of Masonry. Seven is a number of perfection as a process, a notion illustrated by the IORC degree itself.

## The Order of the Degree

In the degree, the candidate represents the Prince Zerubabel, who commits himself to “undertake the hazardous

enterprise of traversing the Persian dominion” in order to gain admission “to the presence of the King.”<sup>2</sup> This journey includes travel over a river to reach the realm of the king. This symbol should immediately trigger in our minds the notion of the existence of both the physical world and the spiritual world, as well as their separation. The transition between water and land is symbolic of these two aspects. It is the place where “surf meets sand...where the human experience meets our spiritual essence.”<sup>8</sup> The symbolism of this traversing is of utmost significance as it is also symbolic of the degree. At the same time, it connects to the question of the seven-pointed star.

Within the order, we encounter three examples which connect directly to the question and significance of the number seven. Darius is from one of Seven great families of Persia, which might be a clue for the candidate to consider. Connected to this are three examples of significant transition within the degree: first, the passing over the river during the journey<sup>2</sup>



*Zerubbabel arrives in Jerusalem from Babylon.*

which might be emblematic of a transition from the material to the spiritual. Second, Zerubbabel maintains his fidelity to truth, emblematic of a higher striving from the material to the spiritual. Finally, Zerubbabel demonstrates the ultimate connection to the spiritual over the material by maintaining this fidelity, for which he is praised and rewarded. These outcomes might point to the importance of the spiritual over the material, a fundamental point when considering the number Seven beyond its material, numeric value.

### **The Number Seven in Western Esotericism**

One comparative direction is to examine other meanings of the number seven in an attempt to triangulate congruencies or correspondences. Here, we are examining the possibility that the selection of the seven pointed star for the IORC is connected to the significance of transformation and transi-

tion. In Kabbalah, the Tree of Life stands as a prolific and significant symbol. Each of the numbered circles (called Sephiroth) are said to represent the various “stages in the emanation of the Spirit of God” or could also represent “man in his progress from the noumenal existence [to] the phenomenal world.”<sup>3</sup> From the illustration to the right, one notices that there are

numbers corresponding to the individual Sephirah, and in the interest of this exploration, the seventh Sephirah is Netzach.

According to Knight, Netzach is an “active Sephirah” whose name means victory.<sup>3</sup> Drawing a correspondence to the seventh Sephirah and the seventh day of creation, Knight notes the significance of Netzach as achievement, as the “Spiritual experience of the vision of beauty triumphant” where “there is an alliance between art and scientific invention.”<sup>3</sup> Put another way, it represents a connection between the materialism of science and the spiritual notion of art. It is a Sephirah of victory over “inertia” of “the material in which seeks expression” but also an inertia in the “lower nature” which seeks to express. Akin to the earlier experience of Zerubbabel arguing for the importance of truth over the baser choices presented in the royal gathering, Netzach can be seen as emblematic of the transition of effort (material, or base desires



and power) to expression (spiritual, or praise of the God of truth).

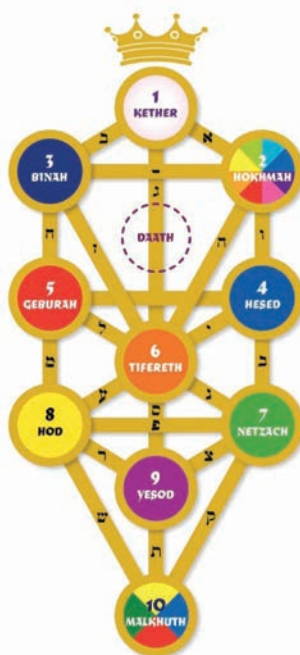
Many of the sacred number systems of the world have afforded the number seven a special significance. This special designation is similar to other systems outlined above. In general numerology, it is posited that digits contain principles, properties, a “personality” of sorts. For numerologists, numbers not only provide information in and of themselves but also support a more coherent connection, as they “come alive” and “play off each other.”<sup>5</sup> Inherent in the perspective of numerology is a “spiritual significance of numbers” and that “entire ages, cycles, and literally almost anything else”<sup>4</sup> could be distilled to numbers. Numerology often works on the individual level and is designed to provide useful information, not unlike a user of Tarot or astrology, to ascertain greater knowledge

of self. What does this science (as the practitioners deem it) say in regard to our digit of study? Nearly all agree that the number seven relates directly to the spiritual, the sacred. The number seven is quickly corresponded with the spiritual due to its relation to many instances of seven and spiritual concepts, such as “creation and rest in seven days, seven pillars of wisdom, seven chakras, seven stars in the Big Dipper” among many other sacred correspondences.<sup>4</sup>

This correspondence may point to further rationale for the choice of the seven pointed star in the IORC degree.

The ancient Egyptian culture found the number seven to be of significance, most especially from a spiritual perspective. Nantambu (2002) points out the correspondence of the number seven

in Egypt as the number of “contemplation,” not unlike the Christian notion of the seventh day of rest. Egyptian notions of the spiritual significance of numbers and the number seven in particular also contributed to the understanding of the number by the Pythagoreans. Both the Egyptians and the Pythagoreans considered numbers to be indicative of the energy of the universe. For them, a fundamental understanding existed “that everything in the universe is animated by life forces” and that “numbers designated these energetic aspects of nature.”<sup>12</sup> The



*The Tree of Life*

numerologists, the Egyptians, and the Pythagoreans, who “laid much stress upon the mystic properties of [the] number, [and] had a special regard” for it, saw a deep, spiritual importance in the number seven.<sup>6</sup> As before, the notion that the number seven connects to the spiritual as well as the physical pervades many of these concepts, as seven is often seen in correspondence to the corporeal as in the seven major parts of the body, the seven days of the

week, and the inner planets. This is an indicator, mystical numerologists of the ages would say, that the material and the spiritual are indeed connected and in communication.

Other noted mentions of the significance of the number seven include the notion of the “seven rays”<sup>11</sup> which presents a theosophical conception of sacred numerology. In this construction, there are “seven forces in man and in all of nature” which are a means to characterize different aspects of humanity. Positing that the whole of nature and humanity is composed of physical and spiritual components, these rays, which represent the types of men, also represent aspects of the spiritual world, the characteristics of the Divine manifest in humans. While interesting as a point of correspondence, perhaps even more important for the thesis presented here is the characteristic of the seventh ray, called beauty and manifested in art. The artist “worships the beauty of nature without reserve.”<sup>11</sup> Those of the seventh ray are a form of “seer of the beauty that fills the world with every kind of wonder. Our representation of the intrepid Zerubbabel personifies the essence of the artist, the seer, existing at the brink of both the material world of nature and the spiritual world

of seeing in it the beauty and wonder of the divine.

### Religious Significance of Seven

Religion shares many of the same notions of the sacredness of numbers and in particular on the number seven. As Zerubbabel encounters the symbolic transition from the material world to the spiritual in his crossing of the river between his own country to that of King Darius, so does Western Christianity consider the importance of the material and the spiritual. Multiple mentions are made of the many significant correspondences of the number seven to development and perfection.<sup>6,7</sup> The distinction is

alluded to in multiple ways, from Smith’s (1998) consideration of the Christ birth story, which considers the necessity of reading the *Bible* both literally, and spiritually. In describing the ap-

parent discrepancies of the Matthew and Luke gospels pertaining to Christ’s genealogy, he notes that these stories are part of a “spiritual story” where “historical facts are indentured...of a far larger purpose.”<sup>10</sup>

The maturity of the religion arises in the interpretation of the writing as more than literally true, but rather in “metaphor, poetry, all the literary arsenal” to



attain what is “true in its ultimately more real and lasting spiritual meaning.”<sup>10</sup> Like Zerubbabel, Smith challenges us to cross that bridge to the King.

What of the sacred number seven? Smith lists the discrepancies in the genealogies of Matthew and Luke to present an incredible claim: the birth of two Jesus children. What is significant of this claim, in light of the question of the seven, is Smith’s description of the two genealogical paths of these separate children. In both the Matthew and Luke gospel, the number seven is significant: Matthew’s portrayal of forty-two generations (seven times six) and Luke’s portrayal of seventy-seven generations (seven times eleven). In both, the process of development was said to have occurred, where the three bodies of man (the physical, etheric, and astral) underwent a process of cleansing and perfection, with the need for “seven hereditary steps” to complete this perfection.<sup>10</sup> In this process of development, and most especially of the perfection from the material to the spiritual, Smith notes the continued influence of seven, including the “Seven Stars (aka the seven planets)”<sup>10</sup> as well as the “Seven Spiritual beings” at work to perfect the two Jesus children who eventually became the individual we know as Christ Jesus.<sup>10</sup> The significant point here, whether one buys Smith’s account or not, is to consider his deeper point: the process of knight templar



*The Adoration of the Kings*



*The Adoration of the Shepherds*

perfection, the process of movement from the material to the spiritual, is a consistent process. The number seven is attached to this process in many forms and functions.

### **The Work of the Illustrious Order**

Many allusions exist to the sacredness of seven in Freemasonry: The seven steps of the second degree, the seven liberal arts and sciences, and the seven working tools, among others. What is necessary to consider however is not the number or the numerology or the application of seven to sacred geometry. As interesting and engaging as these exercises may be, they must not be mistaken

for the thing itself, that the number seven must trigger in our mind a process for action and behavior. Namely, it is a signal to our minds and hearts that we must move our thoughts, intention, and imagination from the material to the spiritual. We must be actively working in the service of the sacred, to push our thinking, feeling, and action toward work that is aligned with spirit, “with good heart” as we would say in my Native American language. The choice of the symbol of the

seven pointed star in the Illustrious Order of the Red Cross reminds us that we have a river to cross, from a preoccupation with the material to a meditation on the spiritual. It is there that we enter the realm of the King.

Sir Knight Joaquin Munoz is a member of Arizona Commandery 1 and can be contacted at jamprophet@gmail.com.

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# New Grand Captain General of the Grand Encampment Elected

## Sir Knight Jeffrey A. Bolstad

**J**eff Bolstad is a native of Homestead, Montana, born on Christmas day, 1956. He began his career in radio before building a successful State Farm insurance agency.

Over the years, he has been heavily involved in community service, including the Helena Lions Club where he is a past president. He serves on the board of the Montana Cowboy Hall of Fame and is a long time basketball referee. For several years he has served as the pastor of various rural churches in Montana.

He began his Masonic journey in 1990 when he was initiated into Helena Lodge 3, where he served as master.

Sir Knight Jeff became a member of the Helena York Rite in 1998, becoming high priest, illustrious master, and commander. He was grand commander in 2013-2014 and grand high priest in 2016-2017.

He is a past sovereign of the Red Cross of Constantine. He is the first chief adept of Societas Rosicruciana in Civitatibus Foederatis in Montana and grand governor of the York Rite Sovereign College. He was the northwest department commander of the Grand Encampment for the 67<sup>th</sup> Triennial.

He has served as the presiding officer in all four Scottish Rite bodies, and in 2003 was appointed as personal representative of the sovereign grand inspector general in Montana. In 2005 he was coroneted with the 33<sup>rd</sup> Degree.

For seven years he was a member of the Board of Governors at Shriners Hospital in Spokane.

For the 2006-2009 triennial he was the director of the leadership development program for the General Grand Chapter, Order of the Eastern Star and is a past grand patron.

He and his beautiful wife Jill, a pediatric medical doctor, like to spend as much time as they can at their ranch near Lewistown. They have five grown children and five granddaughters.



# Meet Our Department Commanders

## Sir Knight Daniel Richard Sherry, MD

### Right Eminent Department Commander

#### North Central Department

**S**ir Knight Daniel Richard Sherry, MD was born on June 15, 1947, in Hinsdale, Illinois. His father, Richard, was a Mason, and his mother, Betty, was in Eastern Star. He graduated from Cloquet High School in northeastern Minnesota in 1965 where he was captain of Region Seven Debate Champions and class graduation speaker. He graduated with honors in 1969 from the University of Minnesota, Duluth as a biology major and chemistry minor, working each summer at Northwest Paper Company to pay his way through school.



In the summer of 1969, he was employed by the University of Minnesota as foreman of biology undergraduates doing white pine blister rust research in Ely, Minnesota. He attended the University of Minnesota, Minneapolis Medical School (1973) and began his career as a physician which ended with retirement at age sixty-eight from Mayo Clinic, primary care. In the interval, he served ten years on the Wisconsin Medical Society board of directors, as past president and past chairman of the board of Wisconsin Academy of Family Physicians, and as an American academy of Family Physicians voting delegate along with three years on the national Commission on Finance and Insurance. He also served over a decade on the University of Minnesota Medical Alumni board of directors.

In 1977 he married Ellen Jane after she graduated with a BSN from Winona State University. Their oldest daughter works for Medtronic in Boston (grandsons 5, 3), the next daughter works for the University of Denver (grandson 9), and their son works for AT&T in Madison (granddaughter 6 months).

He received the University of Minnesota, Duluth Distinguished Alumni Award; the State Historical Society of Wisconsin Local History Award of Merit; Ellsworth Businessman of the Year; the Lions Melvin Jones Award; and the Lions Birch-Sturm Award. He is a Civil War re-enactor with the 1<sup>st</sup> Minnesota Infantry of Fort Snelling and was in the movie *Glory*. He also shoots Civil War artillery, including at Gettysburg.

He has been worshipful master twice; past district deputy grand master; OES past patron and treasurer; past commander of Demascus Commandery 1, St. Paul; past grand commander of Minnesota; past chairman of the Patriotic and Civic Activities Committee of the Grand Encampment; and past commander of the Association of Minnesota and other North Central states.

He still has time for Knight Crusaders of the Cross, Holy Royal Arch Knight Templar Priests, Minnesota York Rite College, Universal Craftsman Council of Engineers, Minnesota Council Knight Masons, shrine go cart parade driver, Philalethes Society, Scottish Rite, and Order of the N.A.T.L.

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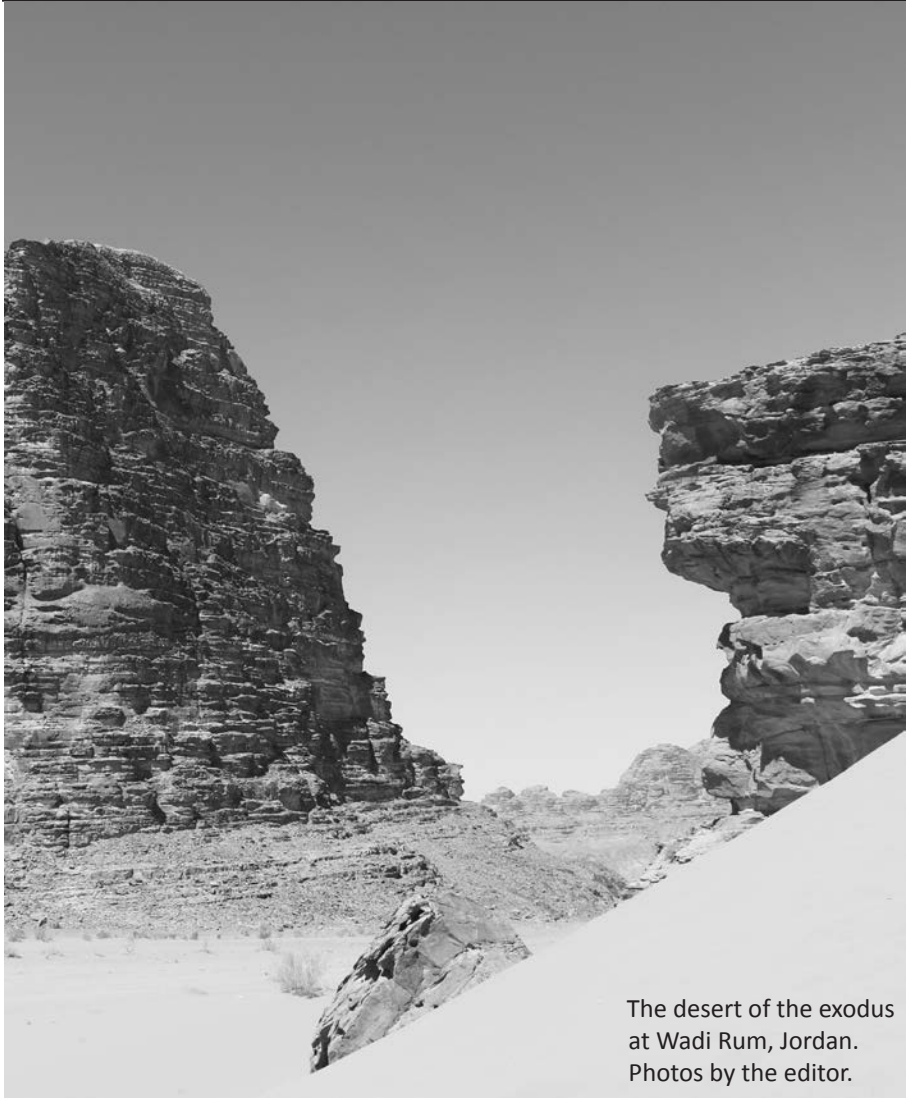
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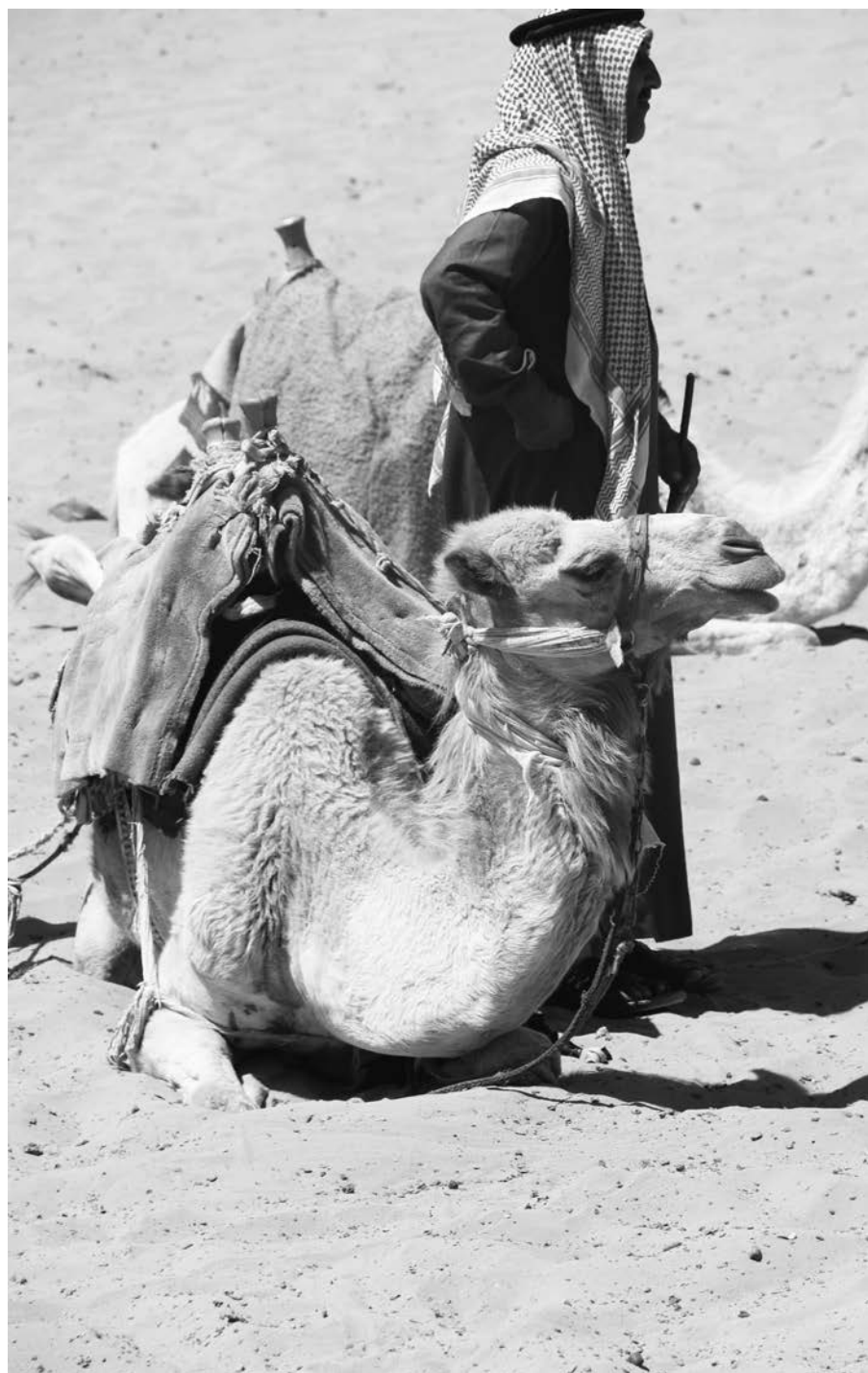
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# General Supplement

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.



The desert of the exodus  
at Wadi Rum, Jordan.  
Photos by the editor.



# *Knights Templar Eye Foundation, Inc.*

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# Freemasons and the Political Culture of the British Atlantic World, 1717-1798

Part two of two

Continued from February 2019

By

Dr. Jessica L. Harland-Jacobs

## Ireland: Freemasonry and “the Ninety Eight”

**T**raditional scholarship on the revolutions of the late eighteenth century has typically concentrated on revolutionary moments in particular places such as North America and France. Some scholars have adopted a more consciously “Atlantic” approach, but much of this work remains focused primarily on developments in the thirteen British American colonies. Only in recent years have historians given the Haitian Revolution the kind of historical attention it warrants and included the Latin American independence struggles of the early nineteenth century in broader assessments of the period. Ireland’s place in this milieu has received extremely limited notice (except of course from Irish historians). This is due, in large part, to the fact that unlike in the cases of colonial British America, France, and Latin America, the efforts of revolutionaries to overturn the status quo failed miserably. However, including the United Irish Rebellion of 1798 in our examinations of the “age of Atlantic revolutions” is highly instructive, because it demonstrates not only the power of the forces of British conservatism during this revolutionary era but also a profound shift taking place in Freemasonry. To an even greater extent than in

other parts of the eighteenth-century British Atlantic world, Freemasonry, particularly at the local level, was implicated in Irish radicalism. While United Irishmen adapted the Masonic network to revolutionary ends, other Masons, especially those in positions of leadership, used Masonic channels to express their loyalty to Britain. Thus, the United Irish Rebellion of 1798 is best characterized as a “hinge event” that reveals, on the one hand, aspects of Freemasonry’s eighteenth-century past (relative inclusiveness and involvement in revolutionary movements) and, on the other hand, the loyalist and Protestant character it would purposefully assume in the early part of the nineteenth century.

The Rebellion took place in the early months of 1798, sixteen years after the Volunteer (citizen militia) movement had managed to secure a degree of legislative independence for Ireland’s Anglican ruling class, the Ascendancy, under the leadership of Henry Grattan. The limited independence of “Grattan’s Parliament,” characterized by narrow Whig oligarchy, oversight by the English government, and continued restrictions on the rights of Catholics and dissenters, did not satisfy large sections of Irish society, notably Ulster Presbyterians and middle-class Catholics. Both groups, as well as reform-minded Anglicans, found a forum for their griev-

ances in the Society of United Irishmen. Emerging in Belfast and then in Dublin on the heels of the French Revolution in 1791, the Society championed the unrealized objectives of the Volunteer cause: the reform of parliament and the enfranchisement of Catholics. As its name implied, the Society aimed to be nonsectarian and sought to provide a space that could accommodate the many varieties of Irishness vying for political legitimacy in the 1790s.

Inflammatory rhetoric that appeared mainly in the Society's newspaper, *The Northern Star*, and negotiations with France by United Irish leaders led the British government to suppress the hitherto constitutional organization in 1794. The society went underground the following year, and members committed themselves to the creation of an Irish republic separate from Britain. Now a secret, oath-bound organization, the Society increased its contacts with potential allies in the struggle against England; the French government, Societies of United Englishmen and Scots, and the Defenders.<sup>30</sup> These alliances led to the creation of a revolutionary coalition that transformed the United Irishmen into a primarily Catholic popular organization with Protestant leadership and pledges of assistance from France. The government, having infiltrated the society with informers, tried to suppress treasonable activities in Ulster and arrested United Irish leaders there in 1796. Despite government repression, meted out rigorously by General Gerard Lake, revolt broke out in May of 1798 in Leinster and Ulster. The French arrived too late. By the time United Irish leader Theobald Wolfe Tone landed in County Mayo with a French invasion force of over 1000 men, the

rebellion had lost most of its steam. As the government squelched the rebellion over the course of four months, more than 30,000 people, mostly Irish peasants and republicans, were killed.

The relationship between Irish Freemasonry and the Society of United Irishmen was complex and multifaceted. Like their brethren in Britain and the American colonies, Irish Freemasons did not display a single, uniform response to radicalism. Rather, their involvement in and reaction to the United Irish movement varied from place to place, according to the level within the organization (viz., individual member, Lodge, or Grand Lodge) and depending on the phase of the rebellion under consideration.<sup>31</sup> Both this high degree of variation and the changes the brotherhood underwent as a result of its connections to the Rebellion indicate that this was indeed a pivotal event, one that simultaneously recalled the past and heralded the future.

First, several aspects of the relationship between Freemasonry and the United Irish movement echoed precedents set earlier in the century. Take, for example, the United Irishmen's reliance on the ideals of Masonic cosmopolitanism: toleration and brotherhood. United Irish ideology and political strategy hinged on the notion that only the cooperation of the Protestant and Catholic communities would effect change in Ireland. The United Irishmen disparaged Ireland's sectarian past and blamed the government for exacerbating communal tensions. As one early United Irish pamphlet put it: "The intestine divisions among Irishmen have too often given encouragement and impunity to audacious and corrupt administrations." The United Irish goal of bringing

together members of both communities to achieve political reform demanded toleration and sympathy on the part of all. In an address to radicals in Scotland, United Irish leaders described their vision of a society in which Catholics and Protestants were committed to "holding out their hands and opening their hearts to each other; agreeing in principles, concurring in practice."<sup>32</sup>

Freemasonry offered both an ideological and a practical precedent for the United Irish program. As Kevin Whelan points out, it was one of the United Irishmen's "most effective recruiting, organisational and ideological vectors." There are striking parallels between the discourses of Masonry and the Society of United Irishmen, both of which emphasized the ideals of toleration, equality, and brotherhood and used words like "benevolence," "convivial," and "universal." These discursive relationships indicate that they were both part of the Enlightenment milieu that prized, if it did not always demonstrate, open-mindedness and the acceptance of difference. Moreover, Freemasonry served as a model for actually bringing Catholics and Protestants together in a nonsectarian setting. The brotherhood was, according to A. T. Q. Stewart, one of the few arenas in which Catholics and Protestants could embrace each other as equals.<sup>33</sup> In these ways the fraternity laid the groundwork for the Society of United Irishmen, which aimed to be a meeting ground for men of various communities.

The writings of William Drennan most clearly display the connection between Freemasonry and United Irish ideology. Though he eventually distanced himself from the United Irishmen, Drennan played a key role in the early develop-

ment of the Society. The son of a Presbyterian minister and trained as a physician in Edinburgh, Drennan turned his attention to politics early in life. In 1784 he wrote a series of letters, which were published in the *Belfast Newsletter* and subsequently as a widely distributed pamphlet. Frustrated by the lethargy that had infected radical politics, Drennan attacked the parliament, urged reform, and called for the Volunteers to renew their agitation. Significantly, he also beseeched Ireland's alienated communities to unite under the banner of Irish patriotism. While his published letters reveal Drennan's political philosophy, his private letters from this period indicate his increasing interest in using Freemasonry as a model for a new society that would push for the achievement of these radical objectives. The role of Freemasonry in promoting the objectives of certain American patriots and French revolutionaries must not have been far from his mind. For Ireland, he wanted to mimic certain aspects of Freemasonry, particularly its secrecy, in creating an exclusive group of dedicated radical volunteers. "I should like to see," he wrote, "the institution of a society as secret as the Free-masons, whose object might be by every practicable means to put into execution plans for the complete liberation of the country." He felt that a certain level of secrecy would excite people's curiosity, just as it had done for the Freemasons. In 1791 Drennan anonymously published the most sophisticated formulation of his plan for the creation of a new political society. He proposed the new society be called the "Irish Brotherhood" and highlighted Freemasonry in his opening sentence: "It is proposed that at this conjuncture a so-

ciety shall be instituted in this city, having much of the secrecy, and somewhat of the ceremonial attached to Free-masonry." While secrecy would make people curious, he argued, ceremony would "strike the soul through the senses" and help secure members' emotional investment in the cause.<sup>34</sup>

Though the founders of the Society of United Irishmen did not use Drennan's "Irish Brotherhood" as the precise organizational model for the society they established in Belfast in October of 1791, they did draw upon the discourse of fraternity evident in Drennan's writings. The United Irish constitution proclaimed that the society had been formed "for the purpose of forwarding a brotherhood of affection, a communion of rights, and an union of power among Irishmen of all religious persuasion and thereby to obtain a complete reform in the legislature, founded on the principles of civil, political, and religious liberty." Similarly, each new member declared in the United Irish oath that he would help form and uphold this "brotherhood of affection" among all Irishmen regardless of their religion.<sup>35</sup> In conceiving of their organization as a brotherhood and in emphasizing religious toleration, the United Irishmen directly associated themselves with Freemasonry.

By the time the United Irish movement entered its revolutionary phase in 1795, Freemasonry had become more than an ideological influence. Early indications of Freemasons' direct involvement with the Society began to emerge in 1792, when Masonic Lodges first ignored the cardinal rule of Masonry to avoid politics and issued statements in support of the United Irishmen. The first Lodge to enter the debate publicly was

Lodge 650 in Bellaghy, which published its proceedings in the *Belfast Newsletter* on 11 December 1792. Its fifty-two members resolved to affirm their "invariable attachment" to the king but at the same time expressed support for reform, as long as it was achieved through constitutional means. Other Lodges in central and east Ulster followed suit in early 1793. In mid-January, delegates representing 1,432 Freemasons gathered at Dungannon, County Tyrone. After conducting regular Lodge proceedings, during which no political matters were discussed, the Lodge adjourned. The delegates immediately reconstituted themselves as an "Assembly of Masonic Citizens." As such, they passed resolutions calling for the reform of parliament and advocating Catholic emancipation. Their published statement indicated their reluctance to "speak on political subjects" and offered the assurance that "the virtuous Brother, however he may differ from us in religious or political opinions, shall ever be received with the cordial embrace of fraternal fellowship." Yet the circumstances of the time demanded that Masons take action: "we are from our souls sincerely loyal, but ours is not the loyalty of slaves, it is that of Masons—Masons who know their rights and are determined to die or be free." Consciously drawing on their brotherhood's associations with radical movements in other parts of the Atlantic world, they expressed their approval of events in France and described their "illustrious brother Washington and the Masons of America" as the "saviours of their country and the first founders of the Temple of Liberty."<sup>36</sup>

When the movement went underground in 1795, the United Irishmen

realized that they could co-opt Freemasonry's existing structure as a powerful organizational tool in fomenting revolutionary activity. In the spring, United Irish leaders based in Belfast and Dublin sent "emissaries" throughout Ireland to spread the United Irish message and recruit new members. Many of these emissaries joined the brotherhood. As Masons, they were entitled to make use of the Lodge network that crisscrossed the Irish countryside and receive assistance and hospitality from their brethren.<sup>37</sup> Contemporary British intelligence reports also reveal that the United Irishmen used Lodge meetings, which had earned a reputation as harmless gatherings, as covers for their seditious activities. The government learned in late 1797 that United Irish delegates in Derry were meeting "under the mask of Masonry" on St. John's Day, the most important event in the Masonic calendar. It received reports of similar meetings in County Meath in March of 1798; the Chief Constable there told Thomas Pelham, Ireland's Chief Secretary, "I am informed there is a new society swearing under the name of Freemeasons [sic] but the[y] are not Fremeasons [sic] only give that name." A contemporary Masonic periodical published in England reported that "amidst the violence of politics, or rather that mental fever which has spread with such rapidity of late throughout Europe and especially in the sister kingdom, some of the Masonic fraternity should be led away by popular, and to weak minds, pleasing theories."<sup>38</sup>

In addition to using Lodges as covers for United Irish meetings, the Society utilized the Masonic network to circulate information and gather recruits. Protected by members' oaths to keep knight templar

Lodge proceedings secret, Masonic channels were ideal for spreading information about the planned rebellion. For instance, one Richard Gally of Ballinderry received word from Masonic brethren about the location of gunpowder stolen from Belfast in 1797. In terms of recruiting, United Irishmen used the Masonic network to gain new members through questionable means. In April of 1797 a man from Dublin reported to the government that a Mason had "carried him into an ale house." Once inside, the man claimed, he was confronted by several other Masons and forced to take the oath of the United Irishmen and "aid the French."<sup>39</sup>

Such activities, as well as alleged connections between Freemasonry and other secret societies like the "Dublin Library" and the Illuminati, raised the suspicions of the government. Pelham, though not a Mason himself, understood the threat posed by members of the fraternity who had joined the United Irishmen. The intelligence he received prompted him in late 1797 to write to the Irish grand master, Lord Donoughmore, and ask him to "check the designs of those who wish to make Freemasonry a political engine." Freemasons with connections to the United Irishmen in Ulster and Dublin did not heed any warnings that the Grand Lodge might have issued. Their continued abetting of the United Irish cause soon brought General Knox, the man in charge of subduing Ulster, to the conclusion that all Masonic Lodges should be shut down. Though the government never took this step, it did use its broad powers to arrest suspected Masons. In May of 1798 the authorities arrested an entire Lodge (of twenty-three men) in Newry for assem-



bling after the curfew. The authorities rejected the explanation that they were merely attending a Lodge meeting.<sup>40</sup>

As was the case during the Wilkite, and American patriot movements, many Irish Masons fervently proclaimed their loyalty to the government while other brethren sought its demise. In 1792, prior to the Masonic convention at Dunganon, twenty-five Armagh Lodges gathered in support of the government and published resolutions indicating their loyalty and contentment with the status quo. Freemasons in other parts of Ireland, Dublin and County Derry, followed the example. Three years later one government informer reported that "Freemason Lodges in different counties have recently come forward and publicly avowed their sentiments of Loyalty and their marked disapprobation of United Irishmen." Several Lodges in Irish regiments printed and distributed handbills condemning the United Irishmen and expressing loyalty to the government in 1797.<sup>41</sup> Notably, like the Masons who had become involved with the United Irishmen, those Lodges that sided with the government and made public declarations to that effect were also violating the strictures against political involvement. The willingness of Irish Freemasons to ignore or reinterpret this central rule in order to make expressions of loyalty anticipated future policy of the British Grand Lodges.

Throughout the crisis, the Grand Lodge of Ireland sided completely with the forces of order. From the early 1790s the Irish Grand Lodge remained stalwart in its loyalty to the government and consistent in its attempts to discourage members who were attracted to the United Irish cause. In January of 1793

it issued a circular to all subordinate Lodges, reminding them that any political or religious discussions and publications were "utterly inconsistent with the fundamental principles" of Freemasonry. Political activities, they warned, fostered animosity and ill-will among brethren. In a succinct statement of Masonic ideology, they emphasized toleration and loyalty: "True Masonry prefers no sect and acknowledges no party. A Mason's religion is the faithful worship of God, his politics a strict obedience to the laws of the country in which he resides and a most cordial and unremitting attachment to his Sovereign."<sup>42</sup> To demonstrate Irish Freemasons' loyalty, when war broke out with France in 1794, Donoughmore called for the formation of a Masonic Volunteer regiment.

As circumstances began heating up in 1797, Armagh Freemasons who remained loyal to the government felt compelled to reassert their law-abiding intentions. In June of that year, thirty-four Masonic Lodges assembled in the city of Armagh to pass resolutions and draft a declaration of loyalty. After announcing their firm attachment to George III and their respect for the *Constitution*, the Armagh Masons disclaimed "all connection with any traitorous society or rebellious association." They explained that their Masonic oaths bound them to be good, peaceful subjects and that the institution discountenanced the discussion of political matters, though they regretfully acknowledged that some of their members had strayed into the United Irishmen. Assuring the government that their institution promoted "peace and harmony, love and loyalty" they hoped to "wipe away from Masonry a stigma which should never rest upon it."<sup>43</sup>

By this point, Donoughmore was in regular communication with the government, which expressed concern about Freemasonry's increasing implication in United Irish movements. In response to Pelham's request to curb recalcitrant Lodges, the grand master assured him that the Grand Lodge had ceased warranting new Lodges in the North because of the political situation there. The rapid spread of Freemasonry that had characterized the early 1790s came to a grinding halt. Donoughmore's and Pelham's cooperation on a plan to monitor the activities of northern Lodges provided further evidence of the Grand Lodge's loyalty during the crisis.<sup>44</sup> The outbreak of rebellion in May of 1798 forced the Grand Lodge to suspend its meetings immediately. When meetings of the Grand Lodge resumed in November, it summoned individuals it suspected of participating in the rebellion and ordered Lodges in Dublin to investigate the conduct of their members during the upheaval. Suspected Lodges and members had to answer to the Grand Lodge for their participation in the rebellion.

### Conclusion

Using the wide-angle afforded by "British history" and "Atlantic history" reveals that, even in an era known for its vibrant club life, Freemasonry was a singularly successful and useful form of association. It was unique in many ways. Masonry served as an incredibly powerful connective force, linking men throughout the British Isles and the colonies with its ideology, practices, and far-reaching network of Lodges. There were other connective forces, to be sure. Whether in the colonies or in the British

Isles, British men were bound together by a common language, culture, trading networks, and consumption patterns; they shared many assumptions about what it meant to be a Briton. Other institutions—like coffee houses, reading clubs, and political societies—facilitated men's association with one another, but no other eighteenth-century institution matched Masonry's combination of widespread reach, coordinated administration, and cosmopolitan orientation. Coffee houses and associations brought men together, but usually only at a local level. Missionary churches sent members far and wide and had centralized administrations, but they were certainly not cosmopolitan organizations. Some institutions met men's convivial needs, others their spiritual needs, and still others their social and material needs, but none provided the kind of "one-stop-shop" offered by Masonry. [B]y joining a Masonic Lodge, an eighteenth-century man could recreate with his fellows, challenge his intellect, nurture his spirit, improve his character, facilitate his social ascent, and if necessary, gain access to various forms of material assistance, and he could do this anywhere in the British imperial world.

A man who underwent Masonic initiation was also joining what was in many ways a unique political institution, despite its rule banning the discussion of politics. Few, if any, other institutions could claim its members represented a range of political positions. *The Constitutions*, written in the aftermath of the political-religious turmoil of the early modern period, placed no restrictions on the political orientation of prospective members.<sup>45</sup> It bears repeating that the rules of Masonry, at least during

the eighteenth century, protected the membership rights of brethren a state might construe as rebels. The unusual premium Masonry placed on toleration therefore enabled men of oppositional political identities to belong to the same brotherhood (if not the same Lodge within it). Second, Jacob has convincingly argued that Masonry was one of the first widespread institutions that instructed men in the practices of citizenship: operating according to constitutions, voting, and serving as elected officers. Thus, she writes, "Lodges were deeply concerned with the political without ever wishing to engage in day-to-day politics."<sup>46</sup> Third, as we will see here, sometimes members and Lodges did wish to engage in day-to-day politics, and when they did, they found that their brotherhood offered a highly portable and adaptable organizational form—a network of Lodges that could be co-opted for political purposes. While such activities clearly violated the spirit and the letter of Masonic law, Wilkites, patriots, and United Irishmen, as well as those loyal to the Hanoverian establishment, did use Freemasonry to facilitate individual political careers and forward particular political agendas. Finally, Freemasonry provided a model for other societies that were explicitly political. Especially in Ireland, societies like the Defenders, the Orange Order, and United Irishmen mimicked the Lodge

structure, practices, and fraternalism pioneered by Freemasons.

Freemasons' implication in movements that challenged the British government, especially the United Irish Rebellion, had profound consequences, felt far beyond Britain's shores. As it experienced the heated crucible of metropolitan politics at the turn of the century, the brotherhood would undergo a dramatic transformation, one that witnessed the contraction of its openness. By the 1790s, the brotherhood that had, for seven decades, neither prescribed nor proscribed political behavior of any kind would begin insisting that "the true principles of Masonry inculcate an affectionate loyalty to the King and a dutiful subordination to the state." Even though Freemasons would continue to claim that theirs was an institution "resolved against all politics," loyalty would become a hallmark of British Freemasonry.<sup>47</sup>

Dr. Jessica L. Harland-Jacobs is an associate professor of history at the University of Florida and a well known speaker, historian, and scholar of Freemasonry. Her book entitled *Builders of Empire: Freemasonry and British Imperialism, 1717-1927* can be found in several formats at Amazon.com.

## Notes

30. The Defenders were a Catholic secret society that combined the techniques of agrarian agitation with the goals of republicanism.
31. Most scholars of the United Irishmen describe the movement as occurring in two phases, one constitutional (until 1794) and another revolutionary. Curtin argues that Freemasonry's influence was much more significant in the second

phase. Yet it is important not to underestimate its influence in the first phase, particularly in the ideological origins of the movement. See Nancy Curtin, *The United Irishmen* (Oxford, 1994).

32. "Declaration of a Society, calling themselves a Society of United Irishmen in Dublin, 9<sup>th</sup> November 1791," *House of Commons, Report from the Committee of Secrecy, 21 August 1798* (London, 1798), 59 [hereafter cited as Report]; "Address from the Society of United Irishmen in Dublin to the Delegates for the promoting Reform in Scotland," 23 November 1792, *Report*, 76-78.
33. Whelan, *Tree of Liberty*, 120; A. T. Q. Stewart, *A Deeper Silence* (London, 1993), 177.
34. Drennan to William Bruce, 7 February 1784, cited in Stewart, *A Deeper Silence*, 137; "Idem Sentire, Dicere, Agere," June 1791, *Report*, 67-72. See also Drennan to Samuel McTier, 21 May 1791, in D. A. Chart, *The Drennan Letters* (Belfast, 1931), 54-55. Stewart, 174-76, makes an argument that Drennan was a Mason; for a counter argument, see Oliver Knox, *Rebels and Informers* (New York, 1997), 31-32.
35. "Constitution" and "Test," *Report*, 34-36.
36. *Belfast Newsletter*, 11 December 1792; *Northern Star*, 16 January 1793; *Belfast Newsletter*, 18-22 January 1793. All NS and BNL articles pertaining to Freemasonry are available in Keith Cochrane, *Irish Masonic Records*. CD-ROM. Second CD Edition. (Belfast, 2002).
37. Whelan, *Tree of Liberty*, 75. For the names of prominent United Irishmen who were also Freemasons, see Jim Smyth, "Freemasonry and the United Irishmen," in *The United Irishmen*, ed. David Dickson, et. al. (Dublin, 1993), 172-75.
38. James Paterson to General Knox, 25 December 1797, *Rebellion Papers* 620/28/14, National Archives of Ireland [hereafter cited as *Rebellion Papers*]; William Taylor to Pelham, 17 March 1798, *Rebellion Papers*, 620/36/17; *The Freemasons' Repository*, 1797, quoted in Bernard Caillard, "Australia's First Lodge Meeting," *AQC* 100 (1987): 225.
39. Letter from Thomas Higginson, 15 February 1797, *Rebellion Papers* 620/28/275; examination of Richard Boynham, 19 April 1797, *Rebellion Papers* 620/29/282. On the circulation of information, see Whelan, *Tree of Liberty*, 80.
40. Pelham to Donoughmore, 24 October 1797, *Rebellion Papers* 620/32/184. See also Pelham to Joseph Pollock, 27 February 1798, *Rebellion Papers* 620/35/156; Knox to Edward Cooke, 3 May 1798, *Rebellion Papers* 620/37/3; report of T. Waring, 25 May 1798, *Rebellion Papers* 620/37/160 (Smyth, "Freemasonry and the United Irishmen," 173, also cites this evidence).
41. *Freeman's Journal*, 22 December 1792, and *Northern Star*, 23 January 1793, cited by Curtin, *The United Irishmen*, 56; report of Francis Higgins, 19 November 1796, *Rebellion Papers*, 620/36/226; Berry, "Some Historical Episodes," 5. For other examples, see Brendan Clifford, *Freemasonry and the United Irishmen, Reprints from the Northern Star*, 1792/3 (Belfast, 1993).
42. GLI, Circular, 3 January 1793, reprinted in Lepper and Crossle, *History of the Grand Lodge*, 298.
43. Declaration of the General Committee of all the Free and Accepted Masons of the County of Armagh, 21 June 1797, *Rebellion Papers*, 620/31/155.

44. Whelan, *Tree of Liberty*, 86. Correspondence between Pelham and Donoughmore described by Henry Berry, "Some Historical Episodes in Irish Freemasonry, 1790-1830," *Transactions of the QC Lodge* 26 (1913): 6.
45. Jenkins, "Jacobites and Freemasons," 406.
46. Jacob, *Living the Enlightenment*, 32.
47. Grand Lodge of Ireland Minutes, 14 February 1799, Grand Lodge of Ireland.

## **Grand Encampment Membership Awards**

**1172, Troy A. Mock**  
Mountain Commandery 10  
Altoona, PA.

**1173 Charles Michael Mills**  
Patton Commandery 69  
Mt. Vernon, IL.  
3<sup>rd</sup> Bronze Cluster

**1174 Joe Edward Turner**  
Alexis/Griffen Commandery 22/35  
Lovejoy, GA.  
1<sup>st</sup> Bronze Cluster



## **IN MEMORIAM**



Phillip Clark Boley  
Kansas  
Grand Commander 1973  
Born: November 3, 1929  
Died: December 5, 2018

James M. Rees  
Idaho  
Grand Commander 1999  
Born: February 26, 1939  
Died: December 11, 2018

Robert Craig Coe  
California  
Grand Commander 2003  
Born: June 18, 1945  
Died: January 4, 2019  
Past Southwest  
Department Commander 2006-2009

**In the course of my life, I  
have often had to eat my  
words, and I must confess  
that I have always found it a  
wholesome diet.**

**Winston Churchill**

march 2019





# Beauceant News



Mrs. Jeaneane Huth, 1<sup>st</sup> vice president of Pocatello 120 in Idaho presided at the official visit of Supreme Worthy President Ms. Kim Burnett.



Mrs. William Biggs, worthy president of Casper 70, Wyoming, presided for the official visit of Supreme Worthy President Ms. Kim Burnett.



# KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

Registration for the 2019 IN THE FOOTSTEPS OF JESUS PILGRIMAGE is officially closed. We have reached our limit of fifty participants. We already have several people on a waiting list.

Looking ahead, do consider these two upcoming options:

**KNIGHT TEMPLAR HOLY LAND PILGRIMAGE FOR SENIORS 2020** (and those with mild mobility issues) This pilgrimage is designed for those who may not be able to handle the aggressive itinerary of the "Footsteps" pilgrimage. The schedule is modified to involve not as much walking and climbing (although there is still some). The SENIORS pilgrimage is also open to Sir Knights, their ladies, friends, and guests. Each person is responsible for his own fees and expenses related to the pilgrimage. We are not able to accommodate significant mobility issues or wheelchairs.

The KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE FOR SENIORS is scheduled in mid-November on every fourth even numbered year or more often if interest warrants. The tentative dates for 2020 are November 9 – 19, 2020. Please access the Knights Templar Holy Land Pilgrimage website available through the Grand Encampment site (<http://www.knightstemplar.org>) for further information on deposits, itinerary, and registration forms.

**IN THE FOOTSTEPS OF JESUS HOLY LAND PILGRIMAGE 2021** 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. This pilgrimage is an eleven day program that covers as much ground as possible in the touring days (we average 5 – 7 miles of walking many days, often uphill or up steps and on uneven surfaces).

The IN THE FOOTSTEPS OF JESUS HOLY LAND PILGRIMAGE is scheduled in mid-November on each odd numbered year. Tentative dates for 2021 - November 8 - 18, 2021.

Please access the Knights Templar Holy Land Pilgrimage website available through the Grand Encampment site (<http://www.knightstemplar.org>) for further information on deposits, itinerary, and registration forms.



# Synagogue ruins at Capernaum, Israel.







# Knights

# at the Bookshelf

By  
Sir Knight W. Bruce Pruitt, PGC

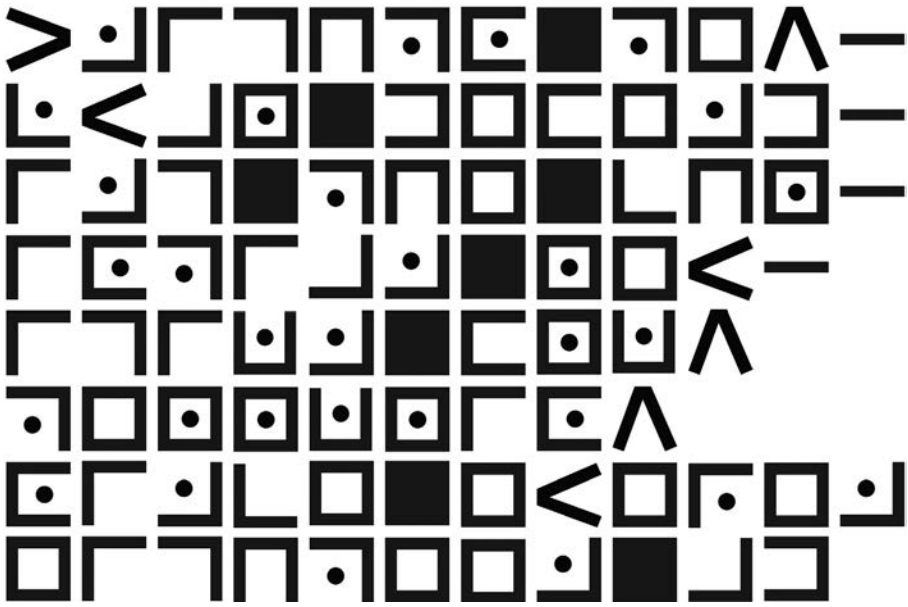
*I Greet You Well*, by Mike Lawrence, copyright 2018, published by: Lewis Masonic and imprint by Ian Allen Publishing LTD, Addlestone, Surrey, ISBN 978-085318-5499.

The author of this book is a prominent British author and lecturer, who has been publishing and speaking since his initiation in 1994. He is a past master and holds Provencial Grand Lodge rank. His blog site, “Freemasons Are Us” is found at <http://freemasonsareus.wordpress.com>.

The book is a collection of twelve Masonic lectures ranging from historical subjects such as: (a) “explaining the inexplainability” (sic) of how Freemasonry has outgrown its original purpose, progressing to: (b) asking exactly what does Freemasonry demand of us? One lecture entitled “Stealing History” covers the old charges, the development of ritual, and the Master’s word. There are interesting discussions of operative Masonry under subjects such as “The Church and the Cathedral Builders,” and “The Temple of Solomon,” Lawrence could not resist getting into why he believes that the Knights Templar were not the founders nor the custodians of the secrets of Freemasonry. American readers will be particularly interested in Lawrence’s explanation of the Masonic firing at the banquet table. This practice is far more structured in England than in the United States, and its foundation within the military is carefully explained.

Lawrence is not afraid of tackling controversy or subjects of debate. His ability here may be best supported by his participation in the East Kent Debating Team. He even asks if Freemasonry influenced Mormonism and looks at both sides of the issue. One question always in debate is: did Freemasonry truly begin in England or in Scotland? Lawrence doesn’t actually take sides but includes in this book fascinating records from the 1300’s and 1600’s found on both sides of the border. Important data comes from knowing when the first non-operatives were received into the fraternity. A good number of illustrations add to the general enjoyment of this book, as well as solid justification for the author’s ideas and opinions. Time spent in reading this book will be well rewarded, and it is highly recommended.

**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.**



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 ten 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 ten. Some past issues are archived on our web site. <http://www.knightstemplar.org>.

## MAYO'S

\* **Knights Templar Uniform - \$150**



**Red and Purple Blazers**

**Starting at \$80**

**Tuxedos - \$130**

**Drill Shoes - \$50**

**Ties - \$15**



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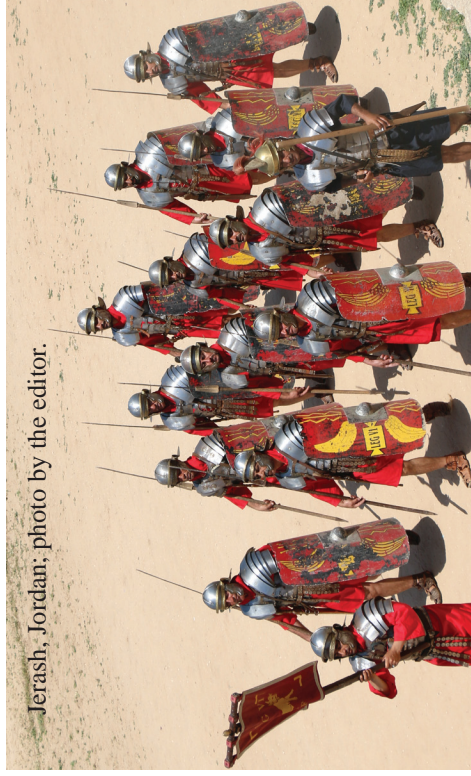


Knight Templar

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Bellaire, TX 77401-2402

*“And the soldiers led  
him away into the hall  
called Aractorium,  
and they called together  
the whole band.”  
Mark 15:16*

Jerash, Jordan; photo by the editor.



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